

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: 23 October 2005

Preacher: Broome, John Robert (1931-2013)

- [0 : 0 0] I'm taking the Lord's heart for your attention this morning to the first epistle general of Peter chapter 1 reading verses 18 and 19. The first epistle general of Peter chapter 1 reading verses 18 and 19.
- For as much as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot.
- For as much as ye know that ye were not redeemed with corruptible things as silver and gold, your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot.
- Two religions here. I wonder which yours is. One is tradition.
- And the other is knowledge. I wonder where you stand. And if it is knowledge, it won't be your own knowledge.
- [1 : 3 7] It will be revelation. Beautifully this, the apostle Paul says, by the grace of God, I am what I am.
- If I possess anything, it is the Lord that has given it to me.
- How solemn is tradition. The apostle Peter speaks here that he's vain.
- It's empty.
- It will prove to be utterly useless. The acid test of a man's religion is how it stands in a dying hour.
- [3 : 0 1] Whether it will stand in that solemn hour when the soul is brought to face an eternal God and stand in the presence of pure holiness and majesty and glory.
- The apostle Paul says, our God is a consuming fire. Be certain of this.
- A religion that is vain and is a religion of tradition and is a religion of tradition and beyond our. It's part of what the scripture calls woodhands double.
- It's not a bad thing for God's dear people to be concerned unless their religion is there. Woodhands double. I tell you this. Those who walk in vain tradition are not concerned.
- They're satisfied. They're not concerned. Are you concerned? Do you walk in the language of the hymn writer?
- [4 : 0 7] Am I made a real question? Washed in the Redeemer's blood? Have I union to the church's living head?
- Or how solemn that question is? So, if you know you are on the side of vain tradition and you're satisfied with a little religion and a form and an inward attendance upon the house of God occasionally, but you have no hunger and thirst and no exercise or concern, where are you?
- You know, though you may not realize it, there's but one word and that's this, lost. And the lost as Christ told us will be cast into outer darkness.

I say this in the light of the word that lies in this text and it's this, redeemed. In the natural context of this, when this word was used, it was used in the context of slavery.

Slaves were sold and they were bought. This land saw this in the 18th century. John Newton was a slave trader.

[6 : 07] Bought and sold colored men from the west coast of Africa to the West Indy. in the great Monmouth rebellion, over 800 men were transported from the west country, Somerset and Devon, by the decrees of Judge Deffrey to the West Indies and they were sold.

People bought them when they were slaves. slaves. To bring a man out of slavery required a price to his owner that he be bought.

What then is the spiritual teaching that lies in this word, redeemed? I believe it's this. Unregenerate, unconverted, ruined man is a slave of Satan.

In his unregenerate, natural condition, he's bound to Satan and he loves darkness rather than light.

Right? The apostle says here of redemption.

[7 : 39] He speaks here of knowing that we have been redeemed. And he speaks looking at the slavery of the Roman world as it was apparent to him.

We read of Onesiphorus who was released from his slavery. But he's looking at this as much as ye know ye were redeemed.

And he looks at how that was done, not with corruptible things as silver and gold. How is a sinner redeemed from Satan's claws?

It is as is spoken of here, and here is the essence of the glory of the gospel. Here is the price, his own heart's blood, Christ.

As much as ye know, you are not redeemed. It is corruptible things. And I would centre this morning here on this word to begin with, no.

[8 : 48] do you think, do you think, do you think a man or a woman as a natural slave, when they were redeemed, they were released.

Do you think they were unaware of it? They're ignorant of it. well, I tell you this, anyone redeemed by Christ's precious blood will be aware of it.

They were brought into liberty. They'll be delivered out of darkness. They'll be delivered, not from the ruins of the fall, for that will remain within the rest of their days, but they'll be delivered in this way, sin shall not have dominion over you.

Though fallen, ruined nature will ever abide with them. They will walk all their days in the path the apostle did in the seventh of Romans, O wretched man that I am, who shall deliver me from this body of death?

Yeah, they will know they have been brought out from the slavery of sin. They will not find their company with a godless world.

[10 : 18] They will not be able to plough into sin as they once did on and on again. Regardless, where do you find your company? Beautifully in scripture, that dear Shunammite, when Elijah offered her this, that, and the other, she said, I dwell among my own people.

Where do you dwell? Your heart's affections go out to the people of God. One of the early signs, I believe, that the Lord is working, and his work of grace is a mystery.

He told Nicodemus regarding it, they can't not tell the same, they are, and it's true. So, but you know, that blessed work of grace is manifest.

There's a powerful work of God's spirit. And no, it is not often immediately obvious, as it wasn't with Nicodemus, there's a period in that dear man's life, of five years of exercise from the time that Christ spoke to him, and pointed him to the right way to the time he came to the cross.

But you know, one of the early signs is this. We know that we have passed from death under life because we love the brethren.

[12 : 02] all that divine work, that heavenly seed sown in the soul, there may be little manifest fruit. And yet, there is that in the heart which is drawn to their own company, a love to Jesus Christ and his.

these evidences are not given in scripture for no reason at all. Nor are they given as the one and only evidence, given as one evidence.

We know the past, and where is your love? God, and I ask you this, do you know what it is to distinguish amongst the professing Christian world those to whom you feel a union, and those to whom you do not feel a union?

You see, Apostle John speaks about having fellowship one with another.

Where is that fellowship and what is the essence of it? You see, it's there. John says, truly our fellowship is with the Father.

[13 : 37] with his Son, Jesus Christ. If we have fellowship with him, we have fellowship one with another. John Bunyan's progress, the pilgrim, had left the city of destruction.

He had been called out. He knew what the effectual call of God was of you. Now he journeyed on in a path of darkness and exercise of soul and conviction of sin and carrying a burden on his heart.

The city of destruction had to be left. His wife and family had to be left. He'd come out alone. But he was in darkness. But you see, he couldn't feel any union of heart to worldly wise men.

He said to him regarding the load of sin that was on his back, he said to him, do you want to get rid of that? It's a nuisance. And his response was this, it's bound on in such a way that I can't get rid of it.

What an evidence of a work of grace in a child of God. He knew something. And he knew that worldly wise men was no companion. He was alone, but he found a companion in evangelism.

[14 : 58] And I believe this, you know, when God is working in the hearts of his dear children, he does bring them into contact with his dear people.

And they do know a union. And they do listen. And evangelists directed him. And oh, we see the darkness he was in.

See as there yonder shining light. And his honest response, I think I do. I tell you this, under the divine hand he was going in the right direction.

He knew little about redeeming love and blood at that moment. Yet there was a work of grace in his heart. He was being brought out.

And in that divine order, whom he did predestinate, whom he also called. And whom he called, whom he also justified.

[16 : 05] And whom he justified, whom he also glorified. Here in our text this morning, here's the kernel of justification.

redemption. It's a lovely word. To know redemption in our hearts.

We read it in the opening chapter here. Elect according to foreknowledge of God the Father, through sanctification of the Spirit, the work of the Holy Spirit, unto obedience.

We see that in Manion's Pilgrim, don't we? Brought to obedience. And then the sprinkling of the blood of Jesus Christ.

It's sanctification. And here, in that mighty work of sanctification, is knowledge.

[17 : 14] all have you any hope that you have come in your pathway along this blessed line, and you know this sacred experience, for as much as you know, you are redeemed with a precious blood of Christ.

I come back now to God's dear servant Peter, his great sinner. He had a human nature.

Every one of us has got a human nature, and they're all different. there was a diversity of human natures amongst the Lord's disciples.

John the divine was of a more placid nature. Peter was boastful, self-confident, conceited.

Yet, he had great qualities of leadership, but he had weaknesses. Thomas was a fearful human nature.

[18 : 44] He was full of unbelief. We refer to him as Dating Thomas. God, they all had most solemn weaknesses in their human nature.

When Christ was crucified, they all forsook him and fled. It required the timid human natures of the secret disciples to come out of Calvary's cross, to take his dear body to the grave.

they were weak. They could have known him. They were full of fear. They were timid. You know, even though they were secret disciples, it's very lovely, is it not, that Nicodemus was seen as the others.

When he spoke for Jesus, the challenge was, aren't they one of them? the world saw it. The godless professing Pharisees saw it.

They detected a love to Jesus Christ. And of course, the day came and that became absolutely obvious when he went to the cross. All his timidity was taken away.

[20 : 10] And with Joseph Arimathea, oh, what a sight we have there, a sacred sight. These were the ones favorite to come at that hour, when the others had all fled.

Oh, when we look at human nature, how poor they are, how solemnly weak they are, ruined.

God's work of grace does not depend upon poor man's fallen nature, but be certain of this, God understands our human nature.

He knows our weaknesses. He does indeed. and he moves and works in the midst of all, over all.

And whilst there may be vast unbelief, like there was in Thomas, I'll not believe. And as I see, and you know what folly that is.

[21 : 31] Why the need of faith, if you can see? What is faith? Beautifully described in scripture, whom having not seen, ye love, in whom yet, oh, now you see him not, yet ye rejoice, with joy unspeakable, and full of glory.

We come here to speak of knowledge, and it's nothing to do with human knowledge, as in the wisdom of God, man by wisdom, knew not God.

That is so, the apostle speaks here of knowledge. We hear these words again and again, I know in whom I have believed, and am persuaded, that's faith.

And here we have this same faith spoken of by the apostle Peter. Do you know he was a sad case, was he not? I'll go with even to death.

This shall not be unto thee, Lord, his crucifixion. Get thee behind me, Satan. Thou savorest not of the things that be of God, or how the Lord dealt with him.

[22 : 54] I go with him under death. Satan has desired to have thee, may sift thee as we. But I have prayed for thee, poor fallen nature, that thy face fell not.

Ah, there was in that nature faith. Whom say men that I am? Out of the Christ, the Son of the living God. The flesh and blood has not revealed this unto thee, but my Father, which is in heaven.

and all doubt was dear servant Peter like a child whom he loved. He knew that Satan had desired to have him.

I've prayed for thee, that thy face fail not. Solemn work, for the cock crow shall deny me thrice.

Before that happened, he sat down at the Lord's supper with his Lord and Judas went out and betrayed him. I've prayed for thee.

[24 : 01] The Lord didn't pray for Judas. He was left to go out and hang himself. And Peter could have done just the same. I've prayed for thee. Or when we look at this mighty work of God in salvation, salvation, it is a divine act.

And when Peter went out, denied his Lord as he did in the judgment hall, with oaths and curses, think of it, he just sat down to the last supper, just partaking of the bread and wine, he who had said, thou art the Christ, the Son of the living God, went out and said, I know not the man, I know him not, and he denied him with oaths and curses.

And we read so beautifully, Jesus turned and looked on him, immediately that look spoke to him, they shall deny me thrice, he'd done it, he knew the truth of Christ's word, and he went out and went bitterly, his heart was broken, oh the beauty of that scripture, the psalmist David did just this, and he penned in the 51st Psalm that lovely word, a broken and a contrite heart of God, they were not despised, you know, Peter had come into a knowledge of this redemption, he'd come into a knowledge in his own heart as a sinner before his

God, when he wept bitterly and went out, and you know he says here, and they're so beautiful these words, who his own self bore our sin in his own body on the tree, I believe this, you know, every spirit or child of God will either want to know that or they will know it, where are you?

there's a third condition, you know, those have religion that has no desire nor possession of this precious blood of Christ, who his own self bore our sins in his own body on the tree, Peter knew that and what sins they were, oh how he had been brought to need Christ, what a blessed mercy it is when a poor sinner is brought to need a precious saviour, to know that he is their only hope of reaching glory, to see in him divine perfection which they need themselves, to see in him redeeming love and blood which is vital to them, longing to come to that precious experience in that lovely hymn, to be able to say before the all-searching eyes of a holy God,

[27 : 50] Jesus, thy blood and righteousness, my beauty are, my glorious dress, its flaming worlds in these arrayed, with joy shall I lift up my head, such a sinner is ready to depart to be with Christ, apostle said, I know in whom I have believed and am persuaded that he is able, that's a lovely word you know, Christ alone is able to take a sinner to glory, he is the eternal son of God incarnate, he is the redeemer of his people, he shed his precious blood for them, and such a sinner can say with Job, I know that my redeemer lives, and though worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and you know, that will be at peace, not as your judge, but as your great intercessor, your high priest, your advocate, in the courts of heaven above, one to plead for you in heaven's high court above,

I know that my redeemer lives. Where do you stand this morning? there is a line here, as much as you know, you are not redeemed with corruptible things.

Do you know that? These are the things of this world, the papal masses, and all this dreadful, fearful delusion.

these are the works of the poor Hindu and the Jehovah Witness, and all these people, the Mormons, they're their own works. This is the Islam, dreadful religion of works, no salvation in any other, but you know, for the child of God.

There stands here, the blessed hallmark of salvation, knowledge, experience, revelation, and this, when we come to look at it, is a knowledge of redemption in our hearts.

[30 : 43] and there's one word here this morning that stands out, precious. You see, something is precious, which you possess, which is your own.

There are things which in life are not of any great value in and of themselves, but they're precious for particular reason. But you see, that is not the case here.

The precious blood of Christ is precious because of its innate value. This and this alone is able to save us from eternal death, and it must be applied to our heart and conscience, and we must know redemption in our own souls.

And we must know what it is to be delivered from the guilt and filth and condemnation of sin by the blood of Christ. And we must know it now.

We shall never know it hereafter. The wretched pope and all his dreadful evil tries to pave the way out of purgatory into heaven by so-called blasphemously attempting to shed the blood of Christ in this world after death.

[32 : 19] Here's Requiem Mass. It is a blasphemy. joy is to be known here in the heart. And then you will be able to sing the anthem of glory recorded in that opening chapter of the book of the Revelation.

And he loved us and washed us from our sins in his own blood. I tell you this, the blood of sprinkling on your heart and soul and conscience will bring you into liberty.

It will bring you into joy and peace and hope. And you will look for your sins and you will not be able to find them.

They'll be gone. And you will know the sacred experience of what the Lord said to his dear disciples when he washed their feet. He that is washed.

He is not safe to wash his feet and he is clean everywhere. And he are clean. Lovely word, isn't it? You may say in your heart today, oh, that I knew where I might find him.

[33 : 35] Oh, that he would come to me. Oh, that he would make me clean. Beautifully we read here this morning the avenue to that cleansing with his stripes.

the apostle is quoting here from the prophecy of Isaiah, a lovely 53rd chapter.

He was wounded for our transgression. He was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed.

As much as ye know, ye were not redeemed with corruptible things as silver and gold from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ.

You know, it goes on to speak of him as of a lamb without blemish, and without spot, who verily was for ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory, and that your face and hope might be in God.

[35 : 03] A lamb without spot, and without blemish, there is the redeemer of his dear people, the lamb of God, slain before the foundation of the world.

There is their only hope. Here is one who offered a sacrifice which alone was acceptable to his father, and through it he produced that glorious atonement, peace, between a poor sinner and his God.

He stood in the midst as a mediator. Is he your mediator? And if you can say, I hope so, or have your eyes been opened to see that if ever you are to reach glory there is only one way, it is through him.

And you long to reach that blessed place where you can truly say, I know that my Redeemer live is. And then you'll be at peace, and you'll be at rare.

I think I've said it here before, but I had a dear Dutch friend, only 35, a few couple of years ago, who died, and he was in agony of soul before his death. Three months as he died of cancer, he was in desperate agony, without hope.

[36 : 31] And then in the last day before he died, the last day but won before he died, he had that work with his tribes, we're here, and he was at peace.

Love's redeeming work was done, and he said to his father, I can go now, and he went. Oh, the savor that lies in that deathbed, the memories of justice blessing, but here is the vital fact, to know that we are redeemed with Christ's precious blood, that he died for us, and to know that we are clean through the word which he has spoken unto us.

Oh, we must, just as we hear from Jesus' word, he must be born again. So it lies here, he must be brought to justification through the redeeming blood of Christ.

Amen.