

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 1 of 21

INTRODUCTION

The subject of sanctification has long been debated within the religious community. First, it is never right to debate over something God has said! What is declared by God is to be believed, not debated. Of course, debates of this sort are always intended to justify a sectarian position, which is ALWAYS based on what men surmised is meant by what God said. Truth cannot be used to buttress a human opinion, or a sectarian position. Jesus said "And ye shall know the truth, and the truth shall MAKE YOU FREE" (John 8:32). Sectarianism and divisions cannot possibly "make men free." The result they have yielded is a resounding confirmation of that fact.

It cannot possibly be right that so MUCH is said in Scripture about "sanctification," while within the nominal church so little is being said about it. Sanctify, in its varied forms, is mentioned one hundred and twenty times in Scripture. Under the Law and its ordinances what is meant by the word is clarified. Jesus is reported to have referred to sanctification five times (Matt 23:17,19; John 10:36; 17:17,19). Two of those times the word was mentioned by Jesus in prayer to God.

Some have chosen to neglect the word because of its practical implications. Others have embraced demonic doctrines concerning this term, designed by our adversary to thrust people from the presence of the Lord. One of these doctrines is embraced by old-line Nazarene theology. It teaches that "sanctification" is the "second blessing" – a point in time when the child of God no longer sins, or can sin. Few people in this sect claim to have received this blessing. Many of them believe it is wrong to take the Lord's Supper if you have not reached this point – which has resulted in few of those embracing the doctrine participating in the Lord's Supper, even though Jesus told His disciples to DO THIS "in remembrance of Me" (Lk 22:19; 1 Cor 11:24-25). This doctrine causes people under its power to minimize the effectiveness of Christ's death. Their religion is experience-based, not faith-based, and thus is a great handicap. When they hear the word "sanctified" or "sanctification," they do not think of what the Spirit says, but of what their sect says. At the end of September 2016, the Church of the Nazarene had 2,471,553 members in 30,574 churches in 162 different "world areas." (General Secretary of Nazarene Churches release of 2016 statistics).

Others choose to approach sanctification with Pharisaic rigidity. To them, flawless obedience and consistent conduct are a matter of legislation, to be enforced by self-appointed leaders. Grace is not common to such, and holiness is an end of itself, with no other objective. This is not the Scriptural representation of sanctification. The fruit of this strictly outward view is commentary enough on its wrongness.

THE MEANING OF THE WORD “SANCTIFICATION”

The lexical meaning of the Word, as used in Scripture, is as follows; “consecration; purification; set apart for God, to be, as it were, exclusively His; in a moral sense, pure, sinless, upright, holy” (Thayer); “as the process of making holy dedicating, sanctifying; as the operation of the Spirit making holy, causing to belong completely to God, sanctifying work (1 Pet 1:2); as the careful moral behavior that expresses one's dedication to God in a pure way of life, upright behavior, holy living” (Friberg); “to dedicate to the service of and to loyalty to deity - 'to consecrate, consecration, to dedicate to God, dedication” (Louw-Nida); and “holiness, consecration, sanctification” (Gingrich).

“Sanctification,” then, has to do with EXCLUSIVITY – something or someone belonging to God, dedicated to Him, and employed in His service. It has to do with PURITY, holiness, chastity, virtue, and moral excellence. Under the Law, sanctification was accomplished ceremonially. This was because the people had not been born again, because sin had not yet been taken away. In Christ, sanctification is not accomplished through a ceremony. This is because sin has been taken away (John 1:29; Heb 9:26), and reconciliation to God has been accomplished (2 Cor 5:18-19; Eph 2:16; Col 1:20; Heb 2:17).

Though much neglected, Moses and the prophets provide the nomenclature for Divine communication. In precept and historical record, they provide a means through which sanctification can be expressed and understood. The language that makes God's "great salvation" understandable is developed in the law and the Prophets. Moses and the Prophets employed words, giving them unique meanings, through which key concepts would be unfolded. Words they employed, and which were given with commentary, include “sanctify,” “created,” “holy,” “promise,” “curse,” “judgment,” “pleasing” God, “displeasing” God, “obedience, “disobedience,” Divine “leading,” “keeping” the Word, “purity,” etc.

The comprehension of these thoughts is requisite to the propagation and understanding of redemption. Concerning the subject of these lessons, the people of God must not be ignorant about “sanctification.”

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Lesson 2 of 21

GOD SANCTIFIED THE SABBATH DAY

At the very threshold of revelation, we read of SANCTIFICATION. God Himself did the sanctifying, placing an identity upon a created day that has never been duplicated. That day was the Sabbath, and it stands for the completion of a Divine objective. "And God blessed the

seventh day, and SANCTIFIED it: because that in it He had rested from all His work which God created and made" (Gen 2:3). Note, God did not rest from all His work, but from "all His work which God CREATED and made" – the heavens and the earth (Gen 1:1,2,18). He finished the project – the creating of the heavens and earth!

Adventists teach that the Sabbath day – the “seventh day” – is still binding upon people. Citing this passage of Scripture, together with those within the Mosaic code, they conclude that God intended this to be a day of perpetual universal observance. His intent in sanctifying the seventh day, however, was NOT to mandate its observance by all men everywhere. If this were the case, Adam would have been instructed to honor the day by remaining idle the day after they were created, while in the Garden, and when he and Eve were expelled from it, as well. The generations from Adam to Moses would also have been directed to observe this day. The terms “Sabbath” and “seventh day” are not mentioned a single time between Genesis 2:3 and Exodus 12:15. Permit me to emphasize that no mention is made of honoring the seventh day from Adam to Moses. As law, Sabbath observance was first mentioned when Israel was delivered from Egypt (Ex 12:15-16). The sabbath God sanctified on the seventh day would be ultimately fulfilled by a rest of another order, which had a greater glory, and therefore overshadowed the seventh day Sabbath. This is expounded in Hebrews.

"For we which have believed do ENTER INTO REST, as He said, As I have sworn in My wrath, if they shall enter into MY REST: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, If they shall enter into MY REST. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached ENTERED NOT IN because of unbelief: Again, He limiteth a certain day, saying in David, Today, after so long a time; as it is said, To day if ye will hear His voice, harden not your hearts. For if Jesus [Joshua] had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest [Greek, Sabbatismis, a 'period of rest'] to the people of God. For he that is ENTERED INTO HIS REST, he also hath ceased from his own works, as God did from His" (Heb 4:10). That is an explanation of the phrase, "For we which have believed do ENTER INTO REST, as He said, As I have sworn in My wrath, if they shall ENTER INTO MY REST: although the works were finished from the foundation of the world" (Heb 4:3).

The truth conveyed in the sanctification of the seventh day pertains primarily to Divine purpose, not law. In it, God proclaims the completion of an objective. In the case of creation, He completed the environment in which the drama of redemption would be wrought. When the heavens and earth were completed, the fulfillment of God's eternal purpose was under way. The world, in other words, was not created until after God's purpose for it had been determined. This is the reason for the following Scriptural phrases. ". . . I will utter things which have been kept secret FROM THE FOUNDATION OF THE WORLD" (Matt 13:35). "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you FROM THE FOUNDATION OF THE WORLD (Matt 25:34). "According as He hath chosen us in Him BEFORE THE FOUNDATION OF THE WORLD, that we should be holy and without blame before Him in love" (Eph 1:4). "For we which have believed do enter into rest, as he said, As I have sworn in My wrath, if they shall enter into My rest: although the works were

finished FROM THE FOUNDATION OF THE WORLD" (Heb 4:3). "Who (Jesus) verily was foreordained FROM THE FOUNDATION OF THE WORLD, but was manifest in these last times for you" (1 Pet 1:20). ". . . the Lamb slain FROM THE FOUNDATION OF THE WORLD (Rev 13:8).

Therefore, in the beginning, before He created male and female, "God blessed the seventh day, and SANCTIFIED IT: because that in it He had rested from all His work which God created and made" (Gen 2:3). That "rest" would be realized by men AFTER the Lord Jesus died, was raised, and returned to heaven. It is then, and only then, that men would, by faith, enter into His rest – God's rest – "For we which have believed DO ENTER INTO REST" (Heb 4:3) – a sanctified rest! When we enter into His rest, we do so LIKE God Himself did. Thus it is written, "For he that is entered into His rest, he also hath ceased from his own works, AS GOD DID FROM HIS." (Heb 4:10).

Therefore, it is confirmed, SANCTIFICATION relates to the implementation of a Divine objective. The sanctification of the seventh day was like a prophecy of the great salvation God had purposed for men.

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Lesson 3 of 21

THE SANCTIFICATION OF THINGS

Under the Law, God instructed His people about things being SANCTIFIED, or dedicated, to Him. Such things were not to be employed for general or mundane purposes. They belonged to God. When they were employed, the Lord was to be dominant in the minds of those using these "things." An acute consciousness of the Living God was developed through this appointed means. The sanctification of the things accomplished at least two things. 1–It provided a means of awakening the human conscience toward God, and 2–it gave God a means of communicating to sensitive people. Both of these are integral to the working of God with people. An insensitive people are not fit for involvement with the Living God. Also, offering something to God, or attempting to serve Him with something (including "self") that is not sanctified is not acceptable.

THE TABERNACLE AND ITS ARTICLES WERE SANCTIFIED

The Tabernacle was a structure built for Divine service and communication. Men – even holy men – did not conceive the building of this Tabernacle. The building of it was commanded by God as well as its use.

"And there I will meet with the children of Israel, and **THE TABERNACLE SHALL BE SANCTIFIED BY MY GLORY**" (Ex 29:43). Moses took "the anointing oil, and anointed the tabernacle and all that was therein, and **SANCTIFIED** them" (Lev 8:10). "And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and **SANCTIFIED** it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and **SANCTIFIED** them" (Num 7:1).

When the Tabernacle had been completed, and "Moses finished the work," "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle." (Ex 40:34-35). God did what He said He would do – sanctifying the Tabernacle with His glory.

There was only one reason for the tabernacle and its components: involvement with the God of heaven. This unique portable structure, although elaborate and impressive in its interior, was not provided for appearance. It was not a rallying point for military endeavors, or a family center. If God was not communicating with the Israelites, there would have been no tabernacle. He was the reason for its origin and use, and He alone.

God required continual offerings at the Tabernacle. It was a sacred place where God would meet with those who were designated to serve there. "This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the LORD: **WHERE I WILL MEET YOU, TO SPEAK THERE WITH THEE.** And there I **WILL MEET** with the children of Israel, and **THE TABERNACLE SHALL BE SANCTIFIED** by My glory. And I **WILL SANCTIFY** the tabernacle of the congregation, and the altar: I **WILL SANCTIFY** also both Aaron and his sons, to minister to Me in the priest's office. And I will dwell among the children of Israel, and will be their God" (Ex 29:42-45).

This was a "pattern" of what is realized in Christ Jesus. As it is written, "For if He [Jesus] were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the **EXAMPLE AND SHADOW** of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to **THE PATTERN** showed to thee in the mount. But now hath He [Jesus] obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon better promises" (Heb 8:4-6).

All of that was prefigured in the Tabernacle, its service, and those who served within it. The **PLACE** was sanctified, or set apart exclusively for God. The **HIGH PRIEST** was sanctified, and set apart for his exclusive ministry to God. The **PRIESTS** were sanctified, and set apart for their exclusive ministry to God. **WHAT THEY DID** was sanctified, being exclusively for God. And, **WHAT THEY USED** was sanctified, set apart for exclusive service to God.

That is a most vivid depiction of the extensive nature of sanctification, and the fact that God simply will not employ for His service any person or thing that is not sanctified – set apart for Him. That includes our persons, our lives, and our possessions.

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THE TEMPLE WAS SANCTIFIED

"For now have I chosen and SANCTIFIED THIS HOUSE, that My name may be there for ever: and Mine eyes and Mine heart shall be there perpetually" (2 Chron 7:16).

Other versions read, "consecrated this house" (NASB), "hallowed" (ASV), "set it apart" (NIRV),

Solomon's temple was much larger than the tabernacle, but served the same purpose. It was a facility related to approaching the God of heaven, and the things related to that approach. Some of the name it was called include, Temple of the Lord (2 Kgs 11:10), Holy Temple (Psa 79:1), Holy House (1 Chron 29:3), House of God (2 Chron 23:9), House of the Lord (2 Chron 23:5), "Father's House (John 2:16), House of the God of Jacob (Isa 2:3), House of My glory (Isa 60:7), House of Prayer (Isa 56:7; Matt 21:13), House of Sacrifice (2 Chron 7:12), Holy and Beautiful House (Isa 64:11), Palace (1 Chron 29:1), Sanctuary (2 Chron 20:8).

Notice the things with which this sanctified structure were related: The Lord, being holy, God, the Father, God's glory, prayer, sacrifice, beauty, a palace, and a sanctuary or place of refuge. This us a picture of sanctification, which speaks to us of: God's Presence, God's glory, prayer, sacrifice, beauty, and sacrifice.

In the time of the Babylonian captivity, God, in a vision, brought Ezekiel to the Temple, where "a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate" (Ezek 40:3), and performed some extended measurements. He "measured" "the posts," "the door," "the length," "the wall of the house," "the house," "the inner house," "the east side," "the north side," "the south side," "the west side," etc (Ezekiel 40 thru 42). This measurement was taken to ensure that the Divine specifications were met, for purposes God had ordained. John the Apostle saw a similar measurement in a vision given to him on the Isle of Patmos – except that measurement was of the church, the "temple" in which God presently resides, and where His salvational work is being accomplished (Rev 11:1-2). This is all teaching us that there is a proper environment in which all legitimate work for the Lord is to be accomplished – a sanctified environ.

In this day of salvation, so far we our participation is concerned, Christ is the place where holiness is realized. It is the Place where God receives the glory. It is where effective prayer is made, and the awareness of the presence of God is realized. All sanctification, or setting apart for God, takes place "in Christ." He is where God is served. In the Epistles, from Romans thru First Peter, the expression "in Christ" is mentioned seventy-seven times. "In Him," referring to

Jesus, occurs thirty three times. "In Jesus" occurs eight times. Therefore, Jesus Christ, viewed as a Place or Location, is referred to at least one hundred and eighteen times. We are "baptized into Christ" (Rom 6:3; Gal 3:27), who, like the Temple, is the appointed place of sanctification.

The sanctifying of "things" introduced the thought of dedicating things exclusively to the Lord. In this exercise, a sensitive conscience was developed. These "things" were not appointed for the enjoyment of man, but for the service of God. That is a concept with which men still wrestle.

Sanctification is related to the dominance of God in both thought and deed. It cannot possibly occur in the environment of "flesh" and carnality – even though, in our day, tireless efforts are being expended to do so.

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Lesson 5 of 21

THE SANCTIFICATION OF PEOPLE

GOD SANCTIFIED INDIVIDUALS

God declared to Israel, "For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I SANCTIFIED THEM FOR MYSELF" (Num 8:17). Those who were sanctified for God were not available for matters unrelated to Him. These belong to Him, and were for His exclusive employment. This was not an imposing restriction. God made them individually. Their nation owed its origin to Him alone. He also delivered them from Egyptian bondage. It was not possible for them to have originated themselves, their nation, or their deliverance. The sanctification of them to God alone, therefore, was righteous.

When God sent Samuel to the house of Jesse to anoint the person king whom God had chosen (1 Sam 16:1-3), he told Jesse, "I am come to sacrifice unto the LORD: SANCTIFY YOURSELVES, and come with me to the sacrifice. And he SANCTIFIED Jesse and his sons, and called them to the sacrifice" (1 Sam 16:5). Here is a number of individuals SANCTIFIED because a choice was going to be made among them to serve the Lord as king.

God is holy. It is imperative that those approaching Him divest themselves of distracting influences. This thought was introduced in the ancient sanctification of people; like Jesse and his sons. They were readied for the sacrifice by increasing their awareness of the Lord, and decreasing their awareness of surrounding things.

JEREMIAH SANCTIFIED

God told Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I SANCTIFIED THEE, and I ordained thee a prophet unto the nations" (Jer 1:5). What a remarkable statement! In Jeremiah we find a fresh aspect of sanctification. God Himself sanctified the prophet. Before, so far as the record is concerned, He sanctified a day (the Sabbath), then a people (Israel), then a category of people (the Levites), but not a person! Jeremiah himself was set apart for God. He was God's prophet. As such, he did not become involved in things unrelated to the Lord. He was chosen to go where God sent him, and say what the Lord told him. He belonged to God!

PEOPLE SANCTIFY THEMSELVES

When the Levites were charged with bringing the ark of the covenant into the house of the Lord, it is written: "So the priests and the Levites SANCTIFIED THEMSELVES to bring up the ark of the LORD God of Israel" (1 Chron 15:14). "And they gathered their brethren, and SANCTIFIED THEMSELVES, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD" (2 Chron 29:15).

These texts show us the necessity of personal involvement in the will of the Lord. That is the idea they convey, and the purpose for which the accounts are written. Involvement requires preparation. It is not possible to worship or serve the Lord while both heart and mind, as well as the body, are not devoted to Him in that process. The fact that it has become fashionable to pump the people up with frothy choruses and the likes, confirms they are not properly prepared to stand in the courts of the Lord. Men are not sanctified by singing – no matter how much of it is done.

In true and deliberate sanctification, individuals became conscious of the nature of God and His work. Though mandated under a system of law, the people sanctifying themselves introduced the thought of SELF-SACRIFICE. This is an integral part of the new covenant (Rom 12:1-2). In Christ, people are "willing in the day of His power" (Psa 110:3). When we are urged to present our "bodies a living sacrifice to God" (Rom 12:1-2), it is more than a legalistic requirement. This is the nature of the kingdom, as introduced under the law. The Lord appeals to our hearts and minds to involve them in the salvation that is in Christ Jesus "with eternal glory" (2 Tim 2:10). We thus divest ourselves of distracting influences, while engaging in an effort to appropriate the blessing of God.

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Lesson 6 of 21

PEOPLE SANCTIFY PEOPLE

"And Moses went down from the mount unto the people, and SANCTIFIED THE PEOPLE; and they washed their clothes" (Ex 19:14). Moses "SANCTIFIED" Aaron (Ex 40:13), and "anointed him, to SANCTIFY him" (Lev 8:12). All of the priests were "SANCTIFIED" by Moses, one by one (Lev 21:8). Samuel SANCTIFIED Jesse and his sons (1 Sam 16:5). Eleazar was SANCTIFIED to keep the ark of God: "And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and SANCTIFIED ELEAZAR his son to keep the ark of the LORD" (1 Sam 7:1).

Job SANCTIFIED his children: "And it was so, when the days of their feasting were gone about, that Job sent and SANCTIFIED THEM, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:5).

A kind of sanctification was accomplished by the laying on of hands and/or prayer. When Barnabas and Saul were called by the Holy Spirit to do a special work, the brethren in Antioch "fasted and PRAYED, AND LAID THEIR HANDS ON THEM, they sent them away" (Acts 13:3). Later, it is said of that occasion, "And when they [Barnabas and Saul] had preached the word in Perga, they went down into Attalia: And thence sailed to Antioch, from whence THEY HAD BEEN RECOMMENDED to the grace of God for the work which they fulfilled." (Acts 14:25-26).

One of the "first principles" of the doctrine of Christ is "the laying on of hands" (Heb 6:2). The seven deacons chosen in the early church were sanctified when the apostles "had prayed, and "LAID THEIR HANDS on them" (Acts 6:6).

Timothy was given a gift by prophecy, "with THE LAYING ON OF HANDS of the presbytery." (1 Tim 4:14). In doing this, Timothy would be known for what God had called him to do. That is the manner of the Lord. This was similar to the sanctification of young David to be king. It is written, "Then Samuel took the horn of oil, and ANOINTED HIM in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah" (1 Sam 16:13). One person sanctifies another person to establish to the one being sanctified what God has called him to do, and to alert kindred spirits that such a person has been called by God to do a special work.

Through His wise dealings with a chosen people, God introduced the idea of one person sanctifying others. It was necessary for this thought to be developed. Salvation itself does involve people being sanctified by One of their own. As "the Man Christ Jesus," it is said of Him, "For both He that SANCTIFIETH [Jesus] and they who are SANCTIFIED [the saved] are all of one: for which cause He is not ashamed to call them brethren" (Heb 2:11). Again, it is written, "For by one offering He hath perfected for ever them that are SANCTIFIED " (Heb 10:14).

In the case of men, individuals do not simply take it upon themselves to serve the Lord by obtaining some required education. That is NOT how God operates. When Paul and Silas commenced their ministry together, they did so as "BEING RECOMMENDED by the brethren unto the grace of God" (Acts 15:40).

When the early church sent Paul and Barnabas out with letters concerning questions that had arisen about circumcision and various Jewish customs, they wrote, "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth" (Acts 15:25-27). Their expressed approval equated to them sanctifying Barnabas and Paul.

Paul wrote concerning Titus, "Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are THE MESSENGERS OF THE CHURCHES, and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf." (2 Cor 8:23-24). Titus was, in a sense, sanctified, and his ministry verified, by the churches who were acquainted with him, and had seen the grace of God at work in him. It is said of young Timothy, that he was "well reported of by the brethren that were at Lystra and Iconium" (Acts 16:2).

When insightful persons sanctify or lay hands on people, the fact is being lived out that there is "one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ" (Eph 4:4-7). Those realities, and the perception of them, have much to do with the ability to recognize someone who has perceived and received these facts.

Those sanctified by the chosen individual could not otherwise have been sanctified for the work. We have no example of men in any age taking it upon themselves to serve the Lord in an official capacity. They owed their privileged condition to the recognition and confirmation of another. Of old time, this was done in order that when the Redeemer was sent into the world, the groundwork had been laid for an appreciation of His gracious and sanctified ministry!

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JESUS WAS SANCTIFIED

"Say ye of him, whom THE FATHER HATH SANCTIFIED and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:36). "And for their sakes I SANCTIFY MYSELF, that they also might be sanctified through the truth" (John 17:19).

The Father set the Son apart for the work of reconciling the world to Himself. He came into the world to "take away the sin of the world" (John 1:29), to "save sinners" (1 Tim 1:15), "that the world through Him might be saved" (John 3:17), "to reconcile all things to Himself" (Col 1:20),

to “destroy the works of the devil” (1 John 3:8), that whoever believed on Him “should not abide in darkness” (John 12:46), to “do the will of God” (Heb 10:5), and “that we might live through Him” (1 John 4:9).

Jesus did not come into the world to make the world a better place to live, or to enable men to realize their dreams, or to resolve all the problems of the world. He did not come into the world so no one would be sick, or poor, or have unhappy homes. All of those things could have easily been accomplished from heaven without God sending and sanctifying His own Son. The purpose for God sending Jesus into the world could never have been achieved without Him coming into the world, living here as a bright and shining Light, being betrayed by one of His own disciples, suffering and dying, being buried, raising from the dead, and returning triumphantly to heaven.

Because of Jesus, men who are really saved have the same objectives as those for which Jesus came into the world, died, rose from the dead, and returned to heaven. He did not return to heaven because there was nothing more to do, but because His extended work of reigning, interceding, and mediating were required. Christ’s objective is to “bring many sons to glory” (Heb 2:10). The objective of those sons is to get to glory.

God sanctified Jesus for this work. The Son, however, also entered into the work, separating Himself from all influences hindering the completion of His mission. On the eve of His betrayal He prayed, "As thou hast 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 might be sanctified through the truth" (John 17:18-19). Without His personal dedication, God would not be able to accomplish the sanctification of the people.

This is a grand truth. It is not only a revelation of the Son Himself, but is an example for all believers. Each believer must exercise diligence to appropriate it by faith. Any notions that God will accomplish His purpose through undedicated or unresolved people must be rejected. Jesus has set the example for us. When God sets someone apart for His work, the individual or individuals that are set apart must also dedicate themselves. Under the Law, the priests were admonished five times, “sanctify yourselves” (Lev 11:44; 20:7; Num 11:18; Josh 3:5; 7:13). When Samuel came to anoint young David king, he told the elders of Bethlehem, “sanctify yourselves” (1 Sam 16:5). David told the chief of the fathers of the Levites, “sanctify yourselves” (1 Chron 15:12). When Josiah renewed the Passover, he told the people “sanctify yourselves” (2 Chron 35:6).

It is the same with the saints of God – those whom Jesus has sanctified. They themselves must enter into the work. Therefore it is written, "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel IN SANCTIFICATION and honor" (1 Thess 4:3-4). Their determination must be joined to the purpose of the Almighty for it to yield eternal advantage to them.

Jesus Christ did not come to earth to meet the self-diagnosed needs of people. He was not a representative from heaven to be used by people at their behest. While He had compassion upon people, and consistently ministered to them, He was God's servant, not man's. He came to carry out the Father's agenda. This was revealed on several occasions. One of particular interest

involved a young man who spoke to Jesus about the correction of a domestic squabble. "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made Me a judge or a divider over you?" (Luke 12:13-14). Jesus was not sent by the Father to correct social disorders. That is not the purpose for His sanctification. He was set apart as "the Lamb of God," and sent into the world to be its Savior from sin. His sanctification did not allow for distractions into matters unrelated to His mission. Your sanctification also does not allow for such things.

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 8 of 21

THE MEANING OF THE WORD

Etymologically, "sanctification" is a broad word that can be translated in at least two ways: (1) Something accomplished by God, and (2) Something worked out by men. Lexically, this is the meaning of the word: "consecration, purification; the effect of consecration" (Thayer); "the process of making holy, dedicating, sanctifying; the careful moral behavior that expresses one's dedication to God, a pure way of life, upright behavior, holy living" (Friberg); "to dedicate to the service of and to loyalty to Deity" (Louw-Nida).

There are two aspects to sanctification; (1) The act of separation, (2) The existing quality of purification. Both of these are merged together in our sanctification. Here is a text of Scripture that brings the two thoughts together. It says of Jesus, "Who gave Himself for us, that He might redeem us from all iniquity, and purify UNTO HIMSELF a peculiar people, ZEALOUS OF GOOD WORKS" (Titus 2:14). In salvation both cleansing and utility are accomplished. In fact, purification is a necessary prelude to usability. Little wonder Isaiah cried, "be ye clean that bear the vessels of the Lord" (Isa 52:11).

There is certain formality in sanctification. It is not a general term, or one that is vague in its meaning. From the standpoint of it being the work of God, it is done – finished. From the standpoint of those God has sanctified, it is being done, or brought to completion.

There is no such thing as a salvation that includes sanctification by God, but excludes men learning how to possess their vessel [body] in sanctification and honor. It is not possible for an unholy people to be joined to holy God. Those in Christ are exhorted, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, ACCEPTABLE TO GOD, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and ACCEPTABLE, and perfect, will of God" (Rom 12:1-2). That is the role of the redeemed in their sanctification.

This human factor is a matter that has been confused among professing Christians. Some teach that no matter what a "Christian" does, God accepts them anyway. That heresy throws the veil of obscurity over the heart, so that it becomes hard and rebellious. To imagine a salvation in general, and sanctification in particular, that is void of human involvement would be like Israel being delivered by Divine mandate from Egyptian bondage, but never actually walking out of Egypt. It would be like Canaan being given to the Israelites, who were to drive out the existing inhabitants of the land, yet never actually going in to do so. It would be like David being given authority over Goliath, yet not going out to meet him.

Jesus is going to present the church to Himself as His own wife – "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph 5:27). For that to take place, God had to sanctify the Lord Jesus (John 10:36). Jesus, by His death, had to sanctify the people (Eph 5:26; Heb 13:12). And, the people had to sanctify themselves by presenting their bodies a living sacrifice to God (Rom 12:1), and learning how to possess those bodies in sanctification and honor (1 Thess 4:4).

The church has received a mandate from heaven – and it must be done: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us" (1 Cor 5:7). Other versions read, Remove the old yeast of sin so that you may be a new batch of dough" (GWN), "Get rid of the old "yeast" by removing this wicked person from among you" (NLT). In the early church in Jerusalem, God Himself removed the "old leaven" by causing Ananias and Sapphira to die prematurely (Acts 5:1-10). In the church at Corinth," the "old leaven" that had to be removed was a fornicator in their midst (1 Cor 5:1-5).

Paul spoke of his apostleship to the Gentiles in this way: "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being SANCTIFIED by the Holy Ghost" (Rom 15:16). He labored tirelessly in order that the church might be holy, sanctified to the Lord: "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor 11:2).

There simply is no place in the church for the impenitent, willing sinners, or perpetrators of evil – no place at all!

In the arena of government, an individual can profit as a part of the political process WITHOUT being pure. The same is true in the realms of education, business, athletics, and entertainment. But this is not the case in the kingdom of God. The person with whom God is aligned must be clean; purified from all iniquity, and engaged in a hearty effort to maintain that purity.

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should

know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 9 of 21

WE ARE SANCTIFIED--NOW!

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such WERE some of you: but ye are washed, but YE ARE SANCTIFIED, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor 6:9-11)

If you are to have confidence before God, you must realize that you have ALREADY been sanctified – set apart for God's glory. You have been dedicated to the work of the Lord, designated as a co-laborer with God. From one point of view, this has already been accomplished. The Word of God is clear on this point. This is a marvelous work! Because it is declared or expounded so rarely, we must gird up the loins of our minds to appropriate its power. We are now at the very center of the Gospel of Christ. This is in the holy of holies of eternal purpose.

Every honest believer can acknowledge they have not yet attained, and are not yet what they ought or want to be. However, this not the thing we are addressing in this devotion. This is rather an announcement of a very present and existing circumstance: You "ARE sanctified!"

WE ARE SANCTIFIED

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all THEM WHICH ARE SANCTIFIED" (Acts 20:32). How wonderful it would be if words like this were spoken often to the body of Christ. They are much better than berating those who are weak and unlearned – a common plight in the contemporary church. Observe that those in Christ are described as "all them that ARE sanctified." The work described has, in this case, already taken place!

Paul was commissioned "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which ARE SANCTIFIED by faith that is in me" (Acts 26:18). Faith is the means of being sanctified in this judicial, but effectual, sense. The acceptance of the record God has given of His Son (1 John 5:10-11) sets one apart for Divine use. This acceptance necessarily involves obedience, which is the appointed and reasonable expression of faith. Where there is no obedience, there is no faith! Where there is no faith, there is no sanctification.

Paul wrote to the church in Corinth, "Unto the church of God which is at Corinth, to them that ARE SANCTIFIED in Christ Jesus, called to be saints, WITH ALL that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor 1:2). The people of God are to consider themselves part of a large body of people that ARE SANCTIFIED. They have already

been set apart for God's glory and use. The lack of awareness of this reality is, for the believer, the only hindrance to the appropriation of its power. The apprehension of this truth, praise the Lord, is devastating to sectarianism. Sectarianism in all of its varied forms capitalizes on the ignorance of the people.

"And such were some of you: but ye are washed, but YE ARE SANCTIFIED" (1 Cor 6:11). Here sanctification is equated with deliverance from involvement in sin. When an individual is justified, at least three primary things occur. FIRST, his sins are utterly removed, and he is rendered guiltless before God. SECOND, he is delivered from the power of darkness, so that Satan can no longer take him captive "at his will" (Col 1:13; 2 Tim 2:24-26). THIRD, he is placed in the "kingdom of God's dear Son" (Col 1:13b). "SANCTIFICATION," FROM THIS VIEW, IS AN ASPECT OF SALVATION ITSELF. From this perspective, sanctification is not a point to be reached by the saved, but is a present condition. Justification qualifies us to labor with God, handle His goods, and dispense His truth.

"For both He that sanctifieth and they who ARE SANCTIFIED are all of One: for which cause He is not ashamed to call them brethren" (Heb 2:11). "He that sanctifies" is Jesus, and "they who ARE SANCTIFIED" are those in Him – all of them! The "One" to Whom both are traced is God the Father. Further, the reality of our sanctification is seen in Christ's attitude toward us. HE IS NOT ASHAMED TO CALL US His brothers because we both have the same Father. That is a remarkable circumstance that is rarely heard among the saved in our time.

SANCTIFIED BY CHRIST'S OFFERING

"By the which will [THE New Covenant] we ARE SANCTIFIED through the offering of the body of Jesus Christ once for all" (Heb 10:10). The "will" of which he speaks is nothing less than the "new covenant." It is called "will" here because it is an expression of the purpose and desire of God – His "will." Our participation in the new covenant sanctifies us, just as Israel's participation in the first covenant sanctified them. They were not the "people of God" because of their achievement, but because of their covenant relationship. God did not use them because they excelled, but because they were His.

This is not to be viewed as condoning loose living among those in Christ. A principle is given here that is necessary for our confidence. We trace our acceptance and qualification to be used by God to Christ's offering – the offering of Himself "without spot to God" (Heb 9:14).

Again it is written, "For by ONE OFFERING He hath PERFECTED FOR EVER them that ARE SANCTIFIED" (Heb 10:14). Here we have the source, or cause, of our sanctification. It is traced back to the vicarious sacrifice of Christ – His "offering." Peter alludes to this offering in his first epistle. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet 2:24). Your faith must take hold of the extent of Christ's sacrifice! Not only did it purge the past, it sanctified the present, and dedicated the future! When accepted, the death of Christ makes you suitable for Divine employment.

This sanctification is joined with being "PERFECTED FOREVER" (Heb 10:14). The thought of

being "perfected forever" is staggering! The child of God does not need to spend time wondering whether or not he can "hold out." As long as our relationship with Christ is maintained through faith, our sanctification remains intact. Only when that association is ruptured by unbelief do we lose our utility to God (Heb 3:12). Our usefulness begins when we are washed from our sins. It will also continue after we leave this world, throughout the "ages to come" (Eph 2:7). Rejoice in your sanctification!

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 10 of 21

SANCTIFIED AND KEPT FOR JESUS

"Jude, the servant of Jesus Christ, and brother of James, to them that ARE SANCTIFIED by God the Father, and preserved in Jesus Christ, and called" (Jude 1:1).

Note the order of the Divine work: (1) sanctified, (2) preserved, and (3) called. These are all Divine accomplishments – the first two (“sanctified” and “preserved”) are verbs denoting action. The latter is an adjective, indicating Divine result. Later versions read called, sanctified, and preserved (NKJV, ASV, NASB, NIV, NRSV, ESV, NLT). As I understand, the Greek texts consistently place “called” (klatois) in the third position: “sanctified,” “preserved,” and “called.” This is the representation of the thirteen Greek texts I possess. The fact that “called” is an adjective, while “sanctified” and “preserved” are verbs indicate that the status (“called”) was preceded by the Divine action of sanctifying and preservation.

Jude wrote to people who were in a state of spiritual decline. Because of their lack of spiritual awareness, Jude had to change his purpose for writing: “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 1:4). Other versions read that these men were “marked out for this condemnation” [NKJV] “were designated for this condemnation” [NRSV], “being meant for this condemnation” [CJB] (Jude 1:3-4).

Jude wanted, and intended to, communicate about the "common salvation" (Jude 3). The circumstances, however, required that he stir them up to "earnestly contend for the faith," from which they were slipping because of “certain men” who had “crept in” without them being aware of their presence.

In keeping with the nature of salvation, Jude did not address them as backsliders, as the

Prophets did Israel (Jer 3:6; Hos 4:16). Instead, he addressed them as those who "ARE SANCTIFIED" – "Jude, the servant of Jesus Christ, and brother of James, to them THAT ARE SANCTIFIED by God the Father, and PRESERVED in Jesus Christ, and called" (Jude 1:1). The American Standard Version reads, "are called, beloved in God the Father, and KEPT FOR Jesus Christ." Other versions read, "kept safe for Jesus Christ" (NRSV,NAB,NJB), and "Separated (set apart) and kept FOR Jesus Christ" (Amplified).

This is something that was already accomplished, not something that needed to be achieved!

There are two perspectives of this text, and both are true. The first is that God preserved us in order that we might come to Christ. This is indicated in Jesus' expressions, "No man can come to Me, except the Father which hath sent Me draw him" (John 6:44), and "Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father." (John 6:65). It also provides a fresh view of Hebrews 1:13-14: "But to which of the angels said He at any time, Sit on My right hand, until I make Thine enemies Thy footstool? Are they not all ministering spirits, sent forth to minister for them who SHALL BE heirs of salvation?" (Heb 1:13-14). It is said of those in Christ, "And if children, then HEIRS; HEIRS of God, and joint-HEIRS with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom 8:17); "And if ye be Christ's, then are ye Abraham's seed, and HEIRS according to the promise" (Gal 3:29); "That being justified by His grace, we should be MADE HEIRS according to the hope of eternal life" (Titus 3:7). The words "shall be heirs" indicate that we owe our existence prior to being joined to the Lord (1 Cor 6:17) to holy angels, dispatched by God to keep us safe for Jesus Christ.

Secondly, we are being preserved by the ministry of holy angels in order to be presented to Christ – in the aggregate as Christ's wife (Eph 5:27). In this sense, Jude's expression indicates that we being kept safe for presentation to Jesus at His return. In the strictest sense, then, our sanctification extends from eternity to eternity; from "before the world began" to the "ages to come" (2 Tim 1:9; Eph 2:7; 3:21). In this text, our initial identity with Jesus, and our condition at His coming are accomplished by Deity. We were, and are being "kept safe for Jesus Christ." Hallelujah!

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 11 of 21

IT IS IMPERATIVE TO RECALL OUR SANCTIFICATION

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, WHEREWITH HE WAS SANCTIFIED, an unholy thing, and hath despite unto the Spirit of grace?" (Heb 10:29).

The context being used by the Spirit is the necessity of "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb 10:25). This is something that is being done regularly by myriad of professing "Christians." The "day approaching" is the day of assembly, not the second coming of Christ – which time cannot be seen approaching, for Jesus said, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt 25:13). The thing we are watching for, and for which we are readying ourselves, is not a sign of Jesus coming, but the coming itself. When the time is at hand, it will be too late to do get ready, as Jesus signified in the parable of the ten virgins (Matt 25:1-13).

As the Lord's Day approaches – the first day of the week – believers are to be exhorting one another concerning that time. And, why are they to do so? "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb 10:26). In other words, failing to meet with kindred spirits brings a certain liability of sinning "willfully." The importance of a proper assembly of believers is accented by Paul's letter to the Corinthian church in which he spent an extensive amount of time dealing with their assembly (1 Cor 1:10-14:29). Their assemblies were not conducive to edification, and therefore sin broke out among them: division, fornication, suing one another in the courts of men, incurring the judgment of God at the Lord's Table, allowing false teaching among them, etc.

NO MORE SACRIFICE FOR SINS. It is obvious that the matter being addressed in our text is of great gravity. Think of it! First, a condition in which "there is no more sacrifice for sins" (Heb 10:26). The very thought jars the soul of the sensitive. "No more sacrifice for sins" equates to Jesus' words, "hath never forgiveness" (Mk 3:29). The reason for this condition – there was not as proper remembrance of the "blood of the covenant wherewith HE WAS SANCTIFIED."

TRODDEN UNDER FOOT THE SON OF GOD. Second, such a person has "trodden under foot the Son of God." Other versions read, "trampled under foot the Son of God" (NASB), and "spurned the Son of God" (NRSV). This is how God views such an individual. In other words, the person who does not have a due regard for Jesus and His blood has, in fact, rejected Him, and trampled Him under their feet as though they were victors over Him. The reason for this condition – there was not as proper remembrance of the "blood of the covenant wherewith HE WAS SANCTIFIED."

COUNTING THE BLOOD AN UNHOLY THING. Third, A person is "counting the blood of the covenant, wherewith HE WAS SANCTIFIED, AN UNHOLY THING." Other versions read, "regarded as unclean the blood of the covenant" (NASB). Such a person considers the blood of Christ unworthy of a due remembrance and recollection. Perhaps such a person would have us imagine that a frequent remembrance of Christ's blood would make it common, and dull one's appreciation of it. But that is not how God views the matter. He considers the neglect of the remembrance of Christ's blood as proof that the individual actually despises the blood of Jesus. The reason for this condition – there was not as proper remembrance of the "blood of the covenant wherewith HE WAS SANCTIFIED."

DONE DESPITE TO THE SPIRIT OF GRACE. Fourth, a person who fails to have an active and regular remembrance of the blood of Christ "hath despite unto the Spirit of grace." Other

versions read, “insulted the Spirit of grace” (NKJV), “outraged the Spirit of grace” (NRSV), and “insulted and disdained the Holy Spirit who brings God’s mercy to us” (NLT). That equates to grieving the Holy Spirit (Eph 4:30), and quenching Him (1 Thess. 5:19). The reason for this condition – there was not as proper remembrance of the “blood of the covenant wherewith HE WAS SANCTIFIED.”

When "was" the individual "sanctified? Some believe it was at "an old time altar," whatever that is. Others believe it was at a moment of particular dedication. Still others believe sanctification was achieved through human effort alone. In that case, the expression "was sanctified" would refer to a point in time when holiness was attained through mere human discipline. The truth is, it is when you "passed from death unto life" (John 5:24). It is when you were “born again” (1 Pet 1:23). It is when you were “delivered from the power of darkness and translated into the kingdom of His dear Son” (Col 1:13). It is when you were defined as “washed,” “sanctified,” and “justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor 6:11).

Every time you engage in the “remembrance” associated with the Lord’s Table, you are recalling how you were made acceptable, set apart for God, and given access to the throne of all grace. That privilege was due to the sanctifying effect of the blood of Christ – “the blood of the covenant, wherewith you were sanctified.” As it is written, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb 13:12).

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 12 of 21

JESUS IS OUR SANCTIFICATION

"But of Him [God our Father] are ye in Christ Jesus, who of God is MADE UNTO US wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30).

Other versions read “who became for us” (NKJV), “who became to us” (NASB), “who has become for us” (NIV), “whom God made our” (RSV), God made him to be wisdom itself. Christ “. . . made us pure and holy” (NLT).

The word translated “made” (who of God is MADE”) is translated from a Greek word meaning, “to become, i.e., to come into existence, begin to be, receive being: absolutely” (Thayer), “Arise, come about, occur, come” (Gingrich). This is a word denoting Divine creation – something that God alone can do.

Just as Jesus Christ is really God’s Son, He is really our SANCTIFICATION. Just as surely as God “MADE the earth and the heavens” (Gen 2:4), God MADE Christ to be “our

sanctification!" This was a created work, not a progressive process. It was caused by God, not produced by us. By nature, there was nothing in man that could be, so to speak, polished and refined to be like Christ – or, more specifically to be sanctified and useable to God. The individual without Christ is in no sense sanctified, holy, set apart, consecrated, or declared pure and fit to do the work of the Lord.

This means that we, who were unholy by nature, are MADE holy by a “new creation.” By making Christ to be our righteousness, we have been merged, so to speak, with Christ. Scripture puts it this way, “But he that is joined unto the Lord is one spirit” (1 Cor 6:17). The New Revised Standard reads, “But anyone united to the Lord becomes one spirit with Him” (1 Cor 6:17). God not only puts us into Christ – “of Him are ye in Christ Jesus” – He also makes Him to be our sanctification, or “our holiness” (NIV).

“Sanctification,” then, is not a state of moral perfection that men of themselves reach by “will worship, and humility, and neglecting of the body” (Col 2:23). Holiness is not merely a matter of abstaining, but primarily involves obtaining through Christ what God requires. In order for that to be accomplished, God has made Christ “to be sanctification to us.” That is, when God the Father looks at those who have been justified, He sees Christ, whom He has made to be our sanctification. If He does not behold “Christ in you” (Col 1:27), there is no sense in which you are “accepted.” In fact, “He has MADE US accepted in the Beloved” [Christ Jesus] (Eph 1:6). That is “sanctification.”

By saying God has “made” Christ our sanctification, the Spirit excludes all human accomplishment as the basis for acceptance. The qualities and virtues of Jesus are imputed to us through our faith. This imputation is a judicial act, performed righteously and willingly by the mighty God of heaven! In the judicial sense, the possession of Jesus constitutes sanctification. That is what makes us useable to God. Personal setbacks must be confessed, and this truth seized with determination.

The “full assurance of faith” will be possessed when what God has done in your salvation is seen with refreshing and invigorating clarity. Then you can shout with Paul, “I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day.” (2 Tim 1:12). Doubt will be dissipated, and debilitating fear will flee!

SANCTIFICATION

“But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption” (1 Cor 1:30). “For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor” (1 Thess 4:3-4).

Lesson 13 of 21

CHRIST SANCTIFIED US WHEN HE DIED

“Wherefore Jesus also, that He might SANCTIFY THE PEOPLE with His own blood, suffered

without the gate" (Heb 13:12). "For by ONE OFFERING He hath perfected for ever them that ARE SANCTIFIED" (Heb 10:14).

What marvelous texts of Scripture! Here is something that was gloriously achieved by the death of Christ – the sanctification of “the people.” He did this when He “suffered without the gate,” or outside of Jerusalem. This is NOT the “suffering” He endured when beat and maligned before the high priest (Matt 26:64-68). It is NOT the suffering He endured in Pilate’s court (Mk 15:15; Lk 23:16; John 19:1-2). It is NOT the suffering to which He was subjected before Herod (Lk 23:11). The suffering of reference is what occurred when He was on the cross – the “SUFFERING OF DEATH” (Heb 2:9). That is the suffering that did “SANCTIFY THE PEOPLE.” It was “the blood of His cross” (Col 1:20). It was NOT the blood that came from Him when He was flogged and beaten (Matt 27:26). It was NOT the blood that resulted from a crown of thorns being put on His head (Matt 27:19). It was NOT the blood that resulted from the nails being put into His hands and feet (Lk 24:39-40; John 20:27). It was the blood and gushed with water from His side when He was pierced after He had dismissed His spirit from His body. That blood that was undeniable evidence that He had, in fact, died, offering Himself to God. We know this is true by an enlightened statement of John: "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth" (1 John 5:6). It also is confirmed by the fact that Jesus, when risen from the dead, showed His disciples His “side” as well as His “hands and feet” (John 20:20,25). The New Living Translation interprets the verse instead of translating it: “And Jesus Christ was revealed as God's Son by his baptism in water and by shedding his blood on the cross – not by water only, but by water and blood. And the Spirit, who is truth, confirms it with his testimony.” Is that what is meant by “He that came by”? The word translated “came” comes from a word meaning “to come from one place to another” (Thayer), “as coming forward publicly” (Friberg).

The word “came” (“He came by water and blood”) does not refer to His coming to the earth, but to His appearing in heaven, at the right hand of God. As it is written, "But is now made manifest BY THE APPEARING of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim 1:10). That “appearing” is proclaimed in the Gospel, and it has to do with what Jesus is doing now. His appearance in heaven was validated by His completion of the mission given to Him, to lay down His life and take it up again (John 10:17-18). The view provided in the New Living Translation that the “water” and “blood” of First John 5:6 refer to Christ’s baptism and death is NOT a proper view. There is no sense in when Christ’s baptism is merged with His death as the cause of our salvation. The effectiveness of our salvation is traced to the cross, not to the river Jordan.

"Without the gate" means outside the confines of the "holy city." God would not allow the city where He had placed His name (1 Kgs 11:36) to be defiled with the blood of His Son. He "suffered without the gate," in isolation and alone. He was also outside the circumference of corrupted religion, and apart from the course of the world. It was what was accomplished on that cross that is the total catalyst for our salvation. It was where Jesus “sanctified the people.” God had chosen them before the foundation of the world (Eph 1:4), but due atonement had to be made for their sins, and the people had to be purchased (1 Cor 6:20), before He could work with them.

Jesus died “outside the gate” of Jerusalem – the arena then of corrupt religion. It was accomplished outside of a political arena. It was accomplished outside of the social and commercial arena. Our sanctification necessarily involves us partaking of those same conditions. Our salvation is worked out (Phil 2:12) entirely apart from the arenas of false religion, politics, and human patterns. Our usefulness to God is traced back to Christ laying down His life, “a ransom for many” (Matt 20:28). Note, it is not our achievement that sets us apart, but Christ’s blood! The thing that gives us Divine utility is not our view of ourselves, but the blood of Christ, and our faith in it (Rom 3:25). This confirms that we were washed from our sins completely. Now, in Christ Jesus, when sins are committed, they have only to be acknowledged and confessed to lose their power and dominance. In the confession of them, something a lasting effect takes place: “If we confess our sins, He is faithful and just to forgive us our sins, and to CLEANSE US FROM ALL UNRIGHTEOUSNESS” (1 John 1:9).

SANCTIFICATION

“But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption” (1 Cor 1:30). “For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor” (1 Thess 4:3-4).

Lesson 14 of 21

OUR ROLE IN SANCTIFICATION

ABSTINENCE FROM MORAL IMPROPRIETIES

“For this is the will of God, even YOUR SANCTIFICATION, that ye should abstain from fornication” (1 Thess 4:3).

Perhaps the expression “the will of God” is so nebulous, that some consider it to be a kind of option for those in Christ – a goal, as it was, that, if not met, is not really all that serious. I doubt that any thoughtful person would say such a thing. However, that is precisely the manner in which many professing Christians live. Jesus said, “For whosoever shall DO THE WILL OF GOD, the same is My brother, and My sister, and mother” (Mark 3:35). Men are urged, “And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, WILL OF GOD” (Rom 12:2). Jesus “gave Himself for our sins, that He might deliver us from this present evil world, according to THE WILL OF GOD and our Father” (Gal 1:4). We are admonished, “Wherefore be ye not unwise, but understanding what THE WILL OF THE LORD is” (Eph 5:17). It is written, “For ye have need of patience, that, after ye have done THE WILL OF GOD, ye might receive the promise” (Heb 10:36). Conversion itself is in order that the individual “no longer should live the rest of his time in the flesh to the lusts of men, but to THE WILL OF GOD” (1 Pet 4:2). Solemnly we are reminded, “And the world passeth away, and the lust thereof: but he that doeth THE WILL OF GOD abideth for ever” (1 John 2:17).

Doing the will of God, therefore, is not a mere option. Rather, it is something that must be done.

Again, our text reads, "For THIS IS THE WILL OF GOD, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor" (1 Thess 4:3-4).

For our generation, this is a very timely word! We have witnessed a lapse in moral standards even among the professed people of God. It is not unusual to hear of "ministers" falling into immorality. "Elders" and other assembly leaders are reported to be guilty of fornication. In some churches unwed mothers are a growing phenomenon. The answer to such a circumstance is not a program. Such individuals are out of the will of God, and in jeopardy of damnation. Those in Christ are told, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (1 Cor 5:11). Think of this sobering exhortation: "But fornication, and all uncleanness, or covetousness, LET IT NOT BE ONCE NAMED among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Eph 5:3-6).

The word of Jesus to this generation is, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt 10:28). Those who choose to give in to the pressures of a decadent society are not far from eternal judgement!

Our bodies belong to Christ! That is the express word of God. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid" (1 Cor 6:15). Note the unreasonableness of fornication. Such people have taken what belongs to Christ and given it to an harlot. That is a serious rebuke. Yet, it is heard little today while fornication has become common.

"That every one of you should know to possess his vessel in sanctification and honor" (1 Thess 4:4). We are dealing with personal purity. This is sanctification from our perspective, and it is to be taken seriously. In the matter of life and godliness, nothing is really learned until we learn this: how to keep under our bodies, bringing them into subjection (1 Cor 9:27). This is not a popular message, but it is a necessary one. Young people must learn this truth, and learn it well. The contemporary approaches to sexual impurity that focus on the dangers of disease and psychological disorders are completely out of order. There is no way to make fornication "safe." It puts one "in danger of hell fire" (Matt 5:22). No person is useful to God that is involved in this sin. They may maintain positions in the church, but they are alienated from God.

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

SET THE LORD APART IN YOUR HEART

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet 3:15).

What a word is this! We have read of God sanctifying the Son (John 10:36), Jesus sanctifying Himself (John 17:17,19), those who are "sanctified by faith" (Acts 26:18), being "sanctified by the Holy Spirit" (Rom 15:16), those who are "sanctified in Christ" (1 Cor 1:2), an unbelieving spouse being sanctified by a believing spouse (1 or 7:14), Jesus sanctifying the church (Eph 5:26), the God of peace sanctifying us wholly (1 Thess 5:23), food being "sanctified by the Word of God and prayer" (1 Tim 4:5), a man being "sanctified, and meet for the Master's use" (2 Tim 2:21), and believers being "sanctified by the offering of the body of Christ" (Heb 10:10).

But what of arresting admonition, "But SANCTIFY THE LORD GOD IN YOUR HEARTS" (1 Pet 3:15)! Other versions read, "But in your hearts set apart Christ as LORD" (NIV); "but in your hearts reverence Christ as LORD" (RSV); "give honor to Christ in your hearts" (BBE); "set Christ apart as LORD in your hearts," (NET); "you must worship Christ as LORD of your life" (NLT); "But in your hearts set Christ apart as holy [and acknowledge Him] as LORD" (Amplified). It should be obvious from the various translations that this is not a simplistic expression. He is to be sanctified in the capacity of LORD – Master, Sovereign, King, supreme, dominating, and the One in control.

How do we "sanctify the Lord God in our hearts?" Rest assured, there is no quick and effortless way for this to be accomplished. No one can achieve this by laying their hands upon you. It will not come by a sudden rush of irresistible power. The sanctification of the Lord is within YOUR heart, strongly implies YOUR involvement. Negatively, it involves spiritual aggression against every thought that exalts itself against the knowledge of God (2 Cor 10:5). Positively, it is associated with taking the kingdom "by violence" (Matt 11:12), aggressively seeking to appropriate the blessing of the Lord.

The results of sanctifying the Lord within the heart tell us much about the process itself. The Lord becomes dominant in our thoughts. The affection is set on things above, and not on things on the earth (Col 3:1-3). Our focus is on things "unseen," rather than things that are "seen" (2 Cor 4:17-18). The world is no longer loved (2 John 2:15-17), and an acute awareness that its fashion is passing away grips the heart (1 Cor 7:31). Such sanctification results in spiritual readiness. Thus, we are not caught off guard by inquiries concerning our faith. Hope rising to prominence in the heart, minimizing all other preferences, enabling us to "Always be ready to give a logical defense to anyone who asks you to account for the hope that is in you, but do it courteously and respectfully" (1 Pet 3:15b, Amplified).

The sanctification of "the Lord God" in our hearts makes our faith observable to others. He is to us "the LORD God." Nothing else takes the precedence over Him. All things are viewed as subservient to Him. His word is the preeminent word. His way is the only way. His blessing is desired above everything else. His direction is not only eagerly sought, we will not proceed

without it. We assume a militant posture against anything, everything, and anyone who seek to corrupt us, lead us astray, or divert our attention from “the LORD God.”

If you have not done this, do it now. Do not be deceived, the “Lord God” will not consent to dwell in your heart with other priorities. He has declared to you in His Word that “heaven and earth shall pass away” (Matt 24:35). It has made clear that “it is appointed unto men once to die, but after this the judgment” (Heb 9:27). He has provided arresting details about the conclusion of time: “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Pet 3:10). Then, He has drawn the conclusion for you: “Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Pet 3:11).

Sanctifying the Lord God in your heart has everything to do with being ready for your death, and for the grand conclusion of all things – whichever comes first. If you are not ready when you leave this world, you will never be ready.

Those who take the word of the Lord seriously, and do sanctify the Lord God in their hearts will, as a result, be noticeably distinct from all those who have not sanctified the Lord God in their hearts. They will see a sharp contrast between you and themselves – and that is because there really is a difference between you and them. What is more, they will attribute that difference to a “hope” they do not possess. Therefore, they will ask “you a reason of the hope that is in you.” Be ready to give that answer “with meekness and fear” (1 Pet 3:15). Other versions read, “with gentleness and reverence” (NASB).

SANCTIFICATION

“But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption” (1 Cor 1:30). “For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor” (1 Thess 4:3-4).

Lesson 16 of 21

SEPARATION FROM RELIGIOUS CORRUPTION

“If a man therefore purge himself from these, he shall be a vessel unto honor, SANCTIFIED, and meet for the master's use, and prepared unto every good work” (2 Tim 2:21).

What are the “these” in reference – “purge himself FROM THESE?” These are teachers noted for “profane and vain babblings” (v 16). Hymanaeus and Philetus, early corrupters of the doctrine, provide an example of such men. Their words brought no healing to the soul, no comfort to the spirit, and no strength for the heart. Rather, they were like a cancer: “But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some” (2 Tim 2:16-18).

Those who listened to what they said were soon diseased in their thinking and affection. In fact, their faith was "overthrown." These imposters taught "the resurrection is past already," and thereby "overthrew the faith of some" (2 Tim 2:18) – other versions read, "destroy the faith of some" (NIV), "upsetting the faith" (NASB); "undermined some people's faith" (CEB), "subverted the faith of some (DOUAY), "turned some people away from the faith" (NLT). This very heresy has been adopted by the "Preterism" view of the coming of the Lord, which is growing in popularity among conservative churches. How tragic that such a condition is still possible – the faith of people being overthrown, destroyed, and subverted!

Men like this still exist. I fear they are in far greater abundance today than they were in Paul's day. It is important to note that these pretenders cannot destroy those that MAINTAIN their faith. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Indeed, He will protect such against the encroachments of Satan's doctrine. They must, however, become involved in the process. In this matter, it is not enough to rely on the Lord protecting you apart from your effort. Sanctification involves you as well as your God! "And, Let every one that nameth the name of Christ DEPART from iniquity." (2 Tim 2:19).

In this text, the "iniquity" from which we are to depart is the source of false and damaging doctrine. "If a man therefore purge himself from these [teachers], he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim 2:21). If you expect God to use you, guard your mind. Do not allow a place in it for the theological garbage of those in fundamental error. You may think you are capable of deciphering all of the "strange doctrines" so popular in our time. You must remember, however, that such words "eat" as a cancer upon your soul. Your sanctification involves your mind and a conscious effort on your part to divest your heart and mind of any and all "profane and vain babblings."

Paul accounts for these false teachers in this way: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor" (2 Tim 2:20). A "vessel to dishonor" is a false teacher that is in the house of Divine control, but yields no benefit to the house. They are garbage cans in the house. Pharaoh was such a vessel (Rom 9:17). The scribes and Pharisees were also such vessels (Matt 23:13,15-16,23). Jesus warned His disciples, "How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of THE DOCTRINE of the Pharisees and of the Sadducees" (Matt 16:12).

Now, our text, referring to such men says, "If a man therefore purge himself from these, he shall be a vessel unto honor, SANTIFIED, and meet for the master's use, and prepared unto every good work" (2 Tim 2:21). Other versions read, "If a man cleanses himself from the latter [vessels to dishonor], he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work" (NIV); "If any one purifies himself from what is ignoble, then he will be a vessel for noble use, consecrated and useful to the master of the house, ready for any good work" (RSV); "So whoever cleanses himself [from what is ignoble and unclean, who separates himself from contact with contaminating and corrupting influences] will [then himself] be a vessel set apart and useful for honorable and noble purposes, consecrated and profitable to the Master, fit and ready for any good work" (Amplified).

Take this word seriously! God does!

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 17 of 21

COMING OUT FROM BABYLON

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." (Rev 18:4-5)

Our sanctification involves separation from all bogus Christianity – powerless religion that must rely on the wisdom of the world for its purported success.

The book of the Revelation is Christ's message "to the churches." Frequently you will read these words in its message, "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev 2:7,11,17,29; 3:5,13,22). The message of Revelation is so vital, that those who tamper with it, adding to it, or taking from it, are told: "If any man shall add unto these things, GOD SHALL ADD UNTO HIM THE PLAGUES THAT ARE WRITTEN IN THIS BOOK: And if any man shall take away from the words of the book of this prophecy, GOD SHALL TAKE AWAY HIS PART OUT OF THE BOOK OF LIFE, and out of the holy city, and from the things which are written in this book" (Rev 22:18-19).

Notwithstanding this sober warning, men have added all kinds of teachings to this book, and the glorified Christ will do to them precisely what He said. Others, while wearing the title "Preacher," "Teacher," "Pastor," etc., have not only withheld from the people some of the things written in this book, they have refused to set the book itself before the people. Jesus will respond to their action exactly as He said. He will remove their name from the book of life, and from the holy city, and from the promises written in this book. In other words, they will not dwell with the Lord forever. If that sounds strong, it is intended to sound that way. A person who dares to tamper with the words of Jesus, or neglect them, must know how the Lord will react to their action.

The words of our text have to do with coming out of "Babylon the Great," a spiritual monstrosity that is introduced chapter fourteen, and is the subject of exposition from chapter sixteen through eighteen. This entity is depicted as a "city" (Rev 14:8; 16:19; 18:10,21), a "whore" (Rev 17:1,13,16; 19:2), "a woman "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication" (Rev 17:4), "drunk with the blood of the martyrs" (Rev 17:6), and carried by a beast that ascended out of the bottomless pit, and is destined for perdition (Rev 17:7-8). She

committed fornication with the kings of the earth (Rev 18:3).

This is not a worldly empire. The world is never referred to as a “whore,” or a “harlot.” Nor is it charged with committing “fornication.” Those are terms that describe those who have fallen away – who were once associated with Christ Jesus, and have “departed from the faith” (1 Tim 4:1). Just as Satan has produced “false Christs” (Matt 24:24), and “another Jesus” (2 Cor 11:4), so he has produced a false church. Through the Spirit, Paul saw this false church, and spoke of it in this manner: “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God.” He was not speaking of a mere worldly society, but of a worldly religion, or “fake Christian” society. Therefore he adds, “Having a form of godliness, but denying the power thereof.” Other versions read, “look like they are religious” [CEB], “retain the outer form of religion” [CJB], “They will act as if they were serving God” [NIRV], and “they hold a form of piety (true religion) [Amplified] (2 Tim 3:1-5).

The evidence of their falseness is found in these words – “but DENY THE POWER thereof.” Other versions read, “turning their backs on the power of it” [BBE], “they will not let its power change them” [GWN], “repudiated its power” [NET], “rejected the inner power of it” [NJB], “reject the power that could make them godly” [NLT], and “deny and reject and are strangers to the power of it [their conduct belies the genuineness of their profession]” (Amplified).

Babylon the Great has invented human programs to take the place of the Divine power they have rejected. They teach people how to order their life by human discipline and routine, and in so doing confirm they have rejected Divine power.

And what is to be our response to this form of powerless and lifeless religion? Are we to ask about the “movement” with which they are associated? Are we to ask them if they believe the Bible? Here is the admonition that has come from heaven: “FROM SUCH TURN AWAY!” Other versions read, “avoid such men as these” (NASB), “Have nothing to do with them” (NIV), “Stay away from such people” (GWN), “Stay away from people like that!” (NLT), “such abhor” (Tyndale).

This is precisely the message delivered to John by means of a vision: "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev 18:4-5).

There is no substitute for “the power of God” (Matt 22:29; Rom 1:16; 1 Cor 1:18; 2:5; 2 Tim 1:18; 1 Pet 1:5; 2 Pet 1:3). No person in Christ is to remain in a spiritually powerless environment. They must give heed to the word delivered from heaven to leave such environs.

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and

SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 18 of 21

RESERVED FOR GOD!

GOD'S PEOPLE

Those who are in Christ belong to God! They do not belong to the church, nor are they the property of a leader. Sanctification involves the ownership of God. This has been accomplished legally through Christ's vicarious atonement. It is effectualized, however, through your willing separation from defiling influences. "And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and **THEY SHALL BE MY PEOPLE**" (2 Cor 6:16).

Satan has raised up a false church. He has sought to make it as nearly like the real thing as possible. He allows for Bible preaching and teaching, evangelism, and even missions. But he has not been able to offer spiritual life. His monstrous fabrication is the "Babylon" of the apocalyptic Gospel, the Revelation. God's people are commanded to abandon religious pretense. If they do not do so, they will themselves suffer the judgement of God against "the great whore" (Rev 17:1; 19:2). "And I heard another voice from heaven, saying, Come out of her, **MY PEOPLE**, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev 18:4).

PECULIARLY HIS!

From the standpoint of sanctification, Jesus "gave Himself" to make us God's own people. "Who gave Himself for us, that He might redeem us from all iniquity, and **PURIFY UNTO HIMSELF A PECULIAR PEOPLE**" (Titus 2:14). Our purification from sin qualifies us to be the people of God, "the planting of the Lord" (Isa 61:3). A "peculiar people" is not a society with odd traits. The word "peculiar" speaks of uniqueness, not oddity. We are peculiarly His! He has no people beside those in Christ Jesus. They belong exclusively to Him, and His best and most productive work on earth is through them alone. They are rightly called "the people **OF GOD**" (Heb 4:9; 1 Pet 2:10). The destiny of these people is described in this manner: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be **HIS PEOPLE**, and God himself shall be **WITH THEM**, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev 21:3-4).

Jesus spoke of God shortening days of affliction "for the elect's sake, whom He hath **CHOSEN**, He hath shortened the days" (Mark 13:20). He said to His disciples, "Ye have not chosen Me, but I have **CHOSEN** you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." (John 15:16). Again, He said to them, "I have **CHOSEN** you out of the world, therefore the

world hateth you" (John 15:19).

Peter states the case for us. "But ye are a CHOSEN generation, a ROYAL priesthood, an HOLY nation, A PECULIAR PEOPLE; that ye should show forth the praises of Him who hath called you out of darkness in His marvelous light" (1 Pet 2:9). The people of God – the church – is a "CHOSEN generation." It is written of the saved, "According as He hath CHOSEN us in Him before the foundation of the world, that we should be holy and without blame before Him in love" (Eph 1:4). And again, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning CHOSEN you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess 2:13). Again, it is said of those who are with Christ, "they that are with Him are called, and CHOSEN, and faithful" (Rev 17:14).

All of this is involved in being "sanctified." It is no wonder that it is written, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor 6:19-20). Although it is a shameful condition, it must be said that the modern church has not confirmed by its nature and its programs that it belongs to God. Too many professing Christians have given themselves to the world, instead of the God who has purchased them. At the appropriate time, God will deal with this unlawful stance.

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

Lesson 19 of 21

THE ROLE OF THE SPIRIT IN SANCTIFICATION

UNTO OBEDIENCE AND THE SPRINKLING OF THE BLOOD OF JESUS

"Elect according to the foreknowledge of God the Father, THROUGH SANCTIFICATION OF THE SPIRIT, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Pet 1:2).

Other versions read, "IN sanctification of the Spirit" (NKJV), "BY the sanctifying work of the Spirit (NASB), "have been made holy by the Spirit" (BBE), "through the Holy Spirit's work" (CEB), "SET APART by the Spirit" (CJB), "His Spirit has MADE YOU holy" (NLT), and "CONSECRATED (sanctified, made holy) by the Spirit" (AMPLIFIED).

Paul also confirms this truth: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation THROUGH SANCTIFICATION OF THE SPIRIT and belief of the truth" (2 Thess 2:13).

There are certainly things men must do in order to be saved. After hearing Peter's powerful preaching on the day of Pentecost, the people asked, "Men and brethren, what shall we do?" (Acts 2:37-38). The Philippian jailor asked Paul and Silas, "What must I do to be saved?" (Acts 16:30-31). The Ethiopian eunuch, after hearing Philip preach Christ to him, asked, "What doth hinder me to be baptized?" (Acts 8:36-37). To be sure, men must do something to be saved.

However, there is more to being saved than what men do – even though in our time inquiring souls, and those who are obedient, are rarely told so. Our text tells those who have obeyed the "form of the doctrine" (Rom 6:17) that they are "Elect according to the foreknowledge of God the Father, THROUGH sanctification of the Spirit, UNTO obedience and sprinkling of the blood of Jesus Christ" (1 Pet 1:2). The NIV reads, "who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by His blood."

Notice that both the root and the fruit are mentioned: "Sanctified," and "UNTO obedience and sprinkling of the blood of Jesus Christ."

The Holy Spirit is active in our sanctification. He is the One who applies the redemptive virtues of Christ's death, thereby making us qualified for Divine use. By sanctifying us, He makes us holy, and set apart unto God.

Note, according to Peter's word, the immediate purpose of the sanctification of the Spirit is twofold. Subjectively, it was in order to our obedience. Objectively, it was that the blood of Christ might be sprinkled upon us, like Moses sprinkled the tabernacle and furniture. Sanctification necessarily involves obedience as well as cleansing. Holy people are obedient people! Paul joins the sanctification of the Spirit with the belief of the truth –and those two realities are always joined together.

The Holy Spirit does not sanctify us so we can become rich. He does not sanctify us so that our marriage may be successful. He rather sets us apart for Divine blessing and use.

The Holy Spirit plays a vital role in our acceptance of the truth. There is no such thing as "sanctification" without an embrace of the truth of the Gospel, and unwavering obedience. No person is going to be used by God who is not holy and obedient! Where the Spirit is not grieved or quenched, people rejoice in and love the truth. Gospel truth is primary to such, never secondary. They refuse to exchange the proclamation of the truth for delusion, and the passing fancies of this benighted world. Our acceptance and relish of the truth are driven by its compelling nature. It is truly the "glad tidings of good things" (Rom 10:15).

Working through the Gospel itself, the Spirit shows us the love and grace of God. He gives clarity to the abundance of, and accessibility to, the grace of our God. He sanctifies us so we can believe, obey, and experience cleansing. It is my persuasion that multitudes of people who are really in Christ have no confidence they have been "made accepted in the Beloved" (Eph 1:6), simply because they have not apprehended, and probably have never been told, of the Divine work that was accomplished in their salvation. The saved are saved because of what the Father, Son, and Holy Spirit did – not because of what they did! They are responsible for you being born

again, put into Christ, being delivered from the power of darkness, being translated into the kingdom of God's dear Son, and having your name written in the Book of Life. Further, it was the Holy Spirit that sanctified you so that whole process could begin, and be brought to completion.

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

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SANCTIFIED THROUGH THE TRUTH

"I pray for them [His disciples]: I pray NOT for the world, but for them which Thou hast given Me; for they are Thine . . . 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. SANCTIFY THEM THROUGH THY TRUTH: Thy word is truth." (John 17:15-17).

This is the Savior of the world, and He draws His Father's attention to the fact that He, at that critical time, is NOT praying for the world. In fact, I do not think we have an example in Scripture of anyone praying for "the world." That is certainly something to think about. If what Jesus said is a proper representation of God and His Kingdom, then the main thing is not saving the lost, but getting the saved safely to glory (Heb 2:10). Paul, the apostle to the Gentiles, makes it clear in his writing that his main work was to the churches. He did preach the Gospel everywhere he went, but his "labors" had to do with the edification and perfection of the churches.

In our text we see that Jesus had the same focus. He did not pray for the world, but for those God had chosen out of the world, and given to Him to bring to glory. He prays to the Father to "Sanctify them through Thy truth" Thy word is truth." Other versions read, "MAKE THEM HOLY by the true word" (BBE), "SET THEM APART for holiness by means of the truth" (CJB), "Use the truth to MAKE THEM HOLY" (GWN), "CONSECRATE THEM in the truth" (NAB), "HALLOW Thou them in truth" (WYCLIFFE), and "Sanctify them [purify, consecrate, SEPARATE THEM FOR YOURSELF, make them holy] by the Truth" (Amplified).

The Lord Jesus is not ambiguous about the identity of "truth" – "Thy Word is truth!" What He prays is in perfect accord with apostolic doctrine: "the word of God, which EFFECTUALLY WORKETH also in you that believe" (1 Thess 2:13). "Of His own will begat He us WITH THE WORD OF TRUTH, that we should be a kind of firstfruits of His creatures" (James 1:18). "For whatsoever things were written aforetime were written for our learning, that we through PATIENCE AND COMFORT OF THE SCRIPTURES might have hope" (Rom 15:4). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: THAT THE MAN OF GOD MAY BE PERFECT, thoroughly

furnished unto all good works" (2 Tim 3:16-17).

The truth is the appointed means through which we are sanctified. "SANCTIFY THEM THROUGH THY TRUTH: Thy word is truth" (John 17:17). "And for their sakes I sanctify Myself, that they also might be SANCTIFIED THROUGH THE TRUTH" (John 17:19). While Jesus is the embodiment of truth, the Word of God is the inscription, or writing, of the revealed rational thought that enables our sanctification. Through it we learn of the mind of Lord, His purpose, and His provision. Our unreserved acceptance of these things compels us to abandon self interests, thereby making us useful to our Lord.

The position that states Jesus Himself is the "Word" in reference is not acceptable. It is the Gospel that reveals Jesus – the Gospel that was foretold in writing, declared in writing, and expounded in writing. There is not, nor has there ever been, a sanctifying thought concerning Jesus that was not provoked by God's Word. As our hearts and minds are devoted to the contemplation of Divine expression, we are experientially separated from the world.

In view of this, it is alarming to consider the dominating ignorance of the Word of God that exists in the professing church. There are vast bodies of revelation that are totally unknown and undiscerned by the "Christian multitudes." People meeting together are being exposed to the wisdom of men more than the wisdom of God. Human critique has upstaged Divine analysis. Men have invented programs that are purported to free men from sin, and make them acceptable to God.

The net effect of all of this religious activity is that it has NOT produced a holy people! A sanctified people! A people separated unto God, living for God, and seeking with all of their hearts to please Him, and Him alone. To confirm this, ask a few people with whom you are familiar to tell you about "the truth" and what it does. Ask them how God uses the truth, and how much of it they are regularly exposed to. Remember, the church is the custodian of the truth through which God sanctifies the people, making them holy and set apart to Him. As it is written, "the church of the living God, the pillar and ground of the truth" (1 Tim 3:15). The church of our day must purge itself of all preachers and teachers that have left the people ignorant of the Truth – God's Word. Church leaders, teachers, and preachers, whose ministry does not produce a holy people must find some other way of earning a living.

SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and SANCTIFICATION, and redemption" (1 Cor 1:30). "For this is the will of God, even your SANCTIFICATION, that ye should abstain from fornication: That every one of you should know how to possess his vessel in SANCTIFICATION and honor" (1 Thess 4:3-4).

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CONCLUSION OF SERIES

Sanctification is the aspect of our salvation that brings legality and practicality together! As you

muse upon these things, it will become apparent to you that you will never be able to work out your own salvation with fear and trembling (Phil 2:12) until you know you have been set aside for that purpose. God is said to have chosen you (Eph 1:4; 2 Thess 2:13), put you into Christ (1 Cor 1:30), quickened you or made you alive (Eph 2:1), delivered you, and translated you into the kingdom of His dear son (Col 1:12-13).

God Almighty has made you "accepted in the Beloved" (Eph 1:6), qualified you to be partaker of the inheritance of the saints in light (Col 1:12), blessed you with all spiritual blessings in heavenly places (Eph 1:3), made you sit together in heavenly places in Christ (Eph 2:6), and made you part of "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet 2:9). In Christ you are God's "workmanship, created in Christ Jesus (Eph 2:10).

And what is the purpose for all of this? Was it merely to get you out of sin, or deliver you from the devil, or enable you to have a successful lace in this world? Indeed, God's purpose extends further than that! It was in order to sanctify you, and set you apart for His service. It was in order that you personally would be an exhibit to men and angels of what the Lord can do with a person. It was to join you to the Lord (1 Cor 6:17), so you could come together with Him in what He is doing. It was to qualify you to reign with Jesus, being a joint-heir with Him. It was in order that you could walk in the light (1 John 1:7), live by faith (Heb 10:38), and walk in the Spirit (Gal 5:15).

You were not joined to the Lord to be a mere spectator, but a participator. You have been brought into a body of people who are "laborers together with God" (2 Cor 6:1). You have been made a custodian of the grace of God, and a gifted member of the body of Christ. All of that is involved in being sanctified.

God and man are joined together in sanctification. Both are active in the process, and both benefit from its accomplishment. God is the Sanctifier. Without His pronouncement and work, practical sanctification would not be possible. We are able to "perfect holiness in the fear of the Lord" (2 Cor 7:1) because we have been made holy. Our efforts spring from Divine accomplishment and enablement. From the standpoint of love, for instance, "we love Him because He first loved us" (1 John 4:19). The same principle is seen in our sanctification.

Those who see these things can respond like Isaiah, "Here am I, send me" (Isa 6:8). No one will volunteer for such service until they are convinced of the accomplishments of God in Christ. There is no reason why that person cannot be you.

– Given O. Blakely