

# (Depressed Disciples) Holiness the False and the True

by Willie Mullan

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*The speaker argues that the false teachings on holiness and sanctification have led many people astray, and that the true meaning of these terms is not clearly understood.*

**Duration:** 59:18

**Scripture:** Matthew 6:33

**Topics:** "Holiness"

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## Description

In this sermon, the preacher uses a metaphor of a village to explain the concept of salvation. He describes how there is one house in the village with a light, representing a person who has received God's grace and is preaching the gospel. The preacher then references Hebrews 13:11-12 to explain the significance of Jesus as the fulfillment of the Old Testament sacrificial system. He emphasizes that salvation is only through Christ and not through any other means. The sermon concludes by highlighting the separation of Jesus by the Father to be the savior of the world.

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## Transcript

One now in a song of grateful praise, for my dear Lord my voice I raise, with all his saints I've joined to tell, my Jesus has done all things well. It's it one please. Welcome to our subject this evening, and we've been looking for nine weeks past now, of this matter of depression, and we find that people are depressed by many different things.

Some are depressed because of the fear of death, and we've gone into that. Some people I find depressed because of the evil speaking of others, backbiting it's called sometimes, and instead of just closing their ears to it and getting out of it, they go to bed and fuss and turn, and at last you find them broken down and depressed. And others are depressed because of some sin they committed a way back somewhere, maybe years ago.

But I think that the greatest source of depression among believers is false. There are so many false teachers, and they teach young people things that are not true, and they lead them up what I call a false garden path, and the young people are out to be the death for God, and they're led up this alley, and then they find it's not working, and then they blame themselves. And you find some of them going into a mental home because of it.

Now we're back to its false and false teaching this evening. And we're going to look at holiness tonight. We're going to look at holiness, the false and the true.

Dr. Ironside wrote a book many, many years ago, and it's entitled, Holiness, the False and the True. And I shall say this openly, and unashamedly, that I believe that it's the best book that was ever written. That's what I believe.

And if you find it on some bookshelf, then sag your shirt and buy it, because it would be worth that. But when Dr. Ironside wrote this book, there were some folks who read it and who said that both he and it should be burned under stake. Well, you see, when I take a holiness, I may have a few enemies around, but I shall stake what the Scriptures teach, because I neither fear your throne nor covet your smile.

I'm just a servant of the Lord in here, and nobody else must fear the Lord. And you know, this holiness, you'll find that sometimes it's called holiness, and sometimes it's called by this great, big, long, fanciful word of sanctification. You hear them talking about sanctification all over the world, and they don't even know what the word means.

And then you hear them talking about the higher life, and then you hear them talking about the second blessing. And you'll find that it's all mixed up and jumbled together. And so I'm going to tell you what they say, and then I'm going to tell you what the book says.

And I would think you would be able to follow. You see, I can remember when I was just saved. Now, you just think of a drunkard getting saved.

And I'd got my first new suit, oh, for many years, of course. And I went to the little bookshop in Bangor, in Crouchwell Road there, where Jennifer used to work. And I remember I'm looking along the shelf on just a few weeks saved, you know.

And I saw this book Holiness, and I wondered what this was about, you know. Took it out, and I'm reading it when somebody put their hand on my shoulder. And it was one of the great preachers from the convention of Bangor.

He said, you're a young man. This is 43 years ago, remember. He said, you're a young man, are you long saved? I said, no, I'm just saved a week or two.

Just want to go on with the Lord, you know. He said, you're interested in holiness. I said, yes, oh yes, if this is what I must be, then I'm interested, yes.

He said, you'd better put that back in the shelf again, because that's not for you. And I put it back in it. He said, you know, I'll tell you what holiness is.

He said, you see, I got saved just the way you got saved, and I was rejoicing in the Lord, and my heart was overflowing just the way yours is. But you see, I hadn't received the Spirit of God. Oh, I was just saved.

But he said, I went to my room and I prayed for weeks. And then one night, like a ball of fire, something came through the roof, and the Spirit came upon me and entered into me. And I was baptized of the Spirit.

I was sanctified. I was made whole. Now, I was a young fellow, and I didn't know very much at all, and I said, what did this mean to you? He said, you know, it meant that from that moment forward, I didn't

commit sin at all.

And I said, you actually mean that although I'm saved, I haven't received the Holy Ghost? And if I had received the Holy Ghost, then I would be in a position where I wouldn't sin at all? He said that. And you know, the Lord must have been with me from the day I was born again, because I opened my Bible to this fellow, and I said, look, I want you to look at this with me. Remember, I'm just a kid, you know, in those days.

Well, you have a look at what I did with him. I'm at 1 Corinthians, and it's chapter 6, please. 1 Corinthians, chapter 6. And it's Paul writing to these Corinthians.

And I had bother finding the place, you know, because when I was just saved, I couldn't find the place very quickly. But I eventually found it. And at verse 19, I read to him, somewhat timidly, I read the words, what? Paul's asking a question, I said.

Know ye not that your body is the temple of the Holy Ghost which is in you? I said, have these boys got the Holy Ghost? He said, yes, you can see that, can't you? That their body is the temple of the Holy Ghost which is in you. So I say, they've got this thing that you're talking about, that the Holy Ghost had entered into them. He said, yes.

Well, I said, that's funny, because when you go back to chapter 3, I'll tell you what way it reads. It reads, And I, brethren, could not speak unto you as unto spiritual, but as unto carnal. Even as unto babes in Christ I have fed you with milk, and not with meat.

For here as to you were not able to bear it, neither yet now are ye able. For ye are yet carnal, for whereof there is among you envy, and strife, and division. Are ye not carnal? I said, these fellows have the Holy Ghost, and the Satan among themselves, and their envy, and I took them back a little bit, you know.

And I said to Mr., the yarn that you are telling me, and the yarn that that book is telling me, two different stories. Now, which one of you do you think that I'm going to accept? Do I go by you, or do I go by the book? Twelve of these men had the Holy Ghost, but they were still sinning. And the old fellow was in effect, he thought I was some theological professor, and I could hardly write my own name.

Oh, the trite that you have to listen to at times, and it is trite, let me tell you. You see, I was preaching once at Porta Vogue, and we had great meetings there, and there are some friends from Porta Vogue here this evening, bless them. And the old schoolmaster there at the big school, he was a brilliant fellow, but he didn't like me exposing these things like this.

And I started to deal with some of the false teachings about holiness, and sanctification, and so-called second blessings. You know, one night he came back into the little room, and he said, look, we're having a party, even if we go to bed early hours of the morning. I said, that's all right, that's all right.

He said, Willie, you're all tied up in a knot, you know. This word holiness, and this word sanctification, and this second blessing, it's all the same thing. I said, you're very sure, master? Yes, I'm very sure.

And I'm very sure there was a day long after I was saved when it happened. What happened? He says, I got sanctified, I got this real experience. I said, you're quite sure about this, master? He says, I'm very sure.

You're sure that holiness, and sanctification, and the higher life, and second blessings, all the same? Yes, I'm sure. You're wrong. You'll fix this tomorrow night.

Fix this after I've fixed you, master. I said, now we'll turn to 1 Corinthians chapter 7. You do it with me now. 1 Corinthians chapter 7, and I read him this verse, for the unbelieving husband is sanctified by the wife.

I said, now master, you know a thing or two about sentences, how you pass them, and all that sort of thing, and the verb and the noun, and all the rest of it. Have a look at this now. Just be careful, master.

It says, the unbelieving husband is sanctified. Are you telling me that the unbelieving husband is sanctified? Now, you would know. You would know that he's talking crap.

He hasn't got the first blessing yet. He's not saved. Yet, the book you're reading out of says, the unbelieving husband is sanctified by the wife.

Is he sanctified, or is he not? Of course, he is sanctified. It's not holiness he has, no, nor is it higher life he has, nor is it second blessing he has. You know, when you listen to these old fellows talking, if you were a bit soft, you know, you would get all muddled, and you'd go home, and you would lie awake, and you'd turn over in bed, and you would sacrifice a thousand things if you could only get into this supposed blessing that they're in, supposed nonsense they're in.

That's what it is. Now, we'll see as the night goes on, you're not in a hurry, sir, because I'm just not in the mood this evening. Yes, I'll take the coat off now.

The wife said to me before I came up, don't you take that coat off, for I don't like that shirt. Well, that's just enough to make me take the coat off. We'll have trouble when I go home, because some of them will be down in terror before the mouth of the door here.

My son says, let's go in and stir a lot. Okay, I can take it. I've had 40 years of it.

I'm okay. All right. You know, I hear some of these young ones talking about the blessing they have, and they use language like this, I have it, I got it, I have it.

It's all I, isn't it? And they don't catch it on, it's all I. Listen, dear, it's not I, but Christ that counts. Just take the eye out of it, put them in the face. And less of the eye now.

Here they do love to talk about it. Oh yes, I think that you can see quite clearly that there are some who teach things. You know, a fellow said to me, you know, this whole gospel that you preach, you know, it's all right, but there's a greater thing, you know, it's respect and blessing you should be preaching.

I said, well, Paul didn't know about this. Paul said, God forbids that I should glory save in the cross. But you are in an advanced part of a second.

They just make me fed up looking at them. They have all experienced, always experienced, always something coming through the loop or something. But all the experience is different from the book.

My dear, if you can't see that your experience is different from the book, and you must be wrong, it's a pity of you. And oh, there you'll end up. But we're going to fix it, you see.

We're going to fix it very carefully, too. Yes, I want to do this with you. Now, you've got the notes in your hand, and we'll just use the word sanctification.

And let's begin at the bottom for the moment, just so you see. You see, I'm allowed to do that. Some old critic will say, you know, what did you put them out like that for, and then go to the bottom? When I put them out, I can do what I like.

And the first till the last, and the last till the first. We never touch like that, do we? Now, let's have a look at the sanctification of inanimate objects. Let's go to the book of Exodus, and we're at chapter 40, please.

Book of Exodus, chapter 40. We don't want to waste too much time on this, but the Lord is talking to Moses. You can see from the first verse, the Lord spake unto Moses.

It's the Lord talking to Moses. And then down at verse 10, he said this to Moses, And thou shalt anoint the altar of burnt offering. You know, it was the altar where the lamb was offered.

And all his vessels and sanctify the altar. I said to the old school master that evening, was this altar sanctified? He stands and looks at it. He doesn't want to say, you know.

He says, answer the question first. The kid took as long about that in the class. Stand up and answer the question.

Was this altar sanctified? Yes, of course it was. The altar was a clean made. It's a big thing that was built, what they put the lamb.

Now, there's nobody coming round after this meeting to tell me it had an experience, is there? An enormous object coming with experience. Oh, you must be mad. Oh, but it was sanctified.

We're getting into deeper waters as we go on. Because I can tell you that the unbelieving husband was sanctified and the altar was sanctified. And don't try to tell me the altar had an experience in the back room.

It won't work. And you can see that the next verse says, verse 11, And thou shalt command the ladle, that was the vessel that the tabernacle that held the water, and his foot-arm sanctified. They're trying to tell me it had a back room experience.

I don't think I need to waste time on that. Now, let's go back to that sanctification of the unbelieving husband. We're going backwards on those notes.

And we're back at 1 Corinthians chapter 7. You see, when I talked to the old schoolmaster and calmed them down, and let them see that the altar, and the labour, and the tabernacle, and many other inanimate objects that had this great word placed upon them, they were sanctified. And that the unbelieving husband was sanctified. He said, you know, maybe I'm using the wrong word.

Oh, I said, that's an admission that lasts from you. You know right well that you're talking trope. And if you would say it like that, they said, Master, you just don't know what the word sanctification means.

And you ought to know. And they said, fuck you at the big school up there, because you don't know. And then he said to me, it means separation.

I said, you do know. Because when they anointed the altar, it just meant that this vessel was set apart, separated unto God. You couldn't sleep on it.

It was set apart for offering, the burnt offering. It was just set apart. Now, when you come to the unbelieving husband, how do you deal with this truth? This is very easy.

Let me do it in a simple way so that you can see. You see, once upon a time, Paul came down to Canaan. You know, if you go to Greece sometime, and you go to Athens, and I think you should then drop and see all the temples up on the mount there, you'll remember this, that 20 miles down the road is the city of Canaan.

And Paul preached at Athens, and then he went down to Canaan. And I remember the morning I preached at Athens, and I was determined I'd go down that road to Cousins that afternoon, but things didn't turn out like that. Now, on the way down, there are one or two little villages, little Greek villages.

And let's think about them in Paul's day. Let's think about them like this. Now, this is for your good I'm using this illustration.

Let's think there are 20 houses in a little village. Just 20 houses. It's like the little colony of Gibson Taylor there.

Now, Paul's coming down the road, he's going to Canaan, but he stops in the middle of this little colony of houses. Gets out in the center of Greece, and he's preaching the gospel, and there's nobody saved in any one of these houses. They never heard the gospel.

And he's preaching this glorious gospel that God so loved the world that he gave his son, that the Lord Jesus came, born of the Virgin, and he went to the cross and paid the price of our redemption in drops of ruby blood, and rose again to be the Savior. And Paul's really battering it out on the village Greek. Now, we'll say there's a little woman in the corner house, and comes on to the green and says, tell me more about it.

And she gets hooked. They get down on the green together, she says. Now, Paul's got to go on.

Now, you see all these houses, 20 of them? Well, there's 19 of them in the dark. But there's one house there's a light in it now, there's a real woman in over the Lord. And her husband is separated from all the others, because he has a light within continually.

And in that sense, and only in that sense, the unbelieving husband in the wee corner house is sanctified by the grace she has got there. No problem. The man hasn't had any experience, but he has a light in the house now.

I think you would think he would do this. Let's take the sanctification of the Son. Let's go to John chapter 10.

John's Gospel, chapter 10. And the Lord Jesus is preaching here in what a mighty chapter it is. It's the chapter where he preaches about being the good shepherd who gives.

And then we read one of the great statements of his whole life. I wrote a booklet once, and titled it, On the Super Sayings of the Savior. Because while our Lord said wonderful things all the time, and never man speak like this man, yet out of all the sayings there are some super sayings.

And I picked out all the super sayings of the Savior in this little book that's gone around the world. But look at verse 13. We're at John 10, verse 13.

And the Lord Jesus is speaking, and he said, I and my Father are one. Now that's a super. You see, if you were talking about your Father, I trust that you would know to say this, my Father and I. Oh, but he didn't do that.

He was just trying to let the Jews see that he was cool and cool, and cool eternal with the Father. The eternal Father and the eternal Son were on the same basis. And he said, I and my Father are one.

So there is one God, but there are three persons in the Godhead. And he's just talking about the eternal Son and the eternal Father, and they're co-equals. I and my Father.

Now this is what the Russellites can't see, of course. They just don't understand this. It's a pity of them.

Because they argue with me about Jesus Christ, they say, you say he's God. I know he's God. I have no trouble with that.

Well, let's see what it says here. He looked at the cloud and said, I and my Father are one, at verse 30. Verse 31, then, the Jews took up stones again to storm him.

They're going to storm him now. Jesus answered them, many good works have I showed you from my Father. For which of those works do ye storm me? The Jews answered him, saying, for a good work we storm thee not, but for blasphemy.

And because that thou, being a man, makest thyself God. Oh, they could understand it all, eh? It's a pity of the Russellites, isn't it? The boys that were standing wandering, they knew what he was talking about. He said, you're making yourself God.

Of course, if he says, I and my Father are one, he's making himself God. And the Jews believed it was blasphemy, and they're going to full storm. I think a pity of people who can't read.

Once upon a time, I could scoff and read. I don't think it takes any preaching for that genius need to read. Verse 34, Jesus answered them, is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified.

That's a bit I must say. So I said to the old master, using him tonight, because I give him a lesson, I said, are you trying to tell me that the Lord Jesus was not big enough and honorable enough to say it? No, I didn't mean that. I said, you said at the beginning that holiness and sanctification and higher life and second blessing were all one if Jesus was sanctified.

They're not what you were saying, master. There's a second verse. Oh, but I know there are boys who say it for months, and there are boys who say that my Lord needed something else.

Oh, the curse of God be on your head. I dare you. This book says he was sinless and spotless and faultless and harmless, a poor miserable creature like you.

You say he needed something else. You want to go and fall into the river three times and come out swelling. You get sick looking at you.

No, it's quite as usual. That's what it is. And the sanctification of the inanimate objects, they can't have an experience.

And the unbelieving husband had no experience. He was just separated out from the other crowd because of his wife. And the Lord Jesus was separated by the Father to be the Saviour of the world.

The Father sent the Son to be the Saviour. He separated the martyrs and said, do you doubt? You'll be the Saviour. The Father came to fight Him in that sense.

It's a great pity of people who read things in the Scriptures that are not there and upset young believers and take them up a garden path until they're crying out for this holiness, which is not really there. The whole thing is false. Now, let's begin the true holiness now, because there is a true holiness in us.

So we start from the top now. We just go back and forward in just whatever way we like here. Now, we're at sanctification of the Spirit now.

Let's follow this true holiness right through. Now, come with me to 2 Thessalonians, and we're at chapter 2. 2 Thessalonians, and make sure you get 2 Thessalonians, and make sure you get the 2nd chapter. 2 Thessalonians, chapter 2, and we're after the two slaves.

We've just been exposing the error for a moment, I suppose. 2 Thessalonians, chapter 2, and Paul is writing to these saints at Thessalonica, and this is what he said to them in verse 13. 2 Thessalonians 2, 13, But we are bound to give thanks always to God for you, brethren beloved of the Lord.

Have you seen that little face? Brethren beloved of the Lord. You know he's writing to the saints. And he did love the saints, you know.

And he said, 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. All right, let's get started there. You know, it's a very wonderful thing, and I don't want to get into election, or predestination, or sovereign choice, although that's there, and if you push me I'll do it.

You see, a way back before they held in order through the rest of the sages saying God was there, and he must know everything that's going to happen along the path, he must know everything. If he can prove to me that he didn't know, then I can prove to you. If he's God, he must know.

He knows the end from the beginning. And you see, he would know that I would be born in Utah last. He would know that.

And he would know that I would be number 17 in our family. There was 16 boys in us, and I was the last one of the lot. So I could never have been a spoiled boy at any time.

You know, if there's just one lad in the family, well, grandma'll spoil him on you. If there's one lad, grandma'll spoil her on you. But when grandma and grandma have cuddled 16 of them before you arrived, they're finished spoiling them now.

So I was never spoiled. Number 17, all the old clothes from the boys come down the line to me. Old jerseys, yes, no shoes, bare feet, legs.

Praise the Lord. But the Lord knew I would be born there. Ah, but the Lord also knew that there would come a day, and it was 43 years ago, when I would stand that drunken spot, yea, convicted for the first time in my life.

And I would say, Jesus Christ, God's son, and I would give him my life. God knew. And because of his knowledge, you see, I'm elect according to the full knowledge of God.

Don't think that God took me out in the last year. You can't argue like that. Election is based on God's full knowledge.

He knew what I would do with Christ, and he knew what you will do with Christ, too. So he does. And what you're going to do with Christ will determine your eternity.

But you see, because he knew that I would accept his son, then Paul is saying here, from the beginning, God has from the beginning chosen you for salvation. Now, through, this is how it works out, of course, through sanctification of the Spirit, and, let's get the and in, and belief of the truth. Now let me ask you which one comes first.

Does belief of the truth come first, and sanctification of the Spirit second, or does sanctification of the Spirit come first, and you tell me. You're supposed to be able to know. I'll tell you that sanctification of the Spirit came.

You see, sometimes I preach from this platform, many, many Sunday nights through all the years, and you know, you can feel that the Spirit of God is helping you. And when the congregation rise to go, sometimes there's somebody to come. There's a big man just sitting there just now.

A man with a bald head, and I can remember this many years ago, about 1959. Yes, way back in 1959, you know, when the whole crowd was going up, this big man sits up. And I watched him from here, you know.

The head was down, and I could see him knuckling the teeth away. You know what's happening? The Holy Ghost has taken hold of him, and has separated him from the crowd. That's what you call sanctification of the Spirit.

That's not second blessing. That's first blessing. You know what he needed, because I knew what he needed, and the deacons here knew to leave him alone.

I'd go down here very carefully, and down there, and sit down beside him. And what's up with him? You see, he was now separated out from the crowd by the Spirit of God, and that's a great thing to happen to you, when the Spirit of God takes hold of you. Now, what he needed now was belief of the truth.

And what I needed to do was to sit down by his side and tell him the truth. That God loved him, that Christ died for him, that the work was finished, that there was a living Saviour who was able to save to the very uppermost, and all that he had to do was put the arms of his faith around this wonder-working Saviour, and let him his own, and salvation was his. Did you see that? Well, I said, try to preach from this phrase, sanctification of the Spirit.

Well, then you do the whole book in your office. It happens to be sanctification of the Spirit. Ah, I'm begging for the truth.

That's why I was hoping it says, I can't save them. I believe with all my heart and after the Holy Ghost comes into this place and deals with men and women, they won't get saved. It's the Spirit of God.

But I know the truth, and I know how to show them the truth. And that's how that big man arrived in 1959, that's when, that gloriously saved, and the whole family saved now, and the wife, and all the rest of it, you know, it spreads like wildfire. He's one of the best men we have.

Yes, well, that's sanctification of the Spirit now. Let's have a look at this now. Let's go to Hebrews, and we're at chapter 13.

It's the last chapter of Hebrews. Hebrews chapter 13, and it's a mighty portion, I may as well tell you. Hebrews 13, and there are two verses here.

Let me read them to you, and it will save time if you watch them, verses 11 and 12. And in verse 11 we have the old sin-offering type, and in the verse 12 we have the fulfillment of it. If God gave a type in the Old Testament, our Lord Jesus Christ is the fulfillment of the type.

Look at verse 11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Let me try to do them for you. I think you can see the bodies of those beasts. Let's take this type first of all.

There were beasts offered in sacrifice. Now let's see the bodies of those beasts. Now the bodies of those beasts, whose blood is brought into the sanctuary, are burned without the camp.

Now, just try to see them carrying the bodies outside the camp. Let's remember that there were twelve tribes people. Let's remember that there were thousands in each tribe.

Let's remember that the camp was bigger than Belfast Chipping, just in case you don't get the perspective right. And if they're going to take these beasts outside the camp, they've got to carry them all for miles, we'll say, going out towards Newton Harbour, Wales, and the other side of Bondi. And out there, in the wilderness it was, they burned these bodies.

The bodies of those beasts, whose blood is brought into the sanctuary by the high priest, were physical bodies out there in Bondi. So what was it all about? What was it all talking about? Why all this activity? You see, the bodies of those beasts were typifying the body of our Lord Jesus. And our Lord Jesus, it says, he and his own self bear all sins in his own body.

Oh, but the word bear there is a Greek word, it's a Greek word, and it means he bore them away. You see, when they hung on the cross, God laid on him all my iniquity, all my horrible sins, my drunken sins, my terrible sins, were laid on him. And he bared them, but he didn't only bare them, he bore them away.

He bore them away out into a wilderness where they will never be found no more forever, my sins are gone. When he had by himself put down sins, he brought them all brotherhood. That's wonderful.

But did you think that the bodies of those beasts, did you see the blood of the beasts, because they separated body and blood. The bodies of those whose blood is brought into the sanctuary by the high priest, and get the word high priest into your mind. And if you get the word high priest into your mind, then you know the sanctuary there is the Holy of Holies.

And it's the day of atonement, and he's bringing the blood right into the Holy of Holies, right into the center of the tabernacle. And if you watch me, the bodies went that way, and the blood came this way. Oh get it right now.

And the blood came right in to the mercy seat where God's glory was. And it was sprinkled on the mercy seat, so that the body went out that way, and the blood came in this way. And the body was dealing with my sins, and the blood was dealing with my God.

Because it's the blood that makes atonement. God gave the promise, when I see the blood, I will pass over. It's a mighty thing you know.

Because you know, this beast was my sins in their totality for eternity. And this beast was God. He practically satisfied him on account of me.

I can look into God's face and say, Jesus shed his blood for me. Look at this something more. If you separate body and blood, you know what you have don't you? Well just try separating my body and blood this evening, and you know what will happen to me.

I will die. So that you have not only the body bearing sin away, you have not only the blood satisfying God, but you have the death of Christ. It is his death, it's body and blood being separated.

And through death he destroyed him who had the power of death. You see my sins are dealt with in their totality for eternity. God is perfectly satisfied forever because of power in the blood.

And Satan is crushed, because through death Christ destroyed him who had the power of death. You know the people that talk a lot of trite don't understand Calvary properly. The more you understand Calvary, the more you'll be blessed.

Now when you see Christ fulfilling this now, because we have the trite in verse 11, and we have the anti-trite in verse 12, just to make sure there's no mistakes. As far as I know it's the only person in the whole scripture when you get the trite in one verse, and the anti-trite in the next one. I stand to be corrected of course, but I think I'm safe enough.

Now it says, For the bodies of those deers whose blood is brought into the sanctuary by the hypocrites for sin are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the guilt. I want you to see what he did with his blood.

He sanctified the people. Now am I sanctified or am I not? You don't need to go to a bathroom and read all night, you know. I happen to be sanctified by the blood of Jesus.

You see what this means? Because God is satisfied, because my sin dealt with in the totality for eternity, because Satan has been destroyed. You know, I'm set apart this evening to be God forever and ever and ever. Sanctified by the blood of Jesus.

Would you like to argue with me? You would be on full ground, wouldn't you? Oh yes, that's sanctification. And it's sanctification by sacrifice now, isn't it so? Are you looking at the notes? Sanctification of the spirit. Sanctification by sacrifice.

Now there is another form of sanctification. Let's look at John 17, and we're getting near the end. Don't fall asleep, because I might kill you.

James Ervin was preaching and a man fell asleep and he pointed down and said, look, wake that fellow up there. And the fellow decided and said, come you go and wake him up. You put him to sleep.

So you have to be careful about it. John 17, and our Lord Jesus is praying here. You see the first verse, these words, take Jesus and lifted up his eyes to heaven and said, Father.

He's praying to his Father. And in John 17, he's praying for his own believers. And he says this about them, verse 17, sanctify them through thy truth.

Thy word is truth. You see, this is what I can see. This is the sanctification I'm going in for every day.

You know, you get sanctified by the Spirit when he lays hold of you first, like he did with big Harold. And you get sanctified by the blood of the cross when you set apart, when you trust Christ. Oh, but you should have this continual sanctification by the book.

Sanctify them through thy truth, thy word is truth. You see, I learned this very early, you know. I could save them a Thursday night, you know, 43 or 44 years ago.

I've lost count of it sometimes. And the next morning, I went out to get a job. I went to Dixon's nursery, stood on the footpath, you know.

Old George Dixon came up in a Rolls-Royce, you know. It was something in those days. Everybody has them now, but didn't have them then.

And when he stepped up, he got white trousers on, the white coat, white trolley hat, back and forward done. And I took my cap. You had to take your cap off in those days.

My God, what was I thinking about? But never mind. I had the cap off. I said, Good morning, sir.

What are you on? I said, I'm looking for work. He knew me, you know. He said, You have never worked in your life.

I said, That's right. But I got paid the other night. Never debated it.

A telephone man that I said, You were to start a month, start a job. Just before I went out on Monday morning, I was reading this book, because from the day I was saved, I was reading this. And as God would have it, I didn't know where to read, and I was reading this.

And this is what I read, that you're to just obey your employer, that you're to do your work hours unto Christ, not with I service as men pleases. He says, Okay, then I go out to this job and I'm going to work for you all. And you know, they gave me a big tub with all dirty flour pots.

Water would freeze me. And I'm washing flour pots. Don't think I didn't work in my life.

No, I did a bit of a deal in there. And I worked, but these fellows don't want you to work, you know. You don't work here, you know.

And you know, when I have a flour pot in my hand, and the fellow comes along and says, You're not working here, I rattled it on the tub. And I said, Would you like to stop me? He has no notion of trying to stop me, because there was a day in my life when I had a crack that over his head very easily. And, or he left me alone.

I went on working, but I'm the only fellow out of seven of them who's working. Over there, some of the brethren, they stood down there. They're afraid to work because the boys will scold them.

Some of the bobsters along, and the Bible God, they're reading these things in the morning, the hypocrites. Oh, they're stealing their master's time. This is not what this book teaches me to do.

This book teaches me to go out and work. I hope you believers are there on time. I hope you work for your master.

If you've agreed to work from nine to six or five or whatever it is, see that you do it. And do it unto Christ. I can wash flour pots for Christ at any time.

See, old Dixon never came to nine o'clock in the morning, and he just walked up and down for two hours, five minutes before he came and started. Oh, but one morning he got out of bed and came around the corner, caught all the Bible pumpers on and all the boys playing cards. One lone Johnny standing at the tub, he came up to me and said, you're the only honest man I have.

I said, I don't work for you. I work for Christ. Ran away, thought this was a lunatic story.

It's sanctification, I tell you. When you start obeying the book, dear, you're different from all the rest. Have you got it now? Don't think I need to pump any more out of it.

It's sanctification by the Spirit. The first blessing you get is sanctification by sacrifice if you have love. Sanctification by the Scripture.

You need to let it be worked into your life, and as it's worked out, you'll be one of God's peculiar people. God will bless you. Let's bow together.

We'll say no more. Dear Lord, we thank you for thy holy word. This book tells us when we're right and when we're wrong, and we pray, Lord, that all of us here, including the preacher, write down to the smallest boy who lives by me, that each of us might be guided by thy holy word.

Oh Lord, oh make this book live in our hearts in a practical fashion that day by day we'll be separated people, and others will know whose we are and whom we serve. Now part us in thy fear, and with thy blessing, and take us to our homes in safety for thy holy namesake. Amen.

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