

HOLINESS SERIES

SANCTIFICATION

We are looking at the different aspect of holiness. Last week we mentioned how holiness is related to loving God with all our heart, our mind, our soul and our strength. This morning we are going to focus on the usage on the word *sanctify*. The word *holy* is from the Greek word '*hargios*' which means to set apart. The Hebrew word '*kordash*' also means to set apart. And sometimes the word '*hargios*' has been translated as *sanctify*. It's actually from the same Greek word '*hargios*'. But instead of translating it as *holy* since there is no verb for *holy* they use the word *sanctify*. If there is such a verb in the English it would be like *holified* but there is none so the word *sanctify* is used. But bear in mind that even though they use the word *sanctify* in replacement of the word *holy*, they are both from the same Greek word. It conveys the same meaning of holiness.

We have seen last week how there are progressive holiness. There are degrees of holiness. This morning we are going to see how holiness is past tense, present tense and future tense. To understand that fully we have to use the word *sanctify* or *sanctification*. The word *sanctify* in the bible sometimes is used in the past tense like *holy saints of God, sanctified saints of God*. Sometimes it is used in the present tense and sometimes it is used in the future tense.

So there are 3 workings of holiness in our life. We experience holiness in 3 manners. Holiness, sanctification has already been purchased for us through the Blood of Jesus Christ. That is the potential to come forth to be like God in His holiness. It's a past tense. We are going to see the example of the life of Moses. Perhaps you need some background - turn to I Cor.1: 30 *He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption*. It says Jesus

has been made both our righteousness and sanctification. We see that righteousness and sanctification speak about 2 different things. Otherwise the bible won't use 2 different Greek words. The word *sanctify* is from the word '*hargios*' which speaks about a holiness that's imparted into our life at the time when we choose Jesus Christ. It's a past tense. We experience it as a past tense when we make a decision. You experience an act of sanctification, consecration and separation when you make a decision. It's a past tense from that day onwards.

And then there is a holiness that we experience in a continuous tense. Like in Romans 12:1-2 *I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.*

It talks about presenting our bodies continuously as a living sacrifice that we may present ourselves in such a manner as a sacrifice that is holy. There is a continuous tense implied, a continuous experience of sanctification.

Then we have in I Thes. 5:23 where Paul says I pray that God our Father would sanctify your spirit, soul and body. He uses the word *sanctify* your spirit, soul and body blameless until the coming of our Lord Jesus Christ. May the God of peace Himself sanctify you completely that is in the future tense.

So the doctrine of sanctification is related to being holy onto the Lord is in 3 realms. We experience it as an act. We experience it continuously. And we experience it when Jesus comes again. Sanctification is a past tense, a present tense and a future tense.

But to understand its full concept of holiness and sanctification and what it implies and means to us, we need an illustration from the bible. And there is none better than to look at the life of Moses. In the book of Exodus chapter 3 there are 3 stages to Moses life in the act of sanctification and his experience of holiness.

First Stage of Holiness

Exo. 3:3-5 *And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." When the Lord saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" and he said, "Here am I." Then He said, "Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground."*

What makes the ground holy? Was it the Lord's presence? Why does the Lord ask Moses to take off his shoes? Your question will be answered today. For shoes and sandals symbolize some thing. And we want to learn about holiness means so that we may be sanctified onto the Lord. Lets have some background about how Moses came to this stage. Moses spent 40 years in Egypt. And during his 40 years he was brought up in the school of Egypt in the ways of Egypt, in the wisdom of Egypt. The bible tells us that he was a mighty man of valor in words and in deeds. He was full of all the best training in Egypt. And Moses had to experience the first stage of holiness. And the first stage of holiness had to do with our will, our free choice that comes about.

In the book of Hebrews 11:24-26 *By faith Moses, when he was grown up, refused to be called the son of Pharaoh' daughter, choosing rather to share ill treatment with the people of God than to enjoy the fleeting pleasures of sins. He considered abuse suffered for the Christ greater than the treasures of Egypt, for he looked to the reward.*

Verse 24 tells us that Moses had made a choice when he became of age. The question is when did Moses make that choice? Moses grew up in Pharaoh's court. The Old Testament does not give us much background of what transpired before Exodus chapter 3. The bible tells us that there was a certain point during his first 40 years when Moses *became of age*. We do not know the exact point because the bible does not tell us. That is not in reference to Moses coming out of Egypt. When Moses *became of age* it was not referring to Moses leaving Egypt and running from Pharaoh. That is another incident altogether. But here it talks about some thing that

happened in Moses' life between the times when he was 20 to 40 when he was of age.

And he made a choice to visit God's people, to be with them. He chooses not to be called Pharaoh's son. He disassociated himself from the royalty and he chose to be with his people. In the book of Exodus chapter 2 he already made that choice.

Exo. 2:11 *One day, when Moses had grown up, he went out to his people and looked on their burdens.* Some of us had the impression that the first time Moses came about looking at his brethren that he had the incident of killing the Egyptian. But if you put all these scriptures together the bible tells us that actually Moses continually went out to be with the people. His own mother brought him up. Here we have Moses visiting day after day - can you see the picture of Moses continually going out with his people? He did not have to be there but he chose to be there. And God was pleased with his life to a certain extent. See there are degrees of holiness.

Moses made the first choice of not to go after the things of the world. Do you know that many Christians only experience this first realm of holiness and they don't see further than that. Which is why we want to understand the fullness of what holiness means, the separation of what God requires of us. Before even Moses had the opportunity to kill the Egyptian and deliver the Israelites, Moses had made a decision to be with his people. He chose to be with his people.

Heb. 11:24-26 *By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, (the pride of life, he refused) choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. (The love of the flesh he chose not to) He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward.*

Moses made a choice at his first stage. And that was the first act of holiness that he begins. And many times when Christians think about holiness they only see this part but there are so much more. See all the sins of the world and the 3 temptations

of Jesus can be classified into these 3 categories: the lust of the flesh, the lust of the eye and the pride of life. Adam and Eve fell because of the same 3 areas. I John tells us that these are the 3 that if any one have these 3 the love of the Father is not in him. Now you connect between love and holiness.

In the last message we talked about the love of God. When you love God you cannot have these 3 working in your life. Either you have the lust of the flesh, the lust of the eye and the pride of life working in your life or you have the love of God in you. Choose the bible say. In Genesis 3 Adam and Eve were told that they saw that the tree was nice, and that was the lust of the eye. And that it was good for food, and that was the lust of the flesh. And that it was the tree that makes them wise, and that was the pride of life. Jesus Christ when He was tempted He was told to turn the stone into bread, the lust of the flesh. Then He was taken up on the mountain and all the kingdoms and the riches of the world were shown to Him, the lust of the eye. And He was taken to the pinnacle of the temple and told to jump down and show yourself to be God's Son, the pride of life. And all these 3 a choice must be made. All sins are classified into these 3.

Turn with me to I John and we see the connection of this message with the last message.

I Jn. 2:15-16 Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world.

Notice what verse 15 says you either love these 3 things or you love the Father. It's either the love of God in your life that saturates you or these 3 things distract you. And the only way to overcome these sins is by choice. Your will comes in your free will. Some people think that when they are under temptation that they cannot make a choice. My will is too weak. I have got no will power. God is not asking you to use your will power. He is asking you to yield to His power in your life. All you have to do is to make a confession of choice.

It's very simple which we are going to show how it is done. See when Jesus Christ faced the devil and the devil offered Him the temptations in all the 3 realms, He made a choice. Moses made a choice. And he chose not to be called Pharaoh's daughter's son. He chose not the pleasures of sins. And he chose not the riches of the world. He chose to be with God's people. So only the first part of holiness is experienced when you choose. That is only the first stage of holiness.

Before we go further we got to teach how to apply these successfully in our life. We overcome temptation by the confession of our lips and our mouth. People in Matt. 4 and Lk. 4 have told the secret of Jesus. In Lk.4: 4 *It is written, Man shall not live by bread alone but by every word that proceeds out of the mouth of God.* Verse 8 *it is written you shall worship the Lord your God, and Him only you shall serve.* Verse 12 *It is said you shall not tempt the Lord your God.*

We have heard people teaching on the temptation of Jesus and summarized and concluded that therefore the weapons of our warfare is the word of God. But now how do we apply that truth in our lives? Now it is discovered that it is not just the word *it is written* where the secret weapon lies. The secret weapon lies here in Jesus' answer in verse 4 it says *Jesus answered him saying.* He has to say the word of God. Then in verse 8 *Jesus answered and said to him.* Then in verse 12 *Jesus answered and said to him.* He didn't glorify the devil. He didn't spend time with the devil. But He was using the word. And our weapon is the word but it is the spoken word.

Eph. 6 tells us put on the whole Armour of God, put on the shield of faith, put on the helmet of salvation, the shield of faith, the girdle of truth, the shoe of the gospel of peace, take up the shield of faith, the breastplate of righteousness and take up the sword of the Spirit which is the rhema of God. The word *rhema* should have been translated as the *spoken word of God*. And if you remember Jesus coming down in the book of Revelation riding on the white horse, the bible tells us that His name was called the Word of God and out of His mouth came a sword. Jesus destroyed the devil with His spoken word. Ever since the creation of this world it is that spoken word not just the written word that was demonstrative in power. God had logos all the time. But the logos had no power released until God spoke out in the darkness

that was there and said *let it be*. And the power was released.

We must let the word of God dwell richly in us no doubt. But we must know how to pull the trigger. What is the use of a gun if you don't know how to pull the trigger and you don't know how to use it? You can have the most sophisticated weapon but if you don't know how to use it, it will be no better use than a stick or a knife. I heard one of these stories but I am not sure whether its true or not but its good for illustration. They gave this gun to some tribal people in one battle. So the tribal people took this gun and they went out into battle and they used those guns as clubs. And they kept using the guns that way until one of those armed forces man came and asked, "What are you doing with those guns? Why are you using these guns as clubs?" But that is not the full purpose of the gun. And he showed them how do use those guns. They didn't realize that they had such weapons. All the time if they wanted to catch an animal they would have run with the gun and chase the animal all over the place.

God have given us the word of God. We know the answer to the word of God. But we do not know how to apply the word of God. Whenever you are in temptation and you find that your will is weak, the key to the strength that you are to receive is not by might not by power. God is not asking you to overcome temptation by your will power. God is asking you to allow the power that is inherent in the Word to be released out of you against every principalities, power, wicked ruler of darkness and spiritual wickedness in high places. The key is in speaking it forth.

As long as you are in this world you will face with these 3 areas. So the next time you are under severe temptation in these 3 areas, and you cannot find the strength or the will power to overcome. All you have to do is to open your mouth and say the Word. Say whatever Word you know. Whenever the devil comes against you in whatever situation you say the Word. The key is in the word *say*. No matter how great the temptation is on your life, no matter how great until you feel like you are just hanging on a thread about to fall. The moment you open up your mouth and say, "I choose God, I choose to do God's will." Suddenly there is as release of power not from your own soul but from the spirit within you. It rises and brings a standard against the enemy. The desire to fall into the temptation disappears instantly. This is instant power released like triggering of the gun, your spiritual

weapon. And it's all released by the will.

If Jesus had not spoken God's word He would not have moved into that realm. That is how to overcome the 3 areas of the sins in the world. Say it with your mouth. You have been tempted in many ways by all kinds of thing. When you open your mouth and say I choose the Lord, I choose to be holy or say something in line with the Word, the whole forces of heaven come behind you. So that's how to overcome temptation and all the things of the 3 areas of the sins of the world.

Moses when he made that choice he moved into the first stage of holiness. And it has to do with the will and the spoken word in our life. One of the first things that Isaiah said when he saw the Lord in Isa. 6 was *Woe onto me for I am a man of unclean lips*. And all these have to do with only the first stage of holiness.

Second Stage of Holiness

Christians think about holiness they think only about freedom from the lust of the flesh, the lust of the eyes and the pride of life. Which is true but it is only the primary stage. Do you know when Moses was free from all these things, Moses was not yet a man full of love? He was not a man that was after the pleasures of the world. He was a godly man. But that is only the first stage.

Do you know that God was not fully pleased with his life yet? God was pleased but not fully pleased yet. There were a few other things he had to learn. In Exodus 2:12 *Moses was with the Israelites when he saw the Egyptian beating up a Hebrew slave. He looked this way and that and seeing no one he killed the Egyptian and buried him in the sand.*

Nobody saw it except that Hebrew. Then the next day as he went by, the same Hebrew person was having trouble and he tried to bring peace to them. In verse 13

he say *why are you striking your companion? They answered who are you to judge over us.* In Acts 7:23-24 In verse 23 we are told that when he was 40 years old it happened. So he must have been visiting his brethren for sometime. And when he was 40 years old that incident happened. *It came to pass when he was 40 years old and he was visiting his brethren that,* that incident happened. So we know that quite a number of years have taken place. The word full of age is something that occurs earlier than his 40 years. But that incident we are talking about was when Moses was 40 years old.

In verse 25 *when he killed the Egyptian he supposed that his brethren would understand that by killing the Egyptian he was their deliverer.* Moses had made a choice not to go after the lust of the flesh, the lust of the eyes and the pride of life. Which was commendable of him. Many people can't even make this choice. And during the time when he was 40 years old he knew that God had a call on his life. He knew that God sent him to them. And Moses used his strength to do God's work.

The second stage is not to use your strength, your wisdom, your ideals or your carnal ways to do God's work. Not to use the excuse of the end justify the means. See the first stage of holiness is just freedom from all the things of the world. But the second stage of holiness demands even more. In this higher stage of holiness some of your works may not be sanctified. When Moses killed the Egyptian that was not sanctified. When Moses wanted to prove himself - that was not sanctified. He had the right call but he used the wrong method. He had the right ministry but he used the wrong method to try to fulfill it.

In Acts 7 one of the reasons why he killed the Egyptian is that so that by showing the act of deliverance the Israelites could recognize that he is the hero. He is the one whom God sent. And Moses had to go for retention class for 40 years. Part of his detention class is cleaning sheep. In those 40 years he learnt some thing. He learned that holiness moves into a deeper realm. It means to do things the way God wants it, God's will in God's way.

So here we have the background in Exodus 3. Now he was an old man 80 years old.

He was quite a consecrated man by now. Yet when he faces the Lord, the Lord said takes off your shoes for I am holy. You are standing on holy ground.

Lets look at this second stage of holiness. You cannot overcome sin gradually. The bible never talks about overcoming sin gradually. The bible says get out of the world, stop sin, repent. No such thing as gradually overcome adultery. Gradually overcome stealing. Last time you steal cars now you steal bicycles. Then you change to stealing pencil boxes. There is no such thing as gradually overcoming sin. The bible said stop it now, choose to go to God. And we have shown how to make that choice. Make a confession and you will find the strength to overcome.

When you move into that realm there is another realm to move on. And that's the realm of learning to do God's will in God's way. And learning not to do anything when God doesn't wants to do anything, which is difficult for human beings. Two things are difficult. To learn to be led by the Spirit and to learn not to do anything when the Spirit did not lead you. When the Spirit does not lead we want to do something and when the Spirit sometimes lead we don't want to work. So when we are talking about the gradual process of holiness we are not talking about overcoming sin. It is a decision that is supposed to be made, cut off immediately.

But there are some other things that take time. That is the gradual learning and inner working of God's method and God's purposes and God's plan. When God tells you *what* you must find out *how*. Some people learn the *what* and they run out without waiting for God to tell them how. And this is the part that God gives a greater time. This is the part where there is a continual working. And the key behind it again is the Word.

Rom. 12 talks about this gradual process. It has nothing to do with sin. But it has to do about learning to do God's will in God's way. Rom. 12:1 *I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.*

The second stage of sanctification has nothing to do with getting rid of sin. It has to do with learning how to give God good service. Learning how to give a reasonable perfect nice and beautiful service onto the Lord. This is the part that takes time. Notice it says *living sacrifice* not *dead sacrifice*.

In the Old Testament they offered dead sacrifice. In the New Testament we offer living sacrifice, which is our body. Because God cannot use a dead sacrifice but He can use living sacrifices. And that is His desire to use us to flow through us. Then we understand that we need to be patient in this second realm. Some times as people learn to discover God's will and they are doing God's will but in their own strength, we need to be patient with them. Some times people are moving in the things of God but they mix it with a little bit of themselves. They are sincere but sincerely wrong.

We need to understand that the second stage of holiness takes time. It takes time to learn the compassion, the long suffering and patience of the Lord. Why does it take so long? The reason is to discover God's will and God's method takes time. He does not reveal His whole will at one shot. He reveals it a little bit at a time. Usually if you don't obey when He gives you a little bit there is no more that is coming unless you obey. And during this time process the Word changes us so that we become more tuned to His method and His will.

And in the midst of it God is working in your mind. At the first stage of holiness God works with your mouth. At this second stage God works with your mind. Working with our mouth takes a decision. We choose what to say or not to say. And when we choose God's Word some thing happen. But the second stage of holiness and sanctification is a continuous process. It's the working of God in our mind.

Rom. 12:1-2 *Do not be conformed to the world but be transformed by the renewing of your mind.* And that is the Word of God working inside you changing your thinking, changing your concept, changing us to think like God thinks. The first stage you began to speak like God speaks. The second stage you began to think like God

think. And Heb. 4:12 needs to take place. Where the word of God must come into us like a two edge sword separating what is of the soul for what is of the spirit, and discerning the thought and intent of the heart.

It's at the second stage that God deals with your motives. For example you can sweep the floor for your own glory or you can sweep floor for God. In both cases the floor is still swept. Do you know that if you sweep the floor for your own glory, it's a good work but its not sanctified. When you sweep the floor with the intention to do it for the Lord your sweeping is sanctified. Same work same act but the motives are different. This is only the second stage. Your motives will be dealt with. Your thoughts will be dealt with. Your mind and the intent of your heart will also be dealt with.

That is what king David is saying in that Psalm *Search me O God and know my heart. Try me and know my thought. See if there be wicked way in me and lead me into thy path everlasting.* He sang that song in Psalm 139. He continuously let God search his heart and life.

And in this second stage continual dedication is important. Continual examination is important. Abraham when he had a son Isaac but God had to test him whether he love Isaac more that Him. There was no sin involved. It only has to do where his heart was the deeper thing. There was nothing to do with the lusts of the flesh, the lust of the eyes and the pride of life. But it has to do with the inner workings of the heart.

When do we pass the second stage? The second stage is a series of examination that never end. It only ends when Jesus comes. See from time to time God will come to you and put that examination on you. He doesn't put examination like sickness, disease and death. But He will ask you, "Are you willing to give this up?" Yes, ten years later He asks you, "Are you willing to give up?" "I think so." Some thing has happened to your sanctification. See it's a test that is continuous and God will continually deal with your sanctification. As He adds more things into your life there is more dedication and sanctification required.

It's easy for some who has zero account in the bank. A young man who has no wife and no kid and nothing to sing, "I surrender all." No problem; you don't have much to surrender anyway. But if a person has 5 kids, 3 cars, 4 houses and a million dollars in the bank and he comes to God and says, "I surrender all." - that is different. See the prayer of consecration is a prayer that must be continually done. Paul said present your body as a living sacrifice. There is a continuous tense involved. Continually present yourself onto the Lord and maintain this sanctification in your life.

Moses came to that stage when he was 80 years old. I believe throughout those 40 years in the wilderness his motives had been purified. His thoughts have been awakened. Exo. 3 God speaks to him and says to him Moses, Moses, and he said in verse 4 here I am. Then he said do not draw near this place; take your sandals off your feet for the place where you stand is holy ground.

At the first stage God deals with the sins of this world. At the second stage God deals with the styles, the ways the pattern and the motives of the world that may be stuck in you.

Third Stage of Holiness

At the third stage He deals with total separation from the world. How is it done? Wearing shoes and sandals is not a sin. Yet in that experience of God, Moses had the vision of God. God said take off your shoes for you are standing on holy ground. That is dealing with the third level of holiness. At the third level this is what its like your motives, your thoughts your mind have been dealt with. At the first stage your mouth is dealt with. At the second stage your mind is dealt with. At the third stage your whole life becomes His. Literally you become a bond slave.

In the Old Testament if you have a slave, the slave can go free in the year of Jubilee.

But the bible makes a provision. It says if the slave likes you very much and don't want to go free, you will take the slave and bring him near the door. Put his ear next to the door and nail a hole through his ear and that slave becomes a special slave. He is called a bond slave. And that bond slave is forever.

And that is the third stage where you understand what Paul meant when he said in Acts 20 *I go bound in the spirit*. At the first stage you experienced the liberty of the Spirit, which is what the Galatians were, where Paul says *stand fast in the liberty*. At the second you experienced the leading of the Spirit. At the third stage you experience the bonding of the Spirit. He claims you for His own.

And these are some of the things that happen. See wearing sandals and shoes are a usual part of the people's life. But the teaching behind it is here, which Paul expresses it in this way: *There are many things that are lawful but they are not expedient* - and he will not do that.

So at the third stage you not only have your motives and your thoughts and mind purified, God will ask you to give up things that are lawful for others. And you question God and say, "God, why me?" At the third stage He makes demands on your life. Demands that He normally would not make. You never make demands of a normal slave. But you can make demands on a bond slave. For the bond slave has made a choice whereas a normal slave has no choice. God began to make demands on your life. God begins to wake you at 3 am, wake you at 4 am, and wake you at 5 am.

God wants to bring you into the third stage of holiness. Where you become part of God, you become bonded to God's work and ministry. If you dedicate yourself to the intercessory ministry you experience that sometimes God wakes you up at 3 am and tells you something is happening and asks you to pray. Do you know that God will not do that to normal Christians? If you are a Christian and say, "God use me whatever way whenever you like." You make that dedication and sanctify yourself in that manner like the slave coming to his master and say, "I choose to be a bond slave."

God makes demands on your life that He does not make on others. You pay the price then you can understand what Kathryn Khulman say when she said, "I had no choice." She was not talking about the normal area of choice that we understand we got a choice. She was talking about the higher realm of consecration where you choose to surrender even the most precious part of your human being your will to be bonded to the Lord. And God can call you anytime; He can do what He likes to you.

I spoke to a man of God who surrendered himself to God so much that he said sometimes in his meetings God made him do things he never does before. I said don't you have control. He said yes. I have laid myself on the altar and said God take my free will. In the Old Testament you see the same thing. When you enter the Outer Court you see the brazen altar and the lever. Those are cleansing from all the things of the world. There are some Christians that live only in the outer court. They only experience holiness as freedom from the lust of the flesh, lust of the eyes and the pride of life. These are outer court Christians.

But there are other Christians who have entered in and moved into the Holy Place. Where they understand what it means to be moved by the Spirit, led by the Spirit. They know what it is to pray and to worship the Lord. They know what it is to know the power of the name of Jesus working through their lives. These are holy place Christians. They move into the holy place. But God's Spirit is crying and groaning for Christians who will become the Holiest Place Christians, Christians who move into the most holy place. But there is a price to pay. We have to be prepared to do things and give up things that are even normal.

You see the pattern in the Old Testament. You see some of the prophets in the Old Testament: one is asked to sleep on one side for so many days. They have lost their very being as a human being. They don't live like human beings any more. Their whole life became a message. Isaiah has to walk naked that is not natural. That is unsociable. Unless we understand the depths of God's holiness we don't understand how He works with these Old Testament prophets. And how He works

in the life of Jesus. We must understand that God is calling for Christians to live in the Most Holy Place. You and I and every Christians have a potential to move there. In the New Testament there is no such thing as one priest. The bible says we are all priests onto the Lord. We all have only one high priest Jesus. And the book of Hebrews tells us come boldly into the Most Holy Place. But there are not many Christians that dare to venture into the Most Holy Place. God demands a bonding in your life that He never demands before.