

# THE GOD OF ALL GRACE

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**1 PETER 5:10-11 • TV-438A**

A television broadcast sermon delivered  
**SUNDAY, SEPTEMBER 20<sup>TH</sup>, 1992**

By

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Transcribed, edited and published  
**JANUARY 23<sup>RD</sup>, 2020**

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### **1 Peter 5:10-11**

*“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. Amen.”*

If you would like to follow in your Bibles today while I bring the message; I want you to please turn with me to **1 Peter chapter 5**. I'll be speaking from **verses 10 and 11**.

My subject today is: **“THE GOD OF ALL GRACE.”**

Now, one of the secrets that I discovered during the many years that I've been a pastor and preacher of the Gospel, for 40 years now; I've discovered this secret, the sermon or message which is the greatest blessing to the congregation is that message which was first a blessing to the heart of the pastor or preacher who prepared it.

In other words, if God speaks to me through His Word then I can speak to you. If God makes a certain passage of Scripture or message a blessing to my heart, then I can preach it to you and He'll make it a blessing to you.

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But it's got to bless me first. It's got to take hold of my heart first. I can't tell what I don't know. I cannot preach with any authority that which I have not experienced. If God's pleased to teach me then I can teach others. But I cannot teach others if I have not been taught. I cannot be a blessing to you if the Word has not been a blessing to me. That would be hypocrisy.

You see, a man cannot tell what he doesn't know. So, this being true and it is true; the message that is the greatest blessing to the hearer has first been a blessing to the preacher. And that being true, what I'm going to preach to you today should be a special blessing to you because this Scripture that I've chosen for my text has certainly been blessed of God to my heart.

I have in the last several weeks gone through a very difficult sickness and trial. And I believe during the entire time that I've been away and I've been sick; I believe this particular portion of God's Word meant as much or more to me than any of the Scripture I read near to this time.

And here it is in **1 Peter 5**. If you'll take your Bible and follow while I read it, I'll read two verses, **verses 10 and 11, 1 Peter 5**; and the apostle Peter says this; *"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after you have suffered a while, make you perfect, established, strengthened and settle you. To Him be the glory and dominion forever and ever. Amen."*

Now in this chapter of the book of **1 Peter**; I can't cover every verse, we don't have the time but I can tell you this, in the earlier verses of this chapter, Peter has been telling the people of God to expect trouble and trials and difficulties in this world.

He calls them *"afflictions."* He says; I believe it's in the **9<sup>th</sup> verse**; he said: *"Knowing that the same afflictions are accomplished in your brethren that are in the world."* These afflictions are common afflictions. They're common to all your brethren which are in this world.

In other words; our walk through this world with the Lord is a good life, it's a happy life, but it's not necessarily an easy life. Do you see what I'm saying? This is what Peter's saying. It's like our Lord told His disciples in **John 16**, He said; *"In this world you're going to have tribulations; (you're going to have trouble and heavy trials). But be of good cheer I've overcome this world."*

And that's what Peter's saying here in **chapter 5**; he said: "Expect it, because it is common affliction. It is the afflictions which are suffered by all of your brethren which are in this world, trouble and trials, difficulties, and sorrows."

In our walk through this world we're going to have afflictions. And that's when he says, **verse 10** in my text; *"But the God of all grace who has called you to His eternal glory through Jesus*

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*Christ after you've suffered a while make you perfect and stablish you and strengthen you and settle you. To God be the glory and dominion."*

Now to help you to follow this message and remember it I'm going to ask five questions. I think this will be helpful. I'm going to ask five questions and here are the questions:

First of all: Who is He? Peter said, "*He's the God of all grace.*" That's who He is.

Secondly: Then what has He done? He's called you. He's called you according to a purpose. He's called you to His eternal glory by Christ Jesus.

Thirdly: Now what can we expect? Trouble and suffering: "*After you've suffered for a while.*"

Fourthly: What can we do for you to make you perfect? "*And He'll stablish you and strengthen you and settle you.*"

Fifthly: Why will He do all of this for you and for me? "*To Him be glory and dominion forever and ever.*"

Now here's the first question; isn't that simple? That's the way we ought to preach, simply. Our Lord did in simple words that people could understand. Now here's the first question; who is He, who is our God?

Well, the Scripture says; "*He's the God of all grace.*" You know, our Lord is called in **Romans chapter 15**, "*The God of hope. The God of hope fill you with joy and peace in believing on His name.*"

And then in **2 Corinthians chapter 1** He's called, "*The God of all comfort.*" Paul writes, "*The God of all comfort who comforts us in our troubles and trials and suffering in order that we may comfort others.*" He's the God of all comfort.

And then He's called in **Ephesians 1**; "*The God and Father of our Lord Jesus Christ.*"

And in **Hebrews 13**; "*He's the God of peace that brought again from the dead our Lord Jesus Christ.*"

So then He is called; the God of hope, the God of comfort, the giver of Christ Jesus, the God and Father of our Lord Jesus Christ and the God of peace.

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But here, who is He, *“the God of all grace,”* not some grace, all grace. He’s the God of, He’s the source of, and He’s the giver of all grace, all grace.

Now, all of the grace which we have experienced, all of the grace that we will experience, all the way home to glory, is from God. *“He’s the giver of every good and perfect gift. He’s the God of all grace.”*

Now what does this do? Well it sweeps away all thoughts of human merit, all thoughts of human deeds and human works, making many contributions in the matter of our salvation. It gives God all the credit and all the glory because He is, *“The God of all grace.”*

Do you see that? Who is He? *“He’s the God of all grace,”* not some grace, all grace. And that does away with any works or deeds or merit on our part. Everything we have God has given us in Christ our Lord.

*“Who made you to differ? What have you received? What have you that you have not received? Now if you received it why would you boast? He’s the God of all grace.”*

What is grace? Now think about this a moment. I know the standard definition; people say grace is, “Unmerited favor,” and it is. Someone else says, “Well grace is unsought mercy.”

Well it is. And grace is, “Undeserved love” and it is. Now there’s the definition. It’s the unmerited favor, unsought mercy, and undeserved love.

But now you listen; let me define grace down here where we live. And that’s sort of the theological or intellectual definition of grace. But I’ll tell you what grace is; grace is the faithful forgiving the unfaithful. It’s like a faithful husband forgiving an unfaithful wife or vice versa; “It’s all right; I forgive you.”

What is grace? Grace is receiving the runaway son and giving him a kiss and welcoming him home and never bringing up the problem. What is grace? It’s forgetting the offense, I mean forgetting it.

Someone says, “Well I did you wrong.” I don’t remember that. You don’t remember? “I don’t even remember.” That’s grace. Grace is cancelling the unpaid debt. We keep bringing it up. “You know; he beat me out of so much money” or “he beat me out of this or beat me out of that.”

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Grace is cancelling it as if it never occurred. Grace is unending pardon. Peter said, “Well how many times shall I forgive him, seven times; that’s ridiculous.” “No; you don’t have to forgive him seven, but 70 times 7,” the Lord said. That’s grace!

You see; only God is the God of all grace, that’s not our nature. That’s not in us; that’s not of us, that’s not true of us. That’s not the nature of human beings. That’s only the nature of God. *“He’s the God of all grace.”* That’s not found in you; that’s not found in me. *“He’s the God of all grace.”*

You see; grace is not for the good, grace is for the guilty. Mercy is not for the good; mercy is for the miserable. Salvation is not for righteous people; it’s for sinners. He’s the God of all grace.

*“You hath He quickened who were dead in trespasses and sin, who walked according to the course of this world, according to the prince of the power of the air. The spirit that now worketh in the children of disobedience among whom we all had our conversation in times past, fulfilling the lust of our flesh and the pride of our lives and the lust of our eyes.”*

*“But God, but God who is rich in grace, rich in love, (you see; rich in grace) for His great love wherewith He loved us, even when we were dead in trespasses and sin.”* We don’t love like that, we don’t forgive like that, we don’t think like that, and we’re not like that. *“He’s the God of all grace.”*

It’s not found anywhere but in God. That’s right! He said; *“Come now, let us reason together. Though your sins be as scarlet; I’ll make them white as snow. Though they be red like crimson I’ll make them like wool.”*

*“He’s the God of all grace.”* That’s the God I’m preaching. That’s the God Peter is preaching here, *“the God of all grace.”* There’s no grace outside of God. It’s unheard of.

Well, what hath He done, this God of all grace? *“Who hath called us unto His eternal glory by Jesus Christ.”* Us, who are so unlike Him. That’s right; He’s called us unto His eternal glory, and not a little socially religious play-like party here on this earth. He’s called us to eternal glory by Jesus Christ.

What does it say? *“He called us.”* We didn’t choose Him; He chose us. We didn’t love Him; He loved us. We love Him because He first loved us. We didn’t call on Him; He called on us. He called us by His Spirit, by His power, by His Word, and by His Gospel to faith in Him.

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*“Whom He foreknew He predestinated to be conformed to the image of His Son. And whom He predestinated He called and whom He called He justified. And whom He justified He glorified. What shall we say to these things?”*

Well, I say; *“If God can be for us who can be against us?”* He called us, *“The God of all grace.”* He says to Moses; *“I’ll be gracious to whom I will be gracious.”* God is gracious. All grace is of God, from God, to guilty sinners.

Well, it’s conferred upon; *“Whom He will. I will be gracious to whom I will be gracious. The Son quickeneth whom He will. I will be merciful to whom I will be merciful.”* He said, *“I’ve called you by name; you’re mine.”*

Paul said in **2 Timothy**; *“He saved us and called us with a holy calling, not according to our works but according to His own purpose and grace which was given us in Jesus Christ before the world began.”*

*“He called us”* to what, to some little empty profession here on the earth or some little reformation, to some little party, to some little denomination, or to some little show? No, *“To eternal glory.”*

**“When all my labors and trials are over  
When I’m safe on that beautiful shore  
Just to be near the dear Lord I know  
And that’ll be glory, eternal glory.”**

How can I speak of eternal glory; I’ve never seen it. The only human being that ever saw it and came back was the apostle Paul and he wouldn’t say anything about it. He said; *“I cannot.”* He said, *“I heard things up there; it’s not lawful to utter.”*

But I’ll tell you something about that glory, that eternal glory; I’ll let you in on a little preview; Our Lord Jesus Christ when He prayed in Gethsemane’s Garden; He said, *“The glory that thou hast given me I’ve given them.”*

Now you think about that; *“Glorify thou me with the glory which I had with thee before the world was. And the glory which thou hast given me I have given them.”* And He’s called us.

You know; salvation is not just a reformation, a change of direction, a change of habits, and a change of companions. I’ll tell you; this thing of salvation is; *“Unto eternal glory.”*

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And it's by Jesus Christ, all that we are, all that we have, all that we ever shall be, is in, by, because of, and through the sacrifice of Jesus Christ our Lord. It's in Christ. It's by Christ. "*He's the God of all grace*" and hath conferred that grace upon you and called you to His eternal glory.

He said; "*It's reserved in heaven for you. It's undefiled, it's incorruptible, it can't fade away.*" Because it's God's own glory and He's called you to that glory by Jesus Christ.

Now watch this; what must we do? Well it says, "*After you have suffered a while.*" The toil, the trouble; you'll not be spared the suffering; it's all Adam's race because of the fall, because of sin.

And the Lord's people are not exempt. Why would you think for a moment that you should be? David said this; "*It's good for me that I've been afflicted.*" The God of all comfort, comfort you in your tribulation and trouble that you might comfort others, the God of all grace, after you've suffered a while.

Have you suffered? All of God's people suffer. God had only one Son without sin, that's Christ but none without sorrow. "*But He was a man of sorrows and acquainted with grief. They who would live godly in Christ Jesus shall suffer.*"

You're going to suffer in heart (broken heart), loneliness and trouble. You're going to suffer in body. You won't be spared pain, sickness. Your children are going to bring heartache to you, your grandchildren.

Have you ever suffered because of your children? Has your heart been broken? We suffer in soul grieving over our sin. Don't you grieve over your sin? Don't you look back over your life and wish you had done things a little differently and you grieve over it, yea, "*After you've suffered.*"

But thank God for this little word, "*A while.*" I'm glad it's in there, "not forever." The unbeliever suffers forever. But He said, "*After you've suffered a while,*" just a while, just a little while.

**Psalm 30** says; "*This weeping endures for the night but joy's coming in the morning. Weeping endures for the night but we watch for the morning.*" Joy is coming in the morning.

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**Isaiah 54** says this in **verse 7**, God said; *“For a small moment have I forsaken thee. For a small moment have I forsaken thee but with great mercies I’ll gather thee;”* someday soon after a little while.

And I’ll tell you this, *“Our light affliction”* and I know it doesn’t seem light now. We know that don’t we? But it’s only for a moment. *“And it works for us a far more exceeding eternal weight of glory because the sufferings of this life are not worthy to be compared with the glory which shall be revealed in us, after you’ve suffered a while.”* I’m so glad I can say that, a while, after you’ve suffered.

Now the fourth question: What is the Lord doing through these sufferings, troubles, toils, trials, and tribulation?

*“The God of all grace;”* He’s still the God of grace no matter whether I’m down or up He’s still the God of grace. It’s still grace. Whatever God sends into my life is for my good. *“All things work together for good to them who love God, to those who are the called according to His purpose.”*

*“And after you’ve suffered awhile He’s going to make you perfect.”* Let me tell you something, We are perfect in Christ; we have a perfect righteousness, and we have a perfect salvation. *“He hath perfected forever them that are sanctified.”*

And we will one day be perfect. We’ll be like our Lord. But the word here is “maturity.” You see, all that God brings to pass in the lives of His people is in order that they might grow, *“Grow in grace and in the knowledge of our Lord Jesus Christ.”*

And whether abounding or whether abased it is for our good and for our growth. So God is going to make you a mature believer. You’re going to grow in grace.

And then He said, *“Not only make you perfect (or mature) but He’s going to stablish you.”* This signifies stability.

Now the apostle Peter was unstable at one time. You know that; he denied the Lord. But while he was at that time unstable; God was sending things into his life to make him stable. And so here you have that man who was unfaithful at one time, yet later on, *“Faithful unto death.”*

You have that man who wavered and he said, *“Though these other fellows deny you I never will.”* He was the one that did. And while he wavered at this time he was the one who stood face to face with all the Pharisees and Sanhedrin’s and he said; *“Shall I obey God or men? I*



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*can't help but preach those things which I have seen and which I've heard."* And they crucified him upside down.

Yea, it takes some time to be established. It takes a lifetime sometimes. It takes a long time. And it takes some hills, some valleys, some mountains, some floods, some trials, some troubles, and some difficulties.

But that's what He's doing, you see, *"the God of all grace."* And let Him run your life. *"My times are in thine hands."* My God I want them there.

You see, the God of all grace, and whatever He sends is gracious, is good, who called you to His eternal glory for He's got good things for you, good things in store by Jesus Christ. *"After you've suffered a while He's going to make you perfect. He's going to stablish you. And He's going to strengthen you."*

We're weaklings. I'm a weakling and you are too. Down here we are all weaklings. But I'll tell you this, *"When we're weak that's when we're strong."* If you ever find out you are weak in yourself; that's when you'll draw from Him His strength and His grace and His glory.

You see; He's my strength, less dependence on ourselves and more upon our God, His strength in you. And He'll do it in a way in which you don't expect. "I asked the Lord for this and He gave me that." We might want success and He sends us failure. But in that He strengthens us. He shows us what we are and who He is.

And then He said, *"I'll settle you."* Everything in this world is unsettled, so very unsettled.

**"Swift to its close  
Ebbs out life's little day  
Earth's joys grow dim  
Its glory fades away**

**Change and decay  
In all around me I see  
Oh thou that changest not  
Abide with me."**

He's going to settle me. He's going to settle me on the foundation.

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Have you ever seen a new building; a concrete block building and it is bad about this, but they'll build a concrete block building and after a while there'll be a big crack down the side. What is the wall doing? It is settling and moving.

But I'll tell you after a while, after a few years have come and gone, no more cracks. You can pass that one up because it's not going to move. It's down on the foundation as far as its going. And that happens to us all through our lives. We shift and we waver and we fail and we falter and we fumble.

But God is settling us. He said; *"I lay in Zion a stone, a tried stone a sure (true), foundation. And he that believeth will not make haste."* That's Christ our Lord, settle, I shalt not be moved on the rock of ages.

Why does the Lord do all of this, the God of all grace, call you and me? *"After we've suffered a while, go make us perfect, stablish us, and strengthen us."* Why is He doing all that? *"To Him be the glory and dominion forever and ever."*

This is a true test of all that we preach and believe. Who gets the glory? Who gets the credit? Who gets the honor? Who gets the praise? I'll tell you this; everything God does is for His glory. If God is in it He gets the glory.

He said in **Ephesians 2**; *"That in the ages to come He might show the exceeding riches of His grace in His kindness toward you through Christ Jesus!"*