

Precious faith (Quality: Very good)

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- [0 : 00] As the Lord gives me some help, I would like to direct your attention to the second epistle of Peter, chapter 1, and I would like to read the first four verses.
- That's the first epistle of Peter and chapter 1, or second, excuse me, the second epistle of Peter and chapter 1 in the first four verses. Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God our Savior Jesus Christ, grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord.
- According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.
- It is generally believed, friends, of course, I shouldn't say generally, but by the reading of this book, we see that the second epistle was written sometime after the first.
- And we find here, as I see it, friends, the departing words of a faithful servant of God. It makes me think of the day when Paul was about to leave the churches and he called the elders of Ephesus together.
- [1 : 47] And he gave them, as it were, the last exhortations. This epistle is written to the same persons whom we find in the first epistle.
- We've been dealing with some verses out of the first epistle, and we notice, friends, that Peter is writing to a suffering church. They were suffering through much persecution.
- The parting counsel there in the first epistle was that Peter wanted to remind them that all of their suffering was only for a time. There was laid for them a sure and certain hope in eternity.
- Now, in this epistle, it seems as if Peter wants to exhort them to hold fast and to rest and to rejoice into that blessed grace where they had been called into.
- In other words, I believe the whole of this epistle here can be more or less summed up in that last expression found in the last verse of this book, that is, to grow in grace and the knowledge of our Lord and Savior Jesus Christ.
- [3 : 02] In other words, he exhorts them to press on, to hold fast, and not to give over to unbelief, doubts, or fears, even if persecution doth lay into their pathway.
- Peter, in the chapter to which we read, tells us that he had had it from the Lord and that he was going to soon depart from this world.
- And we know that every one of the apostles, except John, as far as we know in history, all suffered martyrdom. So Peter knew that he was going to shortly suffer martyrdom.
- And so yet, before he passes away, he gives this last exhortation. Now, as the Lord helps me, let us notice, as it were, to these two first verses.

First of all, we see the person who writes the epistle. And then let us notice also to whom he writes it. And as we notice already in the reading of this chapter, that the word of God is of no private interpretation.

[4 : 20] Friend, it would be a great mercy if the Lord would write this epistle to you, that you might be those of whom Peter refers to who possess that like precious faith.

Then let us first of all, friends, notice who is the writer. Peter here refers to him as Simon Peter. If I recall correctly, friends, he doesn't use this same expression when he writes the first epistle.

He just refers to himself as the apostle, or the Peter, the apostle of the Lord Jesus Christ. Why he refers to himself as Simon and as Peter here, friends, of course, we really don't know.

Simon, of course, was the name which was given to him of his parents. That was his name, his birth, given by birth. And, of course, Peter is the name which Jesus gave him, which means a stone.

Not that Peter himself was that rock, but that name was given to him of the Lord to let him know that his hope was built upon the Lord Jesus Christ.

[5 : 35] For Peter says, Thou art the Lord, the Son of the living God. And then the Lord says unto Peter, Upon this rock will I build my church.

That is, upon that blessed confession. And certainly, Peter, he could write out a soul's experience. He certainly knew what he once was by nature, lost and undone, as every man is by nature.

Actually, Peter's call by grace and when it all took place, and when it took place, friends, we're not acquainted with. It appears that Peter was a follower of John the Baptist.

No doubt, a near early seeker for the Messiah. He was one of the early ones to follow Jesus and was somewhat through the ministry of John the Baptist and others, and to his brother.

of which was used of God to bring him to Christ. Peter also knew by soul's experience and by much trial, or much through a hard way, rather, what his old nature was.

[6 : 50] He knew that in himself he could not keep self. He learned that a very hard lesson, didn't he? He was that one who denied his master.

But he knew what it was to suffer under it. He knew what it was to be preserved in the prayers of Christ. He knew what it was to be called out of nature's darkness and to be also to be restored into that blessed fellowship.

So he goes on to speak about himself as a servant and an apostle. By nature, friends, I want you to look in your own soul. What are we a servant of?

By nature, if you look back, friend, we were nothing more than servants of this world, servants of self, servants of the pleasures and all that is round about us.

And, oh, friends, what a mercy to be able to look back how God called you out of that servitude and put you into another. It is like one who is found a slave to a master and one comes and redeems him.

[8 : 07] Now, the redemption of which Peter knew, because Peter spoke about it, and he knew by soul's experience that it was a redemption by power and a redemption by Christ.

because he, as well as us, friends, by our sins we have sold ourselves and have accumulated a great debt. Oh, what a mercy to know something of that redemption, that redemption which is found in Christ Jesus who came to seek and to save the lost.

Blessed to be able to look back how the Lord, by his love and mercy, redeemed you from the powers of this world, that you see the emptiness and the sinfulness of it.

You begin to groan and to sigh under the burden of sin. Then he gives you some hope in the gospel, possibly even brought you a little further to have a hope in the Lord Jesus Christ.

There's nothing like that redemption, is there? And so now by God's grace Peter could say a servant and apostle. I realize some of these expressions I have dealt considerable on in times past as we speak about Paul and Peter and other of the apostles of Christ.

[9 : 31] But Peter here also refers to himself as an apostle. You remember I said that an apostle really was the highest office in the church of God.

The apostles of course died with that particular office, died with the apostles. There are no apostles today. There are disciples, there are servants, but not apostles.

That special gift and that special authority was given unto those twelve to establish churches and to lay the rules down. They were inspired by God to write these books which we have here.

Now as a church, friends, we ought ever to try to build upon the authority of the apostles because these are written by the inspiration of God. Oh, we need grace to do so.

We need light upon the word of God. So we find then to the writer here is Simon Peter, a servant and apostle of Jesus Christ. Oh, friends, there is no and none greater to be whom to be a servant and apostle of is there.

[10 : 45] Though he finds himself to be a servant and actually the word is a very strong word in the original Greek. It means a bond servant. But it is that bondage of which is brought by love, by devotion.

It is that of which is brought about by the blessed fear of God out of great gratitude to him who hath called us out of nature's darkness into his marvelous light.

I realize this servant here, the reference without a doubt refers to a minister to God. Oh, friends, there is something which often tries me, that I don't seem to be able to rejoice as I ought to and according to what others could, of being a servant of the gospel.

one feels so inadequate and seems as if sometimes as if they see such little blessings upon his labor. Often one is questioned to the questions one's own calling.

Oh, may the Lord make us willing servants, whether we are in the pew or whether we are in the pulpit. Truly it is a great mercy, and I trust I can say that it is a mercy to rejoice over the fact that the Lord hath called us by grace grace.

[12 : 02] So we find here he refers to him of Jesus Christ. Now let us notice to whom is Peter writing to.

And I must confess I've often looked upon to this verse and friends in times past as something very precious. We find that he writes to those that have obtained like precious faith with us or with him.

Notice the expression to them who have obtained. The word obtained is something like the word lot.

You remember when the children of Israel came into the promised land? They didn't choose the land. They did not prescribe where they were going to live, or they didn't go out and say, well, I'll buy this one and you take that.

No, it was given to them by the lot. Judah was given a portion there which was rather mountainous with some plains. Sebelin and Nathali were given other portions of which were very fruitful.

[13 : 16] So we can look around upon the map there to Palestine and how it was divided by different lots to different families. You remember that portion of the vineyard which Naboth had, that was allotted to him of God.

It was something that he inherited freely. It was what God gave. You remember the Lord says, the land is mine, therefore it shall never be sold.

When Jabez praised for the enlarging of his coast, he realized there were enemies which had taken part of his allotted allotment away. And he prayed that he might have strength and might against the enemy, so that he might take that which was rightly his.

There's a beautiful spiritual application there as well. In other words, what a mercy if we can look upon the blessed blessings which are found there in the word of God, which belong to the church of God.

The blessings of peace and of joy in the Holy Ghost. The blessings of redemption, of pardon and justification. And yet we look at our own experience and we seem so narrowed up in it.

[14 : 33] It is good then to ask the Lord, Lord, may there be an enlarging of my coast. May I know more and more what it is by the arm of faith to embrace these precious truths which belong to the church of God for my own.

It is good to hunger and thirst after the word of God, after those truths. It is good in a measure to see what you lack, what you hunger for.

And so we find this, it was that which they had obtained. In other words, it was that of which God had given them. And what was this?

It was a precious faith. What makes something precious? precious, naturally speaking, something of which is scarce, something of which is most useful, something of which is very dear and precious to us.

Oh, friends, there is nothing which can be compared to the preciousness of this, of which we find in the words of our text, that is a precious faith. It is something which is scarce because, friends, it is not something of which multitudes of mankind are in possession of.

[15 : 46] I realize the church of God is a number which no man can number. But yet we know when compared us into that of which is found upon the face of the earth today, it is but few.

It is very scarce. It is something of which then is very precious. Also, it is most useful. Oh, friends, it would be a sad thing if all of our air would be cut off.

We would all die. Air is very precious in that respect, although it is in abundance around about us. But yet, friends, it is vital, and without it we would die.

And so this precious faith is a vital thing, for without faith it is impossible to please God. Oh, how we see how Christ again and again speaks about faith in the days of his pilgrimage.

he spoke unto those who had great faith and that faith of which saved them. He reproved his disciples because they lacked such little faith and seemed to display such little activity of faith.

[16 : 55] And there were others who didn't have faith at all and they perished in their sin. Then also, this faith, as I already mentioned, friends, is something of which is very dear.

I trust there are certain things which are very precious to us. Our loved ones, those that have children and others, oh, we would not even want to have to think what we would have to be called to part with it.

But yet, this faith is even far more precious than that. I think of the expression of the hymn writer who says, I could from all things part it be, but never, never, Lord, from thee.

And as I have often said, faith has its object which is Christ. Oh, certainly Peter was brought to know that it is a precious faith.

I wonder what he often thought as I have often said when he heard of the suicide death there of Judas and he was preserved.

[18 : 00] Why was he not kept? Why was he kept that? Why did he not go out and do that fatal thing like Judas did of old? Afterwards, he was brought to realize because Jesus had prayed for him that his faith, that is, that faith of which he was already in possession of, would not fail.

In other words, it is a faith which lives and labors under load. It is a faith, friends, as I have said again and again, which has an object, which is Jesus.

Now I realize when it comes to the speaking of this like precious faith, there are degrees of faith. And I would believe by looking at our chapter which lays before us, Peter would exhort this person to whom he writes to that they may come to the full assurance of faith.

But friends, as I mentioned, we can have faith and not have the comfortable assurance of it, and yet it can be found there. Oh, the faith which was found there in that woman as she pressed through the crowd.

She didn't realize she was even in possession of faith. But faith had her object in mind and that was Christ. She must have him. It was that faith which pressed through all of that trying words of which Christ said there to the Seraphon woman.

[19 : 31] Though he called me a dog, I agree with it. In other words, Lord, I know my heart. I know I'm nothing but to be one to be cast away and have no right as it were to this bread.

I'm not of the house of Israel. I'm nothing more than as it were to a dog. But yet I want a crumb which falls from the master's table. Oh, the preciousness of faith.

It is that living faith, friends, of which makes our heart cry out unto the Lord. Do you have troubles? Do you have sorrows? Now, I realize, friends, there can be domestic trials and sorrows of which can make the soul cry to the Lord.

And it cannot actually sometimes, and I don't want to discourage any seeking soul, it cannot necessarily be a saving faith. But, friends, in the midst of the trials and troubles of which a person has to be called to pass through, is there something within you that says, Lord, I want thine help, I want thy guidance because I want to do thine honor and to thy glory.

I'm fearful of self. I do not want to trust my own wisdom and my own knowledge. Is there in the midst of the trials and the troubles of which one has to pass through a sense of sin, unworthiness, and have to come like Jacob of old and say, Lord, I'm unworthy of the least of thy mercies.

[21 : 08] Oh, the sins of Jacob stared him in the face, but his urgency was so great, all he could do was plead to the precious promise of which the Lord hath given him.

He didn't have the comfort of it, friends, but there was faith. And so in the midst of darkness, in the midst of depravity, in the midst of all of your sins testifying against you, and even in the midst of all of the sore suggestions of Satan seeking you to turn away from God, do you find a struggling?

Friends, that's faith. And if it wasn't for that divine faith, multitudes, many would have turned back. Oh, the faith which was found in the disciples.

When multitudes began to turn away from the Lord Jesus, they couldn't take the cutting ministry, the searching ministry, how discriminating he was to divide what was that of the spirit and that which is of the flesh.

And unless they had and knew of an experimental union to the Lord Jesus Christ, they would eternally perish. though the disciples did not understand the full language of Christ, yet they wanted eternal word, they wanted eternal life.

[22 : 29] And yet there was something about the ministry of Christ of which at times it was applied to the soul. It was faith which said there, to whom else can we go?

Oh, that precious faith, because it points to us to the Lord Jesus Christ. It raises up the harms and prayers and confession.

Yes, faith there is in confession. I've said so many times, but I believe it has proven to be a comfort to me. Isn't it a mercy, friends, it is faith which brings out repentance?

Because in one respect, friends, I cannot divide faith and love. Oh, faith sees my sins. Faith is that of which makes me grieve over that I have sinned against one of whom I want to serve and I want to love.

I know, friends, it is a mercy when we have that embracing faith and we can see Christ as suitable, altogether lovely. But yet, the bride in the songs of Solomon hadn't come completely there, but it was faith which drove her out of her bed of lethargy and of carelessness and drove her into the streets.

[23 : 49] It was faith which made her inquire where her beloved was. I like the words, have you seen him? Has he passed by this way? Tell my beloved that I am sick of love.

In other words, there is something within me that aches and cries out after him. It is all of this precious faith. It was that blessed faith which was found in Abraham which enabled him to believe the promise.

When everything came against him, when there was hope, hope was gone, all natural hope, and when there was hope against hope, it was that faith again of which looked to the blessed promise, but God said.

Yes, it was that faith of which in the soul that knows and believes that Jesus Christ came into the world for sinners. And though there is not that embracing faith, it is a faith which says something of this nature, well, if he came for sinners, well, then perhaps he might have come for me.

If he didn't cast some of the vilest of sinners away, he would not maybe not cast me away either. It was the faith which was found in the heart there of Jonah, in the midst of all of his obstacles, of which says I will look again.

[25 : 14] I can't look anywhere else. I can't look at my worth because I'm worthless. I can't look at my obedience because I've been disobedient.

I cannot look at any man, I cannot look at anything else, but I'll look at the mercy seat. Oh, friend, it is faith which says, but there will I meet with thee.

In other words, it is faith which believes the word. He says, I'm going to meet the sinner after the mercy seat. Not upon the ground of the law, not upon the ground of their work, not upon the ground of their righteousness, but upon the ground of my mercy.

And my mercy is that of which I have said, says the Lord, I delight in. I realize, friends, we often think, but could he delight in such a sinful thing as me?

But faith is there that looks and says, but Lord, would it be? Oh, isn't it precious? It is that which lives and labors under load.

[26 : 28] It is that precious faith of which Peter says here, that precious faith with us. I like that expression. there is something about the nature of living faith in the soul which unites the church together.

It is that faith which rests upon the authority of God's word, of which might say, I want it from thee, Lord. I want it from thy word. Men may give me all kinds of suggestions, but I want a word from thee.

It is which faith of which was there found in the heart of that centurion who says, Lord, speak the word, and my servant shall live. You speak it, Lord. Say unto my soul, I am thy salvation.

It is faith which says, be not silent unto me, lest I be like unto those that go down to the pit. Yes, a like precious faith with us.

it is that same faith which unites the hearts and the minds of the church of God together. What brings division? What brings schisms?

[27 : 47] We notice there that what took place there in the Corinthian church, that I was taken away from Christ. One looked at Paul, and another looked at Apollos, and another looked at Cephas, and how Paul beautifully there speaks to those individuals, and tries to unite them upon the one ground which is Christ Jesus.

Oh, friend, where could we ever get to the end of speaking of this like precious faith? Nothing like it. Yes, we can part with all of this world, but give me Jesus.

That's faith. Now, I don't know if I made it quite clear yet, friends, but remember there is such a thing as being in possession of faith, and yet not coming to the full assurance of faith, but it still is faith.

It is I hear, and I believe this is what Peter wants, this is the instruction, generally speaking, of this chapter. Friend, I would add each and every one of us, might come to that full comfort of embracing Christ as our Redeemer, our Savior, coming to him to see the pardon of our sins through him, to see him as our righteousness, our standing and our completeness which is found in Christ Jesus, to know what it is by the arms of faith, to embrace him as the altogether lovely one, to bring him like the bride there into the chamber and wouldn't let him go, to have him speak and reveal and converse with us upon the things of God.

This is what we ought to strive for and not let him go until he hath done so. But yet, friend, can there just something within your own heart?

[29 : 45] I know he's precious. I know he's blessed. I know he's desirable. I see him as essential.

And yet, I can't seem to embrace it. You know the illustration I've used, and it was something I walked through. I used to look upon the many truths of God's words. Oh, I could see an abundance there for the children of God.

I could see the blessed position of those who were true believers in Jesus. I could see the pardon, the forgiveness. I could see it was all precious. And I could almost a holy jealousy within me were jealous after those who could speak of some of these things for themselves.

But I felt like a little child coming up to the table, trying to reach for the dainties, but I was too short. I couldn't reach it. I knew it was good. I didn't know it was faith at that time, friends, but it is.

Now I trust I can see that a little clearer. So, friend, if there is something within you, in spite of all your sins, in spite of all of your departings, in spite of all your backslidings, can you sometimes take rejoicing in the fact that he is still married to the backslider?

[31 : 06] Oh, speak the word. Come, Lord Jesus, and manifest thyself to my soul. Oh, it's a precious faith. It is a precious faith.

There's nothing like it. And if we have an ounce of it, friends, it will bring you into eternity. Like one once said, if you desire him, it is because he is already yours.

Oh, to have faith, to believe it. And yet, it's something about it, we do believe it. But faith can never be satisfied satisfied until you have him in your arms of faith.

Faith is that. And here again, I'm going and dwelling much longer on it than I intended to. Again, you may say, but am I in possession of faith? Now, let us look.

Can you rest in any effort or goodness of your own? Can you rest upon any merit or any righteousness of your own? Faith can never rest there.

[32 : 15] Because faith has a purifying effect. Faith is that which is in the soul, like I said, not to the comfort of it necessarily, but knows this, I cannot stand upon any righteousness or goodness or worth or birth of my own self.

Yes, faith in the measure seems to see and purify, is purified and says, there is not my hope. My only hope is that God might have mercy upon a wretched sinner like me.

That's faith. It is precious. Well, let us think of another thought. Sometimes, you know, friends were amongst those who are so-called free willers.

I think of my early day. They were able to speak of such great things. And I thought I didn't have a hope. I didn't have much to speak about.

But I used to think with my apparently nothing, yet I would not want to exchange my nothing with their greatness. It was a strangest thing.

[33 : 25] I didn't trust it. And even my desires, friends, I didn't want to exchange those desires which I couldn't feel there was any fulfillment of them, but I wouldn't want to exchange it for their great abundance so-called.

Oh, that blessed faith, precious. But maybe you can go a little further, friend, maybe you can look into your own soul, there's some sweetness, there's some touches, you wouldn't want to part with it.

You can't. It was something special because it was faith. for may the Lord sort it all out and build you up upon that most holy ground of a living and embracing faith.

Yes, Simon Peter, a servant and apostle of Jesus Christ to them that have obtained. It was free.

It was given. It is part of that grace. It was not of self. it was something which didn't belong to be my nature, but it was obtained not by might, not by power, not by price, but it was that which God freely gave in and through the gospel.

[34 : 48] Obtained precious faith with us through the righteousness of God and our Savior Jesus Christ. It was then obtained by through his righteousness, through that blessed work of which he brought here out upon the face of the earth.

Not upon our own righteousness. Are you still looking for a faith which is brought upon by your own righteousness? Well, you'll never find it that way. Now, if God hath given you any inklings, a little spark of faith, or a little enlargement of faith, or the embraces of faith, it was all in and through the marvelous work and worth and life and atoning work of the Lord Jesus Christ.

Because God to the Father cannot bestow such gifts upon a man, because none merit it, but he gives it in and through Jesus. Oh, how that ought to enlarge the nature of our faith to pray in G for Jesus.

Say, now we notice here that he refers to of God and our Savior Jesus Christ. He's not speaking of two separate persons.

Remember, there is God, there is Christ, that is God the Father, there is God the Son, and there is God the Holy Ghost. But he speaks of Jesus now in his two natures.

[36 : 22] He refers to him as of God and of our Savior Jesus Christ. Would you want the Savior to be anything less than God?

No. The Savior had to be God in order to save, to seek and to save. No one could have done it.

Oh, here is the marvel, here is condescending love and mercy that the creator of heaven and earth, the God of the universe, should humble himself and to take flesh and be a Savior.

How precious those words must have been to Joseph. Thou shalt call his name Jesus, for he shall save his people from his sins.

I believe there was something special to Joseph. Friends, God never throws himself around. One can almost imagine how Joseph must have waited.

[37 : 31] And then the time came when Christ was born of the Virgin Mary. Joseph knew that wasn't his seed. He didn't know Mary. It was that which was implanted into her by the Holy Spirit.

God never said. And as that child came forth, I could imagine something like Abraham of old. When he saw the substitutional lamb there for him, he said, Jehovah, Jireh, and the mountain shall be seen.

I wondered if Joseph looked. His name is Jesus, because he's going to save his people from their sin. And I'm sure Joseph knew something of sin.

In other words, I as one of his bride, part of him, here's my Savior, Jesus. What a precious name.

No name like it. It is faith which sees him as a Godhead. Here is God, my God, contracted to a span for me.

[38 : 41] So we see here, through the righteousness of God and our Savior, Jesus Christ. Jesus, his name which was given to him at birth, and Christ which means anointed.

Now can you see why he comes into his second thought in verse 2? Oh, grace and peace be multiplied. Is this what you desire?

as I tried to describe in some poor way the loveliness of Jesus? Do you wish that he might be multiplied?

Oh, it was grace. It was grace that put the soul into the number. It was grace that of which God elected. It was grace which did the calling.

It was grace which quickened your soul into divine life. It was grace of which there give you living desires. It was all of grace from first to last.

[39 : 47] It is grace which kept the soul alive, the exercises alive. Grace. Then, as I often said, you'll notice there that peace follows grace.

Where there is no grace, there can be no true peace. There's a false peace, and we want to avoid that. But, oh, that peace.

There's nothing like it. And to you who can look back to the time when we were able to believe, it was of God's grace that caused our heart to believe there was that peace.

It can be sometimes a peace through a promise. It can be the peace as the word of God is applied in some measure. But, oh, to come to the fullness, to that place where he is the peace, and to see that he made peace, to be able to see Christ who stands there between a guilty sinner and a holy God, the blood which makes peace.

Yes, he who is the peace, the prince of peace, the God of peace. He made peace by the satisfaction of the law.

[41 : 03] God of the law was big, said. What does the law say? The law says this, the soul that sinneth, it shall die.

Now, where are we going to stand as offenders to the law? Death. Oh, to be able to see that we are then justly desert is death through our sin, and then to be able to see him who died in our place.

The law demanded blood, and it was by the blood of the Lord Jesus Christ which brought peace. It is a mercy when we have this peace in the conscience, when we see the blood upon the doorpost of our house.

It is able to believe that the death angel passed by because it hath seen already that payment hath been made. God never demands two payments, just one, and a payment cannot be made by us.

Our blood is polluted. Our righteousness is wild, but the glorious righteousness of the Lord Jesus Christ and that precious blood of which Christ purchased and paid for the atonement of sin, the precious blood of the Lord Jesus Christ cleanseth from all sin.

[42 : 29] Peace. in other words, here Peter wants it to be multiplied. As I said, friends, as I feel, the whole sum and substance of the second epistle of Peter is summed up in the very last verse of the epistle.

Multiply, grow in grace. Oh, the necessity of it. Now, I do not like those religions, and it can enter into the church of God.

I do not know if they are the true church of God, but at least they can come awful close. They seem to have something which happened sometime or another in their life, and they seem to build their whole hope for time and for eternity upon something which happened.

Now, I realize, friend, if the Lord has ever given you, don't sell it. You won't part with it. Hold on to it. But if once you have had a little taste of the goodness of the Lord in your own soul, some sweetness in the word of God, friend, you desire more.

Oh, but I realize the church of God doesn't grow like it ought to. I'm speaking spiritually within. There is very little growth. The reason is, friends, because we don't know much of the experience of the church did to whom Peter wrote, who knew of persecution and troubles and sorrows.

[43 : 51] we have too much of this earthly things, and we are too much too earthly, too concerned about the tinsel, the gold, and the popularity, and the pride of life.

And I believe we're often too concerned about the state of our loved ones naturally instead of their never dying souls. Oh, I know our mouths are closed.

I say it to my shame. It seems to be a curse upon me, friends. It seems like my mouth can't open like it ought to. Oh, we need grace to do it in love and in sincerity for the glory of God.

Oh, to grow, to have the blessings of what I have been trying to speak about. Multiply. In other words, to know of our pardon, to know of our forgiveness, to know of our standing, our justification in the sight of God, to know more of that peace, to know more of the application of that grace through the knowledge of God and of Jesus our Lord.

Then you will notice here he goes on to exhort them to hold fast to these things. Well, I see my time is about gone and I'll leave it here for this evening hour.

[45 : 15] well, may the Lord see fit to bless these few remarks. May it prove to be comforting to us. May we know what it is to be found in this exhortation to press on, to know him better.

Simon Peter, coming now to the end of his pilgrimage, he would, as it were, call the church together, give him his parting counsel, his parting words, his words of exhortation, Simon Peter, a servant and an apostle of Jesus Christ and of no other, to them who have obtained by grace, by that allotment of God, that like precious faith, nothing like it, no substitute for it, through the righteousness of God and our Savior, Jesus Christ, grace and peace, be multiplied unto you through the knowledge of God and of Jesus our Lord.

Well, there we leave it. And may the Lord see fit to remember, to bless these few remarks for his name's sake. Amen. Amen. Shall we close by the singing of hymn number 591?

Hymn 591. May I read the second verse? However, we will sing all verses. No creature on earth is more happy than he, nor Gabriel himself is more blessed.

He lives on the bounty of grace rich and free, a glorious immortal repast. Hymn number 591. How blessed is the man who in Jesus believed And out in this castle is there Of righteousness, love, and completely sin

[48 : 04] That my daughters give sin and fear The preacher on earth is our heavenly King Their gay bread and shell is our flesh In air, on the fountain of praise, praise, and sing The glory in heart of His hand Whatever is what my mother leave His son

His glory can never be found His glory can never be found And in the evening of I Do you die and do you ever in heart The time is now fixed And soon it will come When Christ with His messenger stand He fed him from Meshach

And carried him home And then all his sorrows will end May the grace of the Savior And the love of the Father And the communion of the Holy Ghost Rest upon all Now and forevermore Amen Take his shoulder to ■■■ and assure He In the midst of the Punch And his light was just alone Thank you.