

The Saved Jew Blesses His Merciful God

by Willie Mullan

Willie Mullan emphasizes the importance of praising God for His abundant mercy and blessings as illustrated through the life of Peter and the experience of believers.

Duration: 1:22:42

Scripture: Matthew 6:33, Luke 20:1, Luke 20:20, Titus 3:1, Titus 3:3-5, 1 Peter 1:23, 1 Peter 1:25

Topics: "Mercy"

Description

In this sermon, the speaker begins by discussing a conversation he had with someone about believers' baptism. He takes his time to explain every text in the New Testament that supports this belief. The speaker challenges the other person to show him where their belief in infant baptism is written in the Bible. He then transitions to discussing a passage from the book of Luke about the parable of the vineyard and the wicked husbandmen. The sermon concludes with a call to praise the Lord for His goodness and blessings.

Transcript

661, please, 661, my times are in my hand, my God, I wish them there, my life, my friend, my soul, I leave entirely to thy care, 661, please. First Peter, and that's the first chapter, and this is number three, you can see by the notes handed to you. And we're looking at verses three, four, and five this evening.

First Peter, verses three, four, and five. Those of you who have been attending the class of these lectures from Peter, you remember that on the first night we just looked at Peter himself, and what a wonderful, what a unique, and yet what a humble character this man of God was. Last week we not only looked at Peter, but we looked up to people Peter was writing to.

He was writing to Jews scattered throughout Pontus and Cappadocia and Asia, all out through Asia Minor. And this was the great apostle of the Jews, writing to these Jewish believers. And you remember he said that they were elect according to the full knowledge of God the Father, and we went into that just a little bit last Tuesday.

And we see that their election, because God elected them before the world began, it was substantiated by the extensification of the Spirit. Yes, the Spirit came and set them apart for God down here on the earth through the preaching of the gospel, of course. And then the practical effect of all this was that they were sanctified through the Spirit unto the obedience of Christ.

And that was a great point because we were looking then directly at Christ's own personal obedience. And Christ's obedience is always the standard for us before men. And when we obey as He obeyed, then this world is bound to take knowledge that we have been with Jesus.

Because this election worked out through the sanctification unto the obedience of Christ, of this also with it, because they were sanctified of the Spirit unto obedience and the sprinkling of the blood of Jesus. You see, the obedience of Christ is our standard before men. Under the blood is our step before God.

That is different. God always sings it up through the blood. We are sanctified with the blood.

And bless God, the blood shall never lose its power, we'll learn this evening, till all the ransomed hosts are safe to sin no more. And I want you to think tonight as we start our little portion, I want you to think of this great, sanctified, spirit-filled picture, man, sitting with the pen in his hand. I want you to try to see his rough hand movement.

Try to imagine just what the great apostle Peter was like. Probably he had a long black beard, if I'm getting the picture right. And you know, he's sitting and he's being moved by the Spirit of God.

And he's about to write many blessings that belong to believers. And as they go through his mind, I've noted them down for you. Lots of pride, mercy, and new births bestowed.

And a living hope, factually in hope, I've called it. Inconceivable inheritance. And a faith that's empowered by God that will take us right to the end of the journey.

And you know, as he sits with the pen in his hand, and he's beginning to enumerate these great blessings that belong to every believer, you know, his heart is so filled and touched and moved, that first of all, it overflows, and he says, Blessed be the God and Father of our Lord Jesus Christ, who has blessed us. You know, he's just letting his heart flow, and he's praising the Lord. And you notice that I've called the portion this evening, A saved Jew blesses his merciful God.

Because we're going to learn a lot about abundant mercy this evening. And this is a saved Jew blessing his merciful God. And then, following on this exclamation of devotional praise, you find a merciful God's blessings for saved Jews.

All these many blessings, all crammed together in these three little verses. We've got to underline and take time with each one of them this evening. So when I say this is a saved Jew blessing his merciful God, and this is the merciful God blessing for saved Jews, I want you to get this into your mind, that in the Church of Jesus Christ, there is neither Jew nor Gentile.

You know, these blessings are ours. And we too should be blessing God for them. Yes, these are ours.

But you know, this is very wonderful how he pours out his heart here. I've called it Peter's praise. See how it comes out in the floor.

Blessed. You know, that's a rather special, unique Greek word. That's the Greek word that we get our English word eulogized from.

The Greek word. And it means eulogize. And eulogize just means to praise and exalt and step in a high place.

And you know, this is what Peter is doing in the depths of his soul. He's exalting the Lord. He's praising his name.

He's blessing the God and Father of our Lord Jesus Christ. And you know, this is a great exercise. Because this is what David did when his heart was worn.

Let's go back to Psalm 103 for a moment. Psalm 103. Oh, I think that every believer should get this into his heart and really put it there so that you can quote it at any time.

And I'll just tweet it, and you try to get them all. David is saying, bless the Lord, all my soul, and all that is within me. Bless his holy name.

Bless the Lord, all my soul, and forget not all his benefits. He's just pouring out his heart. Just the very same way as Peter was doing.

And then he begins to number the blessings too. To forgive us all thine iniquities. Is that true or is it not? So you need to wait to the end of the day to get forgiveness.

It's not a bit of you. Paul talks in this book about we have the forgiveness of sins. And David talked about blessed is the man whose sin is covered, whose transgressions are forgiven.

Oh yes, this is wonderful. You know, it's the pill, when you know that every stain, every black, ugly, evil, dirty, filthy sin has been forgiven. God has brought it out, all transgressions.

None is certain to praise the Lord for. Yes, you can bless us men who forgive us all thine iniquities. So heal us.

And the word heal us there in the Hebrew tense, it's in a special tense. And it means who will eventually heal all thy diseases, and that'll come to pass. Oh, this old body is not redeemed yet.

It's going to be redeemed. I was at the Royal Hospital today and was... Yes, send in the sweet by and by. Every pain will be gone.

No more pain. No more sorrow. No more fear.

Oh, this great God of ours is going to finish the job, and he will eventually heal all our diseases. One, you can bless God for that. Him blessing God again, who redeems thy life from destruction.

Oh, what an exhibition we had on Sunday nights here. You know, I had another character up here with me, and eighteen years ago I led him to the Lord. He was a drunkard, down and a hundred boots on his foot when I met him.

And here were two of us on the platform, you know. And my dear friends, if the Lord had you come in... Where would we have been tonight? I can tell you where I would have been. But the Lord redeemed our... God every day for us.

Bless God I'm not in the pub tonight. Bless God I'm not worried about many things tonight. Yes, I would have been destroyed.

Yes, he is counting his blessings. See, verse four, in the middle of the verse, who crowneth thee with loving kindness. He's done that to me all my life.

And for some reason, the message that I've heard of being very candid about it. God's been good to me. I couldn't deserve it, but he was.

Who satisfies thy mouth with good things. All the things that God has given me to chew over in this book. And it's been wonderful.

See what David's doing, did what Peter did. He's numbered the blessings and then pulled out his heart and blessed God. And you know, this is something that we should learn to do.

I don't think there'll be big praying crowds in this church and bless God for every one of them. Sometimes I think we missed the mark because we don't praise the Lord enough. And we ought to thank the Lord.

Some of the young ones come to me and say, Pastor, I can't pray. Can you not now, I say? Well, just stand up and shut your eyes and thank God for all the things. Couldn't you shut your eyes and say, thank you, I'm saved.

Thank you for attending church. Thank you for the work of the cross. Thank you for coming and finding me and lifting me.

None of that's a grown old message. But I'm no bother at all. And we don't praise the Lord.

We pray and do it. Do you see how you'll get your mouth open? Oh, you'll get it opened. All right.

Plenty to go on with. You'll have to stop your mouth. Yes, do you see Psalm 107? Have a look at that, you know.

Watch the Psalmist. Just watch them. Verse 1. All give thanks unto the Lord for He is good.

For His mercy endures forever. Let the redeemed of the Lord say so. Whom He has redeemed from the hand of the enemy.

Gathered them out of the land from the east, from the west, from the north, from the south. They wandered in the wilderness in a solitary way. They found no city to dwell in.

Hungry and thirsty, their souls fainted in them. Then they cried unto the Lord in their trouble and He delivered them out of their distresses. He led them forth by the right way that they might go to a city of habitation.

Oh, that man would praise the Lord for His goodness. That's the lesson we need to learn. You don't number the blessings in your mind.

You don't roll them under your tongue like a sweet mushroom. Don't be ready to cut them off in a string. Oh, remember where they came from.

Bless the Lord. Learn to bless the Lord with everything that is within. Oh, that man would have done what David did.

That's what Peter did. That's what Paul did. There's no point in just doing that.

Yes, let's get back and just see exactly how Peter did it. He said, Bless the Lord. Be the God and Father of our Lord Jesus Christ.

And I took time to put another note in there. Notable names. You know, I think this is really silly.

He's looking up, you know, and his whole soul is overflowing because of the blessings of God. And he's crying blessings. And then he gets this sort of thing.

Be the God and Father. What a wonderful name that is, you know. When we were going through Genesis, and I dare not even think of starting it tonight, and yet I'm going to do, we noticed the names of God in Genesis.

You remember where they all are, don't you? Well, in the first chapter, it is the word God. In the beginning, God. That is the Hebrew word Elohim.

When you come to the second chapter, the name changes. Because it is the Lord God. And in the third chapter, it is the Lord God.

And Adam heard the voice of the Lord God. In the cool of the day, changed, you know. That is another name for God.

He's not only Elohim. He's Jehovah Elohim. And when you come to the fourth chapter, it's just Jehovah, the Lord.

Sometimes He's God. Sometimes He's the Lord God. Sometimes He's Elohim.

You see, the names, wonderful names. Then you get the Almighty God. Then you get the everlasting God.

Then you get the Most High God. Then you get the God of Abraham, the God of Isaac, the God of Jacob. Oh, I could go on for dozens more, you know.

But you know, Peter has got a hold of something here. He's calling Him the God unfollowed. Oh, they never... The God and Father of our Lord Jesus Christ.

Though I like the way Peter, who knew our Lord Jesus so well, I like the way he says, Our Lord Jesus. Some of the wee fellows around here just call Him Jesus. Well, stop it.

He happens to be Our Lord Jesus Christ. That doesn't happen to be for you. There's a special sense when the word Jesus is used, like we'll use it on Sunday morning.

You see, Jesus is a special thing. You know, God is the Father of our Lord Jesus and the God and Father of our Lord Jesus as the servant of God in a total sense. Because He is our God and Father.

Ah, but in another sense altogether. Oh, yes. Let's go to John's Gospel to see if we can get anything out of that.

John's Gospel, chapter 20. This is it. And this is his lecture morning.

And Mary is at the tomb. And you remember this, how the Lord came and spoke to her. Let's read the story.

Verse 11. But Mary stood without at the sepulchre weeping. As she wept, she stooped down and looked into the sepulchre.

She is two angels in white sitting. The one at the head and the other at the feet, where the body of Jesus hardly in for the rush of life. Hardly in for the rush of life.

It's a tense. If they don't know, tell them when they come to the door. Where the body of Jesus? Yes, that's where it's hardly in, but it's not there now.

They don't believe in the bodily resurrection. And the angels were at the head and the feet, where the body of Jesus had laid. That's why I know the angels never belong to the Baptist.

Because if the angels had been Baptist to her, that's how I know they don't belong to the Baptist. Verse 13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord.

Do you know she had this nonsense in her mind? Says, nobody took him away. I don't know why, but she had it in her mind. That was the conclusion she put.

Because women do those sorts of things, you know. I'd better go on or get into trouble. When the explosive went last night, it was a dangerous one.

It nearly lifted me out of the bed. And I looked at the flames. I was not in the system.

She was so horrible. Verse 14. And when she had thus said, she turned herself back and thought, Jesus' family knew not that it was Jesus.

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing... This is another idea she's got. Supposing him to be the gardener, You know the dreadful things we all do. We jump to conclusions.

And we suppose this and that and the other. We get ourselves into a muddle, you know. She, supposing him to be the gardener, says unto him, Sir, if thou have done him hence.

You know, she was so excited she didn't tell the gardener who he was. She says, if thou have done him hence. Just as if the gardener should have known who she was talking about.

You can see she's really excited. Tell me where thou hath laid him. And I will take him away.

And the Lord just said one word. He just said, Nearly. And nobody could say it just like that.

You know, this was the Lord's message. And it was the Lord's special message because it was just for one person. It was just for me.

I'll tell you this. If you want a wee message from the Lord to yourself, you'll have to get up early in the morning and go and seek him. And even you are a woman who gets excited and puzzled.

He'll be meeting you, you know, at the point of your need. He'll have a message for you. And I'll tell you this.

One word. With all your tears. Just tears of tears.

Lifted her clothes. Took away her burden. One word just like that.

It was a revival word. Oh, the Lord could do a lot for her. Get up a bit and go and look for her.

Yes. He said, Nearly. She turned to herself and said unto him, Rabbi! She knew it was the Master.

Jesus said unto her, Touch me not. She was just going to get the hold of him. For I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and to your God.

Did you get the hold of that now? Because he didn't say, I ascend unto our Father and our God. No, no, he didn't, you know. He just said, I ascend unto my God and your God, my Father, your Father.

Because there is a difference, you know. There is a great difference. And Peter knew the difference.

You know, when we get an experience of God, and the Holy Spirit enters into us, you know, we can say, Oh, Father, which art in heaven, in a way we could never do it before. Ah, but that's only a personal experience. The Lord Jesus Christ was talking about something that was eternal.

Yes, He was all, we say, Father. When He's talking in John 17 and praying, He looks His eyes and says, Father, give me the glory which I had with Thee before the foundation of the world. Oh, yes, the Father and the Son were there then, which I had with Thee for the woman's book.

Oh, yes, with Thee. Yes. Oh, yes, Peter got the chance of it.

He says, Blessed be the God and Father. Oh, he got that right off. I think it was a great day.

And I don't only like that bit, but I like the other bit. Blessed be the God and Father of our Lord Jesus Christ. You know, I could give you a lecture now for about an hour on all the names that Peter had for Christ.

Oh, you young preachers, you're looking for material. All right, go and search it up. There's plenty of it.

Now, start you off. Okay, well, start you off. Acts chapter 3. I mustn't do too much of this now.

I'm only sort of whetting the appetite of the young preachers now. And you just take all the Acts of the Apostles where you find Peter preaching, and then take these two epistles of Peter and find out all the names that Peter has for our Lord Jesus Christ, and you'll be filled. Now, here's chapter 3, the Acts of the Apostles.

And Peter is preaching to a great crowd. Verse 12, the same time. When Peter saw it, he answered unto the people.

You may not ask, well, why marvel ye at this? Why look ye so earnestly on us? As though by our own power, our holiness, we had made this man to walk, because we had made the man to walk at the beautiful gate of the temple. The God of Abraham and Isaac and of Jacob, the God of our fathers, hath glorified his Son, Jesus, whom he delivered up and denied him in the presence of Pilate when he was determined to let him go. But ye denied the Holy One and the just, see verse 15, and killed the Prince of Life.

See these lovely words he has? He calls our Lord Jesus the Holy One. He calls him the just. He calls him the Prince of Life.

When he was preaching in the house of Cornelius, see chapter 10, I'll do this on Sunday nights, I mustn't do too much of it now. Peter came to the house of Cornelius. Verse 34, Then Peter opened his mouth and said, Of a truth I perceive that God has no respect for the persons, but in every nation he that fears him, and worketh righteousness, is accepted with him.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ. He is Lord of all. And I said that Peter was preaching Christ as the peace-giving Lord.

Oh, what a lovely thing. Yes, preaching peace by the one who is Lord of all. And then he said, verse 38, How God anointed Jesus of Nazareth with the Holy Ghost and with power.

And I like to get the hold of this, because this is one of these special senses. He's not only saying that our Lord Jesus Christ is the peace-giving Lord, but he was the Spirit-filled Jesus. Spirit-filled Jesus of Nazareth, when he was here on the earth.

And then you'll notice that in verse 42 Peter said, He commanded us to preach unto the people and to testify that it is he which was ordained of God to be the judge of quick and death. You'll find out as you go through these terminus of these teachings, he's got some great statements. Let's go to 1st Peter again.

On to 2nd chapter. 1st Peter, 2nd chapter. Here's a very lovely one at the end of the 2nd chapter.

Talking to these believers, He where our sheep gone astray, but are now returned unto the shepherd and bishop of your souls. Oh, how he can get the hold of it. Now take these letters and go through them.

See how he ends the first letter. The second letter. Second letter, almost his last word.

Verse 18. But grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ. And I'm telling you that I've missed a whole lot of them for your benefit.

You just go back and get them. I like these notable names. You know, as Peter's heart overflows with praise.

Out come these very notable names. The God and Father of our Lord Jesus Christ. I think that was very wonderful.

And now that he's got this part of his opened, and he's blessing God, he's praising his name, then he starts to number the blessings. Now let's get into that now. We're back at 1 Peter 1, verse 3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy.

You know, Peter was a great preacher. I do also think this man speaks because he gives so much. And you know, the adjectives are not just put there to make lovely sentences.

He's really filled with the abundant mercy of God. You know, I think this is something that every young preacher wants to get the hold of. Now, I'm after you young preachers now.

So for some it's good news because it will do you good too. I think that if you get the mercy of God into its right perspective, you're going to be a preacher that will be of some use to God. So what's we doing for you? Let's have a look at Paul's letter to the Ephesians.

Ephesians, and we're at chapter 2. And Paul's writing in this letter to the Ephesians, he's reminding these believers of death, that there was a time when they were without Christ, when he came to preach to them first. Verse 12, he says, But at that time ye were without Christ. You know, these foets were death's foet.

And there might be somebody in this meeting tonight sitting here with a Bible open, and willing to come, and glad to come, and dear sir, you're on the seat and you're without Christ. You have no saviour. But you gave your last sigh where you said you would go to hell.

You're deathless. And he not only reminds them that they were deathless, do you see verse 1 of chapter 2? He says, And you have be quickened who were dead. They were not only spiritually desolate, they were spiritually dead.

See verse 2, Wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, that's the devil, the spirit that now worketh in the children of disobedience. You know, they were not only desolate and dead, they were domineered by the devil. What's a foet living like that these days? Yet desolate, no saviour.

Spiritually dead, they don't know a thing about spiritual things. And the old devil is working in their lives. They're domineered by the Prince of the power of the air.

Once again, see verse 3, Among whom also we all had our conversation in times past in the mountains of our flesh, fulfilling the desires of the flesh and of the mind. They were not only deathless and dead and dominated by the devil, they were defiled by flesh. Oh, what a pit to be in.

You know what God's doing? He's piecing a horrible pit, that's what he's doing. When you're way down in there, you're deathless, spiritually dead, dominated by the devil, defiled by the flesh day after day. And then one phrase he put in there at the end of verse 3, And where, by nature, the children of wrath, they were almost damned.

By nature, you know. The little babies born into this world, you know, tiny little thing with dimples. Inside that little baby's body is a thing called sin.

And by nature, it's condemned already. By nature. Yes.

I want you to get this. They were not only very deathless and dead and dominated by the devil and defiled by flesh and doomed by nature. But it says this.

But, but God, who is rich in mercy? Will you get down this? Because that's how God comes along to faithful. You know, you're having the thing within your breast to commit to God. If he doesn't first move in mercy, in mercy.

Let me tell you this. You can check the Bible. The Bible talks about the riches of his grace and all about that.

But that's different. This is something that it says God is rich in. God, who is rich in mercy.

You know, you can hardly think of God being rich. And the gold and the silver of his, the cattle of his. How can you say that God is rich? Well, here is the one thing that God is rich in.

He's rich in mercy. And if he hadn't been rich in mercy, not one of us would have been saved. Don't you understand? You know, Paul put this clear when he talked to Titus.

Let's have a look at Titus. And it's the third chapter. Paul's message to Titus.

Chapter three. And I think Titus, he said in chapter three, verse one, he says, Put them in mind to be subject to principalities and powers. Talking to Titus to talk to believers to put them in mind to be subject to principalities and powers.

To obey magistrates. To be ready to every good work. To speak evil of no man.

To be no brawlers. But gentle. Showing all meekness unto all men.

For we ourselves also were sometimes foolish. He's a man but when he played the fool. Disobedient.

Deceived. Serving divers lusts and pleasures. Living in malice and envy.

Hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness which we have done, but according to his mercy he saved us.

Who taught you that you got saved by works? Who taught you that? Ah, that Roman nonsense. That's what that is. Who taught you that? Because you weren't reading his book.

You never get saved by your works. I'll tell you this, it's only the mercy of God that's useful. But God has to be rich and worthy to do it too.

He has not by works of righteousness which we have done, but according to his mercy he saved us. Ah yes, you know, we've got to get this correct, you know. We must see this.

That if God has gone to save somebody in this meeting next Sunday night, it's not Mr. Moran's kitchen that's going to do it. You can get that right flat now because I've learned that a long time ago. And it's not the Baptist.

I'll tell you this, it'll have to be by the mercy of God. And the sooner we learn it the better. And the sooner you young preachers learn it the better.

Because if you think you're going to do it, you'll be a long time before you see it. It's just one look. Oh, it's the mercy of God.

Men, I've learned to look for the mercy of God coming to these meetings. And it's the mercy of God that saves sunken sinners who are in the horrible pit. And I'll tell you this, it's the abundant mercy of God that gives a new birth.

Blessed be the God and Father of our Lord Jesus Christ who according to His abundant mercy have begotten us. That is how we get saved. Did you think it was your tie or your hair? Because your tie or your hair won't work.

No, it's the abundant mercy and the richness of it all. You know, it's just because God is rich in mercy He just comes. And it's through the abundance of mercy of God that men get born again.

And you have to repent. Boy, if some of us are like Lot, you know, we get our way back again. Way down to Sodom, that's where he was.

And he was a righteous man. And he rested righteous all day after day in Sodom. Oh, a backslider in the world.

I'll tell you how he was restored. Have a look at Genesis 19. Genesis chapter 19.

Don't you know he's in this horrible city? And the angel came and took him by the hand and took him out. Chapter 19. Don't you know he's in this horrible city? And the angel came and took him by the hand and took him out.

And he said, verse 19, Behold now, thy presence hath found grace in my sight, and thou hast magnified thy mercy, which thou hast showed unto me in saving my life. I'll tell you this, you know. Only the God who is rich in mercy can move thoughts in us.

And only abundant mercy can give them new life. And only magnified mercy can restore backsliders. Oh, I'll tell you this, we need to learn a whole lot about the mercy of God.

It'll take a sharp set of youth. You'll find that you're not the biggest thing that you think you are. And I think if we learn this, we'll get on better with the priesthood.

Because it's all of the mercy of God. Yes. But I want you to get this.

It's not only this multiplied mercy that's one of the blessings here. I want you to see the exact wording. Peter is saying, Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us.

You know, this begotten is being born again. And I want you to get this, you know. Because this is another subject that we need to tie up with the mercy of God.

Now, this is the Father's abundant mercy. Of course, that's how you get born again. But I'll tie it all in in a moment.

Now, I want you to see this bit. It's got the John's Gospel. And it's the first chapter.

John's Gospel, chapter 1. And speaking of our Lord Jesus Christ, verse 10 says, He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name, which were born.

How do you get born again? You get born again by receiving Christ. Now, that's the Christward side of it. I want you to get that into your mind.

You get born again because of the Father's mercy. You get born again because you receive Christ. You'll notice ways that you cannot be born again.

See what it says there. It says, but as many as received him, to them gave he power to become the sons of God, even to them that believed on his name, which were born, not of blood. You see, just because your father's a Christian and your mother's a Christian, it doesn't mean that salvation runs in their veins.

You cannot be born of blood. Not born again of blood. And it says, which were born, not of blood, nor of the will of the flesh.

You just can't make up your own mind, you know, and say I'll be born again. Not a bit of you. Friend, if it was left for you to make up your mind, you would never make up your mind.

It'll take God to come and give mercy to you, man. You'll never think of God. You see, you just can't be born of the will of the flesh.

And you most certainly can't be born of the will of man. You know, the doctrine means sometimes that baptism will regeneration, give the new life to strength and re-immusement. So here's what they do, you know.

The woman comes round to talk to the minister and says, you know, that Jimmy's about two weeks old now, we need to have him baptised. That's what they call it anyway. And he looks at her and he says, oh yes, we'll do him next Friday.

Oh no, no, no, no, no, I'm going to the Masonic. They can't go to him, he's going to the Masonic. So they say, what about the first day after that? Oh no, go for it.

So he lifts up the gate, the wee fellow will be born again, doesn't he? Well this book says not by the will of man. He hasn't a thing to do with it. And the man that drops water on a baby's brow and says, I'll make you a child of me.

That's a lie from hell. Because he makes no such thing. Yes.

And the wee minister who argued with me once. I was in a mission, Pope of Belgium was. And he thought it was a small delic, you know.

Invited me out for tea. And invited 21 of his parish out along with me, yes. Because he was drunk as such about me, you see.

Because you see, when I have the glasses off, I'm soft looking. And I think he had thought I was a soft and silly kid, you know. So we were all at the tea, you know.

And he said, you know, I'm surprised at you, Mr. Merlin. That you believe in baptising beneath us. You know, we sprinkle babies and we make them children of God.

So, you see, I just pushed the tea and the corned beef to the side. And got my Bible down and I said, Now friends, I want you to remember that I didn't start this. I was sort of getting them prepared, he started it.

And I said, he asked me why I believe such a thing. Now I'd take my time to show you every text in the New Testament on believer's baptism. And that took me about an hour to do that.

But he was cold, you know, at the time I got this done. And after I'd got through each text and expounded it the way I wanted to, and I took my time, you know. I just said, now, Mr. Black, they called him, The book you just showed me is where you get your inspiration.

And you never saw an old fellow so enthused in your life. He started to cry. He said to me, You know that well, I've no scriptures, you know that well, you're putting me in a fix.

I said, you put yourself in a fix, you know. And a young girl belonged to me, she stood up, she said, I'm ashamed of you. I'm getting baptised next week.

And then another one, and another one, and another one. And I baptised ten of them for him. Yeah.

I said, you knew the boy that was in the commission the other night, yes? Did he hear you in the prayer meeting, saying, put him to the chair, yes? That's what you need from children of God with water. What are you inspiring about? If I could lift them children with water, I'd be out with a bucket every day. I've not done that.

It's not of the will of the flesh. It's not of the will of man. You see, it takes the abundant mercy of God.

And the abundant mercy of God brings Christ to you. Now that's the bit that can't be left out. And when you receive Christ, you get born again.

So it's the abundant mercy of God and the receiving of Christ. But you know, when we come to John's Gospel, chapter three, he said, will you look at that now? Because I want this done properly this evening. John's chapter three says here, verse six, That which is born of the flesh is flesh.

That which is born of the Spirit is spirit. More than what I said unto thee, you must be born again. The wind blows where it whistles, and thou hearest the sound thereof, but canst not tell whence it cometh, whither it goes.

So is every one that is born of the Spirit. You see, you get born again because of the mercy of the Father, because of the receiving of Christ, because of the work of the Spirit. And this work you cannot see.

You see, I would say the Father is the merciful Son. Receiving Christ, that's the master's Son. The work of the Spirit, that's the mystery Son.

You see, I'm old fashioned enough to know this, that when I come to this platform, that nothing that I can do or say will bring men to birth. I'm depending solely on the mercy of God, bringing Christ in the power of the Spirit. Do you get it? You young Greeks have got a hold of it now.

Because it's the mercy of God bringing Christ in the power of the Spirit. That's it. We're nearly there.

Nearly there. Now there's a bit to go yet. You know, Peter knew this better than I did.

Paul didn't, I tell you, he was a great preacher. Watch him again. We're back at first Peter.

And we're still at the first chapter. Says, talking about these believers he's writing to, verse 23, right down to the end of the chapter, we'll come to it one night again as the Lord wills. Be born again, not of corruptible seed, but of incorruptible, by the word of God.

See verse 25. But the word of the Lord endures forever, and this is the word which by the gospel is preached unto you. I know we've got it, haven't we? You know, the abundant mercy of the Father in the word of the gospel, and I mean the gospel, in the power of the Spirit, brings life to a sinner's heart, and when they receive Him, they're born again.

But I can tell you Peter got the hold of it all right. Blessed be the God and Father who according to His abundant mercy have forgotten us. Now let's get the rest of it in, because we can't leave it halfway there,

can we? This is a lovely bit.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy have begotten us again unto a lively health. Now, begotten us again unto a lively health, part of the resurrection of Jesus Christ from the dead. Now I think this is tremendous, and the only way that you'll teach all this out properly is to remember that Peter was a slave Jew.

And to remember that he's writing to those who were slave Jews. If there is something that I want you to get the hold of, it's in Luke's gospel, if I rightly remember, chapter 20. Luke's gospel, chapter 20.

This one, Luke's gospel, chapter 20. Verse 1. It came to pass that on one of those days, as he taught the people in the temple and preached the gospel, and remember, teaching and preaching are two different things. He taught the people in the temple and preached the gospel.

The chief priests and the scribes came upon him with the elders. These are all the leaders of the nation. And speaking to him, saying, Tell us by what authority dost thou these things? Or who is he that giveth thee this prophecy? And he answered and said unto them, I will also ask you one thing, and answer me.

Now that's a very good point to remember, you know. Once when I was somewhere, I think it was Liverpool, and somebody teckled me about something, I immediately asked him a question. He said, you're like all the other Irishmen, whenever you're asked a question, you ask one back.

Well, the Lord did this. And I pointed out to him that my Lord did this, and I was allowed to do it too. And it's a very good thing to remember.

And the Lord just asked them one question. He answered and said unto them, I will also ask you one thing, and answer me. The baptism of John, was it from heaven or of men? Got into a corner, you know, to talk it over.

They're leaving with themselves, saying. If we shall say from heaven, he will say, why then believes ye him not? And if we say of men, all the people will stone us, for they be persuaded that John was a prophet. And they answered, but they could not tell whence it was.

Jesus said unto them, Neither shall I you, by what they thought they, I do rethink. Now the minute that he put them in a fix, then began he to speak to the people this parable. Speaking to these Jews, you know, their elders and scribes, chief priests.

A certain man planted a vineyard, let it force the husband men, went into a far country for a long time. And at the season he sent a servant to the husband men, that they should give him of the fruit of the vineyard. Yet the husband men beat him, and sent him away empty.

And again he sent another servant, and they beat him also, and treated him shamefully, and sent him away empty. And again he sent a third, and they wounded him, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son.

It may be they were reverent then when they see him. But when the husband men saw him, they reasoned among themselves, saying, This is the heir. Come, let us kill him, that the inheritance may be ours.

So they cast him out of the vineyard and killed him. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husband men, and shall give the vineyard to others. When they

heard it, they said, God forbid.

And he beheld them and said, What is this, then, that is written? The stone which the builders rejected, the same has become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever it shall fall it will grind into powder. And the chief priests and the scribes the same hours sought to lay hand on him.

And they feared the people, for they perceived that he had spoken this parable against them. But if he not, was he frail? Let us make him infectious. He is talking to Jews.

And the chief priests are there, and the scribes, they are those. And he is letting them know what the nation has done down through the whole years of its history. As God sent a messenger after messenger, they turned them away.

Some of them they stole, and some of them they killed. And then he said to them, last of all, God sent his beloved son. And they killed him.

You know, when the nation of Israel handed Christ to the cross, and Peter twice said, you killed, you killed the priest of life. And when the Jewish nation killed their own Messiah, they had forfeited every blessing that God had given them. They had forfeited.

Yes, the end of their blessings had come. And it was not until Christ rose again from the dead that that nation got a living hope. Did you get over that? Because that is exactly what he is teaching.

Because that was a living hope. They could start over again now. The Messiah was really alive.

And only because of the resurrection from the dead did that nation get a living hope. I want you to get them over. Let's go back to Peter again.

Because it's very important to get this tidied up properly. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope, it is in some translations, by the resurrection of Jesus Christ from the dead. Now, I want you to get this.

That this living hope given to them because the Messiah rose again, it brought them an inheritance. But it wasn't like the land of Palestine, that was the promised land for the Jews. Ah, but the land which saved the Philistines and the Molochites and the gods of these nations was standing under every green tree.

The whole land was corrupted and defiled and it was taken from them. But when God in his abundant mercy sent Christ who became the sacrifice and rose again, the nation of Israel had a living hope to an inheritance that was incorruptible and undefiled and betrayed us, not erased. It was reserved in heaven, not in Palestine.

You see, this is our living hope too. Perfected by God to get in now. You can see how clearly Peter was teaching, he was always remembering, he was talking to Jews.

And yet the blessing belongs to us too. Let's turn for a moment just to Hebrews chapter 9. Hebrews 9. Verse 11. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and cows, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.

Manjuis said blood of Christ is a great subject because it's first of all purchasing blood. It brought eternal redemption for every believer. And you wouldn't like to come around and argue with me about being lost again after that, would you? Because that happens to be eternal redemption.

That's what that happens to be. It's purchasing blood. And I want you to notice this.

Verse 13. For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifies to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offers himself without stop to God, purge your conscience from dead works to serve the living God? You see, it's not only purchasing blood, it's purging blood. And the blood brings you in whiter than snow.

Because in the whole chapter, see verse 22, almost all things are by the law purged with blood and without shedding of blood, without shedding of Christ's blood, is no remission, is no pardon. You see, it's not only purchasing blood, it brought me eternal redemption. It is not only purging blood, makes me whiter than snow.

Ah, but it's pardoning blood. Because it's through the blood that I get forgiveness of sins. And without shedding of blood you can't have it.

But that's not what I'm asking. Let's go back to the chapter. See verse 15.

Of Hebrews 9 I mean. Verse 15. For this cause he, the Lord's Eagle, is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the First Testament, they which are caught might receive the promise of eternal inheritance.

I want you to get that, you know. You know, when Christ died and rose again, he became the mediator of this new covenant. Because, you know, he had wills long ago.

This was his will and testament. You know, when folks make a will they say this is his last will and testament. This was Christ's new testament, or covenant with the people, that all who would be called out of darkness into light should receive the promise of eternal inheritance.

That was the will. That's how the will was made. And if you were called, well, eternal inheritance was yours.

Now, I want you to get this bit. Verse 16. For where a testament is, or a will as you like, where the testament is, there must also of necessity be the death of the testator.

If a man makes a will, well, whatever he wills to me in that sense, it's not mine till he dies. There must be the death of the testator. And the Lord Jesus made a will that everyone that would be called out of darkness into light, into light, should receive the promise of eternal inheritance.

And let me tell you that the testator died. And all that was on the will is mine. You know, there was once upon a time, a man in this very town, on his deathbed held a man as a solicitor.

And he owes me, owes me 600 pounds. This. But, you know, before the seller had it drawn up and signed, he died.

And I never got the penny of it. I'll tell you this about the Lord Jesus. He not only made the will, and I, however, He rose again so that I would get what was mine.

So that I have a living hope, all mine. And He will see that I'll get it then. And it's inheritance.

It's mine tonight. And it's an inheritance that's incorruptible. And all the time, I'm just fading from the way.

I'm going to tell you a little bit. There's a reserved card on it, reserved in heaven for me. It's mine.

You know, once I went to London to preach at the city temple. And it was a millionaire who paid for the meeting and all the rest of it. And paid for my ticket.

Took me in a big car way to the post office hotel, right in the center of London, way up in the sky. And it was round and round up there. And you pay about 15 pounds for your dinner.

And there was a table in this class hotel reserved for me. You should have seen me that day. I was out for the day.

There's their ticket line. Friends, this is what Peter's trying to get over. No wonder he blessed God's name.

He said, Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy, have begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that saved us not away, reserved in heaven for you. I want you to get this wee bit before you stop. Who are kept by the power of God through faith.

I want you to get that. Now, I want you to get that because this is a God-empowered faith. I want you to get that.

Because that's what keeps man. It's a God-empowered faith. That's what keeps man.

You know, how does faith really come? I'll tell you how faith comes. Faith cometh by hearing. You read this, you hear this.

Faith cometh by hearing. Hearing by the word of God. When God says in this book that He will supply all my needs, You know, friend, I'm that simple that I just open my whole heart and mind and soul and the Holy Ghost brings it home with power that I believe it to.

I don't care who goes into storm or who does not. That is the least of my concern, I may well tell you. My faith is in God.

My faith is in God. There you are, some of you. All that some of you have is a satch.

And you'll go to hell if you have no faith yet. Oh, get God's for it, won't you? Well, I'm not worried. It's God's truth.

Yes, that's what it is. It is God's truth. And Mr. Orange Man, if you're not saved, you'll go to hell with the Roman Catholics who are not saved.

Yes. You know, you need a faith. You need a faith that's empowered by the Spirit in the word of God, in God's words.

Oh, you need a faith that can see Christ at all times. You know, I said this many years ago. When the plague of distress is hoisted in your life, it is a thunder.

And you stand on the parapet of your own life, and you look around, and your sense can see nothing but sorrow. And your reason, your reason can see nothing but ruin. And grief is written on the gates of your heart.

You know, in that hour, in that chapel, you can stand on the parapet and bow your head. You can see Jesus. He can win every time.

You can win the day. You can become more than conqueror through him that loves you. Ah, but it must be a God-empowered faith.

You must just vote to bring yourself up, you know. If you know that God has said of him, the Spirit of God had made it yours, you're resting on it. Ah, friends, Luther's talk will keep you to the very end.

If he hears what Peter said, have another look at it. There should be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that stayed us not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. You know, we were saved a way back yonder when we trusted Christ.

As we go on trusting we're saved every day. Jesus is coming back to finish the job. We'll be perfectly saved.

I'll tell you this. That salvation at this moment of time is ready to be revealed. Why do you think all this blasphemy is about? We're at the very end of the day.

Friend, the Lord's coming is near. The whole world has gone to hell. Jesus is coming.

Let me hit this word. Ready. Ready.

To be revealed. Maybe tonight there might be a bigger noise tonight for the believers than there was last night for the world. Jesus called tonight.

Bless God we can keep our stuff. Are you ready? Because I can tell you he's ready. And if you're not ready it's telling you where.

Don't you agree with me that Peter's a great preacher? For the things he's stuck in the three verses. He's wonderful. Let's sing then 327.

327. I want to say from the depths of my heart thank you for coming to this class. And I've got to tell you it's such an hour and time of this.

Friend I thank you for coming sitting around the Lord's Feast. I think it'll do you good. 327.

We'll sing this right through. All for a faith that will not shrink or cross by every fold. That will not tremble on the bridge of any earthly wall.

327. Dear Lord part us in my fear. We wish our blessings for thy holy name's sake.

Amen.

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