

Series: 1 Peter

Title: Humble, Cast, Be, Resist, Know

Text: 1 Peter 5: 6-10

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There is no sinner saved apart from the grace of God. It will do no child on this earth any good to lift himself in pride against God. Multitudes will come into God's presence having exalted themselves and shall be abased to outer darkness. The only way for a sinner to be saved is to bow down under God's mighty hand and trust God will do all necessary to bring me to himself—both spiritually and temporally, both in heavenly places and in this earth right now.

There are 5 words in our text which call for action in those who are the true children of God. These words are the title to the message this morning.

**Title:** Humble, Cast, Be, Resist, Know

## **I. HUMBLE**

“Humble” means come down, abase yourself, submit yourself—come down off your high horse.

**1 Peter 5: 6: Humble yourselves therefore...Why?** Verse 5:..For God resisteth the proud and giveth grace to the humble.

God resisteth the proud. When the child kicks against his father it is pride. The child finds the father's hand is too mighty for the child to resist. *God resisteth the proud.*

And giveth grace to the humble. When the child humbles himself under the father's authority, the child finds the father to be gracious—to be doing everything for your good.

It is infinitely more so with God the Father. God hates pride. Self-will is pride, self-righteousness, selfish wisdom, thinking ourselves god's. God resisteth the proud and giveth grace to the humble.

Do we want to feel God's mighty hand of resistance? Or do we want to receive grace at his hand?

**1 Peter 5: 6: Humble yourselves therefore under the mighty hand of God,**

God's hand is mighty—mighty to accomplish his own righteousness, mighty to save all his house, mighty to provide all provision for his own, mighty to destroy all our enemies, mighty to correct—to resist the pride of his children, and mighty to give more grace to the humble. He who holds the waters in the hollow of his hand, is a mighty hand to humble ourselves under.

Illustration: Looking at my father's hand.

**1 Peter 5: 6: Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:**

What does “exalt” mean? Lift up on high. All who shall be exalted—shall be exalted by God in due time. He that exalteth himself, shall be abased, and he that humbleth himself, shall be exalted.

When we want God to have the glory—the preeminence—when we are convinced God is guiding and directing in the way that is best then we will humble ourselves under God’s mighty hand.

## II. CASTING

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

Casting— Get the tense—not past, it is right now, continually, casting...What am I casting?

All your care. Not some of your care, not most of your care—ALL YOUR CARE.

Someone might say, “Brother, I have a lot of care!” You have the care of the justice of God being satisfied on your behalf—has it all be taken care of by God, by Christ Jesus?

Romans 8: 33 Who shall lay any thing to the charge of God’s elect? *It is* God that justifieth. 34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

You have the care of being made the righteousness of God—has he robed you in his best robe—the righteousness of Christ Jesus?

Ro 5:19 For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Ro 8:4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Ro 10:3 For they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.

Are we casting these greatest of all cares upon him?—then are there any lesser cares that our God has not already predestinated to our good? In this epistle the Holy Ghost has carried us through so many kinds of trials which believers face—and now here at the end of the epistle—the Spirit of God leaves not one care out—cast **all** your care—where?

Upon him--Casting all your care upon him—

Illustration: When I think of casting I think of fishing. Some of you fellows are used to fishing in the ocean. You rare back and cast. I grew up fishing for largemouth bass—you cast a lure, not at venture, but right at the precise spot—at the end of a log or in the shadow of a cypress tree on a hot, sunny day or on the sunny side on a winter day.

This casting of our care is not sowing to the wind, it is casting all our care in a precise location--upon God. What a God of grace--who says to his child--submit *under* my mighty hand—casting all your care *upon* me.

FOR HE CARETH FOR YOU—

Who does? God whose hand is mighty. God who has called us, unto his eternal glory, by Jesus Christ. Notice the tense—careth—presently, always, continually. For you—do you believe he careth FOR YOU?

God is the Savior of all men in the sense that in him we live and move and have our being—though the majority in this world live and perish trying to put God out the mind. But the word of God constantly affirms that the grace of our God is particular, electing, redeeming, regenerating grace, saving, preserving, exalting grace. Those who are called by his grace find the word of God to be intimately personal to our own hearts!

Do you believe that HE CARETH FOR YOU? This is certain—all for whom God has obligated himself to care for—HE CARETH FOR! In the times when we rejoice that we are children in his mighty hand, as well as, in times when we kick against his hand like a proud rebel and he resists us—HE CARETH FOR YOU!

### III. BE

**1 Peter 5: 8: Be sober,--calm and collected in spirit; be vigilant—actively watchful...because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:**

Brethren, we have a very real adversary—the devil—who preys upon pride and unbelief.

NOTE THESE ACTION WORDS ARE SO CLOSELY CONNTECTED IN ALL THEIR PARTS. Humble yourselves under the mighty hand of God, [opposite of pride]...casting all your care upon him for he careth for you, [opposite of unbelief]...be sober, be vigilant—to be humble under God's mighty hand, to be continually casting all our care into his hand-this is what it is to be sober and vigilant.

Pride is not being in our right mind—it is not to be abased, calm, lowly minded, calm and collected in spirit but haughty in spirit—If we are not actively watchful—vigilant--we will find ourselves attempting to resist God's hand in our pride.

**Illustration:** Peter and the apostles let down their guard, fell asleep. The Lord permitted the devil to sift them as wheat

Anxious care is not being in our right mind [sober]—if we are not actively watchful [vigilant]—we will turn from casting all our care into God's hand and we will find ourselves sinking down over how to care for ourselves.

1 Peter 1: 13: Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

### IV. RESIST

**1 Peter 5: 9: Whom resist stedfast in the faith,**

Picture a battlefield. Pride is an intoxicant as much as wine—it makes a believer think we can win the victory by our strength instead of God. Pride makes us cease being vigilant, cease stedfastly looking to Christ—become careless.

But humility submits to the mighty hand of God and in so doing resists the devil. We get under God's hand where Satan can not harm us. Faith gets behind Christ our Shield and Defender. Christ our Conquerer quenches—puts out—all Satan's arrows of fire. How so—in faith—because faith is casting all your care upon him, for he careth for you.

### V. KNOW

**1 Peter 5: 9:...knowing that the same afflictions are accomplished in your brethren that are in the world.**

The same—know your brethren are suffering the same afflictions. It was not one of the disciples wondering who would be the greatest in the kingdom—all of them. It was not only Peter who said he would not forsake the Lord, they all did. The Lord's resisted each one with his mighty hand, humbling each one. The Lord brought each one to cast all their care upon him.

God only gives the trial in proportion to what each of his children is able to bear. But it is the worst thing we have borne at the time. You may look at my affliction—having already passed through something like it—and think my affliction is really not that great. But it is the worst thing I have been through yet. I may look at your affliction and not be able to see how it is all that bad because I have not been through it. But it is the most difficult affliction you have been through yet. So that proportionate to what each of his children can bear—the affliction is the same—according to the measure God gives it.

Knowing this will help us not to be proud of our affliction over our brother or sister.

Knowing afflictions accomplished—Christ put away our sin by his suffering. His suffering was exact—he made satisfaction. The exact measure to satisfy God. Paul speaks of filling up that which is left behind-- Likewise, our suffering is exactly predetermined by the Lord. There is a particular exact amount of suffering every individual believer will suffer in each trial and in this life. Know your brethren suffer the same, but know this too...it shall be brought to its predetermined, full end....**10: But the God of all grace**, note who God is—the God of all grace—what has he done for us who believe? **who hath called us** where has he called us **unto his eternal glory** note those three words “his eternal glory”. By whom? **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.**

1 Peter 2: 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls....4: 12: Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Amen!