

W178_Sanctification.mp3

[00:00:02] This is a record made in the Chapel of the Open book. Under the covering title Christian Fundamentals, the Subdivision Redemption. And this evening is the first study under the heading of sanctification. It is our custom in these meetings to read the scriptures together. And those of you who are listening who care to join us, will you switch off for a little while while we read Hebrews Chapter eight and nine? See the note that this track in this epistle to the Hebrews is not justification by faith but sanctification. If you look at the first chapter of Hebrews. You will notice that when the Apostle refers to the great sacrificial work of Christ in verse three, he says when he had by himself purged. Purged our sins. A purification for sins. That's all he says. There are many other things that he did that is fastened upon. And the word sanctuary and holy runs through this book. It's the great Epistle stressing the need for sanctification. And I think in one sense we can say the. In chapter nine when it says that could not make him that did the service perfect as pertaining to the conscience. I believe at long last we will come to the conclusion to be perfect as as concerning the conscience and sanctification and holiness get very near the same thing. Now, as far as I can see, we shall have to do some preliminary studies this evening and reserve a survey of Hebrews on this one subject for another time.

[00:01:58] This is a wonderful theme. It's one that we should approach spiritually with our shoes off our feet for holiness is the very center of all the revelation concerning the character and nature of our God. I've said in this meeting before this that if we could see the correspondence of any business firm in this vicinity for one year, we should find possibly they spoke of the word right and just and true and good and beautiful. But if they were not dealing with scriptural things, it's not conceivable that any firm in this district would ever wants of dictating to a typist the word holiness. This belongs exclusively to God. Some time ago, I went to Strangeways prison, and there I drew on the blackboard a pair of scales to emphasise what justice is, what righteousness is in the teaching of Scripture. This last week that's passed. When I was in Manchester, once again, I entered that dreadful prison and there with about 25 long term convicts who willingly and voluntarily came to that Bible study, I took the other side of the story. I put on the board, first of all, these rather awful words on the blackboard adultery, murder, unclean speech, unclean clothing or habits. And of course, they looked at me. Well, I said each one of these that I'm going to refer to under those headings was the Lord's

Anointed. For one was named David, one was named Isaiah and one was named Joshua and Prophet or priest or King in Israel all had to confess that they were unclean and needed something that no mortal man could give them.

[00:03:56] So I said, It's all right. You inside the prison, Isaiah in the temple, David on his throne, and Joshua, the high priest. We all stand like that before God. A little difference in degree, that's all. There's not one of us. Not one of us by ourselves could enter into the presence of God. Don't forget that the God who so loved us as to give his son for us is also described in the same book. That our God is a consuming fire and any watering, any hesitation with regard to our need of absolute sanctification in his presence is just fatal to anyone. When we come to the epistle, to the Romans, we find this that he is just and the justifier because a just God could have nothing to do with anybody who wasn't justified. So he justifies us by faith. Well, there is a holy God and he cannot have anything to do with any of us unless we also find a sanctification that will be accepted in that presence. I think we've only got to say these words, haven't we, to show our absolutely impossible it is for anybody to provide either a righteousness or a sanctification of our own doing. All, some people go through all sorts of mortifying processes.

[00:05:19] They wear uncomfortable clothing, they scourged themselves, they fast, they do all sorts of things. And not a scrap that they do can make them holy before God. If they had been sanctified by the Lord, and if they are taught by His spirit, they may they may then begin to discipline themselves and mortify their members which are upon the earth. But that's only an afterwards. That's not the root. That's not the fruit. So we've got a very serious subject before us. And the first thing I think that we ought to remember is this That justification does not change the sinners nature. It changes his status because God justifies the ungodly. Ibrahim believed in the Lord and it was counted to him for righteousness. He wasn't immediately righteous in the sense that he never committed sin any more. Not Abraham. So we have, first of all, justification and it's work. Now sanctification. First of all, we have a basic certification. We are sanctified because we belong to Christ. If you turn to the first Epistle to the Corinthians and the first chapter, you find that the Apostle Paul has no hesitation in calling the church at Corinth Saints. But I hope nobody in this congregation is going to try to copy the Corinthian church. So they were an abominably unmoral people, so much so that Paul, even in his own day,

said they were carrying on so that he couldn't even mention, though, in words what they were doing.

[00:07:04] So you see, there is, first of all, a basic sanctification, just the same as a basic justification. But just as a person who is justified by faith is expected to manifest that, he will now act righteously. So a person who is sanctified by the work of Christ completely will then seek to adorn that doctrine by a consistent walk. So we've got those two things to keep before us. When we come to the question of sanctification, I think it touches the nature of a person. Redemption delivers us from bondage. And if we got the type of Israel in our mind. Israel were just an unholy, disobedient, gainsaying, murmuring, lustful people after they crossed the Red Sea as before. Even Aaron, the high priest, who ought to have known better, made a golden calf. There was no change of nature under redemption. But after you are redeemed and separated by that to the Lord, he begins to take you in hand. And you have then exceedingly wonderful promises whereby you are partakers of the divine nature. And so you escape the corruption that is in the world through lust. You see, there is a beginning and we have in the epistle to the Hebrews that he disciplines his sons that they may be partakers not of his divine nature there, but partakers of His holiness. It's almost staggering to think that these things are written, but they are written for our learning.

[00:08:45] Then as we read Hebrews chapter eight and nine, we were conscious that while we bless God that we do not have to have the ashes of a heifer sprinkling us because we are unclean. Yet we see in all those types and shadows all that multiplication of Levitical law which said this is defiling and that is unclean and you must eat this and you mustn't wear that and you mustn't do this. It was all to impress upon them and us this unspeakable thing, this holiness, without which no man shall see the Lord. As I say, one of the things which is picked out in Hebrews is that none of these offerings touch the conscience. They were types and shadows. But the reality touches the conscience. And so lifted onto another plane, I said we would reserve our study of Hebrews till next time. And that's how I go about it. Starting taking up our time like this at the beginning. Well, first of all, shall we face 1 or 2 passages which emphasize that the God we deal with in the Scriptures is holy? You say, Well, I know a good many passages. Yes, but we want to be sure about them. We want to see them for ourselves. Leviticus chapter 11 and 45. And I in my vestry just now, I looked up to the Lord and I said, Lord, thou art a holy God.

[00:10:19] But you are very kind. For I made a complete mistake of all my references. And if I'd stood up here without checking them, I wouldn't know what to have said and what to have done for a few minutes. That's kindness as well as holiness. Oh, yes. Our God. So it's all right. I've got them rectified beforehand. You see, friends. Leviticus chapter 11:44 and 45. For I am the Lord Your God therefore links with earlier verses. Supposing we look back just to verse 42. Whatsoever goeth upon the belly. Whatsoever goes upon all four or whatsoever hath more feet among all creeping things that creep upon the earth. Then ye shall not eat, for they are an abomination. Ye shall not make yourselves abominable with any creeping thing that creepeth. Neither shall ye make yourselves unclean with them that ye should be defiled thereby. For I am the Lord your God. Ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy. Now, this passage after passage repeats that statement. Be ye holy, for I am holy. And in the Old Testament, it was not so much the conscience, but it was observing these laws of purification, these laws of defilement, separating themselves from this and that. And of course, with a people who have not got their conscience exercised that turned them into a nation, ultimately of Pharisees. There's human nature again, observing the letter of the law of purification, but having no heart touched by it so that they reserve to themselves the idea we are the people of God and the outside world are just dogs.

[00:12:15] Well, here we have a stress name and I could give you many other passage. Perhaps we'll look at 2 or 3 more in Leviticus just to make sure that this is emphasized in this one book, Chapter 19, verse two. Speak unto all the congregation of the children of Israel and say to them, Ye shall be holy for I, the Lord your God am holy. And then it goes on once more with instructions how they to comport themselves. I won't multiply these passages, but I think you know so many of them. But I would like now to turn once more to the Epistle. I wasn't going to refer to that is Hebrews, because there we have a statement that we must keep in mind as it governs a good deal of our study. Hebrews Chapter 12, verse ten. For they verily, that's our fathers for a few days chastened us after their own pleasure. But he that is God. For our profit that we might be partakers of His Holiness. I think of those words were written. Most of us would hesitate to say we could ever expect to be partakers of God's holiness any more than if Peter hadn't written the words in two. Peter one four. We should hardly have thought we should ever be partakers of the divine nature.

[00:13:46] Woman. Just be careful how we use the words. But nevertheless, there's the goal before us. And then in the same chapter 12 we have in verse 14. Follow peace with all men and holiness, without which no man shall see the Lord. And at the end of the verse, verse 29, the end of the chapter. Our God is a consuming fire. That's holiness. Without the acceptance in the beloved, it would just be fatal to be in the presence of the living God. There's no possibility of avoiding it. Well, now let's come back now to the idea of the word. First of all, let us notice that things things may become holy because it will give us one idea. Exodus Chapter three, verse five. When I say things, I shall be referring you to a place as far as I can remember. I'm not sure if I think so. Exodus three, verse five. And the Lord said, Do not lie hither. Put off thy shoes or off thy feet for the place, whereon thou standest is holy ground. Now, if you took a shovel full of that ground and sent it up to the agricultural college together with another shovel full from somewhere else in the same vicinity, they would find no difference between one piece of soil or the other. There is no intrinsic holiness in Palestine, not in the soil or in the place where the burning bush was, but the presence of the living.

[00:15:36] God made that spot a holy place. The same as the temple. The same as the tabernacle. It was made of the same material as any other house, but that was set apart for God. So we're beginning to see that one of the meanings of holiness in the Old Testament is something separated, set apart for God's use, purpose, worship, service, whatnot in itself no different from anything else. Let's get another one in Exodus 35, verse two. Six days shall work be done. But on the seventh day you shall be shall be to you an holy day. There was no difference between one day and another. One set of 24 hours and the other no difference. Whatever. If God had cared to make the fifth day a holy day, that would have been holy. But he said, the seventh day is a holy day. Nothing in itself. Nothing? No. Nothing happens on the seventh day, any more than the sixth to show that it's holy. It's simply that God himself has segregated it, separated it for his own purposes. So I think we can see that there is, first of all, a basic sanctification. We are sanctified by the blood of Christ. We are sanctified through the redemption of Christ. And that's complete once and forever. But then this progressive sanctification, we grow in grace. We add to our faith knowledge. And so we have the two together.

[00:17:18] Now, I think, as I've said, it's basic. We better turn straight away to a passage which practically says so one Corinthians chapter one and I believe chapter three. One Corinthians chapter one. And toward the end of the that first chapter, the apostle sums

up his teaching. He says that God has acted as He has. Passing by the wise, passing by the great, sometimes stooping to use the weak and the small. Verse 29. That no flesh should glory in his presence. Then he comes out with this marvelous statement. But of him, that is Christ. Are ye in Christ Jesus, who of God is made unto us wisdom? And righteousness and sanctification. And redemption. There's a little particles slipped in here, which is almost untranslatable. But it has the effect of saying this to the Corinthians, you know that Christ is your redeemer. What I want you to know is your sanctifier as well. So put it this way. But of him, are you in Christ Jesus? Who of God is made unto us? Wisdom and righteousness and sanctification as well as redemption. That's the effect of this word. So he made all things to us. This is basic. All if you look at the end of the next chapter three. Verse 21 and 22. 23. Therefore, let no man glory in men is back on the same argument for all things are yours. All things are yours. Whether Paul or Apollos or Cephas or the world or life or death or things present, nor things to come.

[00:19:18] All are yours and you are Christ's and Christ is God's. So whether you need redemption or justification or peace or acceptance or forgiveness or sanctification, it's all, first of all, yours in Christ complete. But then, of course, as we know, we've only got to start reading chapter five of this epistle and you're up against immorality that is not quite readable in a public meeting. And these were saints. And Christ have been made unto them sanctification. So you see, we first of all say I'm sanctified only and completely by the grace of God and the work of Christ. And then don't sit back and fold your hands and say, and at the end of it, forever and ever. Say, now I seek by that same grace to rise and walk in newness of life and serve in newness of spirit. So that there shall be a practical outcome to the gift of grace that's already ours. I've just got a note here. That someone said there were two schools of thought with regard to this question of sanctification. One school says let go and let God. And the other says struggle, struggle. Struggle and he says, I am a let go. Let God man. But the struggle is to let go. So he was a bit between the two. There is a little bit of each in it. You see, we can look up to the ceiling and very partially sing, Oh, to be nothing.

[00:21:02] Nothing. And that's where you might end up friends. But on the other hand, we do know that nothing that we contribute can make us holy. Only the work of the grace and grace, of the Spirit of God and the sanctifying of the blood of Christ and the growth of grace and the knowledge of the law through the Scriptures can accomplish

that. What? I think that we better take a few further lines. From the Scriptures which give us various phases in the way in which. Sanctification is presented. Will you? First of all, look at two Thessalonians chapter two, verse 13. Two Thessalonians Chapter two, verse 13. It is a very terrible context. Chapter two is to do with the rise of the man of sin, the son of perdition, and all the abominable things, the deceivableness of unrighteousness in them that perish. Which is yet to come on the earth. Then in contrast, he says in verse 13 that we are bound to give thanks always 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. So there you see. There was a means being used. It was a part of the elective purpose of God that they should be chosen. But he also chose the means. He chose them unto salvation through sanctification of the spirit.

[00:22:49] Now, you can't influence that and belief of the truth that your response, of course, under the teaching of the Spirit of God, but nevertheless he that believeth not is condemned. So he must have a responsibility about it. We're not just blanks. And then again, you see. In still speaking about this question of being chosen to Peter. One. Verse two. And the sanctification of the spirit working together. Two. Peter one, Verse two. Elect According to the foreknowledge of God, the Father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. And of course, there's a big controversy as to whether it's your obedience. Or whether it is obedience. I should imagine we better have both friends. First of all, his obedience comes first and sprinkling of the blood of Jesus Christ and then our consequent seeking to walking in steps comes afterwards, for that's the way in which we get the idea. In. This epistle when it says that he has left us an example, that we should follow his steps. That's the word chosen and associated with sanctification of the Spirit. And let's turn to the Acts of the Apostles 26, verse 18. To realize that the one of many passages where the apostle uses the word saint for just the children of God, the simple believers not making a distinction between one or another. The Acts of the Apostles. 26, verse 18.

[00:24:49] He's giving a little definition of the peculiar character of his witness. Verse 17. Delivering thee from the people and from the Gentiles unto whom now I send thee to open their eyes and to turn them from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins and inheritance among them, which are sanctified by faith that is in me, sanctified through faith. So here we have the

description of the church or the believer to whom Paul was ministering. They were sanctified by faith. And that faith, he says that faith which is in me as he would desire, that it should be in you and me also. Well, then we have this emphasis upon being made. I think I ought to include one Thessalonians chapter five as another aspect of this question of sanctification. One The Selonians Chapter five, verse 23. First of all, verse 22, abstain from all appearance of evil. Now, that is what we can do, by the grace of God. Abstain. At that. Mere abstinence is not holiness. It simply negative. You know, there are some people who chase you about all over the place and they don't know that They're making parallels with Paul's statement when he says. Touch, not taste. Not handle, not. I think that's a quotation of scripture that they ought to use for themselves. I don't know whether they've ever sent it as a greeting card to one of their friends, but he can quote that it's from Colossians, but he says, which all of us perish in the using.

[00:26:49] I think I've given you the illustration before and I'll mention it again. Well, I've been in the country. I remember passing once. A very fine peach. It was beach. And it was winter. And I noticed that the leaves were all there. Although they were yellow, they were dried, but they were all there. So in my innocence, I say to the gardener, What a job. You've got friends to pick all those dead leaves off that hedge before spring comes. And he looks me up and down and he says, Yeah, no need to pick them off. The new life inside pushes them off. You know, I met some Christians that everlastingly chasing other Christians about and tell them they ought not to do this or they ought not to do the other. Oh, dear, oh dear. They are trying to pick the leaves off the edge instead of letting the new life within be cultivated to push it off. They're making a tremendous mistake. All the attempts on the part of the flesh to make themselves ready for God by abstaining from this and abstaining, the other is only making them more odious. Many times in the sight of God and men. He is the real thing. The life within that pushes it off. So he says, abstain from all appearance of evil.

[00:28:13] True enough. We don't go into it to order to aggravate. And the very God of peace sanctify you wholly. H no w h. Now, this is a play upon words, but it is a useful one. W h o w y. Holy means complete, doesn't it? Now, if you will think of some people's idea of holiness, its incompleteness. They're going to cut this off and cut that off and cut the other off. But God says no. If a priest in Israel had any deficiency in his body, if any one member of his body was deficient, it doesn't matter what it was, doesn't matter how much he said, Oh, well, I've got rid of that because it was a temptation to me. He says

that man is not holy in the sight of God. As a priest, he must be complete. Never think that merely denying and abstaining and putting away is holiness. That's a mere negative. Holiness is positive. And so we have the goal sanctify you wholly. And then he goes on to explain your whole spirit and soul and body. See the sanctification of the spirit. But you are spirit, soul and body. It should be complete. It should belong to the whole person, the body, as well as the spirit and the soul as well in between. So we have this very complete. Acceptance in the beloved, which is covered by this most wonderful word. Whenever we get in one Corinthians Chapter six.

[00:29:57] And in the epistle to the Ephesians and emphasised that washing is associated with the thought of sanctifying. One Corinthians six, verse 11. Um. And such were some of you. All this thieves, covetous drunkards and so on and such were some of you. But ye are washed. Don't forget, this is chapter six. Following Chapter five with all its awful revelation of their carry on. But ye are washed. But ye are sanctified. But ye are justified in the name of the Lord Jesus. And by the Spirit of our God. So they were washed. And then you remember the passage in Ephesians. Chapter five. Aware the apostle writing. On the practical section, he says in verse 26 or verse 25 Husbands love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of the water by the word that he might present it to himself a glorious church. He is another definition of holiness not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Now those words belong to our calling as well. In Ephesians chapter one, you remember it says that the very purpose of God focuses upon this. Chapter one, verse four, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame or without blemish. As the purpose of God.

[00:31:57] Chapter one He is the way it's brought about. Chapter five. Christ does it and He washes us. Not with water in the liquid sense, but the washing of the water by the word. Now, are you clean through the word, which I have spoken unto you? He said. I'm hoping you know that I'm sharing in this with you tonight. The washing of the water by the words going on, that you're sitting there and you're thinking, oh, yes, I need this sanctification. And the very fact that you're saying that shows the word of God, which is being opened up, however faulted, he is finding out that the weak spots and revealing how much it necessary so that we grow into this glorious calling, this marvelous position. Well, service is involved in sanctification. When you turn to two. Timothy

Chapter two. Two. Timothy Chapter two is writing to a servant of God now, and he's writing to a servant of God who's name is Timothy, and he's writing to a person whose name means one who honors God or whom God honors. You say, Don't you know which? No, no, I don't care. Because God says in his word He that honoureth me, I will honor and timotheus. You can read it backwards or forwards. It doesn't matter. Two hoots. The first word Tybee means to honor. The second part Theos is God, and he is a man whose name means one who honors God, and he is the apostle, using the word to imprint the thought upon Timothy's mind.

[00:33:35] He says in two Timothy two, verse 20. But in a great house, there are not only vessels of gold and of silver, but also of wood and and earth and some to honor. Our version says, and some to dishonor, which is wrong. Dishonor is a positive thing with us. This means with no honor at all. Some are unto honor. Some you would have in the drawing room. Some you would have in the dining room. Some you would keep outside in the scullery. That's the difference. Not dishonor. No honor. If a man therefore purge himself from these, he shall be a vessel unto honor. And what is that peculiar character? Sanctified. And what else? Meet for the master's use. That's another fine definition of being sanctified friends. Your conscience touched and perfected and you in your service. Meet all deer meat for the master's use. Even the Apostle Paul, speaking of himself, said, We have this treasure in earthen vessels that the Excellency of the power may be of God and not of ourselves. But writing to another man, he can go a bit further and he can say, Yes, you could be a vessel, not merely earthen only, but a vessel unto honor meat for the master's use and prepared unto every good work. In Romans. The 12th chapter is rather a searching passage. This is where he turns away from the Dispensational section, which occupies nine, ten, and 11, and now he begins to bring it to bear upon daily life and practice.

[00:35:19] I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. Holy. You see, we get a little idea about this living sacrifice as though we've got to immolate ourselves upon an altar. We've got to shed blood or something. Oh, no, no. The word sacrifice itself in the English language is made up of two parts. Sacred. And the word set a fact. A sacrifice is that which makes a holy thing or a holy desire or a holy purpose or whatever. It is a fact. And if you are a sinful person, the sacrifice would have to involve the shedding of blood. But there is such a thing as a sacrifice, which is a sacrifice of Thanksgiving, a wholly acceptable, sweet savor. This is

not a dead sacrifice or a dying sacrifice or a bleeding sacrifice. It's a living sacrifice. It's now entering into the idea that the God we serve is holy. And instead of dreading to serve that God, we begin to realize it's possible by his mercy to be engaged in his service. And here's a few words that will help us in that direction. I beseech you, therefore, brethren, by the mercies of God. Notice the way how he introduces this. He was an apostle and he could have used the rod and he could have spoken with authority and say, I, Paul the Apostle, sent by Jesus Christ who have complete control over your spiritual life.

[00:36:59] I command you that ye present your impossible friends. God will not accept a bludgeon, Holiness. God will never compel a man against His wish to love him. Blessed be God. He won't. He still stands back. And he invites us. And the Apostle taking the same line, he beseeches where he might have commanded. He beseeches. And he refers to the mercies of God, not merely to the righteousness of God or the holiness of God, that ye present your bodies a living sacrifice. Holy. And that almost makes you stop, doesn't it? We are going to present our bodies. Holy. Acceptable unto God, which is your logical or reasonable service. You know, somehow we've got to know a tremendous lot of Romans one. To 11 to have got to the point and say, yes, that's true. But of course, if you could enter into that ringing close of Chapter eight, when you can dare contemplate standing in the light. And yet lift up your heads. Who shall lay anything to the charge of God's elect? It is God that justifies. Then you may step into this position too, and say This too is also equally possible. Now he gives you what are two words with regard to this holiness which is expected of you. And be not conformed.

[00:38:38] That this world conformed. But be ye transformed by the renewing of your mind that ye may prove. What is that good? And acceptable and perfect will of God. I think if most of us were honest. We are believers sufficiently now to be able to say yes, I believe the will of God is good. I think we were all agree that the will of God is perfect. But will we all agree at all times and all circumstances that the will of God is acceptable? Friends, that's the rub. When you got to the point that the will of God is acceptable as well as good and perfect, you're getting very, very near to the position which the apostle was hoping that these were going to get to. And I'm talking to myself friends as well as talking to you for I'm not there yet. If I were to tell you that whatever happens to me in life, I am perfectly serene, unruffled. You've only got to ask a few people who know me to know that I'm rather exaggerating and not telling the absolute

truth. Now, that doesn't alter the fact that that's what I could be if only I reached the goal that God has before me. Then he seems to give another corrective for I say that through the grace given unto thee to every man that is among you, not to think of himself more highly than he ought to think.

[00:40:17] But to think soberly according as God hath dealt to every man the measure of faith. And he comes back and he says, Not one of us have got the same measure. He says one. Has this gift. One. Has another gift. So we cannot make one another tow our lives. Some people seem to spend half their time chasing somebody else, about to make them toe their line. Well, we all have to toe one line that none of us can really say we have done perfectly. And the first one to be considered of all the time is not the other men but ourselves. One more word, and I think our time will be up. Two Corinthians, Chapter six and seven. Two Corinthians Chapter six and seven. In the last half of Chapter six, he gives a whole series of contrasts. Verse 14. Be ye not unequally yoked together with unbelievers. What fellowship hath righteousness with unrighteousness? What communion hath light with darkness. All that list all the way down. And when he gets to the end, he says in verse 17, Wherefore come out from among them and be ye separate, saith the Lord. Separate is a part of this word kodesh, the Old Testament word for holiness. Separate, saith the Lord and touch, not the unclean thing. And I will receive you and will be a father unto you. And ye shall be my sons and daughters, saith the Lord Almighty. So now is the summing up, having therefore these promises that God will be to us a Father, and we shall be to Him sons and daughters, having therefore these promises, dearly beloved, let us cleanse ourselves.

[00:42:12] He has cleansed us, but we now take part and we wish to be clean. Let us cleanse ourselves from all filthiness of the flesh and the spirit. Perfecting is our word fact again, making what God has done in Christ more like a fact in our lives than before ever seeking to produce in daily life and witness what we really are in him in the ultimate sense, perfecting holiness in the fear of God. Unless we we've got that thought. The idea of perfecting holiness sounds impossible. It's worse than trying to gild the rose or paint the lily, but to take holiness to its logical conclusion as perfecting has got in, it tells us the end. Then if God has sanctified us at such a cost as the guitarist son and the work of his spirit and the wonder of his word, then of course, he begins to act upon us and we to seek. That is a passage that you could well refer to. This afternoon. I kept giving them passages they refer to. I began to call it their homework. I gave them a

whole number of psalms and different parts of it. This is your homework after it's all over. Well, if you'd like to do a bit of homework with regard to this, first of all, you can do nothing.

[00:43:40] Are only cleansed by grace through Christ. You've done nothing. And then you start doing something, washing your clothing and washing yourselves. If you'd like to look at the cleansing of the leper, which is given in Leviticus 13 and 14, you'll see the basis in light of what the Apostle was saying here. Well, that's as far as I think we can go this evening in introducing this tremendous theme of holiness and sanctification. I haven't taken it systematically. I haven't taken it as a piece of theology. I've given you passages of scripture here and there so that we can get sidelights upon the thought and that's about as far as we could go in a meeting of this character. Now, next time we meet together, I think we shall be wise to do what I said at the beginning. Concentrate our attention upon the references that we discover in one epistle the epistle of the Sanctuary, the epistle of the tabernacle, the epistle of the seated priest, namely the Epistle to the Hebrews. Until then, by God give us grace to remember and we are going to sing a hymn just now, after the notices are over. But I'm going to read one verse because I feel that this so expresses the attitude of heart when once you've had this question of sanctification and holiness brought to your notice and bear upon your conscience.