

1 Peter

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 April 1983

Preacher: Hill, James (1911-1983)

[0 : 00] I would just say, dear friends, that this evening the collection will be taken for the Gospel Standard Bethesda Fund for the old people's home.

Any money found in the boxes in the porch will also be donated to the Fund. As you all know, it is a Fund worthy of our loving support.

As the Lord shall be pleased to help me this evening, I would again ask your attention to the words which you will find in the first epistle general of Peter, the first chapter and the last clause of the eleventh verse.

The sufferings of Christ and the glory that should follow.

It is not my intention to go over what I said this afternoon, only to say we noticed first the sufferer, and then we considered the sufferings of Christ.

[2 : 05] And those sufferings were unparalleled. He suffered at the hand of wicked and cruel men.

He suffered at the hand of divine justice. And that which occasioned his sufferings was sin.

Oh well, might we say, Oh thou hideous monster sin. Let us not think that it is something that God will have a trifle with.

For God hates sin and must punish sin. And so we noted that his sufferings were appointed, that they were voluntary, that they were great, that they were necessary.

And now, and just one or two further thoughts on the sufferings of Christ.

[3 : 31] And the first thing I want to bring before you tonight is this, that those sufferings were comprehensive, and they could not have been comprehensive without knowledge.

You know, sometimes people speak of a disappointed Christ. We don't find a disappointed Christ in the scriptures.

For our Jesus knew for whom he stood and gave himself a sacrifice.

And while this knowledge comprehended all his people, it also comprehended all their sins.

And when he had fully atoned, when he had made a full atonement, and an atonement simply is a covering, when he had made a covering over all the sins of all his people, he could say to his father, it is finished.

[5 : 07] My dear friends, his sufferings were comprehensive, and they included all his people and all their sins.

And because those sins are covered, a holy God says, their sins and their iniquities will I remember no more.

And it's the only way. But my dear friends, the sufferings of Christ, yes, as we think of them, they were comprehensive.

And those sufferings were meritorious. and they are the only sufferings that ever were.

You know, sometimes you'll hear people sigh, oh, that poor man, how he's suffered. He's gone to heaven now.

[6 : 29] They think his sufferings have got him there. My dear friends, our sufferings are the effect of sin. There's nothing meritorious in our sufferings.

Let us never lose sight of that. You'll never find anyone went to heaven because they suffered on earth. And yet, it is certainly true, if we suffer with him, we shall also reign with him, but not because of our sufferings, but because of his sufferings.

But this evidence is that we are his when we are willing to suffer for his sake. But his sufferings are meritorious, not just because he was a man without sin, but he was truly God.

Now, it was as a man that he suffered. This is why he became a man. Divinity cannot suffer, but we cannot separate divinity from his humanity.

The Lord of life experienced death, and it was his divinity which gave infinite merit to his sufferings.

[8 : 13] My dear friends, never lose sight of this, that his sufferings were meritorious, but the sufferings of Christ were final.

I use that word because there remain no more offering for sin.

Many were the sacrifices which were offered up upon Jewish altars, but they could never take away sin.

Every time the sacrifice was offered, as we read, there was a remembrance made of sins every year. but this man, a precious Christ, whose sufferings we remember particularly today, but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.

and why? By that one offering, he perfected forever them that are sanctified.

[9 : 54] Their remainder, no more offering for sin. God will never require another sacrifice. sacrifice, and remember this, no other sacrifice for sin will God accept but this.

It was a sacrifice of his own providing. But the sufferings of Christ were final.

He said, it is finished. One of our hymn writers says, there is full salvation in it, in those words. Yes, full salvation.

Nothing more required. Oh, the sufferings of Christ. Those sufferings, as I said this afternoon, he bore them for a chosen race, and thus became their hiding place.

But my dear friends, remember that he had an end in view, and that end is brought before us in our text, the sufferings of Christ, and the glory that should follow.

[11 : 38] That glory that should follow related to the Father. My dear friends, in that work which he did, he could say, I have glorified thee on the earth.

And that which he came to do was to the glory of the Father, for the Father is glorified in salvation because his justice is honored and his perfections are clearly displayed because in those sufferings we see a God who is holy and righteous and yet a God who is gracious and merciful.

We see a God who is just and yet a God who is love.

I have often said in or at the cross of Christ we see the Father's love in that he for his dear people in that he spared not his own dear son.

But we see the Father's justice in that he spared not his own dear son.

[13 : 50] My dear friends you see that the Father is glorified his justice is vindicated the claims of law are satisfied and that appointment which he himself appointed is performed and this is it.

The apostle puts it like this. He hath not appointed us unto rock but to obtain salvation by our Lord Jesus Christ.

In all this we have the glory of the Father. You see it brings before us a God who can be just and yet forgive.

but my dear friends the sufferings of Christ and the glory that should follow not only related unto the Father but also unto Christ himself for his glory is great in thy salvation.

This is true of the church of God. It is true of every member of it. And first of all there is the glory of success.

[15 : 52] I said a few moments ago you'll never find a disappointed Christ neither will you find a Christ who failed.

It was written of him he shall not fail. There is a little hymn that says it was God who gave that precious name of Jesus to his son because he knew that gracious work by him would well be done.

It was committed into his hands and my dear friends he did that which was required. He did that which he came to do which was the will of the father.

Oh he did finish that work and because he did it we can truly sing he has saved his favorite nation joined to sing aloud of him.

You know there is no glory to a person who endeavours to do something and then is completely unsuccessful but it was not so with Christ.

[17 : 32] My dear friends it was a written it was declared of him he shall save his people from their sins and he has done it.

Yes paid is the mighty debt they owe and so we can say that there is eternal satisfaction here so it is the glory of success but it is not only the glory of success the glory that should follow was the glory of victory you know he conquered when he fell oh the Lord Jesus Christ triumphed over sin over Satan over death my dear friends he has put away forever the sins of his people he has destroyed the works of the devil he is a defeated foe and he has brought life and immortality to life well might we say oh death where is thy sting oh grave where is thy victory you see my dear friends that he has triumphed gloriously and so it is the glory of conquest ah the sufferings of

Christ and the glory that should follow was the glory of success because his work is crowned with success it is the glory of triumph of victory but oh it is something more the glory that should follow is glory of exaltation and my dear friends this is not as God because he ever had glory as God but exaltation in that office of mediator you know through his mediatorial work those sufferings which he passed through and so we read wherefore

God also hath highly exalted him and given him a name which is above every name that at the name of Jesus every knee should bow oh then what is this glory it is the glory of exaltation and he is exalted as the only saviour there will never be another saviour if he does not save you save me there is none other that ever can my dear friends there is no other saviour but a precious Christ but he is therefore exalted even on the pole of the gospel as the only saviour their salvation salvation in no other but he is exalted also as head over all things to the church this is the church's glorious head it is he who suffered on calvary's cross and as such he is exalted to give repentance unto

Israel and remission of sins so my dear friends it is from this exalted lord he he was scourged who was spit upon who was mocked and crucified is the exalted head over all things to the church and from him the blessings of repentance and forgiveness flow down well might the poet say Jesus gives us true repentance by his spirit sent from heaven Jesus whispers this sweet sentence son thy sins be all forgiven oh he is the glorious head of the church and the church acknowledge him as such and own him as their lord but he is not only exalted my dear friends as the only savior and as the great head of the church but he is exalted as king the king of glory and my dear friends he sits on no precarious throne nor borrows leave to be oh we can say of this dear man who suffered on

[25 : 20] Calvary's cross this same dear man in heaven now reigns angels authorities and powers being made subject unto him oh he is the king of glory did not the psalmist write of him prophetically saying lift up your heads oh ye gates and be ye lift up ye everlasting doors and the king of glory shall come in who is this king of glory the lord strong and mighty the lord mighty in battle he who has the glory of triumph my dear friends he is exalted as king you know we sometimes sing don't we king of kings and lord of lords these are great and awful words tis to

Jesus they belong oh do we thus acknowledge him who suffered on calvary's cross and then dear friends the sufferings of christ and the glory that should follow is glory that relates to his church and in thinking of this glory first of all I thought of the glory of justification and you know we cannot justify ourselves to be justified is more than to be pardoned because it is to be as though we had never sinned oh think of this my dear friends being justified freely by his love through the redemption which is in christ jesus no other way but through the sufferings of christ it is through his obedience and blood do we not read of the father he hath made him to be sin for us who knew no sin that we might be made the righteousness of god in him now through the sufferings of a precious christ his dear people stand forever justified the father can look upon them with delight and can say of them thou art all fair there is no spot on thee and that is why it is written there is therefore now no condemnation to them who are in christ jesus who walk not after the flesh but after the spirit but then my dear friends there is the glory of communion oh you know sin brought about separation but through the sufferings of christ his dear people are brought nigh the blood of christ has brought you nigh invaluable blood oh you see if i can put it like this a people a church his dear people stand forever justified and are a people near unto him this is the glory which is theirs no longer at a distance you see they now can draw near to god but this

glory goes further than this oh the sufferings of christ and the glory that should follow as it relates to his people is this that they should be with him and should be like him oh who can speak of the glory of his people of that redeemed hope some are already in heaven but my dear friends he will have all his people with him and this is the glory of his dear people that they shall be with him and shall be like him it was this that the psalmist had in view when he said

I shall be satisfied when I awake with thy likeness this glory is the glory of beholding him without a veil between they shall see his face yes we are told they shall see his face and my dear friends they shall know what it is to be one with him in the glory of his conquest because sin their worst enemy before shall vex and tease their souls no more and they are one with him yes his victory is their victory more than conquerors through him who loved them this is the glory we have it brought before us in the book of the revelation

I just turned up that verse as I thought of it where John writes this therefore are they before the throne of God and serve him day and night in his temple and he that sitteth on the throne shall dwell among them they shall hunger no more neither thirst any more neither shall the sun light on them nor any heat for the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes oh this is the glory the sufferings of

[34 : 27] Christ and the glory that shall follow as it relates to his dear people is to dwell forever in his embrace you know sometimes faith looks forward and enables a poor sinner through a sweet realized interest in those sufferings to say there shall I see his face and never never sin but from the rivers of his grace drink endless pleasures in you know that they should enjoy this glory eternal pleasures he was a man of sorrows the sufferings of

Christ and the glory that should follow but to sum it up and I feel to come very short in trying to set this glory that follows before you as it relates to the father and the son and to the church of God to every one of his redeemed people but this is the glory they shall cast their crowns at his feet and crown him lord of all oh they will indeed and they will render unto him eternal praises that those sufferings on a calvary will never be forgotten for the song of heaven will be from that redeemed host unto him who loved us and washed us from our sins in his own blood and has made us kings and priests unto

God unto him be glory oh the glory that should follow yes his dear people will readily say and they say it on earth there are times when they bow before him when they say thine is the power and thine is the glory oh my dear friends do we desire to exalt him who suffered on Calvary do we know what it is to say from our heart thee we owe a perfect saviour only source of all that's good every grace and every favour comes to us through

Jesus blood we give him glory and shall do forever may that be your portion and mine amen I would just say dear friend the collection for the Bethesda home will now be taken you for a your next morning to partner

Thank you.

[39 : 47] Hymn 481 Descend from heaven, immortal dove, stoop down and take us on thy wings and mount and bear us far above the reach of these inferior things.

481 Descend from heaven, immortal dove, stoop down and bear us far above the reach of the Lord.

Amen. Amen. Amen. Descend from heaven, immortal dove, stoop down and bear us far above the reach of the Lord.

Amen. Amen. Amen. Amen.

God ■■■ because God, God ■■■■■ works. All did shows me so how rapid now Thank you.

[42 : 14] Thank you.

Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[44 : 56] Thank you. Thank you. Thank you. Thank you.

Thank you.