

Title: A Fourfold Call
Text: 1 Peter 5: 5-10
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1 Peter 5: 5: Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another,...

The key to harmony amongst believers is submission—"Yea, all of you be subject one to another,..." True, God given humility loves my brother and prefers my brother to be honored rather than myself. True love esteems my brother better than myself--

Romans 12:10: Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Philippians 2:3: Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

True love and humility say, "Let's do it your way; your way is better than mine." We have to be brought to esteem not only our brother's way to be best but God's Way! If we believe ourselves to be the chief of sinners this is what we will do. Submission to my brother is first submission to God—it is the only way I can submit to my brother—it involves reverence, respect, holy fear for God.

Ephesians 5:21: Submitting yourselves one to another in the fear of God.

If we really believe "it is God which worketh in you both to will and do of his good pleasure" then in that fear of God we can submit ourselves one to another.

Divisions: 1) A call to humility 2) A call to faith 3) A call to vigilance 4) A call to patience

A CALL TO HUMILITY

1 Peter 5: 5:...and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6: Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7: Casting all your care upon him; for he careth for you.

"And be clothed with humility"—Peter said,

1 Peter 3:3: Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

All God's elect shall be born again of the Holy Spirit. It is a must that we be born again in order to make us submit to Christ. God must give a sinner a new heart. When the Spirit of God has created a new heart then it is not corruptible because we are born-again of incorruptible seed. God creates "a meek and quiet spirit." "Which in the sight of God is of great price" since God looks on the heart. We are commanded to do what we cannot do except by the Spirit of God and that is to put on the new man. But by God's grace, the Spirit of God makes his people to do so.

Colossians 3:12: Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

"For God resisteth the proud, and giveth grace to the humble." We are all proud sinners by nature—proud of face, race, place and grace. False humility is an external mortification of the body. Our sinful nature loves to mortify the body so men can see. And men see it and call it saintly. But it is a disguise. It is a look, a posture, a ceremony, full of self-applause and self-righteousness. If I am conscious of my humility then it ain't humility.

Paul spoke of another counterfeit which Satan makes—"a voluntary humility." People say things like "I am unworthy to come to God" or "I am not good enough to be saved" or "I am not worthy to come to the Lord's supper" or "Thou shalt never wash my feet." It is making our own worthiness a condition for salvation when salvation is the free gift of God's grace.

Pride will not submit—not to Christ and not to brethren. Pride says, "I will not have this man reign over me." Pride will not confess sins and wrongs; pride will justify self and boast of self; pride will not bear injury or insult; pride is such a deceitful thing that we can be proud of our so-called humility. God alone can bring us down from our pride—he does it by revealing himself in his holy character.

Isaiah 6: 1: In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. 2: Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. 3: And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory. 4: And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

5: Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

Acts 9: 1: And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord,...3: And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5: And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. 6: And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do....8:...they led him by the hand, and brought *him* into Damascus. 9: And he was three days without sight, and neither did eat nor drink.

Once God, by grace, has humbled us then God gives grace to the humble.

Isaiah 57:15: For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isaiah 66:2...but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

When God creates in us a humble heart, humility submits to God's mighty hand and waits on God to exalt us—"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." God's hand is the only mighty hand—mighty to hold the waters in the hollow of his hand; mighty to establish his own righteousness and save his elect; mighty to bring down the proud rebels that we are; mighty to provide all provision for his own; mighty to bring down and destroy all our enemies; mighty to resist his proud children, and give more grace to the humble.

Mighty to "*exalt you in due time.*" "*Due time*" is God's time, the right time. God does not operate on our time table. Pride wants to be exalted in our time. Pride wants to exalt self out of our sins, out of the trial, over others, and so on. But when God creates humility then he makes his child submit under God's mighty hand and wait on God to exalt us in his time. It is resignation to God's will rather our own. God will see to it that "no flesh shall glory in His presence; the Lord alone shall be exalted in that day." After God killed Aaron's sons for approaching him in their own way we see humility and a resignation to God's will in Aaron. The same is true of Eli.

Leviticus 10: 3: Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

1 Samuel 3: 18: And Samuel told [Eli] every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

So in calling us to submission the Spirit of God first calls us to humility.

A CALL TO FAITH

1 Peter 5: 7: Casting all your care upon him; for he careth for you.

Be sure to get this. True humility, true submission to God's hand, true waiting on God involves faith in Christ. Beholding God's holiness manifest in Christ and him crucified we behold our utter sinfulness, our ignorance, our total insufficiency. With that, God gives us faith to cast all our care on Christ, trusting that Christ careth for us. We see it in the publican. He would not lift his eyes to heaven but smote upon his breast and cried, "Lord be merciful to me a sinner."

It is not only what God brings us to do in conversion but in every other conversion in every trial. He brings us to see our total insufficiency. God makes us behold his mighty hand. He makes us behold Christ our sovereign Savior is everything we need. He makes us cast all our care on him.

Truly, believer, always be "*Casting all your care upon him; for he careth for you.*" The two words for "care," are different. The first word is "concerns, worries, anxiety." It is that load that is burdening you, wearing you out, making you exhausted. The word used in reference to God is the care of a watchful Shepherd. Our care of anxiety and God's care are two vastly different things. His care causes him no anxiety; he is all sufficient for the task. But our care threatens to crush us. Cast your care upon the Lord, for He is sufficient to Shepherd you and to carry you and your load.

Christ took the care of satisfying divine justice for his people so that he brought in an everlasting righteousness which is pleasing to God. He accomplished it. Therefore, cast the care of your eternal justification upon Christ. Christ took the care of making his people holy. Therefore, cast the care of your sanctification upon Christ. He took the care of guiding and protecting every step we take in this world. He is doing it right now for you believer. Therefore, cast your guiding, protecting, preserving care on Christ. When it comes to all our care, cast it on Christ: the care for daily bread, the care of all earthly needs for ourselves and our Families, the care of our businesses, the care of our children, especially the care of his church and kingdom.

A CALL TO VIGILANCE

1 Peter 5: 8: Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: 9: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

So with the call to humility and the call to faith the Spirit of God effectually calls his child to vigilance. Once we cast all our care on Christ we are not to become careless. The Spirit of God will not permit it in those in whom the Spirit reigns.

The devil is real foe—a roaring lion——none of us are any match for him. If you think you are too strong in faith to be beguiled by him then he already has you tricked into thinking that. But he is God's roaring lion. The devil can only devour them who God gives him permission to devour—"*whom he MAY devour.*"

But knowing how God used the devil to bring trials and corrections to his saints, "*Be sober, be vigilant, stedfast in the faith.*" Lately several us have each expressed the same desire. We have discussed how we wish we could always walk in the Spirit. How we would like to always have that strength and comfort and encouragement we have when we have just heard the gospel preached and our hearts are burning with the love of Christ. That is what the Spirit is referring to in our text. "*Be sober*" means be serious-minded, not careless in the world, not carried away by the cares of this world. "*Be vigilant*" means it takes effort; strive to keep that frame of mind and heart all the time by burying yourself in Christ in his written word and in his preached word. "*Be stedfast in the faith*" means that we can only resist the devil by Christ resisting him on our behalf; Christ is the object of faith who saves us, not our faith. When the unkind word comes as a fiery dart of Satan be hidden safe behind the shield of faith with our minds and heart set on Christ. When the devil roars through the voice of some angry foe then let us have our ears tuned to the songs of Zion so that the only thing we hear is a little mosquito buzzing around our ears. Try to always be looking to Christ, thinking on Christ, singing of Christ, casting our care on Christ. It is not our faith but the object of our faith

who is the only one who can make us resist the devil. Christ is our Strength; Christ is our Sufficiency; And Christ alone!

As you suffer know that your brethren are suffering too—*"knowing that the same afflictions are accomplished in your brethren that are in the world."* Another form of deceiving-pride is thinking we are the only one suffering or that our trial is greater than our brethren. Let us remember,

1 Corinthians 10:13: There hath no temptation taken you but such as is common to man:...

"The same afflictions are ACCOMPLISHED in your brethren that in the world." This trial is not by accident. God appointed it. When the apostle Paul was cast into prison he said,

1 Thessalonians 3:3: That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

As the apostle Peter declares if we suffer trials then it is because there is a "need be."

1 Peter 1:6: Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

A CALL TO PATIENCE

1 Peter 5: 10: But the God of all grace who hath called us unto his eternal glory by Christ Jesus, 10: But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, settle you; 11: To him be glory and dominion for ever and ever. Amen.

God is accomplishing our salvation through the trial. So we must wait on God.

What a name! *"The God of all grace!"* And it is all grace—even our suffering and tears are all grace. He has called us to *"eternal glory by Christ Jesus."* It means that we have eternal life. God is not going to allow us to perish under the trial. This eternal glory is by Christ Jesus. When he entered covenant with the Father, Christ took full responsibility to bring you to God his Father. He obligated himself to not lose one, that means you believer. He promises,

John 6: 37: All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38: For I came down from heaven, not to do mine own will, but the will of him that sent me. 39: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40: And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

He satisfied God. That is our eternal security. Justice is satisfied. God will not dishonor his Son. He will keep us for Christ's sake.

But remember he does this in due time—*"But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, ..."* Let patience have her perfect work that you might be entire, wanting nothing. We do not want to miss out on any of the suffering. We have to be in the fire for an appointed time for the dross to be consumed and the gold to be refined. The trial is not forever though it may feel that way for a time. But it is only *"after that ye have suffered a while."*

What is God accomplishing through the trial—*"But the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while make you perfect"*—it means he shall unite us together, make us fit and sound, and fully equipped in and by Christ and with our brethren. God will *"stablish"* his child. It means God will set us fast, turn us resolutely in a fixed direction, rendering us constant in Christ. God shall *"strengthen"* or make you strong; but remember it is not fleshly strength for *"when I am weak then am I strong"*; I am strong only when Christ is my only strength. God shall *"settle you."* All of this is in Christ, toward Christ, by Christ to make us immovable on Christ the Rock, our One Foundation.

After the trial, after every trial, and after all our trials in this world, in our new heart God always brings us to rejoice saying, *“To him be glory and dominion for ever and ever. Amen.”*

Amen!