

# To an Inheritance (Quality: Very Good)

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[ 0 : 00 ] Trusting once again in the help of the Lord, we'll turn to the first epistle of Peter, chapter 1, verses 4 and 5.

The first epistle of Peter, the first chapter, verses 4 and 5. To an inheritance, incorruptible and undefiled, and that faded not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the Lord.

The first epistle of Peter, chapter 1, verses 4 and 5. Peter introduces himself as he begins his first epistle, and he says, Peter, an apostle of Jesus Christ.

He doesn't say that in, of course, a boastful, proud nature, but he speaks this, and that what he writes, and they have, and that authority.

And the authority, of course, is Jesus Christ. Jesus Christ made Peter an apostle.

[ 2 : 02 ] And so Peter states his authority in his office as an apostle. And then he tells us to whom he is writing to, to the strangers scattered.

Dear friends, it may be, and perhaps, and you and I may feel, in many respects, strangers.

But what an unspeakable mercy, my dear friends, if we are in some measure persons and that are the subjects of that strange and mysterious work of grace.

And of course, these as they ever were, and I expect they ever will be, they will be scattered. scattered, perhaps in thoughts and in ways.

But Peter embraces such characters and as an apostle, he writes unto them.

[ 3 : 27 ] I know he says to those provinces in Asia, Pontus, Galatia, Cappadocia, Asia, and Bithynia.

And these were, of course, those provinces where, and where God's dear people for the greater part were scattered.

But then he comes, my dear friends, which I just, for the introductory of the fourth and the fifth verses, I feel I must just very briefly trace trace and not only the mind, of course, of the apostle Peter, but also the mind of the Holy Spirit that guided and directed the dear apostle to write such language that is before us.

He says, he puts before us in the second verse, Jehovah. The three in one and the one in three.

We have turned aside to worship Jehovah, that one God in three glorious persons and yet, and yet, dear friends, all concerned and, and, and all have, have, have made that, that salvation secured in the well-beloved Son.

[ 5 : 08 ] Well, he sets these things before us very briefly, elect according to the full knowledge of God the Father.

they were, as of course undoubtedly you are quite familiar with, with this wonderful and glorious doctrine, chosen and elected in Christ.

And it was the full knowledge of God the Father. So, so, there we have God the Father in that glorious one in three and three in one Jehovah and then he goes on to say through sanctification of the Spirit.

I believe there is set before, before us here the whole work of the Holy Spirit in the salvation of sinners such as you and us.

And, and Paul embraces it in, in these beautiful words through the sanctifying grace of the, of the Spirit.

[ 6 : 23 ] That is, that grace of regeneration and that, that, that, that, that grace that keeps that soul and that grace that, that sanctifies and sets apart and those whom God the Father hath elected in his full knowledge.

And then he comes, not only to God the Father and God the Holy Spirit, he now sets before us the Lord Jesus Christ, the second glorious person in the Trinity, unto obedience and sprinkling of the blood of Jesus Christ.

What, what, how, how, could you and I help or expect that great salvation apart from that perfect obedience of the Lord Jesus Christ.

And, and, and only that obedience of the Lord Jesus Christ, but that sprinkling of the blood of Jesus Christ.

He doesn't say the shedding of that blood. And, and, I, I believe in, in, in what we, what we read, what we read together and he, he, he speaks of, he speaks of the, but with the precious blood of Christ as a lamb without blemish and without spot.

[ 7 : 58 ] But, but, but here he, he says the sprinkling of the blood of Jesus Christ. Well, of course, we know this, and that before it could be sprinkled, it had to be shed.

And, and what does the sprinkling of, of this blood of Jesus Christ set before us? It sets before us the application of the blood of Jesus Christ.

And these three things, and the dear apostle, as, as he begins, and his, his, his epistle, it seems as though his whole heart is, is taken up immediately and with God the Father, God the Holy Spirit, and, and, and God the eternal Son, the Lord Jesus Christ.

Well, my dear friends, what a, what a, what a, an unspeakable mercy it would be if that same blessed Spirit and led us just momentary for a few moments this evening into those most wonderful and divine truths.

And then, and then, of course, he, he said in the third verse, blessed be God and the Father of our Lord Jesus Christ. Still mentioned, of course, God the Father and our Lord Jesus Christ.

[ 9 : 40 ] And then he goes on, which according to his abundant mercy have begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

Setting before us that great, that great work of sanctification of the Holy Spirit. And when, when that blessed Spirit and works and, and, and sets in the heart of that poor sinner and, and that lively hope coming through this one channel, it is well my dear friends to bring a little experience, however small and insignificant it may appear to your eye, and to examine that hope that is within us.

And can we say dear friends, and that it is according unto his abundant mercy. We are so undeserving and, and, and, and we, we, we do not, we are, we cannot, we cannot earn it or we, or we cannot get it in any other way, but it is all through the abundant mercy of our Lord.

And then also to trace the, the springs forth or the origin of our hope. And that hope my dear friends, and, and Peter tells us and comes always by the resurrection of Jesus from the dead.

Well, he sets the, the wonderful truths. I know that I be very brief, and, and I intended to be very brief, but I do believe and feel that they are essential and to the word that I trust and, and what have been given to bring before you this evening.

[ 11 : 55 ] And then, and then we come to, to, to our text, to an inheritance. inheritance. And the, and these, these, these three qualities or quantities of this inheritance, and that, that these favoured sinners, such as, as you, you and I, are brought a little acquainted with, even perhaps where we are this side of the grave.

it, it is undoubtedly a most wonderful inheritance. And what heaven, the world calls good or great, and of course there, there are great inheritances in the world, and, and of course they, they are left, they are left to the, the sons, more particularly perhaps the sons of the father that, that once possessed those inheritance, that inheritance.

And, and so immediately we, we think of an inheritance and all that we may know, and by the grace of God and the right and the teaching of the Holy Spirit, and that, that we are amongst those that inherit such great things, because then we must be then sons and daughters of the Lord.

Come out from among them and be ye separate, and Paul tells us as he writes to the church at Corinth and touch not the unclean thing, and, and he said I will receive you and and ye shall be my sons and my daughters.

I will be a father unto you and ye shall be my sons and my daughters, saith the Lord Almighty. And so we, so we had dear friends, him, and that, that, that sweet, blessed, glorious truth also of, of the, of the adoption character of, of, of these, these souls that the dear apostle Peter is writing unto.

[ 14 : 24 ] And, and he, he now brings them to be acquainted with that wondrous inheritance. I do not doubt for one moment, my dear friends, there seems to be so much to concern us, and so, so, so much things that we have to attend unto, and, and perhaps so very little, perhaps time or meditation is, is, is given, or, or, or we, or we do not, we, we do not lend that way, and to that which we trust, we are hastening unto by the grace of God.

Well, in the very commencement of, of, of this, this epistle, and Peter would, would remind us of, of that glorious inheritance.

and he says, it has, it has, it has these three qualities, and that is, that it is incorruptible, undefiled, and faded not away.

Just think, my dear friends, could we think of an inheritance, however great that inheritance is, upon, upon this earth, and that can, that can come up to these three qualities.

And yet, dear friends, how, how we are so tried and so troubled, perhaps, in our own little sphere and way, concerning the things of this time, do not misunderstand me.

[ 16 : 17 ] I do, I do not suggest, dear friends, for one moment, that you and I should be careless or indifferent to, the things concerning our lives and those things concerning these time things.

But, how little one feels that this inheritance occupies our thoughts and our minds and our meditation.

What we may perhaps so lose, and the, and the dear apostle, and he would bring us acquainted with this glorious inheritance.

It is incorruptible. And so, dear friends, and those that inherit, and the, and this, this inheritance, and they, they also, they must be incorruptible.

incorruptible. But, look what dear Paul said, Corinth, it is sown a corrupt body, but, but, but, but, it is, it is, it is, it is, it is risen and incorrupt.

[ 17 : 32 ] Oh, dear friends, that, that, this corrupt body, and, which falls in the, in the grave as a corrupt seed, should ever rise incorruptible.

You see, and what a hope, my dear friends, and what a glorious prospect. And, and it, it is an inheritance, an inheritance which is incorruptible, and it, it is also undefiled.

We, you and I are, as creatures, as creatures, we are defiled, from head to foot. And, and, and here, and there, and the apostle puts before us a glorious inheritance that is not only incorruptible, but it, it is also undefiled.

Oh, the wonders, my dear friends, of the grace of God. And they, we are lost, my dear friends, in, oh, I am in, we are, we are unable to comprehend only just a little.

But what does happen, I believe, dear friends, is this, that faith is unable to receive it. What a mercy this is.

[ 18 : 57 ] It goes far beyond our poor little comprehension, and that, you see, faith, and, and reaches far beyond the creature's comprehension, although, although perhaps they cannot understand it, this is, this is the, the, the wonder of a God-given faith.

It receives, and that which it, which it, which it perhaps cannot understand. But, and we, and that faith believes, and that all things are possible with God, to an inheritance, and, and incorruptible, and undefiled, and then thirdly, that fadeth not away.

Well, you don't want me to, and to, and tell you, and that, and all things him, and they, they, they have this characteristic on them.

They fade away with the using thereof. But here is an, is an eternal inheritance.

It is incorruptible, undefiled, and that fadeth not away. I do trust, my dear friends, that it will not be unprofitable for meditation upon this glorious inheritance.

[ 20 : 34 ] And, and of course, we, we, we should always, I believe, and seek to consider the tremendous cost, that it cost, our dear Savior, and to, to accomplish, and to bring forth, such an inheritance, to fallen, guilty, helpless sinners.

Because, the dear apostle goes on, if this isn't sufficient, my dear friends, he carries on and says, he says, not only is it incorruptible, undefiled, and that faded not away, but, it is reserved, in heaven for you.

Just think of it, my dear friends, he comes right into your case, does he not? It's reserved in heaven for you.

It's reserved in the hands of Christ, dear friends. This is, this is that inheritance that we trust, and by the grace of God, we are hastening unto, and it is reserved.

No one can take that place, all those that are elect according to the full knowledge of God the Father, through the sanctification of the Spirit, unto obedience and springtime of the blood of Jesus, and they, all those, my dear friends, who come into that possession, will come into that inheritance, for it is reserved in heaven for you.

[ 22 : 29 ] May God, the Holy Spirit, my dear friends, come with all sweetness and power, because it is this personal application, not only of the sprinkling of the blood of Jesus, but also that the Lord is reserving a place for such unworthy, undeserving you and I.

It's reserved, my dear friends, in heaven for you. But what I really want to come to more particularly this evening is this.

And for the dear apostle, as he lays these divine truths and dear friends before us, you know, I'm greatly concerned, and undoubtedly I'm not alone in my concern, in our day that we live in.

I constantly seek, dear friends, that we may be sound in doctrine. Now, Peter has laid before us this sound doctrine that I just briefly laid before you this evening in the short time that I stood up here and before you.

It is sound doctrine. But also, my dear friends, you see, I have been concerned, and perhaps some of you have, that in goings in and out, and in meeting perhaps various ones here and there, and we find, and that, and they seem to be sounding doctrine.

[ 24 : 37 ] just recently, I've come across someone who acknowledges the eternal purposes of God, which are all settled in heaven, and the only way of salvation is through the blood and the sin atoning sacrifice, and that atones for our sins, and whose blood can cleanse us from all our uncleanness.

We may, my dear friends, be sound in doctrine, but, dear friends, we also want to be sound in experience and faith.

Now, Paul, Peter, hath not left us to conjecture here. You may perhaps have felt, well, I know that what you've said concerning that sound doctrine is correct, the eternal purposes of Jehovah, Peter has set before us, as clear as words can bring them forth, but, am I amongst that one?

Shall I be that one who shall inherit this glorious inheritance? Let us examine ourselves, my dear friends, on the experiences of God's dear people and which are common although the Lord may use and undoubtedly he does a variety of ways but there are certain things which I believe are common to all of God's dear people.

Now, as I said, we are not left to conjecture. Paul describes this character in the uncertain terms.

[ 26 : 45 ] He describes it and they are simple things, really there is a profound depth to it, who are kept. Who are kept.

Could we ask, my dear friend, I've asked myself this question before I stood before him. Am I amongst that one who knows and seeks that, for to be kept by the dear Lord, and knowing our own weaknesses, our inability, and all such things that we cannot keep ourselves, who are kept.

It's a simple expression, my dear friends, but the old flesh, and we'll fight against it, and it will raise up many objections about it, but have we been brought to this point in our experience, and I believe that if we are taught by the Holy Spirit, that Blessed Spirit in a greater or lesser measure will bring this soul to this point, that they can only be kept how the Lord keeps them.

Well, it's a wonderful mercy, my dear friends. If we had renounced all our supposed righteousnesses, all our supposed ability, all our supposed strength, and we have been brought helpless to the footstool of mercy and grace, who are kept.

One dear old deacon that I was quite familiar with, who passed away some years ago, and before he died, he instructed his wife to put one word on the gravestone, and that one word was kept.

[ 29 : 13 ] It's a good point, my dear friends, for you and I to be brought to kept. Can we say, up to this present moment of time, Lord, if thou had not kept me, I know not where I should have been.

Yea, and one feels this, if the dear Lord had not kept us, we may have been in endless perdition, who are kept, kept, my dear friends, from self, kept from all our supposed works of righteousness, all our good deeds, and kept from all those things and kept, my dear friends, at the feet of Jesus, at the throne of mercy and grace, who are kept.

Oh, you know, there's much experience in that little word, kept. Christ is the keeper of his saints, he guards them by his power, God, can we say that he comes and relieves all our wants, he supplies our need, and he's kept us in that path of prayer, he has kept us, my dear friends, and seeking his face, he has kept us waiting upon him, he has kept us and looking unto him, can we say we are amongst those that are kept, scriptural authority, my dear friends, that have just turned to the fourth verse, to an inheritance, incorruptible, undefiled, and that fade it not away, reserved in heaven for you, who are kept, kept.

You see, the Lord hath not purposed or designed that we should be kept from the being of sin. Sin, my dear friends, of course, is much troublesome to us, and we are not kept, the Lord hath not seen fit to be kept from the temptations of the adversary, but we are kept from being finally overcome, and to him that is able to keep us from falling.

We shall know, my dear friends, much of that wretched old sin of unbelief, and the Lord hath not purposed that he should keep us from that wretched sin of unbelief, but what he hath promised, and that sin of unbelief shall not finally overcome us.

[ 32 : 20 ] We shall be kept from that final awful destination where those unbelievers must be brought unto, but we shall know a little of that power of that unbelief.

We shall not be kept, my dear friends, entirely free, you have many of these doubts and fears, but what we shall be, what we shall know in our little experience is this, and that we shall be kept from those doubts and those fears coming into fruition, or can we not see, my dear friends, so much and how the Lord hath kept us, kept us, my dear friends, in that way of truth, kept us in that love of God which passeth all understanding, kept us from finally falling, and kept us because, as Peter goes on, we are kept, for there is that place reserved in heaven for you, and we shall be kept, I believe, blessed be his most glorious name, look at those many fear nots, fear not thou one

Jacob, I have redeemed thee, fear not, and be, and for thou art mine, I will uphold thee with the right hand of thy word, you will be cast down, my dear friends, so will I, and you will be beset with so many sins, but blessed be the dear Lord, and all praise and honour and glory to his great name, and Peter, and brings this, brings us acquainted with this, that his dear people shall be kept, and he also says that they will be kept by the power of God, oh dear friends, is there a greater power, and then the power of God, you may be troubled, Satan will tempt you, your wicked heart, you'll be kept from all those things that rise up in your wicked heart, all that condemning power of

God's righteous law, you'll be kept by the power of God, now what does this really mean, my dear friends, in this, who are kept by the power of God, I want to put it in this most simple way to you this evening, it is, my dear friends, he can act in an all sufficient way, that way, my dear friends, whereby he has all sufficient power, he acts, dear friends, he has that power to deliver, he has that power to lift right up out of the trouble, and he has power, my dear friends, to save our souls for that power of his precious blood, that blood that cleanses from all our sins, who are kept by the power of God, now just to confine this, my dear friends, the ability to act, this is what it is,

Christ hath the ability to act, in whatever trouble that is, he hath the ability to act, because he hath the power, and you know, they are kept by the power of God, that power of which all powers must be subservient unto, all powers must fall before him, because, because, and this is that power, now, to bring it, my dear friends, and because the time is going, to bring it to this one point, the dear apostle Paul, writing again to the church at Corinth, he tells us this, Christ, the power of God, what an unspeakable mercy, my dear friends, Christ, the power of God, and then of course he goes on to say, the wisdom of God, who are kept by the power of God, or in other words, comparing scripture or spiritual things with spiritual, they are kept by

[ 37 : 23 ] Jesus Christ, because he has engaged himself, dear friends, to keep his dear people, and they shall all, that little insignificant one, that little lamb, that lamb that's crying for mercy, that helpless one, even all these, they shall be made more than conquerors through him that love them, because they are kept in the love of God, what a power this is, we know a little of perhaps the power of a natural love, and we know there is a power of love, even in the brute beast, but when we think the offense of the love of God in Christ Jesus, God so loved the world that he gave his only begotten son, that whosoever believed in him should not perish, but have everlasting life, who are kept by the power of God, well,

I trust that it may be a little word to help, to encourage, Satan will do all he can, but he's a defeated foe, he's a chain foe, dear friend, these souls will be kept, are you and I amongst those who desire to be kept, who constantly and continually have to ask to be kept, and then he goes on, who are kept by the power of God through faith, you see, not only, let me just refer back to the soundness of doctrine, and the soundness of the experience of God's dear children, but also the soundness of faith, this faith, my dear friends, who are kept by the power of God through faith, looking unto Jesus, the author and the finisher of our faith, it's through that faith, dear friends, that faith and that lays hold, you see, a sound faith, ever remember this, if you and

I have been given by the Holy Spirit a sound faith, it will rust on nothing short of sound doctrine and sound teaching, and that sound faith, my dear friends, and goes to a three-in-one God, we cannot go over again in that third verse, or the second and the third verse, faith centers itself, not in anything of its own achievement, but it centers itself on that which it hath received from the dear Lord himself, and the teaching of the Holy Spirit, sound faith will ever go to sound doctrine to anchor itself upon, it cannot go on anything that is erroneous, but the offends, you see, our texts are kept by the power of

God through faith unto salvation, and you see, this is that which faith looks through, and to the salvation, through that obedience and sprinkling of the blood of our Lord and Saviour, Jesus Christ, that foundation dear friends, faith can only build on a good foundation, faith will only anchor itself on a sure refuge, and a hiding place, faith will only go to the person, work and blood of our Lord and Saviour, Jesus Christ, who are kept by the power of God through faith unto salvation, and then the dear apostle, and then comes to this wonderful point, and that we have briefly considered this evening, ready to be revealed in the last time, that kingdom my dear friends,

Paul writing to the Hebrews says this, wherefore, we receive in a kingdom that cannot be moved, let us have faith, let us have grace, grace, let us have grace, and to wherefore, we receive the kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence, and godly fear, this kingdom, my dear friend, I believe that these words, ready to be revealed in the last time, is that kingdom, in which this soul receives, that kingdom of grace, here upon earth, and that kingdom of grace, in which he will abundantly possess and enter into, even that glorious inheritance, it is ready, my dear friends, I go to prepare a place for you, and if I go and prepare a place for you,

[ 43 : 19 ] I will come again and receive you unto myself, that where I am, ye shall be there also, poor soul, you may feel so exposed, and you may dread the thunderings and the threatenings of God's righteous law, you may think sin will have dominion over you, you may think many many things, but, and the Lord allows and permits this, and that he might make his power known in keeping that soul, and through every thing in life, whether they are afflictions of the body, or circumstances, whatever the case may be, this soul will be kept, and for there is reserved in heaven, this kingdom is now ready, and it shall be revealed in the last time, when my dear friends, that last trump shall sound, and those that have died in this faith, receiving the end of your faith, even the salvation of your soul, you see, there is to become an end of faith, and sight will give way to faith, and there will be that sight of our glorious, victorious

Lord, even the Lord Jesus, and these things, these things are revealed in the last time, when that trump shall sound, and the dead in Christ shall rise, triumphant, and he shall become to be glorified in his saints, there to worship and praise him, throughout a never-ending eternity, but I shall have to leave it, may the Lord and his blessing, Amen.