

God of Grace and Glory – I Peter 5:10-11

I. Introduction:

- A. There are people who like to read the Bible as if it was some mystical collection of allegories.
1. To them very little is black and white.
 2. To them just about every other statement must mean something other than what it clearly says.
 - a. The word *"Israel,"* for example, should be read as *"church."* **Salvation** means **earthly prosperity**.
 - b. **Eternal life** means dying in **peace**. **Hell** means dying in **pain** and **fear**. On and on they go.
 3. I am not one of those people.
 4. I believe that the Bible should always be read literally unless it is obvious that the Holy Spirit is giving us a parable, allegory, simile or metaphor.
- B. If I was one of those people who are always looking for the mystical and esoteric meanings hidden in the Bible,
1. I might point out that the **Book of First Peter** could be an allegory of the **entire Christian life**.
 2. For example, how does this book begin?
 - a. It begins before the foundation of the earth.
 - b. You are *"elect according to the foreknowledge of God"* – **1:2**.
 - c. From there it moves to salvation and the *"sprinkling of the blood of Jesus Christ"* – again **1:2**.
 - d. *"To an inheritance incorruptible, and undefiled... reserved in heaven for you"* – **1:4**.
 - e. And we *"are kept by the power of God through faith"* unto the completion of that salvation – **1:5**.
 3. But here we are, in the middle of a world living in rebellion against our God and Saviour.
 - a. So there are multiplied enemies, trials and temptations, drawing our attentions away from the Saviour.
 - b. We need the exhortation to *"be holy in all manner of conversation"* (**1:15**),
 - c. because our earthly lives are short: *"For all flesh is as grass, and all the glory of man (is) as the flower of the grass"* – **1:24**.
 4. Christians are God's chosen generation, royal priesthood, holy nation and peculiar people on the earth, *"that we should show forth the praises of him who hath called us out of darkness into his marvelous light."*
 - a. We are to live *"honouring all men. Loving the brotherhood. Fearing God. Honoring the king"* – **2:17**.
 - b. Then in **chapter 3** Peter instructs various groups of people about how to live and serve the Lord.
 5. In the process he reminds us of our evangelical responsibilities.
 - a. *"Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"* – **3:15**.
 6. Of course, in carrying out our Christian duties, we will face rejection, opposition and even persecution.
 - a. *"But rejoice, inasmuch as ye are partakers of Christ's sufferings..."* – **4:14**.
 - b. *"Humble yourselves therefor under the mighty hand of God... casting all your care upon him; for he careth for you"* – **5:6** and **7**.
 7. Throughout this book we can see the general panorama and chronology of the Christian life.
- C. And now, as Peter brings his letter to a conclusion, he takes us to the proper conclusion of our lives.
1. We have a progression from election to ultimate salvation, with service and suffering for seventy years.
 2. And for what purpose? Why have we been saved? What should be our attitude and purpose?
 3. Toward the end of his epistle Peter reminds us: *"to (God) be glory and dominion for ever and ever"* – **5:11**.
- D. Generally speaking, we live our days plodding along, putting one foot down in front of the other.
1. We face our challenges and cares, sometimes casting them upon the Lord, but more often than not, throwing over our shoulders and plodding on.
 2. Sure, there are some joys, and we sincerely enjoy them.
 3. But we usually think about ourselves and our loved ones, until we get to church on Sunday where we are forced to recognize the presence of the Lord.
 4. Not nearly as much as we should, do we live rejoicing in the day-to-day grace of God.
 5. Here Peter reminds us – ultimately, our lives are all about the Lord.

- E. This morning I was reminded of the last Psalm, the pinnacle and climax of them all – **Psalm 150**.
1. *“Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.*
 2. *Praise him for his mighty acts: praise him according to his excellent greatness.*
 3. *Praise him with the sound of the trumpet: praise him with the psaltery and harp.*
 4. *Praise him with the timbrel and dance: praise him with stringed instruments and organs.*
 5. *Praise him upon the loud cymbals: praise him upon the high sounding cymbals.*
 6. *Let every thing that hath breath praise the LORD. Praise ye the LORD.”*
- F. Like **Psalm 150**, Peter’s epistle could end right here at **verse 11**.
1. The remaining three verses are but a Spirit-inspired post script.
 2. **Verse 11** is the apex of the book, and it culminates in Heaven – in the throne room of the Lord.
 3. The end of all things, as is the beginning of all things, is Jehovah.
 4. The end of our lives, and the end of salvation, is our presence with the glorified Saviour.
 5. Despite all that life throws at us, and our periodic grief, depression, and despair, when *“our life’s work is ended and we cross the swelling tide,”* our hearts will be filled with these final words of our apostle.
 6. *“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. To him be glory and dominion for ever and ever.”*

II. What is meant by “the God of all grace?”

- A. In the midst of all the world’s trials, there is a – *“but God.”*
1. While life goes up and down, bringing both laughter and grief, there is a – *“but the God of ALL grace.”*
 2. Isn’t Peter telling us that the source of true grace – the foundation of all grace – is the Lord?
 3. While sinners may at times be gracious, we really only share the grace which has been given to us.
 4. And the crown of grace is the salvation of the sinful soul.
 5. And this book, from its second verse on, describes the various aspects of that divine grace.
 6. A.T. Robertson points to this grace and uses the word *“variegated.”*
 7. God’s grace as variegated. It is filled with a wonderful variety of shapes, sizes, colors and textures.
 8. And it is so overwhelmingly abundant that it envelopes the word *“all.”*
- B. Of course, in the minds of the unbelieving and unregenerated there are other gods.
1. With the help of eastern religions, there are millions of gods, but not one of them, other than our God, is known primarily by His grace. Only Jehovah is truly gracious.
 2. There are gods of wrath; there are gods of unconcern; there are helpful gods and hurtful gods.
 3. But only the triune God of the Christian is first and foremost a *“God of grace.”*
 4. Oh, and by the way, Peter throws in there the definite article: *“Jehovah is THE God of grace.”*
- C. And the Christian knows that he has been called by that gracious God to the Lord’s eternal glory.
1. The magnificence of grace is seen in the depths to which he has gone to lift liars, adulterers and murderers, like us, to take us into his holy bosom.
 2. He **didn’t simply invite us**, telling us that it would be to our benefit to surrender to His grace.
 3. No he **effectually called us**, regenerating our hearts and giving us a yearning for Him.
 4. He *“called us UNTO his eternal glory;”* He brought us, by way of this call, into His eternal glory.
 - a. *“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*
 - b. *Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”*
- D. But never let it be forgotten that this was accomplish *“by Christ Jesus”* – the Son of God.
1. Can we speak of Him, and of our salvation, too often? I don’t think so.
 2. How did God bring wretched sinners like us into His eternal glory?

3. By way of the sacrifice of His only begotten Son, whom He sent into the world for this purpose.
 - a. That sacrifice involved the incarnation – His physical birth through Mary.
 - b. It involved the things He suffered when He was here in the flesh.
 - c. And of course, there was the crucifixion.
 4. *“Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God...” – 3:8.*
- E. But let’s not forget that there was more to our salvation than that momentous sacrifice.
1. By His grace, we sinners have been wrapped in the robe of Christ’s righteousness & brought into his heart.
 2. We who were in the pride of Satan, have been brought into the family of God – the family of Christ Jesus.
 3. And *“if any man be in Christ, he is a new creature.” – II Corinthians 5:17.*
 - a. But if we are not in Christ, we are still lion cubs in the pride of the devil.
 4. *“There is therefore now, no condemnation to them which are in Christ Jesus.” – Romans 8:1.*
 - a. But if we are not in Christ there remains eternal damnation upon us.
 5. To be *“in Christ”* is everything.
- F. Assuming that you are *“in Christ,”* you shouldn’t be disturbed or even confused about this next point.
1. The God of all grace has ordained that while in his world we shall face trials and problems with all the cares they produce.
 2. *“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.”*
 3. *II Timothy 3:12 – “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”*
 4. Don’t be angry with your Saviour, if you go through life struggling with disease and pain.
 5. Don’t be surprised if your family hates you and turns against you because of your faith in the Lord.
 6. You may be forced to live in poverty all your life. But it is only for a little *“while”* compared to eternity.
 7. *II Corinthians 4:17 – “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”*
- G. And part of the weight of that eternal glory will be your perfection, establishment, strengthening & settlement.
1. The four things Peter mentions will come when the Lord says that it is time to enter His eternal glory.
 2. We shall be made **complete** – that is – *“perfect.”*
 - a. I’m not going to try to analyze or explain all that might contain, because I can’t do it.
 - b. All I know is that God has promised perfection, whatever it might be to Him.
 3. Whatever else it might be, it will involve our the completion of our establishment upon the Rock of Ages.
 4. We will be established, strengthened and settled for eternity in the completion of God’s will for our souls.
- H. Before going on, go back to the negative conjunction with which the verse began – *“but.”*
1. Don’t let the diseases, distortions and distractions of your earthly Christian life overly disturb you.
 2. If you fall, get back up. If you sin, repent and seek the Lord’s face again.
 3. If you stray from the tracks or fall off the wagon, be assured the Lord still knows that you are His.
 4. He knows those for whom Christ died.
 5. And even if we experience some of this perfection, establishment, strength and settlement, you can be assured that they are just the tip of the iceberg, & they will be completed when we are in His eternal glory.
 6. So hang in there and keep on keeping on.

III. *“To him be glory and dominion for ever and ever.”*

- A. You will notice that the words *“to him”* are **NOT** in *italics* in your Bibles.
1. Linguistically that might have been possible. Those words might have been implied. But they weren’t.
 2. You could say that Peter underlined those words when he wrote them.
- B. Let there be no doubt about it – *“TO HIM be glory and dominion.”*
1. Let no other be glorified for these things, because there is no other worthy of this glory.

2. Don't try to claim any of God's glory for yourself.
 - a. You have had no part in your salvation.
 - b. And it wasn't by your strength or wisdom that you were able to pass through the minefields of life without being blown up.
 - c. It has been all by the God of all grace.
 3. Don't give the person who led you to the cross more praise than he deserves; he was only doing his duty.
 4. Ascribe to God the glory due unto this Name, for ever and ever.
 5. He **will** be glorified – by angels and other believers – even by the wicked in the Lake of Fire.
- C. And while you're at it, make sure you ascribe to the Lord His **dominion** over all things.
1. This Greek word is used twelve times in the New Testament.
 2. Twice as often as "**dominion**" it is translated "**power**" or "**strength**."
 3. Peter could have said, "**Recognize and honor your Saviour's glory and strength**."
- D. I say with kindness, but with joy and with a couple other words...
1. I am looking forward to that day when those who have hated the doctrine of the sovereignty of God in salvation, stand before the Lord and finally begin to see the extent of God's power over them.
 2. I don't believe that everyone has to believe exactly as I do about election and the extent of the atonement before they can be saved.
 - a. I didn't believe them at time I was saved.
 - b. No one is saved by their theology.
 - c. They are saved by grace through faith, repenting before God and trusting the Saviour.
 3. But I am going to enjoy hearing those who have criticized sound Biblical theology, as they stand before God, openly admitting to finally recognizing the absolutely dominion of God over every part of their salvation.
- E. *"To (God) be glory and dominion for ever and ever. Amen."*
1. Written on the divine calendar is the day when *"the devil that deceived (the world) was cast into the lake of fire and brimstone. And shall be tormented day and night for ever and ever."*
 2. Satan's *"for ever and ever"* will be the same as God's *"for ever and ever"* of glory and dominion.
 3. Gone will be the adversary of the saints and father of the unbeliever.
 4. He will be incarcerated in the Lake of Fire, never to foul again the glory of the Lord.
 5. Gone will be sin and the curse, while the righteousness and glory of God will fill all things.
- F. In his **Second Epistle, Peter** adds a single extra word which carries quite a bit of weight.
1. After saying, *"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,"* Peter adds, *"To him be glory both **NOW** and for ever. Amen."* – **II Peter 3:18**.
 2. There is a day coming when Heaven will be filled with the sound of praise to God through Christ Jesus.
 3. Even the knees of the unbelievers will bow before Him.
 4. But He deserves praise **now**. He deserves **our** praise **now**.
 - a. We are **now** in a condition of eternal salvation – praise Him **now**.
 - b. We have been given promises of hope, mansions and future glory – praise Him **now**.
- G. *"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.*
1. *To him be glory and dominion for ever and ever."*
 2. And to all these things, God's people said, *"amen"* – so be it, Lord.