

Exhortations to Strangers and Pilgrims

by Willie Mullan

The sermon emphasizes the importance of living a life of obedience to God, even in the face of persecution, and encourages believers to abstain from fleshly lusts, have their conversation honest among the nations, and submit themselves to every ordinance of man for the Lord's sake.

Duration: 1:01:23

Scripture: 1 Peter 2:11

Topics: "Strangers And Pilgrims"

Description

In this sermon, the preacher emphasizes the importance of freedom in Christ and not using it as an excuse for wrongdoing. He shares his personal experience of holding onto his freedom tightly and not being influenced by any external authority. The preacher also discusses the role of a Christian policeman, highlighting the need to fulfill both their duties to the state and to God. He encourages believers to be filled with the Holy Spirit and to live in a way that reflects Jesus to the world. The sermon concludes with a reminder of the power of love and the futility of trying to control others through violence.

Transcript

Subject this evening, turning to 1 Peter chapter 2, and we're going through from verse 11 this evening to the end of verse 17. 1 Peter chapter 2, verse 11, through to the end of verse 17. And that means that we're looking very carefully, and I say carefully, at seven verses this evening.

Just seven verses. And if you give me ten minutes for each verse, then we're seventy minutes, aren't we? Might need a minute or two more, but what does that matter? And I want you to note that in these seven verses, we have seven very precious exhortations from Peter to believers. You know, in the first chapter, we've been looking at some of the fundamental things that Peter deals with.

And I can tell you that when Peter's dealing with fundamental truths, then I can tell you that he's a great and powerful and unique preacher. Because when we get into the second letter, he's been dealing with dispensational truths. We're talking about the day of the Lord, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.

And I can tell you that when Peter deals with dispensational truths, he's a powerful preacher. And of course, right through these letters, we've got evangelical truth, red hot evangelical truth. But I would say this, that while Peter preaches on fundamental truth and dispensational truth and evangelical truth, he's a

wonderful preacher.

But I think he's most wonderful when he's dealing with practical truths. And it's all practical this evening, I assure you. Practical.

It's seven very powerful and very precious and very practical exhortations to believers. All of you who have been coming to the class, you remember the teacher began his first letter talking or writing to the strangers scattered throughout Pontus, Galatia, and Cappadocia. And I want you to remember what he called them, strangers scattered.

Of course, Peter was the great apostle to the Jews, while Paul was the great apostle to the Gentiles. And I believe Peter is using the word strangers there in the first chapter and in the first verse, because he's writing to Jews scattered throughout Pontus, Galatia, Cappadocia, and so on. And of course, from the second verse you can see they're saved Jews, because they were elect according to the full knowledge of God.

They were sanctified by the Spirit and they were under the blood. And they were following after the obedience of Christ. And we went right down through that chapter and we found that they had a living hope.

We found that they had an inheritance, and it wasn't the old Jewish inheritance either. Because it was an inheritance which was incorruptible, no philistine will ever corrupt it. And it was undefiled, no pagan god will ever enter into it.

Nothing but defilers shall ever enter it. And we found that these people were elect and sanctified, that they had a living hope and an eternal inheritance, that they loved the Lord Jesus, that they were born again, that they were redeemed. Not with corruptible things, but with the precious blood of Christ.

And so just because these Jews scattered throughout Pontus were elect and redeemed, Peter calls them in the beginning of our portion tonight, dearly beloved. And we must always remember this, I wish we would. That every one of the elect, every soul saved by grace, every soul justified by faith, every man and woman and boy and girl redeemed by precious blood, let's remember that they're dearly beloved to God.

And they should be dearly beloved to us. Whether they see eye to eye with us doesn't really matter on this issue. They're in the body, and if they're in the body, we should always dearly love them.

And let's learn the lesson now, because that's how he begins talking the other evening. Yes, they're dearly beloved. And he says this in the first exhortation, Dearly beloved, I beseech you, our strangers and pilgrims.

Isn't that very wonderful? They were elect, of course, and they were marching to Zion, and they had an inheritance incorruptible, and they were redeemed and born again. And yet, you know, in a sense, they were strangers and pilgrims down there. Now, he's not using the word strangers now in the same sense as he used it in the first chapter.

Because when he used it in the first verse of the first chapter, he was thinking about these Jews scattered throughout these different provinces, and he said, your strangers scattered throughout. He was thinking of them in a national sense then, and in a geographical sense. But he's thinking of them now in a spiritual sense.

Because remember, in a spiritual sense, and in a very great spiritual sense, we're just strangers and pilgrims down here. And I wish we could get this into our minds. It would do us a lot of good just at this time.

In a very real sense, you know, we're just a passing fruit. And all of him, you know, gets the truth over. This is not our home.

Praise God, this is not our home. Ah, no, friends. Our citizenship is in heaven.

We're not being subdued, you know. If, friends, if we could only get the hold of this, that we're only passing through, that this is not our home, that our citizenship is in heaven, that we look for a city which has foundations, whose builder and maker is God, and no rebel will ever burn it. That's what we're heading for.

They're marching to that. Wish we could get this into us, you know, that in a very deep and real and wonderful spiritual sense, that we're just strangers and pilgrims down here. So he starts to exhaust the believers, calling them firstly dearly beloved, and then reminding them that they're only strangers and pilgrims.

He says, dearly beloved, I beseech you as strangers and pilgrims, abstain, that's a great word, isn't it? Abstain from fleshly lusts. This is the first exhortation. It's the exhortation to abstain.

And you can see what he's saying quite clearly, to abstain from fleshly lusts. And he adds this wonderful phrase, of course, empowered by the Spirit, which war against the soul. You know, every time that I see a picture of the old Indians of the West circling round our own caravan on the ferry, and we've all seen these pictures from our early boyhood days, and when I see these Indians brushing with their war paints, and their tomahawks held high, and you can hear the war cry of the tribes, I think that these are just like fleshly lusts coming against the soul, which war against the soul.

And they come against you with real power. Because you know that Samson was overtaken with sex, he lost the battle. If this wild Indian of sex, would you like, got in on him, and of course one evening, and it was only one evening, David was overcome by the same thought.

But don't let's think that fleshly lusts end there. I think outside of the subject we know pretty well without too much bargaining. But you know there are men down in this world whose God is their belly.

Yes, and that's a fleshly lust too. And as somebody said in our morning meeting once, some men just live to eat. They don't eat to live.

They just live to eat. And this can be a fleshly lust, you know, and it comes against the soul. And if you just get taken out of peace and pardon, I'll tell you, you'll not be as spiritual as you might be.

Some of us would need to know maybe more about fasting than we do. Yes. Mind you, I can tell you this, that power becomes a fleshly lust.

And you can get so absorbed with these things, until there's a craving in your very soul, and you lose your balance for God. And it comes against you, you know, through war, against the soul. And there's a whole lot of fleshly lusts that you would need to abstain from.

To the point I fear, that when Peter looks at these believers, and they say, dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts. You know, too many believers take these sorts of

expectations, and they make them a sort of ten commandments for the soul. And they keep the word abstain, and they go away home, and they roll it under the tongue, and they fill their mind with it.

And they make up their minds that tomorrow, you know, tomorrow I shall abstain. Oh, I'm telling you, you're on the wrong track altogether. You know, if ever you take some of the teachings of grace, and this is one of the teachings of grace, and you make it on the same parallel as the teachings of the law, then you're going to be bruised.

Because, you know, you might as well make up your mind just now, that you can abstain from nothing. And that the only way that the teachings of grace can be carried out in your life is by the power of the Holy Ghost. And we need to be continually being filled with the Spirit of God.

And I'll tell you this, if we're continually being filled with the Spirit of God, then our whole inner being will be filled with love, and joy, and peace, and long-suffering, and gentleness, and goodness, and faith, and meekness, and temperance. And these fleshly lusts will never lay a narrow in the tent of your life. And that's how it's done.

That's one of the expectations that is underlining this evening. It's the expectation to abstain, but you must remember that it's part of the teachings of grace. And it can only happen in your life when the Holy Ghost is taking you over and looking after you.

Now, he goes on again to exhort him. He says, Having your conversation honest among the Gentiles. And I assure you that that word that's translated conversation is an old Greek word, and it should be translated behavior.

And in some of the translations, thank God the word is behavior. Because this is how it should read, Having your behavior honest among the nations, the word should be. Sometimes we get Gentiles in for nations.

It isn't that he's making a differentiation between the Jews and the Gentiles. He's talking to these believers, and he says, Having your behavior honest among the nations. Now that's very important, isn't it? It's a powerful expectation.

It's simply saying the same as Paul said to Timothy, that we should adorn the doctrine of God our Savior in all things. You see, this is an expectation to adorn. The other was an expectation to abstain.

He's wanting us to adorn the whole teaching of Christ in all things. And he puts this little bit in which is very interesting, Having your conversation honest among the Gentiles, that whereas they speak against you of evildoers. And remember that's exactly how the world and the nations talk about us.

And the man who thinks that he's going to get medals from the world for living like Christ, he's a fool. He won't get any medals. You know, this book assures you, absolutely assures you, that all who will live godly shall suffer persecution.

And the world will slander you. And the world will say evil things about you. And the world will call you evildoers.

Well, Lord Jesus told you of this. He said, if they hated me, or hate you. Mind you, none of us just living up to the standard of Christ.

You know, a professor in Queens argued with me just the other day. He said, if all the church was living like Christ, you would see a difference. I said, what difference? It is me living.

Are you setting him up as an example? Was he wonderful? Yes. I'll tell you what they did with him. They put him on a cross.

That's what they did with him. The world doesn't like it. Mind you, live in a family for God.

You'll keep time, won't you? And you'll work for your master honestly. And you'll not sit at the boy's next door. You'll be in trouble.

Yes, they'll call you evildoers. Of course they'll call you evildoers for very little, you know. I was talking to a young woman, she must be 25.

And I was talking about a man who's the superintendent of a Sunday school. I said to him, if he's not our superintendent, I want to get him into the clear before I get on with it. Oh no, it's in another city altogether.

I was talking about this man, and she says, you're no hypocrite. I said, what do you mean, you're no hypocrite? She said, when I went to Sunday school, he'd come round every Sunday. And if you hadn't your vest done, he would eat you.

I said, there's no hypocritical business about that. He was only trying to get the Word of God into you. But do you see, you know, just because the man was doing what he believed the Lord would have him do, neither world takes it out on him, don't they? Well now, this is what Peter's saying to these believers.

He's saying, having your conversation or your behavior honest among the nations, that whereas they speak against you as evildoers, they may buy your good works. Do you see that behavior and good works are one and the same? By your honest behavior, by your good works, they shall glorify God in the day of visitation. What does that mean? It simply means this, that these Gentiles, these nations, you know, that while you walk honestly and act honestly and speak honestly, when the day comes for God to visit them with salvation, you'll glorify God that they ever knew you.

That's what it means. Because God will come and save some of these talkers yet, and will betray them. Somehow, all of a sudden, they know a man of God.

They remember somebody that worked for them. They know it all right. They shall glorify God in the day of visitation.

I'll tell you this, always remember that all these teachings of grace were quite different from the teachings of the law. We're not under the law. The law said, thou shalt not give them no power to do it.

Because the law was just the schoolmaster to bring them to Christ. When the law said, thou shalt not covet, oh, you can't do anything about it, you just go on coveting. And it's only to sue you that you're a sinner.

It's the schoolmaster that brings you to Christ. Ah, but when grace stops the believers and exhausts them, the power is there already. And if we would let the Holy Ghost have his way in our lives, we would not only abstain, we would adorn the doctrines of God our Saviour in all things.

And then it comes to a very important expectation. You can see the first one as to abstain, and you can see the second one is to adorn. Now, the third one is to acknowledge.

He's what he's saying to these believers, submit yourselves to every ordinance of man for the Lord's sake. You know, that's a tremendous statement, isn't it? You know, we must remember that they and I went into rift. Who was on the throne? Who was the emperor of Rome? When it happens to be, it was Nero.

And I can tell you now, he was no good. He was the man that threw the Christians to the lions. He was the man who gave support out of all the believers.

There's a thousand and one things that you could say against this evil man. And yet both Paul, and remember, it was Nero that took Paul's head off at the last. But both Paul and Peter, they're encouraging the believers to submit themselves and submit themselves to the power of the being.

It's tremendous teaching, you know. It's in this book, you know, I didn't write it. And if you were arguing with it, it's a pity of you.

Because I'll tell you, the book will fix you at the last. You know, darling, on this whole planet, we've got three great, wonderful things. We've got the wonderful thing of the church.

Church. All the believers. And we've got the wonderful thing of the state, too.

And the state is different from the church, you know. And I can tell you that if you read Peter, a writer, he is not teaching you that the church should run the state. Oh no, I know a whole lot of people who think a whole lot about Peter and they think that Peter teaches that the church should run the state.

How many things we have found out from Peter's writings that all folks are in a muddle about. You know, there are people who teach that you get born again by getting water sprinkled on your brow. Baptism of regeneration they teach.

When Peter teaches quite clearly that you're born again by incorruptible seed, by the Word of God. That's what he teaches, the first chapter. Last week we found out that 2nd Book speaks that Peter is the foundation of the church when Peter teaches that Christ is the foundation.

That he was chosen of God and precious. That God reigned inside the chief cornerstone and that precious. And now we're finding out that Peter is teaching not that the church rules the state, but that the church is to be submissive to every ordinance of the state except the state go against the ordinances of God.

If I want you to get the whole of this, you know, we've got the church and the state and the family. And I'll tell you this, the church doesn't rule the family. And I'll tell you this, the family doesn't rule the church.

And I'll tell you this, that the church doesn't rule the state. And I'll tell you this, that the state doesn't rule the church and the things divine. We need to get all these things tangled up.

It's quite clear to see that the church doesn't rule the family. Why, if I give an order out here tonight, let's do it all to get conflict every morning at 7 o'clock. Boy, I wouldn't reign long here.

I need to go back to New Zealand, you know, wouldn't I? No, the church doesn't rule the whole. Not a bit of it. And sometimes there are problems in the home that they try to bring into the church.

And it is not the church's problem at all. And I'm very careful about it, you know. When you try to bring the family problems in here, I'll just tell you to keep them.

Go ahead and solve them. Yes, this is not a priesthood up here. Not of that kind.

Not priestcraft. Get this quite clearly, that, you know, the Christian is being taught here, the stranger in the pilgrim-parting group. He's being taught how he should conduct himself in the state.

And I think this is a line of truth that needs to be present these days. How a believer should conduct himself in the state. If he is to be submissive to every ordinance of man for the Lord's sake, whether it be to the king, our supreme, or unto governors, or even lesser bodies who are sent by him.

You see, I believe from the potentate on the throne, down to the ordinary common policeman on the beach, that he is to be submissive to the ordinances of man for the Lord's sake. Because the policeman on the beach is going to take your name in the name of the queen, as we have it today. But mind you, the Christian church is taught to be submissive to every ordinance of man.

You know, Paul did the same thing, let's go to Paul for a moment. And we're at Romans, chapter 13. Letter to the Romans, and we're chapter 13.

I think it's what Paul is saying to these saints at Rome. And remember, Nehu was on the throne. He says, let every soul, that is, every saved soul, of course, be subject unto the higher powers.

For it is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God.

And they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to evil. Would thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the faith.

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid. For he beareth not the sword in vain.

I want you to get that phrase into your mind. That those who are ruling bear the sword, and they beareth not in vain. You know, the Believer in the States is taught by this book, through these teachings of grace, that is to be submissive to every ordinance of man for the Lord's sake.

And it is to be subject to the powers that be. You know, he's also taught that he's to supplicate for those who are in apostasy, for kings and for all that are in apostasy. Mind you, this is the teaching for the Christians in the States.

He's taught to be submissive, he's taught to be subject, he's taught to supplicate for kings and for all who are in apostasy. I'll tell you this, that he's taught to sign. Oh, let's get the hold of that one.

Have a look at Philippians, and we're at Philippians chapter 2. Paul is writing to these saints of Philippi, and in this second chapter he says this, in verse 14. Do all things without murmurings and disputing, that ye may be blameless and harmless. There might be words out there.

Blameless and harmless, the sons of God, without rebuke, in midst of a crooked and perverse nation, among whom ye shine as light in the world. You see, the Christian in the States is asked to be submissive

to the ordinances, though he should be under the law and order of the States. He's asked to be subject to the powers that be.

He's asked to do more, he's asked to supplicate for those who are in apostasy. And he's asked to do a bit more, he's asked to shine at the same time, to be blameless and harmless. Yea, you're not blameless and harmless if you have a gun in your hand.

That's a bittersweet. I would want to know how you can be blameless and harmless with a gun. Oh, he's a robot on me.

Finished. Yes, these are the teachings of grace, aren't they? You know, sometimes the believers try not to forget this, that the church is not only an option, the church is an option. There have been a lot of believers like you in Russia, and they've got to be submissive, and they've got to be subject, and they've got to supplicate.

And you'll find that the church is over the whole world just now. They're all strangers and pilgrims. And it doesn't make a matter of what faith you're in.

When I go to Denmark, to Brits, when they play the national anthem and say, I just found the street of rest, I'll tell you why in a moment, I've got to honour the king of the country. Because I know him, sir. And I'm taught to honour the kings, and it doesn't make a matter of what faith you're in.

If they play the national anthem, you've got to honour it. My dear friends, I think that we forget, you know, that the church is over the whole world at times. And if you were in Russia tonight, you'd have to be submissive to a lot of things.

Only when the government of any state gets out of bounds with its books, as the Jews did with Peter and John, and said, you can't preach any more in Christ's name. Peter took a deep breath, which filled with the Spirit. He said, we ought to obey God in this matter, rather than men.

Men tell me that I can't preach any more in the name of Jesus. Then I shall be a rebel from that moment. Men tell me that I cannot pray any more.

I shall pray, even if they kill me. I won't be knocked around like that, you know. I want you to get this.

You know, we're to be submissive and subject. We're to supplicate. We're to find... Would you get this bit off of you? This is the bit that believers don't like.

We're to supplicate! Who doesn't like to supplicate, you know? You know what the subject will be next week? Let's go back to 1 Peter and I'll show you now. When we get to 1 Peter chapter 2 next week, we'll be coming to this verse. We'll be starting at 18.

I'll not do too much of it now, because we must keep it for then. Peter said, servants. We'll be stopping to slaves in big houses.

Servants or slaves, be subject to your masters with all fear. Not only to the good and gentle, but also to the frugal. For this is strength worthy, if a man for conscience toward God endure grief, suffering wrongfully.

That's the title of the subject next week. Suffering wrongfully. That's not enough before you're suppressed.

No! That's suffering wrongfully. Let's look up here, in case you can't read. I wonder what some of the believers read out of it that I listen to.

Because they're entirely against the teaching of the Word of God at times. Yes, we've got to suffer, you know. And we may have to suffer a whole lot more.

But you may make up your mind that you're asked to suffer. And asked to suffer wrongfully. I want you to get that.

Now, I want you to watch this turn in the thing. Now, while it is perfectly true that we should be submissive, and subject to the powers that be, and supplicate for them, and shine in the midst of a crooked and perverse nation, and while we must suffer wrongfully at times, remember, we're not to return evil for evil. Now, we're taught this in this book, that we're not to return evil for evil unto any man.

Christians in a very peculiar position, you know, as they march us through this land on its way home. But I want you to look at this, that while we must be submissive and we must suffer wrongfully at times, and while we must not return evil for evil, and we must pray for them, the persecutors, and who say slanderous things against us falsely, yet we expect the state to do something about it. Make any mistakes about that? Because we're not the state, we're just the Christians.

Now, read the passage over again. Are you back at 1 Peter chapter 2? Now, what's this? Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the King, our Supreme, or unto governors, or right down to the ordinary policemen on the street, or unto them that are sent by the King for the punishment of evildoers. We expect the state to do something about it.

Sometimes I wonder what they are doing. You know, when we are taught to submit to the powers of being, the powers of being have a source. He's there, not the source.

They tell me I'm not to do anything like that, and I'm prepared to obey the book, but I expect the state to do its job. Yes, well, I can't do evil for evil. I know the state ought to be looking after evildoers.

Sometimes the state seems wicked, doesn't it? Now, here's the problem that was put to me once, and we've got a lot of policemen with us tonight, starting over there, and another one here, and another one back there, and another one, bless you. Somebody said to me once, now supposing a policeman is a Christian. Then I said, he's a Christian policeman, isn't he? Well, he said, he said, you know, he's not to render evil for evil.

And yet he's to punish evildoers. I said, that's exactly both are right. He said, you know, you must not only call him a policeman, you must distinguish this fellow from the rest of the ranks.

He's a Christian policeman. And it's the very same for the Christian soldier. Now, as a Christian, he's got to pray for those who are persecuted.

Yes, but then as a policeman, he's got his duties to do to the state, because that's what he works for. You know, there's an old text in the Buddhism, wasn't it? Jesus Christ who says it, and he was the best expositor of all. He says, let the Christian policeman render unto Caesar the things that are Caesar's.

Go and do your duties, that's what you're paid for. And unto God the things that are God's. That's the best text for a Christian policeman I've ever seen.

He's just to do his duty unto his king or queen, but at the same time he's to render unto God the things that are God's. Somebody said to me, can a Christian be a policeman? Of course he can. But he's got to remember that he's both.

He's taken two things upon him now. He's a Christian, and he's a policeman of the state. And he's got to render unto the state the things that belong to the state.

And he's got to render unto God the things that belong to God. But we who are marching through the state, we believe that this state should be beginning with evil laws, and punishing them. Punishing them.

Punishing them. That's what the book says. The punishment of evildoing.

Flipping the sword. Mother of state shouldn't bear the sword in vain. Don't put it in the sheath.

They need to use it. Yes, I hope you've got the hold of that. Because that's a tremendous thing, you know.

Now that's an acknowledgement, isn't it? And again, it takes all the power of the Holy Ghost to help us to acknowledge these wonderful things. He says here, when he's talking about this, he says, Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, our supreme, or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God.

Some people are always looking for the will of God. And there's someone who argued with me something along this line the other night, let them feed the will of God. He didn't want this at all.

He wanted to go out and murder a lot of people. He didn't want the will of God at all. He wasn't looking for the will of God.

Because it's all ideas about settling things. No, I think we'd be better to be directed by the word of God, and it's very wonderful. It fills me that Peter, the fisherman, is in all things us.

My dear friend, the man that questions the inspiration of the word, I think he's the greatest dupe I've ever seen. Yes, there's Peter, he's just a fisherman. He used to push a little boat up from the shores of Galilee to get towards the soul of this man, so firm with his spirit, that he can deal with fundamental things in a remarkable way, and dispensational things, and even technical things, and now these practical things.

And then he comes to another exhortation. Oh! He says that we are free. I think this is a great one.

Not using your liberty for a cloak of maliciousness. Free of the servants of God. You know, I don't want to take much of this, because on Sunday evening, I'm going to talk about the glorious liberty of the sons of God.

You know, we are free to like, we believe. We're free in a very wonderful sense from fizz. Yes, it is true that he breaks the power of tampered fizz, and sets the prisoner free.

And I took him in the door from New Zealand tonight, and looked at me. I know I'm good-looking, but she helped me along a bit. She said, dear God, she said, you know, you wouldn't think that, but this is what we heard about.

I used to go drunk and be with the gang and all that. Well, it's the same fellow. It's the same old, ordinary private.

With this difference. That I'm free. Absolutely free.

My chain fell off one day. Don't ask me how they fell off. I just know they fell off.

They fell off, I'm free. It's I'm free from fizz in a very great sense, and in a wonderful sense, I'm free from the power of fizz. From I was 16 till I was 24, I was drunk every day, and that means Sunday too.

I can do that before God tonight, and close my eyes, look by faith into the faith of Jesus Christ, and I never was drunk once since it. And I never will. I'm free.

It doesn't bother me. I could sleep in a pub tonight, but I wouldn't let the devil see me in it. Because, yes, I'm free.

As you know, I'm not only free from sin, I'm free from the power of sin. But like the rest of us, and all that world and all this, I'm free from the law. And I don't know the law.

I'm under grace. Something that they don't know anything about. It's wonderful to be under grace, you know.

And I'll tell you, I'm not only free from sin, and the power of sin, and the law, I'm free from fear. I don't know a thing about the future, you know, or anything like that. I'm not worried whether the Tories go in or go out.

Keith and his teeth don't worry me. The Lord's my shepherd. The Lord has promised me that He will see me through.

My God shall supply all you need. And you close your eyes tight, and you say, Hallelujah! The Lord will see me through, won't He? I have no fear or want. And I'll tell you this, I have no fear of death.

After all, I'll die when it suits Him. The Lord has the keys of death. And only when He puts the key in the door of death for me, and turns the key and opens the door, can I go through, and I can't go through a moment before it.

And when He opens the door, won't it be alright? I don't mind what sort of vital He sends me through in. It all suits me. I can only die when the Lord allows it to.

I have no fear of death. I'm free! Free from fear! Free from law! Free from the power of sin! Free from the devil! Out of this country! I've been on party lines 24 years! One day the Lord took me out to dance. Out? Out of the kingdom of darkness! What a wonderful day it was.

You talk about the astronauts moving us. Sir, we left them behind. Yeah, out on a flight it was.

Into the kingdom of His dear son. We're free, you know. But you know when you get into the subject of the glory, of this liberty, of the sons of God, you know, you mustn't make it a cook for anything else.

You see, I'm one of those boys who have held my freedom very tight on through the years. There'll be no society. And no council.

And no Baptist council. Or nobody else! No church! No state! No elders! No deacons! All leave me alone. I happen to be free.

And I won't cry. One of those donkeys who can't cry. But you know, I'm free tonight.

And I just told my brother that I've got a letter from his country asking me to go for six months. And he's encouraging me. You shouldn't let a month of life for doing nothing.

He's encouraging me! And I've got a letter to go to Australia next door to him for six months. And I've another one in today from Canada and one in last week from Canada. And one from USA and one from Trinidad and one from South Africa.

I'm free. I don't need to ask the elders to me address me. They'll be behind me.

Sometimes they push me on. I could say yes tomorrow and go for twelve months. And nobody could stop me.

But if I use my freedom as a cloak for world trapping it just wouldn't do, you know. And if I use my freedom just as a cloak to do what I like to see what I want it won't do! Oh, I can't do a thing about it. While it's true I'm free in a thousand senses it is equally true that I'm the slave of Christ.

You see, that's exactly what Peter is saying here. He says, you know, you act as a free man and then he puts this phrase in not using your liberty for a poke of maliciousness but as the slaves of God. The word servants there is an old Greek word for slaves.

You see, I'm free to pick up whatever subject I like on Sunday morning and I can change the one I've announced to many times I've done it. But I must use this freedom, to use this platform for maliciousness against somebody. I've never been guilty of that.

It's church laws and in years I've never been guilty. I've given somebody the real red hot hell no. And didn't show it on Sunday morning.

I just had to say what I had to say and then I went on ministering the word. And I don't use my freedom on this platform as a poke to be malicious towards anybody or at any other time. You know, it's a tremendous thing that Peter is exulting, to adore, to abstain, to acknowledge, to act as free but at the same time as the slaves of God.

That keeps us all in our box you know, when we're the slaves of God. And then he gets on through these wonderful excitations in verse 17. He says honour all men.

And it means all men. That is all men who deserve honour. I used to give honour where it's due.

You know, it's quite true that Old Chester was against Ulster at one part of the war and we never learned that until the other day. It's equally true that the nation that the British nations owed a tremendous debt to this great warrior while like all the rest of us he had blunders. And I'm perfectly sure that if he was alive and I was in England and he was passed by that I should take my hat off.

I would honour him. I would have no quibbles in my conscience and nobody would keep me back from doing it. And I'm sure if Alexander Fleming were alive the man, the great scientist who discovered penicillin I should stand up straight and honour him.

And if Dr. Bernard who could come back again I don't know what church he belonged to he may have been a Presbyterian or anything else but I should honour him and I'm taught to honour to give honour where honour is due and I'd honour all men and when the Queen would come bless God I should go out to see her and stand on the streets and lift my hat and hear that she goes by or as I can state about a lot of things but as the Queen of our country I should honour the Queen. I have no quibbles in those things I'm taught by this book to honour all men to honour the King.

I can stand and applaud as they go by I want you to get the hold of this one because this is a tremendous one love or honour all men see this one love brotherhood now that word brotherhood is a very wonderful word it's the word Adelphites it's the whole word Adelphites Adelphites now it's not a problem to understand because it's only twice in the New Testament I like the words that are only there once or twice I haven't too much bother with and I'll tell you this no man used this word in the New Testament but Peter and so the word is twice in Peter's first letter here are wonderful translators translated it by this great word brotherhood I'll show you the same words again in chapter 5, have a look at chapter 5 see verse 8 be sober, be vigilant because your adversary the devil is a roaring

lion walketh about seeking whom he may devour whom resists steadfast in the faith knowing that the same afflictions are accomplished in your brethren see the word brethren there Adelphites the word brethren in many other epistles is not Adelphites that's the word that's translated brotherhood look it up in a Greek lexicon when you get home you'll find it's only twice so that you have no bother about who the brotherhood is it's your brethren which are in the world oh I know that the orange order and the trade unions have stolen the word it didn't belong to them the speaker that used it and he wasn't using it for the trade unions no the orange order none of it's on it go and get the word of your own so the thing was read of our book it just means the brethren which are in the world and it's

a great exhortation you know great exhortation we should love the brotherhood ah never mind who they are never mind what flag they fly it's their stage and you know their stage and they're born again and they're washed in blood let's love them let's try to love them my dear friend this wonderful thing called love is a mighty thing I was talking to some rebel character the other day and he said to me we're going to shoot it out and I said yes you're not shooting over me that's one thing sure you can shoot me and I'll go to heaven and that'll be quite alright but you'll not shoot me till the Lord puts the key in the door you can't do it I'll tell you one thing and I'm not apologetic at all if you think that you can win people by shooting you can't win anything by shooting wouldn't anybody

know that you wouldn't go to school to know that I said if you boys could start and love me he made me so nervous and if not if you boys could start and love one another we may get somewhere but I'll never do it by shooting leave that out we believers let's love the brotherhood let's love our brethren which are in the world don't forget that we're exhausted to do this we're exhausted not only to abstain and to adorn and to acknowledge and to act and to applaud to admire here's his words fear God you know that's not getting into a corner and holding your hand up and getting scared oh no that's not the word for fear at all that word for fear is the word reverence how we should reverence God certainly if we should bow down before him we should love and adore him let me say that for these

seven expectations they are teachings of grace and we need to be filled with the Holy Ghost and I'll tell you this you know the work of the Holy Ghost is wonderful because if we abstain from fleshly lust and if we adorn the doctrine and if we acknowledge the powers that be and if we act correctly then and if we love the brotherhood I'll tell you this there'll be more of us back than there's ever been before you know how

Christ was yes no more fleshly lusts about Christ now you could see the doctrine of God why he displayed the love of God, the wisdom of God, the grace of God, the mercy of God, he declared God to be a friend friend he walked in a state that hated him and yet he loved him oh that we might be continually being filled with the Holy Ghost that we might adorn the doctrine of

God in all things that the world might see Jesus in me here's a lovely hymn that I've sung today 837 837 837 forward we are watchword steps and voices join secret things before us, not a look behind burns the fiery pillar at our army's head who shall dream of shrinking by our captain led, forward through the desert, through the toil and fight heaven lies before us, Zion beams with light we never had this before in my lifetime, I just found it today and put an old tune to it 837, listen for the tune 837

Audio: <https://sermonindex1.b-cdn.net/7/SID7294.mp3>

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