

SANCTIFICATION

OVERVIEW / SYNOPSIS / QUERIES

Introduction / Overview --- Part I Theological Foundations

- Does the way we live our life here and now [after we have been born again of the Spirit], affect our role or our level of responsibility in the Millennial Kingdom?
- ‘Saving faith’ is more than just belief, or simply knowing of the Scriptures and much more than going to church on Sundays. What else does it include?
- Partaking of Messiah’s Life is to actually live His Life, hence, we are called ‘**overcomers.**’ What is an ‘**overcomer**’ and why is it important to be one?
- Is the Millennial perspective integrating the Sanctification Process here on earth with the reward of inheritance in the Millennial Kingdom?

Introduction / Overview --- Part II Practical Sanctification / Application

- We must recognize and understand that once we are saved, we are still responsible for what we do with the rest of our lives here on earth.
- ‘Temporal’ consequences occur from living a ‘canal’ Christian life [Galatians 5:16-21] and there are also ‘eternal’ ones [i.e., a Millennial disinheritance, a rebuke from the Lord no rewards, no positions of authority, no intimacy with the Father, etc.].
- Understanding the Prayer of Salvation [Justification].

Recognize G-D’s Plan	---Peace and Life	---John 3:16
Realize our problem	---Separation from G-D	---Romans 3:23
Respond to G-D’s Remedy	---Cross of Christ	---Romans 5:8
Receive G-D’s Son	---Lord and Savior	---John 1:2

Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves that Jesus Christ is in you; unless indeed you are disqualified? [2 Corinthians 13:5]

SANCTIFICATION

Is the “sanctification process” learning how to live the Messianic Life here on earth with the “reward of inheritance” --- co-reigning with Messiah (Christ) in the coming Millennial Kingdom? If so, how is the “reward of inheritance” scripturally perused---i.e., how is it obtained? Is it just for the Millennial Kingdom or for Eternity, also?

If I were asked to identify the greatest crisis facing our world today, I would say it is the unwillingness to face up to the ramifications of ‘the truth.’ Similarly, there is a very troubling apathy in the Christian world: When do we meet up with those who actually want to hear the truth? The average Christian is incredibly ill-prepared to answer questions; apologetically, in defense of the faith or about the faithing of a Christian life. Scores of parents are deeply troubled about their children who are gradually wandering away from the faith of their youth. Many a young mother accompanied by her two small children will seek to ask serious questions. They are often being bombarded by another member of the family who is planting seeds of doubt into their young minds. Properly, we should ask the person planting that doubt if they really wanted to plant this skepticism and have it translate into a life of amoral reasoning. If this is true, they are not being honest with themselves or with the other family members; in sum, they are not being willing to face up to the logical outworking of an anti-God state of mind.

The Scriptures teach us ONE person, with the anointing of God, can change the course of history; BUT only if we are committed to our reading, our study, our preparation, and our time with the Lord to equip us to be the influencers God wants us to be. The sobering reality is that at the same time we find ourselves stretched to the limit. Again, in the Scriptures Kefa [Peter] tell us: Please, please pray for us! We need that more than anything else.

Rediscover the Church

If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen. [1 Peter [Kefa] 4:11]

We are living in a time in which some people are saying that we need to re-envision the church or reinvent the church. But I beg to differ. I think we need to rediscover the church. I don't think we need a new version of it as much as we need to get back to the original version that Yeshua [Jesus] Himself established. That is the church that changed the world. That is the church that turned this world upside down. I don't know about the church of today. ***It seems to me the world today is turning the church upside down.***

I think the answer is to get as close as we can to the original foundation and template for the church that Jesus Himself established. This is God's original design for the church. My goal, your goal, as a believer is not to be part of any church; it is to belong to a strong church—and even more to the point, a biblical church. Having said that, there should be church growth, and the best kind of growth is through the addition of new believers.

A trend in a lot of churches today is to be relevant to the culture, so they are trying to do everything they can to connect. Relevance is important, however, ***do not believe in relevance at the expense of reverence.*** The church is not there to entertain or to give you the Pastor's personal philosophy or political views. The Pastor is there to teach the Word of God, to call people to Jesus Christ, and train up the new believer. ***I think sometimes we are trying so hard to be cool that we have forgotten how to be biblical.*** Let's keep the identity and integrity of our message intact!

How We Live Our Lives Has Eternal Consequences

Do, we have a Biblical / Christian World View based to what the Scriptures say? If so, then we are to act on it! Revelation begins with the resurrected, immortal, Jesus of Nazareth dictating seven letters for delivery to the pastors of the seven churches; real churches that existed at that time in the first century.

You can call Revelation a dictated letter, eschatological symbolism, if you want. Label it literary allegory. Classify it as apocalyptic literature influenced by Messianic Jewish visions of the end times; eschatology from the time between the OT and NT; or take it as a story using literary license.

Reality is that Yeshua in the Letter to the Church of Laodicea says He is sick of the situation; **sick of lukewarm Christianity**. Bluntly speaking, Jesus of Nazareth is **sick of useless Christian lifestyles**, BUT He doesn't leave the Laodicean Pastor without a solution to the problem. This means we are to become **'overcomers'** not cowardly ones who bury their talents in the ground, wrongly convinced that Elohim, the G-d of creation, whom we serve, reaps where He does not sow.

The words carved in an ornate wood cathedral church door, in the medieval gothic alphabet; written in the 16th Century in Germany; translated into English are a terrifying poem also true of our time. It speaks, or warns, of the virtue we call spiritual bankruptcy, and the abject condition of total poverty of the soul has, and that true Christian service is about maturity and fitness for service in eternity.

You call me eternal, then do not seek Me.

You call me gracious, then do not trust Me.

You call me life, then do not choose Me.

You call me Lord, then do not respect Me.

You call me merciful, then do not thank Me.

You call me noble, then do not serve Me.

You call me Savior, then do not praise Me.

You call me the Way, then do not walk with Me.

You call me Son of God, then do not worship Me.

You call me fair, then do not love Me.

You call me just, then do not fear Me.

You call me light, then do not see Me.

You call me Master, then do not obey Me.

You call me mighty, then do not honor Me.

You call me rich, then do not ask Me.

You call me shepherd, then do not follow Me.

You call me wise, then do not heed Me.

You call me Son of God, then do not worship Me. When I [sentence] you, then do not blame Me.

Scripture tells us if we are saved we cannot be snatched from His hands by anyone. Romans 8:18 tells us, *'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us'*. Our maturity and fitness for ruling in the coming Kingdom is rightly determined by the circumstances and adversities of this present life. **On this, the Church has been strangely silent in its teaching.**

Will Christians be seriously shocked when they get to heaven? Have we failed to appreciate the practical day-to-day need to become **'overcomers'** and pursue diligently our inheritance? Or are we immersed in 'cheap grace'; or a casualness toward our commitment to our Savior, hence enjoying the security of our 'get-out-of-jail-free card' with no regard or awareness of the coming events and how they will involve us *after* the *Harpazo* ---the Rapture---and our entrance into heaven?

We are called by God *'to be conformed to His image'* [Romans 8:29], BUT this is not the extent of our calling. **The reason for our salvation is to be able to rule and reign with HIM** in the Millennial Kingdom and after that for all eternity. Everything moves toward this series; this sequence of events.

Our being conformed to HIS image is critically important. Being a living example of Christ is what brings others to the L-rd, BUT the real purpose of our calling is to have positions of authority alongside of Messiah [Christ] in the coming Millennial Kingdom. ***Our life on earth is simply the training ground, the proving ground, and the testing ground for that next life!***

We have not been taught *about* the Millennium. We don't understand things about our rewards, NOR our place of responsibility in the future kingdom which will be won or lost according to our faithfulness in this life. We have not been taught the importance of recognizing 'Personal Accountability'. **Our lives here on earth need to be seen in the context of eternity. Once saved we become responsible for what we do with the rest of our lives here and in the now.** *Saving faith is more than just believing.* It's more than knowing Scriptures, more than going to church on Sundays; *Saving faith is about learning how to be a partaker of the Messiah's [Christ's] life* --- this means *receiving* His Life at our new spiritual birth, and most importantly, living it every day!

How We Overcome Has Eternal Consequences

Are **overcomers** the only ones who will inherit the Millennial Kingdom; rule and reign with Messiah [Christ]? *'He that overcometh shall inherit all things and I will be his God and he shall be My son.'* [Revelation 21:7---NKJV]

The importance of what we do in this present life *does* affect our role in the future Kingdom because there's a distinction, a difference, between *entering* a realm and *inheriting* that realm. Galatians 5:19—21 warns us that *if we don't walk by the Spirit*, we won't inherit the Kingdom. James 2:5 warns that *if don't love Him*, we won't be heirs of the Kingdom. There is a huge difference between *entering* the Millennial Kingdom and being a 'subject' there; between actually *inheriting* the Kingdom and being a 'sovereign' there. Hence, what we do in this present life *does* affect our role in the future Kingdom because there's a distinction between *entering* a realm and *inheriting* that realm.

The *Kingdom Perspective*: that we are being trained here to rule and reign with Messiah [Christ] *there*, was the central message at the beginning of the 'church age' furthermore it was taught through Christendom. At the end of this age, the Laodicean Church Age, this message is essentially forgotten.

The bottom line is that *All* Christians will be 'with Christ' [John 14:3] in the Millennium and in heaven, but only the **overcomers**---those faithful and obedient, who recognize that their choices allow Christ to live His Life out through them---will inherit that Kingdom and have positions of authority there. [Revelation 3:21] [Hebrews 1:8] [2 Timothy 4:8]

The church today grievously seems to be relying upon the illusion that being 'born again' and 'bringing others to Christ [Messiah]' is the ultimate goal of preaching the gospel. It's not; it's the beginning. *Working alongside Christ in the coming Kingdom is the final and ultimate goal; the prize of the 'high calling' of God* [Philippians 3:14].

The teaching of overcoming in order to inherit is one of the most neglected areas of eschatology---the study of end times. The obscurity comes from the strong emphasis on grace. *Grace* brings us to G-d, but it doesn't relieve us of our responsibility to live or lives as God desires. The G-d of Justice----is the G-d of Mercy.

Born again of the Spirit by asking the Holy Spirit to be part of our lives gets us into the Millennial Kingdom, BUT *faithfulness, obedience, and perseverance* in this life are what will render the ‘prize’ and allow us to inherit positions of responsibility in that Kingdom. The big difference is between the failure to distinguish ‘eternal Life’ [assurance we are born again] and ‘participation in the coming Kingdom’ [assured if we have been faithful] has resulted in tremendous confusion in the Body of Christ.

Many Christians teach and believe that *all* of us become ‘**overcomers**’ the moment we are born again--- [1 John 5:4-5]. This teaching often ends in the G-dless notion that *all Christians, no matter how they live their lives here and now; will someday rule and reign with Messiah [Christ]*. This philosophy frees Christians from any responsibility toward G-d in regard to daily living. This kind of theology is based on no matter how I live my life now I’m saved. Thus, it is imperative we learn, we recognize, the need our own personal accountability.

Sha’ul [Paul the Apostle] wrote:

“For this reason we also thank G-d without ceasing, because when you received the Word of G-d which you heard from us, you welcomed it not as the word of men, but as it is in truth, the Word of G-d, which also effectively works in you who believe.” [1 Thessalonians 2: 13]

VOCABULARY OF SANCTIFICATION

ἁωτηρία SOTERIA SALVATION [NOUN]

Denotes deliverance, preservation, salvation of material and temporal deliverance from danger and apprehension or a personal as from the sea, prison, or a flood; in the spiritual it speaks to eternal deliverance granted immediately by G-d to those who accept His conditions of repentance and faith in the L-rd Jesus, in whom alone it is to be obtained upon confession of Him as Lord.

A blessing bestowed by G-D, on men, in Christ, through the Holy Spirit.

δικαίωσις DIKAIOSIS JUSTIFICATION [NOUN]

Denotes the act of pronouncing righteous, acquittal; signifying the establishment of a person as ‘just’ by acquittal from guilt [Romans 4:24]. The Death of Messiah [Christ] [Yeshua]; because of Him being raised from the dead; this becomes the propitiation, which being perfect and complete, perfects, allows G-D to give ‘Justification of Life’ which means ‘justification which results in life’.

G-D justifies the believing sinner on the ground of Messiah’s [Christ’s] Death, and it involves His free gift of life. In the precepts of the law, in legal terms, it is a legal declaration, a legal ordinance, a sentence of acquittal, by which G-D acquits men of their guilt on the conditions of His grace in Messiah [the Christ], through His expiatory sacrifice, the acceptance of Messiah [Christ] by faith [Romans 5:16].

Justification does not signify righteousness, nor does it signify character. It’s not a ‘decree’; it’s an ‘act’ that passes from one ‘act’ to another.

Justification is primarily and gratuitously by faith, subsequently and evidentially by works. The contradiction between Sha'ul [Paul] and James is apparent in 'justification by faith' and 'by works'. Sha'ul [Paul] is concerned with right relationship with G-d; James with right conduct. Paul testifies that the ungodly can be justified by faith, James only the right-doer is justified. Can faith save you? With Sha'ul [Paul] works are dead works; with James they are life works. The works of which Sha'ul [Paul] speaks could be quite independent of faith; those referred to by James can be wrought only where faith is real, and they will attest to its reality.

ἁγιασμός HAGIASMOS SANTIFICATION [NOUN]

Separation to G-D, the course of life befitting those so separated. Sanctification is that relationship with G-d into which men enter by faith in Messiah [Christ] AND to which the sole title is the death of Messiah [Christ].

[NT] Separation of the believer from evil things and ways. This is G-D's will for the believer and His purpose in calling him by the gospel. Sanctification must Be learned from God as He teaches it by His Word. It must be perused by the believer, earnestly and undeservingly. Holy character [*hagiosune*] is not vicarious, i.e., it cannot be transferred or imputed, it is an individual possession, built up, little by little, it's the result of obedience to the Word of God [*logos*]; by following the example of Messiah [Christ] in the power of the Holy Spirit [Ruah Ha Kodesh].

The Holy Spirit is the Agent of Sanctification

[Romans 15:16;] [2 Thessalonians 2:13] [1 Peter 1:2] [I Corinthians 6:11].

ἁγιάζω HAGIZAO SCANTIFY [VERB]

The effect on the believer of the Death of Messiah [Christ]. Separation of the believer from the world in his behavior---by the Father through the Word; the believer who turns away from such things as dishonor G-d and His Gospel [the Good News].

Sanctification is not sainthood. Sanctification is not a attainment, it is the state into which G-d, in grace, calls sinful men, and in which they begin their course as 'believers in the way' Christians

[Colossians 3:12] [Hebrews 3:1]

According to the Scriptures, the 'spiritual' state of soul is normal for the believer, but to this state all believers do not attain, nor when it is attained is it always maintained. The spiritual man is one who walks by the Spirit both in the sense of Galatians 5:16 and in that of 5:25, and who himself manifests the fruit of the Spirit in his own ways. . .

Immaturity and inexperience has not yet reached spirituality, and that of the man who by permitting jealousy [covetousness], and the strife to which jealousy always leads, has lost it. The spiritual state is reached by diligence in the Word of God and in Prayer; it is maintained by obedience and self-judgment. Such as are led by the Spirit are spiritual, BUT, of course, spirituality is not a fixed or absolute

condition, it admits of growth; growth in ‘the grace and knowledge of our Lord and Saviour Yeshua [Christ Jesus]. [2 Peter 3:18]

δύναμις DUNAMIS [NOUN] ABILITY | MIGHT

That which manifests G-d’s power, power of mighty works, mighty deeds, authority, spiritual power, miracles, a worker of miracles, miraculous power, mighty means. . .

κράτος KRATOS [NOUN] POWER | MIGHT

Strength, might, force, a display of might, power to sway, dominion. . .

ίσχύς ISCHUS [NOUN] ABILITY | FORCE | STRENGTH

Strength, might, ability

PRACTICAL SANCTIFICATION

PERSONAL APPLICATION / EXAMPLES FROM THE SCRIPTURES:

YESHUA [JESUS] NT / HADASSAH [ESTHER] OT

....from the Priestly Prayer of Messiah [Christ]---Yochannan] [John] 17:14-20---JB

I passed your word on to them, and the world hated them, because they belonged to the world no more than I belong to the world. I am not asking you to remove them from the world, but to protect them from the evil one [son of perdition]. They do not belong to the world any more than I belong to the world. Consecrate [literally: to ‘sanctify’---set aside for, dedicate to G-d] them in the truth; your word is truth. As you sent me into the world, and for their sake I consecrate [sanctify] myself so that they too may be consecrated [dedicated to G-d’s worship ‘in spirit and truth’] in truth. I pray not only for these, but for those also who through their words will believe in Me.

v. 14 . . .I have given them your Word. . .they are not of the world.

The new birth implies a radical division in humanity. Believers continue to live in the world, but they do not truly belong to it [v. 16].

v. 15 . . .keep them from the evil one.

Yeshua does not ask for disciples to be protected from suffering, but rather that they would be kept from the evil. It is not the physical or social troubles of the world from which Yeshua [Jesus] wishes His disciples to be 'kept,' but from its moral corruption. [Colossians 2:20]

v. 17 . . . Sanctify them.

Yeshua [Jesus] does not pray for temporal well-being of the disciples, but for their sanctification. He wishes above all that they should be holy. 'Truth' is the means by which holiness is attained. Error and deception are basic to evil, and truth is basic to godliness.

. . .your word is truth.

This testimony refers to the OT testimony the disciples possessed. It extends to the teaching of G-d's 'Word' and includes the NT canon [v. 14]. Apologetically, this is an attestation to the authority and divine origin of Scripture.

v. 18 . . .As you sent me. . .so I have sent them.

A true believer is a 'missionary,' sent into the world to bear witness of the Messiah [Christ], to reach out to the lost where they may be found in order to lead them to the Saviour.

. . .into the world.

Note the prepositions: not 'of' the world [vv.14, 16], nor 'out of' the world [v 15], but 'into' the world and 'in' the world. [16:33]

v. 19 . . . I consecrate myself.

Yeshua [Jesus] does not need moral improvement. As the High Priest He consecrates Himself [Exodus 28:41] to His sacred task, His supreme sacrifice.

v. 20 . . .those who will believe.

Adonai [the Lord] now embraces in His prayer the whole body of believers, even those yet to come to faith in future ages. Every true believer can be assured of being included in this prayer.

[1 Thessalonians 5:23-25---CJB]

May the G-d of shalom make you completely holy --- may your entire spirit, soul and body be kept blameless for the coming of our Lord Yeshua the Messiah. The one calling you is faithful, and He will do it. Brothers, keep praying for us.