

Welcome friends to another broadcast of “Morsels for Zion’s Poor”

The very first time that the term “sanctify” appears in the KJV is found in Exodus, “Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.” It seems pretty clear that the LORD means for them to “dedicate, or set aside” these “firstborn”, as special in the sight of GOD. Each time the word is used after that, the underlying meaning is to “set apart from the profane, that which is to be given to the LORD.”

This term is also used in a measure to describe the “cleansing” of the vessels and priests which are to be used in the tabernacle worship and offering. Even though this “cleansing” is attached to this “sanctifying”, the reason and ultimate purpose of the use of this term is to manifest the separation or setting apart of those things which are considered holy unto to the LORD. This is seen most clearly in the institution of the Sabbath under the Law given to Moses, “Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.” This was a day which was to be set apart for no other use than to rest before the LORD from their labors.

The common modern concept of sanctification is centered on the “cleansing” aspect rather than the scriptural emphasis which is “setting apart.” This is an important distinction which strikes at the root of the notion that “*sanctification*” is primarily a description of a work of moral improvement or that of “fitting” the sons of GOD for an eternal stay in the courts of heaven.

When we look at the use of these terms in the NT, the emphasis is always the same. These terms appear 27 times in the NT and I cannot discover any of those instances which would contextually support the commonly received notion. I hope to examine some of them.

The first appearance of the term in the NT is “*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?*” It is quite obvious that the LORD is talking about being “set apart” unto a particular work. HE needed no ceremonial cleansing nor any of a moral or spiritual nature either. Then we read the prayer of the LORD where HE says, “Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.”

The main purpose of the LORD in coming into the world to redeem HIS people, is that HE might “sanctify” them, (i.e.; manifest them as the sons of GOD through a belief of the truth). Peter in quoting Lev. 11:44; “*For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy,*” supports this notion which the LORD sets forth in HIS prayer. HE will bring it to pass according to the work which HE has undertaken. It is most certainly not a work which is undertaken to improve their standing with HIM either positionally or morally. Any man who is acquainted with his own innate corruption will certainly despair of any “*sanctification*” which could be undertaken or accomplished by his own effort, prayers, or obedience and must cling to that which alone is to be found in CHRIST.

To this end we come to Paul’s manifesto of the standing of the sons of GOD in CHRIST, who is made unto us “*SANCTIFICATION*”. What other sanctification would we desire than that wherein we stand separated unto GOD, a peculiar people, a royal priesthood, and a holy nation? It is the LORD’s doing and we will worship HIM. Sanctification is that PLACE where the sons of GOD do live and move and have our being, it cannot be improved by any means nor amended by any measure. We are complete in HIM. HE also doth presently work in us both to will and to do of HIS good pleasure, because we are “*sanctified*” and not in order to be “*sanctified*”. “*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.*”

Paul describes this “sanctification”, when he said, “*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*” (Eph 2:10) The sons of GOD have been created for a particular purpose, or we could say that they have been set apart from the rank and file according to that for which they are created. This purpose is to manifest the glory of CHRIST’s redemption of them, which is seen in that work which HE is pleased to perform in them. Do you love this world or has CHRIST set you apart from it?

*Thy free grace alone,”#11***If you would like a free transcript of this broadcast email us at forthepoor@windstream.net**