

Peter

by Willie Mullan

Willie Mullan's sermon on Peter emphasizes the unique character of Peter and the unique message of 1 Peter, which is based on the sovereign choice of God before the world began.

Duration: 1:10:04

Scripture: Acts 6:3

Topics: "Peter"

Description

In this sermon, the preacher discusses the importance of preaching the word of God and the opposition faced by those who do so. He shares a personal experience of being challenged by an old lady during a convention. The preacher emphasizes the need for humility and reliance on the Holy Spirit in preaching. He also references the story of Simon Peter in Luke's Gospel to illustrate the power of God working through humble individuals.

Transcript

Returning to 1 Peter this evening, commencing our studies this evening in these great thrilling inspired letters of Peter, 1 and 2 Peter. And if the Lord will, we're going through these two letters phrase by phrase, trying to make the Bible talk the whole way through. I had a long wait before the Lord, before I came to the decision to take up the epistles of Peter.

A very valued member of the class here came to me and said, do you not think of taking up that great subject that you did many years ago, the doctrine of the devil? You remember we did this from end to end once, and I'm sure that it would need to be done again sometime. And a very dear brother in the meeting wrote me a letter about why not take up the footsteps of Christ. And about fifteen years ago we did this, and took every step that Christ made on earth from Bethlehem right through to Calvary.

Very interesting. Very blessed indeed. And I got so many letters about so many things.

But I think the thing that God used to bring me to the decision to go into these epistles of Peter was this. You remember when we were going through Genesis, and we were looking at all the characters in Genesis, Abraham and Isaac and Jacob and Joseph. Do you remember those wonderful days we had with Joseph? I think that Joseph was the most saintly character in the Old Testament.

And remember this, that while he was the most saintly, that there is nothing made from his flowers and there is no murmur that comes from his lips, he was so like the Lord, despised and rejected of men and so on. Yet although he was the most saintly character, he was the one who suffered the most. I think it's a lesson to learn, you know.

But although we gazed at Joseph and saw such spiritual life and vigor, yet when we came to look at Jacob, I think Jacob was the one that touched us most. Because Jacob's down-sitting and Jacob's up-rising and Jacob's folly and failure and fiends were so like our own. He's the man that stepped up, a human, a child.

Just like ourselves, a man of like passions. And when you come to look at all the characters in the New Testament, and you take Paul, and you take John, and you take James and Joseph and Mark and Matthew, you know the one who steps out nearer to you and matches up with you better than any other is Peter. Remember he's called a non-learned and ignorant man.

Oh, he hadn't any great smothering of education at all. And they're making so much of the academic standards, you know. Ah, well, let me tell you here now.

I remember being one of the referees on the mission board once, about twenty-two men there, and a girl from the Shankill Road was being examined, and she was answering back in her own good old Shankill Road language. And there's nothing wrong with it if you belong up there. And you know, the chairman looked at her, he was from London, and he said when she went out, he said, you know, we can't stand this girl.

She's got no education whatsoever. Oh, you see, I just got the Bible and skidded it up the table to them. I'm always looking for trouble.

Skidded it up the table. I didn't find any academic standards. And John, John the Baptist, I'll say a few more things, say a few more things.

I don't have the steam out of him. I don't listen to that ruckus. That's from hell, that's what I think about it.

That is not how God works. God happens to kick up the things which are not. And the foolish, all those who will be belittling your education, if God takes you, I'll say amen.

But don't make it a standard. If God elects to take a back seat to me, you'll have to just pay attention, that's all. Peter was the common man.

A fisherman with rough hands, you know. He rode the boat a time or two. Maybe like me, he couldn't spell too well.

When I write these notes about the secretary, she laughs at some of the things I write. Sure, I don't care. I put me keeper for putting them right.

Yes, Peter was just a common man. A northerner at five eights. And as we look at this character tonight, you'll find in many ways a weak man.

And yet you know when the Spirit of God took hold of him, he became a special apostle in a special sense. The apostle to the circumcised. He became a very special character.

And God can take anyone of us, you know. There might be things. And it's only God that does things.

So you know, I came to the conclusion after wishing before the Lord for some time that we should take up these great letters of Peter. And while the man is unique in a sense, I can tell you that the message is unique. What messages are here? Just notice this as we start tonight.

It's Peter writing to the strangest castle. And when you take the word strangers in, you get the word scattered with it. He's thinking about Jews.

It's always applied to Jews, this word scattered. And these strangers scattered throughout Asia Minor. You know, they're Jews that he's writing to.

But notice this in the second verse. They're elect. They're saved Jews.

They're elect according to the foreknowledge of God the Father. And let's get the word poor in here. Poor.

Because this is election before history begins. That's where he begins. Away in eternity before the world began.

That's where he begins the letter. Can't be a fellow that couldn't pass the eleventh yet beginning then. And I can tell you that he sweeps through these two letters.

And when he comes to the end, you know, he can see the elements melting with seven heat and the earth and the things that are therein being burnt up. And he can see the new heavens and the new earth from eternity. Just because it wasn't the academic standard that was doing it.

It was the Spirit of God. And you know, for those of you who differ with me in dispensational things, he didn't see Israel and the Church as one, you know. Because the election that he's talking about here is the sovereign choice of God before the world begins.

Poor knowledge. And because of this election, before history began, Israel was elected on earth. God chooses this nation and brought it down.

And he doesn't see the people he's writing to having an inheritance on earth. Oh no, he's not thinking about it. In with Philistine's image, defiling it and corrupting it.

No, he said your inheritance is incorruptible and undefiled. And it's not the geographical location down here at all. It's reserved in heaven.

Oh, he knows what he's about, you know. Yes, it's a unique man with a unique message. And we're going to take it word for word.

It will be a long time getting through, but if the Lord will, we'll get through it. We're just taking the first word tonight, the word Peter. Man, it thrills a boy like me to see him writing Peter.

One or two Roman Catholics here tonight, bless you. You're most welcome. In God's mind here, there'll be no mercy on you while you're here.

You'll take the truth like the rest of them. And I can tell you this, that on the page before you, it is not the very reverend Dr. Holy Father Pontius Peter. No! No! It is just Peter, if you can read it.

No increasing article to be known to the public. And the sooner we learn it, the better. And it would be good for all the rest of the ministers, too, who fancy themselves with reverend in this and that and the other.

Very good, you know. Because the whole lot of it sounds like potpourri to me. When you pray for me, don't pray for Pastor Mullen, because the Lord will not know who you're talking about.

Just say Willie Mullen, and that's what they've got up yonder on the book. I'm really thrilled with the way he begins. Just Peter.

As he was the first pope, he didn't know a thing about it. He's just Peter, that's all. I've said a lot of things about him in the notes tonight.

First of all, I say he was a Jew. You may wonder why I even took a line to do that. But I can tell you young people that there's a great debate going on at the present moment, and there are quite a lot of moderates who are trying to prove that Peter wasn't a Jew.

And they're doing it for a very subtle reason, too. I think he comes from Rome. I make no apologies for any of these things, you know.

I'll tell you why. Have a look at Galatians, and we're at Galatians chapter two. Paul's letter to the Galatians, and at Galatians chapter two.

Now Paul had gone up to Jerusalem here. He'd gone up to see Peter and James. And he says in verse six, the same time, But of these who seem to be somewhat, whatsoever they were, it maketh no matter to me.

God accepteth no man's person. For they who seem to be somewhat in conference are did nothing to me. But contrarywise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter.

Now I think you want to watch that very carefully. Because it just means this, that these dear leaders in the church at Jerusalem, they recognised immediately that the gospel of the uncircumcision, that's the gospel to the Gentiles, or to the heathen, the uncircumcised, was committed unto Paul. And the gospel to the circumcised, or to the Jew, was committed unto Peter.

So if this room hadn't been very open at the beginning, they would never have chosen Peter as the first speaker. It was Paul who was the speaker. And I think that somewhere along the line, somebody must have challenged their authority on this ground.

And now they're beginning to subtly say that Peter was not a Jew. And you young folks will get the argument round about sometimes. It's not so very many years ago, maybe just a couple, that a young university student said to me, Don't you really think that Peter was a Jew? I said, I don't think at all, I know he was a Jew.

He said, you know, you would have bother proving it. Well I said, let's try anyway. Now here's what I did, and you follow it.

I went to John's Gospel, chapter 1. And you know the Lord Jesus had had some time with Andrew and John. And when Andrew came away from the Lord and went and saw Peter, verse 43 says, The day

following, Jesus would go forth into Galilee and find a Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.

So I said to this young fellow, you know, this is where he lived. He lived in Bethsaida. And this is his city.

It seems to indicate that where he was born. I said, I'm not accepting that. They said, they called you Willie Long from Georgia.

And you were not born there at all. Well that's quite a good argument. So I gave that bit up.

I said, alright, let's go over here now. This is the Acts of the Apostles. And it's chapter 3. Pentecost has come.

And here you find, verse 1, Peter and John going up together into the temple at the hour of prayer. I said, if you think he was a Gentile, what do you think he was going up to the temple to pray for? He said, you know, I don't think this is right either. The church has just been found and there's no meeting place.

And they suppose if you were saved and you could get a place to pray, you would pray anywhere. And he went to the temple. So I had to give that up too.

Then I went on to Acts 10, you see. And this is the place where Peter is out on the roof praying. And you remember the great sheep descended.

Verse 12, wherein, where all men are the four-footed beasts of the earth, and wild beasts, and creeping things, and fowls are there. And there came a voice to him, rise Peter, kill and eat. But Peter said, not so Lord.

But I have never eaten anything that is common or unclean. I said, if you don't take where he lives to indicate that he's a Jew, then you don't take what he does. Maybe you'll take what he doesn't do.

And he hasn't eaten anything at any time. He said, you know, you could get pernickety all Gentiles just like that. And I suppose you could.

So I had to shift over again. So I went back to Luke's Gospel. This just suddenly dawned on me.

I went back to Luke's Gospel. And I'm at Luke 22 now. See, verse 7. Then came the day of unleavened bread, when the Passover must be killed.

And he, our Lord Jesus, sent Peter and John saying, go and prepare us the Passover. So I looked at the Gospel. I said, you don't think the Lord was sending a Gentile to prepare the Passover, do you? And this is where he collapsed.

He said to me, you know far too many scriptures. I said, you know far too many. I think you could go on with it, and you can get the answer quite easily.

There's no doubt whatsoever he was a Jew. And I don't think we'll have any trouble at all with the next one. He was a fisherman.

Let's have a look at Matthew's Gospel, chapter 4. Matthew 4, and I want you to remember this. Verse 18. And Jesus, walking by the sea of Galilee, thought to brethren, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishers.

These were fishermen down at Galilee. Let's put another scripture beside that to tidy it up. Luke's Gospel, chapter 5. I think this is a lovely one.

Luke's Gospel, chapter 5. Verse 1. Came to pass that as the people pressed upon him, to hear the word of God, they stood by the lake of Genesaret, which is the famous Galilee, and saw two ships standing by the lake, but the fishermen were gone out of them, and were washing the nets. And they entered into one of the ships, which was Simon's. He was not only a fisherman, he owned his own boat.

Now, I want you to get the picture into your mind. We're building it by a Bible kit this evening. And I want you to get me the Jews.

And I want you to be absolutely sure that he's a fisherman who owns a boat. You know, when I was down at Galilee, we went down every morning and into the fishing boats. And I didn't go to see the fish on the boats either.

I went to watch these fellows. My, you could see their suntanned faces, rough like leather. They'd been in many a storm.

And I took particular notice of their big hands. And I began to imagine Simon Peter. He was a Jew, probably had a vision.

And he was a fisherman, he owned a boat. And he'd been out in many a storm. And I want you to get this.

He was a married man. I don't know how Rome gets round this at all, talking about the first hook. Well, he was married.

And surely that must show us, pardon me, in the works of celibacy. Yes, you remember this. Have a look at this.

Matthew chapter 8. Matthew's gospel, chapter 8, verse 14. And when Jesus was come into Peter's house, he saw his wife's mother dead and sick of the fever. And he touched her hand and the fever left her.

You know, he was quite a character, wasn't he? Not only a Jew and a fisherman and a married man, but his mother-in-law lived. Quite a character. And then she wasn't too well, you know.

We have to laugh at this. It wasn't like the fellow that I know who formed a doctor one night and he said, Doctor, my mother-in-law is at death's door. Well, we're getting this fixed.

We want to establish this before we get too far, that he was not only a Jew and a big, rough fisherman and a married man, but he was an unlettered man. We don't want to get that out of balance at all, but let's have a look at this. This is the Acts of the Apostles, and it's chapter 4. And there's not a passage in the book that's more important than this one.

Peter and John were arrested here by the Sanhedrin for preaching. And they were put in the prison until the next day. Verse 5 says, Acts 4, verse 5, Came to pass on the moral that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander... That's a special figure of speech in the Greek New Testament, all the Annas.

Came to pass on the moral that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, who also said he was the high priest, which is a bit of confusion, two high priests in the one

year in the nation, and John, and Alexander, and as many as were of the kindred of the high priest. What a course it was. Those who know best tell me that the Sanhedrin at Jerusalem, this most venerable talk of the Jews, it stopped in a semicircle.

Seventy-one members. Twenty-two old Jewish lawyers in that half of it there. Twenty-two old Jewish elders, keen, and wise, and cruel.

And the last, the priests from the temple, and in the center, the high priest. I don't know how they figured out Annas and Caiaphas, who were juggling each other. That's their problem.

And in the center of the semicircle stands Peter and John. They're on trial. And this talk can take their lives, and this talk desires to take their lives.

It was a great moment, you know. It says here, verse seven, And when they had set them in the midst, they asked, By what power or by what name have you done this? You see, a man was healed at the beautiful gate of the temple. And somebody stood up to ask this question, and I know that it was one of the lawyers from the Sanhedrin, all Jewish lawyers.

Because I spent a great many months studying Jewish law. And there's a long way back in Deuteronomy which says, If a miracle is even performed in any other name than the name of Jehovah, they who do it shall be slain. So it's a subtle, it's a loaded question, we say.

He stood up, he looked at the Jew, he said, By what power or by what name have you done this? But Peter knows exactly what is being done. Thus, if you're ever in trouble, and if you live for God you will, watch this next little bit. Then Peter, don't forget this phrase, filled with the Holy Ghost.

Because this is the way you earnestly contend for the faith. It isn't with a gun in your hip pockets, you know. Nor a flag in your hand.

No. Nor your father's blood. No.

It's filled with the Holy Ghost. And if you're filled with the Holy Ghost you'll not do a thing wrong. You'll be a bigger man than any other way I know.

Peter, filled with the Holy Ghost. Watch this. Said unto them, Ye rulers of Israel and elders of the people.

Ye rulers of the people and elders of Israel. Very careful how he addresses the court, you know. He's not rude or anything like that.

You wouldn't be rude if you're filled with the Holy Ghost. If we this day be examined of the good deed done to the impotent man, by what means he is made whole, is the answer. Be it known unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth That is not putting your tongue in your teeth, is it? That's what you call being a man.

Because you can have your life taken away for saying that. These boys didn't like Jesus Christ of Nazareth. Don't put them on a cross.

But Peter's putting his shoulders back here. And he went a little bit further, you know. He says, 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.

He's the bit they didn't like. Whom God raised from the dead. Even by him doth this man stand here before you all.

And he went a bit further. It's caught in scripture now. This is the stone which was set at not of you builders.

Which has become the head of the corner. And then he looked and squared in the face and he said this. Neither is there salvation in any other.

For there is none higher name on the heaven given among men whereby we must be saved. Come on, I'll shake his hand when I go to heaven. Thank you Lord Peter.

But a man can do that. You ask the reason for the hope of heaven. Ask God to save you with the Holy Ghost.

Yes. You know it says here. Verse 13.

Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men. They marveled. Oh when will the world marvel again.

When ordinary folks are filled with the Holy Ghost and stand up for Christ. That's when they'll marvel. Unlearned and ignorant.

Friend. The Lord can take you just as you are you know. The China Inland Mission threw out a lot of field work.

It's just a wee woman. Remember the night she was here. She hurriedly flew over the platform.

Screwed her up. They just punched her. And she just went on with her thing and did the job.

I was pushing in the middle. For the next day you see when I'm at the convention. I said do you see the old doll over there with the fog? You come to take it out on me.

I'll take it out on you. They threw her out. Oh that dropleless talk of academic standards.

If God takes a university student and makes him a man of God. I shall shut up. Get into the place.

Unless you can talk with a certain accent. You won't be allowed in. Yes it was Sibla Baxter who said degrees? Are you talking about degrees? Why there ain't been no churches by degrees.

But we did know for a fact. Yes we're getting the picture are we? We could do. He's a rough fisherman.

He's a married man. He's a non-lettered man. You know he's the saved man.

And I want you to notice the next one because we've put them both together. He was the called man. You know sometimes some of the young ones come to me and they say you know there's something wrong here.

And they show me John's Gospel chapter 1. I'll show you what they mean. John's Gospel chapter 1 and it says verse 41 talking about Andrew. Andrew who was Simon Peter's brother.

See verse 40. One of the two which heard John speak followed him and followed him was Andrew Simon Peter's brother. He first assigned his own brother Simon and said unto him we have found a Messiah which has been interpreted by Christ.

See it's a lovely phrase. And he brought him to Jesus. And when Jesus beheld him he said thou art Simon the son of Jonah thou shalt be called Cephas.

You know he's going to make something really tough out of him. You know this is the day he got saved. This is the day he was brought to Christ.

Do you ever bring anybody to the Lord? It's a great thing just to bring us all to the Lord. And I'll tell you if they're brought to the Lord don't detest them, they're in Jesus. Now some of the young folks say you see here is where he met the Lord and mark this this is in Bethabona beyond Jordan see verse 28 these things were done in Bethabona beyond Jordan where John was baptized.

And you can see in verse 43 we read it before the day following this Jesus would go forth into Galilee. So this was the way down in Judea. Now I want you to get that in your mind.

Because we're going back to Matthew chapter 4 And this is what the young folks sometimes turn up. They say here is the Lord Jesus verse 18 walking by the sea of Galilee here are these two fishermen and he says unto them follow me and I will make you fishers of men. And they strictly left the next and followed him.

You see this is quite simple. It was down at Bethabona beyond Jordan where Peter was brought to Christ and where his faith was placed in him of the Messiah and where he was changed. But it was some time after that and I don't know how long after that that he was called into I can take you to the spot where I was saying and I can take you to the spot years afterwards where the Lord called me into full time service.

Those were two different days. Don't mix them up. He was a saved man and he was a called man.

You know Peter had great gifts. Of course we've already seen that he was the great apostle to the second Christ. Yes he was the apostle.

And I want to say this you know sometimes I think that we miss this and we miss it tremendously. You see at Pentecost the Holy Ghost came and all those who had been individual followers of Christ up to that moment the Holy Ghost came upon them all and he baptised them into one body and the church was formed of them. And you know this is tremendous because the church sealed out from Pentecost.

And I want to tell you that they met you know on the first day of the week to break bread and there was ministry all right. But I want to tell you that they had no New Testament. And I think this is the thing that's missed.

We forget you know. We forget that they met and they had no Hebrew and they had no New Testament. But you know they had great gifts among them.

These apostles were there. And they were not only apostles they were prophets. Now when we say apostles and prophets we mean apostles who were gifts to the church and prophets who were New Testament prophets who were gifts to the church.

You know I think you need to get that into your mind because the prophets did a lot of ministry. Have a look at the Acts of the Apostles and you see chapter 6. Now the church is formed and verse 1 says, And in those days, when the number of the disciples was multiplied, there arose the murmuring of the Grecians against the Hebrews. These were Grecian believers murmuring against the Hebrew believers because their widows were neglected.

Then the twelve, this is the twelve apostles, called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God and set table. Wherefore, brethren, look ye out among you seven men of honest report. And mind you they're asking the church to look out for the men.

They were apostles mind you but they're not doing it. He says, look ye out among yourselves. All of the appointments here, the church doesn't have the book in it.

You just stand back and let the church do it. Oh, I read them the qualifications all right. But this is what they said, brethren, look ye out among yourselves seven men of honest report, full of the Holy Ghost and wisdom.

And we'll appoint them over this business. But we will give ourselves continually to prayer and to the ministry of the word. I want you to get that quick now, there's no New Testament.

Ah, yes, you see, there were not only apostles there but there were prophets. And you know when the church met on the first day of the week, then the whole, you see, sometimes the prophet would stand up. And this is the morning meeting, mind you.

And he's ministering the word. And he's ministering the word without a New Testament. But because he's a prophet he's teaching the church New Testament truth.

Now let me let you see him at work. Have a look at this, 1 Corinthians. 1 Corinthians chapter 14.

Now Paul's talking very carefully to the church here. He says, verse 1, follow after charity. He's just asking them to love one another.

Just a little after forbidding to love in this meeting. Following after charity. And desire spiritual gifts.

You're right to desire spiritual gifts. But rather that ye may prosper. And I want you to get properly into your mind in the sense that you're an Old Testament prophet.

That is not the sense at all. It's the New Testament prophet is the sense, the man who's going to minister to the meeting. Yes.

I want you to get this. He talks about tongues here. He says, well he that speaketh in a tongue, because the word unknown there is in italics.

He speaketh not for men, but for God is the old Greek translation. For no man understandeth him. How be it in the spirit he speaketh mysteries.

But, and he puts a big but in. But he that prophesies speaketh unto men. For what? For three things.

Through edification and exaltation and comfort. You know, if I've got it quite clear, this is what the morning meeting was all about. When the church gathered and there was no New Testament, you know

sometimes the prophets stood up.

And they ministered. And they ministered comfort. And they ministered edification.

And they ministered exaltation. And in some of our churches now. And for me that's better.

Because they're doing a raise ministry. Why I think we got all four here on Sunday morning. To be ministered to.

In a way that's right. It's because they have no message. Now you old boys will growl and hear children's stories.

I'll tell you what they did in the New Testament. They stood up to minister comfort. I'll tell you the difference in the New Testament.

The morning meeting is where you get comforted. Where you should be edified, taught. Where you should be exalted if you need it.

That's what it's all about. And you see Peter wasn't only, wasn't only an apostle. He was a prophet.

And many times he stood up, you know, and told them exactly what they had to do. And I'll tell you this. You'll have no bother with the next one, will you? He was not only an apostle and a prophet.

He was an evangelist. You know God gave this fisherman a lot of gifts, didn't he? It's all gifts you see. Ah yes, God made him an apostle and a special one.

And God gave him the gift of prophets. And God gave him the gift of teacher. And do you see 1 Corinthians chapter 12? You're not far from it there.

When it talks about the gifts, see how it puts them. And God asks, verse 28. And God has set some in the church first.

Apostles. Oh, there are some folks who come to this meeting, bless them, they try to tell me that Israel and the church are just the same. And I've asked them a thousand times over, if Israel is the church, would you tell me how the apostles took the land early after the meeting, because that's what came to church first.

If you were right, it would be the patriarchs of the first. Ah, this is a new body that God has made. And the first gift he gave was the apostle.

Then, second only, prophets. Don't you forget that. These are not all Testament prophets, these are New Testament prophets.

You can minister to the church to edify without the New Testament at all. And when the New Testament came, we don't need the apostles. Ah, what do you need then is teacher, because that's third.

Did you notice? Thirdly, teachers. Here you get the sweet bit, don't you? After that. And you've got this now.

After that. Oh, this book, you'll be all right. You know, Paul asks questions at the end of that chapter, and they should correct a lot of people.

Verse 29, he says, are all apostles? Everybody in the assembly an apostle? You would know the answer, wouldn't you? Are all prophets? You know the answer. Are all teachers? You know the answer. Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? That's what the teacher has done for us.

There's a whole lot for us to do. Answer the questions there. He's asking you the questions.

You see, God took this man who had no man. Oh, I'm sure he went to school like I did, but he only saw the wallpaper on the wall. But God took him.

This should be a great comfort to all of us, not for who we are. God took this rough man. This man had spent many days in a boat.

God took him. And God gave him the gift special of apostle. And God made him one of the gifted prophets to order by the church.

Read two letters, eight chapters. Just let us know how wonderful a teacher he was. Three thousand saved on the day of Pentecost.

Tells you that he was an evangelist of no mean skill. And mind you, I don't see him cast into anything at all. I hear him preaching out loud.

That's what I see. Friend, he's a great character, isn't he? You'll notice now he was a Jew, a fisherman, a married man, a non-lettered man, a saved man, a called man, an apostle, a prophet, an evangelist. Mind you, he was a pastor.

Just to save time, let me say this, that one day the Lord came to Galilee. They need a fire for them. And they sat around the fire, and he said to Peter, Peter loveth thy name.

And he said a wee word to them. She's my life. And he said to them again, loveth thy name.

And then he said to them, she's my life. And you know, the works of the pastor, I think a lot, the Pope's faith is drinking tea. Well, as far as I'm concerned, you can think again.

Because I don't see anything in this book about the pastor drinking tea. The pastor's job is to feed the flock. Not slaughter, not preach it, feed it.

Feed us, God bless you. Here you are to my, the stomach of God, Not for myself, the cook. I only gather the food for you.

I'm like the cook in the kitchen. I just set the table for you. Ah, but that's the pastor's job, to feed the flock.

And Peter was a good old feeder. I want you to get this bit. You know, he was an apostle, apostle, prophet, evangelist, pastor, teacher.

You know, we want to see inside the man a little bit. You know, in himself he was the witch man. You know, when the Lord was arrested in Gethsemane, he was ready for battle, you know, at the stage he drew the sword.

But you know, when they took the Lord away and his hands were tied behind him, you'll find that he's following afar off. Now, that delay away at the back of the clod just tells me about a weakness of Peter. It's

beginning to sum things up.

No wonder we were taking it easy. And he's following afar off. And I'll tell you this, that not only is the delay pointing to his weakness, but do you remember that departure he had from the truth on one occasion? It's a terrible thing to say, mind you.

Go to Galatians. Galatians chapter 2. Now Paul says, now Paul's writing this letter. And if you like to take the date of the letter to the Galatians, and you like to try to take it back to the date of Pentecost, you'll find it sixteen years after Pentecost.

Of course, it was quite a few years after Pentecost before Paul was saved, and then it was quite a few before he went out into work, and then it was quite a few before he started to write letters. So you'll find that the date's all right at sixteen years after Pentecost. Galatians, Paul's writing, he says, verse 11, But when Peter was come to Antioch, and we want to get Antioch settled in our minds, you know the map, don't you? The river Jordan runs down the center, and there's Galilee, and there's Samaria, and there's Judea.

And if you go on up past Galilee, you'll come to Samaria. Samaria's still there tonight. Well, Antioch, there's Antioch in Pythia, which is over in Asia Minor.

As you know, Peter came down from Jerusalem just a wee visitation from this great apostle. And he came down to Antioch. Paul says, I was stood unto the face because he was to be blamed.

For before that, Satan came from Jinn. That is, before Satan, Jews came from Jinn. He, Peter, did eat with the Gentiles.

But when they were come, he withdrew himself and separated himself, fearing them which were of the circumcision. He's afraid of the Jews. Isn't it a horrible thing when the servant of God is afraid of men? It's a shock of business, you know.

I know men who would like to come near to preach but they're afraid of the brethren. It looks good on the Lord at all, you know. The servant's song reads, Thank you, now that we see.

That's what the servant, the friend of that one did. Do you think that I would be asking any of the baptists in the north of Ireland where I would go to preach? Not on your life. Oh no, I'm not that afraid of men.

You know, some people talk about Peter getting filled with the Holy Ghost of Pentecost. And he's got such a blessing that he was never the same again. How it frightens me.

Holy fright. That's what it is. When I saw a little book made once, a little booklet, one side of the page was printed like, Peter before Pentecost.

Afraid. Afraid of the little maid he was a servant. Peter after Pentecost.

Never afraid again, shall I say. This is him sixteen years after Pentecost. I'll tell you he's afraid.

That's just how much trouble goes into tracks at times. And some people swallow him now. Oh no, he's to be blamed here.

He's afraid here. See what verse thirteen says. And the other Jews dissembled likewise with him, in so much that Barnabas also was carried away with their dissimulation.

See the big word dissimulation. Well it's the word hypocrisy. If you look up the dictionary, he was playing the hypocrite now.

Here's the worst indictment. See verse fourteen. When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before the morn, man, Paul took them to task.

I'll tell you, dear Roman Catholic friends, if he was the first pope, Paul didn't know a thing about it either. Because he just took them to task and pulled them off. And he deserves to be pulled off.

You know it's a terrible thing when it can say of a minister of the gospel, he's not walking uprightly according to the gospel. He needs his knuckles struck, doesn't he? Ah, it's the weakness that's coming now. You know the delay proves the weakness.

The departure from the truth proves the weakness. The denial of Christ proves the weakness. You remember when he was up at Galilee, he says, I'll go fishing.

I'll go back to the fishing. I was weakness in that decision. Took seven others with him too.

Paul, he was a weak man. Nothing inside him to boast about at all. And that's why he's so like us.

For we've all lagged behind. Yes. And we've all been afraid of men.

And we've all played the hypocrite at times rather than taking our stand. And we've all made decisions we should never have made. But I'll tell you this, when he was filled with the Spirit, when he was constantly being filled, Paul, he was a strong man.

Now I see him before the Sanhedrin, seventy-one of them, looking him in the face, mild or a hair point on him. He lets them know. And when they challenge him and say, you're not a priest anymore, he says, we're sorry.

Paul, he just let them know. Friend, we're only getting the character that wrote the book, that's all. I'm making this Bible picture of people for you.

If you're not so, you'll do it better. Here's something that I want you to notice at the end. He was a humble man.

Let me do this quickly. Look at the Acts of the Apostles, chapter ten. You know, Cornelius is sending for him, Cornelius was a Gentile.

And Cornelius is sending for him to come down to his house, because Peter didn't want to go, and then the Lord instructed him. You can see in Galatians how he forgot his instructions at times. But here he's going down to the house of Cornelius.

Verse twenty-four. Acts ten, twenty-four. And the morrow after they entered into Caesarea, and Cornelius waited for them, and had called together his kinsmen and near friends.

And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him. You know, quick as a flash. But Peter took him up, saying, Stand up.

I myself also am a man. It's a good idea of the book, learn that lesson. Everybody down and stiff, and I don't know what it's all about at all.

If he was a true Peter, he wouldn't put up with that. This man was a humble man. He said, Let me get up.

I'm just a man like this. You know, in my ministry, all the young men, the most of them here, come and tell me their problems. And they know that the old man, as they call me sometimes around here, I don't mind.

You never tell. And you never will. They can tell me anything, but I won't tell.

And you know, I've found out that one of the ways that happens to me is that when they come and they tremble at the thought that I can tell them that I committed a sin, in reality. And when they begin to see that I'm just the same sort of Friday as they are, that's how they're encouraged. He's a great character, isn't he? He's a unique man.

And I assure you, as we get into the Scriptures, it will be a unique message. 634. 634.

Savior, thy dying love, thou gavest me. Or should I also withhold, my Lord, from thee? 634, please. Just before we sing the last verse, I want you to do something for the Lord at the weekend.

Try and bring him on to say a question on Sunday night. You know, if you try and fail, the Lord will know all about it. He'll bless you for trying.

I believe that the Lord will be honored in this evening. You've worked hard, and the year of doubt has never brought a peace of a place in your life. Savior, think about the work of the Lord for the master's use this weekend.

God bless you. Last verse. 634.

Savior, thy dying love, thou gavest me. You, Lord, we thank thee for thy presence. And we ask thee that thou would encourage us that thy word is common, and we haven't very much to talk about.

Help us to know that this is the day and hour when thou art taking the things which are not to bring to naught the things that are. Lord, we specially think about Bob and Bessie and Elizabeth and Andrew as they leave us tonight. We know that thou would make them to trust in thee with all their heart, and to lean not unto their own understanding.

Help them in all their ways to acknowledge thee, and we know that thou wilt direct their paths. My Lord, we commit us to thee. Part us in thy fear, and with thy blessing, for thy name's sake.

Amen.

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