11 -- DIVISION -- CHRIST OUR SANCTIFIER -- (MAY 1-24)

1. Our Savior . . . gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. -- Titus 2:13, 14.

Saints may have peculiarities of dress, mariners and speech, but their main peculiarity is redemption from all iniquity and Christ-like purity and zeal for good works. What a pity to be peculiar in almost everything but for sinlessness, sanctity, zeal and success in all kinds of good works!

2. In the body of his flesh through death to present you holy and unblamable and unreprovable in his sight. -- Colossians 1:22.

What a marvelous salvation is wrought out for us by the atonement of Christ, providing for us both pardon and purity

3. Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness. -- I Peter 2:24.

Our death to sin -- our righteous living -- are not merely the imitation of Christ's example and martyrdom, but are the result of his bearing our sins in his own body on the tree.

4. Christ . . . of God is made unto us wisdom and righteousness and sanctification and redemption. -- I Corinthians 1:30.

Many would like to claim wisdom and righteousness and final redemption from Christ if they could have these three without the sanctification, but we must take all or none.

5. Jesus . . . that he might sanctify the people with his own blood, suffered without the gate. -- Hebrews 13:12.

Not Christ's triumphal entrance into the earthly Jerusalem, honored of all, the center of hosannas, effected our sanctification, but his departure without the gate to shed his blood on Calvary for us. Holiness and humility, saintliness and suffering, are always associated.

6. How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God? -- Hebrews 9:14.

Christ's blood for two reasons avails more in purging human conscience than all the manifold sacrifices ever offered in the Hebrew Church. (1.) He was without spot. (2.) He offered himself through the eternal Spirit. Purging the conscience from dead works must precede acceptable service to God.

7. The blood of Jesus Christ his Son cleanseth us from all sin. -- I John 1:7.

"All" means not some sin only, but all -- not only some kinds, but all -- not up to a certain degree, but to the uttermost.

8. These are they which... have washed their robes and made them white in the blood of the Lamb. -- Revelation 7:14.

The throng around God's throne in heaven will ascribe their purity not to their performances nor to their patience in tribulation, but to the cleansing blood of the Lamb.

9. Unto him that . . . washed us from our sins in his own blood . . . be glory. -- Revelation 1:5.

We cannot wash ourselves from sin; hence the glory belongs not to us. Nobody else can cleanse us but Christ; hence the glory belongs to nobody else. Nothing can cleanse us but his blood; hence the glory belongs alone to his atonement.

10. Behold the Lamb of God which taketh away the sin of the world. -- John 1:29.

Not only the committed sins, but also the original and easily besetting sin. One look is sufficient to save us from all sin -- if it be the look of appropriating faith.

11. The blood of the covenant wherewith he was sanctified. -- Hebrews 10:29.

Is it possible that any one can count this blood of the covenant an unholy thing? They do it who say they want nothing to do with a bloody gospel. They do it who insist that Christ's life and not his death sanctifies the soul.

12. Having . . . boldness to enter into the holiest by the blood of Jesus. -- Hebrews 10:19.

Entrance into the Jewish "holy of holies" was by blood. Entrance into the Christian holy of holies is by blood. Entrance into the heavenly holy of holies is by blood but our liberty to enter inspire our boldness to enter!

13. By one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us. -- Hebrews 10:14, 15.

The saints are perfected by Christ's atonement, It is an abiding perfection -- "forever." The Holy Ghost witnesses to them that they are thus sanctified.

14. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world. -- Galatians 6:14.

Christ's cross crucifies us to the world, so that we are dead to the world. It needs great spiritual discernment to know just what is meant here by the world." It is equally damaging to include too much or too little in the meaning of that word.

15. He that sanctifieth. -- Hebrews 2:11.

Christ was "made perfect through suffering" that he might sanctify us. He took upon him our human nature that he might die for us. The Sanctifier and the sanctified thus become one in human nature, in sufferings, in sanctification.

16. Wilt thou be made whole? . . . Immediately the man was made whole. . . . It was Jesus which had made him whole. -- John 5:6, 9, 15.

Turn to this beautiful and affecting narrative. Read it all. Then turn away from angelic or human helpers, from pools with their troubled waters, from everything and everybody to Jesus who will immediately make thee whole.

17. By whom also we have access by faith into this grace wherein we stand. -- Romans 5:2

This word "also" introduces us to an experience subsequent to justification by faith, into which we are introduced by Christ. This grace, added to justification, increases our steadfastness -- "wherein we stand."

18. For their sakes I sanctify myself that they also might be sanctified through the truth (truly sanctified -- margin). -- John 17:19.

Christ consecrated himself to his mission, to his sufferings, to his cross that all believers might be entirely consecrated and truly sanctified. Christ could not sanctify himself in the sense of purifying himself for he was already originally pure -- but he devoted himself to the true and entire sanctification of all who so accept him by faith.

19. He shall sit as a Refiner and Purifier or silver; and he shall purify the sons of Levi. -- Malachi 3:3.

The Messenger of the Covenant whom we delight incomes suddenly (v. 1). But who can abide his coming and his purifying (v. 2)? The preachers first of all shall be so purified as to offer a righteous, pleasant, acceptable service to God (vs. 3, 4). Silver is purified when it dearly reflects the image of the Refiner. Our souls are purified when they clearly reflect the image of our Purifier.

20. He is able to save them to the uttermost that come unto God by him. -- Hebrews 7:25.

"Utter" and "Most" are each extreme words. Both are joined to express "so great salvation." He can save from the uttermost sinfulness to the uttermost saintliness. Matthew Poole's comment: "Able to save, to perfection, to the full, to all ends, from sin in its guilt, stain, power."

21. Sanctified in Christ Jesus. -- I Corinthians 1:2.

Real saintliness is wholly derived from Christ, not merely by imputation, but also by impartation. He is "appointed" our "Savior" thus to sanctify us. Are we really among them that have been thus sanctified in Christ Jesus?

22. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me. -- Galatians 2:20.

What a profession is this of the crucified and resurrection life with Christ in this life! Can we conceive of a stronger profession?

23. He shall baptize you with the Holy Ghost and with fire. -- Matthew 3:11.

So John prophesied of Christ. So is the baptism with the Holy Ghost clearly distinguished from baptism with water. It is fiery, sifting, purging. It prepares us for the final judgment (v. 32). Its work is thorough.

24. I send the promise of my Father upon you. -- Luke 24:49.

"This is that" -- which was prophesied by Joel -- the Promise of purity, the promise of power. Has Christ sent it yet upon us all?

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