

Message Three

Christ Becoming Our Sanctification

Scripture Reading: Eph. 1:4; 2 Pet. 1:4; 1 Thes. 5:23; Heb. 2:10-11; Rom. 6:19, 22; Rev. 21:2, 10; 22:19

I. “Even as He chose us in Him before the foundation of the world to be holy...before Him in love.”—Eph. 1:4:

- A. Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common.
- B. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature—Lev. 11:44-45; 1 Pet. 1:16.
- C. He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature—2 Pet. 1:4.

II. Sanctification is the subjective activity of holiness; it is holiness in action:

- A. Sanctification is the resurrected Christ as “the Spirit the Holy,” the sanctifying Spirit in our spirit, working Himself as God’s holy nature into our being to make us the holy city—1 Thes. 5:23; Rom. 6:19, 22; 15:16; 8:4; Rev. 21:2.
- B. The divine sanctification is the holding line in the carrying out of the divine economy, the process of God’s organic salvation as God’s move to deify man, making man God in life and in nature but not in the Godhead—Heb. 2:10-11; Eph. 1:4-5.

III. Nearly all the teachings on sanctification take sanctification as a moral virtue, an act, or an inward condition, but the Word of God tells us clearly that Christ Jesus became to us from God sanctification:

- A. Some Christians think that sanctification is Christ coming to us and helping us to become holy; others think that sanctification is Christ giving us the power to become sanctified.
- B. However, the Bible shows us that Christ did not come to help us to be holy; neither did He come to give us the power to be holy; rather, Christ Himself has become our sanctification.
- C. We may consider sanctification to be a thing, but God’s Word shows us that Christ is that very thing. Our sanctification is a living person—Christ.

IV. Positional sanctification versus dispositional sanctification:

- A. Positional sanctification is the fact of sanctification that we obtained in Christ when we first experienced the judicial aspect of God’s salvation:
 - 1. Positional sanctification is for the believers to be separated out of the world and made holy unto God—1 Cor. 1:2; Rom. 1:7; cf. Matt. 23:16-17.
 - 2. “By one offering He has perfected forever those who are being sanctified”—Heb. 10:14.
 - 3. “Jesus, that He might sanctify the people through His own blood”—13:12.
 - 4. “Sanctified by faith in Me”—Acts 26:18.
 - 5. “You were sanctified...in the name of the Lord Jesus Christ and in the Spirit of our God”—1 Cor. 6:11.
- B. Dispositional sanctification is for the believers to be sanctified in their disposition that they may partake of God’s holy nature—2 Pet. 1:4:
 - 1. Dispositional sanctification uses the element of God’s life as the material and is carried out through the sanctifying work in the believers by the Spirit of life—Rom. 8:2.
 - 2. Stanza 1 of Hymns, #841 says, “Thou art all my life, Lord, / In me Thou dost live; / With Thee all God’s fulness / Thou to me dost give. / By Thy holy nature / I am sanctified, / By Thy resurrection, / Vict’ry is supplied.”
 - 3. This kind of sanctification is not outward but inward.

4. This aspect of sanctification implies transformation (Rom.6:19, 22) for the fulfillment of God's purpose in choosing the believers (Eph. 1:4).
- C. Eventually, both the positional sanctification in the judicial aspect and the dispositional sanctification in the organic aspect of God's complete salvation will ultimately be manifested in the New Jerusalem for it to become the holy city—Rev. 21:2, 10; 22:19.

V. Christ as our sanctification can be seen in the type of the Holy Place of the tabernacle:

- A. In the Holy Place, we see a structure built with standing boards of acacia wood (uplifted humanity of Jesus) overlaid with gold (divine nature) signifying God mingling with man.
- B. The contents of the holy place were the table of the bread of the Presence, the lampstand, and the incense altar:
 1. The table of the bread of the Presence represents Christ as our life supply—John 6:33-35, 51.
 2. The lampstand represents Christ as our light—1:4; 8:12.
 3. The altar of incense represents Christ as the sweet savor for us toward God—Eph. 5:2.
- C. The significance of the triune God can be seen in these three items:
 1. At the table, God the Son is our life—Col. 3:4.
 2. At the lampstand, God the Spirit is our light—Rev. 4:5.
 3. At the incense altar, God the Father is pleased with the sweet savor of Christ—8:3-4.
- D. We experience sanctification by enjoying Christ as the life-giving Spirit in our spirit:
 1. As the Spirit of life in our spirit, He is spreading Himself from our spirit into our soul—into our mind, emotion, and will—8:6.
 2. Eventually, He will even expand into our mortal body. In such a way God saturates us with Himself. This saturation is called sanctification—v.11.
 3. By enjoying the bread (God's word), lighting the lamps (God's Spirit and our spirit), and burning the incense (our prayers), we mingle with God Who in Christ is our life and are sanctified—Matt. 4:4; Rev. 4:5; Prov. 20:27; Rev. 8:3-4.

VI. In Christ's prayer in John 17 for the believers' oneness, the believers are to be kept in oneness in the Triune God through sanctification, separation from the world by the word of God. It is also in righteousness and holiness of the reality (as exhibited in the life of Jesus) that the new man was created which will consummate in the holy city New Jerusalem where righteousness dwells—John 17:16-17, 19, 21; Eph. 4:24; Rev. 21:2; 2 Pet. 3:13.