

SALVATION AND SANCTIFICATION

It would require many, many hours to express the full meaning of salvation and sanctification. We can truthfully say that they are wonderful words because of the wonderful Divine blessings guaranteed to any and every human being who receives salvation and sanctification from God by faith. Which is the correct Scriptural order, “salvation and sanctification” or “sanctification and salvation,” or does it make any difference? Note the order in I Corinthians 6:11, “washed, sanctified and justified.” Many Christians would reverse the order and have “justified” and then “sanctified.” But note the Divine order in II Thessalonians 2:13; “God hath from the beginning chosen you to salvation through sanctification of the Spirit.” Here we learn that salvation is produced or caused by sanctification.

But now let us read two of the most wonderful verses in all of the Bible, wonderful because of the good news for lost, condemned human beings who will believe the truth. Salvation is of God . . . through sanctification of the Spirit . . . belief of the truth (II Thessalonians 2:13). Here are the two verses . . . Hebrews 10:10 and 14: “By the which will we are sanctified through the offering of the body of Christ once” . . . “For by one offering He hath perfected forever them that are sanctified.”

The Lord Jesus Christ said to His Father, “Not My will but Thine be done.” That meant Calvary, the crown of thorns, obedience unto the death of the cross, forsaken by His Father, the shed blood of the foreordained, spotless Lamb of God. “Wherefore, Jesus, that He might sanctify the people with His own blood, suffered without the gate” (Hebrews 13:12). Christ appeared ONCE to put away sin by the sacrifice of Himself (Hebrews 9:26). Christ entered into heaven ONCE by His own blood, having obtained eternal redemption for us (Hebrews 9:12). “This Man, after He had offered ONE sacrifice for sins for ever” (Hebrews 10:12). “There is no more offering for sin” (Hebrews 10:18). “There is no more remembrance of sins” (Hebrews 10:17). “There remaineth no more sacrifice for sins” (Hebrews 10:26). “There is no more conscience of sins” (Hebrews 10:2).

Believing sinners are justified by the blood of Christ and reconciled to God by the blood of Christ (Romans 5:6 to 9). They are brought nigh to God by the blood of Christ (Ephesians 2:13); have forgiveness of sins and redemption by the blood of Christ; according to the riches of God’s grace (Ephesians 1:6 and 7); and they are washed (loosed) from their sins by the blood of Christ (Revelation 1:15).

Surely every Christian should apply the truth of Ecclesiastes 3:14 to the perfect, finished, redemptive work of the perfect, eternal Christ: “I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it.” The foolish Galatians were in a state of utter spiritual confusion because they tried to make God’s ‘grace’ gospel more effective and efficacious by adding circumcision and religious ceremonies and observances to the perfect, redemptive work of the Lord Jesus Christ, Who suffered for sins once, the Just for the unjust, that He might bring us to God (I Peter 3:18). Man’s first work, in the matter of salvation, is to trust and rest in the finished work of the Lord Jesus Christ, the Lord of Glory, the eternal Son of God, even Jesus Who delivered us from the wrath to come (I Thessalonians 1:10)—(John 6:29).

God’s will is, that every Christian should have a real ‘know-so’ salvation (I John 5:13); that every Christian should be filled with joy in believing (Romans 15:13); that every Christian should not only be at peace with God, but continuously experience the peace of God (Romans 5:1 and Colossians 3:15); that every Christian should always be ready to give the reason of his or

her hope (I Peter 3:15); that every Christian should be of power and of love and of a sound mind (II Timothy 1:7); that every Christian should be established according to Romans 16:25 and Ephesians 4:12 to 14; and that every Christian should rightly divide the Word of truth and not be an ashamed workman (II Timothy 2:15). But whether or not the Christian has the knowledge and joy and blessing of doing God's will, surely he or she should know that faith in the redemptive work of the Lord Jesus Christ delivers from the wrath to come. Nothing else can or will deliver any person from that awful wrath, and nothing in the way of religious ceremonies or good deeds need be added to faith in the Deity and death and resurrection of Christ to guarantee that deliverance. God's ultimatum is, that they that are in the flesh cannot please God (Romans 8:8), that works of righteousness, either apart from the grace of God or added to the grace of God, cannot save or help to save any one.

The Christian is a 'CHRIST ONE', that is, an 'anointed one,' who is sealed by the Holy Spirit in his heart (II Corinthians 1:20 to 22). The anointing abideth (I John 2:27); and the sealing is unto the day of redemption (Ephesians 4:30). 'CHRIST' means 'ANOINTED'. Therefore, the Christian cannot be condemned with the world. (I Corinthians 11:32). Eternal life, which God promised to believers before the world began (Titus 1:2), is the free gift of God through Jesus Christ our Lord (Romans 6:23) to those who believe in the Lord Jesus Christ (John 3:36). In John 3:1 to 14 the Lord Jesus taught that faith in Him lifted up as Moses lifted up the serpent in the wilderness produces the new birth, necessary for entrance into the kingdom of God, which means also eternal life for the believer.

Perhaps most Christians have asked the question, "can a sinner be born again more than one time?" With this question knowing that being born again means receiving a new, a different, a Divine, nature (II Peter 1:4—Ephesians 4:24—Colossians 3:9 and 10), the majority of Christians have asked these questions: "When a believer receives his new nature, does he lose his old nature, or can he lose it before he leaves this earth?" . . . "can he lose the new nature that he receives when regenerated; and if so, can he get it back again?" . . . "how many times can a Christian lose his old nature and get it again?" Then perhaps you would like to answer these two questions "can the believer who passes out of death into life, out of Adam into Christ, pass again out of life into death and out of Christ into Adam?" . . . "How many times can a believer be baptized by one Spirit into one Body?" (I Corinthians 12:13). If the believer receives the new birth by faith and water baptism (as some teach), and if he loses his new birth, can he get that new birth back by faith, without water? It would seem that if a person (who believes in water regeneration) loses his new birth, or regeneration, he would be unsaved rather than a 'backsliding' Christian; and if water helped him to be saved before he lost his salvation, he would have to be baptized with water again. Certainly if a person should be put out of the Body of Christ, he would have to again receive Holy Spirit baptism to get back into that Body; for that is the only way to get into that Body (I Corinthians 12:13). Then how about Ephesians 4:4 and 5?

We have mentioned these facts and asked these questions to provoke us to thought as we return for the prayerful, serious consideration of Hebrews 10:10 and 14.

Before considering Hebrews 10:10 and 14 let us understand that Christ is the believer's LIFE (Colossians 3:4—John 14:6), that Christ is the believer's HOPE (I Timothy 1:1), that Christ is the believer's PEACE (Ephesians 2:14), that the believer is COMPLETE in Christ (Colossians 2:10), that the believer is blessed with ALL SPIRITUAL BLESSINGS in the heavenlies in Christ (Ephesians 1:3), that Christ is the believer's RIGHTEOUSNESS, the believer's REDEMPTION and the believer's SANCTIFICATION (I Corinthians 1:30). So,

therefore, when we agree with those who interpret Hebrews 12:14 to read “without HOLINESS (SANCTIFICATION) no man shall see the Lord,” we can also say, with Scriptural support “without righteousness, or without redemption, or without regeneration, without life, without Holy Spirit baptism, without justification—meaning—without Christ—no man shall see the Lord,” except as sinners shall meet Christ for the judgment of eternal perdition, which of course does not mean annihilation (John 5:22—Acts 17:31—Revelation 20:12 to 15). As the believer is without condemnation because he is in Christ (Romans 8:1), as the believer is a new creation in Christ Jesus (II Corinthians 5:17), so also does Christ live in the believer, as his hope of glory (Galatians 2:20 and Colossians 1:27). It is God that justifies. Therefore, who but Satan should lay anything to the charge of God’s elect, or condemn the believer? (Romans 8:31 to 34).

Between Hebrews 10:10 and 10:14 we read in Hebrews 10:12: “but this Man after He had offered one sacrifice for sins, for ever, sat down on the right hand of God.” Does it not seem inconsistent that some Christians, who condemn in no uncertain language the religious ceremonies of those who would repeat Calvary’s sacrifice, the once-for-all offering of God’s spotless Son, in the mass, for the sanctification of Christians, do not hesitate to repeat or perpetuate the once-for-all Pentecost of Acts Two for the sanctification of believers? One is just as Scriptural, or we should say as unscriptural, as is the other.

Now Hebrews 10:10: “by the which will we are sanctified through the offering of the body of Christ once, or once-for-all?” According to this Scripture, is it human effort or Divine work that produces sanctification? Can we not say with absolute Scriptural right, “by the which will we are justified through the offering of the body of Christ once-for-all?,” “by the which will we are born again and become the sons of God through the offering of the body of Christ once-for-all?,” “by the which will we are made members of the Body of Christ, through the offering of the body of Christ once-for-all?,” “by the which will we are baptized into the death of Christ, buried with Him by baptism, raised to walk in newness of life, seated with Christ in the heavenlies (Ephesians 2:4 to 6), and complete in Christ, through the offering of the body of Christ once-for-all?” According to II Thessalonians 2:13, no person has salvation who does not have sanctification. According to I Corinthians 6:11, the believer is sanctified at the time he is washed and justified.

SALVATION AFTER BECOMING A SAINT

Is there not more to salvation than meeting God and Christ at Calvary and there by grace through faith being saved from the penalty of sin? Most certainly there is. This is also true concerning the sanctification, or holiness, that the believer receives at Calvary. There is a difference between the righteousness of God which the believer receives at Calvary, by grace, without works (Romans 4:3 and 4 and Romans 10:4 and Romans 10:9 and 10) and the righteousness of the law which the righteous believer fulfills by walking in the Spirit (Romans 8:4) and manifesting the fruit of the Spirit (Galatians 5:22 and 23).

Are you personally acquainted with very many Christians who obey I Thessalonians 5:22 and 23, “abstain from all appearance of evil;”? Then follows: “the very God of peace sanctify you wholly (complete to the end)”. How many Christians obey Romans 12:1 and 2, “present your bodies a living sacrifice, sanctified, acceptable unto God, and be not conformed to this world?” Here is another order for saints: “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” (Ephesians 5:3 and 4). “Yield your members servants to

righteousness unto sanctification” (Romans 6:19). “Yield yourselves unto God, as those that are alive from the dead” (Romans 6:13). “Be filled with the Spirit” (Ephesians 5:18).

The instructions we have just quoted from God’s Word are for those who are ‘alive from the dead’ . . . (Note John 5:24—John 11:25 and 26—Colossians 2:13 and Ephesians 2:4 to 6). The dead are dead in sins; dead sinners. Those ‘alive from the dead’ have died to sin, and are living saints. One of the fundamental, simple, but important Bible truths, for every believer and unbeliever to know is, that the adults of this world are divided into just two groups, “dead sinners” and “living saints,” and the equally important truth, that dead sinners do not become living saints by what they do for God but by what God, the Father, the Son and the Holy Spirit, and God’s Word, do for the believing sinners, saved wholly and only and eternally by grace through faith.

Christians, or living saints, are joint-heirs of Christ, who have not received the spirit of bondage unto fear (under the law), but the Spirit of adoption, crying ‘Abba Father’ (under grace). (Romans 8:15—Romans 6:14). Christians are justified freely (without a cause) by God’s grace through the redemption that is in Christ Jesus . . . therefore, we conclude that a man is justified by faith without the deeds of the law (Romans 3:24 to 28).

Every saint of God should walk and behave as becometh saints, not only passively but actively, not only negatively but positively. No servant of God has any right whatever to lower God’s high spiritual standard for saints as recorded in the Bible. God’s will concerning every Christian is ‘separation’ and ‘service’; that every Christian should realize that he is bought with a price; that he is not his own; that he is to be blameless and harmless, the son of God, without rebuke, in the midst of a crooked and perverse nation, among whom he shines as a light in the world, holding forth the Word of life (Philippians 2:15 and 16—II Corinthians 4:6). But alas! too many saints today are like those Corinthian saints to whom Paul wrote, “I speak to your shame . . . there is utterly a sin among you . . . ye do wrong and defraud other saints.” (I Corinthians 6:6 to 8). They were saints, saved and sanctified (I Corinthians 1:1 and 2), but in many ways they did not behave as saints, but walked as men, being carnal (I Corinthians 3:1 to 5). They were about the least spiritual of all of the N. T. first saints, but they did exercise all of the ‘sign gifts’ (I Corinthians 12:8 to 13). They had received Holy Spirit baptism, having been washed, sanctified and justified (I Corinthians 12:13 and I Corinthians 6:11). But they did not walk or behave as becometh saints.

No child of Adam becomes a son of God by behaving, walking or working. We are the children of God by faith in Christ Jesus (Galatians 3:26 and John 1:11 and 12). God is not a merchant offering salvation and eternal life for sale. God is a gracious King, offering eternal redemption, Divine righteousness, salvation, Divine sonship and eternal life, and also the Holy Spirit, as His free gift (Galatians 3:14—Romans 6:23—Ephesians 2:8 to 10—John 10:28) . . . “Not of works, lest any man should boast.”

Surely the Holy Spirit did not intend that James 2:21 to 24 and Peter’s message to Cornelius in Acts 10:34 and 35 should nullify the message of Paul in Romans 4:4 and 5 and Titus 3:5 to 7. James wrote that Abraham was justified by works when he offered Isaac (Genesis 22:15 to 18). But Abram was justified without works about forty years before he offered Isaac (Genesis 15:6 to 8). Abraham was just as righteous in the presence of God during the twenty-four years before he was circumcised, or the forty years before he offered Isaac, as he was thereafter (Romans 4:1 to 3—Galatians 3:6 to 8). Peter was not proclaiming God’s grace message under the dispensation of grace when he preached to Cornelius, “in every nation he that feareth God and worketh righteousness is accepted of Him.” (Acts 10:34 and 35). Nor was he

when he preached Acts 2:38. The message of Romans 11:11, Romans 11:15, Romans 4:4 and 5 and Ephesians 2:8 to 10, and II Timothy 1:9 superseded the message of Acts 2:38—Acts 22:16 and Acts 10:34 and 35. He who insists on works or religion as a requirement for salvation is a debtor to the whole law. “The law made nothing perfect, but the bringing in of the better hope did” (Hebrews 7:19).

The Bible does say, “as He which hath called you is holy, so be ye holy in all manner of conversation” (I Peter 1:15). These words were addressed to those who were already holy or sanctified, elect through sanctification of the Spirit (I Peter 1:1 and 2). The Lord Jesus said to Israel, “be ye therefore perfect, even as your Father Which is in heaven is perfect” (Matthew 5:48). It is wonderful to know that Christ is going to present the Church unto Himself, a glorious, spotless, blameless, holy (sanctified) Church (Ephesians 5:27). Already, even in our bodies of humiliation here on earth, we who are members of the Body of Christ have been delivered from the power of darkness and translated into the kingdom of the Son of His love; sanctified but not sinless, not as perfect in conduct as is God, or as was Christ on earth (Colossians 1:12 and 13). But Christ’s work has made believers perfect in their standing before God (Hebrews 7:19—Hebrews 10:14). Perfection in doctrine is something different (Ephesians 4:13 and 14 and Hebrews 6:1 and 2 and Philippians 3:15—I Corinthians 13:10).

Surely we are agreed that any person who has been saved by the grace of God, delivered from the power of darkness and transferred into the kingdom of Christ, has been separated by God unto salvation, chosen unto salvation through sanctification, and therefore has been sanctified.

SANCTIFIED MEAT, A SANCTIFIED CITY, A SANCTIFIED UNBELIEVER

We are told in I Timothy 4:4 and 5, that meat should be received with thanksgiving; “for it is sanctified by the Word of God and prayer.” Every Christian should eat ‘sanctified’ meat. Jerusalem, spiritually, is called Sodom and Egypt, in Revelation 11:8; but in Matthew 4:5 Jerusalem is called ‘the holy (sanctified) city.’ How could a city likened unto wicked Sodom be ‘holy’? Jerusalem was set apart by God and for God as were the holy brethren mentioned in Hebrews 3:1, and as is every member of the Body of Christ at this present time, “chosen in Him (Christ) from before the foundation of the world, that we should be holy and without blame before Him in love” (Ephesians 1:4). The unbelieving husband or wife is sanctified by the believing wife or husband (I Corinthians 7:14). This makes their offspring holy (I Corinthians 7:14).

Surely we have learned that meat, Jerusalem, and unbelieving husbands and wives (married to believers) are not ‘sinless,’ although they are ‘sanctified,’ which teaches us that ‘sanctified,’ or ‘holy,’ does not mean ‘sinless’ when referring to Old Testament or New Testament saints, or offerings (except Christ), or days, or places, or churches.

WHEN DID THE HOLY SPIRIT COME?

When Christ was on earth He told His disciples that the Holy Spirit was with them and would be in them (John 14:17). At that time the Holy Spirit was not yet (sent down from heaven), John 7:38 to 40—John 16:7 to 12). Therefore, some of the Lord’s disciples were told to tarry at Jerusalem for the advent and descent of the Holy Spirit (Luke 24:49—Acts 1:5 and 8). No Christian is told today to tarry in any city for the advent and decent of the Holy Spirit. The

word ‘pisteusantes,’ used in Acts 19:2 and translated “since ye believed,” and in Ephesians 1:13, “after that ye believed,” should have been translated, ‘believing,’ that is, ‘when ye believed.’ The very moment any person is saved by believing the gospel of I Corinthians 15:1 to 4, that person receives all of the Holy Spirit, is baptized, and anointed and sealed once for all. The anointing, the sealing, or Holy Spirit baptism, is never a future experience for any Christian (II Corinthians 1:20 and 21—Galatians 3:1 to 3 and Galatians 3:14 and I Corinthians 12:13).

God’s instructions to Christians is contained in Galatians 5:25; “if we live in the Spirit, let us also walk in the Spirit.” Unless and until a person lives in the Spirit, that person is not alive from the dead, is not saved. But walking in the Spirit means to obey Colossians 3:1 to 25, Romans 6:13, “but yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God.” Christians are sons rather than servants and are not under the “thou shalt” and the “musts” of the law. Christians serve, as sons, for which service they are not to be saved from the penalty of sin, but they will be rewarded according to their works. “Walk in the Spirit,” which we find twice in Romans 8:1 to 4, is found only once in the revised edition of the Bible or in the Greek manuscripts. It properly belongs to verse four. Believers in Christ Jesus should walk, well pleasing to the Lord, but they are not free from condemnation because of this spiritual walk; rather because they are in Christ Jesus. Even the babe in Christ should know the difference between “not by works,” (for salvation) (Ephesians 2:8 and 9), and “unto good works” (Ephesians 2:10).

SALVATION AND SANCTIFICATION

When Christians witness for the Lord in a manner acceptable unto Him, the excellency of the power is of God and ‘not of us’ (II Corinthian 4:6 and 7). But this power works in the Christian who should know that God is able to do exceeding abundantly above all that we can ask or think (Ephesians 3:20). The power of God to ‘usward’ is the same mighty power that God wrought in Christ when He not only raised Him from the dead but raised Him through and above Satan’s principalities and powers in the heavenlies (Ephesians 1:19 to 23). Now this simple, but important, question. Can any Christian use, or need to use, any greater power than this? Does he have to tarry for it as the early disciples tarried for the advent and descent of the Holy Spirit, or is it not available and on deposit waiting and ready for him the very moment he is saved and sanctified at the cross, all by one Divine operation? What every Christian should know today is the meaning of the prayer of Ephesians 1:15 to 19.

How much of the grace of the God of all grace is available, or on deposit, for the Christian the very moment he is saved and sanctified? All of the grace of the God of all grace (II Corinthians 9:8). With how many blessings is the Christian blessed? With ALL spiritual blessings in the heavenlies (Ephesians 1:3). Think of the stupidity, the inexcusable spiritual poverty, and the lack of understanding of the dispensation of the grace of God, on the part of any Christian who permits some blind leader to persuade him to seek for a second blessing when he is blessed with ALL blessings. How many needs of the Christian will God supply? ALL (Philippians 4:19). All power . . . All blessings . . . All needs supplied-according to God’s riches in glory through Christ Jesus. With every temptation God provides the way of escape (I Corinthians 10:13). GRACED in Christ, the Christian has his blessings according to the riches of God’s grace (Ephesians 1:16 and 7). Who can measure the riches of God’s grace? Christ’s riches are the Christian’s riches, as Christ’s baptism and circumcision are the Christian’s; for the Christian is in Christ; the joint-heir of Christ; HEIR of all things.

In Isaiah 5:4 we read God's question concerning Israel: "what more could I have done that I have not done?" He has done infinitely more for members of the Body of Christ. We have unlimited spiritual resources on deposit, all of the Divine provisions and possessions that we need. These were placed on deposit for believers during the days of Paul; but predestined before the days of Adam. But let us learn from the Bible God's way whereby we may fully possess our possessions. As we trust and rest in the perfect redemptive work of Christ for our eternal redemption, and as we know Him in the fellowship of His suffering and the power of His resurrection, and learn that we can do all things through Christ Jesus, let us hour by hour recognize and honor and obey Him as Lord as well as Saviour, knowing that sanctification is not obtained as a second blessing but is included in the 'ALL BLESSINGS' of Ephesians 1:3. In Christ are hid all the treasures of wisdom and knowledge, and in Him dwelleth all the fullness of the Godhead bodily, and we are complete in Christ (Colossians 2:9 and 10).