

True Sanctification

The great thought and purpose of the true sanctuary, its priesthood, and ministry, is that God shall dwell in the hearts of the people. What now is the great thought and purpose of His dwelling in the hearts of the people? The answer is Perfection; the moral and spiritual perfection of the worshiper. "Therefore," that is, because of this, for this reason, "leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1, Col. 1:27, Rev. 10:6-7, Matt 5:48, 1 Peter 1:16).

Perfection, perfection of character, is the Christian goal. Christ attained it in human flesh in this world by His temptations and sufferings, by His prayers and tears, by His holy living and sacrificial dying, by His triumphant resurrection and glorious ascension. Jesus has thus made and consecrated a way by which, in Him, every believer can attain it. He, as an overcomer, having attained it has become our great High Priest. By His priestly ministry in the true sanctuary, He has enabled us to attain this perfection (Heb. 8 and 9).

Yet today God's professed people have not only failed to reach perfection of character, but worse they don't believe that it is possible to live a life today without sin through the merits of Jesus' High Priestly ministry. How can this be?

Should not the thought of perfection bring joy to our hearts? Be our earnest desire? Even if we have not heard of this doctrine, should not our first response be, "how can I attain it?" If

one really loves God should not this be one's response? Not "it is impossible"; the response uttered by most of God's professed people today.

The problem today is that people do not understand the plan of salvation, the gospel. Satan, through the many false gospels, has nearly succeeded in casting the truth down to the ground (1 Tim. 4:1-3, 2 Tim. 3:1-7). Many people today confess that Jesus is their Savior. If Jesus is your Saviour, a Saviour from sin (Matt. 1:21), not in sin, why is one still in sin? Jesus being your Savior, having all authority, a great High Priest; who is almighty God, living in you by faith, is more than able to cleanse you from sin and to keep you from sin, today and forever.

This experience is gained through/by faith in Jesus, "Christ in you the Hope of Glory" (Col. 1:27-29, read verse 28-29,) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

The Sanctuary

The term "sanctification" can only be defined and understood in terms, realm, domain, language, sphere, study of the Sanctuary. Without the Sanctuary, Bible sanctification cannot be defined or understood. Further, without the Sanctuary, the Bible itself, the plan of salvation cannot be understood (Psalm 77:13, Dan. 9:24-27).

The Sanctuary Service is an outline, a pathway which one must travel for the person to be restored back to the throne of God. The pathway defines, describes the three experiences (doors) one will pass through, live, realize as one passes along this path. Man starts on the path in the outer court which represents the word, as a sinner, estranged from God, condemned to death, as a result of his choice to sin, which is a violation of God's law.

The First Experience

The first door is the door of repentance, which when one passes through enters into the section called the outer court. In the outer court we see the altar and laver. These articles symbolize/represent the means by which one is reconciled. The altar represents the cross, redemption. The laver represents baptism, justification. These two works are instantaneous. There must be a death to self, before there can be a rebirth. This is the born again, the new birth experience, a person made a new creation. This is a one-time experience, which experienced is renewed daily (John 3:3, 7, Psalms 51:10, Ezek. 36:25-27, 1 Cor. 5:17, Titus 3:5-6).

The work Jesus does in making one a new creation in the inner man, where one's nature is restored back to the moral state which Adam and Eve possessed before sin, is an instantaneous work (Zech. 3). The belief that one is working towards perfecting a holy and pure character, is a false teaching from the devil. This belief, doctrine is the very definition of salvation or righteousness by

works. Sanctification does not make one holy. One must be made right, holy (fully, totally) before one can do right.

Once one passes through the outer court experience, made right, the next object in the pathway is a door to a tent/structure that one cannot see inside. This tent/ structure is a representation/symbol of heaven. Once one is made a new creature (without sin) in the inner man, the person can now enter through this door into heaven by faith (John 3:3,7). When one first enters the door, one sees the first compartment, called the Holy Place. In this compartment, one sees three articles: the altar of Incense (prayer), the table of showbread (Bible Study), and the candlestick (symbolic of the church which you are now a member, the gospel work, the light of the world, the Holy Spirit in you, Rev. 1:20, 22:17). The Holy Place represents a daily experience in one's life.

The Sanctified Life

Sanctification is not merely a process; it is an experience, lived out every day in the life of the believer in Jesus. Daily, the old man in the flesh along with its affections and lusts is crucified by the power of Jesus (Gal 2:20, 5:24, Romans 6:6). Now you are daily meeting life's challenges, not as the old man, but with/through the power of Jesus in the inner man; you are daily overcoming the temptations, trials, snares of the devil (2 Cor. 2:14). People see a new you, and your life is a witness of one of faith, holiness, purity, victory and love. You are the light of the world (Gal. 5:16-25, Col. Chpt. 3).

Sanctification (the sanctified life) is a daily experience, characterized by daily walking in the newness of life with Jesus (Col. 2:6). One is growing in holiness and purity, growing in the knowledge of God; literally an intimate relationship, one of intimacy, fellowship with God. David described this love as one that surpasses a love for a woman (2 Samuel 1:26). Abraham was called a friend of God (Gen. 15:6, James 2:23, 2 Peter 3:18, 1 Thes. 3:12-13, 4:9-10, Eph. 4:15, read all of Romans 6). This is an experience that one may have today!!!

The Final Experience

This daily walk (sanctification) leads you to the final door (experience), the final step on the pathway which is called glorification, perfection, where one has demonstrated a blameless, flawless, life (without blemish). This is the complete maturation, the full fruit revealed in the life, the sealing one in the sanctification experience. This step (which began in 1844) is referenced as the Day of Atonement, which literally means at-one-ment with God. The sole source of one's existence is found in one's confidence, trust, faith in Jesus as one's Great High Priest.

The very purpose of Jesus' High Priestly ministry is to deliver and keep one from sin. This is Daniel 8:14 message. Through the merits of Jesus as one's High Priest, Jesus is able to put an end to sin and bring in everlasting righteousness in the life of everyone that comes to him and partakes of His ministry today and forever. The person is in harmony with God's law, reinstated back to

heaven, sealed forever in righteousness (1 Thes. 2:13, 3:12-13, Phil 1:6, 2 Tim 1:12, Psalm 138:8, Jude24).

It is Jesus' righteousness that is our righteousness (Jer. 23:6, Romans 10:3-4, Phil. 3:9). We are righteous as He is righteous (1 John 3:7). The righteous life He lived on this earth is our righteousness. This is all by faith in His word, the Bible, the Holy Bible only (1 John 4:17-18).

The truth is that anyone today that is not perfect in character, without sin in their life is bearing false witness against the truth, against Jesus' High Priestly ministry. Jesus cannot finish His ministry, if there is sin in His people's lives. We are his body. When we sin, we associate Him with our sins; we make His ministry a ministry of sin. Is this fair to Jesus' sacrifice and High Priestly ministry?

Jesus said in Matt 5:48 *"Be ye therefore perfect, even as your Father which is in heaven is perfect."* In the words **"Be ye"** is the power to make you perfect, The words **"Be ye"** spoken by Jesus are of the same nature and have the same creative power as in Genesis Chapter 1, when God said "Let there be...and it was so. 1 Peter 1:15 states: *"But as he which hath called you is holy, so be ye holy in all manner of conversation; But as he which hath called you is holy, 16 so be ye holy in all manner of conversation;"*

Pray earnestly, ask Lord Jesus, allow Jesus to do this gracious work in us (Read 1 John Chapter 3 thoroughly). Let us go in the full power of Rev. 18:1; that God's perfect will may be fulfilled in us, that Jesus may come again. God be with you toward this end.