

# (Romans) Edification and Glorification

by Willie Mullan

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*The sermon emphasizes the importance of Christian consideration for one another, specifically the responsibility of the strong to bear the infirmities of the weak, and the sufficiency of the scriptures in bringing learning, patience, comfort, and hope to our lives.*

**Duration:** 1:12:29

**Scripture:** Romans 15:1

**Topics:** "Glorification"

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## Description

In this sermon, the speaker emphasizes the importance of finding comfort, learning, and hope in the Word of God. He encourages the audience to pay more attention to the Bible and to be filled with the Holy Spirit. The speaker also urges Christians to bear their responsibility, keep their eyes on Christ, and not quench the spirit. The sermon concludes with a discussion of the book of Romans, highlighting the need for Christian consideration for one another and the importance of doing good in the world.

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## Transcript

Paul's letter to the Romans, and we're at chapter fifteen this evening. Paul's letter to the Romans, and we're at chapter fifteen, and we're going through from verse one to verse thirteen this evening. I wonder how many of us have grasped this great and mighty letter of Paul to the Romans.

Can you close your eyes at night, lie back on the pillow, and go through the whole letter, no notes, notes, that's how you ought to have got it. You remember how we divided it? Chapter one, two, and the first nineteen verses of chapter three, bring before us the condemnation of sinners. Paul really put everything into those verses to get over that the whole world stood condemned before God.

Every mouth closed, and the whole world guilty before God. Then you remember commencing in the third chapter, going right through chapter four and chapter five, we have the great subject of justification by faith. Oh, can't you think of some of those glorious verses? You remember how Paul concluded that a man is justified by faith without the deeds of the law.

What a glorious message. And so you see that condemned sinners, through faith in the Christ who died and rose again, can step into this glorious position of justification by faith. And then when we came to chapter six and seven and eight, you remember that we were out of sanctification for faith.

Because people who come out of the condemnation of the first chapters and stand in the justification of four and five, come into this glorious position where they need to live for God. And that's the sanctification of faith. Then you remember that parenthetical portion, nine and ten and eleven, where we have the explanation of God's dealings with Israel at this present time.

Glorious dispensation of chapters. And then we started twelve, and thirteen, and fourteen, and now part of fifteen, and there are expectations. And we're just coming to the end of that section of the expectations this evening.

Then the last part of chapter fifteen, right through chapter sixteen, we see this Christianity walking out into the weather, really saints walking before God. So they're Romans. Now this is a tremendous portion that we have this evening, and there are four great truths staring at us out of the chapter.

Of course there is this Christian consideration for one another that we were dealing with last evening. You remember how chapter fourteen began? When God is weak in the faith. And you remember how chapter fifteen begins? We, them that are strong in the faith, if you like.

So that we must remember that while the church of Jesus Christ lingers down here, we shall always have this, this mixture, even in the local church. Them that are weak in the faith, and those that are strong in the faith. And there needs to be this Christian consideration, the one or the other.

And that's what's staring us in the face tonight as we open the chapter, which is this Christian consideration. And of course this Christian consideration of the strong for the weak and the weak for the strong, it should lead to consolidation, because that's what Paul does in this chapter. He verse six, that ye may with one mind and one mouth glorify God.

You know when we get these different sections in the church, weak and strong, there is never any teaching in this book about isolation from one another. Oh, that's exclusivism. They're the strong tellers, and they shut themselves in, and they don't want anybody who doesn't think like them.

That's not what this book teaches. This book teaches that we've got to get on with one another. The weak and the strong together.

No exclusivism. Separation from saints. Saints from saints is not taught in this book.

Not at all. The very opposite is taught. It's consolidation, unification, that even the strong and the weak may with one mind and one mouth glorify God.

And so this consideration of one another should lead to this consolidation. And when the strong has to bear the infirmities of the weak, it should lead to the edification of those who are termed weak in the faith. And we have this word of edification in verse two this evening.

And of course this Christian consideration leading to this consolidation and bringing this edification should work out to the glorification of God. How often in the chapter tonight we've got the word glorify God. Verse six.

That ye may with one mind and one mouth glorify God. Then again in verse seven. Wherefore receive ye one another as Christ also received us to the glory of God.

And again down the chapter we have this same phrase for the glory of God. And so here are the great subjects pairing up as out of the chapter consideration one for the other, consolidation, edification, glorification. That's taking the chapter or the part of the chapter broadly speaking.

Well let's really begin now at the beginning. And the first thing we have in these first two verses is the responsibility of the strong. You'll notice that Paul was not one bit afraid to put himself in among those that are called strong.

We then, he says, we then that are strong ought to bear the infirmities of the weak. Because he's already laid the foundation for that statement, hasn't he? He says we then that are strong ought to, why? Because of certain things that he's already said. That's why he said we then that are strong ought to bear the infirmities of the weak.

You see we ought to bear the infirmities of the weak because we ought to recognize these weak shapes as devil. You remember the foundation we laid in verse ten of the other chapter? Why dost thou judge thy brother? Why dost thou set it not thy brother? That's the first foundation point for this. We ought to bear the infirmities of the weak because they're our brethren.

Then you remember a way down in the chapter address fifteen? He said but if thy brother be grieved with thy meek, now walkest thou not charitably? Or as we put it last week, you're not walking in love towards him. So that we ought to bear the infirmities of the weak because they're brethren and because we're commandable of them. That's the reason.

He's already laid the foundations, hasn't he? And he laid them very well. You remember what he said down the chapter further? He said this in verse twenty-one of chapter fourteen. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbles or is offended or is made weak.

You see, we're not to give any offense to the weaker brethren. So because of all this, because they're brethren, because we ought to love them, because we're commanded not to give offense, we then, that are strong, ought to bear the infirmities of the weak. My, what a word for girls who set themselves up as spiritual in the chapters.

Surely we should, we should take this to our heart. Remember how we went through the chapter last week and we did see that some just couldn't see things through our eyes. My, some could eat meat and some couldn't.

We talked about diet for a moment or two, and then we talked about days. My, some may recognize the second day and others, well, it was all the same to them. They could, all this, let's take this into our hearts this evening.

Our responsibility, brethren, those of us who take the place that we're strong in the Lord, we ought to bear the infirmities of the weak. Don't let's always fight with them. Don't let's just receive them into the fellowship to dispute with them.

Let's try to help them. He said this, we then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Two words twice over in that verse, ought to, not to.

Isn't that lovely? Wish we could bear this in our hearts and always remember that we ought to bear and not to please ourselves. And then he comes to a very important bit of the responsibility. He says, let every

one of us, and he's talking to the strong ones, let every one of us please his neighbor for his good to edification.

You know, I think that we need to get the hold of that very much. You know, we're not to hinder the weak saints. We're to help them.

But remember, we're not to humiliate them. Just keep the balance here. Here's what it actually says, and here's where the phrase really must have the emphasis.

Let every one of us please his neighbor for his good. That's the wish, for his good. You know, we're not to just be yes men.

You know, we're not just to let them destroy us. Or do anything that will be detrimental to him. We're always to try to build them up.

That's the word edification, of course. That's the whole objective, the whole responsibility that's placed upon spiritual shoulders. We're always to be building up to hold them up.

And we're not to please ourselves. It's a tremendous one. That's the responsibility of the strong.

And then he brings in a very wonderful little verse in verse 3. And I've called it the humility of the Savior. He says, for even Christ pleased not his pets. It's a very lovely phrase, isn't it? You know, I have so many critics who come along and say, you don't look after yourself.

See, I've been preaching every night from the new year up to now, and probably the last six months of the last year. Well, you go thousands of miles to preach the word, and all the friends around me always talk about looking after yourself. Now, let me say this to you.

Jesus Christ never looked after himself. Let me say that to you. Let me stump some of you for a moment or two.

Let me say this to you. That the birds of the air are deaf, and even the foxes have holes, but the Son of Man is not where to lay his head. You know, Jesus Christ didn't look after himself in the sense that you're talking about.

My, all day long he was giving out. People made demands on his time, demands on his teaching, demands on his strength, demands on his virtue. And all night long, and sometimes the whole night through, he was before God.

And his whole time was occupied with going about doing good. But don't come and get this whole thing over, you know. You want some of us to go to the south of France to lie in the sunshine.

I know all about it. Well, we men of God have no time for that nonsense. Let me tell you that.

It's only for folks who can throw the burden off. You know, they persuaded me last year to take you to a three-day holiday. But for God's sake, I will never do it again.

Never. It's only a fiddling about in a boat when people are perishing. It really annoys me.

Frederick, take a hold of it. Remember all around us, men die in darkness at your side, without a hope to cheer the two. Why, sometimes when I look at the great apostle, you know, you can see him sailing out,

can't you, from Antioch.

And he went over to Cyprus. Then he crossed on to the main land of Asia Minor. Will you remember that trip away up through the mountains, and the circle he made through those cities of Ligia, and right down through to Derbe, and then back again to Antioch, and then wasn't content, out he went again, covered the whole of Asia Minor, right over to Tuath on the Aegean Sea, had the Macedonian car, went across the Aegean Sea, came to Philippi, down to Thessalonica, down to Corinth, down to Athens.

And when you begin to measure it out, he covered over 3,000 miles on foot for God. Why, some of us, we can hardly get round to Corinth. If the prayer meeting was two miles from where you live, it's too far, isn't it? Too far, isn't it? So let's get the hold of this.

You know, I believe he's bringing the Savior here as an example. There's an argument about this, whether this is example or whether it's argument. I really believe it is an example.

For even Christ pleased not himself. But as it is written, the reproaches of them that reproach thee, fail on me. You know, that's quoted from the 69th Psalm.

Let's go to the 69th Psalm for a moment. It's one of the two Messianic Psalms. Because the 69th Psalm is quoted more times in the New Testament than any other psalm in the Book of Psalms.

The 69th, and I think if you went through it carefully, you would have no doubts at all that a great part of the psalm belongs solely and only and completely to the Messiah. See verse 21 of the psalm. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink.

And of course that establishes it, doesn't it? We're at the cross there. See up the psalm a little bit. Verse 4. They that hate me without a cause.

And of course that refers to our Lord Jesus who was really hated without a cause. And you know our wonderful Lord who's pictured in the psalm, it's really a Messianic psalm, it says in verse 7, because for thy sake I have borne reproach. It's him who has covered my face.

I am become a stranger unto my brethren, and an alien unto my mother's children. Roman Catholic Church will have a tremendous bit of bother with this phrase. Because if this is truly Messianic, then the first part of verse 8 just refers to his brethren, doesn't it? Ah, but the second part refers to my mother's children.

Roman Catholic Church won't allow that Mary had any more. Ah, but the Bible just does that in altogether. Friends, when she brought forth her firstborn son, there would be no need of the word firstborn if this is the only one.

No, that's not the subject that I must not get into that line. I'm only pointing it out as we go past. But watch verse 9. For the zeal of thine house hath eaten me up, and the reproaches of them that reproach thee have fallen upon me.

You know, as our Lord Jesus Christ stepped into the roads of the servant of Jehovah, he knew the pathway that lay ahead by the people that reproached God. All those reproaches would fall upon him. But from the track he turned not back.

This was the chosen path. This was the way the master went. Should not the servant tread it still and show its followers of Christ? This is rightly brought up by Paul as an example for the strong believers.

How very lovely this is done. Even Christ pleased not himself, but as it is written, the reproaches of them that reproach thee fell on me. And so we get this example.

I believe it's an example. We get this an example so that the strong saints will take this pathway and please not themselves. Yea, that they'll please Him who pleased God even in the pathway of reproach.

And so we come from the responsibility of the strong and the humility of the saviour to the sufficiency of the scriptures. You'll find that all these things will weave in together in a moment. Therefore, for whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope.

And this is the four words that I've marked for you. You know, the scriptures, they're written for our learning. Oh, you know, you can learn a tremendous lot of things in the scriptures.

I was talking to a medical doctor the other day. We were discussing diet. Not that I need to diet or anything like that.

I'm not too fat, sure. Now, I was talking to him about diet and he said to me, you know, there's a professor in the United States and he's got a great idea. He believes that we should never eat protein and starch together.

He says, he's absolutely sure we should never do this. I said, doctor, he's talking nonsense. And, of course, that was really adoptive for me to say that to a medical man, wasn't it? And he'd been reading the book.

He said, why do you say that? I said, well, when Elijah was under the juniper tree God sent the ravens morning and evening with bread and flesh in the morning and bread and flesh in the evening and that's starch and protein together. And I would think that God would know how to feed a fellow better than the professor in America. That's learning.

That's what that is. That's just learning. And the scriptures are written for our learning.

Don't swallow everything you hear. My dear friend, if you just watch it when you read it oh, you can pick up so many things about so many things. They're written for our learning.

And they are, you know. They are. And then, it goes a little bit further, doesn't it? It brings learning to our minds.

It brings patience to our souls. And some of us really need this, don't we? And the pastor really needs it. I suppose I'm the most impatient character in the building.

I think everybody knows it. Great pity. I have very little patience with a whole lot of things.

You know, when... I've got to say something I didn't think. And yet I've been found out that when men fall and women fall I'm their friend. When they've really committed sin when they've really spotted the copy book when they've really gone head over heels you know, I feel like crawling around.

And if ever you've seen patience in me in times like that it's just because the Word of God has put it there. Not there on my own, you know. It's the working out of the Word of God.

And I'll tell you, friend if you're stuck in the Word of God and your mind is filled and the Word is dwelling in you richly you may in your own self by your nature or disposition or mental, intellectual business you may be the most impatient person in the world Ah, but the Word of God can really put patience in your very soul. And then I want you to notice this that the Scriptures not only bring learning to our minds and patience to our souls but comfort to our hearts. Oh, friends you know, sometimes I feel there's a job for any one of us just to take the book and get out of it all the comforting messages that it contains and make our lives just going about bringing comfort to those that are away down in the valley and you would never let an audience, you know never let an audience an audience if you can preach the Word to a broken heart you'll always have a cloud all the comfort of the Scriptures.

My, I've gone to bedsides and into homes and into places where sorrow and darkness and storm and loss and pain has reigned and get through the Word of God. What comfort can there be? What a glorious book we have brings learning to our minds and patience to our souls and comfort comfort to our hearts. What a glorious book.

You'd wonder we don't pay more attention to it. And then you'll notice that the fourth word I've underlined for you is hope. My, it puts hope in our lives.

How often I've seen this even in the darkest night. You know we have a very dear lady in this very class young woman, brilliant young woman and she was stricken down with that horrible disease of cancer. And after attending her for some time noticing that she was slipping away a day or two before she passed out and she was really in a horrible state at this moment I prayed one morning that the Lord would give me a word for her.

Let me take round a word to her Lord just a wee word from yourself just a comforting phrase because I waited in the presence of the Lord I got this word What I do thou knowest not now but thou shalt know hereafter. And I got down to it and I broke it up and I had it all tidied out in a beautiful little comforting message. And then I went round and found her my by this time she was almost going blind.

And as I held her hand and knelt by the side of her bed I said you know I've got a little word for me for you from the Lord. And then I quoted it. What I do thou knowest not now but thou shalt know hereafter.

And I was just about to expound it in its particular little phrases What I do. Then I was going to go on What I do thou knowest not now. And then I was going to go on What thou shalt know hereafter.

But I'd only got the first bit of it expounded What I do. And I dwelt on the I and I dwelt on the do. But this was the danger.

Then she tightened her grip on me and she said Pastor don't expound the rest If this is the Lord's doing it doesn't matter whether he tells me or not I'm so happy now. Just a wee word. It was a word of comfort.

She beat me to it. She got more out of it than I did but the Lord was on the job. Yes this is a very wonderful word.

And in the depths of sorrow and in the depths of the darkest night you know this word can place a star of hope in a child. Oh what a book we have. It brings learning to our minds.

It brings patience to our souls. It brings comfort to our hearts. And it puts that star of hope continually before us.

So you can see that we have the sufficiency of the scriptures here. What a wonderful book we have. And then we come to this next portion the unity of the faith.

Verse 5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus that ye may with one mind and one mouth glorify God even the Father of our Lord Jesus Christ wherefore receive ye one another as Christ also hath received us through the glory of God. You know what the great apostle is up to here he's trying to place the responsibility to help weak saints squarely on the shoulders of those who believe that they're strong in the faith and he's putting before them the great example of our Lord Jesus who praised not himself and he's bringing to them the sufficiency of the scriptures that through the responsibility through the humility that we feel in the Savior through the sufficiency of the word of God there may come the unity of the faith. And that's very wonderfully done.

Oh brethren if we only bore our responsibility towards weak saints and kept our eye on our wonderful master and let the word of God dwell in us richly my we would have none of these old quarrels in the church great many of them would disappear people get some wee thing into their minds or they can start trouble about the paint on the wall wouldn't please them you know so if it's green they want it blue if it's blue they want it red they'd have trouble about anything under the sun but oh if the responsibility to help the weak were on the shoulders of the faith and we kept our eye on the Savior and the word of God was dwelling richly within us my the assembly would stand in together speak together work together be of one mind and one accord in one place and I'll tell you this we should

glorify God my dear Apostle to Maria DeGette the pastor chancellor who was a great teacher my we learn the lesson of chapter fifteen and then we go on from the unity of the saints here to the ministry of the sun and this is something we need to take a little time with and I think you'll find it worthwhile this it and now I say that Jesus Christ was a minister of the circumcision I want you to get the hold of that what's the circumcision that's the Jews now he really came to minister to the Jews and there's a great lot of people annoyed when you say that they don't like this they simply don't like it whether you like it or not that's exactly what's before you you know he was sent only to the lost sheep of the house of Israel that's what he himself said why when the Jews came to him he let

them know where his ministry lay and it's not clear in the record of the New Testament whether the Jews really had the glimpse that they wanted at that time or not it's not recorded I remember this that when he gathered his apostles around him and sent them out two by two you remember that he said this this is the commission that he gave them he said go not into the way of the Gentiles nor into any village of the Samaritans answer ye not but go only to the lost sheep of the house of Israel now that really upsets the apocryphal for some of the folks who picked against it the lost sheep was the minister to the circumcision he came out to his commission he was born king of the Jews my we must get a hold of this because this is from many years you see he was sent to a particular people and

then if you look at verse 83 then he was sent for a particular purpose now I say that Jesus Christ was the minister of the circumcision for the truth of God you know there was a tremendous truth in the Old Testament and it was a truth that Israel would eventually have the Messiah that's the truth and God had to keep it too God gave them this great truth you remember when God called Abraham out of all of the

clouds he is and God brought him into the land God said I will make thee a blessing and thy seed and in thy seed shall all the families of the earth be blessed so the one that was coming to bless was going to be Abraham's seed then you remember how we went one evening not long ago in this letter to the Romans and to the choice of Isaac and then you remember how we followed on over the

choice of Jacob my God loved Jacob when he saw Jacob and we had a tremendous night or not and what a rascal we had and then we found out that the one that was coming was not only the seed of Abraham and Isaac and Jacob but then one of Jacob's sons was taken out and that was Judah so he must be of the tribe of Judah and then further down the line he was to be taken out of the house and lineage of David and then he was to be born of a virgin and then he was to be born in Bethlehem Israel and right through the whole of the Old Testament like a beautiful line of truth there is all the details of the coming and so he had to be a minister to the circumcision for the truth of God God had to keep these promises and these wonderful statements that they made in prophetic truth and so he was sent to

a particular people for a particular purpose and then there is a little bit more there isn't there now I say that Jesus Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers who were they? they were all Jews I tell you and so friends you can see this quite clearly a particular people, a particular purpose to confirm particular promises oh that is very wonderful isn't it? but you know although the whole Old Testament was outlined like that and although all these truths were there and although even the father chief could quote some of them why when he had asked where the child was to be born as quick as the flash my disciples could answer in Bethlehem Israel oh they knew it all, they knew the truth and yet friends, friends who came they

didn't recognize him they despised and rejected him why it was them that hounded him to the cross when he stood in Pilate's hall Pilate could say thine own nation and the chief priests have delivered thee unto me what hast thou done? but you know all that was even in the prime of God you see he must go to the cross and be uplifted as the serpent in the wilderness and be the corn of which it will fall into the ground and be the antitype of all the types and be the lamb of God and so perfect and finished completely and forever that atoning work that would satisfy God and whereupon God's grace could rest and so what? oh not to the Juna, not to the Juna he flew up a little bit further to all the world you know when he rose from the dead triumphant and gathered his disciples around him he

recommissioned them the first commission was go not into the way of the Gentiles or into any city of the Samaritans until you knock the door into the loft keep with the house of Israel ah but when he's recommissioning them now because grace is flowing like a river he's sending them go ye into all the world and preach the gospel to every Christian oh God's working this out you see but let's get it clear that he was the minister of the circumcision for the truth of God to confirm the promises made unto the father and just because they despised and rejected him in that day put him to the cross like the atoning death let his blood rose again oh now the Gentiles can glorify God for his mercy that's why we're here tonight we're in the mercy of God you see friends God didn't let any promises to

the Gentiles no God talked about the Gentiles being rotted they were strangers to the covenant oh I know we talk about covenant theology I'd love to have a while with you I would really love to have a while with you if I get into that you won't get out tonight all right all right I think you can see this this is the ministry of the son now there were some wonderful songs in the Old Testament and they're absolutely clear let's have a look at them they begin there in the middle of verse 8 in the middle of verse 9 as it is written for this cause I will confess to be among the Gentiles and sing unto thy name that's brought from one of the

Psalms and again he says rejoice ye Gentiles with his people and that's brought from Deuteronomy and again praise the Lord all ye Gentiles and laud him all

ye people and that's brought from 1.1.7 Psalm 117 and verse 12 and again Isaiah says there shall be a root of Jesse and he that shall rise to reign over the Gentiles in him shall the Gentiles trust now I think that you can see this that these phrases or sayings as I've called them they come from the law out of Deuteronomy and they come from the prophets from Isaiah and they come from the Psalms my God had preached this very solidly in the law, in the prophets, in the Psalms that he was just going to bless the Gentiles and you know it's really terrible that the old group carried these wonderful phrases and yet the eyes of the Jews were blinded to them they had no time for the Gentiles yet it's in the law, it's in the law it's in the prophets, it's in the Psalms they had no time you know

we're not very much better are we we've got a lot of things in this book too you know the other week we were looking at the Kingdom of God it was last week wasn't it have a look down there verse 17 of chapter 14 for the Kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost isn't that right now supposing we were to turn to 1 Corinthians chapter 15 for the moment 1 Corinthians chapter 15 we would read verse 50 now and now this I say brethren that flesh and blood cometh enter cometh inherit to the Kingdom of God well these seem to be opposing statements almost you know we're so slow to see this we're so slow to see at this present moment that the spirit of the Kingdom can be within us and in a day to come we as glorified beings will be in the Kingdom oh

but you couldn't get that over to them because some of them don't want to see it no they don't they just don't want to see it they're just like the old Jew with the Gentiles that close their eyes to it they don't want to see it you remember what the Lord had to say to the Jew in the road to Emmaus oh please him fall apart to believe all that the prophets have spoken ought not Christ to have suffered and then enter into his glory and there's a line of suffering through the Old Testament oh but there's a line of glory through the Old Testament oh but they didn't want the suffering and this is the way we treat the scriptures still instead of really taking them my the spirit of the Kingdom of God is in your very soul tonight righteousness and peace and joy oh but there's a day coming when

flesh and blood will have to be changed as we enter into the Kingdom of God which will be this everlasting Kingdom we need to see this we need to really look closely at it don't let's miss it it's a tremendous thing and so you can see that these sayings were absolutely clear now as we come to the closing verse and as we come to a wonderful verse I've called it the sincerity of the servant I think he's praying he's praying now the God of hope fill you with all joy and peace in believing that ye may abide in hope through the power of the Holy Ghost you know this is a tremendous word I'll tell you for why you know Paul sees these saints in Rome as those whom God had called out of greatness that's why he went into all the details in the first chapters to show the condemnation that was upon

the whole world and he sees them now through faith in Christ justified before the throne just as if they'd never sinned at all now so many saints are prepared to get there and say they don't seem to want to get any further but Paul not only let them see the condemnation and then the justification that was theirs through faith in Christ but he taught them these great truths of sanctification explained Israel's position and in these last chapters he's been bringing expectations to these very saints and now he's supplicating supplicating that these very believers should be filled now watch it with joy filled with joy, have you got it? filled with peace filled with hope and that the gods of hope would do it for those who have trusted Christ through the power of the Holy Ghost ah this is the

Christianity that Paul wanted to see brethren and sisters let's examine ourselves as we come to live there he's tried to see the whole thing the gate of Bosch Hall is on his knees as it were and his hands and eyes are towards the heavens and he's praying for believers who've been brought out of darkness and who have justified these believers that he's been writing to and here's his cry for them that the gods of hope fill you with all joy and peace in believing, let's start off the believing here you know he's praying for saved people isn't he? people who have actually trusted the Lord Jesus we'll call it supplication for the saved supplication for the saved and if you watch the verse carefully it's supplication for the saved that they might be satisfied because the word fill is there that

the gods of hope fill you through the eternity supplicating for you saved persons that they might be satisfied that they might be filled now I want you to get the next bit very carefully he's supplicating that these saved ones might be satisfied by the sovereign by the gods of hope ah yes he wants God to do this he says you know these are your children and I really want you I want you to satisfy them all thou who art the totem of hope thou who art candle of hope thou who can bring hope to its transformation thou God of hope so that he's supplicating for the saved to be satisfied through the sovereign now watch it with these sensations these are sensations aren't they joy you filled with joy affirmed my there's a lot of us there's only none this is Christianity now this is Christianity

make no mistake about this this is Christianity that our souls might be filled with joy you could say with God all right watch this bit another sensation with all joy and peace oh brethren I feel that we haven't gone in and possessed our possessions you know there are so many Christians and God knows that they're living on tranquilizers go to any doctor's surgery tonight and you know three quarters of the folk are waiting on tranquilizers to put them to sleep and unfortunately some of them are God's people there's a verse in the old testament that actually says this thou wilt keep him in perfect peace whose mind is paid on thee there's a verse in the letter to the Philippines that says the answers for nothing but in everything by prayer and supplication with thanksgiving make you request

the need known unto God and the God of peace shall fill your hearts and minds with peace that passes all understanding the peace of God the peace of God from the God of peace oh friends let's be honest that's the point let's be honest are we in joy? are we joy? are we peace? let's be honest now there's nothing about us because I believe that God's people are not here at all well are we dwelling in the wilderness? when we often go in and possess our possessions these are sensations not only fills your heart with joy fills your mind with peace but fills your breath with hope the blessed hope I wonder, I wonder have we really got these sensations now let's go over the verse again with supplication for the saved believers that they might be satisfied that's the word filled by the sovereign,

the God of hope that these sensations, joy, peace, hope might be theirs continually through the strength and power of the Holy Ghost do you know what's wrong with us?

I'll tell you far too often we're grieving the spirit of God and remember he's the source remember this peace and this joy and this hope is the production in your life of a non-grieved spirit it only comes through the Holy Ghost you don't sit on your seat and make your mind up or have this no, but if there's something grieving the spirit of God in your life or if you're one of those who's been called to some little bit of service for the Lord and you're quenching the spirit if you're guilty of grieving or quenching or resisting the Holy Ghost don't be expecting peace in your mind and joy in your soul and hope in your breast you're not getting it you're not getting it you see the triune God works this out watch this the belief is in the tongue the supplication is to the Father the

production is by the third person of the Trinity the Holy Ghost tell me have you got your faith in the tongue? supplication has gone up to the Father that we believers would be filled with all joy and peace and hope through the power of the Holy Ghost this is our trouble to grieve the spirit of God brothers and sisters let the Lord examine us tonight let Him search say it quietly tonight because it will mean so much to you search me O God and know my heart today and let Him search into the depths of your private life and your public life and your prayer life let Him go through it tonight with one final glance and see where you're grieving the spirit of God see where you're punishing the Holy Ghost see where you're resisting the third person of the Trinity and you know if you if you

find out in the secret place of God's presence that there is something that's been wrong something that has grieved God then have done with it and have done with it be honest with God and I'll tell you what the Holy Ghost will do for you He'll fill your mind with peace He'll fill your heart with joy and He'll fill your breath with hope and men and women who say that you are real that's Christianity let us bear our responsibility let's keep our eyes on the Christ let's be filled with the word of God let's let's really believe the word as it is written let's quench not the spirit anymore brethren and sisters the world will know whose we are and whom we serve now we have a great practical portion for next week it's Christianity in shoe leather it just goes on from there shall we bow together

before the Lord dear Lord Jesus as we bow at Thy feet we thank Thee for Thy word Lord really impart this upon our souls that we who are strong in the faith it's our responsibility to bear the infirmities of the weak help us not to please ourselves but let us aim Lord at edifying these weak old brethren and sisters help us to remember that even Christ pleased not himself and oh Lord we pray that Thou wilt make this old book very precious we can learn things here Lord you can put patience into lives that have no patience Lord we bless Thee for the comfort of the word of God Lord we thank Thee for the hope that has set before us but oh Lord we pray to Christ that Thou wilt fetch us fetch us and see if we're really filled with joy filled with peace filled with hope oh God see if we're living

a sort of backyard Christianity when we ought to be on the mountain tops in the sunshine of Thy love lift us onto higher ground Lord plant our feet on higher ground so bless Thy faith part us in Thy fear and with Thy blessing for Thy holy name's sake Amen

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