

# God's sufficiency for trusting sinners (Quality: Very good)

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[ 0 : 00 ] The Lord may help me and ask your attention to the first epistle of Peter, chapter 5, and verses 6 and 7.

The first epistle of Peter, chapter 5, and verses 6 and 7. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you.

The Apostle Peter writes this epistle unto the brethren in the Lord, that he surely not at both rights under the inspiration of the Holy Spirit, and also out of his own experience of those things that he had handled, tasted and felt of the good word of God.

And in both the instruction and the exhortation and the encouragement that is imparted through this ministry of the Apostle, both to the brethren then, and also, let us not forget, its application still to the Church and people of God.

How well equipped, we might say, was Peter, even now, as he comes towards the end of his life, with regard to what he sets forth here unto the brethren in the Lord.

[ 1 : 50 ] In this particular chapter, from whence our text is taken this evening, we see, too, matters very prominently here, that Peter, looking back over his own life, and also the Lord's dealings with him, surely has them still in remembrance.

The first I would just draw your attention to is the warning that the Apostle gives with regard to the enemy of souls, that, indeed, as he says here, your adversary, the devil, as a roaring lion, goeth about seeking whom he may devour.

Oh, had not Peter suffered, and suffered much through the activity of the evil one? Go back to that time there, just before the Lord went to Gethsemane and Calvary, when he informed his disciples that that night they would all forsake him.

Peter said, Though all would forsake thee, yet will not I. Ah, Simon, Simon, Satan, have desired to have thee, that he may sift thee as wheat, but I have prayed for thee, that thy faith fail not.

Oh, how Peter proved that all his protestations, all his sincere emphasis, that though all would forsake, he would not, even prepared to die for the Lord.

[ 3 : 47 ] Oh, see what it amounted to in the face of the very fierce assault of the enemy of souls.

Oh, how Peter proved his own strength, utter weakness, but also, wherein that which was, not only delivered him from that situation, but was surely the very source, even of hope, as well as help unto him, was not that from whence arose, from himself, but from the grace, and the mercy, of his Lord, and his Saviour.

The point I just mentioned, that is, do not these things speak to the living family of God still? Are we not friends as much affected, even by the activity of the great enemy of souls?

the devil is not dead, in our day and generation, for much, the very thought and idea, of such a being, the man, as it were, would seek, ever to put away from them?

Oh, does not the living family of God find and prove that he is still both an active and also a powerful enemy as well?

[ 5 : 25 ] Indeed, in the very warning that the apostle gives us, not only with regard to the activity of the evil one, but wherein that there is the refuge and the help of the people of God, not in themselves, no, but in our Lord and Master.

Oh, friends, for grace, and that, as it concerns us, in every aspect of our lives, day by day, as we have here, in these words of our text, to humble ourselves under that mighty hand of God.

What does that imply? True, it is all, and from and through the grace of our God alone realize that there ever will with us be that humbling of ourselves under his mighty hand.

but in that humbling of ourselves under his mighty hand is the recognition of this, both the greatness and also the goodness of our God and of our utter dependence upon him for all that pertains to life and godliness, both for time and for eternity.

Oh, how Peter had painfully learned that his own strength was utter weakness, that how, that in any way, as it were, to look to himself was that which which caught in nothing but disaster.

[ 7 : 18 ] So it is, with the believer still. Remember all our help, our hope, hope, is alone in and from the Lord and what a mercy in the daily recognition of it and that wherein we are brought, reminded here in the words of our text to cast all our care upon him and you know even the very casting of all our care upon him is not this a very humbling thing?

Oh, it is not what our fallen nature of itself does as it were choose, let alone delight in.

What is it that fallen human nature seeks always to pride themselves in? that is, their own ability that they are independent of others.

Oh, what an independent spirit is indeed found and rooted in our own fallen nature and yet friends are we thus independent ever much for man may glory in the supposed idea or was taught of God the Holy Spirit we are surely brought to realise this not our independence but our utter dependence upon the Lord himself as a debtor to his mercy indeed as in all the sense of our weakness and need to realise as the Lord not only spoke to his servant Paul but of which Paul was brought to realise in his daily experience that his whole sufficiency was of the Lord as the

Lord spoke to him on that note of an occasion my grace is sufficient for thee for my strength is made perfect in weakness ah does that leave a person to glory in themselves did it leave them to rest upon some supposed ability of their own no that daily sense of our utter dependence upon the

[ 11 : 00 ] Lord for all that pertains to life and godliness both for time and for eternity but there is also here in what the apostle refers to in this fifth chapter as well of what he had received of the Lord and what also here as he comes towards the end of his life as he addresses both the people of God and those as well that are called to a particular office in the church described here as he does as he says in that fifth chapter he says he says the elders which are among you I exhort who am also an elder and a witness of the sufferings of Christ and of the glory that shall be revealed ah

I say Peter here thus in exhorting and encouraging the Lord's people goes back to that it was that which was continually as it were the forefront of every aspect of his life as a faithful servant of Jesus Christ remember that scene there early that morning upon the shore of the sea of Galilee when the Lord appeared unto his disciples as some of them had gone fishing and that though they had toiled all night they had taken nothing he says to them cast the net on the right side ah and they enclosed a great company of fishes so much so that their neck break Peter says it is the Lord and but without going into the detail of that further remember the Lord spoke to Peter on that notable occasion asking that very important and searching question and what a question friends that is oh may it be brought home to your soul and mine this evening lovest thou me says the

Lord to Peter lovest thou me more than these oh friends remember here is what is the sum and substance of real vital religion it is not what we know about the Lord Jesus Christ though I trust we are brought to know much and well instructed in those things concerning himself as set before us in the precious word of divine truth but it is the Lord says to Peter lovest thou me ah true if there is in your soul and mine that real and genuine love to the Lord Jesus Christ it is because he first loved us unquestionably and what is the reality of that love the daily sense friends of the preciousness of Jesus

Christ Peter says and earlier in this epistle to you which believe he is precious ah that is brought to realize he is that one whom we cannot do without indeed that all that concerns us with regard to every to all the deep needs of our soul is that which is found in the Lord and Saviour Jesus Christ and him alone what is Jesus Christ to you and I you remember that incident as well again in the light our Lord when he was here on earth when he gave when he imparted sight to that man that was born blind and when subsequently he was cast out to the synagogue and Jesus finding him afterwards puts to him this question he says to him dost thou believe on the

Son of God who is he Lord that I might believe on him it is he that both speak thou hast both seen him and it is that speaketh to thee Lord I believe and he worshipped him the point I'm just making is this dost thou believe on the Son of God oh what is Jesus Christ I say to you and I be assured of this unless we are brought thus to trust who did that sovereign grace alone in Jesus Christ as that one in whom thou help and hope all our salvation how friends most awful and solemn whatever may be attained unto as far as this world is concerned how very solemn indeed is our case and condition but oh how happy is that soul whatever may be found in their path at present how happy how blessed is that soul to whom

[17:11] Jesus Christ is both as revealed of himself even as he did there to Simon Peter lovest thou me more more than these oh what could Peter appeal unto remembering what he had done ah and friends indeed brought did to remember both what we are where we are what we have done oh what can we say in the light of these things we anything of our own that we can bring forth any excuse that we can make ah Peter remembering what he had what had what had passed oh he he says Lord he comes down to this Lord thou knowest all things thou knowest that I love thee what does he appeal to does he appeal to what he was what he had done or what he indeed could promise for the future no his whole appeal there as it were is to what the Lord had done for him and had made known unto him yes a sinner unquestionably he was he knew it he felt it ah was that which not he mourned over but ever kept him low at the saviour's feet but oh he knew this he knew not only himself as a great sinner but he knew the Lord

Jesus Christ as a great saviour ah thou knowest all things thou knowest that I love thee but what I was just coming to was this the Lord says to him feed my sheep as I mentioned a few moments ago was not this always at the forefront with regard to Peter and the ministry he had received of the Lord as he both exhorts and encourages as him is dressing here as the elders within the church of Jesus Christ to feed the flock of God which is among them oh friends the importance of this with regard to the gospel ministry and the exercise of that ministry what is to be the sum and substance of it what alone is that which both means and addresses the very needs of the people of

God it is as Paul wrote unto the brethren there at Corinth of what had not only been his determination when he first went to Mount Sam but which he never buried from determined to know nothing among you save Jesus Christ and him crucified and what of us subject friends is that oh the very sum and substance of the glorious gospel of divine grace is in the very reality of the same Jesus Christ and him crucified the very person of Jesus Christ and salvation alone for sinful men and women by and through Jesus Christ and that to the praise of the glory of his name all and everything whatever it may may profess to be so we suppose regard to the gospel ministry that has not as its sum and substance

Jesus Christ and him crucified is both neither of God nor there will ever be profitable to never dying souls or be spiritual meat and drink to the living family of God feed the flock of God he says which is among you and so on but to come just a little closer to these words of our text he not only addresses those that hold office in the church but as he says he says likewise ye younger submit yourselves unto the elder yea all of you be subject one to another and be clothed with humility for God resisted the proud and giveth grace unto the humble is not friends this a most needed word both of exhortation and instruction to the people of

God oh to be brought always in the realization of this what have we that we have not received what have we that we are not utterly dependent upon the Lord for what have we to boast over as it were another ah is not this the position and situation of each one of the living family of God what a mercy to be kept in the daily realization of it and that is a sinner are we ever anything more than that of ourselves a sinner and a daily realization surely even as we older we go up get and go on are we any less a sinner any less dependent upon Jesus Christ any more able to overcome the working of sin the

[ 23 : 40 ] Satan of ourselves no a sinner oh but the mercy of this a sinner saved by grace yes we're familiar with that word undoubtedly we often use it grace what is it the God the Lord our God is referred to later in this chapter as the God of all grace what is grace it is the free the undeserved love and favour of God and that manifest to those those that are holy undeserving yes he says therefore he says be clothed with humility oh to be kept low the Saviour's feet daily and I repeated the sense of our need of him our dependence upon him and with that concern and desire that he alone may be honoured and glorified humble yourselves therefore he says whether old or young whether having office in the church or not or whatever position and situation of the child of God humble yourselves therefore under the mighty hand of God what is particularly expressed here in these words the mighty hand of God oh friends what a mercy to be kept in the realisation of both the greatness and the goodness of the

God the one and only true God with whom not only we have to do but has to do with us you know in one sense we readily acknowledge it the greatness and the goodness of God but are we always in the believing realisation of it what a most solemn and sacred thing it is to approach unto thus the holy the great the eternal God both in our we come together for the worship of the Lord's name and also in our private devotions let us never forget God we are on earth the Lord is in heaven yes there is the wonder and blessedness of that relationship that of which the Lord believing people are brought into as the

Lord Jesus expressed it to his disciples when they requested teach us to pray that John also taught his disciples when ye pray say our father which art in heaven but the point I'm just emphasising is this the importance always of that reverence and that godly fear ah the conscious sense of the greatness and also the goodness of our God humble yourselves therefore under the mighty hand of God that is in both daily indeed in every aspect of our lives both recognising and owning thus the authority of our God and our Saviour are we brought to be sure is not that where grace will bring us to bow with true humbleness of mind with regard to that obedience to the authority of our

Lord Jesus Christ his very word being both precious to us and that which has its prominence in our lives not only in the remembrance of it but through his grace in the obedience to that word humble yourselves therefore under the mighty hand of God that he may exalt you in due time and what is spoken of here of the laws exalted as people in due time oh are we not both promised and of the expectation of the realization of both the mercy and the favor of our God ah as brought friends as we are reminded further these verses before us to cast all our care upon him for he careth for you was any ever child of

God brought to seek unto the Lord and there in vain that the Lord did not give ear or heed unto them with regard to those things that concern them respect to the very needs that they have ah humble yourselves therefore under the mighty hand of God he may exalt you in due time manifesting his mercy and his favor unto his own another important aspect of humbling ourselves under the mighty hand of God is this in being brought friends there low at our Saviour's feet in the very real confession of and godly sorrow over and from our many sins oh is not that where grace will bring us as I say again low at the

[ 30 : 11 ] Saviour's feet the realization of what the apostle said in me that is in my flesh dwelleth no good thing let me just illustrate it in this way go to those words of the apostle John his first epistle the first chapter he says if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin what is it to walk in the light as he is in the light remember that both light and life is that which the scripture testifies is found in and from the Lord Jesus Christ and him alone he is both the light and the life of his word declares and all it is to walk in the light what does what is that which is when light is shed in a dark place what is it friends that is realized oh does it not bring to view the hidden things there of darkness yes light discovers it springs it sheds it's brought to see light in God's light we are brought to realize the very hidden things of darkness of what is found in our own hearts and lives and to walk in the light as he is in the light his friends being brought in the daily realization of our need as a sinner and need as a sinner what is the crime of the sinner thus

God be merciful to me a sinner yes in that light there is all openness honesty now dealings with and before the Lord and all the cry thus as a soul the light and teaching the Holy Spirit of God yes brought there into the fellowship both with the Father and with his Son Jesus Christ from what ground the blood of Jesus Christ his Son cleanseth us from all sin our friends there is that which whatever answers for there is that which speaks and oh what a voice does blood have to speak the blood of Abel spoke it cried unto the ground it cried friends for justice ah but the blood of Jesus

Christ it speaks it speaks peace as loud from every way it speaks pardon and peace to guilty needy sinners that through the grace of God are brought to flee unto him to hide them casting all your care upon him for he careth for you how friends both comprehensive and inclusive is this word casting all your care upon him ah whatever it is as I said mentioned a moment ago we walk in the light as he is in the light will there not befriend from openness and honesty with us and in all our dealings before the Lord how great is the mercy been able to come to him to pour out our hearts before him do not think there's anything too great or anything too insignificant to bring before our

God and Saviour his ear is open unto the cry of his people casting all your care upon him oh friends of matters that weigh heavy upon the people of God may well be in your path this evening whether you find the guilt the defilement of sin or of matters in providence in your life of issues arising from one source or another where is the place the only place for us to go with these things shall we turn to our fellow creep fellow man can a human arm help it is ever friends a tendency with us to trust in self or something pays instead of trusting sovereign no the law says bring them to me you know that incident the life of Moses that going into details of the advice that his father-in-law

Jethro gave him he says and as Moses instructing the people that those appointed up to be rulers with him of the affairs the children of Israel all he says all the hard cases bring them unto me ah but our Lord and Saviour doesn't merely say all the hard cases but everything that concerns his people bring it unto me casting all your care upon him is there not encouragement here for us to do so what more can he say than what is implied here he careth for you friend is that not a wonderful thing surely if there's anything will bring us low at the Saviour's feet is this he careth for you he careth for me what

[ 36 : 43 ] I am where I am what have I to bring to him ah someone fit someone worthy even of his notice he careth for you oh the blessedness of it may the Lord seal it afresh to your soul and mine tonight and we enable friends likewise believing me feeling me through his grace to humble ourselves his mighty hand casting all our care upon him for he careth for you but I leave it remarked saying may the Lord add his blessing amen