

# Peter the Teacher

by Willie Mullan

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*Peter's prescription for loving life and having good days is to refrain from evil, do good, and seek peace, all of which are empowered by the Holy Spirit.*

**Duration:** 1:11:26

**Scripture:** Psalm 34:11-17, Acts 4:9-12, Romans 12:17

**Topics:** "Teacher"

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## Description

In this sermon, the preacher focuses on the idea of loving life and seeing good days. He emphasizes that many people in the world may have good days, but they do not truly love life. The preacher then discusses the importance of hope and how it is obtained through faith in Jesus Christ. He references Romans 5 and highlights the concept of being justified by faith and rejoicing in the sure expectancy of the glory of God. The sermon concludes with a reminder that God's way is the best way, even in times of suffering, and encourages the congregation to trust in God's plan.

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## Transcript

This is the first Peter, chapter three this evening, first Peter, chapter three, and we're going through from verse ten to the end of verse seventeen. I thought that we should just take in this small paragraph this evening, because commencing at verse eighteen and going on to the end of the chapter, we have one of the most argumentative paragraphs of the entire Word of God. This paragraph, it talks about Christ going to preach to the spirits in prison.

What does that mean now? The Roman Catholic Church sneaked a lot out of this for purgatory, and the Mormons and some others make a lot out of it for a second chance. And there are so many arguments all around it. What does it mean about Christ going to preach to the spirits? Well, I think my time, and I'll try to not for you next week, and you'll find it's not as difficult as it first looks.

But tonight we're from verse ten right through to the verse seventeen. You will notice that Peter is talking about he that will love life and see good days. That's the whole theme that's in his heart tonight as he starts off in this great paragraph in his letter.

He's talking about those that will love life and see good days. You know, I think the most of folks in this world fear death. And yet there are a great many folks among the unfaithful community who fear death, but they don't love life.

Their life's a miserable thing to them. They're in trouble, and they're worried, and at times, to be perfectly frank about it, they're terrified. And they don't love life, and they don't have many good days.

But you know it's different for the believer. Because if the believer is really dedicated to the Lord, then he's walking with the Lord day after day. What a wonderful thing it is to walk day after day with the Lord.

He not only walks with the Lord, but he works for the Lord. Everything he touches, even if it's only brushing the streets like our brother does with the barrel, then he can do that for Christ. And when a man walks with the Lord, and works for the Lord, and witnesses for the Lord, and worships the Lord, and weeps on the Lord, and weeps for the Lord, I can tell you he begins to love life.

And every day's a good day. Yes, this is what Peter's talking about tonight. For he that will love life and see good days.

Now he gives a special prescription to the believers that this might be accomplished. Because in verse 10, for he that will love life and see good days, let him. And you notice that in this verse and in the next verse, three times he uses this phrase, let him, let him, let him, let him refrain his tongue from evil.

And you notice that they speak no guile. Let him eschew evil and do good. Let him seek peace and ensue it.

You know, he's writing out the prescription for the believer that he may love life and see good days. And this is the pathway. You know these are great phrases, aren't they? This is a wonderful one, let him refrain his tongue from evil.

Now let me point out again the difference between the teachings of the law. Well, we have the Ten Commandments and many other commandments. Let me point out the difference between the teachings of the law and the teachings of Christ.

You know, if this were a way back in the Ten Commandments, let him refrain his tongue and his wrists from evil. You know, you could take that and apply it to your life and you would never keep it. You see, the tongue is a very armed, ruly member.

In fact, the tongue can no man save. But when you read that phrase, this puts the emphasis where it should be. The tongue can no man save.

Ah, but the Holy Ghost can save us. You know, when a young man gives his life to the Lord and relents, and he has learned the great secret that he must be constantly being filled with the Holy Ghost, then he doesn't take this phrase to make it a law for his old man to keep. Now he's just relying on the power of the Holy Ghost.

And I'll tell you what happens. There are times in the Old Testament where you'll have to refrain your tongue. You try it on your own and you'll find that no man can do it.

But the Holy Ghost can make you bite your lips. And when something wants to be said, if it's even against somebody, then the Holy Ghost takes your lips and seals them. You see, this makes you a sort of gentle person.

You know, we've got a lady who comes to the meeting and she's here now, and I think she's one of the most gentle ladies I've ever met in my life. And sometimes I secretly admire her. For her spirituality, of

course.

Because I've never heard that lady speak one word in my eighteen years here. I've never heard her. And I'm perfectly sure she doesn't know that I'm talking about her now.

She has ideas about herself. But she's just a neat and gentle lady. And let me tell you that real gentleness is a part of the fruit of the Spirit.

You can't work it up or put it on. Oh no, the fruit of the Spirit is love, joy, peace, long-sufferings, and the next one is gentleness. And when we're being constantly controlled by the Spirit of God, then the Spirit of God makes up.

Retrain our tongues. Did you ever be in the situation where you just felt you were about to say something and then you felt, no, I'll not say it. Well, that's the Spirit working in your life.

See, watch this again. It says in verse ten, let him refrain his tongue from evil, and he will only do it by the Spirit. On his lips that they speak no guile, and again it's by the Spirit.

Now let him eschew evil and do good. You see, not only is gentleness the fruit of the Spirit, but so is goodness. You see, as you think again, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness is the next one.

And you know, if we're going to go about following Christ, we must be going about doing good. And this is the pathway, you see. It's this restraining your tongue and continuing in good that makes one to fail.

You got that bit, because this is what he's talking about. You know, if you can keep your mouth shut when it should be shut, and you can do good when you should do good, I'll tell you when you come to the end of the day it's really a good day. And if you open your mouth and refuse to do good, it's not such a good day after all.

But if you will love life and have good days, then you must be controlled and energised and filled continually by the Spirit of God. See, watch it again. It says, let him refrain his tongue from evil in the lips that they speak no guard.

Let him eschew evil and do good. Let him seek peace and intuit. And the word intuit is just pursuit.

It's the old English word go on asterisk. But again, that implication of peace. Why, that's one of the fruits of the Spirit too, isn't it? Love, joy, peace.

Long-suffering, gentleness, goodness. Ah, it's when we're continually being filled by the Holy Ghost that we bite our lips, that we keep away from saying evil things, that we continually do good, and we seek peace, and we pursue on asterisk. All that makes your love life.

I'll tell you, you'll see the fruit of the Spirit. Love, joy, peace, long-suffering, gentleness, goodness, peace, meekness, temperance, is just a picture of Christ. And the fruit of the Holy Ghost gets our lives, and we're continually being filled.

Then the old tongue can be kept in place only by the Spirit. No man can do it, we know that. But the Spirit of God can console your tongue, and the Spirit of God can make you do good, and the Spirit of God can bring peace.

Ah yes, this is how life becomes lovely, and every day a good day. But he goes a little bit further than that with his prescription. He says, for he that will love life and speak good faith, let him refrain his tongue from evil, and his lips that they speak no guile, let them eff pure evil, keep away from it, and do good.

Let them seek peace and go on pursuing it. For the eyes of the Lord are open unto the righteous, and his ears are open unto their prayers. But the face of the Lord, you see the phrase is, the eyes of the Lord, the ears of the Lord, the face of the Lord.

You know, isn't something that we must believe? Because if we're going to enjoy life and be pleased with it and love it, then if every day is going to be a good day, we have to believe that the eyes of the Lord are open unto the righteous. Oh, I think he keeps his eye on me. His design is on the sky, and I know.

Oh, I believe that with all my heart. But I don't only believe that the eyes of the Lord is upon the righteous, I believe that the ears of the Lord are open to our prayers. I'm quite sure of that.

That's what makes life lovely, you know. Just to know that his eye is upon you and that his ear is bent down towards you. But here's a phrase, you know, that needs to be picked up all over Uphamster.

But the face of the Lord is against them that do evil. And make no mistakes about that, because that's what this book says. But the face of the Lord is against them that do evil.

That's something, you know, that we would need to grasp tonight and really believe. You know there are evil men of God? It is definitely evil, you know, to shed innocent blood on the fleet. And mind you, that blood speaks to God.

God said to him, my brother's blood speaks to me from the earth. And I'll tell you, friends, the face of the Lord is against them that do evil. You know, this book is even more precise than that.

Let me go over to Romans just for a moment. And I'm at Romans chapter 12. Romans 12.

Now the Lord is speaking to believers here in verse 17. And it's something that we need to grasp in these days. He says recompense to no man evil for evil.

We would almost be tempted to do that at times. But the Lord says recompense to no man evil for evil. He says provide things honest in the sight of all men.

I wish our politicians would take that text and bury it in their hearts. For the first time I don't believe they're honest at all. And that goes for the whole bunch of them.

They play a bluff game at times. But God's talking to us. He says if it be possible as much as life in you live peaceably with all men.

And you know the Lord is very wise when he writes this book. He says if it be possible. Because even if it were the Lord himself who was the Prince of Peace there would be always somebody offended with you.

You see if you stand up to be absolutely honest and you preach truth and you never care for right or left or censor then you're going to be in trouble. Some folks of course don't like the truth. Here's what he says to them He says dearly beloved avenge not yourselves but rather give praise unto us.

Now that's hard to do. And again you need the Spirit of God. And only the Spirit of God controlling you can make you bow down and shut your eyes and your ears to all other things.

Give praise unto us. He says that for it is written vengeance is mine. I will repay.

Mind you I can tell you not only is the faith of the Lord against evil doers but the word of the Lord is against evil doers. God makes me a solemn promise I will repay. And I can tell you God will repay.

You may shoot a man in the back in the dark and do it whatever dastardly way you will but you will have to answer to God. I'll tell you that the faith of God is against evil doers and I'll tell you that the word of God is against evil doers. And God will work it out for you.

You can leave it to God to work it out. Have a look at this to rid of the bargain. This is the Acts of the Apostles and it's chapter twelve.

The Acts of the Apostles chapter twelve. And it was here that Herod the king stretched forth his hands to vex Bethan of the church. And it was here that he killed James the brother of John with a sword.

And it was here that he determined to take Peter also and kill him. Push God into thee. Then down at the end of the chapter it talks about this evil and wicked man.

It says in verse twenty. And Herod was highly displeased with them of Tyre and Sidon. But they came with one accord to him and having made blasphemous the king's chamber and their friend desired peace.

Because their country was nourished by the king's country. And upon the steppe they Herod arrayed in royal apparel sat upon his throne and made an oration unto them. And the people gave a shout saying it is the voice of a god and not of a man.

And immediately like a flash of lightning the angel of the Lord smote him because he gave not God the glory. And he was eaten of worms. The old dreadful Middle East disease took hold upon him.

You know there is a disease in the Middle East today where the whole body just goes into worms and maggots just like a flash. But it was the angel of the Lord that smote him. The doctor would say he got a germ or something.

I can tell you that while evil men go about and do these dastardly acts maybe you will not see the hand of God. But I will tell you it will be there. I am telling you that the face of God and the word of God and the angel of God is against them that do evil.

And smile and God will fix you. Do not be so big when God has done with us. Praise unto God.

And you know there are so many folks so brainwashed that they even think this. Let me show you what Christ said. This is John's Gospel chapter 16.

And the Lord is just coming out of the upper room and is talking to his disciples about the things he said to them. John's Gospel chapter 16. These things have I spoken unto you that you should not be offended.

They shall put you out of the synagogues. They, the time cometh. He is looking away towards their heads.

The time cometh that whosoever killeth you will think that he doeth God's service. Oh Jesus said that you know. And you can't get more what than that you know.

You know way back in the law, it says in the law, thou shalt not kill. Well you know that is God's mind and that is God's law. And that is brought over and over again in the teachings of grace.

No murderer hath eternal life. And here are folks, you know, so washed by brainwashing that they think they are doing God's service when they kill you. Can you get more washed? Can you break God's law? Can you smite God's commandments and just believe God? That's the day we're living in.

When people are so washed, let me tell you the washing won't save them. God will deal with that sort of thing. It comes from hell.

That's diabolical, that's what that is. I'll tell you the faith of God. What a faith that is.

The faith of God is against them that do evil. The word of God is against them. I will repay.

And the wrath of God is against them. And God will smite them. As sure as you're on my feet.

Don't you ever think that you can do evil and escape the wrath of God for one word? You know, this is how you go through life. You believe that the arm of God is upon you. You believe that the ears of God are open unto your class.

You believe that the faith of God is against them that do evil. And if you let the Holy Ghost take your life, just shut your mouth against evil things. And if you let the Holy Ghost take your life to do good.

If you let the Holy Ghost take your mind to bring peace. And if you believe that the eyes of God, the ears of God, the faith of God. If you believe that, then you'll love life.

And you'll do good. My dear friends, every day will be a good day. This is the protection that Peter is giving.

Now, that's not the depth of that. Let's go back to Peter now. I want you to get the depth of this.

You see, he's saying in verse 10, For he that will love life and peace good days, let him refrain his tongue from evil in his lips, that they speak no guile. Let them eschew evil and so on. Mind you, I want to tell you that he's just quoting the Old Testament.

You know, he was a master after all. You know, it really thrills me when I remember that he was a fisherman. That he didn't go to any kind of school.

And yet, you know, he's quoting from Psalm 34. And I don't believe there is one of us here tonight could quote it just the way he quoted it. It's written right in Arthur's book, you know, the Old Testament.

And this is the protection so that you can love life and peace. Every day will be a good one. Ah, well he says there's a wee portion in Psalm 34.

You go back to Psalm 34, see. Psalm 34, I want you to watch the verse that comes before the quotation he gave. It's verse 11.

He says, Come ye children, fasten on to me, I will teach you the fear of the Lord. Now I want you to get the phrase, I will teach you. Because I think in the paragraph we have this evening, we have Peter the teacher.

And I think this is teaching at its best, and I'm sure it will be good for us. You see, he teaches first of all by quotation. And here's the quotation.

What man, verse 12, what man is he that desires life, and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good. Seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and the ears are open unto their cry. The faith of the Lord is against them that do evil. So cut off the remembrance of them from the earth.

It was a great quotation. You know, while Peter was a simple, gullible fisherman, you'll find out as you study all the messages of Peter, that he was really steeped in Bible truth. I think this man knew the Scriptures from end to end.

And I can tell any of you young fellows, or young girls, that the best education you can get is to be steeped with the word of truth. You will not get anything better than that, you know. And if you can bring it to mind, and quote it correctly, and apply it justly, then you'll be a man that the devil will have to reckon with.

Because the devil can't get the word of God. Wasn't it a great quotation? He's writing a letter. Oh, he hasn't got a concordance, or the Bible, or anything, you know.

Oh, not at all. He's just quoting from something he'd learned, probably. You see, I believe that Peter had learned these great things after his fall, and now he's standing on the word of God.

You know, it's a wonderful thing to watch Peter quoting the word of God. I wonder can we take a moment to do that. Let's go to the Acts of the Apostles, and we're at Acts chapter 1. The Lord Jesus has just ascended from the mount of Olives, he's gone up into the glory, and the rest of them came back into the upper room.

It says in verse 13, And when they were come in, they went up into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon the motive, and Judas the brother of James. That is not Judas Iscariot, of course. There were two by the name of Judas.

These all continued with one accord in prayer and supplication with the woman, and Mary the mother of Jesus. Very wonderful that this is the last mention of her as Mary the mother of Jesus. She was at the prayer meeting, mind you.

But they were not praying to her. They were praying with her. These all continued with his brethren in prayer.

And in those days Peter stood up in the midst of the disciples and said, there's a little pun and technical bit there, just giving you the number of them, but said, men and brethren, this scripture must need to be fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas. You see, Peter was persuaded, even men, about the inspiration of the word of God. He believed that the Holy Ghost took the mouth of David.

And he believed that the Holy Ghost took the mouth of David to speak about Judas Iscariot all six hundred years before Judas was born. And he says, for he was numbered with us and had obtained part of this

ministry. Now this man purchased the seal with the reward of iniquity and falling headlong he bursts of thunder in the midst and all his bowels gushed out.

Some people think there's a contradiction there because another priest says he went out and hanged himself. Well, there is no contradiction. I went down to the place where Judas fell and his bowels burst of thunder and it seemed that there was a little thing overhanging the cliff.

And he put the rope around his neck and jumped and hanged himself. But the rope broke and he went down and burst of thunder and both lips were ripe. And that's why he went to hell and he's in hell tonight.

But that's not what we're after. We don't need to ponder that too much. Jesus says in verse twenty, for it is written in the book of Psalms.

How did he know that now so quickly? Let his habitation be defiled and let no man's well-being and his bishopric or his office that he has let another take. You know this is Peter quoting from the sixty-ninth psalm. How did he quote two psalms together here? Because there's only a part of that quotation in psalm sixty-nine and the other is in psalm one hundred and nine.

And he quickly takes a bit out of there and a bit out of here and puts them together and he's quoting. Peter was somebody who could really quote. He's after two of the Acts of the Apostles.

He's preaching on the day of Pentecost and this is a part of his sermon, verse twenty-five. For different species concerning sin, concerning Christ. In the sixteenth psalm it says, I put Solomon always before my face, for he is on my right hand and I should not be moved.

Therefore did my heart rejoice and my tongue was glad. Moreover also my flesh shall rest and hope because God will not leave my soul in hell. Neither will my supper bind the Holy One to see corruption.

You know he's quoting from the sixteenth psalm. You know you're bound to come to the conclusion that this man was steeped in the psalms. He knows psalm thirty-four.

He knows psalm sixty-nine. He knows psalm one hundred and nine and there were not numbers on them then. He just knew the portion in the psalm where the thing was said.

And here he's quoting from the sixteenth psalm. Look at Acts chapter three for a moment and he's preaching again. And he says in verse twenty-two, For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me.

And do you know what he's quoting that from? He's quoting that from Deuteronomy chapter eighteen. I can teach you through ever so many books you know. You can go to Deuteronomy chapter four and I think we shouldn't leave without doing that one.

He's standing before the Sanhedrin and is being examined for the miracle done to the impotent man they examined him. He says in verse nine, If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified and God raised from the dead, even by him doth this man stand here before you all. Then he quickly goes to the hundred and eighteenth psalm.

This is the stone which will set at not of you builders, which is become the head of the corner, neither is the salvation in any other. You know he's quoting right through. And I can tell you tonight, I don't know if

we can take the time to do it, that in every chapter in this first letter he quotes, he's always quoting scripture you know.

Look at chapter one. See what he said there in verse sixteen? Because it is written, Be ye holy for I am holy. Supposing I stopped and asked for God, point blank, where is it written? I'll share a few with you.

You don't know that's the fact. Well it's written in Leviticus chapter eleven. That's what it is.

I'll tell you all people knew you know. Knew the family. Knew Deuteronomy.

Knew Leviticus. It's just another one to see what it was. See chapter two here in first Peter.

Wherefore also, verse six, wherefore also it is contained in the scripture. Behold I lay in Zion a chief cornerstone in that fashion. Quick, where is it? It's in Isaiah twenty-eight.

And when we come to chapter three, he's quoting from Psalm thirty-four. When you come to chapter four, this is the most interesting one that I found. Where in verse eighteen he says, And if the righteous can't be saved, where shall the ungodly and the sinner appear? And he's quoting from the book of Proverbs chapter eleven.

Look, go down into chapter five and we'll do all the chapters when we're there. See verse five, likewise ye young will submit yourselves unto the elder. Ye all of you be subject one to another, be clothed with humility.

Now here's the phrase, For God resisteth the proud and giveth grace to the humble. He's quoting scripture you know. And he's quoting from Proverbs chapter three.

I can tell you this, that Peter was steeped in the word of God. No wonder he was such a mighty man of God. He didn't go to school, it's quite true.

But he must have taken time in the evenings of the early morning, or when the boat was rocking, fishing, to get the word of God into his heart. You know, not long after I got saved, a very famous surgeon, one that was decorated twice by our queen, came round and said, would you like to come and work with me? I said, I'll have to ask the Lord first. Oh, well he said, I know about that surgeon, you know.

You ask the Lord, the job's all right then, if the Lord says it. So I asked the Lord for a day or two, and then I went up and knocked his door one night. I said, I'm coming to work for you.

Give me the keys, and he said, I've got a big yacht down at Strangford, and I'm going to teach you to drive it, and we'll go out on the days I'm off, and you look after the yacht and look after me, and I'll do the fixing. And I can tell you we've come wonderful days, you know. He was a famous surgeon, and I used to make his dinner for him, God help him.

He usually got stew. He was a humble character, and I can see him sipping with his plate of stew between his legs, and me sitting opposite talking away. Then he would get up to go and fish from the front of the boat for hours, and I would lie on the deck reading my Bibles.

You know, this is the school the Lord sends me to. And many times he'd get tired, you know, and he'd come back by me and say, well hey, are you still at the book yet? I said, I can tell you this, I'm getting more out of the book than you're getting out of the thing, that's for sure. But I think that people in most of the

times like these, and I think that every young man that's going to be of any use to God, needs to get alone.

Ah, it's good alone. It's scarce for me. I am not sure alone.

Take me to give the Lord hours until this word was in me. And you can quote from the literature, Deuteronomy, or Proverbs, or the Psalms, and every word goes home like a nail in a shoe place. And teachers that go into the teachers need to know the word of God.

They call them Bible schools now, and they have no Bible in them. God help you. He'll do a lot for you, I can tell you.

Go where you learn the Bible. That's what you need to do, and this is what this class has been fed on for years, and bless you for coming. Let's get back to this.

We're in 1 Peter 3, and you can see that Peter's teaching by quotation. And then you can see that he teaches, like a good teacher would, by interrogation. He says in verse 13, who is he that will harm you if you be followers of that which is good? You know, he's asking them a question.

And one of the great ways, you know, to teach at any time is to put questions in. You'll notice that sometimes I ask you questions. You know, when the teacher has a young class, and she turns to the mother of Europe and said, where's France? It isn't that she doesn't know where France is.

Oh, she knows where France is. But which one thing does he of the kids know? So sometimes in the sermon, the teacher asks questions. This is one of the ways of teaching.

You Sunday school teachers, get it into your mind, you teach by quotation. You teach by interrogation. Oh, you'll have no bother filling up the message if you get the points from that, I assure you.

It's one of the ways of doing it. In fact, it's the masterly way of doing it. Now, this is the question, what success means.

Who is he that will harm you if you be followers of that which is good? Now, not many will harm a good man. Not many. But that doesn't say that not many.

Oh, the Lord Jesus was good. And of course, they splashed him to the cross. But you see, he's only making them teach, and he turns quickly from interrogation to supposition.

What's he supposing now? But and if. That's supposition. But and if ye suffer for righteousness's sake.

Because you may have to suffer for righteousness's sake. In fact, I'm sure that if you live straight up and down and out and out, all that lives godly will suffer some sort of persecution. This will come.

And so you see, he's teaching by quotation, he's teaching by interrogation, he's teaching by supposition. But he puts a great bit in here. He says, but and if ye suffer for righteousness's sake, happy are ye.

Now, how did he make that out now, indeed? Well, you know, the Lord Jesus said that you should love them which despisefully use you. For great is your reward in heaven. You know, if you have to suffer, you know, I used to go preaching with Jock Shroop after his blessed and hallowed memories.

He was one of the greatest characters God ever had on this earth. And Jock Shroop, you know, taught revivals. The way up the east coast of Scotland, there were times when the whole little villages of

fishermen were out all night listening to this big man of God.

For he was dead, he was the heavyweight champion of the British Navy, and he was just afraid of nothing. A raw customer, you would say. And I can remember lying up in a little flat in Scotland, I was having meetings in the tent hall, and Jock Shroop, who I only knew by name, was having meetings in Finlay's Tabernacle, which was the famous place.

Now, on this occasion, I was getting about twelve hundred people every night. The great and famous Jock was only getting about to die. And one day my bedroom door burst open and there was a big man there, you should see the bedroom.

My bedroom door burst open and there was a big man there, you should see the bedroom. He says, are you Willie Maugham? I said, I am. Who are you? Jock Shroop.

Much money have you, he says. Excessive much money. I couldn't get this, and I thought this fellow was here to borrow from me, but he had come to the wrong place.

I said that all the money I have is on the bed table there. It was about two pounds something. He says, well there's ten to go with it.

I said, you know, I don't need your money, Jock. He says, the Lord sent me round to give you the ten quid. And I could see this character in a different light from anybody else had ever seen him.

He said, Willie, I hear you're having great meetings. I said, yes, how are you doing? He said, oh, we're having miserable meetings. He says, we've got about two dozen.

Well, you've got about nearly two thousand. He said, you know, Willie, the Lord is all this wealth. I'm not worried.

He was a great character. He could see things in a different light. He says, what about you and me going down to Glasgow Cross today to have meetings? Right? Well, I didn't know much about Glasgow Cross, but I was going with a big man down there.

And this is how he got me up and had a meeting going. Passed us the coat off, crossed the street, rolled up the arms, pulled the collar and tie off, throws it away. Walked up and down the middle of this street and the whole traffic stopped and everybody stopped.

And when we got them stopped, he started to preach. And I've never heard preaching like it. And in the midst of this, you know, a big man with a sailor jersey must have been from the ship.

He came in to make fun of Jock. Well, he was trying to make fun of the wrong man. Because he just laughed.

He said, look, how are you on this meeting, son? I'm taking him around the alley and there's only one of us coming back. He said, by when? Bring the whole boatload of you and I'll take you on one by one. But, you know, a little Jock was this sort of character and it came out in his preaching and all the rest of it.

You know, no matter how much Jock was persecuted, he would never do evil nor wish evil. This man surprised me as much when he'd be down at the side of the bed. And he would pray for people that had written letters to him and people that had accused him of things that never were there.

And how he would pray I spoke to him once. He was never annoyed. All he did was only heaping up the rewards in heaven.

He got the hold of this. He was as happy as the days long. He knew that all the stones that were thrown, either by slander or otherwise, were only heaping up the reward in heaven.

Oh, that we could get a glance of this. You know, this is why we can be happy. You know, Peter must have got a hold of this.

He said, happy are ye. And then he said this, be not afraid of their terror. Ah, you know, if you're a child of God at all, and you believe that the eyes of the Lord, and you believe that the ears of the Lord, not for a moment.

You're God's people. God will stand in between you and the enemy. They can only touch you when God allows them, and not a second before it.

Oh, that we, the people of God, could get the hold of this. We would be a bit happier than we are. Happy are ye.

Oh, Peter had got the hold of this. Now, he not only teaches here by quotation, and teaches by interrogation and supposition. You know, he teaches by exploitation.

See it, great exploitation here in verse 13. But sanctify the Lord God in your heart. There's an old translation which translates it like this.

Sanctify Christ as the Lord in your heart. I think that's the meaning of the thing. You know, sanctification is just stepping apart.

And you know, we could step the Lord upon the throne of our hearts. I think it's about sixteen years ago that I sat down one evening and I wrote something. It's a little chorus.

You didn't think that I wrote choruses in some of the chorus books, did you? Well, this one was printed a long, long time ago. And I wrote the words that John Moore, the great musician, the man who wrote about versions of lists of the Catholic Church. He saw this lying in our room one day.

He said, did you know that? I said, I'm pretty used to that. And it's gone all around the world since then. It's been printed in this, you might see it sometimes, because it's gone.

But it's not that bit that I must turn. Here's what I wrote. Crown Him forever, crown Him forever, here in my heart, Lord.

Set up Thy throne, have Thine own way, Lord, reigning each day, Lord. Day, royal fullness, reign evermore. I got to Christian law about sixteen years ago.

You know, we should set Him on the throne of our hearts. You see, He's exhorting them to holiness. And I think this is the great bit here.

He says in verse 15, I'm too ready always to give an answer to every man that asks of you a reason of the hope that is in you with weakness and fear. Now I think that his hand must have trembled as he wrote that. Because I think he must have remembered the blunder he made.

Because there was a little maid asked him about the hope that was within them one day. But he denied the Lord. And he got so cross that he denied the Lord with awes and curses.

But he's trying to get us never to deny the Lord. You know, it needs you to give an answer for the hope that is within you. I want to take just five minutes to do this for the young people.

Can you give an answer for the hope that is within you? Mind you, I want you to get the word hope in its right perspective. You know, it is never faithless uncertainty. You know, some people use the word hope like this, and you speak to them, but some of them say, well, that's a thought of faithless uncertainty that's in their mind then.

Hope is never used in the Scriptures in a faithless uncertainty way. Hope is used in a sure expectancy way. And that's different.

It's a sure expectation when I talk about hope. It's something that I'm sure of. It's sure expectancy.

It isn't faithless uncertainty. So don't let's get it wrong. Now, how do you get this hope in your heart? Look, let's look at Romans again for a moment.

Now, you young folks, I want you to watch this. This is Romans 5, and at the end of Romans 4, verse 25, it's talking about Christ, who was delivered for our offences. And that means that he was the substitutionary sacrifice for every offence of mine.

And was raised again for our justification. Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this great wherein we stand, and rejoice in hope. In the sure expectancy of the glory of God.

There's no lost again ideas in that hope at all. You know, when I believed with all my heart that for my offences, for our very offences, for them all, my, there was one thing left off to come down. Did not come back again, you know, to do it over again.

He's either deaf with them all or unfinished. Ah, well, he was no fool. Well, if the Lord Jesus took all my offences, and bared them in his own body on the tree, and bared them away, and he rose again for my justification, and I have peace with God tonight because of the cross work and the resurrection of Christ, then, you know, I'm absolutely sure, my, it's our sure expectation of the glory of God, he'll finish the work, you know.

He'll come and glorify me. Yet, you know, my hope is based on the provision of Christ. Let's get at this first.

Now, have a look at John 14, and I mustn't say much about this because this is what we're dealing with from Sunday morning. John 14, and the Lord is speaking, saying, verse 1, let not your heart be troubled. You believe in God, believe also in me.

In my father's house for many months, and if it were not so, I would have told you. I go to prepare a place for you, is that right? And then he promised this, if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there you may be also. You know, my hope, my sure expectancy is not only based on the provision of Christ, but on the promises of Christ.

If he promised that I would be a glory-witness, then most surely I'll be there. I could give a reason, you know, for the hope that's in me. And the reason would be the provision of Christ to Calvary, and the promises from his own blessed lips.

But I think I could give maybe a better reason than either of the two. Have a look at the letter to the Hebrews for a moment. Hebrews, and we're at chapter 6. Verse 13, just to cut it down a little bit, Hebrews 6 and 13, For when God made promise to Abraham, because he, God, could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

And so, after he, Abraham, had patiently endured, he obtained the promise. For men verily swear by the greater. And a note for confirmation is to them an end of all strife, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by a note, that by two immutable things, in which it was impossible for God to lie, God cannot lie, you wouldn't like to have a God that tells lies, in which it was impossible for God to lie, we might have a strong consolation to have fled for Ephesus, to lay hold upon the hope set before us.

Which hope we have as an anchor of the soul, let's get that bit. This sure expectancy is the anchor of the soul, both sure and steadfast. Which entereth into that within the veil, where the forerunner is for us entered, the forerunner is within the veil, even Jesus.

Needn't I be forever after the order of Melchizedek? Now that's a very wonderful bit of writing, and I don't think you'll ever get the wonder out of it until you find that Paul is using what we call nautical language, it's the seaman's language he's using. You see, in the old days, in the Grecian harbours, well there was the inner harbour where the boat could rest from the thought. If you've ever been to Porto Voli or to Chile, it's the same idea.

You'll find them coming in out of the open sea, in through a little narrow passage that's just wide enough for the fish and vessels to get in, and then she gets into the harbour and she's safe in the harbour bar. Now in the old days, in the Grecian harbours, sometimes a sandbank would get up just in the mouth of the gap into the inner bar. And the big fish coming up couldn't get in at all times.

Had to lie outside waiting for the tide to be, eight or nine hours waiting for the tide. Well what they did was this, they sent a forerunner into the harbour in a little flat bottom boat, and the little flat bottom boat could get over the sandbank at any time. But he not only went in, but he took the anchor of the broken whistle, and you know he went on in through the harbour, fish and tide.

And then he put the anchor in there. You know he was up there, but he was anchored within the day, within the harbour. And you know that's where the anchor of my soul happens to be this evening.

It happens to be in heaven, anchored in my forerunner, sure and steadfast. That's my hope. The anchor of my soul is in there now.

I tell you that my sure expectations, it's based first of all on the provision of Christ in Calvary. It's based secondly on the promises of Christ. It's based thirdly on the priesthood of Christ.

Because he's not only there as my high priest, he's there as my forerunner. Now you can go home and sleep yourself tonight, within the veil. And you can give to any man that asks you a reason for the hope within your soul.

Man when I would tell him about the anchor of my soul being in heaven it would take him. I can give a reason at any time. The provision that Christ made at Calvary, the promises that came from his lips.

And bless God, this wonderful priesthood of Christ. Yes, you know he's exhorting them to holiness first. He's exhorting them to readiness.

Let's give back to people. Let's finish this little portion. He says to me, having a good conscience.

You know he's exhorting for righteousness. This is something that a believer must always maintain. Your word must be your bond.

People must know that when you say something you mean it. We must be righteous with one another. That's where our faith has failed.

And they were not righteous half the years that they wouldn't follow. Let's just face that now. Why they fiddled the people of Danny for years.

That's what our government did. And let me tell you that they fiddled the rogues and rogues. Why should we fiddle? I don't know.

But it is not right. And Christians shouldn't do it. I know that you don't need to get your back up that much as you should soldiers.

But let's face the fact from the other side. Our government for 20, 30 years fiddled things. It is not right you know.

Ah yes, you know when I barged the Romans, the Protestants laughed. And when I stood there, they said it was not a slave at all. Let's be fair that's all.

You know we could get a man in the country who would be fair and fair. We could do a picture for you. But we would need them fair.

The Christians need to be righteous. You need to be able to look at all incendiary with a good conscience. All let's fiddle about on sides.

Let's stand up for God. Yes, you need to be righteous. You see he is exhorting them to holiness.

He is exhorting them to readiness. He is exhorting them to righteousness. You see he not only teaches by quotation, by interrogation, by supposition, by exhortation.

Now he teaches by conclusion. He just comes to the conclusion like this, for it is better. It is better it is.

That's the way he concludes it. It's better if the will of God be so that you suffer for well doing than for evil doing. You know what he is saying.

He is saying God's way is the best way. That's what he is saying. Now you have a good read from verse 18 to the end of the chapter.

Just try to do it for yourself. See what you would make of it. Maybe you will make a bit of a muddle of it.

But have a go at it. Just think you are the preacher next weekend. What you would do with this type of thing.

And then come and see me again. God bless you. Thank you very much.

In thy fear, with thy blessing, for thy name's sake. Amen.

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