

The Writer and the Reader

by Willie Mullan

Willie Mullan's sermon explores the character of Peter as a humble servant and the profound implications of his letters to believers about identity, salvation, and humility.

Duration: 1:10:55

Scripture: 1 Peter 1:18

Topics: "Epistle"

Description

In this sermon, the speaker begins by discussing the concept of being an heir and how, as children, we are no different from servants until the appointed time. He then talks about how we were once in bondage under the elements of the world, but God sent his son to redeem us and adopt us as his children. The speaker emphasizes that as sons of God, we have the spirit of his son in our hearts, allowing us to cry out to God as our Father. He also mentions the importance of grace and peace in times of trials and tests, and highlights the power of the Holy Spirit in transforming lives through the gospel.

Transcript

The first epistle of Peter, and we're at the first chapter. Last week in the class here we began what I call pathways through Peter's epistles, and we started last week by looking at Peter himself. We had a good look at his gifts and his graces, and we had a very good look at his great ability when he was gifted of God, and of his humility right through service.

And we got together from the Bible, a plain scriptural, sensible picture of this great servant of God, who opened this letter by calling himself Peter. And tonight we're going to not only look at the writer, but we're going to look at the readers of this letter. Just taking two verses tonight, we're not going too far, taking the first and second verses of this first chapter of this first letter of Peter.

Looking at that first word again, I don't want to say very much because we said a lot about it last week. I've just called that on your notes tonight, the rational servant. You know, he was very sensible about everything, especially in his latter years when he came to write these great letters.

And let me say tonight that all the great scholars of literature write down through the ages have proclaimed these letters of Peter, these writings of Peter, to be among the finest writings the world has ever seen. Now that's a little bit amazing, and yet it's not amazing. It's amazing when you think that Peter was a non-landman, just a fisherman who spent many years on Galilee fishing.

He'd never been to any of the great colleges or universities of the world, and certainly he had not sat at the feet of Gamaliel like Paul. He was just a very common five-inch. In fact, the Scriptures call him an ignorant and a non-landman.

And yet it's not amazing when you think that the Spirit of God took him up. And these great writings came from his heart, and the things that will underline in these writings will bring you to the decision that these could only come from Peter through the Spirit of God inspiring him. These are inspired writings as he was moved by the Spirit of God.

But although he had these great gifts, and we went into the mall last week, he was an apostle in the early church, and he was a prophet when the morning meeting met many times without a New Testament. Of course, he was a great evangelist, preached on the day of Pentecost and three thousand souls were saved. And as you can see from these letters, he was a great teacher and a very valuable pastor or feeder of the flock.

In fact, he fed the flock with the very finest of the wheat. And although he had these great gifts, you can see that in his latter years in these writings here that he trod very softly with God. He was a humble character.

This letter starts with the word Peter, and that is enough for us. Not Holy Father Peter, no, just Peter. And not only does this first letter start with the word Peter, which would prove his humility, but as he ends this first letter, let's have a look at the fifth chapter of this first letter.

He's writing to the young people in the assemblies that he's writing to in verse 5. He says, likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another. And here's a mighty phrase, he said, and be clothed with humility.

What a wonderful phrase. You know, you can never get me to believe that the man who penned these letters and began with the simple word Peter, and put this tremendous, unique phrase into this letter, be clothed with humility. You can't tell me that he ran about with Babylonian garments on.

We talk about vestments now. This is all he was concerned about. He was concerned with being clothed with humility.

In fact, he uses this word, humility, and the word humble, here again and again. He said at the end of verse 5, for God resisteth the proud, and giveth grace to the humble. This was a mighty lesson he had learned in life, that we should be clothed with humility, because God giveth grace to the humble.

And then he seems to take a deep breath and shout to all the saints, humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. So that's why I called him, at the beginning of your notes, the rational servant, for the letter begins with Peter, and he's urging us to humble ourselves under the mighty hand of God. But although he starts with the word Peter, you know, he immediately puts his credentials on the table of these epistles.

He says, Peter, I'm the apostle of Jesus Christ. Yes, this was one of the great gifts that he had. In fact, it was a special gift.

Last week I was pointing out to the class that he was an apostle in a special sense. Let me do that for the moment for the folks who were not here last week. Let's go back to Galatians, and at the first chapter,

Paul's letter to the Galatians, and at the second chapter it is, Paul had gone up to Jerusalem to talk to Peter and James and John, and he says in verse 6, But of these who seem to be somewhat, these were the great leaders at the church in Jerusalem, and Paul quickly puts in here, whatsoever they were, it maketh no matter to me that God accepteth no man's person.

For they who seem to be somewhat in conference addeth 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, for he that brought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles. And when James and Cephas, that's another word for Peter, and John, who seem to be pillars, perceived the grace that was given unto me, they gave to me in Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision.

And I was pointing out from this portion last Tuesday that Peter had a special apostleship towards the circumcision. I want you to get the hold of that verse, eh? For he that brought effectually in Peter to the apostleship of the circumcision. And do you know what that means? That he was an apostle to the Jews.

These are the circumcised people. And, of course, Paul was the great apostle to the Gentiles. And I say again, if the Roman church had been wise at all, they ought to have proclaimed Paul as the first pope, not Peter.

For Peter was the great apostle to the circumcision. Paul was the apostle to the uncircumcised. He went out to the heathen.

He came to Europe with the gospel. In fact, this very letter that we are reading now, it was written from Babylon, because Peter went out and told the Jews that was scattered in Mesopotamia and the Arab economy. The thing that I want to prove to you tonight is something that was really wonderful to me when it dawned upon me.

You know, we're supposed to listen to people of the great infallible head of the church. This is what we're told so often. Well, let me tell you this, that in his verses, Peter, by a few strokes of his pen, destroys everything that ritualistic religion stands for, just with two simple strokes of his pen.

And if they had been listening to what they call the infallible head of the church, then they would have learned it. Because writing as an apostle to the Jews here, this is what they say of him, 1 Peter. Let me point these two things out to you.

1 Peter, in chapter 1, and I don't want to take too much out of this, but he's saying to these believers that he's writing to, in verse 18 of the first chapter, for as much as you know that you were not redeemed with corruptible things of silver and gold from your vain conversation received by perdition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, these were believers he was writing to, who by him do believe in God that raised him up from the dead and gave him glory that your faith and hope might be in God, seeing he has purified your souls in obeying the truth through the Spirit unto unseen love of the brethren, see that you love one another with a pure heart fervently. Being born again, not of corruptible seed, but of incorruptible by the word of God which liveth undivided forever. The last verse says, but the word of the Lord endures forever, and this is the word which by the gospel is preached unto you.

You see, the first thing that this great teacher teaches these believers is this, that they were born again, not with corruptible seed, but with incorruptible seed by the word of God, through the gospel preached unto them. You know, when he talks about them being born again of the word of the gospel, he's doing away with baptismal regeneration that they all rave about, and he does away with it just like baptism. He's letting them know how you get born again.

Did you ever hear the strike that you're born through water being sprinkled on your brow, did you? Because that's poopish nonsense, that's what that is. You're not born again by water on your brow, man. The man that puts water on a child's brow and says, I make thee a child of God and inheritor of the kingdom, is a liar from hell.

Did you get that as clear as that? I'll tell you how you get born again. No, Peter will tell you how you get born again. He says you're born again of the word of God by the gospel being preached unto you.

You young fellows learn to preach the gospel because that's how people get born again. Man who just puts baptismal regeneration down with a clunk. He's a mighty teacher, you know.

And look at this, in the second chapter, he said this, he's writing to be saints, and in the second chapter, verse nine, he said, but ye are a chosen generation, a royal priesthood. Mind you, he's writing to all the saints, isn't he? You know, he believes that every believer is a priest before God. Yes, a royal priesthood we are, that we should show forth the praises of him who has called you out of darkness into marvellous light.

You know, I think that some of the Protestant churches forget this too, because I know some of the tight places where they wouldn't even let a woman pray. Ah, well, let me tell you that the women are priests as well as the men. In the church of Jesus Christ, Christ has made us kings and priests under God.

And Peter's doing away with this clergy and laity, with Christ's book. Ah, this is Peter's author, great apostle. Baptismal regeneration on the head, and then priesthood.

Because every believer in this place tonight is a priest under God. And you ladies, don't you let any man take your right away from going in before God and talking to him. That is not taught in the scriptures at all.

Yes, you know, he was a great apostle, and he's putting down his credentials, isn't he? Let's get back to the first verse again. Peter, that's the rational servant, an apostle of Jesus Christ, and that's the credential note. And then you can see who he's writing to.

He's writing to the stranger scattered throughout Pontus, Galatia, Cappadocia, Asia, and Lithuania. And I've already pointed out to you last evening that when you get these two words together, stranger scattered throughout these different places, he's a Jew. And you know, friend, the Jewish nation has been scattered again and again and again.

You know, just for about two minutes last night, I heard that great leader, that mighty leader that Israel has just now. And she said to the man who was question master, she said, can you explain to me that my nation has been peeled and scattered again and again and again, and that times have been out of the land for over 2,000 years at a stretch, and yet they have had the ability, they've had the constitution, they've had what it takes to hold them together and come back again, and they're still existing tonight. She was wanting to know.

But when Peter's talking about Jews being scattered here, in a moment or two we shall find out for sure that they're saved Jews. And you know when saved Jews are scattered abroad, my, it makes them strangers even to other Jews. Yeah, they're strangers even to Jews, especially when they're saved.

Yes, I want you to get this, because he's writing to these strangers, and this is the descriptive position of the people that he's writing to. They're saved Jews scattered, and you can see the geographical location. And you know that's very interesting if you look at those places, they're all in Asia Minor as the map was then, Pontus, Galatia, Cappadocia, Asia.

I wonder if I asked the class a question. When did you see some of those words together before? I wonder how many of you could stand and say, I remember. Where did you see them before now? Oh, I'll show you.

Have a look at the Acts of the Apostles, chapter two, and it's the day of Pentecost, isn't it? And you know many Jews from many lands were up at Jerusalem on that day, and that was the day that the Spirit came upon the early believers. And you remember Peter preached, and it says this, verse six, Now when this was noise, the broad, the multitude, came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying unto one another, Behold, are not all these which speak Galileans? For here we every man in our own tongue wherein we were born, Parthians, and Medes, and Aramites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, and Pontus, and Asia.

You know what I believe? I believe that Jews came to the feast of Pentecost, and then the Holy Ghost came down upon the early disciples, and they were able to speak to these men in their very own language. Remember this, without any interpreter. This wasn't just the Bible, you know.

This was standing up and speaking up, and they heard them speak in their own language, and they were amazed. They said, How can these fellows do this? They've never learned these Galileans. It was the Spirit of God upon these early pictures, and many of these from Pontus, and Asia, and Cappadocia, got saved, and went back again.

And Peter's looking after them now. He's going to write to these Jews, because he was the apostle to the Jews. And so that's who he's writing to.

You can see this quite clearly. This is Peter writing, and he has put his credentials on the table of these letters, and he's writing to these strangers scattered throughout Pontus, Galatia, Cappadocia, so on. And then he begins talking to them like this.

This is a very dogmatical phrase, you know. It says, Elect according to the foreknowledge of God the Father. Now, that's a mighty statement.

That could take quite a lot of time, isn't it? But we'll take our time with this. He's writing to these Jews. They're saved, all right.

The rest of the epistle will prove that. They were redeemed, not with conductible things. They were born again.

They're the royal priesthood, and you can get a thousand other facts in the letters. But Peter begins with this one. He says, Elect according to the foreknowledge of God the Father.

Now, this great doctrine of election, a mighty doctrine, and I think that every true Bible scholar should try to really understand it. You know, it's taught quite clearly and often enough in the New Testament, and Paul was writing through the Ephesians, that God hath chosen us in Christ before the foundation of the world, before the world was formed at all, before this planet was here. You know, God foreknew the end from the beginning.

You wouldn't like to come round and argue with me about the foreknowledge of God and tell me He didn't know. You wouldn't like to take me back to a time when God didn't know. Oh, no, He always knew.

Before the hills and all that stood, the rest received its frame. God, with a sovereign choice, because of its foreknowledge of everything, He elected us. And Peter's looking at these believers and he's saying, Elect according to the foreknowledge of God the Father.

Now, this doctrine of election, I noticed this down through the years, that some of the very good and very able and very clever young Bible scholars, you know, they get their minds fixed on it. And I know this from experience, when you get your mind fixed on it, you know, you see it so clearly and so wonderfully that, you know, you don't have any place for free will at all. Now, let me tell you this, that the doctrine of the free will of man is just as clearly taught in the New Testament.

And it's up to you and I to balance the two. It's very easy, you know, to pick one side, because I know a whole crowd who have no time for election. They're all free will men.

I know that crowd, all right. And I know another crowd growing up and they're just all election and they have no time for free will, because they can't balance the two. Let me put to you that both sides are taught in the New Testament and you just can't trample over one or the other.

When this New Testament says, God has given us in Christ before the foundation of the world, and when Peter says that these were elect according to the full knowledge of God the Father, then of course this is stating quite clearly, categorically, dogmatically, I've called it, this great doctrine of election. But when Paul stood and marched and preached and said, but now God commandeth all men everywhere to repent, you're on the other side of the fence now. Because if God is commanding now all men everywhere to repent, you're on the free will side.

And when the Lord Jesus looked into a man's face and said, ye will not come unto me that ye might have life, you're on the free will side. And when God will say at the end of the day, because I called and ye refused, you're on the free will side. When the Lord Jesus looked at the Jews and said, for often would I have gathered you together at the hand of gatherer, her brood, her race, and you would not.

He didn't say you could not, he just said you would not, and you're on the free will side. And I could put any of the two sides in the biggest pit that we're ever in, because I know both sides. But you'd need to learn both sides, wouldn't you? And I think that's what we ought to do, you know.

And I'll tell you gospel preachers, if you don't know both sides thoroughly, you'll never be much use of the preaching of the gospel. Never be much use. You know, when Peter writes this letter to these Jews scattered throughout Asia Minor, and he says, elect according to the foreknowledge of God the Father, that phrase implies at least four things.

It implies that they were elected by God the Father before history itself began. They're not elected according to the knowledge of God, you know. Oh no, they're elected according to the foreknowledge of

God the Father.

You see, God is looking down the ages before the ages again. You know, it amazes me that God saw me before the world began. How could God look at a thing like this? And I'll tell you this, he elected me before the world began.

I have no support about that at all. But I was elected because God foreknew a whole lot of things that I'm going to tell you in a minute. And because of his foreknowledge, he elected me, and you, and these Jews, and people trying to get it over with.

It implies election before history really began. And I think as we get into the subject of that, you'll find this, that it implies that they were not elected as a body, they were elected as individuals. You'll find that out just in the moment when we get into this.

Oh God, elected individuals are way up there. Yes, it's all you, me. Yes, I think it implies that we're elected individuals, but then I'll bring that out in the moment.

And then, of course, if God, before the world began, elected me, or you, to certain things, it's absolutely certain that the blessings he elected me to are mine. Absolutely certain. I want you to get that into your mind before we begin to discuss it at all.

If God, that God in that heaven of holiness, when there were no planets about at all, and in this solar system of ours, we have nine tremendous planets, and the earth is just a little sized one among them. You know, I was looking last Sunday morning at this text while we were sitting at the table when Geoffrey was preaching. I was looking at the text, the Lord Jesus was cut off out of the land of the living.

I just wondered, is that what God calls this planet, the land of the living? Because there's no other planet with any living on them, called the land of the living. And to look for a long time in the afternoon, or anybody come and roam on them, or anywhere else, this is the land of the living. Well, before the land of the living was here at all, God, in that great eternity of holiness, before he threw the stars into space, before he spoken it was done, before he commanded, and the world stood fast.

You know who elected me for certain eternal blessings, and they must be mine. Don't be coming around and saying that God sat down in eternity and elected me to salvation, and I'll be lost again eventually. Geoffrey was on a God above that, and a few other things before we're finished.

Now, here's something else I want to establish before we argue at all. This is election before history began. This is individual election.

This is election that makes the blessings that God elects me to absolutely certain for me for all eternity. I want you to get this, because this is a great argument, you young people paying attention. Now, this is elect according to the full knowledge of God.

Oh, knock on your life, it's not. It's elect according to the full knowledge of God the Father. This tells me that there was a Father before he, before the world began.

Oh, the trade that goes about now called goodness, and they don't have personalities in the Godhead. There's just one God was there. Let me tell you there was a Father before the world began, and let me say this, if there was a Father, there must have been a Son.

You know, when the Lord Jesus was praying in John 17 with his hands up, lifted his eyes to heaven, he said, Father. He's talking to God the Father. He says, Father, give me the glory which I had with thee before the world was.

Did you get that? Because way back there, you know, there were personalities in the Godhead. There was the Father doing this particular work. This is the Father's work.

If I want you to get the hold of that, I want you to watch this. Let's go to 2 Thessalonians, and that's the second chapter. 2 Thessalonians chapter 2, and Paul's writing here to these believers in the city of Thessalonica, and this is what he said to them in verse 13.

He said, but we are bound to give thanks always to God for you, brethren beloved of the Lord, because God has from the beginning chosen you to salvation. I want you to get that. You see, I was one of the elect for salvation.

I want you to get that. If God elected me, according to his foreknowledge for salvation, do you think I won't get it? Do you think that's an illusion? Do you think that God's in the tool? Do you think that the plan and purposes of God can be upset when you like to come down and tell me who's going up there? Yes, these people here, Paul was set to show they were chosen of God, yea, before the foundation of the world. Yes, bound to give thanks always to God for you, brethren, because from the beginning God has chosen you to salvation.

Now, let's leave that just for a second, because this is a difficult thing, and we'll take it patiently. Have a look at Ephesians, and we're at Ephesians chapter 1, and Paul says, verse 3, Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in the heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him.

And the full stop should have been there, in the old original manuscript the full stop is there, and the next two words are in the next sentence. Capital I at the end begins the sentence, In love having predestinated us unto the adoption of children. Yes, he predestinated us, that's he designed us to something before the world began, it's predestination.

And it's the adoption of children, and that's a tremendous thing. You know, that's an old Jewish one. You see, when Jacob got married, then he took another wife, and yet another, and another.

And some of the Old Testament saints had quite a number of wives. Now, I want to tell you this, that God put up with it, he allowed it. But mind you, it was never the mind of God.

The Lord Jesus talking about this thing said, from the beginning it was not so. He just clamped down on it. And of course, having two or three wives, and several families, brought a problem to the father of that great household.

You see, he must select one out of some of the families to be his heir. And there came a time, it was called the fullness of the time. There came that period in this man's life when the fullness of the time comes.

He must pick out one of the boys, and he must take him down to the forum, or the judge of speech in the city, or in the gate of the city, and he must proclaim him as his son. And this is what is called the adoption

of sons. He's proclaiming this one as my heir, my child, my son.

Now, this is something that God predestined us for. Now, hear that, Ephesians there? Go back a chapter in Galatians. Do you see Galatians? In chapter four, Paul says, Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father.

Even so we, when we were children, were in bondage unto the elements of the world. But when the fullness of the time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because he has sons, God has sent the spirit of his son into your hearts, crying, Abba, Father, wherefore go up no more a servant, but a son? And if a son, then a heir of God.

You know, I was elected to be so. I was elected to be a son of God, in fact, a heir of God, and adjoined there with Christ. Do you think that God's plan will fall through? You know, this election, it's tremendous, it goes on and on.

You know, in Romans chapter 8, in which it implies God has predestinated every believer, at the end of the day, in eternity, to be conformed to the image of his son. Now, this was election, an election before the world began, before there was a planet formed. God in eternity, with no solar system made and no earth, no land of the living made, God knew everything.

He foreknew. And because of his foreknowledge, he alofted me to salvation, to the adoption of sons, and to eventually be conformed to the image of his son. And it will all happen.

Of course, you know, when you picture that like that, you know, unsaved people come with problems then. Unsaved man came to me once and he said, this, did you see what you're talking about? Because God did this way before the world began. That's right.

He says, then I've none to do with it. If you've left with me, it's okay. I haven't anything to do with it.

Let the very few stand that get on balance in election taking. Did you see one time, he just said that as clear as that. If God did that, then I have nothing to do with it.

I can't imagine he did it before the world began. All right, then, I want to show you some scriptures. Hey, fella, have a look at this with me and follow me carefully now.

John's Gospel, Chapter 6. Lord Jesus is preaching, and this is what he's saying to the crowd in verse 44. He says, no man can come to me except the Father. And we want to keep this word Father well in the text.

Except the Father which hath sent me draw him. I said, do you quite agree with me that election is by God the Father? He said, yes, that's what I believe that is. I believe that people are elect according to the full knowledge of God the Father, but it happened before the world began.

I haven't a say in it. I said, you know, that's not the only thing the Father does. Because if that was the only thing the Father does, you would have the argument and you would say, well, I want to tell you this, that the Father draws people.

And I want to tell you this, that the Father calls people. Yes, you know, I was drawn the law I was elected. I could tell you this, I was called the law I was elected.

Now, I want to ask the fellow this thing. How did the Father draw people to Christ? To Christ? Just by some sort of magnetic power of religion? You think I don't know? So I'll tell you. He draws them through the preaching of the gospel.

That's why I'm dogmatic about you young fellows learning to preach the gospel, because that's how people get born again. That's how the Father draws. He works through this thing.

And he doesn't work through another place that's supposed to be the gospel. And the sooner you learn it, the better. Because this is the way the Father works.

He works through the gospel. And you see, in the gospel, Christ is the center of this message. And why did I be lifted up? I said, you know, what's the Father drawing these men through the uplift of Christ for? What's he drawing them for? He said, I don't know.

I said, I'll tell you. Look up the chapter of it. See verse 37.

Watch the wording again. All that the Father gives me. You get that? Because the Father wants to give them to Christ.

Of course, if you went back, you know, what we've been saying, they were chosen in Christ. The Father wants to give them to Christ. And Christ said this, all that the Father gives me shall come to me.

And him that cometh to me. You know what that is? I will let responsibility go. And I'm talking to the wee fellow now who's trying to get out of it.

I said, you're trying to tell me that the Father elected in eternity, you have nothing to do with it. That's quite true. But the Father does a bit more than that.

The Father draws, as the Father ever drawn you through the gospel. You know what your responsibility is now that it comes to Christ? And the man that comes to Christ, then you're responsible to come to Christ when you hear the gospel. And I can tell you, you're left according to the full knowledge of God the Father.

And I can tell you this, that you're getting sovereignty and responsibility. Here's a man coming, and when he opens his heart, sovereignty and responsibility meet in harmony in a yielded heart. And that's the only place you'll harmonise then.

And don't get onto one foot of this thing. You know, once I preached to you one Sunday night on the choice that Judas made, and I'm saying this for the young people's sake now. Wanting to listen fast enough.

We get some scholars into this place, you know. And the headmaster of the royal school at Armagh, who was there at that time, he used to come here Sunday evening by Sunday evening. And he was a great, and may I say, a very gracious and a very learned character.

And I preached on the choice that Judas made. And, you know, he came wandering fly off the outside of the place and let me in the desk and sat down. He said, Willie, you know, you were talking nonsense tonight.

Well, there's nothing like being blunt about it, is there? Well, when a fellow comes like that, I can enjoy that. He's impulsive. Well, I said, I'll sit down in the chair, Master, and you tell me where the nonsense.

He said, you know, you were talking about a choice that Judas had. Judas had no choice. Well, it says in the Old Testament that Judas would go to his own place and that he is the son of perdition.

And this man could do nothing else, only go to hell. I said, are you telling me just now, Master, that God damned Judas before Judas was born? That's what you're trying to tell me, because you're going to have bother getting that over to me. You're charging my God with something, with damning a person without any choice whatsoever.

He said, well, there it's in the Old Testament. I said, that's God speaking about Judas before Judas was born. That's right.

Well, I said, you know, Master, I'll have to do this song for you, because you're not going to see it. I said, you know, I'll pretend to be God. And I remember taking my watch out and looking at the time.

And it was exactly then, twenty-five past eight, that night in the wee room. I said, it's twenty-five past eight and I'm God. And I'm going to prophesy.

I'm going to foretell you something. Up on the main street at the crossroads, where the main street and Union Street and Windsor Avenue meet, at exactly ten o'clock tonight, there's going to be a car crash. And I'm foretelling it, and I'm God, and I know because I know everything.

And I said, you know, we'll just sit here as it were, and then when five to ten comes, we'll go up. And I said, you and I are standing on the footpath, coming up to the time. I said, ten o'clock, and there's a minute to ten, and there it comes, and then the two cars come, and they crash.

They're going to crash, because I'm God, and I'm you all above. I foretold it a long time before it happened. I said, you know the two men get out and argue, and the policeman comes along.

And then you got in, and you say, look, those fellows are not to be blamed for that. They hadn't a chance. He forecast it.

He began to pull in his horns now. I said, you see, Master, you've got one word in your vocabulary all wrong. You're trying to say that because I foresaid it, they couldn't do anything else.

I only foresaid it because I knew they wouldn't do anything else. And there is all the difference between couldn't and wouldn't, you know. Did you get the hold of that? Because God can foretell, you know, that he doesn't take the responsibility from the man.

Just because I foretold the extra good, doesn't alter the rules of the Lord, and I didn't take the wheel out of the fellow's hand. He'll get summoned when everyone's wrong, because he's responsible. Ah, friend, this is a tremendous thing.

These were elect, you know, according to the foreknowledge of God. They came about when the gospel was preached, and I believe in many of the cases, it was the day of Pentecost. And they responded to the gospel and that responsibility.

You see, this wonderful thing of election, let's get back to 1 Peter. 1 Peter, I wanted to get the hold of this. Peter, this great apostle, is writing to these Jews, and he says, elect according to the foreknowledge of God the Father.

And then this was all brought about through sanctification of the Spirit. Ah, that's a thing we must take into account too, mustn't we? Let's go back to that Thessalonian one we had, 2 Thessalonians chapter 2. I read the whole thing now to you see. Paul in verse 13 said, But we are bound to give thanks always to God for you, brethren and beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by your gospel.

You know, friends, I think you can see this, can't you? Now for you young preachers again. Oh, friends, I wish I could impart to you all that I know about this gospel. I wouldn't like to die without imparting it to you.

Remember that men and women are only born again through the words of the gospel. Remember that the Father called their love through the word of God. But remember this, that it must be the gospel in the power of the Holy Ghost, because it's the Holy Ghost that sets these people apart.

It isn't your eloquence, you know, or your bull's eye, or your nice hair, or anything like that. Oh, no. No, you're off to a bad start, aren't you? That's a bit of it, isn't it? That's, give it! It's the Holy Ghost! Get that! When you get on your knees to the thrones of the Holy Ghost, far more than to get married, far more than your matriarchs.

This is what will come. Don't worry too much about the hell with the Spirit. It's because it's the Spirit that's doing it.

You know, some of them talk to me about sanctification of the Spirit being the second blessing. Well, have a good look at it, and be honest with yourselves. God has chosen these people onto salvation.

How? Through sanctification of the Spirit and belief of the truth. Tell me, which one comes first? Well, sanctification of the Spirit comes before belief of the truth. How often I preach from this platform, sweating my life out on Sunday night, getting the Gospel over, and knowing right well that the Holy Ghost has taken control of it.

And then the crowd rises and goes out, and you see a woman. Sometimes you see a man. Here's a big man in the corner.

You remember the night you sat on, when everybody went out buying? Man, you do. Yes. Carl just sat on.

I could see him from here, you know. Big man sitting with the head down, and the whole crowd passing him by. What was wrong? The Holy Ghost had got the hold of him.

God was drawing the Spirit of God. He was sanctified through the Spirit now. Oh yes, he was out from the crowd, wasn't he? The Spirit had taken him out.

What they needed was belief of the truth. And it was my privilege to put the truth just before them. And it was their responsibility to believe it.

Oh yes, you know. Why should they get that? It's the Spirit, you know, who is the great separator. But I want to get this done properly.

Let's get back to Peter. Now, watch it very carefully now, as this is where the muddle comes. It's Peter, he's an apostle.

He's writing to these Jews, and we now see the saved Jews, elect according to the full knowledge of God the Father, all worked out by the sanctification of the Spirit. Now, I want you to get this. Onto, onto obedience and sprinkling of the blood of Jesus Christ.

Now, let's do it the way one of the old manuscripts does it. Onto the obedience of Jesus Christ. Let's get that bit done first, because that's exactly what it means.

You know, I want you to get that quite clear in your mind. You know, the obedience of Jesus Christ. Now, it doesn't mean this.

It doesn't mean that you're elected, and then you're sanctified, and then you've got to obey Christ. That is not the sense. I know you have to obey Christ, but you're elected and sanctified onto the obedience of Jesus Christ, the obedience that He has.

You get that bit? That's what it's talking about. You know, when you think about the Lord's obedience, it will tell you. You know, He came into this world, and as He came, He answered back to heaven.

He said, I come to do thy will, O God. And the obedience of Jesus Christ is a tremendous thing. Oh, what a doctrine this is.

You know, though He were a son, He had learned the obedience by the things which He suffered. And don't for any fix get it that He learned to obey. You don't mean that He was a rebel before that, and He learned to obey.

No, what it means is this, that though He was a son of God, the eternal Son, yet learned He obeyed. He learned by experience in the human body what obedience really was. And then you're at the whole subject, the obedience of Christ.

You know, the Father's will for Him was poverty. Ah yes, that's, He was obedient to poverty. And the Father's will for Him was that He would go through suffering.

He learned what obedience was by the things which He suffered. You can see them in the wilderness, and the devil's tempting them, and the devil says, no, you're hungry. You've been 40 days and 40 nights here, you know, you're really in hunger.

Come on, these soldiers are in their beds. You know, the Lord would rather suffer the pangs of hunger than use His power to be outside the will of God. You know, this obedience of Christ means suffering, and it certainly means poverty.

And of course, you do know, don't you, that it means the cross for Him. He became obedient unto death, even the death of the cross. You know, we believers, we like to talk sometimes about election, and there may be a wee smuttering of almost pride and joy in our hearts, and we can rejoice in this thing.

You know, we want to get it balanced out. You know, we were elected, all right, and predestined, we are the sons of God, and the Holy Ghost worked this out. Yes, He found us and brought us to Christ.

Friend, the only way the world will not is by your obedience, and it's the obedience of Christ working out in your life. That's what it is. Oh, you should just talk in here.

Some folks talk about their election, they can do what they like, I don't believe they're even saved. You cannot do what you like. You're set apart unto the obedience of Jesus Christ, is what you are set apart to.

And if you can fool around and do what you like, you need to go and get saved. Oh, you can't do that. You know, this is the only thing that keeps you right with men, when they can see something of Christ in you.

And it's the obedience of Christ that they can see. Now, there's a bit more here, isn't there? You know, that's the fundamental, that's the practical outcome of the whole thing. See the fundamental bits.

You know, the spirit of faith divides us onto the obedience of Jesus Christ, and onto the sprinkling of the blood. You know, I love the way that Peter puts this. No wonder these great scholars say that this is the masterpiece, because I'm sure it's a masterpiece.

You see, friends, when we walk with the Lord, and we follow in his steps, and if we say that we abide in him, we ought to walk as he walks. That's what the New Testament says. Now, even though you walk in the light, as he is in the light, I'll tell you, you'll need something.

You'll need to be covered with the blood all the time, because there's not one of us bothering you, or one of us. Even in your calmest, stillest, holiest moments, suspicions come running through you, and you couldn't go into God's presence if you weren't under the sprinkling of the blood of Jesus. And it's the obedience of Christ that puts you right with man, and it's the sprinkling of blood that makes you right with God.

And your whole salvation is from Father, Son, who shed his blood, and the power of the Holy Ghost who shed your blood. Oh, Peter can write, can't he? Yes, he can write. Friend, you could be a rational judge, and you could be an apostle of credits, and election could be a lot, and redemption, and priesthood.

But remember all the time, you're like Ephraim in Egypt now. You need to be under the sprinkled blood. Friend, it's wonderful, the power of this blood.

Wanted to get this bit before you stop. Do you know, he stops these two verses like this. He says, you're elect from sanctification of the Spirit unto obedience of Jesus Christ, and the sprinkling of the blood.

He says, grace and peace, ultimately multiplied. You know, friends, sometimes you have trials in life, and you have tests, and you need grace. And you know, if necessary, you can have the grace multiplied.

There's a wee man over there somewhere who always talks about tons of grace. Praise the Lord, there's tons of grace. Yes, you can have it multiplied.

And I'll tell you this, friend, even in this evil day, even if you watch the television and see the houses burning, and men lying in the streets, and blood clotting, and we're sad about the Roman Catholic priest being shot, you know. Oh, I don't agree with the priest at all, and a whole lot of things. But if a fellow runs out to try to do good, I don't think he should be shot.

I don't think, and I'm sorry about it. Friend, I'll tell you, even in this dark, evil, diabolical day, peace can be multiplied for you. Your eyes are up these days.

Get them on the Lord, you see. You can fill your bosom with peace, and it can be multiplied after that. Tell me this, isn't that wonderful writing? It's an impressive thing.

Amazing they are to me. This fellow was a fisherman. If I could draw his picture, you should see his hand, big rough hands.

Oh, yes, you could see the rod, could hardly hold the pen, this fellow. Big rough mind. God took him.

God took him. To see what God could do for a fellow is a chance for you and me. Give yourselves to God.

Look and you see some of the things that Peter says in this letter. See you next Tuesday, all being well. I'd like to say thank you to all of you who came so far this evening, see the wind that comes away from the distance there, to do this, you can pray to that country of yours, and all the rest of you.

God bless you. Dear Lord, take all thanks for all that thou hast done for us. Thou hast never yet been told.

And for what thou art doing for us, and for what thou wilt yet do for us, in these days, keep thy eyes on thyself. Part us now in thy fear. Take these ones who have come from a distance safely home tonight.

Part us now and bless us. For thy name's sake. Amen.

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