

(2 Peter) Him

by Willie Mullan

Willie Mullan's sermon emphasizes the personal and glorious calling of Jesus, urging believers to recognize their identity and purpose in Him.

Duration: 1:14:25

Topics: "Jesus Christ"

Description

In this sermon, the preacher emphasizes the power and significance of the Lord of glory. He explains that it is the glory of the Lord that draws people to Him and calls them to salvation. The preacher then discusses the concept of the New Jerusalem as our eternal home, where there will be no more death, sorrow, or pain. He encourages young preachers to live out the glory, manliness, courage, and work of Christ before the public in order to attract others to the Savior. The sermon concludes with a reference to John 17 and the transition from preaching to praying in a split second.

Transcript

112, please. One, one, two. How sweet the name of Jesus sounds in a believer's ear.

It soothes his sorrows, heals his wounds, drives away his fear. 112, please. He is our Lord, he is our Lord.

Number 59, in tenderness he sought me, weary and sick with sin. And on his shoulders brought me back to his fold again, while angels in his presence sang, until the courts of heaven rang. Number 59, please.

And there he found me, and what he told us of me, he said to his brethren, he said to his brethren, how far he thought to trust in me. Oh, how far he thought to trust in me. February, we're having a baptismal service.

I'll tell you more about that next week. First Thursday in February. Now, we're at the second letter to Peter, and you'll notice that we're just taking one verse this evening.

I thought maybe last week when we were looking at this we would do more. But there's so much in this third verse that I think it would be unwise to rush it through and pass it by without touching the depth that's here that God has given to us. So we're at 2 Peter, the first chapter, and we're at verse 3. And it reads like this.

According of his divine power hath given unto us all things that pertain unto life and godliness. Through the knowledge of him that hath called us to glory and virtue. And I've noticed that through the two letters of Peter that again and again he holds on to this word him.

I think he uses it in a very endearing kind of way. He uses this word him in the most endearing fashion. Because the Lord Jesus was very dear to the apostle Peter.

And I think you know that when he uses this word again and again and again just like this, that even as he writes his very spirit he's adoring Christ. For this is thought of adoration when it comes like this. Could I show you how many times he uses this in these two letters? Let's go back to 1 Peter and the first chapter.

And we're reading at verse 18. And he says, Forasmuch 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 whose villainy was foreordained before the foundation of the world but was manifest in these last times for you who by him and he touches this word here who by him do believe in God. Can't you see what Peter's saying? He's saying it was him who gave you faith in God.

Remember, he is the author and the finisher of our faith. And that's something that should make him very dear to us. That's something that we should forever adore him for.

Just because he gave us saving faith. And he's using this word in this endearing and adoring way. He notices that he goes on with this who by him do believe in God that raised him from the dead and gave him glory.

And he touches this word in this adoring fashion again and again and again in this letter. See chapter two. Have a look at verse nine.

But we are a chosen generation, a royal priesthood and holy nation of peculiar people that ye should so force the praises of him who hath called you out of darkness into his marvellous light. You see again he touches this word and he does it in the most endearing fashion. And you know if we could only grasp this the way we should that it was him who called us out of darkness and at the same psychological moment gave us faith in God.

Somebody asked me once do you come out of darkness first and then get faith second and life third? Not at all. If I were to ask you what spook in a wheel moves first when the wheel turns you would have bothered telling me because they all move together. And the bringing out and the giving faith and the installing life.

It's like that. It's like the wheels, the spooks in the wheel. They all turn together.

Don't start to differentiate there or you'll get yourself into bother. This is the bit that you should be lingering with. Bless God he called us.

Him that called us out of darkness into marvellous light. It was wonderful that he called us and mind you we'll learn this evening that he called us by name and at the same psychological moment gave us faith in God. Have a look again in the second letter.

I don't want to take all the chapters just showing you this. See the second letter where we are tonight. Look at verse sixteen.

Peter writing said for we have not followed cunningly devised tables when we made known unto you the power and coming of our Lord Jesus Christ but where I witness is of his majesty for he received from God the Father honour and glory when there came such a voice to him from the excellent glory this is my beloved Son in whom I am well pleased and this voice which came from heaven we heard when we were with him in the holy month. You know that's something that Peter would forever adore the Lord for. That he took him up into the mount and he heard the voice of God and he saw with his own eyes the glory of the eternal Son.

He says we were with him. He uses this again and again and again in these letters. In the most endearing and in the most adoring fashion.

See how he closes this letter chapter three. Here's the very last phrase in the very last chapter. Verse eighteen chapter three.

He says to him the glory both now and forever. You can see that all the time his spirit is worshipping him. And I'm picking the word up tonight and then I want to show you the wonderful things that belong to it.

We're looking at the word him in our verse this evening. Watch what it says in verse three. Through the knowledge of him that called us to glory and virtue.

And I want to underline the great truth this evening. Of him who hath called us. You remember when we were away back in John's gospel I was taking the class here some years ago through John's gospel.

We went through it phrase by phrase. And you remember we came to the tenth chapter. It all has to do with the shepherd.

And I outlined so many things to you that evening that the shepherd did. Let me go back and find one or two of them for you. We're at John's gospel chapter ten.

John's gospel. And that's the tenth chapter. Just to get the proper connection.

Verse one. Verily, verily, I say unto you he that entereth not by the door into the sheepfold, but climbeth up some other way, he the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.

Unto him the porter openeth. And that has been a great difficulty for some of the expositories. If the Lord Jesus is the shepherd of the sheep, who is the porter? Who opened the door of the sheepfold to him? Well, I don't need to go into that this evening.

It would be a long exposition. But it's John the Baptist. John the Baptist was the forerunner of Christ.

And he prepared a great part of the nation for his coming. And in this way he opened the door of the sheepfold of Israel for the shepherd of Israel. And we could go into this and find great truths of the thesis.

But I want you to watch this. To him the porter openeth. And the sheep hear his voice.

For he calleth his own sheep by name. And he does the most. He brought the most of Jewry, you know, of Judaism, if you like.

But we don't want to get into those side issues this evening. All we want to know is this, that he calleth his own sheep by name. If you belong to him this evening, you were personally called by him.

Him that called you. And you were very definitely personally called. Why, he opened the heavens once and looked down and said, Fall! Fall! And he was calling, fall apart.

Yes. I want you to get that. Him that called us.

You know, he called us personally. And he made up the sheep of his greater sheepfold. And there are not only Jews but Gentiles in it.

And they make one flock this evening. And there is one shepherd. I want you to get this.

He called you to be the sheep of his pasture. That's why he's your shepherd. That's why he attends to your needs.

That's why he cares for you. I want you to get this. You were called to be sheep of his pasture.

The Master came and he called you personally. Now this is a truth that Peter must have learned that day. Because Peter was at his feet when he expanded everything about the shepherd and everything about the sheep and everything about the sheepfold.

It's all in John 10. And you'll find that Peter got a grasp of this mighty truth and got it so wonderfully deeply within his heart that again and again and again and again right through these two letters he dolled up his calling business. I'll just you mark how often he does it.

Let's get back to 1 Peter. Now is it 1 Peter 2? And I want you to get this. We've already looked at this.

You are a chosen generation, a royal priesthood, a holy nation, a peculiar people. And you're all this that ye should show forth the praises of him who hath called you. Now there he does it again.

It's the very same phrase. Him who hath called you. But this time he's underlining where you were called from out of darkness.

You know, when he came personally to call you into his sheepfold and to make you one of the sheep of his pasture, remember you were in the kingdom of darkness. I think we must get this, you know. That day that the Lord came to us, he called us out of the kingdom of darkness.

Actually Paul uses a tremendous word here. He says we were translated out of the kingdom of darkness. It was by a divine act that we were brought out of the kingdom of darkness.

You don't think we'll get lost again and go back into it, do you? Because you'd have to undo the divine act, you know. But what I want you to get the hold of, and what Peter I think has got the hold of, is this. He doesn't only see this effectual call making us sheep and bringing us into the light, marvellous light, and I'll talk about that on Sunday morning.

But you know, we are sheep in the light now. I want you to get that. Then if you go to the first chapter of 1 Peter, you'll find that Peter again uses this.

He says, verse 14, As obedient children, not fashioning yourselves according to the former lust in your ignorance, but as he which hath called you is holy, so be ye holy. You know, he got the grasp of this doctrine, didn't he? He could see him who hath called us, and he could see him who hath called us into his sheepfold, our sheep of his pasture. And he could see that the sheep of his pasture ought to be walking on the plains of light.

And he could see this, that not only were they called out of darkness and called to be sheep, but they were called to be holy sheep. He is holy, he is. You know, he had got all that very quickly, that we were called, that we were called by name, that we were called to be the sheep of his pasture, that we were called into marvelous light, that we were called to be holy.

He grasped things wonderfully. Look at the second chapter again. Watch this.

You remember we had a whole night on this, verse 20. For what glory is it, 1 Peter 2, verse 20, For what glory is it, if, when ye be busteted for your thoughts, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even here unto where ye called, and he's back at it again, isn't he? He seems to have grasped this doctrine in the most wonderful way.

You were called by name. You were called to be the sheep of God's pasture. You were called by name to be the sheep to walk in light.

You were called to be the sheep to walk in light as holy sheep. You were called to be sheep to walk in light as holy sheep, but you were also called to suffer. Here unto where ye called.

So many details Peter got the hold of when he talked about this great doctrine. Have a look at 1 Peter chapter 5, do you see? 1 Peter 5, down to chapter, verse 10. But the God of all grace, who hath called us unto his eternal glory, now watch it, by Christ Jesus.

You see, Peter got this bit into it too, that not only are we called by name individually, not only are we the sheep of his pasture, not only are we called into marvellous light, not only are we called to be holy, not only are we called to suffer, but all the time this great flock, walking in light, holy, belonging to God, is moving constantly towards the eternal glory, because we are called unto his eternal glory. Do you see how much he grasped? He knew this doctrine very well. That's why in this second letter here, not only does he mention this in verse 3, but when we get down to verse 10, we'll have to take a night for a great part of the doctrine.

See, 2 Peter chapter 1, verse 10. Wherefore the brother, brethren, give diligence to make your calling and your election sure. You see, it's something that's in Peter's heart.

He knows the doctrine through and through and through. And yet he would ask us to stop and examine the foundations of our faith and be diligent about it, that we might make our calling and election sure. But there's something else he does here, you read that verse 3 again.

Let's read it again. Then according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory. Let's get that bit done first.

Now, in the authorised version before you, it reads, him that hath called us to glory. And in the revised version, if there's somebody here with a revised version, and there must be, yes, it reads in your book, it reads like this. Him that hath called us by glory.

Because it's by his glory that he calls people up. That's why we should always exalt the Lord and lift him up and magnify him. If I be lifted up, we'll draw all men unto me.

Yes, there's been an argument whether it should be him that called us to glory or him that called us by glory. I would think, and most of the language scholars think, that the revised version is right, that he called us by his glory. I'm sure there's a certain sense that the other translators were right too.

Because we're not only called by his glory, but we are called unto eternal glory. But it's already dealt with that in the first letter. You know, I think it's one of the things that all the young folks should settle for themselves.

And it will get you out of many arguments, and it will help you to be established in the faith if you can understand the doctrine of the glory of the Lord, the glory of our wonderful Lord. And I'm not so sure that all the young folks know about it. Let me do a wee bit of it for you, and then I think you'll grasp what I'm talking to you about, and then we'll see how the Lord called us by his glory.

Have a look at John's Gospel with me. And we're at John 17. John's Gospel, chapter 17.

And our Lord has been preaching great things in chapter 16. He was preaching great truths to his own folks. And chapter 17 begins like this.

These words speak Jesus. And it refers to the messages, or the sermons, if you like, that he was preaching in John 16. These words speak Jesus, and lifted up his eyes to heaven.

You see, he could turn from preaching to praying in a second. And you ought to be able to do that at all times. So that he just finished the sermon, and then he lifted up his eyes to heaven and said, Father.

And this is the son, of course, talking to the father. He said, Father, the hour is come. I think you could say this, the hour of Calvary is come, if you like.

Or I think you could say, the hour of sacrifice is come. Some morning at the table when there's a silence, maybe I'll speak on the hour is come. But he's saying to his father, he's looking upward and saying, Father, the hour is come.

Glorify thy son, that thy son also may glorify thee. All that I want you young folks to get is this. The word son and the word father.

Capital S at son and capital F at father. Because this is the eternal son speaking to the eternal father. And he's saying this to him.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they may know thee the only true God, and Jesus Christ whom thou hast sent. And he goes on praying, he says, I have glorified thee on the earth.

I have finished the work. And he's looking forward now in anticipation. It is faith grasping what shall be done.

He says, I have finished the work. And he's given God thanks in anticipation. I have finished the work which thou gavest me to do.

And then he takes a breath and says, And now, Father, and now, O Father, glorify thou me with thine own self, with the glory which thou hast with thee before the world was. And the Russellites never read this verse. And the millennial dharmists know nothing about it.

And Jehovah's Witnesses are afraid of the life of it. Because he's talking about the pre-existence of Christ. Before Bethlehem.

In fact, he's talking about the pre-existence of Christ before the foundation of this world. Before the worlds were thrown into space. Before these planets came to their orbits.

Before this mighty, gigantic solar system of ours was ever arrayed in the heavens. Away before the foundation of the world. He says, I have glory with thee.

You like to tell me that he just began at Bethlehem? Because I would bother you with one or two things. Yes, he's talking about the Father. Down here on the earth.

A glorified being on this planet. Father, I've finished the work, I'm determined about that. Father, give me the glory which I have with thee before the world began.

Before the foundation of the world. You see, this is his own eternal glory. Oh, I tell you, this is what touches in his heart.

When I was only an old, stupid drunkard standing in rags. This revelation came as clear as it is now. That the Son of God, who was the eternal Son and had glory in the glory before the world began died for me.

That wasn't a wee fellow that died for me, it was the Lord of Glory. That's who was on the cross, that's the bit that staggered me. If it was only a man or only a teacher or only a great fellow, I'm sure it wouldn't mean a thing.

It was the Lord of Glory. All that we could grasp was His glory in the glory before the world began. That's what draws men to Him, you know.

That's how He calls people by His glory. But wait till you see this. Let's go to the book of Revelation.

Now this is for the young folks to get the hold of. John 17 and then Revelation 21. Revelation is a great chapter, this 21st one.

It's talking about our eternal home. It is called the New Jerusalem. And you remember I went into this for you.

I pointed out the constellations of your home. Verse 4, God shall wipe away all tears from their eyes. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things that passed away.

You know, these are the constellations of our new home. There'll be no death there, bless God. Nobody gets shot at the door.

No sorrow, no crying, no more pain. These things won't get in up there. Oh, what a place it will be.

And in this chapter you have not only the constellations, you have the foundations, you have the illuminations, you have the congregation. Did you see this last verse? Because it's worth looking at. For

you unsaved ones.

Verse 27, And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, nor maketh a lie. But they which are written and worshiped in the Lamb's Book of Life must get your name in the Lamb's Book of Life if you want to get in there. And mind you, you can't get your name in the Lamb's Book of Life unless you have a connection with the Lamb.

How would you know? And if you despise the Lamb of God, you'll never get your name there. So you'll never be there. No wise entering.

But it's not the congregation, nor the constellation, nor the foundation I'm after. Watch this. Here's the illumination of that city.

Verse 22, And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it. Watch this bit now.

For the glory of God did lighten it. Now watch. And the Lamb is the light thereof.

You know, the Lamb will be all the glory in Emmanuel's Lamb. You see, just before we come to the book of Revelation 21, a chapter back, we have a mighty angel standing and looking across the whole world and crying, Time shall be no more. Time will finish there.

And the eternal state will stop. The new heavens and the new earth. And in the new heavens and in the new earth and in the new Jerusalem, there'll be no need of the sun, neither of the moon.

You know, the Lamb will be all the glory. But I want you young people to get into your mind as this, that He had glory in the glory before the world began. And He will be all the glory in the glory when time shall be no more.

I wish the Russellites could get their teeth into it. They would begin to know who He was. He's the Lord of Glory.

And if you go back to John 17, I will show you this. Have a look at this. This is John 17.

And He's still praying. And He's saying this. Verse 24.

John 17, 24. He's still saying, Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me. You know, if we were to look upwards today, you'll find the Father hath glorified the Son.

And you'll find that Paul says, we see Jesus at this very moment crowned with glory. Ah, this is glory that He has won by His mighty performances on the earth. You know, when you look up today, you can see Him as the Head of the Church.

And this is the glory. You can see Him as the King of Kings and Lord of Lords. And He is the King of Israel.

You can see Him as the Advocate for every child in the family. Because when believers, when believers, just take your time and take her out, friend. We'll wait on you now.

Some of you deacons, give them a hand. Just hold it now. Any of the doctors in this evening? And I was saying that our Lord Jesus Christ, in the glory just now, He's the Head of the Church.

He's the King of the Jews. But He's the Advocate for every child in the family. When we fail, it's a family matter now.

And our communion with God is broken. But there is an Advocate. Yes, with the Father.

Get the wording right. Jesus Christ the Righteous. Friend, if you could see all the glories that belong to Him today.

You see, He had glory in the glory before the world began. He will have glory in the glory when finally shall be the war. And if you look up today, by the glory of the Lord fills the temple above.

And it is, remember, the glory of the Lord that is used in drawing men and women to Himself. I wish gospel preachers could get a hold of it. It isn't just headings, you know.

If we learn to exalt the Lord, you see, far more people are to speak. Yes, I think this is what is getting at here. Peter knew this.

Peter had seen men drawn to the Lord. And what Peter is saying in 2 Peter 1, the Lord, and what Peter is saying in 2 Peter 1, and verse 3, he is saying, Him that hath called us by His glory. Yes, I think this is what he is saying.

Called us by His glory. And then he put another word to it, you see. Because He is the one who hath glory.

Ah, but He is the one who hath virtue. You know, this word virtue is a tremendous word. There are so many sides to it in the Greek.

It means manliness. It means courage. It means worthiness.

And I think there was no greater man that ever lived than our Lord Jesus. You know, as Austen said this, and I like to say it, it took a man. It took a big man, a strong man.

It took a man to face the Pharisees and say, quite a subtle curse, full of dead men's bones and rotteness. How shall you stay? The damnation that took a man to say that. That was no way, fellow preacher.

And you can go through the whole scriptures, and if you mark the things that you should mark, you can see the breadth of the man. He was a great man. And I'll tell you this, He was not only manly, but He was the most courageous man this world has ever seen.

You can't get courage any more like this. You know, all the time when He was down here, He knew He was heading for the cross. He even said to His disciples, except the corn of wheat fall into the ground and die, so bide it alone.

And He knew He was talking about Himself, He must die. He knew that it was said, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. All the time He could see the cross, and He knew the best of the cross.

And just from the crack He turned about. He set His face on the flint to go to Jerusalem. He wasn't running.

That night when they came into Gethsemane, He said, Who are you looking for? Jesus of Nazareth said, Here am I. Then you can see the virtue that's in Christ. You can see the manliness, you can see the

courage. And you know, when we get home to heaven, all classes, all creeds, all colors, and they'll all unite, and it will be unanimous.

Thou art worthy. Sometimes, you know, when a certain section says you're worthy of something, down here the other section says you're not. But all will be unanimous there.

And I can tell you young preachers, if you can learn to lift the glory of the Lord, and the manliness, and the courage, and the worth, and wealth, and work of Christ before the public, you'll draw men and women to the Savior. That's how He does it. Him who art called of by His glory and virtue, Yes, because He's the one that's called.

And He has glory. And bless God, He has virtue. But you know, that's only the hindermost part of the text, as you can see.

Because the text begins like this. According of His divine power. You know, the Lord Jesus had divine power within Him all the time.

You know, sometimes, when you look at the Lord, and you see men shoving Him around, and hitting Him on the head with the reed, and pulling the hairs from His cheeks, you forget that all the time He had divine power. What control He must have had. You just think of an ordinary soldier taking a prisoner and spitting into his face.

You just take one or two soldiers, smacking the prisoner on the face. Think of them blindfolding him, turning them around, smacking them into his face. Remember all the time He only needed to think one thought.

They'd lock them up. What control? He never said a word. He never even spoke.

How dumb before His seizure. All the power of His control. When He was reviled, He reviled not again.

When He suffered, He threatened not. Oh, the control, you see. I think you can see it here when you begin to think how much He suffered at the hands of men.

But you know, He had not only control over Himself. Wonderful! Remember how He controlled bodies. You know, He could set prisoners free.

The woman that Satan had burned down for twelve years, she was bent, poor creature, twelve years. They tell me the Lord's knowledge was limited, but He knew how long she was like that. And with a word, He just threatened her out.

Do you remember how He gave sight to the blind? He gave hearing to the deaf. He gave speech to the dumb. He gave cleansing to the leper.

How wonderful He was. What power He had. Let's get it into our minds, He had divine power.

What a person we're looking at. The glorious Son of God. Can't you see His manliness? Can't you see His courage? Can't you see His worthiness? Can't you see the power that He had? Well, I think you don't see it completely until you come, you have them face to face with Satan or demons or devils.

You know, I remember talking to Russellites one day and they began to belittle the Lord and say He was just a great man, a great creature, sort of Superman, no doubt. And I said, do you remember the day in the temple when He spoke to the man with the demons? And the demons came out of the man screaming, this is what they said, art thou come to torment us before the time? I'm like it. These demons seemed to know that one day in the providence of God that this man would be the master and that He would torment them.

Demons would never oppress an ordinary human like that. No, they wouldn't. No demon would come into this place and address any man here and say, you'll torment us one day.

They have no notions like that about us. He was different. They could see His power.

He had divine power. And one day He'll put the devil in the bottomless pit and shut the lid on him and throw the demons in afterwards. All His divine power.

You know, Dr. Paisley told me what was Sunday night. He said, how did you get through today? I said, it got through all right. Two people saved.

I said, how did you get through? He said, I was preaching on the Lord, stopping the funeral of the widow's son. He said, you know, He had power to stop the march of death. And I thought that was a great thought, that He just touched the cotton and the funeral procession stopped.

It doesn't say it stopped until He touched the beer, it says. And the doctor was right in saying this, that He had power to stop the march of death. And then I went on with them.

I said, He has a bit more to put to Him, because He gives me bits and I give Him bits. Only for the preaching, not for Westminster or anything like that. Only for the preaching.

And I said, you know, He had not only power to stop the march of death on the road, but He had power to stop the might of death in the coffin. And He had power to stop the misery of death in the home. Because He gave the widow back her son.

What power He has! Regenerable, divine power! Whether the Russellites like it or not, it is in this book, divine power! That's what it is and you can easily prove it. Yes, are you beginning to see Him? See Him the way Peter saw Him? Him who hath called us? Him who hath glory? Him who hath virtue? Him who hath power? Now here's what He was wanting to get over to the saints. According as His divine power hath given unto us.

And it's great to underline the word given, you know. Him who hath given us. Young folks, keep this into your mind.

The Lord never lends you anything. He doesn't lend to you. He doesn't lend you anything.

I'll tell you this, He doesn't lease you anything. He doesn't let things out on lease or lend either. I'll tell you once more, He neither lends nor leases nor sells.

He never sells anything. He never lends anything. He never leases anything.

Let's get a hold of this. He just gives. He just gives it, you know.

That's why you see when you get a paper coming in through your door and a big painted page on it, packed to plenty, and you have to send money and then God will send you some more. Well, I can tell you this, God never looks like that. You don't make a bargain with God to get anything.

God doesn't sell. God won't enter into your bargain. You're either sick and free or you're not sick at all.

That's the only thing that can make you happy. That's what that is. I don't mind exposing that.

That's not God's grace at all. That's just making a fool out of the saints. You don't bargain with God.

God gives you. And if you have faith to take it, you can take as much as you like. He gives us.

Now I'll tell you this, He gives us all things. Oh, I wish I could omni-mindify you. Oh, what a giver He is.

And I want you to get this. He gives us what He's done. All things that pertain unto life.

You know, if you want real life. Surely that's what we preach to sinners, you know. Sinners without Christ have only an existence.

If they want life, they must come to Christ. He that hath the Son hath life. And if you haven't got the Son of God, by faith you haven't got life.

This is where you get life. But you know, it isn't only a commencement of life that He gives. It's all things that continue in life.

And to make it more abundant, He gives. You know, if we're going to have life more abundant, we need a lot of grace. Well, He'll give you a lot of grace.

And you need to be constantly being filled with the Spirit. Because if you're constantly being filled with the Spirit, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. That is life.

And if you haven't got love, you haven't got life. And peace and joy is all yours. And long-suffering with the whole lot of folks.

And gentleness, and goodness, and faith, and meekness, and temperance. That's life. Well, it's yours.

You don't need to put a pound, or two, or three, or four, or five down to get it, you know. It's yours. Yes, you know, this life that He gives, as He gives, it's eternal.

And then if the Holy Spirit is allowed to take full control continually, it is life more abundant. And then when you get home, what a life it will be. With no Satan, and no worldliness, and no flesh, and no pain, and no tears, and no sighing, and no death.

Yes, He gives us all things. But, you know, He goes very carefully about the teaching. He says He not only gives us all things pertaining to life, but He gives us all things pertaining to godliness.

You know, this is exactly what Paul taught when we were going through Corinthians. Let's go back to Corinthians for a moment. First Corinthians, chapter three.

You know, these Corinthians, you remember, they were glorying in men. One was on for Paul, and another was on for Apollos, and another was on for Cephas, and so on. And Paul's trying to teach them not to do this sort of thing.

Verse twenty-one. First Corinthians three, twenty-one. He says, therefore, let no man glory in men.

We should learn that very carefully now. And the reason that we should never glory in men is, for all things are yours. Now watch how he puts it.

Whether Paul, or Apollos, or Cephas. You know, God hath sent gifted preachers into the world. Oh, well, they're yours.

That's what they are. They're all yours. God just didn't send them into the world to make a name for themselves.

God hath gifted them so that they will be a blessing and a help to you. They're yours. All the preachers that God has gifted are yours.

They're all yours. If the ministry is yours, that's what he's trying to say. Now watch what he said next.

He says that all things are yours, whether Paul, or Apollos, or Cephas, or the world. You know, this world has some wonderful things in it. And I would say that all the resplendency of the world, the great things that God has given to us, they're all yours.

Yours. Oh, forget that. My dear friends, all things, he has given you the ministry, and he has given you the resplendency of the world.

You see, life, it's just a journey, isn't it? For us, it's a journey to a better land. Ah, well, the journey is yours. He's given you it.

It's all yours. See what he says next? Whether Paul, or Apollos, or Cephas, that's the ministry of the world. That's the resplendency of the wonderful things God has given to us.

Or life, or death. Ah, you know, that's where we can have the victory. You know, sometimes we get the wrong view of death.

When the Lord talked to Peter about death, he says, By which death thou shalt truly fight on. Oh, if we could all see it like that. I went into a little ward one day, down at Purdesburn, and there was a sister from the royal lying in there.

I led her to the Lord. And she says, Mr. Mullin, you know why I'm here? Montgomery House it was. I says, You know too.

I just said, Where is it? And she said, Look, it's there. And she opened her night dress and showed me under her breast a big lump as big as an egg, marked with a blue pencil. She'd got cancer.

And what was worse, this was only a secondary running from the source of the cancer. And when you get a secondary running from the source, as big as that, you're finished. And you can see her looking at me.

She said, I'm going to die. Yeah, indeed. She said, If you were in here in this bed, what would you do? I said, That's easy answering no when I'm not there, sister.

But I've made up my mind if I must die, and I would know I was dying, I would know that my death would be my last act of faith done here. And I would make it the biggest act of faith I'd ever done. And God will test me over these days.

And you'll live to see, maybe, that I'll be able to pass through the oracle of death by faith. And I'll give the old devil a shake in there that he never got before. Do you believe me? We are too scared at times.

The bed is yours! The glory is mine, God. The glory is mine. I should tell you the rest of the story, you know.

She sat up in bed. She was a great character. She said to me, Mr. Mone, you said something to me.

I never saw that. This is my last act of faith. But by the grace of God, I'll make it a good one.

I'd done something for her, you know. All of a sudden, I'd done something. Oh, but by the morning's later, you know, the phone rang, and it was her.

And she says, Are you there? Yes. Mone, down as quick as you can. Came down, you know, heading to Montgomery House, hard as I could go.

She was sitting on the edge of the bed, opened her dress, says, it's gone. It's gone, Mr. Mone. It's gone.

The old surgeon was in yesterday. Three professors in the evening. Two or three again this morning, and they can't find it.

It's gone. God can shift things, you know. Oh, impossibilities with God.

Don't throw in the towel too quick, you know. Last Tuesday, I was on the carpet, you know. They were counting out.

Yeah. But I was determined I wasn't lying there till the count of ten, you know. And I get up and fight a bit.

It's all yours, Mone. Every ache and pain and everything. Can't you glorify the law a wee bit? Boy, if we got this notion about it, it would do Colm's powder harm, wouldn't it? And I was determined Yes, I want you to get this.

Look, all things are yours. The ministry's yours. The resplendency of the world is yours.

The flowers are yours. The fruit is yours. The journey of life is yours.

Yea, victory and death is yours. And whether things present or things to come, the agency of them is yours. Yes, the whole thing's ours.

And do you know what it's all for? He says, you know, I've given you the whole thing, Mone, that you might live godly. And let the folks see a godly man or a godly woman. Friends, it's a great tax.

I couldn't have done anything else but recycle it properly. But we'll maybe get going on a bit faster. Next week.

Two, three, five, please. Two hundred and thirty-five. My faith looks up to thee, thou Lamb of Calvary, Saviour divine.

Now heal me while I pray. Take all my guilt away. Oh, let me from this day be wholly thine.

Two thirty-five. Faithful to thee. In thy fear, with thy blessing, for thy holiness' name's sake.

Amen.

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