

# (2 Peter) Precious Faith

by Willie Mullan

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*Willie Mullan's sermon on 2 Peter emphasizes the significance of precious faith and its connection to God's righteousness and multiplied grace.*

**Duration:** 1:13:32

**Scripture:** John 1:35-37, Romans 3:10, 2 Peter 1:1, 2 Peter 2:1

**Topics:** "Faith"

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## Description

In this sermon, the preacher emphasizes the importance of knowing God and His promises. He encourages the audience to understand that God is working for them and will provide for their needs. The preacher also mentions a hymn with 894 verses that speaks about being lost but now being found. He then references Psalm 48 and highlights the greatness, fearfulness, and powerfulness of the Lord. The sermon concludes with the preacher sharing a personal experience of witnessing young men trembling in the presence of God.

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## Transcript

We're coming to 2nd Peter this evening, 2nd Peter, and we're just commencing 2nd Peter this evening. And you can see that we've only taken two verses out of the first chapter. Two verses, and we'll read them through together.

2nd Peter, chapter 1, verse 1. Simon Peter, a servant and an apostle of Jesus Christ, for them that have obtained like precious faith with us, through the righteousness of God and our Saviour, Jesus Christ, grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. Just two simple verses this evening, and I want you to note that there are great truths buried in these two simple verses, and that's why we cannot take anything more in the chapter this evening. You'll notice that he's talking here in this first one about precious faith.

I think that you're remembering just now that this is a word that belongs to Peter, it seems, this word precious. Again and again and again through the first letter, and again and again through this second one, he uses this word precious, and he uses it very well. Let's have a look at it all over again, it'll do the young ones good.

Look at 1st Peter, chapter 1, and he's reminding these believers that he's writing to, that the faith they have exercised in the Lord Jesus, that faith must be examined by God. He talks in this first chapter about

the great salvation, and he says in verse 6, wherein he gratefully rejoiced, and remember it's not all laughing on the way to heaven, he says, though now for a season it need be, ye are in heaviness, through manifold testing the word should be. And then he explains this, he says, that the trial of your faith, being much more precious than of gold that perishes.

You see, he uses that word precious there in connection with the trial of your faith. You see, God tries your faith. When we were in the first chapter on that night, on the first epistle, you remember I showed you so many ways that God tries and tests your faith.

And that very precious, you know, takes all the dross away. And if you've been trying to put something over to some folks and it's not exactly right in your heart, God will take all the dross away when he tries you. And the purging of your faith is precious.

It's what I would call a precious purging. See down the chapter at verse 18, he says, For as much as ye know that ye were not redeemed with corruptible things of silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ. And he uses the word again, precious blood.

You see, that was the price of our redemption. And if you want to make notes about it, you can call the first one, precious purging, the trial of your faith. You can call this one precious price of our redemption.

And then if you go to the second chapter, watch this. He says, Verse 3, If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of name, but chosen of God and precious. You see this one and only foundation that God laid, this elect, chosen foundation.

This was very precious to God. And then he goes a bit further and he says in verse 6, Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect and precious. The Lord Jesus is precious to the Jewish nation, because only on Christ will this nation be brought back to where God desires it should be.

And then he goes a bit further than that and he says, Verse 7, Unto you therefore which believe, he is precious. You see, he is precious to God, he is precious to Israel, and he is precious to you, to every believer. You see, if you want to say precious purging and precious price, then you can say precious prince, because he is exceedingly precious.

And next week when we come to 2 Peter, and we are a little bit further down the chapter at verse 4, 2 Peter chapter 1 verse 4, he says, Whereby are given unto us exceeding great and precious promises. See how he uses it. Precious purging, he says, when you say it's being tried.

Precious price of our redemption, the blood of Jesus. Precious prince, because he is precious to God and precious to Israel and precious to me. Precious promises.

And there are great and exceeding precious promises in this book for us. And of course in this first verse he is talking about precious faith. But he is not only talking about precious faith, he is talking about obtaining precious faith.

And he is talking about obtaining like precious faith. Like precious faith with us, he says. I'm perfectly sure it's saving faith he is talking about.

But we'll go into that when we come to it. I'm just underlining the doctrines that are here. And he talks about precious faith.

And watch exactly how he says this. He is writing here, to them, verse 1, To them that have obtained like precious faith with us through the righteousness of God. That's very important, you know.

How is your saving faith linked with the righteousness of God? You know, that's a great doctrine. And I'll expound it for you very carefully this evening. That's a doctrine that can settle a great many doubts in people's minds.

If we only knew exactly how our saving precious faith is linked with the righteousness of God. This is foundational righteousness. And I'll tell you when you get the hold of the doctrine, it will do you good for the rest of your life.

But he not only touches precious faith and the righteousness of God, but he prays this for them. He's praying here in verse 2 that grace and peace be multiplied. You know, when a fellow comes to talk about multiplied grace, he's in deep waters.

Because grace is a wonderful thing. For where sin abounded, grace did much more abound. But when you come to talk about multiplied grace, it's a tremendous thing.

He's got a little man in our meeting here, he's sitting way at the back yonder, and he prays sometimes, and he won't mind me saying this, he prays, Lord, we're coming to the throne of grace, and we're coming to obtain grace. We're coming to find grace to help in time of need. And then he always stops and usually says this, and Lord, there is tons of grace.

That's a good word. He knows that well, you can't weigh it, but it's one of the ways of saying it. And this word, multiplied, helps him out.

Yes, I am multiplied grace. I'm multiplied peace. It's a wonderful thing.

Yes, and the believers in us ought to know something about it. You don't need to go around quaking, you know. Are you in the Lord's hands? Can you say tonight, my time, I am in thy hands? Or we'll get into this multiplied peace this evening.

And then there is not only the doctrine of precious faith, and the righteousness of God, and multiplied grace and multiplied peace, but watch exactly what he says. He says, grace and peace be multiplied unto you through the knowledge of God. You know, the more and more you know your God, the more and more you get peace and strength, which is grace.

Because the people that do know their God shall be strong and do exploit it. What are doctrines in the two little verses? I'm just underlining them for you. I haven't expanded them, but I'm underlining them.

So you can note here, can't you, precious faith, foundational righteousness, multiplied grace, multiplied peace, growing knowledge. Doesn't seem to pack a lot of things into just a couple of verses. But we want to do the verses properly, just to underline the doctrines and then expand and wouldn't just do me at all.

We'll have to deal with every word. So there are some things I want you to note before we go back to deal with the doctrines. I want you to note some things about the man, the righteous.

See how he begins this letter. Watch it very carefully. Simon Peter.

Puts his whole name on it. Simon Peter. Do you remember how he started his other letter? Well, let's have a look at that now.

He began the first letter in the first chapter, in the first verse, with the word Peter. Now, I wonder what made him change at this time. Surely there's some significance in the fact that he put Simon Peter on this one.

There is one thing that's quite clear and obvious to us is this. It's the humility of the man, that Peter. He doesn't say the very reverend, doctor, sovereign, conscious, this or that or the other.

He doesn't say things like that. That's how the Pope signs his name now. And some of the Protestant ministers are not far behind him.

I don't see why they should laugh at the Pope and fiddle about with him stuff. I think that Peter was the way above all that. He just signed at once, Peter.

Not Doctor Peter. Not Pastor Peter either. That's something I detest, I may as well tell you.

I don't think you should put Pastor in front of my name. I think that's a gift that God gives in the Church. I don't think that's a title for me.

You may blunder by doing it and I may put up with you at times. But I assure you, I detest it. If you want to be respectful, it's Mr. Molnar called me.

And if you think you know me very well, it's Willie that called me. It doesn't fuck me, I assure you. Well, I think that these great servants of God were following very closely on their master.

And you know, Lord Jesus Christ, when he came to this planet of ours, he made himself of no reputation. And that is the master we follow. And I think we should cut out all this ecclesiastical nonsense.

Now, let's see Peter in the first one, just saying Peter. And now, in the second letter, he's saying Simon Peter. I wonder what made them do that now.

I think there's a reason for that. Let's go back to John's Gospel to see if we could find the reason. John's Gospel, and we're at the very first chapter.

John's Gospel, chapter one. Now, we need to read a little bit here just to get the proper connection. John's Gospel, chapter one, verse thirty-five.

John one, verse thirty-five. Again, the next day after John stood, that is, John the Baptist stood, and took his disciples. And looking upon Jesus as he walked, he said, Behold the Lamb of God.

John the Baptist looked on our Lord Jesus and said, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. They're leaving John, and they're following Jesus.

Then Jesus turned, and saw them following, and said unto them, What think ye? They said unto him, Rabbi, which is to say, being interpreted Master, Farewellest thou. He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

One of the two which heard John speak and followed Jesus was Andrew. I want you to watch how the next bit puts. Simon Peter's brother.

Andrew was Simon's brother. He first foundeth his own brother Simon, after he had spent this day with the Lord Jesus. He went searching for his own brother Simon, you'll notice his name is.

And said unto him, We have found a Messiah, which is being interpreted as the Christ. He just came to Simon and said, We have found the Christ. And he went a little bit further than preaching.

He brought him to Jesus. And we must always remember, for as long as we live down here, that it was Andrew who brought Peter to Christ. And maybe if we had more Andrews in the church, we might have more Peters.

Because it was Andrew that went and found Peter and brought him to Christ. And I want you to notice this. And he brought him to Jesus.

And when Jesus beheld him, he said, Thou art Simon, the son of Jonah. Nobody needed to tell him who he was, he knew all about him. He said, Thou art Simon, the son of Jonah.

Thou shalt be called Cephas. And that's a Syriac word that our Lord used there. And it's a word that means a stone.

It says immediately behind it, which is by interpretation a stone. It also means the word Peter. Cephas, Peter, stone, it's all one.

So that our Lord was giving him a new name. He was called Simon before this. And the Lord knew all about him as Simon.

He said, Thou art Simon. Thou shalt be called, and I think it means, Thou shalt be called from this moment forward. I'm giving you a new name, I'm calling you Cephas.

I'm making you a bit tougher than you used to be. A stone, Peter. And so his real name is Simon Peter.

You know, it's very interesting to notice that the word Peter means a stone. And it's very interesting to know that the word Simon means healing. And I think this big fisherman, because I always look at him as a big fisherman, I think he was one of those big fishermen who just stood in the cloud and listened all the time and said very little.

He just held. That was what his name was. I didn't say anything.

You'll notice this, that when Andrew came to him and said, We have found the Christ, he never said a word. Who are you? Just one of those big men that stand in the cloud and listen and listen and listen. Sometimes smile, sometimes just shake their head, but they don't say anything.

They just stand there. And even when the Lord Jesus said to them, Thou art Simon the son of Jonah, thou shalt be called Peter. They said yes.

Just listening. And I think this is the character of this fellow, you know. You've seen these men in the textuery, haven't you? Big men.

Just stand there. No matter what the argument's about, they never enter into it. Just smile and nod their head.

I can tell you ladies, they're very hard to court. I was in the house not so long ago. Oh, they're a good while married now.

They're both of a mere sixty. And she was just ready for action when I was in. She was all talk.

You couldn't get the word in sight. Edgeways. He just sits in the corner.

He's like that all the time. Just sits in the corner. Never says a word.

Sometimes smile and sometimes just nod the head. I says, you know, John keeps very quiet, doesn't he? She says, he's always quiet. I says, was he like that when you were courting him? Maybe it wasn't a nice thing for the pastor to say.

But she said to me without stopping. She says, him? I had to do all the cuddling all the time. She says, you know, I cuddled and hugged him for about three weeks and he didn't even know what it was about.

And I said to him, well, John, I'm sure you know what it's all about now. But John just sat there. You know these kind of men.

Don't have much to say. Sometimes they're called softies, but I'm not so sure that that's correct. But I have a feeling that Peter lived up to his name.

Big man that listened. The word Simon means hearing. And I believe he had a lot of things and knew a lot of things but wouldn't stand up for anything.

And I think that sometimes that old nature came out afterwards. At least that day when the little girl was talking to him, he didn't stand up the way he should. And in a fit of temper, he cursed the Lord's name.

I'm sure that one of these words might well cover his old nature. And I'm sure that the other one might well cover his new one because it's the word the Lord gave to him. And I think that everybody here knows, or you ought to know if you're born again at all, that you have two natures.

And you know right well when the old man starts talking or doesn't talk. You know when he fails. And you know right well that the new man wants to take a stand all the time.

And the spirit is willing, but sometimes the flesh is weak. And I think you know that he's big enough to put both words on the page now. He says, I'm not only Peter, you know.

I'm Simon Peter. And I think that's a great thing. What a man he was.

I think he was a great man. But he went a little bit further than that. You know, let's get back to 2 Peter.

He did this. He didn't only put the word Simon down there and the word Peter. He put the word slave down because that translation there is not altogether correct.

Simon Peter, a slave, is the word. It's the old Greek word for servant, but it could righteously be translated slave. You know, I think that's a great way to start a letter.

Thrown out that you have an old niche, but you're born again. Never mind who I am, I'm a slave for Jesus Christ. Lovely way to write letters, isn't it? You know, I want you to note those things about the man, the writer.

But I want you to note some things about the messenger, the apostle. Because he not only says Simon Peter, a servant or slave, but he also says I'm an apostle of Jesus Christ. That was the gift that the Lord gave to him.

Of course, he had many gifts. He was an apostle. He was one of the New Testament prophets, and we'll find that out at the end of this letter.

He was also a great evangelist, because on the day of Pentecost he preached the gospel and 3,000 souls were saved. You remember the Lord restoring him at the Sea of Galilee, and he said, feed my sheep and feed my lambs. He was one of the great shepherds of the flock.

And of course, the man that reads these letters and carefully notes everything will know that Peter was one of the greatest teachers the church has ever seen. So, but when the Lord ascended and gave gifts unto men, and gave some apostles and prophets and evangelists and pastors and teachers, he gave all these gifts to Peter. He just had them all.

And he doesn't use them for titles for his name. The great gift, the apostle, he puts very last here. Simon, Peter, a slave.

Then he says an apostle of Jesus Christ. You know, the reason that I'm trying to take time to show you the messenger is because there are quite a number of modernists who say that 2 Peter was not written by Peter. Well, if it was not written by Peter, Simon, Peter, maybe the Holy Ghost moved him to put that there to correct these fellows.

If somebody else put Simon, Peter on it, they must be deceivers. You see, one of these modernistic, intelligentsia scholars, a soul to be called, came to our door not so long ago. Always come round to argue with me, because I'm a pastor.

That's why they come round. And in the midst of his criticisms of the New Testament, he was dead wide and he was afraid to criticize the Old Testament. Because one of his doctor friends had been in some time ago, and he came to criticize the Old Testament, and I was able to show him that Christ quoted from almost every part of the Old Testament.

And when you ask them, do they know better than Christ? He's annoying. So, the modernists move from the Old Testament to the New. And they will not touch the Gospels because the teachings of Christ are there.

But this is one of the things they do. They said, you know, we have this second letter put into a computer some time ago. And after the computer went through all the details, the answer came out that it was not written by Simon, Peter at all.

So I said, well, now you sit down on the couch, and I'll put the letter into the computer of your mind, and we'll see how you turn it out. So this is what I did, you see. I first of all pointed out that whoever wrote it signed himself Simon, Peter, and then signed himself an apostle.

And I asked him then the question, did he think it was one of the apostles? And he immediately said, yes. I think he didn't want two deceptions in the one verse. And then I went down the chapter a little bit and put this into his mind.

Verse 14. Knowing that shortly I must put off this my bubble-neckle, even as our Lord Jesus Christ hath showed me. So I said to him, it must be one of the apostles whom the Lord speaks to about his death.

And he began to see the red light wavering in the middle of the road. I said, would you like to tell me which one of the apostles that the Lord speaks to and told him how he would die and when he would die? And answering that, of course, the computer wasn't working. And then I went a little bit further than that because I said this to him.

Knowing that shortly I must put off this my bubble-neckle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavour that he may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ.

But were I witnesses of his majesty. For he received from God the further 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. So I said, sir, that cuts the twelve down to three, doesn't it? It was one of the three in the holy month, all right. Which one of the three did the Lord speak through and tell him he was going to die when he was old? Because I'm grappling the cane now.

And then I went a little bit further because I just looked at him between the eyes. I said, are you accepting the first epistle of Peter? Yes, he said, we have no objection. Well, I said, will you see what it says here? Have a look at this third chapter.

It begins like this. It's this second epistle, beloved, I now write unto you. May I confess to you that I get fed up with these fellows.

They come in and they profess to be coming through the university and some of them have degrees and they think they're the scholastic intelligentsia of this world and they're the greatest dukes on God's earth. They can't even reach. And that's the trouble, and that annoys me.

When a fellow who is so stupid and can't see the things in the book comes along to prove it off that he's really clever, it annoys me. I get fed up with this scholastic ignorance. Their damnable pride annoys me.

Yes. And I hope and enter a hide when I get a door. And they need it.

He was a fool, he didn't even know the book he was coming to criticize. And I thumped him once or twice. I just put that in for the young folks.

You might come against a fool like this one day. I want you to note not only some things about the man and some things about the messenger, I want you to note some things about the message. You know, this second letter is in three chapters.

And we're going to find as we go through the first chapter that it's intensely practical. It's very practical. It talks about multiplying grace and peace.

It talks about adding to your virtue knowledge and to knowledge temperance. Multiplication and adding. And the whole first chapter is intensely practical teaching, and that we shall find.

Because when you come to the second chapter, you know, it seems that Peter takes his coat off and he's fearfully critical. It's one of the most critical chapters in the book. Have a look at the few phrases in it, the second chapter.

Peter says, but there were false prophets also among the people, even as there shall be false teachers among you, whose epiphany shall bring in damnable heresies. It's such a strong language, isn't it? Damnable heresies. There's a lot of them about now.

Even denying the Lord's upbottom. It's a phrase we'll have to take time with when we come. Even denying the Lord's upbottom.

Because if you want to pre-study it, you'll have to understand that Christ's upbottom is more a calibre than you think it is. But I'll do it for you when you come. And it says, many shall follow their pernicious ways.

Isn't he really sure about his wit now? Damnable heresies. Pernicious ways. And through covetousness shall they, with keen words, make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.

And he's really, fearfully critical when he comes to the second chapter. See, one chapter is intensely practical, and the other is fiercely critical. And then the third one is amazingly prophetic.

I think that this is one of the greatest prophetic touches, of course, in the whole Bible. See chapter 3, verse 10, just to prove what we're at. Peter says, but the day of the Lord will come as a thief in the night, in which the heavens shall pass away with great noise, and the elements shall melt with fervent heat.

The earth also, and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of person ought it to be? Verse 12, looking for and hastening on to the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. How did he know this? You know, 200 years ago, when the expositors and preachers were trying to do this, you know, they tried to symbolize this away, that you can't burn this world with fire, can you not now? The kids going to school now can tell you they can.

And burned it will be burned. Make no mistakes about that. God said once he would cover it with a flood, and he did.

And now he says he'll cover it with fire, and he will. Peter is being amazingly prophetic. So it's a great book.

It's practical, it's critical, it's prophetic. Now, just a word about the members that he was writing to. You can see in our first verse that he was writing to them that have obtained like precious faith with us.

That's one thing they had, they had precious faith. And you can see this in verse 3. 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 and virtue. And I'm underlining the word called us.

See verse 10 in that first chapter. Wherefore the God of brethren give diligence to make your calling and election sure. The people that he's writing to, they have precious faith.

And they have had the effectual call. They belong to the elect of God. And of course when you come to the third chapter, you'll find that in verse 12 it says they're looking for and hastening unto the coming of the day of God.

And he says in verse 13, nevertheless we according to his promise looked for new heavens. They had the blessed look. So this is written no doubt by Simon Peter.

One of the chapters is sceptical and one is critical and one is prophetic. And he's writing to them that have precious faith and have been effectually called. And are looking with a blessed look.

Which is really the blessed hope of the new heavens and the new earth. Now I want to touch these doctrines that's in the two verses before we leave. You know when he talks about precious faith, whenever you find the word faith in this book, you must immediately think quickly in three directions.

This is how I do it. You see I can go way back to a day 37 or 38 years ago when standing in rags, the poor down and out sinner, I had a great revelation of God's love for me. And I could see his son taking my place and paying my debt and dying my death.

And that day by faith I made him mine. And let me tell you this, that was a nest of faith. That was a nest of faith.

But you see faith goes on after I'm saved. Oh there was a nest of faith when I took to church. To these days I'm living by faith.

I'm walking by faith. I overcome the world by faith. You know friend, that's an attitude of faith.

Because the act must become an attitude. Ah, no use you writing out your testimony for me and then living in the world for the last ten years because I don't believe you. Yes, you know when you find faith in this book you must think is it the nest of faith or is it the attitude of faith that we're thinking about.

And then there is another aspect of faith because when we come to all the gifts in 1 Corinthians 12 there is the gift of faith. And that's a different aspect of faith altogether. George Muir had this gift of faith.

You know it is said that he received over six million pounds in his lifetime for the work of God. And he never asked anyone at any time for a penny. He had the gift of faith.

Hudson Taylor, who was the founder of the China Inland Mission he, Hudson Taylor, had this gift of faith. He just trusted God and said nothing. Now I haven't got that gift of faith and if any one of you think that you can do this thing and you try to follow these men if you haven't got the gift of faith then you will make a fool of yourselves.

You'll eventually find out that you've been working nonsense. So but when you come to the word faith you've got to always think is this the attitude of faith? Or is this the aspect of faith? Or is this the act of faith? Well here I'm pretty sure it's the act of faith that Peter's talking about. He says, Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us.

I think that's very wonderful. They were believers in the Lord Jesus. They could go back to the time and the spot and the place and they could say it was there.

I think that's very wonderful. They were believers in the Lord Jesus. They could go back to the time and the spot and the place and they could say it was there.

Maybe they didn't know the date exactly, I'm sure they didn't. Maybe they didn't know the time exactly. No watch on their arm in those days.

No calendar on the wall. But they could go back and say it was there that I definitely, personally, wholeheartedly, intelligently trusted Christ. That is very precious, you know.

That's precious faith. I'm sure that's what he's talking about here. But notice how he puts it.

He says, I'm writing to them that have obtained like precious faith with us through the righteousness of God. How is this actual faith of mine or yours related to the righteousness of God? I want to do this for the young folks. This is their bit and I want to do it well for you because I think this troubles young people sometimes.

To all you older ones, bear with me. Young folks and all folks too, you turn with me to Romans chapter 3. The letters to the Romans. And that's the third chapter please.

And just to save time and to keep the message clear, I'm reading from verse 10. Romans 3 verse 10. Of it is written, There is none righteous.

No, not one. You know, that's what God is saying about every person on the face of this earth. He's saying there is none righteous.

No, not one. When people start to talk to you about their righteousness, will you please tell them that God said there is none righteous. You see, the righteousness of God, first of all, condemns every sinner.

God must righteously condemn. He wouldn't be a righteous God if he were. Only righteously condemn.

The righteousness of God, you know, condemns sinners. And he goes a bit further with this. He says, there is none that understandeth.

There is none that seeketh after God. They're all gone out of the way. They are together become unprofitable.

There is none that doeth good. No, not one. So he condemns the world of sinners, lost.

He paints the picture here. And somebody came to me not so very long ago and said, do you see verse 13, 14, 15, 16, 17, 18. It's a picture of the eye of age.

Have a look at it and see what you think about it. It says there, verse 13, their throat is an open sepulchre. With their tongues they have used deceit.

The poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their feet are swift and shed blood.

Destruction and misery are in their ways. And the way of peace have they not known. There is no fear of God before their eyes.

Now let me tell you that bigoted Protestantism might say that. I can tell you that God is not talking about the IRA. I can tell you that God is talking about you.

This happens to be sinners that God is talking about. Bigoted Protestantism can find details that is not truth at all. God is talking about a world of sinners lost.

That's what he's talking about. And Protestants are among them. As God lets get this book out of hand now.

You know God is speaking loudly here. It's the righteousness of God condemning a world of sinners lost. Then he goes a bit further with this and he says, Now we know that what sins whoever the law says.

And he's talking about the law, the ten commandments. It says to them who are under the law. Who were put under the law? Israel was put under the law.

Now he tried the law out against Israel that every mouth may be stopped. You see even if you're not an Israelite. And you would argue with me that you're not a sinner.

Then I would be quick enough because I know enough. I would put the ten commandments against you. And all I would need to ask you is the last one.

Do you know the last one? Thou shalt not covet it. Anybody like to stand up and say they have never coveted? Be careful now. Forget your feet.

You'll be in a fix. It's like Nicholson saying there's a man here who never had a row with a wife. The wee man stood up on Nicholson's ear and he said, Sit down you wee hypocrite.

Now we're all sinners you know. And when you put the law against man. God tried it out against Israel and closed every mouth.

Now how can he say this? That all the world may become guilty before God. Well you see the nation of Israel. While they are Israelites.

They're made of the same sort of stuff as us. And if you bought a twelve acre farm. And only tried out an acre.

And the same soil is in every acre. And that acre only brings forth weeds. You'll know that the other eleven are no use.

So that God can put the law against this crowded chastity. And stop every mouth. And then bring in the whole world guilty.

Because if he did it with you, you would be guilty. He's only saying there's none righteous. There's none good.

He's only saying all have sinned. And come short of the glory of God. He's saying this.

That all the world stand guilty before God. And then Paul goes on to argue in verse twenty. Therefore by the deeds of the law there shall no flesh be justified in his sight.

He shall not get saved by doing things you know. Wish he could read. By the deeds of the law shall no flesh be justified.

Seventh-day Adventist should read it. Because that's what it says. It just says exactly that.

It says for by the law is the knowledge of sin. When the law says to me thou shalt not covet. Then I know that when I covet I'm breaking the law of God.

Bring the knowledge of sin. But now, in these days. But now the righteousness of God.

Did you get that bit? Without the law. Is manifested. Being witnessed by the law and the prophets.

You know the law and the prophets have to take their hats off. To the great scheme of redemption. How that God can bring the righteousness that's his to poor lost sinners.

But we'll get there just in a moment. He says even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. For there's no difference.

For all have turned his back on it. And come short of the glory of God. Being justified freely by his grace.

Through the redemption that is in Christ Jesus. Whom God has set forth to be a propitiation. Or a satisfying sacrifice.

Through faith in his blood. To declare his righteousness. For the remission of sins that are past.

And he's not talking about your past sins. He's talking about the remission that Abraham got. You remember, Abraham believed God and it was counted unto him for righteousness.

For that God forgave them. On the grounds of the cross. Because Abraham, by faith, in the tight parallels and shadows, was looking forward to the work that Christ would do.

And God was quite just in justifying him. Because God knew that Christ would come. You see, the righteousness of God that condemns us.

The righteousness that condemns is the righteousness that provides to save us. God was righteous in sending Christ. Sent Christ to this world.

Sent him to the cross. And he made that satisfying sacrifice. See what Paul says in verse 26.

To declare, I say at this time, his righteousness. That he might be just. You know, God keeps his justice.

His righteousness, if you like. And yet he can be the justifier. He can make us in the righteousness, is what that word means.

Of him that believes in Jesus. You see, this is where my faith is resting this evening. God righteously condemned me as a sinner.

God righteously pronounced me a guilty sinner. And yet this righteous God sent his Son. Who went to the place called Calvary and made a satisfying sacrifice.

So perfectly satisfied the righteous demand of God. That God brought him back from the dead. And the moment that I believe in him.

God remains just, for he dealt with my sins in Christ. And yet he can be the justifier of a poor lost soul that places precious faith in Christ. So that my precious faith is resting on the righteousness of God.

You see, the whole thing is summed up here. That God made Christ to be saved from us. Oh, I can never explain that.

He made him to be sin for us. He who knows it. That we might be made the righteousness of God in him.

The righteousness of God condemned me. The righteousness of God said I was guilty. The righteousness of God paid the penalty.

Or the summons, or the fine, or the condemnation, or the price that was against me. And the righteousness of God gives me the very cloth of God's righteousness. To wear for all eternity.

Say you lost again boys. You don't know anything about being clothed in the righteousness of God. Do you think I could be better equipped anyway? Tell me what nicer, or bigger, or surer than the righteousness of God.

One man is telling me. You're that stupid you don't even know what I'm talking about. Righteousness of God, that's where I am tonight.

That's where my faith rests. I believe that. I believe that Christ became clean for me.

That I might remain the righteousness of God and that's where I am. Oh, what a foundation. Peter was a great old teacher.

Well let's get this bit in. We're back at 2 Peter. And he said this.

He's writing to them that have obtained like precious faith. With us through the righteousness of God and our Saviour Jesus Christ. He says grace and peace be multiplied unto you.

You know there's no man that lived on this world knew more about multiplied grace. Multiplied peace than Peter. You know he seems to think in his own soul.

That that day that the old Simon's side of him got let loose. And he denied the Saviour. Seems to think that when he went away out weeping.

He sat down somewhere outside the city wall and just sat alone and wept and wept and wept. And then on that resurrection morning the Lord came. The Lord arose you know.

It says in this book he arose and appeared to Simon. Those are the words. That's the word that's there.

Don't forget this book's inspired. He came to the old man. His old man had let him down.

And you know he put his arm round him and hugged him. And restored him. Peter says that was, that was multiplied peace.

You get grace when you don't deserve it. I think the whole lot of us have had a taste of that now and again. And you know there's multiplied peace too.

I want to do it like this. He says grace and peace be multiplied unto you. Now watch this.

Through the knowledge of God. Now dear we're at the foundation of a lot of things now. You know the more you know you're God.

I wonder do you know this? Do you know that at this moment you're God? Just throw them into the pit. Brethren through them there. They wouldn't pull you in there yet.

And the woman told lies on them. The world will always tell lies on you. You don't need to worry about people telling lies on you.

And then when he was down in the prison. His friends forgot all about him. Oh yes.

The butler was restored but it says he forgot, he forgot Joseph. The bitterness of brethren. The wickedness of the world.

The forgetfulness of friends. I'll tell you this. God just took the bitterness of brethren and the wickedness of the world.

And the forgetfulness of friends. And he stirred them all together for Joseph's good. I wonder did Joseph believe? Somehow I think he did.

You know you never hear a murmur out of him. No matter what they're doing on him. I believe he believed that God was working all things together for good.

You see he said at the end of the day to his brethren. You meant it for evil and all you did. God meant it for good.

Yes. Oh if we could only believe that God is working all things. And I mean all things.

Bitterness and wickedness and forgetfulness and all the rest of it. If we could only believe that God is working all things together for our good. I'll tell you this.

You would get multiplied peace. The slanderers wouldn't take your sleep from you. I can tell you.

You would believe God. You see you would know that God. Let me test the older folk in the meeting.

Perhaps I'll join the talk with you sometime. This book says my God shall supply all your needs. I want to ask you all these questions.

Do you know that? Because I'll tell you this if you know that. You'll have multiplied peace. I believe with all my heart and soul and every fable within me that God will supply all my needs.

Whether the cold strike goes over or not. Oh of course I do. I've got nothing to do with those things.

I can fiddle away with them. Oh strange. Can I do this? I'll do it anyway.

Look this is Psalm 45. This is Psalm. I wasn't going to do this now but here it is.

It's Psalm 48 it is. Psalm 48 it is. I'll do this quickly.

Now try to see David sitting somewhere and he's getting this psalm out of his heart. He begins with, Great is the Lord. I want you to get the greatness of the Lord into your mind just for a moment.

You know the little hymn, How Great Thou Art. Just try to sum up the greatness of the Lord. And then I want you to watch this.

You see verse 6. Fear took hold upon them there. He's talking about the kings of the earth. Verse 4. Lord the kings were assembled.

Fear took hold upon them there. I want you to see the fearfulness of the Lord. Isn't anybody in here that the Lord can't scare? You know at the end of the meeting last Sunday night we had three great big young men saved.

Great to see three men saved on a Sunday night, isn't it? And each one of them trembling. God was talking to them. Each fellow said to me, God has spoken to me.

He had every right to tremble. That was the way to come to God. Can you see the greatness? Can you see the fearfulness? See verse 7. Thou breakest the ships of Parshish with an east wind.

Can you see the powerfulness of God? See verse 9. We have thought of thy lovingkindness, O God. Do you see the lovingkindness of God? Put them all together. The greatness.

The fearfulness. The powerfulness. The lovingkindness.

He is like Moses the son. This God is our God. Forever and ever.

He will be our guide even unto death. Do you know that? Do you know that there is a great God? How great thou art. This fearful God.

This powerful God. This God whose lovingkindness is as great as His power. Tell me this.

Do you know He is your God? Because I can tell you this. If you begin to know your God. If you begin to know He is working for you.

If you begin to know that He has promised to keep the supply you need. If you begin to know that this God is your God. Then you will have multiplied grace and multiplied peace.

I will be going on next week with the next two bits. Great things there for you. Singing out old hymns and I don't think we can sing any other.

Eight hundred and ninety four amazing grace. How sweet the sound that saves a wretch like me. I once was lost but now am found.

Was blind now I see. Eight hundred and ninety four please. Ten thousand years bright shining as the sun.

I'll have no less days to sing God's praise. Than when I first began. All together now.

In thy fears and with thy blessings. For thy holy name's sake. Amen.

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