

# 1 Peter

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Date: 23 November 1983

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[ 0 : 00 ] Independence upon the Lord for his gracious health. We venture to speak to you in his name from the words found in the second verse of the first chapter in the first epistle of Peter.

The first epistle of Peter, chapter 1 and verse 2, concerning those strangers scattered throughout those provinces in Asia Minor, elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, grace unto you and peace be multiplied.

God's election of his people is according to his foreknowledge. That does not, of course, in the least mean that he chose them unto salvation because he knew beforehand what they would be or what they would become.

That is not the meaning of this expression according to. It means with relation to. In connection with that foreknowledge, it is really something of an explanation of what that election means.

It is in relation to God's foreknowledge. This word means first a viewing of them beforehand.

[ 1 : 54 ] It means that he saw them in Christ so long before time began, that he had that preview of all the election of grace in his eternal mind.

And so the psalmist says, as he out of this very much, he says, In thy book all my members were written, which we may understand as being not only the many wonderful members of the body, but also the even more wonderful members and faculties of the soul.

In thy book all my members were written, which in continuance were fashioned, while as yet there were none of them. before any of his members had been fashioned at all, long before they were perfectly known to the foreseeing mind of God.

And so it is with regard to us each. We are known of him, not only now, that we have been known from all eternity in his infinite mind and view of us.

But this foreknowledge also means a gracious purpose. It is clear that God did not merely know his people in that sense of understanding, but in connection with the gracious purpose that he had, that they should be sanctified of the Spirit and sprinkled with the blood of Jesus Christ and be brought, freed from sin and guilt, unto his glory in everlasting salvation.

[ 4 : 05 ] He knew them in this way. It was, as we read in the Ephesians this morning, according to the good pleasure of his will.

He chose them that way, according to the good pleasure of his will, which he purposed in Christ Jesus. And more than that, this word foreknowledge, and also the word knowledge often in the Scripture, also signifies everlasting love.

The view that God had of his chosen people and the purpose of his grace toward them was all in love. We read frequently in the Scripture of knowledge, which implies more than just an awareness, an understanding of the person.

The Apostle speaks in the Corinthians, the Apostle Paul, how they had known God, as he says, or rather, been known of him.

And clearly that knowledge is much more than that which is merely according to the eternal mind of God. It means a love, a knowledge that embraces the soul in that everlasting love.

[ 5 : 41 ] It is according to this love that God chose his people. As you sang in that opening hymn in connection with this, it was with an everlasting love that God his own elect embraced.

And so this is a very beautiful and blessed expression. The first part of this description of the people of God here elect, according to the foreknowledge of God the Father.

And that reminds us of how here we have the three persons in the Trinity brought before us in beautiful harmony and unity.

As we understand the revelation of God in his word, each person of the ever-blessed Trinity has a definite part in the work of salvation.

The election of the Father, the sanctification of the Spirit, the sprinkling of the blood of Jesus Christ.

[ 7 : 03 ] the Lord, now this is the order of time in our experience of these things.

Election clearly comes first. Very often the Son is spoken of in the second place. But here it comes after.

because the sinner is not sprinkled with the blood of Jesus Christ in his dead and fallen condition.

Before that blessed operation occurs, he is brought by the Spirit to feel his need of it. He is awakened to see and to feel his need of that cleansing of his sin in the Saviour's blood.

And so there is this order of time and experience in this, in that personal way. Now, it should be a great concern to us, according to the Apostle's word in the second epistle that he wrote, to give all diligence concerning this matter of election.

[ 8 : 29 ] He says, giving all diligence, make your calling and election sure, which most plainly says that it is quite possible for believers to be sure of their election, and that they are, by the grace of God, to give diligence to make that sure.

But that order there is, of course, the only correct order, to make your calling and election sure.

Now, dear friends, we cannot expect in the ordinary course of things that God should speak in an immediate way to our hearts that we are among the elect of God.

It is rather that we should look for that voice of God to be heard in his word. God makes this matter clear through his own word by speaking powerfully through it and making it known to his people in this way.

But as they are called by his grace unto salvation, then their election is sure. It is made sure to them.

[ 9 : 59 ] Now, here it is, dear friends, in this word. There are these things in order. There is election. There is sanctification of the Spirit or calling by grace.

And then there is obedience and sprinkling of the blood of Jesus. Now, where you can trace the sanctifying work of the Spirit, the submitting to the truth of the Gospel, and the sprinkling of the blood of Jesus, then that election of such a person is absolutely plain and clear.

It really could not be otherwise. these things follow in order. If you are amongst the elect of God, then sooner or later, during your lifetime, you will be sanctified of the Spirit, and you will be brought to obedience to the Gospel, and the sprinkling, the cleansing of your sin by the blood of Jesus.

And these are a sure proof of your election, because these things are plainly according to the Word of God.

To know these things in our hearts proves that election of God, which we could not in the ordinary way otherwise know.

[ 11 : 37 ] may the Lord, as we consider these things, make it clear to us all at his holy will as to where we stand in this great matter.

These things are so inseparably linked together. Every one that is elect of God will be sanctified by the Spirit will be cleansed in the blood of Jesus.

These things exactly go together. Now here in the second place, the second part of this description, we have through sanctification of the Spirit.

You may remember that there is a very similar word to this in the second epistle to the Thessalonians. where Paul says, we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.

There is, apart from the last clause, an exact parallel, there. And it is clear that in these two places, the sanctification of the Spirit, that expression is used in a general way.

[ 13 : 17 ] Often the sanctification in the Scripture especially refers to growth in grace and in the knowledge of the Savior and in likeness to him.

Now, clearly that is included here, but not only that, it means the whole work of the Holy Spirit in this general way of sanctification.

Now, the meaning of this word is very plain in the Scripture. Sanctification means setting apart for a holy purpose. And so God says concerning his chosen people, this people have I formed for myself.

They shall show forth my praise. He has chosen them. He will form them for this purpose of his everlasting praise.

Now, there are many illustrations of this sanctifying in the Scripture. In the Old Testament times, there was a tabernacle raised and afterwards a temple and those buildings and all the furniture that was in them were sanctified.

[ 14 : 46 ] That is, they were quite different in their youth. in the estimation of the godly from any others. They were set apart for God.

They were separated in that way from all other objects which were outwardly similar. And it is still the same.

This building may be called a sanctuary sanctuary, because it is devoted to the worship of God. We could not possibly agree that it should be used for other purposes.

We call this the house of God. When you go home, you go to your own houses. very important and necessary for our shelter and comfort as they are.

But they are not sanctuaries in the same sense. They are used for ordinary purposes, but not the house of God. Now, these people here are said to be sanctified.

[ 16 : 04 ] they are separated from other people by the work of the Spirit. They are called by his grace out of this world.

They are such as the psalmist describes in the Lord's name, where he speaks of that one who is separated unto the Lord in that way.

I know that the Lord has set apart him that is godly for himself. Does that describe you?

That is really exactly what this word means. I'll repeat that. The psalmist says, I know that the Lord has set apart him that is godly for himself.

he has chosen him and called him to serve him. He has separated him from the mass of mankind, from those who are left in that sad and sinful condition by nature.

[ 17 : 21 ] There has been that calling out, that separation. God is not to use for this purpose is plain at the end of this chapter.

It is the word of truth. The apostle then speaks of being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

The word of the Lord endureth forever, and this is the word which by the gospel is preached unto you. The Spirit, the Holy Spirit uses the word, sometimes the preached word, sometimes the written word, sometimes we may say the substance of that written word, to effect this purpose.

It is like a seed containing eternal life. And when that seed is truly sown in the heart, it will be there as a principle of divine life and growth.

Where that seed is sown, there is life in it, a life which endures forever, and therefore there will be within that soul a springing up of life, of spiritual life, heaven would, and God would.

[ 19 : 00 ] Now the apostle in that passage that we read in the first chapter of the Thessalonians makes it very clear how this is. He could say, writing to those people, and it would appear that he had only known them for about a month, knowing, brethren beloved, your election of God.

Now how did he know that they were amongst the elect? Well he says quite clearly how he did know. He says, for our gospel came not unto in word only, otherwise there would have been no evidence, but also in power, and in the Holy Ghost, and in much assurance.

how the God has the gospel come unto you, not just in word, but in power, and in the Holy Ghost, and in much assurance, in conviction, in authority, so that you felt its power.

And there was the evidence of that in those Thessalonians, how their faith was strong, how it spread, how it was spoken of everywhere, the wonderful effect of the apostles preaching of the gospel to them.

And what was that effect? Well it was summarized in the last verses of that chapter. Once they had served pagan idols in all the ungodly practices associated with pagan worship, they were immersed.

[ 20 : 50 ] But it is really no better to be immersed in the spirit and ways of this world, but he says, how ye turn to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come.

Now dear friends, has the Holy Spirit begun the sanctifying work in your heart, so that you have turned to God, from idols, from all other God, from all other worship, to serve the living and true God, and to wait for his Son from heaven, because if he has, you may be sure, as Paul was of those people of your election of God.

The Apostle Paul knew they were elect. He knew what effect the Gospel had had upon them. They'd received the word with much affliction, in much affliction, with joy of the Holy Ghost.

Now, have you? The word is preached to you. Do you receive it in that way, through the grace of God, so that this sanctification of the Spirit will have its definite effects, through the word of the truth of the Gospel?

And then in the third place, we have this double description concerning the Lord Jesus Christ. The effect of this sanctifying work of the Spirit will be obedience and sprinkling of the blood of Jesus Christ.

- [ 22 : 53 ] Now, this obedience here, I understand to be, in connection with the remainder of the verse, the obedience of faith, rather than what we might call the obedience of love.
- That, it means obedience to the call of the Gospel, to the word that is preached. Now, this word literally means to hearken submissively to.
- Many people do not hear the Gospel in that way. They do not submit to its plain and solemn and humbling teaching.
- They do not really hearken submissively to it. They do not bow to the teaching of God in His Word, for there are those that do through His grace, and they will obey the call of the Gospel.
- We read in the Proverbs that the Saviour speaks in that way, to you, O men, I call, and my voice is to the sons of men.
- [ 24 : 13 ] Now he goes on to say, O ye fools, when will you be wise? And so we read in the connection with this word, many expressions of a similar nature.
- We read in the Acts of the Apostles that when the Gospel was preached then, many of the priests were obedient to the faith.
- That is, the truth of the Gospel that was preached to them, they were obedient to it. And in the Romans several times we read a similar expression, that the Gospel was to be declared in that way, for the obedience of faith unto the nations.
- It was in that way. And those amongst the Jews, the Apostle deplores, for he says, they have not all obeyed the Gospel.
- And in the Hebrews we read that expression, that the Saviour, the Lord Jesus Christ has been made the captain, he has become the captain of their salvation unto all them that obey him.
- [ 25 : 34 ] Now these expressions do not clearly mean that which we might term the obedience of love, the service of God, out of a loving heart.
- They really precede that. they mean that the call of the Gospel is obeyed. And what is that call? Well it really says come in the Saviour's name.
- He said that repeatedly really, in such words as those, come unto me, all ye that labour and are heavy laden, and I will give you rest.
- rest. Now if you never have come unto the Saviour, there really is a burden of sin upon you.
- And if you feel that burden, and if you have that faith in your heart, then you will come, you will obey. And so Jesus said also, I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.
- [ 26 : 49 ] And in those last wonderful promises in the Revelation, whosoever will, let him take the water of life freely.
- Ho, every one that thirsteth, come ye to the waters. Come, buy wine and milk without money and without price.
- You see, the Saviour calls in the Gospel. He says, come unto me. Have you obeyed that call? Have you come to him in response to that call?
- Have you come as an empty, needy, unworthy sinner unto the only Saviour? The hymn writer expresses this really very plainly.
- How sad our state by nature is. But there's a voice of sovereign grace, sounds from the sacred word. Ho, ye despairing sinners, come and trust upon the Lord.
- [ 27 : 59 ] And do you say, can you say with the hymn writer? My soul obeys the almighty call and runs to this relief.

I would believe thy promise, Lord. Oh, help my unbelief, a guilty, weak, and worthless worm. On thy kind arms I fall.

Be thou my strength and righteousness, my Jesus, and my all. Paul. Now that is obeying the gospel. This is the obedience of the text.

It was found in Lydia when she listened and hearkened to the teaching of Paul, to his preaching at the riverside.

For we read that she, the Lord opened her heart, and she, that she attended to the things which were spoken of Paul.

[ 29 : 10 ] Now that word attended is almost the same word as our word echo. It means to echo toward.

it. When we were young, I suppose there aren't many left now, we used occasionally to be able to find an open well, which went deep down into the ground and was usually surrounded by bricks to keep it in that form.

And you can imagine what children would do coming to a well before long one would call down into that well.

And a second or two later, the words would come back. They would echo from the bottom of the well. But of course, if there was a cover over the top of the well, then it would be no use at all saying anything to it until that cover was taken away.

And the words could go right down and reach the bottom and produce that response by the waves of sound. Now, dear friends, in a way something like this, Lydia's heart responded to the gospel.

[ 30 : 41 ] The Lord opened her heart. He took away the cover of unbelief and ignorance and prejudice and pride.

And her heart was opened and the gospel went right down into the depths of her heart, entered there. And it echoed.

There was that response to it. Her heart responded to the things which she heard. She attended to them. She responded to them. And after that, she was baptized and constrained the apostles to stay with her.

Now, I would ask you this. If you seek to know whether you are indeed amongst the elect of God, does the gospel produce an echo in your heart?

does it produce that response? Does it go down right in and respond back again in that way of which the psalmist spoke?

[ 31 : 54 ] He said, when thou saidst, seek ye my face, my heart said unto thee, thy face Lord, will I seek? You see, there was an echo of the word of God, a response from the heart to that which was spoken.

I must say that I did feel, really more than once today, an echo in my heart to the gospel that is found in her hands, such as that verse we were singing earlier.

Believer, here thy comfort stands, from first to last salvation spray, and everlasting love demands, an everlasting song from thee, and the wonderful loving kindness of the Lord.

Now, does still these things produce a gracious response in your heart, so that it really echoes too. And in the third place, or the last place of this verse, we have a sprinkling of the blood of Jesus Christ.

Now, the obedience of faith and the sprinkling of blood, these are really opposite sides of the same matter. Sprinkling means application.

[ 33 : 36 ] It means the causing of an actual personal contact between the blood and the individual heart.

And this, of course, is very greatly to be prized. past. Now, the Apostle Peter was very familiar, of course, with the Old Testament sacrifices.

There is no doubt that this has reference to those. There were three special occasions, and others also, when there was sacrificial blood sprinkled.

There was a national occasion, once every year. It is still celebrated by the Jews, the Day of the Atonement. There was a great meeting of the nation.

Aaron, or the high priest following him, confessed the sins of the people upon the head of the scapegoat, who was then sent away to be lost forever in the wilderness.

[ 34 : 41 ] And the blood of the offering was taken into the holy place before God and sprinkled on the mercy seat. That was for the whole nation.

there was the Passover lamb, when this was a family occasion.

And the Passover lamb was killed in that family, and the blood was sprinkled on the doorposts and the lintel of the doorway of that house, and everybody must enter in there and stay there.

and they were safe when they did. The voice of the Lord was obeyed. By faith they kept the Passover and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

men. And how precious is that view of this subject? Have you entered in? Are you sheltered between the sprinkled blood of the Saviour?

[ 35 : 53 ] only such are really safe from the wrath to come. And then in the third place there was the individual matter, the personal case of the leper who needed to be cleansed from his complaint, which was such a lively type of sin.

We read about that of course earlier. The priest would receive that man and he would slay those two birds.

The first that was to be killed was a figure of Jesus Christ slain for sinners. The bird that was dipped in the blood of the other and then set loose into the open field was a figure of Christ risen from the dead.

the two birds were necessary to bring both sides of the truth before the people. And these various things were done.

And then the priest would take of that blood and sprinkle it upon the leper, as though he would say, now, this is all for you.

[ 37 : 16 ] God, now, if you see that in a spiritual sense, he's concerned with the blood of Jesus Christ, the one sacrifice for sin, that is what this sprinkling of blood means.

It means the application of that blood to your conscience. sins. The hymn writer knew it, and he could say, and if by lively faith we view his dying toil and smut, and hear him say, this was for you, this breaks the stony heart.

It really is that also which we read this morning, in one view of it, at least, that the apostle said to the Ephesians that he was healed with that Holy Spirit of promise, because after that blood was again applied to the leper, head to foot application, the right ear, the right thumb, the right toe, from head to foot he was cleansed, and then on top of the blood was put the oil, the oil denoting the influence and power of the Spirit of God.

Oh, dear friends, how precious, how sacred, how desirable are these things, the precious blood of Christ, applied to the conscience by the power of the Holy Spirit, sealed home upon the heart.

the sprinkling of blood of Jesus Christ. Now, do you know this? Well, if you do, who pries it?

[ 39 : 16 ] In the case of the leper, it was not just once that he was sprinkled, again and again after those seven days, denoting the full, the perfect week. then there was that second case, the application was made to his ear and toe and foot, and then after that he was pronounced clean, clean, finally cleansed.

Now, we do need the sprinkling of the blood of Jesus. Jesus. And in those Old Testament sacrifices, that blood was always, and I say it in all reverence, it was always warm and fresh.

It was the blood of one animal or bird which had been just slain before. it was the blood which was shed, was still fresh, that was sprinkled.

And thus the Saviour's precious blood today has that same effect as when it was first shed at Calvary.

It has that fresh effect, the same powerful effect upon the soul where it is applied. And so, as I've said, these things go together.

[ 40 : 47 ] The obedience of faith, the application of the Saviour's blood by the Holy Spirit. And one will follow the other.

If you truly flee to the Saviour in the call of the Gospel, then you will come in due time to know what it means to be sprinkled by the blood of Jesus Christ.

See, hymn writes of that one saved is the sinner that believes. Sprinkled with blood, his conscience is, he tastes the sweets of sin forgiven, and Jesus' precious, spotless righteousness becomes his meatness now for heaven.

God's name. My dear friends, do you know these things? Here is the evidence of being elect of God, being sanctified by the Spirit, called by his grace, called out of the sinful world that lieth in wickedness, called to be saints, unto the obedience of faith in the gospel, and sprinkling of the blood of Jesus Christ by the application of the Holy Spirit.

My dear friends, my heart yearns for you to know these things. things. I really can enter into that benediction, this desire of the apostle that we have read really three times today, in close connection, grace unto you, and peace be multiplied.

[ 42 : 49 ] Oh, how we do need that grace and that peace. Grace which is the remedy for all our great sinful weakness, the mighty grace of God that comes to our aid, enables us to believe, to love, to pray, to praise, to do those things which are spiritual, which otherwise we could not possibly do, that grace which in its very nature is absolutely free, and that peace through the Saviour's sacrifice and blood, which is a peace which passeth all understanding, peace with God through our Lord Jesus Christ.

Oh, I long for you to know these things, and some of you do, some of you have known them for many years, but still the desire goes forth in the word, and it goes forth from my heart, grace unto you and peace be multiplied.

This is more than just addition, it's not just adding one thing to another, it's a much greater increase, the multiplication of these great, these primary blessings.

I do not wonder that we read of this again and again at the beginning of these epistles, grace unto you and peace. From God our Father and the Lord Jesus Christ, they are such great, priceless, twin blessings of God.

And it may be that some of you do not know the wonderful effect, the softening influence, the sanctifying power of the grace of God.

[ 44 : 46 ] grace. Well, where there is nothing, it cannot really be multiplied, but that grace is free, and the pardon which brings peace to the conscience is freely given.

Oh, my dear friends do seek these things, grace, the grace of God, and the peace that flows from the Saviour's peace-speaking blood.

Oh, they're so precious to know. Grace unto you and peace be multiplied. Amen.



Amen. Amen. Amen. Hymn number 68, tune M's 828.

Hymn number 68. How happy are we, our election who see and venture, O Lord, for salvation on thee.

[ 46 : 05 ] In Jesus approved, eternally loved, upheld by his power, we cannot be moved. Tis sweet to recline on the bosom divine, and experience the comforts peculiar to thine, while born from above and upheld by thy love, with singing and triumph to Zion we move.

Hymn 68. How happy are we, our election to see and venture, O Lord, for salvation on thee.

in Jesus the perfect eternally loved, upheld by his power, we cannot be moved.

Tis victory come of the bosom divine, and still succumbed with beauty unto thine, whom while brought on above and upheld by thy love, with singing and triumph to Zion we move.

BORiuf Though above sea in thy fakes fabulous above who art thy grace, our thine mercy dev and shall have all signs and All the praise, no sinner can be given moment with thee.

[ 49 : 00 ] Thy presence is eternal, almighty and free.  
O Savior and friend, his love shall extend.  
His new love beginning, and never shall end.  
O what he will see, his spirit never leaves.  
Nor ever repends all the grace that he gives.

[ 50 : 17 ] This world we forgive, that thee we receive.  
The heart of the soul that believe.  
Be precious to us, O this is our trust.  
Come, heaven with thy love and the love of my cross.  
Through the sea we change the invisible beast.

[ 51 : 36 ] The bread of the kingdom, the wine of the flesh.  
Who brought such to love, his joy is below.  
With endless salvation and glory is below.  
Most gracious and faithful and blessed God, we do give thanks to thee for thy most precious gospel.  
For the blood of spring thing that speaketh better things than that of Abel. And that still speaks peace and mercy and love to our hearts.

[ 53 : 01 ] O do bless thy word to each one, we pray thee, if thy sovereign will. And grant that the sacred influence of spiritual things may remain with us by thy Holy Spirit.

And now may the grace of our Lord Jesus Christ, the love of God, the fellowship of the Holy Spirit, abide with us all.

Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Praise. Amen. Amen.

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