

Exhortations Considerations Revelations

by Willie Mullan

Willie Mullan's sermon emphasizes the importance of guarding our minds through prayer, hope, and focusing on God's promises to maintain spiritual strength and peace.

Duration: 1:07:21

Scripture: Matthew 6:33, Ephesians 1:4, Hebrews 13:5, Hebrews 13:9, 1 Peter 1:2-17

Topics: "Exhortation"

Description

In this sermon, the speaker focuses on a paragraph from the book of Peter, specifically verses 13 to 21. The speaker highlights the expectations, considerations, and revelations found within this paragraph. The expectations include being prayerful and guarding the mind against the devil's influence. The considerations revolve around the Father, emphasizing the need to be sober and hopeful for the grace that will be revealed through Jesus Christ. The speaker also references Paul's letter to the Philippians, emphasizing the importance of not being anxious and guarding the mind against negative thoughts.

Transcript

...again this evening, first Peter, and that's the first chapter, and we're going through from verse thirteen this evening down to the end of verse twenty-one, down to the end of verse twenty-one, nine verses this evening. And if I take five minutes for each verse, it's forty-five. But then some of these verses would merit more than five minutes.

So we might be a little bit over the forty-five. But you should notice that in this paragraph we have some exhortations. My Peter comes out and begins to exhort the believers that he's writing to.

And there are great, marked exhortations in the paragraph this evening. And then there are considerations, because we're considering the Father here in this paragraph this evening. And there are revelations, and very unique revelations too.

And I put the headings out like this. Exhortations to the flock, considerations of the Father, and revelations for the faithful. And these are the bones of the paragraph that we're studying this evening.

Now we want to look at these exhortations that Peter sends to the flock. Verse thirteen begins with the word wherefore. And that makes us think of everything that has gone before.

He's telling us to look back and saying just because of what I've taught you, you need to gird up the loins of your mind. You see, if you run down the chapter quickly, just because you're one of the elect. You see, he was writing to those who were the elect according to the foreknowledge of God the Father.

And just because you have experienced sanctification of the Spirit, and just because you're under the blood, and just because God hath begotten you again unto a living hope, and just because you have an inheritance incorruptible reserved in heaven for you, and just because you're rejoicing with joy unspeakable, these are the things he's been touching on. He says wherefore, just because of all these things, gird up the loins of your mind. Isn't that a mighty statement? Gird up the loins of your mind.

It's the figure of speech, of course. And it's the figure of speech that both Paul and Peter are used, giving again and again. I wonder, do you remember Paul writing to the Ephesians? Let's have a look at that.

At Ephesians, chapter 6, please. Paul's letter to the Ephesians, and at the sixth chapter. And if you know this letter to the Ephesians, in the first two chapters he's talking to the saints in Christ, and reminding them of the blessings they have in Christ.

And then he's talking in the next two, and reminds them of what they were as sinners before they accepted Christ. And now in these last two he's coming to talk to them as soldiers, soldiers on the battlefield for Christ, fighting the good fight of faith. And he said to them in this sixth chapter, verse 11, put on the whole armor of God.

And you know, when he talks like that, he had the figure of a completely dressed Roman soldier before him. And it's wonderful how Paul can spiritualize every part of the armor of a Roman soldier. See, down at verse 17, he's saying to these warriors at Exodus, take the helmet.

And of course his eye was on that great shining helmet that the Roman warrior wore. Of course he's spiritualizing it now, and he's calling it the helmet of salvation. Because the warrior for Christ must first of all be saved.

He must have worn the helmet of salvation. And then as you go backwards, at verse 16 he said, above all, taking the shield of faith. You see, his eye was on the great shield that the Roman soldier carried on his left arm.

And of course he's spiritualizing it again. He said the soldier for Christ must not only have the helmet of salvation, but he must have the shield of faith. And by this shield of faith, he can keep the fiery darts of the wicked from harming him at all.

See, verse 15, he said, and your feet shod with the preparation of the gospel of peace. Of course he was looking at those very fine and very strong leather sandals that the Roman soldier wore. You can see them in some of the pictures, leaf crossways right up his leg.

And they were solid, and yet they were soft. You know, you couldn't send a soldier out to battle with some man with a sword, if he was wearing some of these high-heeled shoes that the ladies wear. Oh, he wouldn't do much with those.

And so he's getting this spiritualized. He says, you've got to have on the helmet of salvation. And you've got to carry the shield of faith.

And you've got to have your feet properly shod with the preparation of the gospel of peace. And then in verse 14, he says, and therefore having your loins girded about with truth. You see, he had noted the Roman soldier, and he had the helmet, and he had the breastplate, and he had the shield and the sword, and his feet shod with the preparation.

But he also noted that he'd got a little firm leather stick around him. It's almost a mini-stick. I'm sure that's not where it came from, but never mind.

Yet, you know, this leather stick was to defend him. Because sometimes when somebody need a swipe with a sword, and he'd just stop them with the shield, it would skid off, and it could easily hit them, yes, on the loins. And he's protected there for that eventuality.

And he's spiritualizing it. He's saying, having your loins girded about with truth. Because this is what keeps the Christian soldier safe in the battle.

He has the helmet of salvation, and he has the shield of faith, and his feet are shod with the gospel that he understands. And bless God, he's got his loins girded about with truth. We can match the enemy at every turn.

Now, it's this sort of figure of speech that Peter is taking up, only he changes it a little bit. He's not talking about having your loins girded about with truth. He's talking about gird up the loins of your mind.

You know, that's very wonderful, isn't it? You know, he's wanting the believer that he's writing to, to guard his mind. Ah, that's the point. That's just in plain English.

He says, you guard your mind now. You're in luck, aren't you? That you're sanctified, and you've got an inheritance, and you're rejoicing. For I'll tell you this, you'll need to guard your mind.

You know, the mind is the great subject. I spent a long, long time on this, and it has been a blessing to me ever since. You know, I think that the believer's mind can become the playground of the devil if you don't guard it.

All you need to know about guarding is, you know, the devil can push with dust in there. And that gives you trouble. And he can put fear in there, too, make you more anxious than you ought to be.

And he not only puts doubt and fear, but worry. Why some people toss all night. Yes, and he not only puts doubt and fear and worry, but sometimes hatred.

Oh, Christians have been dizzy of that. And jealousy, and envy, and malice. What are things he can put in your mind, mind you? And I feel that sometimes the mind of a true believer has become the playground for the devil.

And this is why Peter's coming out strong, and he says, gird up the loins of your mind. You need to guard your mind, mind. And you'll need to know how to do it, too.

Yes, you know, it's quite a wonderful study, isn't it? Can I show you just one or two things about it? Let's go through Philippians chapter 4, please. Paul's letter to the Philippians, chapter 4. I want you to watch this very careful. Paul tells in verse 6, be careful for nothing.

Whereas the old translation translates it like this, be anxious for nothing. You know, the devil can bring something to your mind and make it stick there. The psychologists talk about things sticking in your mind.

They become an obsession with it. And you can become more anxious than God wants you to be. You become over-anxious.

Now he says, don't become over-anxious about anything. Be careful for nothing is the way it's translated, and it's a good translation. He says, you know, this is one of the ways you can guard your mind.

You know, when things come to your mind and they begin to stick there, and they're making you more careful than you should be, or over-anxious, if you like the word. You know, there's a simple exercise. Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.

You know, when you begin to worry about things, for any fakes would go and get on your knees at your best years, and you won't find anything in the heavens better either. And if you don't go and tell the Lord, that's all. And believe me, devil, let your requests be made known in the world, asked for the Lord.

We used to sing a chorus, a little talk with Jesus makes things right, all right. See, I hear them coming to the door, and they're looking for me, and they want to pour it all onto me, and I allow them to do so, but I know they're on the wrong track, you know. They're looking for the wrong man.

If one of the half of you would learn to go to the Lord and cast your care upon him, you would get on a lot easier and a lot quicker. If this is one of the ways of God in your mind, you just go and tell him plainly just how you feel. Don't put a word out of place, just tell him exactly how you feel.

Now watch this, be careful for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, that's a tremendous phrase, isn't it? The peace of God, which passes all understanding, of course it does, shall keep your hearts and minds through Christ Jesus. You know, it's a wonderful thing to think that you can have the peace of God in your mind.

You know, if you were to ask me to come for the next two weeks and preach an hour every night on the peace of God, I would never exhaust it, you know. Try to think about the peace of God. Hitler was a character on this world called Hitler, and do you know how he stirred up the German nation, his ability to do that? And he caused great terror and havoc and desolation and destruction on the face of this earth.

I'll tell you, he never disturbed God for a moment, never disturbed God. Why, that we miserable character, Donald O'Connor, with all the shouting and yelling that he could muster, he never disturbed God. The peace of God, the mighty.

And all the wars that ever blasted this earth of ours never disturbed God. Friends, I want to give this over to you. That this blessing, the peace of God, can be yours, and should be yours.

Belongs to you. You would know how to go about it, when something begins to stick there and it's going to annoy you. Leave the dishes, Mrs. Leave the factory, dear, if you must.

Go and shut the door and get down on your knees, and don't pretend to pray, get the hold of God. If God's hell up there is just how you feel, do you think? You know, something happens. The peace of God begins

to fill your heart and mind.

You know what you're doing? You're giving up the noise of your mind. That's what you're doing. You know, that's one way of doing it.

That's what I call speaking up. Just go on talking to God, just speaking to God. We can show you another way of doing it.

Have a look at Colossians. It's the next book, Colossians chapter 3, verse 1, and the word is there can be rendered since, since he then be ridden with Christ. And pick those things which are above where Christ sitteth on the right hand of God, and set your affection on things above, and not on things on the earth.

You know, if you get too earthbound and you're taken up with stains of time and chance completely and continually, I'll tell you this, the old devil will get in on you. He needs to forget about some of the things that's down here. And set your affections on things above, and fear God.

I'll quickly show you in the hour of trouble in the morning what it means to see Jesus when the storm blows. Old Eve is your mind a lot. He's still in control from that, you know.

It doesn't matter too much about Heath, or Wilson, or Lynch, or anybody else for that matter, because you can only see the Lord. You know, the hymn writer must have got this. Turn your eyes upon Jesus.

Look through in his wonderful face, and the things of earth grow strangely dim. And we could all quote it, you know. We never do it.

We just get earthbound. You know, if you can speak up, and look up, you're beginning to guard your mind. Let me show you this.

We're at Colossians. Go back to Philippians. Philippians chapter four, verse eight.

Finally, that is, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repose, if there be any virtue, if there be any things on these things. You know, that's what to fill your mind with. Have a look at them again.

Whatsoever things are true. I don't think you get too much of it on the TV. I think there's more lies shown and told than anywhere else in this world.

And if you let the devil stuff your mind with it, he'll get in on you. But I can tell you where you can get truth, you know, all the time. If we would only spend a half of the time with our minds in that book that we do with our minds in the TV, the mind would be in far better order, far better shape.

We don't know how to guard and guard the loins of our mind. If you take all the things that's mentioned to you, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good repose, if you take all these, you know, you'll find them all in Christ. He was truth.

He was honest. He was just. He was pure.

He was lovely. I think you'll find that this is a modern painting of Christ, if you like. It's wonderful, you know.

I think, you know, if he would only take time to get quietly alone, and just look through in his wonderful face, and fill our mind with the beauty, and the candour, and glory, and greatness of Christ. You need less tablets. A lot less tablets, I can tell you.

Yes, get up the loins of your mind. You know how to do it. Get down on your knees and speak up, and get down on your knees and look up, and get down on your knees and fill up your mind.

Yes, think on these things. You know, I think this is really wonderful, and the one that we have for Sunday morning, remember, just belongs to this category. Thou wilt keep him in perfect peace whose mind is stayed on thee.

You know, you don't only need to speak up, and look up, and fill up, you need to prop up your mind with God stayed on thee. Yes, and you got it now, because it's tremendous. You know, I was doing one of the promises the other morning.

Oh, I think I should maybe do a little bit of it now. Have a look at this. This is Hebrews chapter 13.

Hebrews chapter 13, verse 5, Let your conversation, and that's a very old Greek word, and when it was used here, it meant behavior. Let your behavior be without covetousness, and be content with such things as you have. For he hath said, I will never leave thee, nor forsake thee.

And this is the promise I took on Monday morning at the prayer meeting. I will never leave thee, nor forsake thee. And I pointed out very carefully, quickly to the meeting, that this is a verbal promise.

He said it, came from his own lips, it's not something that's written mystic letters. For he hath said, he says, Jesus Christ came out into the Lord of Light and said, I will never leave thee, nor forsake thee. Mind you, it's not only verbal.

It's unconditional. There are no conditions. Any promises in this book are conditional.

You know, you have to fulfill the conditions before you can claim the promise. There are no conditions here. He just comes out into the Lord and looks into your eyes and says, listen, listen to me, I will never leave thee, nor forsake thee.

And he didn't say, if you join the Baptist, I will never leave you. No, he didn't. He just simply said, I will never leave thee, nor forsake thee.

You know, it's an unconditional promise. It's a dual one. It's two things.

I will never leave thee, nor forsake thee. It's not just a repetition, you know, he doesn't preach like that. I know he's just saying this, I will never leave thee in time, nor forsake thee in eternity.

Duality. But it's not only verbal, and it's not only unconditional, and it's not only dual. Mind you, it's eternal.

I will never. It means that. Oh, I just think of that.

You see what it does when you accept it just as it is. Here's what it says. It says, verse 5, and be content with such things as you have.

For he hath said, you see, it's the basis of contentment. That's what it is. Oh, that's the wonder of it, you know.

It's as the Lord was saying, cheer up, I'll never leave thee, nor forsake thee. You could lose your wealth, you know, quite easily. And you can lose your health.

And you could lose your land. You'll never lose your Lord. He'll always be there.

You can close your eyes at any time, put out your hand and feel his hand. He's there. Never leave.

And do you know what it does? It brings contentment. It's building up, you know. It's getting your mind.

Oh, some of us don't know how to do it. Oh, I think I'll take a lecture sometime on the mind and mental affections and so on. Yes, I want you to get the hold of this, you know.

This is what Peter's at this evening. He's trying to show them the road to happiness. He says, just because you're saved and you've got all these blessings, get out the loins of your mind.

It's a wonderful sacred speech in which you are placing something round the outer parts of your mind to keep the devil from getting in. And you can do it by speaking up to the world. And you can do it by looking up and setting your affection on things above.

And you can do it by filling up your mind with the things that are lovely. And you can do it by cheering up. Yes, knowing that he's at your side and he never leaves, you know.

This is what he's trying to exhort the believers to do. So you go out this week and begin to work at this, you know. This is enough exercise for you to just get out the loins of your mind.

This old Peter was Peter, wasn't he? And then he went on with another exhortation. In verse 13 he said, therefore, get out the loins of your mind, be sober, and hope to the end for the greatest that is to be brought unto you at the revelation of Jesus Christ. You know, that phrase, hope to the end, is the mighty phrase, is exhausting them, of course, to hope to the end.

And if you've got the marginal reference Bible, there's a little number at the word hope, or at the place to end, because it means to hope perfectly. That means to never lose hope. You know, it says of the Lord Jesus that having loved his own which were in the world, he loved them unto the end.

And that's the very phrase that's there, to the end. And it means this, that he loved them the whole way through. You know, when Peter denied him, and had to go out a week and sit in the shadows, the Lord loved him the whole way through, didn't he? And when Thomas ran about for a week, you know, miserable because of his unbelief, ah, well, the Lord loved him right through the week of unbelief.

You know, the Lord loved him right on to the end. The Lord will never give up. Ah, well, this is what Peter's turning round.

He says, now you hope the whole way through. You hope. And do you notice what he's saying to you? He says, hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

Oh, what a wonderful moment it will be. Grace will take the job then, won't it? You see, it was grace that wrote my name on life's eternal book. It was grace that gave me through the line through all my sorrows, too.

You see, wherever sin abounded in my life, and I assure you, it abounded in many courses. Ah, well, the grace of God hath much more abounded, for grace saved me. You see, it was the grace of God that saved me.

I'm saved by grace, that works. Oh, no, I'm only saved to work. I don't work to be saved.

Oh, they're putting the cart before the horse. Oh, no, I'm saved to work for the Lord. I didn't work to be saved.

I'm saved by grace alone. But you know, the grace that saved me is the grace that keeps me. You know, His grace is sufficient for me.

And I'll tell you this, this grace that put me on the road, this grace will take me on the road. And then this grace will meet me at the end of the road. Oh, yes, come on, to the end, for the grace.

This will come to you. You know, grace will come and meet you one day, and life will change, and it will be like that. No more will it be.

Then God will take you into heaven, and all the angels will stand up to you. And God, in the ages to come, will demonstrate the riches of His grace when He takes a thing like me and presents me before His own fortress, like the Lord Jesus. What a moment.

And then there is hope of grace. You know, you need to move on, and I'll show you why in a moment or two. If He is exalting them to God their minds that they might be happy, and He's exalting them all about hope, that they might hope on to the end.

And He's not only exalting them about happiness and hope, but He exalts them about holiness. You need to read this very carefully with me. It begins at verse 14.

As obedient children. Now, remember, he's talking to and about the children of God. And remember that children of God are not always obedient to God.

I think you'll need to get that very clear just now. Sometimes God speaks to us in this book about believer's baptism. Sometimes He speaks to us in this book about remembering His Son on the first day of the week.

Sometimes He speaks to us in this book about coming out to pray. And there's a thousand little things He talks to us about in this book, very personally and very sceptically. And some of the children of God just don't bother their heads.

They're disobedient, that's all. Well, let me tell you, son, that you needn't talk to me about holiness. A lot of the folks come round talking to me about holiness and they obey God themselves.

Oh, they're wonderful with their ideas. Well, holiness belongs to obedient children. That's what it belongs to.

Just in case you didn't know. Let's get it proper, of course, from the book of obedient children. And then he takes up the negative side.

Not fashioning yourselves according to the form of lusts and your ignorance. Well, you cannot be obedient children if you go back to the things you used to do. Those used to people saying, I'm saved by grace and I'm elect and predestined and I can do what I like.

This book doesn't teach you that. This book doesn't teach you any such nonsense. This book expects you to be an obedient child.

If I want you to get that, I don't need to butter up the negative here. But it turns from the negative to the positive. As obedient children.

So be ye holy, because it is written, be ye holy, for I am holy. You know, holiness is a tremendous subject. And a whole lot of books seem to know nothing at all about it.

They talk about their experience all the time as a thought of doctrine. My dear friend, don't you ever bring your experience up to the platform as a doctrine for other people. I think that a great lot of books talk about holiness and sanctification because holiness and sanctification are both the same Greek words, you know.

You see, you cannot say holy-fy, that's not good English, so you have to say sanctify. And both words are one and the same. And it has to be translated sometimes by sanctification.

You couldn't say holification, could you? But holiness and sanctification is one and the same word, and I assure you it's the same Greek word. And, of course, the basic meaning of holiness or sanctification is just being set apart. That's the basic meaning, there's no problem with it.

It means being set apart as obedient children of God. And a whole lot of folk would like to tell me they're holy and they're afraid to obey the Lord in the waters of baptism. Oh, they know it's there already.

And they jump over it every time they come to it. And, of course, they never come to remember the Lord when all the time the Lord is holding out His hand and saying, this you in remembrance of me. But they would love to talk to me about holiness.

And they're not obedient at all. You don't talk to me about holiness. You know, so many folks try to say that holiness and sanctification is a sort of a blessing that you get.

My dear friend, you never were so far away from the truth in your life. Let me tell you this, that the Lord Jesus was sanctified. You might dig around and tell me he got the second blessing, because I would shame you when you come here.

Well, let me tell you, if you're preaching that sanctification is the second blessing, then you're saying that Jesus Christ got the second blessing. And that is rubbish. You know, in this book, shall I show you this? I didn't mean to go along this line, but maybe the Lord means it.

This is 1 Corinthians, and it's at the table if I remember rightly. Corinthians chapter 7. I want you to watch this very carefully. Verse 14.

For the unbelieving husband, now tell me this, is he a non-believing husband? You're quite sure of that. He's a non-believer. He's an unbelieving husband.

Well, it says here, for the unbelieving husband is sanctified. Is he not? Or is he not? Well, I assure you he is. Of course, you wouldn't like to bring in your doctor in there, sure you wouldn't.

You wouldn't like to tell me that the unbelieving husband has got the second blessing, because you would know you were talking rubbish now. You see, there's a great lot of rubbish talk. It's the greatest lot of baloney in this world.

This unbelieving husband is sanctified by the wife, you know. What does it mean when it says the Lord Jesus sanctified? Does it mean he became holier? Does it mean that he got a blessing he'd never had before? When it says the unbelieving husband is sanctified by the wife, do you mean the unbelieving man has got the second blessing? I don't think I need to punch it too much. You must see that you're on the wrong place.

You see, it's because of the rubbish that's been talked about sanctification, and put over his hands as if it were a doctrine. Now, don't for any sakes go out and say that I said somebody didn't get a blessing. A lot of old dead bastards could do a blessing.

Just because a fellow is carnal, and he's in the world, and he's not playing the game of the law, and he messed up and let his wife put right. Well, he got blessed, all right, thank God for that. But that is not sanctification.

That's an experience he's had with the Lord. And don't you bring your experience up here to preach it as a doctrine and then put a word on it, because the word will condemn you. That's where the trouble is now.

They don't even know what they're talking about. Because the moment you say that sanctification is the second blessing, you're saying the unbelieving husband has got the second blessing, and you know that's rubbish. So, you'd better change your tune or get them to change the book.

It's as simple as ABC, that holiness and sanctification, that means that you're cut apart for sanctification. You see, God sets his Son apart to be the sacrifice for faith. The Father sanctifies the Son and sends him into the world.

He just sets his Son apart to be the sacrifice for faith. There's nothing wrong with that. You see, when Paul is preaching to the Corinthians, he's thinking of growing into a little village.

They try to keep it simple, as I already stated. Supposing there are 20 houses in the village, and he stands out in the middle of this village, as some of our missionaries have done in Africa, and he preaches the glorious gospels and welcomes and praises the woman in the front house. Now, you know, she knows the Lord now.

She's had the thrill of sins forgiven. She's gloriously saved. She's had this brief experience the Bible called the new birth.

Now, there's nobody else saved in the village. Well, her husband lives with her. So, he's different from all the other men in the village now.

He's set apart now with a woman in the house who has the life of the glorious gospel. Is there anything wrong with that? The unbelieving husband is set apart because he's waiting for change. She can tell him every night, and she can walk before him every day.

He's different from the other souls. They haven't got any life. Ah, there is no problem.

I can go through the book, you know, on sanctification. But when the Lord is talking here, when Peter is talking here about being holy because God is holy and uses the illustration, God is holy, you know, he's not thinking of sanctification or holiness in the same way as we're thinking about the Lord being set apart or about the unbelieving husband being set apart. He's thinking of practical holiness, practical sanctification.

You know, in John 17, when our Lord is praying, he holds up his hand, he's praying for the believers. He says, Father, faith be triumphant through thy truth. Look at me.

That means when you used to put me on the bed, you've become different. And when you don't obey it, don't talk to me about holiness. There are things about us that are just and grumbling, look at God, you will not be baptized, don't tell God that thing.

But don't be telling me you're holy after that. Strange you get sanctified in a practical manner by obedience to the book. You know, when I got first saved and I didn't know anything at all, I can remember just like yesterday, sitting down at five o'clock in the morning, not knowing where to read, just plundering through the book almost anywhere, and reading, servants, be obedient to your masters.

With singleness of eye, I'll come to Christ. You know, I was a simple believer. I said, Lord, I'm going to my work this morning.

I'm to work at my work just as if it was for you. All right. You know, this gave me a great throw.

I went out, I was washing flower pots, great big tub, ice, ice on the tub, had to break the ice, you know, and get the sleeves up. All the rest of the boys walk up and down, you know. How the Lord looked at me, you know.

I said, Charlie, he's gone mad, you know. That's what they were saying. You know, this gave me a great throw, saying, well, you know, I had the greatest joy in my soul because I was washing these flower pots for Christ.

And let me inform you here, I could do it again. And I wouldn't be a bit ashamed to do it. I see Jim Cousins running down the street with no bother brushing the road.

And I said to him the other day, in a few days, that you're brushing that road for the Lord. He says, please stay back. Yes, this is what he does Brushing the road for Christ.

It's a good job, you know. There's nothing regrettable about it. I can do it any day if the Lord asks me.

And I'll tell you, if you begin to let the book take the hold of your life, you become different. You obey the book. You become obedient.

You become holy. You're getting set apart. You're exalting them about holiness.

They only want to talk about holiness in this country. They don't want to obey the law. It's just a conflict.

It's when you obey the book, then you become holy. Your faith's dead on there. You're very small, this is me.

So these expectations are to the flock about happiness, and about hope, and about holiness. You know, there are some great considerations in this chapter about the Father. I think this is something you should mark in your reading.

Just look at the chapter when Peter begins in the first verse and preaches to these strangers scattered throughout Pontus. Then he said to them, elect according to the foreknowledge of God the Father. You know, it was the Father who elected them.

You know, God set his love upon us. You know, this is the thing of love that drove me through and through and through, that God shooed me away from all this holiness, and he pushed me out of the cross. I think of Paul speaking once about the young farmer, Kenneth, who had come to live in the farm next to the Pontus.

He just an adopted boy. His father had gone down and took him out of the home, and he was going to make him one of the servants on the farm. Just an adopted lad, nobody knew who he was.

And you know, one day he was cutting the heads when the princess came by. He said, hello. And you know, she stopped to smile, and she stopped to wash, you know, and had a chat with him.

Had a chat with him the next morning, and the next, and they were getting on fine. Then, you know, he said to her, you know, don't ever think about my wife. And she said, oh, Lord, she was the princess.

He said, oh, I'm the princess. You don't know who you are. He said, this is the Lord, yes.

He said, oh, how do you understand this, young woman, that my father came down to a big home of boys and took me out, and your old man just had to take what he got. So it was great, you know, to get that slant on the next one. God picked me out, you know.

I was chosen. Yes, it was the Father who set his love upon me. A Father who loves us.

See down the chapter where we are tonight, verse 17, and if ye call on the Father, you know, the Father hear us. You know, I think one of the great things for these days is to remember the Lord Jesus saying, and ye, when ye pray, enter into thy closet, and shut thy door, and pray to thy Father which is in secret, and thy Father which is in secret shall reward thee openly. You know, he not only loves us and cares us, but he rewards us.

Oh, yes. And I want you to get the hold of this, verse 17, will I? And if ye call on the Father, who without respect to persons, it reminds you that the Father has no respect for persons in the church. My dear friends, I think this is something we must get the hold of.

The most lowly saints, the most humble saints, the most ignorant saints, if you'll let me use the word, just to say the preciousness to the Father, it's one big family, and there are no favorites. And if you have been elected by the Father, if he's setting love upon you, and you pray for him, mind you, there is no respect to persons before him. He judges, because the Father judges according to every man's worth.

You know, the Lord stays in our hearts all the time. You see, it's so easy to take your glasses off, and close your eyes, and fold your hands, and pray your heart out, and pull your soul out, and at the back of your mind it's only for the Father to judge you. You're not getting off of that.

You're not allowed to do that. You're not allowed to try to fool God. You're asking a mistake.

You'll never get an answer. The Father will judge you. You can see, you know, just what you're getting about.

These are great considerations of the Father. The Father loves us. The Father hears.

The Father judges. Yea, the Father chastens us. But I want you to get this.

And if you call on the Father who, without respect to persons, judges according to every man's worth, now he's starting on a different theme now. He's saying, pass the time of your sojourning here in fear for as much as you know that you were not redeemed with corruptible things but with the precious blood of Christ. You know, just remember all the time that you're redeemed.

I want you to get this into your heart. And just because you know you're redeemed, and we'll go into redemption in a moment, for as much as you know this, now for your whole pilgrimage right through to the end, till the hope is revealed, you just more chastely pass the time of your sojourning. See the word sojourning.

It just tells you that you're a pilgrim down here, and you're marching to Zion. And you pass the time of your sojourning here in fear. Now, it's not that you should be afraid of somebody or afraid of something.

It's the fear of God he's talking about. And the old word, Greek word, that's very often translated fear of God, it's the old word reverence. You know, the early church had a great reverence for God.

I think we've lost this, you know. Very conscious all the time that the Lord was there. You know, some of the old saints talked about closing their eyes and touching God with their hands.

Very conscious of the Lord's presence. Now, just because you're redeemed, you just cannot do what you like, or go where you like, or say what you like, or act how you like. You're to walk softly.

You're to pass the time of your sojourning down here in reverence to God. And I wish this would come upon our nation at this time. It would be good for us all if the fear of God would come upon us.

It would be the great blessing. You see, there's to be reverence because of redemption. Mind you, we've been bought out of the market of sin.

You know, when you think that once upon a time you were enslaved to Satan, the God of this world, my highly domineers, the children of disobedience. And you can see the difference between obedient children and the children of disobedience. Why, the old devil's working with a lot in our country just now.

I'm going to want to tell you this, you're redeemed out of that. You were bought out of it, man. You used to stand in the market of sin like a slave.

Now that you're redeemed, and just because you're redeemed, and you belong to God, and you're a child, and you're waiting for the hope that grace will bring, you're to walk softly. You're to be reverent. I want you to get the hold of this.

You know, there's to be reverence because of redemption, and because of the remedy of the ransom that was paid for your redemption. You see, the whole package has to go together. Pass the time of your sojourning here in fear, for as much as you know that you 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.

You know, it's precious blood. You know, I was preaching last night in Bellarmine, and I was talking about the eternal redemption that Christ hath obtained for us through shed blood. You see, this blood of Christ that was shed at Calvary in Second of Life, it's purchasing blood.

It has purchased for us eternal redemption, because at the same time it's purging blood. It has purged our conscience that we may serve God not with dead works any longer. But it's not only purchasing blood and purging blood, it is pardoning blood.

Without shedding of blood there is no pardon. You can't get pardon without Christ's shed blood. Mind you, when you think that one day we'll overcome Satan by the blood of the Lamb, it's powerful blood.

Did you get it all in a glance now? It's purchasing blood, it's purging blood, it's pardoning blood, it's powerful blood, but it's precious blood. You see, it's the blood of the only human who ever lived on this planet without sin. It's the blood of the Lamb who hath made us spotless.

It's precious blood. No wonder we should walk softly, because we're redeemed, and because we're redeemed by the precious blood of Christ. Now, I want you to get this, because the whole statement goes together.

"...past the time of your sojourning here in fear, for as much as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world." Isn't that tremendous? You know, God foreordained Christ to be the payment for our redemption, not the word before, before the foundation of the world. Now, if you have any quibbles about the pre-existence of Christ before this world began, you should have no nerve. Ah, yes, God just set them apart.

God said, who will go to us, Christ without us? Nonetheless, this was before the world began. Oh, God, who knows everything, He could see the man He was going to make, and He could see the mess the man was going to make of it. And He couldn't be a holy God if He was going to make a man and let him make such a mess without first having made a remedy.

Oh, God, and it all settles, you know. Yes, He had a Savior prepared in the Eden above before Adam sinned in the Eden below. It was all done beforehand.

You know, He is what He says He is. He says, who was verily foreordained before the foundation of the world, but which manifests in these last times. You can see the foreordination country before the world.

You can see the manifestation in these last times. In the end of the age, Christ appears. Look, I want you to get this read, because you miss everything else.

Who was verily foreordained before the foundation of the world, but which manifests in these last times for you. For you. Is it true that God's blood is for you? Is it true that Christ shed His blood for you? Is it true that this mighty, wonderful experience of redemption was for you? For you.

And it doesn't end there, because it says this. Who verily was foreordained before the foundation of the world, but which manifests in these last times for you. Who by Him, it was through Him, you know, you pursue belief in God, the God that raised Him up from the dead and gave Him glory, that your faith and

hope might be in God.

Look, I want you to get this. You know, your faith, it looks back to the cross, where the blood of the Lamb is shed to take the place of your redemption. You see, that faith, looking right back to God, looks back to redemption.

Ah, but hope looks on to the revelation of redemption. Hope is looking on to the end, to the day that shall be brought to you with the revelation of Christ. Ah, but I want you to get this.

You know, your faith and hope should be in God. Your faith should be in the God who plans redemption. And your hope should be in the God who promises revelation.

And if you've got your faith and hope right, you know, you can look back to the cross and be depressed, be impatient, and you can look on to the coming, and you know that the grace of God will make you perfect in that day. What a wonderful, blessed bit of writing, from Peter, a great character. God bless you.

Let's sing together this lovely hymn, 138. The blood has always precious been, it's precious now to me, let alone my soul have rest from fear and doubt set free. 138.

Dear Lord, part us in thy fear, and wish thy blessing through Jesus Christ our Lord. Amen.

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