

# Following Living Suffering for Christ

by Willie Mullan

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*Willie Mullan's sermon emphasizes the importance of living and suffering for Christ in light of the impending judgment and the example set by Jesus.*

**Duration:** 1:04:48

**Scripture:** Genesis 12:10, Matthew 5:11-12, 1 Corinthians 6:9-10, 1 Peter 2:23, 1 Peter 3:13, 1 Peter 4:19, Revelation 20:11-15

**Topics:** "Suffering For Christ"

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## Description

In this sermon, the preacher focuses on the seven verses of 1 Peter chapter four. He emphasizes that believers are being encouraged to live, testify, and suffer for Christ. The preacher highlights the importance of continuing to follow Christ and endure suffering in light of the coming judgment. He mentions the image of the great white throne and the books being opened, emphasizing the need for believers to be prepared. The preacher also references Hebrews chapter four, discussing the concept of suffering for righteousness and the importance of speaking the truth even when it is difficult.

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## Transcript

First Peter, chapter four, and you can see from the notes prepared that we're looking at the first seven verses, just seven verses this evening, and I have summed the whole teaching of the seven verses up like this. I believe that Peter is exhorting the believers here to live and follow and suffer for Christ. I think he's exhorting them to go on following and to go on living for and suffering for Christ in the light of the judgment morning, and in the light that all things, that the end of all things is at hand.

I wish we could see poor lost sinners standing at the great white throne, and the books opened against them, and they're condemned by a holy God, and cast into the lake of fire to be doomed and damned for all eternity. And I think if we could only get a heavy vision of that memorable morning, the judgment morning, I believe that we would live and suffer for Christ before unsaved men like we have never done before. And this is what Peter does in these seven verses.

He's exhorting us to go on following closely and living a hundred percent out and out for Christ, and suffering continually for his name in the light of the judgment morning, and in the light of that the end of all things is at hand. It's a great portion, and it's got one or two problems in it. Some have argued over some of the phrases in this paragraph for years and years, and so we're going to take it very closely.

You'll notice that Peter brings before these believers, and of course before us, the example of Christ as he suffered at the hands of men. Verse one begins with these two words, for of much then, and Peter seems to think that he has proved conclusively that Christ has suffered at the hands of men in the chapters that have gone before. He says, for of Christ has suffered for us in the flesh.

Do you remember chapter two? Let's go back to chapter two. See verse nineteen, for this is thankworthy, if a man for conscience toward God endured grief, suffering wrongfully. You remember how long we spent suffering wrongfully.

That's not marching for your civil rights at all. That's just suffering wrongfully. And then he begins to question them.

It says, for most glory is it if, when ye be buffeted for your faults, ye shall take it patiently. But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even here on to where ye call, because Christ also suffered for us.

Leaving us an example, that ye should follow his steps who did no sin. Nay, there was guile found in his mouth, O, when he was reviled, reviled not again. When he suffered at the hands of men, he threatened not.

And we must get this into our hearts this evening, that our Lord Jesus Christ suffered for us at the hands of men. I wish I could do this properly. You know, these gospels of ours, they tell us that men buffeted him.

And when I looked up the Greek word on the word buffeted, I found it meant to strike with a clothed fist. Men punched Christ in the face. When he stood in silent judgment, O, some of the soldiers just punched him in the face.

He never said a word. They slapped at the crown of thorns, of course. The long string thorn, as long as my forefinger.

And they just slapped him onto his lovely brow. You remember how they tore the robe from his back and bent him over the scourging post. And they whipped his back in sorrows with the Roman lash.

Let's get it into our heads tonight. Christ suffered at the hands of men. I know quite well that he suffered at the hands of God.

Because as we waded through the sufferings that men ruined upon him, he was moving on to the spot where he would become our substitutionary sacrifice. And when he was burying our sins in his own body on the tree, God struck him. Jehovah barbed his thorn away, O Christ, it woke against me.

But we're not thinking just now on the substitutionary sufferings of Christ. Let's get that. We're thinking of Christ's suffering at the hands of men.

And Peter seems to come to the conclusion that he has got this over to us perfectly. So he says, for us must then. Christ has suffered for us in the flesh.

Then he comes to the point he wants to make. And I've called this the expedient thing for all victims. And this is expedient thing.

It says, arm yourselves likewise with the same mind. Mind is apt to command and to say that it is. It says, arm yourselves.

Do you know what to be armed means? It means to be ready, doesn't it? It means to be prepared, I think. And what is changed in us is just this, now Christ has suffered in the flesh, now you be prepared to do the same thing for him. We arm ourselves with the same mind.

I wonder do we understand that properly. Do we know that when we were called out of darkness into light, we were not only called to believe on Christ, which we certainly were, but we were not only called to believe on him, but to suffer for his name. I wonder have we got that quite clear, because that's the expedient thing for all Christians in us.

Of course if we are going to follow Christ fully, then we'll be outside the camps of empty religion, and well, it's got you, you know. You bear Christ's reproach. People will say things about you.

If you begin to live for Christ the way you should, if you're in the factory and you start on time, and you won't steal your master's time, somebody will say something to you. And if you absolutely creep up and down, rushes out and out of house, you'll suffer. Oh yes, if you live for the Lord, tongues will wag, and slander will come, and critics will talk, and reproach and scorn.

Some folks, when they give their lives to the Lord, their parents don't love them anymore. Oh well, you've got to suffer. That may be what the Lord wants you to do for him.

Have you armed yourself with this mind? Are you ready for this? Are you prepared for this? Because this is an expedient thing for all Christians. You know, I think that no one in the Bible knew more about suffering for the Lord than Peter did. In fact, I would go as far as to say this.

Let's go to Peter. You see, five chapters is the most illuminating exposition on Christian suffering that's abroad today. In every chapter he does something about suffering.

There is a chapter mark for you, and then you'll remember. Have a look at chapter one. You remember he was talking about these people being re-elected, and being sanctified, and having great blessings from God.

He was talking in verse four about them having an inheritance, incorruptible and undefiled, and that status not away, reserved in heaven for you, who are kept by the power of God, who is sent on to salvation, ready to be revealed in the last time. And because that they were redeemed and sanctified and have this great inheritance, he says, wherein ye greatly rejoice. All the Christians plenty to rejoice about.

But he put this phrase in, though now for a season it may be, ye are in heaviness, through manifold pestilence, the word should be. Let the toil of your faith be much more precious than the gold of heaviness. You see, if you have exercised faith in Christ, then that faith must be examined.

God is going to test it. God is going to try it out. And when God tries your faith, and the heaviness is on you for the season, I can tell you, you are suffering.

Ah, but you are suffering at the hands of God. God has just tested your faith. God took Abraham out of one of the towns, he brought him across the Syrian desert and brought him.

This is you, given the dimensions of the land. And the next famous test, there was a famine in the land. God was testing you.

Yes, you suffered under the test in hand of God. But look at the second chapter. Second chapter, that's where we were a moment ago, isn't it? And I must read it over again.

Verse 19. For this is faith worthy, if a man, for confidence toward God, endure grief, suffering wrongfully. You know, as you go through this world, keeping high the banner of the cross and following after the Lord, you know, you are going to have to suffer wrongfully at times.

You just have to put up with it. If the gun of Rose told you that, you just have to let them throw stones. You see, you are following on after the Lord.

And you are arming yourself with the same mind. And then he was reviled. He just didn't say a thing.

He was reviled not again. When he suffered, he suffered what? Oh, what a tight, wild group the Christians have to work. Yes, Peter knew all about this.

And in the third chapter, do you remember not doing this? Verse 14. But, verse 14, but and if ye suffer for righteousness sake. Sometimes you have to suffer for righteousness sake.

You've got to tell the truth to me. In certain circumstances and situations of life, some folks, maybe even your neighbor, doesn't want you to tell the truth. Maybe even your father wouldn't want you to tell the truth, as you've got to tell the truth.

And in those occasions you suffer for righteousness sake. Sometimes you suffer because of your faith, for faith's sake. Sometimes you suffer wrongfully and you say nothing.

Sometimes you suffer for righteousness sake. And here we are in chapter four, and if we go down to that sixteenth room, we'll find this. Yet if any man suffer as a Christian.

Oh, you've got to suffer as a Christian. If even you're a Christian, you're different. In this old world tonight, the whole complete race is divided into three.

There is the Jews. God keeps them different. There are the Gentile nations.

There is the Christians. And the real believers. You know, when I was in Palestine, I got very proud.

It was an old Arab who took us about day after day. Used to go away the back ways up into the mountains, where some of the tourists had never been. And one tap of the match.

We were going out to Calvary on Sunday morning to spread the table and remember the Lord. And I said to this Arab fellow, where can I get on fermented wine? He said, what do you want on fermented wine for? I said, you wouldn't know. Where do we get it? He said, you think I don't know.

He said, I suppose you're going to have to remember the Lord in the morning. And I smiled and said, what is the meaning of remembering? He said, I'm Christian. I said, no sir, I don't think you are.

He said, then I am. He said, I was born a Mohammedan. I lived in my Bible days under the Mohammedan faith.

And then I was converted to become a Roman Catholic. And I call myself a Christian. I don't think that I'm the same as you, if that's what you're talking about.

It is the way I distinguish this, that I was a Mohammedan. Now I'm a Roman Catholic, but you are a believer. Now we were speaking of different angelic things, all right.

But we hadn't got the words properly. And I tried to fix him on this. And I think immediately what a Christian you are.

You are a believer of the system. And sometimes you have to suffer as a Christian. It's because I believe certain things.

Some man tries to take me down a bit, you know. I was sent, sir, yesterday, only yesterday, to the university, Coombs. Dr. Raphael was over.

He's a Jew. He just spent a week in Italy. And he was trying to tell me a lot of things.

And you know, he looked at me once and said, You know right well that I'm an atheist. But don't bring the pig about all these things. I said, you know, you're terribly anxious to know what's going to happen to Israel.

And you always ask me, show me in the book, the things that are going to happen. What are you, what are you depending on the book for, if you think it's no use? And it scoffs you at times. Oh, but don't worry about the scoffing.

You know, if you can arm yourself with this mind, it'll do you a lot of good. I tell you, then, you'll be ready to suffer. If God wills that I must pass through a period of heaviness.

If God wills that I must suffer wrongfully. If God wills that I must suffer for righteousness' sake. If I must suffer as a Christian.

Oh, I can tell you, Peter, you know a lot about this suffering business. In fact, I think this is the greatest expedition. He justified because he does it in all the chapters.

He says in verse 10, That the God of all death, who has called us unto his eternal glory by Christ Jesus, After that ye have suffered a while. In that you perfect, publish, strengthen, and topple him. So that will be the end of it, you know, the heavenly glory of the Lord.

God will call unto eternal glory. I can tell you, then, that this is something that's expedient for all Christians. To be armed with this mind of Christ.

To be prepared, to be ready. To suffer for righteousness. Or suffer wrongfully.

Or suffer as a Christian. It will come our way, all right. Now, I want you to get this very carefully.

That he begins talking about the example of Christ. For as much then as Christ has suffered for us in the flesh. All yourselves likewise with the same mind.

And here's what it says, For he that hath suffered in the flesh hath to strengthen. And I call that the expedient of strengthening. The expedient, of course, means going out or getting away from.

You know, this is one of the debates in this chapter. Somebody said to me once, you know, If you only knew the way to suffer you would become sinlessly perfect. Ah, well that's not what that is teaching, you know.

It was drunk to think it was. For he that hath suffered in the flesh hath peace from sin. Do you think that's what it's saying? Come now, I'm deaf in the class.

I mean, I'll look at it then. For he that hath suffered in the flesh hath peace from sin. Is that what it's saying? You know, I had a great compliment told to me last Tuesday after the heretical passage.

And it was said to me by one of our bishops. Oh, I should say who it was, it was Albert. And Albert said to me just after the meeting, he came and said, Pastor, if you could only teach us to read the way you could read, it would help us.

And I assure you that he was on the right line. For some of you young boys coming up, and some of you young girls that are getting a slapping of education, you think you can read, but I know you can't. And I found one or two of yours just by the things you say.

Now, let me tell you this. Here is what Peter is saying. He's saying, for he that hath suffered in the flesh hath peace from sin.

And the fruit top is not there. And that's why the boys that get the argument put the fruit top. Ah, but that is not all that he said.

He is saying, for he that hath suffered in the flesh hath peace from sin, that me no longer should live the rest of this time in the flesh to the lust of men, but to the will of God. And that's what he said. He is saying, he hath peace from sin in the particular sense.

That's what he said. In the particular sense he is saying. You see, sometimes before we have said, you know, we run about with a bunch of men, let's put it like that.

And you know, they want you to do certain things. This is what we call the lust of men. They want me to go booze and go through the bookies and do this and that and the other thing.

And then, you know, I've got an old thrasher way down inside me that wants to do the things that men want me to do. That's what he said. Ah, but after him said, I've got a God who wants me to do things.

It's the will of God that comes. And you know, the things that men want me to do and the things that this old flesh wants me to do, by the grace of God, because it is the will of God, I've got to get away from that. And I'm seeking from that particular kind of sin.

Just because I see that's quite clearly the will of God, but that doesn't make me sinless and perfect. I know there were things I used to do before I was able. I don't do them anymore.

I've ceased them now. I don't do them now. And there's a thousand other things I used to do.

I do them no more, but I am not sinlessly perfect. I have ceased from sin to sin to sin. You get that, because you need to read the whole passage.

And I'd say to you, if you would read the comments, and stop at the friendly call, and go on to the full stop, and get the whole thing, maybe you would do a bit better at it. And I think that was a great compliment that was paid to me by a fellow who's far cleverer and smarter than I am. But he's got enough sense to see that.

Now, what I want you to see is this. I want you to see that some Christians have ceased from some particular kind of sins, and they're no more really by the lusts of men, or even of the flesh. They're following on to know the Lord in the will of the Lord.

Now, I want you to get this. We have the example of Christ, and the speaking and preaching of all Christians, and this exegesis of some Christians. Now, this is the exercise for real Christians.

You know, the will of God is the thing that matters most to us. Mind you, this is something that all of you should think about very carefully. Because I can tell you that it is the will of God for every believer to be baptized by a merchant.

And if you would like me to prove that to you, it would be quite a pleasure. And if you are not baptized, and I can tell you that God not only wants you to be baptized, but he wants you to be a member of a New Testament festoon. Some folks, you know, go about laughing and smiling and say, I belong to nothing.

Well, if everybody was like you, we'd have no meeting. And it wouldn't be heated, nor would there be life, nor would there be a pastor. The order of God must be seen.

And you're against the order of God. Now, well, the will of God is a very important thing in many directions, you know. And I could go on for an hour now, couldn't I? I tell you, friend, that's something that real Christians attend to.

But I want to get down to this bit, you know. It's not only the example of Christ that he brings before them, and the expedient thing for all Christians, and the exodus away from particular sins for some Christians, and the exorcise of real Christians. You know, there comes the exposure of these Christians.

And by that I mean the exposure of their lives, it's not of the Christians at all, but of these particular Christians that he's speaking about. Now, watch it carefully. For as much then as Christ has suffered for us in the flesh, so have you yourselves likewise with the same mind.

For he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but through the will of God. For the time passeth, all life may suffice us to have wrought the will of the Gentiles. Now, I must take a breath there to tell you that he's writing to Jews.

Could you remember when we began the epistle, that Peter and the apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and so on. You see, he was writing to these Jews scattered throughout these different provinces. But Jews who were saved, who were redeemed by the flesh of God, were born again by the word of the Lord.

But before these Jews were saved, they were running against the Gentiles. Could you put it in for you to get? Watch it again. For the time passeth, all life may suffice us to have wrought the will of the Gentiles.

These fellows have been running with the Gentiles. Watch this. When we walked, now here are the sins, in lasciviousness, in lust, in excess of wine, in revelries, in banquets, under formidable idolatries.

Oh, some of these Jews before they were saved had gone out to these feasts where idols were. You know, these were the sins that they had gone into with the Gentiles. Did you get that now? Because that's the sense he has used the phrase.

They are saved from these perpetual sins. More, more excess of wine. More, more of formidable idolatries.

Some of them. Let me give this to all the young preachers. If you meet somebody some day and they tell you that their two barbs had been saved, would you put them here and let them see that these boys who had done all these things had got saved? There are two great catalogues of sins in the Bible.

Here is one of them here. These men before they were saved, they had been running with the Gentiles in lasciviousness, love, excess of wine, revelries, banquets, and abominable idolatries. Just have a look at the other catalogue when you are there.

It's 1st Corinthians, Paul writing in that 1st letter to the Corinthians, 1st Corinthians chapter 6 it is. 1st letter to the Corinthians, chapter 6. Now here is what he said. I think everybody should mark this.

Verse 9. He said to the Corinthians, Know ye not that the unrighteous shall not inherit the kingdom of God? Mind you he meant that. The unrighteous shall not inherit the kingdom of God. It has been not deceived, neither fornicators, because you know what fornication is, don't you? It's all excess of sexual things.

That's what it is. There is a terrible lot of excess in sex. He said, Be not deceived, neither fornicators, nor idolaters.

You don't need me to expound that. Nor adulterers, nor effeminate. That's young fellows running about like old women.

And it didn't begin in Liberty. Not too big of it, it was away in Corinth. Nor abusers of themselves with mankind.

That's all the captivity, in case you don't know. But this book doesn't mention matters, you know. And the British government under Wilson brought in a law that you can do this.

There's a law and a license for men to run with men. I'll tell you this, you'll never get into heaven. That's one thing sure.

You may have your name on a church wall, but you'll not get into heaven if you practice from that in the dark. For a biddy, they haven't the chance. Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionists, shall inherit the kingdom of God. And you may say amen. And then as good as it's like, he said, I'm touched with some of you.

Oh, that's the crowd he was talking to. He says, but ye are washed. But ye are sanctified.

But ye are justified. And sanctified comes before justified man. For some reason.

Well, the second lesson that time happens to be before justified. It's when you're washed, by the blood of the Lamb, you're sanctified for God, and you're justified. And if anybody tells you that two barbs are the same, take them to that passage and the one in Peter and tell them that the clothes of each case have got saved.

Washed. Sanctified. Justified.

Which is not to be taken. You see this? It is just the exposure of these Christians, what they once were. But I want you to get the whole story.

He says, For he that hath suffered in the flesh of feasts from ten, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles. When we wrought in lasciviousness, lust, excess of wine, revelings, banqueting, and abominable idolatries, wherein they think it strange that ye run not with them to the same extent of life.

You see, not only had these Jews run with the Gentiles into their abominable banquets, but there were other Jews as well. Of course they hadn't got saved. And now they were thinking it very strange that these Jews wouldn't run any longer.

You know, he is extolling these separated Christians. Ye run not with them to the same extent of life. You see, when you get saved, you know, it's wonderful.

Some of the old chains that bound you fall off and you cease from staying in that place because of all these people who came to your mind. They can't understand it. They think it's strange he's turned queer.

What happened to him? Queer. Somebody said to me, once a year square. I said, yes, no matter what way I fall, I always turn off to the right side.

What's this now? I want you to get this. You know, this is extolling the separated Christians. I want you to see this.

It says, wherein they think it strange that ye run not with them to the same extent of life. And then the next thing is they speak evil of you. They always do.

You always find people who will speak evil of you if you don't run with them the way you used to do. If you're prepared to suffer in the flesh and cease from these ridiculous things and live for the will of God, there's nothing sure when they'll think you strange and they'll speak evil of you. You can be prepared for that.

People there before too ridiculed the real believer at every cut and turn. You know, in my early days, the Baptist student of Ireland bought a great big fashionable caravan. In those days, I'm talking over 25 years ago, it was a costly affair.

It was about \$1,600. And in those days it meant a great caravan. There was every equipment in it for living, and the whole back of it dropped down and it became a stage in which you could set up the mic.

I used to take it into affair every morning. And I mean I did it. That was my job, and what a wonderful job it was.

There was every pair in the morgue of Ireland. And I knew the law. I went and applied my own tone and let the back end of the caravan down.

An entire mile square and top of the gear, many, many dozens of tons. And I was wide awake for all the farmers. I knew they were there to buy and sell cattle.

And you couldn't see them all day. So I got there early in the morning, got the old caravan opened up, and the record player going with all the beautiful hymns I could find. And then I got out on the rake, clap-clop, clap.

My hands were tied, my feet were tied. How about it? And I'd get all the farmers in ranting. And they knew me, you know.

They knew I would preach all day. But in ten minutes, like thunder and lightning, I would give them the gospel. And I'd never miss a bar.

One day, I'd just finish it with all my arms, let the boys go to the dealing. That's what they were there for. The only farmer was yellow boots so I can see him still, sticks below the arm, the hat on the back of the head.

Says to me, that's a fine caravan you have. I said, Jesus, what's the one inside the seat? He says, this is good to have a row, the men will have it inside. And I preached it to the men, came in with row, and I sold them everything in the caravan.

He said, how much did it cost you? Sixteen hundred pounds. He said, it was fake. He turned on me like shit like that.

It was a fake. Actually, he didn't say it was fake, he used another word. I said, what's wrong with you? What do you want me to do with the money? He said, there are a thousand sheds in this country.

There's no clothes, no shoes. You are setting this thing up and spending the money. I said, don't you think you've got your priorities all wrong, that you're not starting at the beginning? He says, where's the beginning? I said, you're thinking about their bodies, aren't you? Yes.

Well, do you know that they have a soul? Do you think that their bodies are worth more than their soul? I said, we're looking after the soul. That's what our job is, you know. We're not a social group.

We're an evangelical group. And he was a good old character. He could see when I hit him hard where it meant.

He could see the truth. He said, I'm sorry. I'm sorry.

We've got critics around the town, you know, who talk about social gospel. Of course, if I'm trying to evangelize the truth with texts, or books, or faiths, it doesn't please the social gospellers. They ought to know better.

They ought to know the difference between socialism and evangelism. And if they don't, they should get saved and then they would know. My job for Christ is to save the souls of men.

Somebody else must look after their boots and socks. My job is big enough. Yes.

You always get the critics, you know. I'm a critic, cripple some of them. I was going to say cripple some of them.

But I want you to get that, you know. I think you're getting the message. I'll put it out very carefully for you.

The example of Christ. And then the expediency for all Christians to be armed with the same mind that Christ was armed with. The exodus, seeking from sin in a certain sense.

The expertise of all real Christians was to live for the will of God. The exposure of some Christians. Paul and Peter let us know the kind of men of good faith.

And there's the extolling of these separated Christians. They're not running riot with these men anymore. And the experience of every man of God is that as you go all out for Christ the way he wants you to, he'll speak evil of you.

Now we come to a difficult part of the chapter and I'm taking time with that. He says that for the time past of our life might suffice us to have brought the will of the Gentiles. When we walked in lasciviousness, lost sex, excess of wine, residence, banqueting, and abominable idolatry.

When in they think it strange that ye run not wisdom to the same extent of loyalty. Speaking evil of you. Who shall give account to him that is ready to judge the quick and the dead? You know the people that throw stones by slander at the servants of God have to stand in judgment.

Because when the books are opened at the great white throne, God will ask them one or two questions. And of course if they're Christians who have thrown stones, they'll have to stand at the judgment seat of Christ, won't they? And they'll be judged for their virtue. God won't allow you to throw stones.

You see, these were Jews who had run riot with the Gentiles into the banqueting, idolatry of feasts. And some of them had got saved, but other ones were still stuck there in their sin. But they were speaking evil of the Jews that had got saved and would run riot no more.

Well, they were going to give an account to him that is ready to judge the quick and the dead. Now, I want you to get that into your mind before we approach the next verse. I want you to see that it's Jews who have not saved and who are running riot with the Gentiles to the feast and they're speaking evil of Jews who have got saved and who will run riot with them no more.

Well, they're going to have to stand in judgment. You know, there's one thing that the Jew doesn't understand and doesn't properly understand the mighty unsaved Jew and that is he's accustomed only to the judgment of the living. You know, the Jews in Israel in the old economy were judged immediately.

If king were taken in adultery, they were stoned to death. If a boy should dare to take his father's wife, he was not only stoned, he was burned. And he only needs to go through Leviticus 20 and so on and you'll find that all the judgments came upon them and they were accustomed to the judgment of God sorry upon the living but they knew precious Michael So Peter's going to let these folks here see that these Jews who are speaking evil shall give account to him that is ready to judge the quick and the dead.

And then he said for this cause was the gospel preached to them that are dead. You see, he's trying to prove to them that God is going to judge these men even after the dead. That's why the gospel was preached to them before they died.

You see, some people try to take this phrase the gospel was preached to them that are dead and bring it up into the third chapter and say there we told you that they went into the spirits in prison and preached the gospel. That is not what Peter is saying. Peter is saying they're going to be judged whether they're alive or dead.

And if they're dead they're going to be judged on for this cause so that God could judge them righteously the gospel was preached to them. Somebody yesterday who must have been looking at the passage said to me Pastor, was the gospel ever preached to the Jews? No. I don't know where he was brought up.

Somebody should buy a new testament. Have a look at this. This is Hebrews.

Letters of the Hebrews. And we're at chapter 4. Hebrews chapter 4. You remember that Hebrews chapter 3 ended seeing Israel turning back and on the knees. You know they came to a spot in the wilderness and they saw the promised land and then they turned back and on the knees.

Verse 1 of chapter 4 says Let us Let us believe as therefore fear which the promised being lift up of entering into his rest any of you should seem to come forth of it for unto us was the gospel preached as well as unto them but the word preached did not profit them not being mixed with faith and men that had heard it. You see the gospel was preached to them. And I'll tell you this you can go through the Old Testament and you can find a thousand places where the gospel was preached to them and it was preached to them for this purpose that whether they were dead or alive they'd be judged at the great white throne.

Watch this again. Now watch this carefully. You can see that it's on saved Jews who are speaking evil of saved Jews and Peter's saying Who shall give account to him? They'll have to give him account.

That he's ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead that they might Now there are two things here. Take the last one first and you'll get it clear.

That they might live according to God in the Spirit that is if they accept the truth of the gospel. Way back in the old economy if they accepted the truth of the gospel they would live on to God in the Spirit. But you know if they didn't accept the truth of the gospel just because the gospel was preached to them they can be judged according to man in the flesh.

There are no problems in it. None whatsoever. My dear friends it's always good to remember who the writer is and who he is writing to when you come against Nazi problems.

I want you to get that. That's the determination of non-Christians. They'll give an account.

I want you to get this bit that Peter puts in. He says but but but the end of all things is at hand. And again somebody said to me once you know Peter must have been wrong here.

Because almost two thousand years ago coming up to it that Peter wrote these words and said the end of all things is at hand. But you know Peter is the one who explains to us just turn the page so you see 2 Peter chapter 3 2 Peter 3 and here's what he says who he is writing to that is but beloved be not ignorant of this one thing that one day is with the Lord as a thousand years and a thousand years as one day. You know God is eternal and time is not.

You know a thousand years to God is like one day. When it's only two days ago in God reckoning that Peter said the end of all things is at hand. But you know friend if Peter said it two days ago then it must be very near the time you've now.

And this is one thing I'm persuaded about more than any other. I'm persuaded that brethren and sisters that the coming of the Lord is really at hand. There are so many problems all over the world.

Pakistan and India Israel and the others black and white in Rhodesia black and white in America Protestant and Catholic in Austria and you can take the whole world in. And the whole world is gone mad. And I can tell you that the devil's abroad as he's stoning the flames.

I believe that one of these nights something that this world never dreamed would happen will happen. Jesus will come and that will solve a thousand problems whoever likes can take off. We'll leave this land ourselves.

We'll rise to meet the Lord in the end. And he'll take us after the judgment seats of the city he has prepared. And we'll never be back again.

And I'll tell you for us for us the end of all things is at hand. And it's nearer now than when Peter wrote it back. Now he follows it up like this.

He says that but the end of all things is at hand. Be ye therefore sober. And watch on to prayer.

I can tell you that the greatest need of the hour prayer. Oh that I could get this over to you. I don't think we would have room in our prayer meetings if we could get it real.

If we could always say that maybe this week, maybe next week Jesus will come. Jesus promised he would come. What about your gossip? What about your son? What about your mother? What about your father? You can't even turn over to all you can cover.

I'll tell you this. The greatest need of the hour is for me, true born again believers to get on the knees. And I'll tell you it would be worth more than all the battalions that Britain could send to alter at this time if the believers could really get on their knees.

I think we're a long way forward. Never mind about the whole thing. What about you? Could you be up with their meeting on Thursday night? Could you? I'll tell you this now and I'll get into trouble for this but then I don't worry about the trouble too much.

I'm here eighteen years and there are some names on the roll in this church, Baptists who have never been once at the prayer meeting in those eighteen years. I'm not too sure whether they'll go to heaven or not. I may as well tell you that because that's what I think.

Some of you old Baptists will die and go to hell. They're so bigoted about being Baptists. Let's see a bit of life.

The man can't go on one to eighteen years. God help its criminality, I don't know where it is. I'll wait out of it.

But on the last laugh, you know. And if you go to hell, you'll know that I said I wouldn't. But I'm responsible for you.

Open door on Thursday night. And you need to pray for the kids like you never did before. Let's start again.

The end of all things is at hand. Put it up and say it. Oh my God.

634 again. 634. Savior, thy dying love thou givest me, nor should I else withhold my Lord from thee.

634 please. Dear Lord, heart us in thy fear. Keep us close to thy Son.

If we must need suffer, give us grace that is sufficient. And grant, Lord, that all and sundry may know whose we are and whom we fear. Heart us now in thy fear and with thy blessing for thy nation.

Amen.

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Audio: <https://sermonindex1.b-cdn.net/7/SID7307.mp3>

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