

# 1 Peter (Quality: Poor, Incomplete)

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Preacher: Gosden, Frank L (1890-1980)

- [ 0 : 00 ] I would again call your attention to the first epistle of Peter, chapter 5 and verse 10.
- About the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that he hath suffered a while, make you perfect, establish, strengthen, settle you.
- First epistle of Peter, chapter 5 and verse 10. We attempted this morning to say a few things concerning this God of all grace.
- And that it encompassed the whole of the things of God.
- The whole of the everlasting gospel. It is contained in that one declaration that we read just now.
- [ 1 : 43 ] It pleased the Father that in him, in Christ, all the fullness dwells. So that we have set before us here, the God of all grace.
- Everything that a sinner can need and desire. And the God of all grace, set before us as the object of worship, the object of prayer.
- We must receive everything from him. The insufficiency is according to his own infinite nature.
- It is an infinite insufficiency. And oh, what an object this sets before us for prayer, for worship.
- Whatever condition we may be brought into. Whatever circumstances, whatever afflictions, we must come to this God of all grace.
- [ 3 : 14 ] And we try to speak a little of the nature of this grace. That it is the grace of God.
- And the beautiful hymn that you were singing brings to us another virtue of this grace.
- That it is exceeding abundant. And the mercy of it is that grace is greater than sin.
- This is the foundation of the hope of a poor sinner. That he can look out from himself and all that he is in himself.
- All that would be for his destruction and condemnation. And yet look to this God of all grace.
- [ 4 : 16 ] And see in him that which is greater than himself. And so that the Lord Jesus, he is greater than Adam.
- His grace is greater than sin. And whereas there is a completeness of sin in us.
- A completeness of ruin in our being. Yet there is a completeness of sin in Christ. Yet there is a completeness of what we are as sinners.
- Superabounding grace. The God of all grace. Is the God of his people. And his people is his portion. About the God of all grace. About the God of all grace. And his people is his portion. About the God of all grace.
- And this grace my friends is all sufficient. And the properties of this grace does not vary. about the God of all grace.
- [ 5 : 28 ] And this grace, my friends, is all sufficient. And the properties of this grace does not vary.

I would use a figure. I hope it will be proper. The Lord said by his servant, O seer, I have spoken by the prophet and used similitudes.

And therefore, if we use a proper similitude, just to explain a point concerning this grace, and I would use electricity, you might say perhaps that is hardly proper.

Well, the properties of electricity are always the same. It is the same whether it is driving a little clock on the mantel shelf, or whether it is driving an express train.

It is the same. Well, my point is this, that this God of all grace exercises his grace in his people's hearts and experience, whether it is things that are small, or the greatest things with respect to their souls' salvation.

[ 7 : 17 ] So that it is effectual, as are his works in creation. Good Mr. Watts put it very succinctly, where he says, things are immensely great, immensely small.

And that will take up the things which occupy us in the changing scenes of life.

All must be referred unto this God of all grace. But the greatest exercise of this grace we have in, in Timothy.

And that will be a mercy. And you are well acquainted with it, but it be a mercy if we know the experience of it.

And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus.

[ 8 : 40 ] That is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

That was the greatest exercise of divine grace. It was exceeding abundant. in the matchless condescension of God's eternal Son, in coming into this world.

And so he was the channel through which grace, and every grace, and every favour, come to us through Jesus' blood.

Grace within his blood is in everything that he does, everything that he condescended to become. Grace is in every office he condescended to, to occupy and discharge for his people.

The grace within every character he assumed, the God of all grace. Look where you will. And we shall be brought to him out of necessity from time to time.

[ 9 : 58 ] But in the main, there are two subjects, and only two really for the ministry, and only two that will make up the work of salvation in a sinner's heart.

And those two are sin and grace. Oh, the consolation, that grace is infinitely greater than sin.

So that grace at last will swallow up death in victory, and swallow up mortality in eternal life.

All flowing from that blessed fountain, from that eternal source. about the God of all grace, who hath called us to his eternal glory by Christ Jesus.

Everything is in him. The homework of salvation is accomplished by him. It pleased the Father that it should be so.

[ 11 : 22 ] And therefore, it makes Christ exceedingly precious. But this calling, who hath called us to his eternal glory by Christ Jesus.

We did mention the initial of this calling in regeneration.

But I feel that it can be said, that those that are called, are being constantly called, through life's journey.

You know, we read in the Corinthians, that the gospel, the cross of Christ, is foolishness to those that perish.

And therefore, that unto us that believe, it is the power of God unto salvation. Now I think that it is proper to say, that the cross of Christ is foolishness to those that are perishing.

[ 12 : 45 ] It is a life long experience. But unto us who are being saved, although his people are saved for their everlasting salvation, yet the work of salvation is a lifetime experience.

And so is this calling. The initial calling, has in it every calling. that those of you who are made real pilgrims, set on pilgrimage, gathered, and are wanderers in a strange country, you will realize from time to time, that as you are brought into circumstances to meet it, and through that precious 107th Psalm, so there will be a constant repetition in your heart, and in your life of this effectual calling.

who hath called us unto his eternal glory. Paul, writing to the Ephesians, prays for this.

And oh my friends, what a thing it is to pray for, for ourselves, and for the church of God. He says there, the eyes of your understanding, being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance, of the saints.

He pray that they might know it, that they might have some apprehension, to what they are called, even to his eternal glory. And when we come to consider this, oh my friends, how it will make us jealous, of how we live.

[ 15 : 08 ] And whether we have any real ground, to believe that we have been called by sovereign grace.

sovereign grace. It is a very solemn thing, to go on and on, by mere guesswork.

Or on the other hand, to take things for granted. who has called us unto his eternal glory, by Christ Jesus.

There would be no calling, except the Lord Jesus had condescended to come and take human nature.

The only voice that could be heard from heaven, apart from this blessed mediator, would be the voice of condemnation, to the whole human race.

[ 16 : 18 ] But this is a part of his work. And the Holy Spirit takes off his work, his finished work, and reveals it to his people.

So that all the grace that is in Christ Jesus, is brought by the Spirit into the heart of his people, in a way of salvation.

And this brings into exercise, the graces of the Spirit. The graces of the Spirit proceed from the God of all grace. Faith.

Faith. It is the gift of God. Hope. A good hope through grace, is laid in the heart, by the Holy Spirit, revealing the all-sufficient, superabounding grace, of the Lord Jesus Christ.

Love. Love. And love, if we love the Lord, we do not love him with natural human love. We can only love him with his own love.

[ 17 : 45 ] And if we do, it is because he first loved us. All this is grace, proceeds from that eternal source and fountain above.

And when faith sees it, it begins to pray. Oh, that there would just rent the heavens and come down.

There is the word of his grace, the Holy Scripture. Oh, the grace that is revealed therein. And a mercy, if it is a light to our path and a lamp to our feet.

The God of all grace, who has called at you to his eternal glory. The sufficiency of it in life's pathway.

Take for instance, the case of Abraham. The Lord gave him a promise, and said unto him, Lift up your eyes, and look northward and southward and eastward.

[ 18 : 58 ] All that thou seest will I give unto thy seed for ever. For ever. But in the very next chapter, he tells Abraham of the sorrows that they are to meet with.

Knowest thou that thy seed shall be brought into captivity for hundred and twenty years.

But how did this grace enter in, this God of all grace? He speaks to him. He said, When Abraham was ninety and nine years old, I am the mighty God.

Walk before me and be thou perfect. You'll find that that comes right into the text presently. As though he would say to Abraham, You have a pathway that will need great faith.

Walk before me. Not before yourself. Not before your enemies. Not before your impossibilities.

[ 20 : 17 ] Not before the world. But walk before me and be perfect. That is complete. If you walk before me, You'll walk before the God of all grace.

There's nothing that you will need but what will be found in me. All power is given unto me in heaven and in earth. Oh, what a word.

To people that have before them troubles. Mountains that they cannot surmount. Impossibilities.

Griefs, sorrows and losses. But the God of all grace. Walk before me. And therefore, we must look through and beyond everything in this poor wilderness.

And faith will anchor in. And look to the stronghold. The God of all grace. Who has called us to his eternal glory.

[ 21 : 28 ] Everything that emanates from this God of all grace has divine properties in it.

It's all eternal. Whatever you receive from God, the smallest thing to the greatest has eternity in it.

Nothing he gives, nothing he does, but what is eternal and immutable. And this he said concerning Mary.

Martha, Martha, thou art troubled about many things. But one thing is needful. And Mary has chosen that good part.

It'll never be taken away from her. What he gives, he gives and it has eternity in it. An eternal portion. Unlosable portion.

[ 22 : 35 ] And that it will issue in that inheritance incorruptible, undefiled, and that fadeth not away. The God of all grace.

Oh, you would like to drop into that sea outright. And lose yourself in Jesus' light. And so mercy can be so.

For his people sins through the sea of grace. And lose all of their sin and guilt. Who is a God like unto thee?

This God of all grace. Who pardoneth iniquity. And passeth by the transgression of the remnant of his heritage. He will not keep his anger forever.

And all their sins and iniquities will be cast into the depths of the sea. Oh, look at it, my friends. Oh, look at it, my friends. I am not sufficient to speak of it.

[ 23 : 44 ] The very expression is your given faith to apprehend it. The God of all grace. The God of all grace. Is an infinite fountain.

Into which his people will have swallowed up all that they are. And have brought into them all that Christ is.

And the benefit of all that he has done. About the God of all grace. Who hath called us to his eternal glory. By Christ Jesus.

It's all by him. It's all through him. It's all in him. You believe it. Do you need it.

To you, therefore, which believe he is precious. He is. After that ye have suffered a while.

[ 24 : 52 ] It's through much tribulation we must enter the kingdom. It's a path of suffering. And the apostle was willing for it to be so.

That I may. That I may know him. The power of his resurrection. And be conformed to his sufferings.

And when passing through affliction. The Lord sanctifies that affliction. In weakness and in distress.

Why, my friends. I do believe we've seen it. With these afflicted people. And also with respect to our dear afflicted brother.

It was really astonishing to me. When I first saw him.

[ 26 : 01 ] When he looked upon the very verge of the grave. And he was able to say. My mind is not disturbed.

How it came into my heart at that very moment. Uh. Thou will keep him in perfect peace.

Whose mind is stayed on thee. And so this is not left out. Although. The God of all grace. Hath called his people to eternal glory.

Yet they are to suffer a while. Think it not strange. Concerning the fiery trial. Which is the tribune.

You will see in the first chapter of this epistle. After that blessed calling. Blessed be the God and Father of our Lord Jesus Christ.

[ 27 : 08 ] Which according to his abundant mercy. Hath begotten us again unto a lively hope. To an inheritance incorruptible.

Undefiled. That fadeth not away. Reserved in heaven for you. Who are kept by the power of God. Wherein ye greatly rejoice.

For this comes in. Though now for a season. If need be. Ye are in heaviness. Through manifold temptations. Now what is the purpose of the Lord.

Bringing his dear people. Whom he is calling to his eternal glory. To pass through sufferings. Well.

Paul writing to the Corinthians. Tells us the purpose of it. It is your sanctification. And when we feel this.

[ 28 : 15 ] We shall be able to say. With the psalmist. I know. Oh Lord. That thy judgments are right.

And that thou in faithfulness. Hast afflicted me. And we shall be able also. To join with him. And say. Let my soul live.

And let thy judgments help me. It's a wonderful thing. Not let me get away from these judgments. From these afflictions.

And from thy chasings. But let them help me. Let afflictions. Sanctified afflictions. Help me. And teach me. Let them be used to recover me.

From backslidings. Let them teach me. That thou art the God of all grace. And that there is an infinite fullness in thee.

[ 29 : 17 ] A fullness that will make me complete in thee. A fullness of infinite marriage. Whereby his people are accepted in the beloved.

After that ye have suffered a while. Many years ago. I don't want to speak a thing. That it is not true. Or I should think fifty years ago. I woke up one morning with this.

Thus make me willing. Glorious Lamb. To suffer all things for thy name. At last be where my Jesus is. And rise till everlasting. I don't want to speak a thing. I don't want to speak a thing. That it is not true. I don't want to speak a thing. That it is not true. Or I should think fifty years ago.

I woke up one morning with this. Thus make me willing. Glorious Lamb. To suffer all things for thy name. At last be where my Jesus is. And rise till everlasting. Bliss is all in here. To have called us unto his eternal glory.

By Jesus Christ. After ye have suffered a while. This is a kind word. That it is not true. If you have suffered a while. It is a kind word.

[ 30 : 14 ] If you have suffered a while. And you are at all. Be of the great glory. If you have suffered a while. For you have suffered a while. The spirit of all.

This is a kind word, a word that will encourage those who are tempted to cast away their confidence, who are tempted to feel that their beginning was wrong, that there's some secret that they've never been taught.

They're ready to cast their confidence away. But it comes to this, after that ye have suffered a while, cast not away therefore your confidence, for ye have made a patience that after, after ye have done the will of God, ye may receive the promises.

And when all his people cast this way, of that mighty multitude who of life were winners, this we safely may conclude, all were wretched sinners.

It's a wonderful thing that the whole of the glorious gospel, the grace of God, is exclusively for nobody else but sinners.

[ 32 : 05 ] Two great things meet. He, through his heaven's highest glory. He who is before all things, and by whom all things consist.

Yet, he comes in awe of the glory of his person, took upon him a sinless humanity, and came into the very midst of a sex pool of iniquity.

And yet, blessed be his name, his grace can never be contaminated. He comes, and in his coming he's unchangeable.

And because he is immutable and unchangeable, therefore, his sons of Jacob are not consumed. And all these things speak to us of the God of all grace, and the glory of those who are called to this eternal glory.

And in fact, they must, through much tribulation, enter the kingdom of God. And so, it brings his suffering people before this God, not only of all grace, but a God of compassion.

[ 33 : 46 ] And so, it is compassion is a gracious compassion. It is full of love. And there is this, my friends, too, that if you perceive the grace of God, which incorporates all the graces of the Spirit, you cannot have one grace without you having them all.

Therefore, you cannot have a part of the Gospel. If you have a part of it, you must have it all.

You cannot have a little of Christ. You must have him all. If you have ever spoken a word of grace to your heart, then all that is spoken between these two covers is yours.

Oh, what a portion. Oh, what a kingdom. Makes this world look a poor affair. It is good to see it.

Put things in their right places. But then, there is the effect.

[ 35 : 08 ] After that you have suffered a while, make you perfect. The Apostle Paul speaks of the ministry that it may present his people perfect.

And this perfection is to make them complete. Complete in Christ.

I feel that it is one of the most blessed declarations that can be spoken to faith.

We are complete in Him. We did mention just now of a completeness in ourselves.

It is worth repetition because of the truth of it. But we must know it experimentally. My friends, in the fall, we were completely ruined.

[ 36 : 20 ] The dire contagion filled our veins and spread the poison to the heart. We are sin poisoned, sin bitten.

And there is a completeness. And there is a completeness. But the hope of His dear people is in this. That the completeness that they have in Christ is infinitely greater than the completeness of their sin and ruin.

And to be swallowed up. And there is a lot of joy in Christ. And that the Lord will swallow up all that you are.

And you will be swallowed up in all that He is. That is the work of salvation in the heart.

And make you complete. I think we read something of that just now in the Colossians.

[ 37 : 47 ] We belong what we preach. Warning every man. And teaching every man in all wisdom. That we may present every man perfect in Christ Jesus.

Oh what a responsibility. That is one end of the preaching of the Gospel. God has connected preaching with salvation.

And if a minister is anointed by the Spirit, then one effect of that preaching will be to present every man perfect that is complete in Christ.

May feel perfect. Establish. We need establishing that is confirmed.

We need confirmation for many reasons. Among them is this. Because we still have a body of sin and death within us.

[ 39 : 08 ] And we are still liable to backsliding. And when we wander away from God, then he suspends the influence and operations of the Spirit.

And we become earthbound. And we are brought into darkness, or rather bring ourselves there.

And then we begin to question our state and taste. And we need confirmation.

We need the Lord to shine. Shine upon the work of grace once more. To confirm us in the truth.

By speaking to us. By bringing into our hearts afresh a sense of his suffering love.

[ 40 : 19 ] Oh my friends. Dream not of faith so clear as takes all doubting out.

We are still in the flesh. And we are often exceedingly shaken. Shaken by the temptations of the devil.

And the devil has an ally in our fallen nature. Who listens to his voice. The power of unbelief. There are many things inside that shake us.

Many things outside too. And one of the most serious to my mind is unanswered prayer. When the Lord for wise ends.

And says as he did to Ephraim. Let him alone. He is joined to his idols. And then you find yourself far off from God.

[ 41 : 25 ] But. After ye have suffered a while. Make you perfect. Establish. Confirm.

And he confirms his people through his word. You take that blessed way of confirmation. That we have in the 14th chapter of Hosea.

O Israel. Return unto the Lord thy God. For thou hast fallen by thine iniquity. Take with you words.

And say unto him. Take away all iniquity. And receive us graciously. And how does he confirm. That is coming.

Repenting. Trembling in us. I will heal. Her backslidings. I will love her freely. I will be as a dew.

[ 42 : 25 ] Unto Israel. He shall grow as the lily. And cast forth his roots as Lebanon. That's how he confirms a poor sinner.

Establishes them. And so he will. When you come. As he knows. First. First.

Ten verses. In the third chapter. Of lamentations. Oh. The exercise and conflict. Of Jeremiah.

There. And you will be brought to stagger. Like a drunken man. I think I may have mentioned it before.

And you may have stopped some places. Where I do believe that he's tablished me. You'll fall down and there's none to help.

[ 43 : 20 ] I remember going into Orcas Chapel. now. See you. He told me in the fourth chapter. I am. I'm blessed to choose. I, IKeep.

And I came out. Icomo. A dear old Mr. Temple Bittenden was preaching, and I came out and could sing, Yes, I to the end shall endure, as sure as the earnest is given, More happy, but not more secure, the glorified spirit in heaven, After that ye have suffered a while, may your prophet complete in him, Establish, strengthen, who needs it, weak people.

Moses said in the 102nd Psalm, He hath weakened my strength in the way, he hath shortened my days.

Opposites meet, oh it is a comfort, that opposites meet in the Gospel, in the work of grace in the heart.

Christ's strength is made perfect in weakness, life comes to death, unsearchable riches come to bankruptcy, Heaven is brought to those that feel to deserve and fear hell, opposites meet.

[ 45 : 02 ] Make you perfect, establish, strengthen you. And how does he do it?

All the scriptures are so full. He prays to the Ephesians, that they might be strengthened with might by his spirit in the inner man.

And you'll feel this as you get older. Though the outward man decays, Yet the inner man is renewed day by day. And how are they strengthened? The pilgrims, they go from strength to strength.

Every one of them in Zion, every one of them in Zion, appeareth before God. How does he strengthen them? As he did Elijah under the, and under the, the juniper tree.

He brought to weakness. The day before, he, with God given courage, defied all other prophets of Baal.

[ 46 : 19 ] The next day, he fled from that wretched woman Jezebel. Because he had slain all the prophets. He got under a juniper tree. He had enough of it.

He had enough of it. If all the demonstrations of this mighty God, that was yesterday's come to this. So that all his prophets are slain are finished.

There he said, wished for himself his life. But what did the Lord do? It's in the text. After you have suffered a while, make you both extend.