

Pilgrims Problems No. 8 Sanctification

by Willie Mullan

Willie Mullan's sermon emphasizes the importance of understanding sanctification as a biblical doctrine distinct from emotional experiences like the second blessing.

Duration: 54:00

Scripture: John 10:27, 1 Corinthians 7:14

Topics: "Sanctification", "Separation for God"

Description

Willie Mullan emphasizes the doctrine of sanctification, explaining that it means to separate or set apart, and is a crucial teaching found throughout the Bible. He clarifies that sanctification is not synonymous with the second blessing, as many misunderstand, and illustrates this through various scripture references, including 1 Corinthians and John 10. Mullan shares personal experiences to highlight the transformative power of sanctification in a believer's life, emphasizing that it is a process that involves being set apart for God's purposes. He concludes by affirming that true sanctification is rooted in the sacrifice of Jesus Christ and is essential for every believer's journey.

Transcript

And the subject, as you can see, is sanctification. Let us get this quite clear this evening. Sanctification is a word in the English language that has a basic meaning, of course.

You don't need me to tell you that. And the basic meaning of sanctification is to separate or to set apart. It's either sanctify or sanctification.

The word holy and the word sanctify is just the same. You know that the sanctuary is the holy place. And you can't say holify, so you have to say holiness.

But that's the basic meaning of the word. You can look up all the dictionaries you wish, but that's just the word. Let me get this over to you, you must get this clear, that it's not just a word that we're thinking about this evening, it's a doctrine in both the Old and New Testaments.

That's different. We're not playing with a word, you don't play with words. This is a doctrine, it's a teaching.

The word doctrine means teaching. It's a teaching that's in this book, and it's a teaching that every believer will need to understand and then enjoy and obey. Now, the trouble for many years with many young people is that many have misunderstood the simple meaning of the word and have never known the

teaching.

You see, I went away to preach at Porto Vogue, oh, I don't know how many years ago, I think it must be at least thirty years ago, and I was a young fellow then, and I was preaching in the People's Hall. Mrs. Montgomery is down there somewhere, I saw her coming into the meeting tonight, and she was there in those days. She's older than I am.

She looks younger, you know, but she is older. But she was there all right. And you know, on one of the occasions I had said something about sanctification and second blessing and the old schoolmaster that was there.

Now, let me say this about him. If there was a godly man in the village of Porto Vogue, it was the old schoolmaster. Oh, he was up at the prayer meeting every night, and my, you should hear him praying, he would have done your heart good.

But he didn't like the remarks that I made about sanctification and second blessing, and so he came back, you know, to put the young fellow right, and he took me into the little room, and we sat down on the form, and he said to me, I don't want to hear any more talk like this. Sanctification and second blessing are one and the same. And I said, I don't want to have an argument with you, master, because you're older than me, and I recognize you as a dear old saint of God, but you're talking nonsense, you know.

That's enough to start a battle anywhere, isn't it? Especially with a schoolmaster. So he said to me, look, you just haven't got the hold of this. You've been brought up among brethren or something, and they've really mind-washed you.

So we had to get down to it. Now here's what I did. You watch me now, and if I do anything wrong, stand up in the meeting and tell me.

I don't mind, you know, but be prepared for the shock you're going to get when you stand there. Look, let's have a look at it in honesty. We're in 1 Corinthians, and we're at chapter 7. 1 Corinthians, chapter 7, and we touched this the other evening when we were talking about divorce.

That's the wonder of learning the doctrines in this book, because they run into one another sometimes, but it only makes you know them all the better. Verse 13, Seth. We'll read verse 12.

But to the rest speak I, not the Lord. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. We're talking about a married couple, and here's a dear brother in the assembly, and he has a wife, and she's not a believer yet, and if she be pleased to dwell with him, let him not put her away.

And the woman which hath a husband that believeth not, if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife. So I said to the old schoolmaster, just what I'm going to say to you, I want you to get your eyes on the unbelieving husband.

And I want you to tell me, Master, right or for real, is he an unbeliever? Well, of course he's an unbeliever, he's an unbelieving husband, isn't he? He's not a believer. Well, this is what it says, the unbelieving husband is sanctified, is that the word? Is sanctified by the wife, because she's a believer. So I said to the old man, are you trying to tell me that sanctification and second blessing is the same thing? Are you trying to tell me that the unbelieving husband has got the second blessing before he's got the first one? I would

think that everybody in here can see that.

I don't think I've got anybody standing up or anything. I think that's on the page before you. I think when you talk about sanctification and second blessing being the same thing, you're talking crepe.

Is that a plain word? Well, don't talk crepe anymore, try and learn from God's word. You can see that this unbelieving husband, I want you to get that, because it went on that verse to say, and the unbelieving wife, that's the wife that wasn't saved, is sanctified by the husband. So I want you to keep those two things on to your mind.

Now how does it work out? We'll work it out in a moment for you. Now let's go back to John's gospel chapter 10 for a moment. John's gospel, and we're at the 10th chapter.

This is one of the great chapters of the New Testament where the Lord Jesus is teaching the crowds that stood around him that he was the good shepherd and that the good shepherd would give his life for the sheep. I want you to watch this very, very carefully. We're at John 10.

Lord Jesus is speaking way down at verse 27. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one. That's one of the mighty statements that our Lord Jesus made.

I wrote a little booklet once on the super sayings of the Savior. You see, the Savior said things that nobody else could say, nobody else dare say. You see, nobody dares say, I and the Father are one.

You see, even if you were talking about your Father, you would say, my Father and I. You'd have enough manners to do that. But the Lord Jesus was co-equal and co-eternal, and he's trying to put that over to the Jews, so he does it like this. I and my Father are one.

Showing the perfect unity. Co-equal. Co-eternal.

Then, verse 31, then the Jews took up stones again to stone him. Now, just watch it. The moment he said, I and the Father are one, the Jews took up the stones.

Jesus answered them, many good works have I showed you from my Father. For which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy. And because that thou being a man makest thyself God.

I knew that the moment he said, I and the Father are one, he was making himself God. It's a pity the Russellites couldn't read that, isn't it? Because I'll tell you, the Jews standing around him knew that he was saying he was God. They were going to stone him for that.

But he was God, you know. Now, watch this very carefully. 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.

Do you get that? Lord Jesus was sanctified. For I said to the old schoolmaster, I still have him beside me. You're trying to tell me that the Son of God got the second blessing.

Is that what you're trying to tell me, master? That's what you would like to tell me, isn't it? I hope you wouldn't have the cheek. I would think that from the very first moment, down here, he knew no sin. He did no sin.

He was holy, harmless, undefiled the whole way through. I hope you wouldn't dare to say any such thing. Oh, but he was sanctified, that's true.

That's very true, isn't it? Let's go back to Isaiah 66. Now, we're in the Old Testament now. The prophecy of Isaiah.

And we're at the 66th chapter. Way along at the end of the book. Actually, it's the last chapter.

Verse 15. For behold, the Lord will come with fire and with his giants like a whirlwind to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh.

This is taking us to a day that's a way beyond where we are now. And the slain of the Lord shall be many. They that sanctify themselves and purify themselves in the gardens behind one tree in the midst eating swine's flesh and the abomination and the most shall be consumed together.

They were sanctifying themselves to do evil. Is that the second blessing? Do you need me to go on with this? Because I assure you I can keep you to 10 o'clock just fiddling about like this. That's a funny sanctification, isn't it? Here are boys sanctifying themselves to do evil.

From his second blessing. He said to the old master, from his second blessing. And he saw that.

He says, will you be with me? Yes. I tell you, when you say that sanctification and the second blessing is one and the same, you're talking crank. You see, I'm not against people getting blessed, you know.

I hope you would never get that out of my teaching. You see, I'm very sure this evening, very sure that there are people who come to the place where they're convicted of their sin and they know they need the Savior and they come to the Savior and they give their lives to the Savior. Oh, but they stay in a whole lot of old clubs and places and different things for a while.

I know all about that, you know. It takes them a minute or two to get out of that. I know that some who have professed faith in Christ in Hollywood are still stuck in a whole lot of things that I don't think they should be in.

I think when you become a new creature, all things pass away, but it takes time for some people. And I believe that these people who held on to old clubs in one place and another, there may come a time, maybe just a short time after they're saved, when God comes near to them and they get blessed and they give it all up. Hallelujah for that.

A whole lot of old Baptists could do with it. There's nobody talking about you getting blessed and coming nearer to God. Old dead Baptists that never crawl around here to the prayer meeting could do with something.

Not against that. But don't you take that emotional experience and make it a doctrine for everybody. There were boys who gave themselves to the Lord the first moment, you know, like Paul.

The day I trusted the Lord, I gave my life to Him. Without any bother. And never had to go back on it either.

Don't you be making a doctrine out of your experience. And don't you be calling words by the wrong name, cause you're saying things that are wrong. There's nobody bothering about you getting nearer to God, you know.

Praise the Lord if you do. Nobody bothering at all. You see, let me take the word sanctification.

It means in the dictionary when you go home, to separate, to set apart. See this saved woman. This unbelieving husband is sanctified by the wife.

Let me do it for you. That Paul goes into a village. Let's paint it just for our own ideas.

Just say there's just a ring of houses. There's twenty houses and he comes into the middle of this ring and he's preaching the gospel. And there's only one person gets saved.

The wee woman in the inn house. She gets saved and nobody else gets saved in that village. You see, her man from that day forward, he's separated, you know.

He's got a light in his house. He's different from all the rest of them. You can use the word sanctify.

That's how he's sanctified. He's just different. He's got a wee woman in the Lord.

She'll pray for him. She'll tell him about the Christ. She'll preach the cross.

He's in a different position than any other man in any of the other houses. He's sanctified in that sense. See the Lord Jesus, absolutely spotless, holy, harmless, undefiled.

God set him apart to be the savior of the world, didn't he? In that sense. See these people setting themselves apart to do evil. You can use the word sanctify, but don't be talking about blessing.

I think you've got that, haven't you? Don't think there's any bother with this. It's just the tripe that's talked at a whole lot of meetings. And let me assure you it's tripe.

Now let's do the doctrine now properly. Have a look at it. Very wonderful doctrine.

Now let's go to Hebrews chapter 9. Letter to the Hebrews. And we're at the ninth chapter. If you follow this through it will thrill you.

And we'll try and do it simply and quickly and easily. Paul's writing to these Jews. That's why the word is called Hebrews.

He's writing to these Hebrews. And in chapter 9 in verse 11 he says. But Christ being come an high priest of good things to come.

By a greater and more perfect tabernacle not made with hands. That is to say not of this building. Neither by the blood of goats and cows.

But by his own blood he entered in once into the holy place. Having obtained eternal redemption for us. And when you say us you're talking about us believers.

And when you say redemption don't forget to put the adjective there. It's eternal redemption. It is not for a day you know.

It happens to be for all eternity. See verse 13. For if the blood of bulls and of goats.

And the ashes of an heifer sprinkling the unclean sanctifies. Say your word again. Cause in the old economy as they brought the bulls and goats.

And the high priest laid the offering on the altar. And the sacrifice was made. Remember it was only a type.

You see we sometimes sing. That we look back through the ages where the kings and prophets trod. And we see the altars reeking with the sacrifice and blood.

But those types were only pointing to the paschal lamb of God. But many people back in the old economy could see Christ through that kind of offering. They were not depending on the blood of bulls or goats.

They were depending on the blood of the lamb that was yet to be slain. And you see in that sense they were set apart. They were sanctified.

Now where do you see the actual thing? Come to chapter 10. Here is the actual. Verse 7. Verse 5. Wherefore when he cometh into the world when the Lord Jesus came.

He said sacrifice and offering I wouldest not but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I lo I come in the volume of the book it is written of me to do thy will O God.

Above when he said sacrifice and offering and burnt offerings and offerings for sin thou wouldest not. Neither hadst pleasure therein which are offered by the law. Then said he lo I come to do thy will.

You know the Lord Jesus came to do God's will. Now watch verse 10. By the which will.

Because that was God's will. We are sanctified through the offering of the body of Jesus Christ once for all. You see there is the fulfillment of all the times.

You see all the believers in this place tonight doesn't make a matter whether you are Presbyterian or Free Presbyterian or Methodist or whatever you are. If you are a real believer in the cross work of Calvary. You see you are sanctified through the offering of the body of Jesus.

Is that done or is it not done? That's fundamental. You see if you look back to the old altar where the bulls and goats were offered. Then you will find that that's ceremonial sanctification.

Taken on faith of course. But if you look back to the cross work by the offering of the body of Jesus. Then you are sanctified in a fundamental way.

So that this doctrine comes to us ceremonial sanctification and then fundamental sanctification. Now here is a bit that is more important. Let's go to John 17.

Our Lord Jesus Christ is praying here. And this is really the Lord's prayer. And if somebody talks to you about the Lord's prayer don't forget that this is it.

You know he is praying here. And this is what he prayed. He is praying for all his own children.

He said in verse 15 as he looks up to his father. I pray not that thou shouldest take them out of the world. He doesn't want us out of the world.

He doesn't want us to go into a monastery or anything like that. Or not a bit of it. He said this is what he prayed anyway.

I pray not that thou shouldest take them out of the world. But that thou shouldest keep them from the evil. They are not of the world even as I am not of the world.

Now here is the bit. Sanctify them through thy truth. Thy word is truth.

I see that is different again. I think if you go back to the old economy you can see the bulls and goats and that is ceremonial sanctification. If you go to the cross of Calvary and you see the offering of the body of Jesus and your faith is in that sacrifice.

Then that is fundamental. That is good and for all time. Now this is practical isn't it.

This is set not apart through the truth. This is one of the greatest blessings I ever got in my life. You know I was saved about 45 years ago.

All together sure of the date sometimes. But it is roughly there. It might be 46.

But I was saved on a Thursday night. And remember I was 24 years of age at that time. And I want you to get this.

You are kind of my age. Forget about it. All the old ladies come to an age immediately.

You can see their faces you know. I want you to get this. You know from I was 16 until I was 24 I was never sober one day.

Have a good look at me now. That is the truth. Drunkard.

Everybody was fed up with me. I broke my mother's heart and she went to an early grave. Everybody, my brothers, my sister, my friends, my foes.

All fed up with me. Home drunk every night. Cursed everybody.

Fought with everybody. Yes. From 16 till 24 stupid drunk.

And the day that I gave my life to the Lord Jesus. I was standing in an old field taking my cap off and screwing it into a rope and holding on. Somehow I knew that Jesus was nearby.

And I said you are the son of God and you came to this earth and you died on the cross for a thing like me. Will you really take me? And I gave it another screw. And I said alright.

On this spot, this night, this day, how past five it was, I'll give you my life. I'll go with you. And I meant it.

I didn't join the Baptist. I didn't do nothing like that. Just went out of the field with the Lord Jesus.

My Savior. And we have been walking together ever since. I must be getting desperately near to those pearly gates.

And I don't mind a bit. Now that was Thursday night half past five. I lay on the floor all night.

I'm not telling you everything about it. But I lay on the floor and prayed all night. It was the first all night prayer meeting I had.

Just cried and prayed. He says you saved me. You have to look after me now.

I'll do whatever you want. I don't care if I get killed or not. Meant it.

Really meant it. A big Roman Catholic fellow said to me, when you got saved you meant it. Yes I did.

So Friday morning came. I hadn't worked in my life. You don't get drunk from sixteen to twenty four and work you know.

Work. So I got up off the floor and I said Lord. I need a job.

You have to take me around and get me a job now. Ain't nothing about working. Went round to see old Dixon.

George Dixon. Of Hallmark Roses. Walked up and down on the footpath till the Rolls Royce came.

You should see it in those days you know. It was really something to see. Nearly everybody has one now.

And when he got out you should see him. He had white trousers on, white coat, white duck hat on. You'd have thought he was in Africa.

And of course he wouldn't look at you you see. And in those days let me tell you, you had to take your cap off. So it's a different thing now.

The boss has to take the cap off now. Put him over the gates. It's a different job now.

It's all turned around now. Cap off was quick and I said beg your pardon sir. He just turned around and looked at me.

Enough to shrivel me up. He says what do you want? I said I'm looking for work sir. He said you have never worked in your life.

I said that's true sir but I met the Lord Jesus yesterday and I'm looking for work now. I don't think anybody ever said that to him before. He said tell the foreman that I said you were to start on Monday.

He took off a job. Nine and fourpence per week. Eight and V off for stamps.

You start the clock at seven in the morning and you stop at six at night. And from seven to one on Saturday. I'll tell you you had a lot of hours to put in.

Nine and four. But let me show you you see. I went home and praised the Lord and got a job.

Oh I didn't know whether I would be a success at it or not. But here's what I was reading when I went home. Have a look at this.

I went home and had an old Bible. Opened it up. Didn't know the value of it in those days.

And I opened it up Ephesians chapter six. Letter to Ephesians chapter six. And I read from the first verse.

God's children. Obey your parents in the Lord. It didn't apply to me now anymore.

My parents were gone. Father and mother had gone. And then I read in ye fathers provoke not your children to wrath.

And then the next word I looked at was servants. And then it spoke to me. Servants be obedient to them that are your masters according to the flesh.

With fear and trembling. In singleness of your heart as unto Christ. Not with eye service as men pleasers.

But as the servants of Christ. You know what I was doing. I was learning.

And I said to the Lord. This is how I've got to serve this old fellow Dixon isn't it. Talk to him like that.

You've got to serve him with fear and trembling. Is that right? In singleness of heart. It's got to be done unto him as unto Christ.

Just as I was working for you. Not with eye service. And not just to work when he's around.

As men pleasers. So I was learning. You see I went out to work on Monday morning.

Seven o'clock. Just because I was working for Christ. I stumped the clock at ten to seven.

And I'll tell you how many years I worked there. I worked for ten years there. And I never was late once.

Not because I was a great fellow. But because I was working for Christ. I was being set apart.

By the word. Sanctify them through thy truth. I found out that the half of the boys didn't work.

I think it's maybe just the same year. Some of them played football for a couple of hours in the morning from seven to nine. Old Dixon usually didn't come till ten.

So they had a bit of football. And the job that the foreman gave me, what a miserable job it was. Washing flower pots in a big tub.

And when he took me up he said you wash these flower pots. There they were half sunk in the tub and the ice was on that. Have a look at it you know it's not appetizing at all.

You never thought I worked did you? I think some of you think I never worked or something. Yeah I got the coats off. Put the sleeves up.

And a big fella came along. He says you're not starting. I says of course I'm starting.

He says you don't start till nine. Oh I said maybe you don't start till nine I start at seven I work for Christ. He was afraid of me of course.

Because right beside the tub there was a spade. Yes. Yes and this went on.

But one morning, one morning to everybody's horror and surprise. Old Dixon came out at five past seven. And there's only one man working.

Just one man. And I can see him. He came up he said.

You're the only honest man I have. And I said sir look let's get this quite clear. I don't really work for you.

I work for Christ. And you know I can see this old fella looking at me he thought I was a loony. That I should be in some mental home.

Thought I was a sock. And he just turned away in disgust. He hardly ever bothered with me for a day or two after that.

Just thought I was a silly creature. I want you to get the whole of this. This is God's word.

Sanctifying a fella out from the crowd. Severated. That's it.

That's what this book does. Sanctifies you. That's practical.

That's practical sanctification. That's the doctrine of sanctification. It's ceremonial.

Then it's fundamental. Then it's practical. I want you to have a look at this total sanctification because this is very important.

Let's go to 2nd Thessalonians for a moment. 1st Thessalonians chapter 5. Oh there are so many wonderful things here. 1st Thessalonians chapter 5. You know Paul, his heart was so big and it was so full.

There were so many things came out. The blessings came out like bullets out of a machine gun. Look at verse 16, 17, 18, 19, 20 just the way they come.

He said rejoice evermore. Pray without ceasing. In everything give thanks.

Quench not the spirit. Despise not prophesyings. Prove all things.

Abstain from all appearance of evil. Don't you see how quickly they come up? Old Spurgeon preached a series on these. Rejoice evermore.

Pray without ceasing. In everything give thanks. You know that's a tight one.

In everything give thanks. And make a matter of what's gone wrong. Give thanks.

Very tight you know. And the morning he preached this he thumped the desk that in everything there's always something there to thank the Lord for no matter what's happening. And that afternoon he's going across Hyde Park when somebody came out of the bushes and knocked him down and thumped him hard and took his money.

And a fellow who was at the meeting you know always a fellow at the meeting hears the thing he just came out from behind the bushes and he said how do you thank the Lord about this now? You were saying in everything. And old Spurgeon says well thank the Lord he knocked me down and I didn't knock him down. And thank the Lord he took my money and I didn't take his money.

And thank the Lord he didn't get it all for the most of us at home. Oh there's always something to thank the Lord for. But when he's got all these off his chest this is what he said.

Verse 23. And the very God of peace sanctify you wholly. Did you get that bit? Because that's total.

And I pray God your whole spirit and soul and body be preserved blameless. Now you students of scripture let me change it for you because here's the old translation I'll read it for you properly. And the very God of peace sanctify you wholly.

And I pray God your whole spirit and soul and body be preserved blameless at the coming. Not on to, at the coming. The Lord Jesus.

You see if the Lord Jesus came tonight came to the air tonight this whole body would be changed. Yeah. I'd get my hair back and my teeth back.

There'll be no baldies in heaven you know you're safe enough. No man with hair will be there. And you'll get your teeth back and you can hear and your body will be made like on to his glorious body.

And your soul will be filled at that moment with love and joy and peace for all eternity. And you'll walk into heaven to worship the Lord in the beauty of holiness. In spirit and in truth.

And you'll be totally set apart when Jesus comes. So you're beginning to see the doctrine aren't you? The word means set apart and it's easy you know. Yes.

Ceremonially set apart in the old economy. Fundamentally set apart at the cross of Calvary. Practically set apart if we obey the book.

And then totally set apart when Jesus comes. Watch this one. We're at second Thessalonians now.

Remember we looked at this when we were doing election and predestination and choice. That's what I tell you these doctrines run into one another and they're very good when they do. Paul's writing to these saints at Thessalonica and this is what he said in second Thessalonians chapter 2 verse 13.

But we are bound to give thanks always to God for you brethren beloved of the Lord. He's looking back at the time these saints got saved. Because God has from the beginning chosen you to salvation through sanctification of the spirit.

Did you get that bit? And belief of the truth. See that's a mighty thing isn't it? Now look at it carefully. You know God does choose people from the beginning.

He chooses them on to salvation. Now here's how he does it. Through two things.

Through sanctification of the spirit and belief of the truth. Now tell me which one comes first? Sanctification of the spirit comes first. The little woman sitting right back there this evening.

Bless you. It's nice to see you. She was saved on Sunday night.

There we had a meeting on Sunday night. And you know we had a little woman who took an epileptic fit and we had a whole lot of trouble and all the rest of it but battled on and the lady was saved there. Bless her.

Now when all the crowd went out she waited on. You know what was happening didn't you? Because I do. The spirit of God was separating her from the crowd.

That's what you call second. That's what you call sanctification of the spirit. That's not second blessing.

That's first blessing. That's the first thing that happened to her. She wasn't saved you know but she was out from the cloud now.

You see I'm an old fashioned fisher of men. And I knew the moment she sat down beside me in the little room. All that she needs now is belief for the truth.

Now it's up to me to open the book up until she sees the truth. And then she knelt with me. And I can almost tell you what she said.

Word for word. Lord Jesus, save me and keep me for your name's sake. Is that right dear? That's right.

That's right. Nod your head. It's good enough.

Yes. She believed you know. You see this don't you? You know it's wonderful.

Watch the whole statement till you see how wonderful it is. But we are bound to give thanks only to God for you. And for you dear.

Sister, beloved of the Lord. Because God hath from the beginning chosen you. Before the hills and all the street he saw last Sunday night and you.

Chosen you to salvation. Through sanctification of the spirit. Through the spirit separating you.

And through you believing the truth. Where unto he call you by our gospel. There the old fashioned glorious gospel was preached.

That God loved you. That Christ died for you. That he rose again.

That there was a saviour. And ye have been called on him. And whosoever shall call shall be saved.

Sure it's so wonderful. And the end is not yet. You see the end of that.

Where unto he called you by our gospel. To the obtaining of the glory. One day the wee woman and I will walk in through the gates into the glory.

That will be glory for us dear. You got this? I don't think there's any problem in sanctification. I've never seen any problems.

Now make a date with us for next Tuesday. About pain and the two kingdoms. And what God can do for you.

Let's sing just two verses. 607 please. 607.

I am thine O Lord. I have heard thy voice. Told thy love to me.

First and second verses. 607 please. I am thine O Lord.

I have heard thy voice. And it told thy love to me. For I long to rise in the arms of strength.

And I long to rise in the arms of strength. And be closer unto thee. From the earth.

Nearer as the moon. To the cross where thou hast died. From the earth.

Nearer. Nearer as the moon. To thy precious living child.

Consecrate me. To thy service Lord. By the power of grace divine.

Let my soul burn out with the same past hope, and I will be lost in Thine. Oh, give a, give a blessing, Lord, to the cross where the Lamb has died. Oh, give a, give a, give a blessing, Lord, to Thy precious Kingdom.

Dear Lord, part us in my fear, and with Thy blessing, for Thy name's sake. Amen. Amen.

Here's a glorious, old-fashioned hymn. What though clouds are hovering o'er me, and I seem to walk alone, longing mid my cares and crosses, for the joys that now are flown, if I've Jesus, Jesus only, then my sky will have a gem. This hymn is the son of brightest splendor and the star of Bethlehem.

711, please. O clouds are hovering o'er me, and I seem to walk alone, longing mid my cares and crosses, for the joys that now are flown, if I've Jesus, Jesus only, then my sky will have a gem. He's the son of brightest splendor and the star of Bethlehem.

For o'er my earthly journey a radiant heart was weary at heart, and in grasping for thy truth is on my mind its head applied. If I've Jesus, Jesus only, I would set my closer prayer in the living arms of thy King and the Lord of heaven and earth. For o'er my earthly journey a radiant heart was weary at heart, and in grasping for thy truth is on my mind its head applied.

If I've Jesus, Jesus only, if we live we truly live, I know, see, I want to be done in the land where the Lord is led. When I soar to the land of glory and the heavens I await, if I've Jesus, Jesus only, I know the very day When I join the heavenly forum and the angels I sing, Precious Jesus, Jesus only, let my feet on earth admonish.

Audio: <https://sermonindex1.b-cdn.net/22/SID22678.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/pilgrims-problems-no-8-sanctification/>

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