

# Sanctified, Sealed, Sent

by G.W. North

---

*The sermon emphasizes the importance of being sanctified, sealed, and sent as representatives of God in the world.*

**Duration:** 1:20:09

**Scripture:** John 6:26, John 8:58

**Topics:** "Sanctification"

---

## Description

In this sermon, the preacher emphasizes the unwavering love of God and how nothing can separate believers from it. He references the apostle Paul and his conviction that nothing, including life, death, or any other obstacle, can separate him from God's love. The preacher also highlights the importance of being sealed and sanctified by the Holy Spirit, which brings invulnerability and removes fear. The sermon also touches on the story of Jesus meeting the woman at the well and the significance of seeking the bread of God that endures to everlasting life.

---

## Transcript

Because of the way that God has led us tonight in the meeting, I want to turn your attention to the gospel according to John. You know, beloved, it is one of the joys of our comings together in this manner that we have gathering with us those who have gone from us overseas and have come back to us, or those who've not really originally gone from us but nevertheless have loved to come to us. And, well, I think that's lovely.

And I always have said this, and it's so true, that God only had one son and he was a missionary. And he shed his blood in another country than his homeland. And that, indeed, is wonderful.

I want to turn, then, your attention to this great truth. I want to go through the gospel of John. I am not particularly going to hurry.

I'm not wanting to linger either, but to move through on a great theme that is first introduced to us in my selection of texts in the 17th chapter of the gospel according to John. And following that, reading in the 20th chapter. Jesus is praying his wonderful prayer in this chapter 17.

And he's saying, verse 15, I pray not that thou shouldest take these men that thou has given me out of the world, but thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.

Sanctify them through thy truth.

Thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes, I sanctify myself that they also may be sanctified through the truth.

There came a time when father spoke to Jesus and said, son, go down to the world. And father's word to him was truth. And by the word of truth in verse 17, father sent the son into the world.

And he says, as thou has sent me into the world, even so have I also sent them into the world. But he can't stay there. And he says, for their sakes, I sanctify myself that they also may be sanctified through the truth.

I want that God shall speak to us this night, and I believe verily he will speak among us his word of truth, without which we must all exist on a word of falsehood, that he should speak his word to us tonight, that we may embody it in flesh and blood in the world as Jesus did. Will you turn with me now to the 20th chapter? And the 20th chapter is the chapter of the resurrection. You will know that the prayer was prayed in John 17 before the crucifixion.

He said there, I have sent them into the world. That was before the resurrection. But he said he was sanctifying himself then unto the great real reason that he came into the world.

Oh, he'd done so much. He blessed so many people. His embodiment, if he had been caught up to heaven in a cloud or in a pillar of fire, would have been recorded in terms of awe and wonder, that in three years' sacred ministry amongst men, he had spoken and done and behaved himself in such manner as had never been heard or seen or witnessed in the world before.

Perhaps books, perhaps books upon books would have been written about him. But he sanctified himself unto Calvary. He sanctified himself unto the cross.

He set himself aside from ministries of miracles, of healings, of deliverances. He set himself unto that which was the crux of the whole matter and the real reason for his life. And away he went, onto the cross, into the grave, out of the grave, hallelujah.

And in verse 19 of John 20, on the same first day of the week when he had risen from the dead, though now at eventide, being the first day of the week when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and said unto them, Peace be unto you. And when he had so said, he showed them his hands and his side. Then were the disciples glad when they saw the Lord.

Then said Jesus to them again, Peace be unto you. As my father has sent me, even so send I you. And when he had said this, he breathed on them and said unto them, Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them.

And whosoever sins ye retain, they are. I want you to notice he didn't say they shall be. He wasn't placing the ability to forgive sins in them.

It was in himself. He'd already forgiven them. Jesus had.

They are. That will clear up much of the Roman myth. They are not shall be because you say so.

They are in me before you say so. Hallelujah. It is important to read the Bible carefully.

Amen. Why pray? Did the Lord say this thing again? I want in some time later to examine that with you. But turning to earlier passages in the wonder of this, that Jesus should say as my father now notice as my father has sent me, even so send I you as and only as.

And no man or woman is sent by Jesus unless they are sent as Jesus father sent him. They must, first of all, obviously be children of God. He doesn't send anyone who is not his own child.

That is a glorious and gorgeous fact. And notice beloved, and God grant us vision this night into the things that matter, less deceived and being deceived. We move out erroneously.

I want to say to every one of you, you young people and why only be young? I think what was I 57 when God started to send me out around the world. You wait, you old people. If there are any old people here, perhaps I ought to say older ones.

Glory be to the name of the Lord. I wish and would that by the grace of God we all went. And that's why I said to that young man, you'd better go brother.

You'd better go. Hallelujah. Yeah.

If I was going to be rude, I'd point at you and you and you and say, you'd better go brother. Hallelujah. But as we go, we must go on these very conditions.

As my father has sent me, not because my father has sent me, I'm sending you, but as he has sent me. And what a tremendous thing that is. Look with me first, beloved, will you into the 10th chapter.

We'll move about a bit in the book. And in this 10th chapter, you will know that they're up to their old tricks with Jesus. They're wanting to stone him to death again.

And of course they can't do it. If they couldn't murder him one way, they wanted to murder him another. So cheer up, Jackie.

And they never succeeded. Hallelujah. If they, if the devil couldn't get him to chuck himself down off a pinnacle of the temple, or the people in the synagogues couldn't push him over the edge of the hill on which their city was hidden, break their neck, break his neck.

Then they'd stone him with stones or they do all they could to get rid of him. Praise the name of the Lord. And in between all this, the devil created such conditions enough to drown everybody that was in a transatlantic liner, leave alone the little cockle boat of a, cockle shell of a boat on Galilee, and made the sea stand up higher than these roofs and plunge them down.

He said, oh, this is nothing. I'm going to sleep. And they couldn't do it.

Hallelujah. Hallelujah. Blessed be the heart that rests in God, that knows it's God and doesn't know the devil, but knows God.

Amen. In this 10th chapter of the Gospel of John then, because he said the truth in verse 30, that he and his father are one, they take up stones to stone him. And Jesus answered them, many good works have I showed you from my father.

For which of these works do you stone me? The Jews answered him saying, for a good work we stone thee not, but for blasphemy. And because thou being a man makest thyself God. Jesus answered them, is it not written in your law? I said, you are gods.

If he called them gods, unto whom the word of God came, and the whom the father hath sanctified and sent into the world. Thou blasphemest, because I said, I am the son of God. Now let us get this thing quite straight, beloved, that when God sent his son into the world, he sanctified him and sent him.

Hallelujah. And he didn't just come because he loved us and wanted to, he came because his father sent him. Blessed be the name of the Lord.

And in the end, that is the only way that God can get the glory. That's the only way that the glory can be given to another. When a person who seems equal and more than equal to the task, says, I didn't come of myself, but I was sanctified and sent.

And nobody is sent unless they're sanctified. And sanctification is the making of a person holy. Jesus daren't have come into this filthy, rotten, sin cursed earth, unless he had been holy.

My father sanctified me, specially made holy, for he had been holy with the other two persons in the Godhead, who each was called holy, holy father and holy spirit. And he was and is the holy son. And the holy son, who might be regarded as the holiest of all, was sanctified, specially unto this earth task, and then sent.

Therefore, when he came, he was, though a man, God among men. And the Lord is teaching us something, and let that blessed spirit of the living one reveal it into our hearts. That if God sanctifies and sends you into the world, it is that you may be a God, small g, not capital, unto men and women.

That you have to represent God in the earth. Hallelujah. You've got to go amongst them as God.

And if I remember rightly, when Jackie was telling us the other day about how she was trying to reduce the language to writing, and she was drawing something on paper, this was their fear, that a God had come among them. In their opinion, a demon God, for they worshipped demon gods, and was working some spell upon them. Someone with more power than they had, or their gods had, and they were afraid of her.

Oh, beloved, when God sends a man, he has to go as God. He mustn't go to represent man. He must be the finest representation of man amongst men, though he be but a pygmy amongst giants, though he be but a dunce amongst dons.

When God sends him, he goes there as God. Hallelujah. What a calling, beloved.

As my father sent me, he's not saying, look at the CIM and see what they do. Oh, it's not the CIM. Now, it used to be, and that dates me, doesn't it, when I knew them.

Well, he doesn't say, look at the Baptist Association or the Pentecostal Missionary Society. He doesn't say, look at the holiness groups. He doesn't say, look at the Methodists or anything.

He says, when I send, you're a gift from heaven. Bless God. That's when you can walk about amongst men and say, the kingdom of heaven is at hand.

As my father has sent me into the world, so have I also sent you. Glory be to God. What a sending.

Hallelujah. Sent as a God amongst men. This was the thing that poor quaking Moses, faltering in his flesh and stumbling in his speech and craving for a fluent errand to be his mouthpiece.

This is what Moses heard from the lips of God. God said to him, I've made thee a God to Pharaoh. When God makes you a God, it's greater than all the gods of the heathens.

You are greater than they. And hallelujah, when God sanctifies you and sends you into the world. Be not afraid, brother.

Hesitate not, you young men. Amen. This is marvelous, isn't it? I tell you, this Bible is full of such glorious truth.

One feels one could stay up all night eating it. We turn back in the scriptures and this time we come to the sixth chapter. And in chapter six, you know, it's the great chapter of the bread of God that came down from heaven.

Marvelous. Father sent son into the world to be his bread. Glory.

And as we read down through this sixth chapter, you know, Jesus had to rebuke the crowd ran around the sea to find him. And in verse 26, when they asked him in the end of verse 25, Rabbi, when came as thou hither, Jesus answered them and said, Amen. Amen.

I say unto you, you seek me not because he saw the miracles, but because he did eat of the loaves and were filled. Labor not for the meat, which perishes, but for that meat, which endureth unto everlasting life, which the son of man shall give unto you. For him hath God the father sealed.

Then said they unto him, What shall we do that we might work the works of God? They surely wanted to pull him down onto their level. If you can do it, we can. That's what they were saying.

Jesus answered and said unto them, This is the work of God that you believe on him, whom he hath sent. Bless the name of the Lord, sanctified and sent, sealed and sent. God never sends anybody until they're sealed.

It would be far too dangerous. This is the whole trouble with so many people. I have found them scattered around the countries.

They've been interfered with by powers, principalities. They've been split and they've been depressed and they've been distressed because they've been vulnerable, because they've not been sealed. When you're sealed, you're invulnerable.

Amen. Praise the name of the Lord. That's what the sealing's all about.

You know, in the very book from which our brother Norman read, which told us of what the precious ministry is. Read, mark, learn, inwardly digest. We have the great inward consistency of the scripture again.

The scripture, the great book that talks about the ministry above all other books in the New Testament, is the book which starts off like this. At least, it is in the first chapter. We can't go right through the whole book.

But in the first chapter, you will read it for yourselves, where Paul speaking says that all the promises of God in him, that is Christ Jesus, are in him. Yea, and in him, amen, to the glory of God by us. And then he goes on to say this, that we've been established in him.

Amongst all these promises, we've been established. You only get established in the promises in him. The yea's and the amen's in him.

You're on positive ground. You better have yea written on the sole of one foot and amen on the other one. And you'll be able to claim all the ground you stand on.

And it'll be yours. And he goes on to say who has sealed us. Amen.

Anointed us and sealed us. Glory. Jesus couldn't have said more.

He said he was anointed. He said he was sealed. Hallelujah.

Here are the privileges of those who are the true sons of God who care naught for the world. Nothing. Nor for the devil.

Who's he? He's a defeated, downcast liar. And that's how he makes you feel, if you'll entertain him. The whole glorious truth, beloved, is that Jesus says, Father sealed me and sent me into the world.

Man, woman, you're going to be somebody's bread if you're like that. Somebody's going to feed on you. I don't mean cannibalistically either.

Somebody's going to feed on you. Praise the name of the Lord. And if you go with this great drive in your heart that people have got to eat your flesh and drink your blood, then you won't be afraid of cannibals either.

The whole glorious truth coming from one who's never had to brave these people. But as I see it in the book, God have mercy upon me if cowardice has ever held me back. God seals you and sends you into the world.

He don't send you till you're sealed. And you have to be sealed with that Holy Spirit of promise, which is the earnest of our redemption. It doesn't matter if you do go into somebody's cauldron.

The whole tremendous thing about it, beloved, is that we're here to represent God in the earth. God take away the knocking knees and the downcast hands. God take away the jelly.

God take away everything that isn't of the wood and the flesh and the bones and the blood and the nails and the thorns and the spear of Calvary. Amen. It isn't education they need, beloved.

It's bread. Ask Joseph. It's bread.

And God seals men and women that they may be the bread of God. Seals them up so they shan't be the bread of man or the bread of the devil or bread of the emotions or bread of this, that and the other. Bread of God.

Hallelujah. What a wonderful thing it is to be sealed up, sanctified, made holy and then sealed right up in it by the blessed Holy Ghost. Talk about invulnerability.

This is what God has for us to take the fear away. This is why he specially selects his candidates. This is why always, I suppose, the missionary force will be small upon the earth.

But what matter so long as they'd be sealed and sanctified and sent to persons like that in a nation would do more than 200 educators. This is what God is wanting. Let me go back to the fourth chapter.

But beloved, it requires things more than this. Let's look in chapter four. You know that's the chapter that tells about the woman at Syker's well.

Jesus sits on the well weary with his journey. Bless him. Weary with his journey.

Sends off these men because he's got to receive a woman. He always, it seems, if he was really going to deal with delicate cases, had to get rid of the men. He did in the eighth chapter when he got rid of all those Pharisees and was left alone with a woman taken in adultery.

And he even had to get rid of his apostles so that he could deal with this woman. Sent them over into the village. You know the blessed story.

She comes to there to Jesus. Didn't know she was coming to Jesus. Came about her ordinary business.

Was surprised by a sitting on her well. Hallelujah. Talk about being surprised unto joy and glory.

And he asks her for a drink. You know the story. I believe we must have dealt with it in this room sometime.

It seems to have hallowed memories and a real lovely ring about it tonight. And how she went off. The disciples come back, it says in verse 31.

They prayed him in verse 31. They said, Master, eat. I expect they thought he was going to die if he didn't eat meat.

You see, they prayed him to eat meat. He said unto them, I have meat to eat that you know not of. Therefore, said the disciples, one to another, hath any man brought him ought to eat? Jesus said unto them, my meat is to do the will of him that sent me.

And to finish his work. Glory be to the name of the Lord. Huh.

Ah ha ha. Blessed be the name of the Lord. He'd been sent to do a job to finish it.

Isn't this the thing that we've heard somewhere in our meeting tonight? That so many have had people go and stay a little while and come away again. Beloved, when God sends us, he sends us to finish his work. That's what he sends us for.

What a precious thing. And you know, works are unfinished because people's meat is not to do the will of God. To do the will of God is to eat meat.

You understand that, don't you? Eating meat isn't sitting for two hours whilst a man named South expounds upon psychological and spiritual laws governing heredity. That's not meat. It might have been meat for me because I was doing the will of God, I thought.

To get on and do the will of God. And perhaps that's why I'm, well, perhaps I've got a little bit of strength. The whole tremendous thing about it, beloved, is that we're here to do God's will.

It's got to be your meat. Hallelujah. And you've got to do the will of him that sends you.

If he sent you, then he's made his will known to you already. He's made his will known to you in that he ever put his hand upon you, that he called you, that he drew you unto himself. He made his will known to you when he said, I want you to go anywhere, you said, Lord, then praise God.

It was his will that you were willing. It's always that we move in the glorious will of God that we do his will, beloved. This is the great precious thing whilst other people are saying, well, we'll wait for three or four months or something like that.

Jesus says, no, God's will is always now for me. Amen. They're saying, you know, three, four months time, it'll be harvest time then.

God's will is always now. One of the subtlest tricks of Satan is to say, no, it's tomorrow, it's presently. Blessed be the name of the Lord, when a man knows he's sealed from God by the Holy Ghost, when that mighty gift has been bestowed and when he is all one in the wondrous spirit with his Father and with his glorious Lord, when he's in this mighty anointing of the Spirit, oh, he knows nothing better than to feed on the will of God and she can't have anything to do with it and he can't influence you and that's got nothing to do with it and neither is this.

Nor health, nor strength, nor money, nor poverty, nor devil, nor angel, nor past, nor present, nor future, nor war, nor peace, nor anything can come between a man and his God when his will is to do the will of him that sent him. Me is there. Blessed be the name of the Lord.

Oh, how Jesus really lived. Do you know how Jesus sends you? Do you know the kind of people that Jesus sends? He doesn't send the people that are up and down and in and out. He doesn't send the people that are emotionally unbalanced and can't fix upon what God wants them to do.

He doesn't send those kind of people, even though they may respond to a missionary appeal. He sends his Son who he sanctifies under the work and seals with the Holy Ghost and makes them as God in the world and makes them as bread from heaven and makes them so that all they want to do is Father's will. A man or a woman like that has a drive in him.

He's not scared by devils, nor driven by his own emotions, but he has a drive in him. He becomes, as it were, a possessed man. He becomes imbued with a vision as well as endued with power.

He moves in reality. He moves in life or death. He moves in the souls of men.

He moves in the will of God. He brings the powers of God everywhere and nothing can stop him. Nothing.

Listen to old Paul, the prime missionary of the pages of the New Testament. Not that others weren't missionaries too, but God has seen fit to inscribe that man's life upon the pages of the Scriptures. Listen to him.

He says, I'm persuaded that neither life nor death nor principalities nor powers, or any goes through the whole lot, bogies, men, accidents, shipwrecks, swords, famines, nakedness. Hallelujah. Praise God.

Nothing can separate me from the love of God that's in Christ Jesus our Lord. Then what does it matter if there is a big dark forest with a little tunnel of a road going through it? And what does it matter if there is a fence around the orchard? It may not be. Go in the power of God.

God suits a vision to the state of a man. Mark you, those that move in visions. Hallelujah.

Know the way of the Spirit of God. Know naked God in the Spirit, beyond the reach of every other thing. This is what God is after.

Go, he says, I'm going to send you. You go up into the Terai sister. You go.

You go to Jordan sister. You go. Hallelujah.

This is the great thing. Whoever you others of you are here. Blessed be the name of the Lord.

Go and be God to men and women. Go, go and be the God of light, the God of power. Go, if he sends you.

Let's go into chapter nine. Now, Jesus had come to finish the work. That's singular.

You must be careful in reading your Bibles on the singulars and the plurals. Work, to finish his work. He had a life work to finish.

Remember that. God knows how long that is. For Jesus, he had three and a half years to span his life work of miracle ministry on the earth.

He had that and only that. And he had to finish the work. Glory be to the name of the Lord.

I want you to see this, that the culmination of all work of men that has been wrought on the earth from the days of Enoch, right the way down through the patriarchs and through the mighty prophets and the kings and everything. These men that have called down fire from heaven. These men that have divided the oceans.

These men that have stayed the stars in their courses. These men that have done these tremendous miracles. I want to tell you that the finish of all the work that the father had been doing on the earth was yet ahead of Jesus and it culminated at Calvary.

Praise God. Father's great work on the earth had to be finished. Jesus' life work had to be finished.

Though what life is greater than work, yet is your life a work and you have to finish a life work or you have no life at all and have never lived. For God doesn't give birth to lazy bones and idle bodies. Send you, he said, send you what send a drone.

The work's got to be finished. Someone who eats meat, someone who does the will of God, someone who has been long weaned from the breasts, someone who moves in the greatness of the power of God. And in a life work we read in chapter nine and oh I want to show you something as we go into chapter nine.

One of the great things that sometimes comes to my mind and lips too when I'm preaching is this sorrow that there are ever any chapter divisions in the Bible. They were only made for poor lazy people who hadn't got the time or the will to read through a whole book. It's all done for this modernization of the waffles and skittles approach.

Yes and so you see it says again in the end of the eighth chapter when he says in 58, Amen, I say unto you before Abraham was, I am. Glory be to the name of the Lord. Then took they up stones to cast at him.

But Jesus hid himself and went out of the temple going through the midst of them and so passed by. And as Jesus passed by, there it is, there ought not to have been a chapter break there beloved. To let you see that Jesus wasn't any coward running away from death.

Go on, get out of it quick, quick, they're after you, they're going to kill you. No, there's a poor man here, he's being born blind. He lived in the will of God, did our Jesus.

Praise him. And there's not a stone can reach a person in the will of God any more than an accusation can. That you read of in the eighth chapter.

Isn't it a marvelous thing? And we read on and as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying, master, who did sin, this man or his parents that he was born blind? Jesus answered, neither has this man sinned nor his parents. Full stop.

But that the works of God should be made manifest in him. I must work the works of him that sent me while it is day. The night cometh when no man can work.

Hallelujah. Amen. In fulfillment of life work, there are works that must be worked and you only have the day in which to work them.

That is all. The night cometh when no man can work. Oh, I ask you, brothers and sisters, if the long, dark, eternal night of the lightless ages shall settle down at the blow of a trumpet for we, us who are here to be translated into eternal bliss and they should be left there seeking, seeking, seeking, groping, groaning, dying, and they've never heard of Jesus.

Never, never, never. What if it should happen? And what too if you have run your day a lot longer than you know? For who said at 25 you're more certain of life than I am at 60? And what if you've never worked the works of him? Because he'd never sent you, you say. And he'll say because I couldn't send you.

And what then? I shall never, never forget the story. I suppose I'm really getting old. These things are the ones that stick in my mind and I don't read enough books to find out other things.

But I remember once it was a missionary. He came to the little chapel where I used to be down in the southeast corner of England there. I expect my wife was in the same meeting.

We used to get about a bit together in those days. And we listened and I heard a man stand one Sunday. You see what an impression it made on this young fellow.

It was a long time ago, not too long, but I, I remember him standing in the pulpit once one night and saying this. He said that he'd gone into Africa. He was an African missionary and he pushed out from a town where he was stationed and he'd gone into the bush and he'd come to a village as they do.

And the elders of the village gathered, the people all gathered and this man preached the gospel to him and to them. And as the gospel was preached, the tears ran down. I can remember the story now as vividly as when it was told me, I thank God I had a wide hope, open and tender heart in those days.

God helped me from getting callous. Hallelujah. He said the tears ran down his face as he listened, listened.

And he said, when did this happen? And he said, it was 2000 years ago. He said, why hasn't somebody been here before to tell us? How is it we haven't heard until now? Christian hymnists write hymns like, far down the ages now, her journey well nigh done. The sovereign church pursues her way in haste to meet the crown and we sing it with glory.

But if a heathen should write a stanza, what would he write? Far down the ages now, my journey well nigh done. This cursed man pursues his way. What would he write? And who would sing it? Save the demons in hell.

It's still daylight. Can you see? I can see, argued Jesus. Why shouldn't he? As he begged for a bowl of rice or chattered for a few, few coppers.

I must work the works of him that sent me, while it is day. The night cometh when no man can work. They'd been after his blood with stones in their hands.

But he didn't care about that. He didn't care. Hallelujah.

I've got to do this. It's daylight. It's daylight.

Nobody can do anything against me. What a wonderful thing it is, beloved. What a wonderful thing it is.

And so we move on through these great truths in the seventeenth chapter, where we were. I don't know. Perhaps I'll take you back one first.

You don't mind, do you? I mean, we haven't got any meetings tomorrow. You can stay in bed till ten o'clock, but you'll have missed your breakfast if you do. Yes, here it is in chapter eight of John.

Oh, you know that Jesus has said to the woman when he said to her in verse eleven, go and sin no more. Jesus said to them, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.

Are you willing to follow him here in this great position of being sent as he was sent? Are you willing to follow him? Are you? Am I? I think so, Lord. I believe so. And they say all sorts of things to him.

But listen, Jesus says in verse fourteen, though I bear record of myself, yet my record is true, for I know whence I came and whither I go. Glory be to God. Hallelujah.

He came clear out of the will of God. I know whence I came and whither I go, but you cannot tell whence I come and whither I go. You judge after the flesh.

I judge no man, yet if I judge, my judgment is true, for I am not alone, but I am the Father that sent me. Glory be to God. I'm not alone.

The one that sends you is with you. The one that sends you is with you. Yes, he sent me and I'm never alone.

Jesus was only alone for a short few minutes in time when he said, my God, my God, why has thou forsaken me? The mystery of redemption. It was alone, but never until then. Never.

He that sent thee is with thee. He says, I'll send you like that. I'll send you like that.

Like my father sent me. For when my father sent me, he didn't send me away from him. Glory.

He came with me. I am my father alone. I am the one that sent me alone.

Blessed be the name of the Lord. Glory, glory, glory. This is truth that leaves me amazed.

And yet it's simple and logical and who could think that it could be otherwise? That God should not bear his own responsibilities and that God should do any other than be himself to you all the time, anywhere. You say, but you know, this is tremendous. You know, it's, it's, it's a tremendous standard you're setting.

I'm always getting into trouble for setting the standard too high. Yes, this is right, beloved. I, you know, but there's a verse in, in Isaiah.

I mean, I'm not manufacturing this, is it? Am I? It's in the Bible. We better burn our Bibles. The standards are too high.

There's a verse in Isaiah 62 and 10, which has always been one of the greatest incentives to me for over the years. It says this, go through, go through, cast out the stones out of the way, lift up a standard for the people. Praise God.

If ever anybody lifted up a standard, it was Jesus. It's dangerous to read the Bible. Unless you want a standard to rally to, unless you want something that isn't seen by men's mortal eye, for whilst its staff is on earth and was stepped into the ground at a place called Calvary, its banner floats on high above all clouds.

As he ascended, as it were, the staff and sat down at the throne there and his banner streams gloriously far and wide over the great world in which we live that men and women may know that there's been such a standard lifted. And here, beloved, I understand why Jesus gave all his apostles the chance to turn tail and run away. And you know, he did this in the end of the sixth chapter when the lesser disciples, lots of them wanted to run away from Jesus and said, this is too hard.

This is too high. We can't, we can't go with this. And away they turned and went back and Jesus turned around to the 12 chosen ones.

And he said, do you want to leave me too? You can, if you like, you better know what the standard is. I sanctified you, you see what's in his heart and sent them into the world as my father sent me. Are there any offers among us to be sent as father sent the son? And this is how he prays in the 17th chapter where we took our reading at the first.

He says, verse 14, all glory to God, this precious man, this wondrous Jesus, I have given unto them thy word, thy word, father, I've given them and the world has hated them because they are not of the world. Even as I am not of the world, I pray not that I should just take them out of the world. Don't save these people and take them to heaven, father, let them know there's something greater than that whilst they have body and being on the earth.

I pray not that thou shouldest take them out of the world, but thou shouldest keep them from the evil. Aren't you ready to go anywhere now? Jesus has prayed that you'll be kept from the evil. How about that? Glory, if we had more faith in Jesus prayers than we have in our own feelings, we'd get somewhere.

We'd go perhaps. And he says, they are not of the world. Even as I am not of the world, you better be not of the world if you want this prayer to operate for you.

Kept them from the evil, they are not of the world. The world's evil, if you're of the world, then you're of evil. We're not of the world.

We're of good. We're of God. We're of heaven.

Blessed be the name of the Lord. The missionaries got to be able to go and say, you eat me and see. That's when they'll find whether you're evil.

I mean is the bread of God. Oh no. Hallelujah.

It's when they come to eat you, which they do, they sit around your hut and they peer in at the windows and they look into all your privacy so that you have none and they eat you and they soon find out whether there's bitter and evil in you, whether there's resentment and hardness. They soon find out whether there's poison in you as there is in themselves. They soon know.

They're great eaters. They're not of the world. He says, even as I am not of the world, sanctify them through thy truth.

Thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. Yeah, they'd been out.

They healed the sick. It was true. He sent them.

They'd raised the dead. They fed the 5,000 when he'd given them the bread to feed them with. They'd been into rooms of death.

They'd plowed through streams of sickened humanity in towns. They'd done it all. They'd been everywhere with him.

He says, as you sent me, so have I sent them. But now he knew he was sent under something more and under something greater. And he sanctified himself to it.

He was sent to death. He was sent to blood. He was sent to tears.

He was sent to betrayal. He was sent to denial. He was sent to floggings.

He was sent to darkness. But bless the Lord, he was sent through the darkness and through the floggings and through the blood and through the tears and through his rending and through his hurtings and smartings and pains and dyings. He was sent.

I sanctify myself for their sakes, Father. And there was no holding him back. He'd been sent.

These men now were at the threshold of the greatest discovery that the missionary must make. Who cry for power by sealing, who cry for holiness by sanctification, who cry for a work to do and a will to fulfill and bread to eat. And companionship, oh God, by companionship, it sanctifies and makes everything wonderful.

And so we find him again in resurrection. He comes again amongst his disciples and talks to them as though he'd never sent them before, as though all that he'd ever done before was insufficient. Into the room he comes where they're hiding away in fear, where the doors are locked and the windows are barred, and where only disappointment and conflict abounds.

And it's evening time and outside somewhere there in the temple precincts a lamb was being offered. Its blood had been devoured in the flames of an altar and a wee body had been burned as they kept up the facade of their religious practice. Because God had finally rent the veil that revealed their hypocrisy and their empty sham.

For there hadn't been an ark in the holiest of all for hundreds of years, but they kept up the game. The ark had been destroyed in Babylon and there was no God there. If you'd have laughed it would have echoed hollowly around Herod's temple.

And he comes into an upper room. I what he comes there these days into the upper rooms. He says, peace be unto you, peace be unto you, glory be to God.

You know, you can't go if your heart's not at peace. For you know this is about the one thing they need. Bhakt Singh once said to me when I first went to India, I went to a holy convocation and I talked with him.

He said to me, as you go amongst our people brother, you ask, you preach the peace of God. Our people don't know peace. That's what he said to me.

Peace be unto you, he said. Peace now. And when he had so said, he showed unto them his hands and his side.

Then were the disciples glad when they saw the Lord. And Jesus said to them again, peace be unto you. As my father has sent me, even so send I you.

Crucified. With holes in your hand I'm going to send you. With holes in your feet I'm going to send you.

I'm going to send you with a hole in your side so that there's a way into your heart. I'm going to send you with marks on your brow. I'm going to send you with lumps torn out of your flesh where the flowers have plowed upon your back.

I'm going to send you with the proofs that I've really sent you. I'm going to send you crucified and alive. A living sacrifice.

As my father, he said to me, Jesus why haven't you gone home? Why haven't you gone back father? Surely after all that you've been seen. Father sent me again. Again.

Again. He'll send you back when they've crucified you. He'll send you back when they've got rid of you.

He'll send you back when they say away with you. They'll send you back when they've denied your message. He'll send you back when they most ungratefully turn their back on everything you've done.

He'll send you back crucified. He'll send you back understanding, sympathetic, compassionate, abounding in love such as men have never known and of which they scarce heard though they've heard John 3 16. He'll send you back alive from the dead.

He'll send you back with peace that's indestructible. He'll send you as father sent him all loving and living from the cross of the grave. He'll send you because it's daylight.

Now that's why he'll send you and that's how he'll send you and he'll send you with the marks of the cross and breathing the holy ghost. Breathing the holy ghost. He'll send you not the fire of the dragon.

Life. Life for the dead. Life for the world.

Life that's already overcome and destroyed death. Life that's a reason for peace. Empty words will be gone.

Preachings will well and I cease for they understand them not but they'll eat you as bread and I'll breathe your breath and I'll look at your hands and I want to know what God has sent you. And hallelujah, hallelujah there is no God but this. You'll say whosoever sins you remit they are remitted before the sending the great heart of rending the heart of forgiveness.

It's all forgiven before anybody ever hurts you. Before they ever insult you. Before you can pronounce a word with an open side and breathing the spirit and the soft wings of a peaceful dove.

You will breathe on them the great forgiveness of God. They're forgiven, they're forgiven. Whosoever sins you remit they're remitted.

Whosoever sins you retain they are retained. As my father sent me I send you. You say oh Jesus this is only you can do it.

As father sent me I send you. Gone, gone, gone, gone. I sanctify them.

I sanctify myself. That they also might be sanctified by thy truth. Thy word is truth.

Can he send you? Dare he? Wouldn't you like to go? As father sent me even so send I you. And he showed unto them his hands, his side. They were glad to see the Lord.

Sometime, someone, somewhere is going to be glad to see you brother, sister. If you've been sent by Jesus as Jesus' father sent him. Let's pray.

It is Pentecost beloved. The spirit follows flesh and blood. Come off.

If you're a living sacrifice he'll sanctify you, seal you, send you, share you, become singly one with you. Will you go? You can only go if he'll send you. Come on beloved.

What do I say to you now? Answer your Lord. They repent and he forgives them. Don't pray a usual prayer.

Don't do it. Talk to God on the truth he said. I'll stop anyone who starts to pray usual prayers, in love of course, just to help you.

The Lord are spoken into the hearts in private chambers. The Lord himself cometh and speaketh to his own. He telleth them so that there is no mistake.

He sends them from his own self. Be there, then you've got to do something about it. Hallelujah.

---

Audio: <https://sermonindex1.b-cdn.net/29/SID29226.mp3>  
Source: <https://sermonindex.net/speakers/gw-north/sanctified-sealed-sent/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**