

1 Peter

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Date: 13 June 1982

Preacher: Obbard, David (1922 - 2011)

- [0 : 00] The End The End Out in the desert they wander
O free and the blessed home Out in the rest of the desert Bring in the future The End The
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The End The End The End The End The End She fought to stay Up to the desert they
wander
Hungry and helpless and poor Up to the rescue the earth Bringing them back to the Lord
Thank you.
- [5 : 24] Thank you.
Thank you.
Thank you. Thank you.
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
- [7 : 48] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
Thank you. Thank you. That is why youruchtanwist is over O King, let me give you that I'm
still in love, whose conscience still disdain.
O King, let me give you that I'm still in love, whose conscience still disdain.
O King, let me give you that I'm still in love, whose conscience still disdain.
- [9 : 42] O King, let me give you that I'm still in love, whose conscience still disdain.
O King, let me give you that I'm still in love. O King, let me give you that I'm still in love. O
King, let me give you that I'm still in love.
Lord, help me, I would like to direct your thought this evening once again to the first epistle
of Peter, chapter 2, verses 24 and 25.
1 Peter, chapter 2, verses 24 and 25.
Who his own self bear 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.
- [10 : 58] For ye were as sheep going astray, but are now returned unto the shepherd and bishop of
your souls.

Before I come to speak from the scripture, the word of God again this evening, may I say thank you to you children for your behaviour today.

And I'm thankful for the way that you have behaved and the way that you've been singing. And God bless you as you come and go to Sunday school and to his house.

Now, you'll notice that it says in this text this evening about a tree. Now, there are many trees mentioned in the Bible, and some of them you may think of.

If I were to speak of a sycamore tree, I've no doubt you would think of Zacchaeus, who climbed a sycamore tree, that he might see the Lord Jesus.

[11 : 57] If I were to speak of a sycamore tree, perhaps you would think of.

There was once a tree. A tree that was growing. It might have been a pine tree or a fir tree. And the time came when that tree was cut down.

And probably by Roman soldiers. And it was made into the form of a cross. We do not know how often that cross was used.

When we read of the tree in this connection in the Bible, we are thinking of a cross. And when we read here that the Lord Jesus bore our sins in his own body on the tree, we are thinking of that cross on which he died.

It was once a tree. We do not know how often it was used. Those crosses were used often. But we do know that there came a day when there were three malefactors lying in prison, awaiting death by crucifixion.

[13 : 33] And those three crosses were prepared. And as the early morning came, and the men were there waiting, and one of them was a ringleader, waiting for the officer to come and open the door and take them out and to nail them to a cross.

One man was lying in that cell, and he heard the footsteps coming. Here were the soldiers coming to take and nail him to a cross.

Instead of so doing, they opened the door and said to him, Barabbas, you're free. The governor has given you a reprieve.

You may go free. What a wonderful day that was for Barabbas. When, instead of being led out to be crucified, he was taken outside of the prison door and set free.

I wonder, friends, what happened to Barabbas, where he went that day. Whether that day he sat down and considered, whether he would now make a new life, or whether he would go back to his own evil ways.

[14 : 52] I wonder if, during that day, he heard the commotion in Jerusalem, and saw his companions being taken out to Calvary, and with them another, even Jesus of Nazareth.

We do not know what happened to Barabbas. But we know that in a very literal way, the Lord Jesus Christ died that day.

The death that had been appointed to Barabbas, on that day, Barabbas was set free, and the Lord Jesus Christ was condemned.

And thus he becomes, what he is in all the scripture, a substitute. No, we do not know what happened to Barabbas.

But the great question is, how do we view that tree? What will we do with our lives? Are we returned to the great shepherd and bishop of our souls?

[16 : 03] Do we believe the truth that is set before us, that he bore our sin in his own body on the tree? This is what he came to do.

Our last thought this morning was, as we viewed him there, that he that was on that cross was none other than the very Son of God, God himself, the Eternal One, the One who formed the earth, the One who, for all ages since, the angels were created, was the subject of their worship, that there was indeed the only holy, perfect man on that cross.

He hung there. Why was he there? He was there because of our text. He was there because he came to be the substitute for sinners who his own self bear our sin in his own body on the tree.

and I want this evening to speak a little of our Lord Jesus Christ as the one that Isaiah saw in that wondrous prophecy of his that we read this afternoon, Isaiah chapter 53, where it is said that he was numbered with the transgressors.

He was literally so on that cross. one of the gospels records that he was nailed to the cross and one transgressor on either side that it might be fulfilled which was written he was numbered with the transgressors.

[17 : 55] But he was numbered with the transgressors not only physically, but he came to fulfill that word that he was bruised for our iniquities, that he died for our sins.

He became our substitute. You would notice first of all that he bore our punishment. He bore the judgment that was due to our sin.

He bore that in his own body. Now, physical death is the curse of sin. There is a sense in which physical death made no atonement for sin.

The physical death alone. You see, the scripture says that the soul that sinneth, it shall die. And we read in the scripture this afternoon, his soul was made an offering for sin.

We shall all endure physical death unless the Lord come again. It is the only thing of which we are certain, you young people, that you have great ambitions, it may be.

[19 : 14] You have thoughts as to what you will do in life. But there is only one thing of which everyone in this building tonight can be certain, and that is that they will die.

We may have felt some sympathy for those that are in a condemned cell. And the men have changed God's laws, and they have abolished the death penalty because of the cruelty, it is said, of a man knowing he must die.

But the very fact is that we all know we must die. And after death, the judgment. And at that judgment, we shall either receive eternal life, we shall be raised to eternal life, or we shall endure the second death, the physical death we must all suffer.

But there are those who are born again, we read of them this evening, born again, not of corruptible seed, but of incorruptible. And if we have been born again in this life, then the second death will not touch us.

And why is that? Because our Saviour not only suffered a physical death, but because he poured out his soul unto death. But physical death itself, our Saviour's death, what a mystery is there.

[20 : 45] That he who is the Prince of Life should have died. That he who is the Lord of Glory should have been nailed to a cross. There is a mystery we cannot fathom.

But there is one other thing that is so evident in this physical death of the Lord Jesus that we read of Satan that he has the power of death.

And when the Lord Jesus rose from the dead, it evidenced that he had power over Satan. Death had held every man from Adam onward.

We do not expect anyone that has died to live again. Death holds all that come into its grip. And yet our Lord Jesus Christ willingly placed himself in that position.

He was obedient unto death. All men must be subject to death. But the Lord Jesus Christ was obedient unto death.

[21 : 56] Not only was he obedient to his father's will and that he had suffered on the cross and thus died, but he willingly laid down his life. He was obedient unto death.

He placed himself, as it were, in Satan's power, if I might use that expression reverently. It is as though he was wrestling with the devil.

And there are sometimes wrestlers who have a killing grip. Their most powerful grip. And if a person gets in that grip, they can never escape.

Now Satan has the power of death. And death has a grip on all who have come to the end of life. And none can escape from it. And yet our Savior did.

And he demonstrated his mighty power, power, his divine power, in that he broke the power of death and thus rose victorious from the grave.

[22 : 57] He poured out his soul unto death. And he bore the punishment that was due to sin. We read of God that he is of purer eyes and to behold evil.

He cannot look upon sin. And when our Savior hung on the cross, our scripture tells us he not only bore our punishment of our sin, but his own self bare our sin in his own body on the tree.

Dear friends, consider what that meant for the Holy One. He not only bore the wrath of God against our sin. He bore our sin in his own body on the tree.

Those of you who have felt something of the awfulness of sin and have been by the grace of God have come to hate sin and abhor it, we can have but a little vision or understanding of what it meant to him who is the Holy One to be made sin.

Why was it that awful cry from the cross in the hour of darkness? My God, my God, why hast thou forsaken me?

[24 : 31] It was because of the truth of our text. He bore our sin in his own body on the tree. sin. And as God cannot look upon sin, it is something that must be put out of his sight.

Sin is something that must be put out of God's sight. And that moment, that hour when the Savior was on the cross, he was put out of God's sight in this sense that God had forgotten him, forsaken him.

there was a separation that we cannot understand as he was made sin for us. And that is why he had a body.

It was a body prepared for that very purpose. The Lord Jesus Christ is not only our great high priest to offer sacrifice, he is himself a sacrifice.

The Scripture speaks of all the sacrifices before that God had no pleasure in them. That does not mean to say that God was not pleased when they were offered correctly.

[25 : 41] It means this, that he had no satisfaction in them. There were no sins put away by them. The Old Testament word which is translated atonement in our Bibles is the word kaper, and it literally means to cover.

And year by year that a sacrifice of atonement was made, and year by year the sins of the people were covered once more, so that God could look upon them.

Their sins were covered, and for another year they were at one with God. Not because their sins were atoned for or put away, but they were covered by that sacrifice.

But when he cometh into the world, he said, a body has out-prepared me, and on that cross that body was offered, and there he made an atonement, he offered a sacrifice that God was pleased with, that did meet with the requirements of God's holy law, that did satisfy God's requirement that the soul that sinneth, it shall die.

And our Saviour poured out his soul unto death on that cross. And in the New Testament, the word atonement is the word reconciliation, that those that were apart have now been made at one.

[27 : 09] There was a holy God, and there was a sinner, and God must put the sinner out of sight, he cannot look upon sin. But when that sinner's sin was laid on the Saviour, there was reconciliation, there was atonement, there was God and man at one.

And we may illustrate this very simply. Those of you that have a motor car, and you have to insure it, and you go to the insurance agent, and he gives you a cover note.

The payment has not yet been made, but this cover note says you are safe, but the premium is yet to be paid. And then the day comes when you get the demand, and you pay the sum, and you get a certificate which says you are safe because it has been paid.

And so under the Old Testament, every sacrifice said to the people, you are safe, but the payment has yet to be made. It was a cover note.

Kepha, cover, you are covered. Blessed is the man whose transgression is forgiven, and whose sin is covered. David's sin was covered.

[28 : 27] It was not taken away until Christ bore it on the cross. Then the premium was paid. And this is the message of the gospel, that in Christ the soul that believeth is safe because the payment has been made.

when Christ bore our sin in his own body on the tree, that body that had been prepared for him. And yet, remember, it was a body like our own sin accepted.

Indeed, as we think of that holy body of the Son of God, we may be sure of this, that he was more sensitive to anything than we are.

there is a sense in which sin, wherever it is found, deadens the instinct, deadens the very physical body.

Taken to extreme, certain sins will indeed reduce a person to insensibility. And the Lord Jesus Christ had a perfectly holy body.

[29 : 39] Sin accepted like our own. sin. And therefore, I believe that he knew physical suffering to a greater degree than would we who know sin.

There is a sense in which this is true even of us physically. There are some who have a low pain threshold. That is to say, they feel pain more keenly.

And I would imagine that those who are more highly strung would feel it more. And some of us who are more labouring characters, we may be able to endure more.

I think of my own hands, they are workmen's hands, and I do not feel that they would feel such pain as that of a pianist, or a violinist, or a painter, because of the intensity of feeling.

then what must our Saviour have felt? He who was without sin, as he bore our sin on that cross, that those hands of his, that he bore our sin, that he bore and he endured the physical suffering in that body.

[30 : 58] He had a body like ours. And he knew also the mental and the psychological feelings that we have. And as we think of that cross with all its shame and ignominy, what did he feel?

Even in that degree, we cannot enter into the depth of his suffering. But, most of all, because he bore our sin.

And he was made their sin for us. And as surely as his tortured body hung on those lacerated hands, so did the weight of our sins hang upon his holy soul.

What he endured, no tongue can tell. But we may know this, that he endured it for us. For his own self, he bare our sin in his own body on the tree.

And why did it have to be a tree? Why was it a cross? For one thing, because he endured the curse.

[32 : 06] He was made curse for us. Now, he was never a sinner, though he bore our sin. Though he was dealt with as a sinner, he never sinned.

He was not a sinner himself. Therefore, he was not under the curse. But he hung on a tree. And God, from the beginning, had said, Cursed is he that hangeth on a tree.

And our Saviour must necessarily die on a cross. And have you ever considered the wonder of that? The wonder of that?

That I believe I'll be right in saying that only for about two hundred years was the cross by crucifixion, the capital punishment in the Roman Empire.

And in those two hundred years, our Saviour was born. And the scripture was fulfilled. They pierced my hands and my feet. He hung on that tree which was cursed of God.

[33 : 12] A tree with all its physical suffering, which we cannot understand. And yet we know that he endured it. With all that ignominy and shame, there is something of a glory to the cross.

Indeed there is a glory to the cross as we view it aright. But there is a false glory in some areas today. We see the golden crosses and we wonder how much men appreciate that that cross was once the sign of ignominy.

On a hill stands far away, says the old hen, stands an old rugged cross, the emblem of suffering and shame.

It was the death of a felon. There he hung, exposed to all the ridicule of men. And there he suffered. And there were special circumstances around the cross of Calvary that made it to be even more ignominious and more shameful as the taunts that were leveled at him as he hung upon that cross.

How they said, if thou be the Christ, come down from the cross. And there he hung for sinners. And yes, he hung there and endured all that.

[34 : 37] One word from him could have destroyed them all, but that word was never heard because he came to bear our sin in his own body on the tree. We noticed this afternoon the prophet said that he was silent as a sheep before her shearers.

Why was the Lord Jesus Christ silent when he came before that judgment seat? Why did he not plead not guilty to those false charges that were leveled against him and which Peter uses here to encourage us when we may be falsely charged?

Why did he not say he was not guilty? It was because although he was not guilty of sin, he knew himself to be going to the cross to bear our sin, and therefore he answered not a word.

He was numbered with a transgressor, and he certainly could not have pleaded not guilty, pleaded guilty because he never sinned.

So he was silent in that he bore our sin in his own body on the tree. So he suffered physically and mentally and psychologically, but most of all he endured the wrath of God that was due to our sin.

[36 : 01] God was never angry with his son. son. There is no possibility of there being a difference in God's love, but we might say if there were possible for God to love his son at one time more than another, it would have been when he was on that cross, when he was fulfilling the father's will.

God's love never altered to his son, and his wrath was not against his son. His wrath was against sin. As we have said, God cannot look up and say, and therefore the Savior cried that agonizing cry, Why hast thou forsaken thee?

It was because of this. And what he endured, no tongue can tell. Much we talk of Jesus' blood, but how little understood of his sufferings so intense angels have no perfect sense.

It is to God and God alone that their weight is fully known. And God the Father knew it, and God the Son knew it.

He learned obedience by the things that he suffered. He bore our sin in his own body on the tree. This is the great gospel message.

[37 : 28] As John the Baptist saw the Lord Jesus, as he walked beside Jordan, he said, Behold the Lamb of God, which taketh away the sin of the world.

All other lambs were offered, as it were, as a prefiguring, the one who should come to take sin away. As we have said, sin was covered from God's sight temporally, once a year.

Once a year, that it might be prefiguring that once for all, would there be an offering offered when the Lamb of God himself should come and bear our sin in his own body on the tree.

And that it had to be offered every year, indicated that there was no satisfaction in that old offering. God's life. And so it looked forward to this time when he bear our sin in his own body on the tree.

Here we see, as we noticed this morning, and speaking particularly to the children, and gave a simple illustration of how in the old days, in my great-grandfather's days, he had sheep out on the forest.

[38 : 46] And if the sheep got out, grandfather didn't punish the sheep. he called to account the little shepherd, his son. And it was the son who was punished for the sheep going wrong.

And that's what Peter is saying here. He's saying, you sheep, you've all gone astray. But the Lord has laid on him the great shepherd of the sheep, the iniquity of us all.

And we see here the shepherd suffering for the flock. Oh, the wonder of this redemptive work. this substitutionary work of the Lord Jesus Christ.

Who hath believed that report? Where is there in our hearts this evening that faith that looks up to see the burdens he did bear? And while hanging on the agonious tree and hopes her guilt was there, is there a soul among us this night who would say, my faith would lay her hand on that dear head of thine, whilst like a penitent I stand and there confess my sin.

Oh, my friend, if that is really the language of your heart, then this is true. Ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls.

[40 : 10] all the wonder that he will ever receive those that come to him. How gracious are the words of the Lord Jesus when he said, all that the Father giveth me shall come to me, and him that cometh to me I will in no wise pass out.

How is it that he will in no wise cast a sin around? Why, it is because he bore our sin in his own body on the tree? Why is it that he is now interceding in heaven, as the hymn writer said, and that for all that come to God by him, salvation he demands.

He demands. He has a right for salvation for every coming sinner. Because he bore our sin in his own body on the tree.

Payment God cannot twice demand first at my bleeding short his hand, and then again at mine. Oh, the wonder of this salvation, the certainty of it, that the soul that believeth is not condemned.

Alas, the soul that believeth not is condemned already, because he hath not believed on the name of the Son of God. God. But if we believe that he did, and that we have returned to him, come to him, sought forgiveness, sought mercy through his blood, the scripture says we have faith and hope in God.

[41 : 50] Did you notice what Peter says in the earlier chapter? We are not redeemed with corruptible things, but by the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, and that is proved by the fact that from Genesis onward, it speaks of the death of Christ in type and figure and in plain prophecy, and was manifest in these last times, and there the Gospels tell us of the fulfillment of all those things concerning the death of the Lord Jesus Christ, but who was it for?

Manifest in these last times for you, who do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God.

And I ask the question this evening, have you faith and hope? And is that faith and hope in God alone in the fact that Christ Jesus came into this world to save sinners, that he bore our sin in his own body on the tree, that his death on that cross was not some great mistake as our modern teachers would have us to believe, and that he died only as an example, that he died there bearing our sin, that our sins were laid on him, that he is the only way of escape from condemnation, then your faith and hope is in God, and the scripture tells us that he was suffered for you, who his own self bear our sins in his own body on the tree.

But notice this, that we, that we, being dead to sin, should live unto righteousness, by whose stripes ye are healed.

And where there are those that say, yes, I believe that Jesus died for my sins, and yet there is not a hatred of sin in their heart, there is not that desire to live to Christ, it is true that we are conscious of sin within us, but we feel it to be dead, we know the truth of that scripture, that to be spiritually minded is life and peace, but to be carnally minded is death, and we realize that sin brings a deadness to our spiritual life.

[44 : 32] Are we prepared, then, to be dead to sin? Do we long to know what it is to live to God? Do we desire to be like the Apostle Paul who said, that I am crucified with Christ, nevertheless I live, yet not I?

But the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me. The Apostle Paul was so filled with the knowledge that he bore my sin on the cross, that he had such a hatred of sin that he longed to be like the Saviour, and that meant daily crucifixion.

So I ask the question again this evening, have you returned unto the shepherd and bishop of your souls? Do you see the Lord Jesus Christ here in our text?

Does your hope center in him who came into this world to save sinners? Yes. This hymn, as I quoted the first verse, concludes in this way.

Dearly we are bought, for God hath bought us with his own heart's blood, boundless depths of love divine. Jesus, what a love was thine, and though the wonders thou hast done are as yet so little known, here we fix and comfort take, Jesus died for sinners' sake.

[46 : 15] Yes, he came to die for his people, he died for those that are elect, but the Bible tells us he died for sinners. God commendeth his love toward us in that while we were yet sinners, Christ died for us.

And if we see that, and have returned to him with that prodigal prayer, we may know that it is ours.

How often we may be conscious of our lack of love to him. I wonder if the Lord Jesus were to come to us tonight as he came to Peter on that morning by the side of the lake of Galilee, and said to Peter, lovest thou me?

What would we answer him tonight? Would we have to say with Peter, would we be grieved in our hearts, as Peter was, as he thought how he'd failed him, how he had denied him, and denied him with oaths and curses, and when Peter said, Lord, thou knowest all things, he was saying this, Lord, you know that I have seemingly denied thee, I have denied thee.

Anyone looking at me would say, surely that man doesn't love the Lord Jesus Christ. Look at his sinful life. Don't we feel that? But can we not say tonight, as we think of this fact that he bore my sin on the cross, that we can say, Lord, thou knowest all things.

[47 : 53] Thou knowest despite my failure. Thou knowest despite the fact that I often fail, and that sin still abides within me. Thou knowest all things.

Thou knowest that I love thee. Oh, that my soul could love and praise him more. His beauties trace, his majesty adore, live near his heart, upon his bosom lean, obey his voice, and all his will esteem.

That we, being dead to sin, might live unto righteousness, because he died for us.

And we thus judge that if one died for all, then were all dead that they which lived could henceforth not live to themselves, but to him that died for them and rose again.

God grant that we may live to him better in the future days than we have in the past. And how shall we do this? By praying that his Holy Spirit would keep us close to that cross.

[49 : 05] And when we are tempted to sin and when we feel sin rise within, to look at him and see that it was he that come there for that sin that troubles my soul, and that will bring us humbly to acknowledge that sin, to seek forgiveness, and to find grace from him who died for sinners.

Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Thank you.

Thank you.

[50 : 52] Thank you.

Thank you. Thank you.

Thank you. Thank you.

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

Thank you. Thank you. Thank you. Thank you. Thank you. The End The End

[54 : 16] The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End

The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End The End I can't help the gods What else does I believe And■ Thank you.

Thank you.

Thank you. Thank you.

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

[58 : 21] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

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

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

Thank you. Excellent. Thank you. In thought we are, thou nicht proclaim!

Might we■, God own is there.

[59 : 31] Blessed is my soul, and God is all.
 For blessed is how he gave me truth.
 Blessed is which all thy faithful shall.
 Bright is the sun, our holy land.
 May day my Savior rise, my revealed Hats of me, very■■■, I know, dear Lord, that God is there.

[61 : 00] My Jesus Christ, I know He is there.
 The earthly remains a saint, who I.
 The many pressure is my pride.
 Ö muffled■ enjoy there crisp noise ■■■■ hands brighten light Who shall I falleau me, ma'en?
 Thou is mine, thou who I am.

[62 : 36] The angel my heart, his soul shall turn.
 Thy Jesus Christ, our Lord is mine.
 Thy Jesus Christ, our Lord is mine.
 Thy Jesus Christ, our Lord is mine.
 Thy Jesus Christ, our Lord is mine. Thy Jesus Christ, our Lord is mine.

[63 : 57] Thy Jesus Christ, our Lord is mine. May I, on behalf of the Sunday School and the Church here, thank you that have gathered today to support them in this worship.
 Thank you, children, on behalf of us all for your singing and your participation.
 Praise God, from whom all blessings flow. Thank you. Thank you.
 Praise God, from whom all blessings flow. Thank you. Thank you, Lord.
 O Jesus, you belong. Praise you, Lord, of you, heavenly Lord.

[65 : 35] Praise you, Lord, of you, and glory to you.
 Praise you, Lord, of you, and glory to you.