

Study Paper No. 9 Christ's Self-Sanctification

John 17:19 **And on their behalf I sanctify myself, that they also may be sanctified in truth.**

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

και AND υπερ FOR αυτων THEM εγω I αγιαζω SANCTIFY εμαυτον MYSELF, ινα THAT και ALSO αυτοι THEY ωσιν MAY BE ηγιασμενοι SANCTIFIED εν IN αληθεια TRUTH.

διο WHEREFORE και ALSO ησους JESUS, ινα THAT αγιαση HE MIGHT SANCTIFY δια THROUGH του ιδιου HIS OWN αιματος BLOOD τον THE λαον PEOPLE, εξω OUTSIDE της THE πυλης GATE επαθεν SUFFERED:

THE DOCTRINE STATED

Our Lord Jesus did sanctify, or set aside Himself, in His active and passive obedience unto His Father's Monarchical order as set forth in the eternal Decrees, so that He would sanctify His people through His own blood when He died on the Cross. While sanctification may be understood as the work of the entire Holy Trinity, *in a special way*, Christ sanctified Himself unto this work and thereby He sanctified us through His own blood when He died on the Cross.

INTRODUCTION

I understand the word sanctify means to set aside. From our theological viewpoints, I understand this to mean our being set aside unto the Lord our God. I do not mean that we do this ourselves, but rather that sanctification is attributed unto the entire Elohem or Holy Trinity. While we are commanded to sanctify ourselves in certain Scriptures, we cannot do this except in Christ Jesus our Lord.

God the Father is the One Who did sanctify us in Christ Jesus before all creation. Jesus Christ is the One Who did sanctify us by His own work on the Cross, through His blood. God the Holy Spirit is the effectual power unto us in applying this sanctification to us in our experience in this present, evil world. Therefore, when properly understood, the saints can joy in the entire Trinity sanctifying them, in and through the blessed humanity of our Lord Jesus Christ and the shedding of His blood.

SANCTIFICATION BY GOD THE FATHER

That God our Father did sanctify His people in the Eternal Decrees is evident from the following,

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

Most of the time sanctification speaks of our experience in this present evil world. Here Jude presents certain blessings that come unto us before our effectual calling. He shows the Father's act that occurred before all creation. God the Father did sanctify us when He placed us in an eternal, essential union with our Lord Jesus Christ before all creation. Jude then shows us that preservation, both before and following our birth from above is in and by Christ Jesus our Lord. Our Father did sanctify us by placing us in Christ Jesus before all creation. Our Lord Jesus Christ did and does still preserve us as the great King of His people and the Upholder and Maintainer of all creation. He did not allowing the devil to destroy us or our natural line of descent back to Adam. He does not allow our death

until our appointed time does come. God the Holy Spirit does effectually call us and brings us into the knowledge and experience of these wonderful blessings.

1 Corinthians 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

The Father's part in our Sanctification was *to place us in Christ Jesus in an essential and eternal decreed union*. It is out of the Father that we are in Christ Jesus. The Father did first possess us and love us with an everlasting love. He gave us unto Jesus Christ and therefore all the Father did give unto Him, Christ did receive and He did save when He died on the cross. Christ came to seek and to save those the Father gave unto Him and He did not fail in any way.

The Holy Spirit's Work in Sanctification

The Sacred Scriptures do teach us that the Holy Spirit does sanctify us by Jesus Christ in effectual calling and with other blessings.

2 Thess. 2:13 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:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

In our effectual calling the Holy Spirit does reveal unto us that we are sinners, that we have no hope before God, that we are totally sinful and have no strength to perform any good works by which God will receive us. The Holy Spirit does set us aside unto Jesus Christ, and Him alone. He quickens us, or gives us spiritual life with the eyes to look unto Jesus Christ and the ears to hear His blessed voice. He is the Divine Being Who has began a good work in us and He will continue it until the end. We live by the Spirit and therefore we walk by the Spirit. He supplies several gifts and graces to us in our earthly walk, but these all proceed from the Father in His plan and purpose, and come to us through our Lord Jesus Christ.

The Father's purpose was and is to give unto us the Holy Spirit, with all His gifts and graces, in and through Jesus Christ.

Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

The Blessed Holy Spirit is therefore a witness unto us of the Father's love to us and Christ's work for us. He brings to us what Christ has communicated to Him for us. He does not speak of Himself, or glorify Himself. He is content to bear testify of Jesus Christ and to communicate unto us the words of Christ in such a manner that we do not receive them as the words of Men, but the very Words of God because they are.

John 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

1 John 4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

In the Everlasting Covenant of Peace and Life, Christ sends us the Holy Spirit Who proceeds from the Father (not in eternal procession as to His origin or Being, for He is self-existent and self-sufficient just as the Father and the Eternal Word are) unto us and maintains us in our state of Grace unto the end. For a wonderful work showing the Being and Work of the Holy Spirit in His several offices and the communication of His gifts, I strongly recommend S E Pierce's great work on the subject. It is found on Brother Leroy's site. S E Pierce was a Particular Baptist minister in or near London during the late 1700s and early 1800s and the author of many different Christ honoring works.

The Holy Spirit does effectually call us. He begins this mighty and effectual operation in the initial work of quickening. He continues and maintains us in this effectual calling by revealing Christ unto us and leading, sealing, anointing, teaching, empowering and comforting us in many different ways. He gives unto us the many gifts or fruits of Christ called the gifts of grace, faith being one. I do believe that the elect grow in grace, but I know not of any progressive sanctification that the elect develop as is commonly taught and preached.

Christ Sanctifies Us by His Own Blood

The end of all Christ's acts of active and passive obedience is that He might sanctify us though His own blood. The Greek preposition $\delta\iota\alpha$, though, is here used not $\epsilon\nu$, meaning by. Christ did sanctify us Himself by His works for us finalized on the Cross. Consequently, the blessings and benefits of His works come to us through the merits of His own blood by the effectual working of the Holy Spirit. This is all according to the plan and purpose of the Holy Trinity, represented by God the Father as the Creator and Decree.

Hebrews 13:20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, *through the blood of the everlasting covenant*,
21 *Make you perfect in every good work to do his will*, working in you that which is wellpleasing in his sight, *through Jesus Christ*; to whom *be glory for ever and ever*. Amen.

Matthew 26:28 For this is my blood of the new testament, which is shed for the many for the remission of sins.

Luke 22:20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

Romans 3:25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Colossians 1:20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

Hebrews 9:7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

Hebrews 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

Hebrews 9:13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 10:4 For *it is* not possible that the blood of bulls and of goats should take away sins.

Hebrews 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

1 Peter 1:2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Revelation 1:5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Let me comment in conclusion to this part by noting:

Romans 3:25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

It is not that we receive the propitiation though *Faith in Christ's blood*, for the Father alone received this Propitiation, even as Christ offered Himself unto the Father.

Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Galatians 1:4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

But rather, we receive the *declaration of Christ and His righteousness* through faith in His blood. Faith, not unbelief, is the means or channel through which the Holy Spirit gives us the declaration of Christ's righteousness and sufficiency as sealed in His own blood. Christ, therefore, entered into all His sufferings in order that He might sanctify us by His own blood. Our faith has nothing to do with it as any cause. Faith is not meritorious, nor the cause of our justification or any of its blessings. Christ alone did this, and the Spirit gives us the grace of faith as an evidence that Christ did this for us.

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence or conviction of things not seen.

Christ's Self-Sanctification

Christ's Self-Sanctification may be considered in a three-fold manner. First is that which He did before His incarnation. Secondly, is that which He did on the Cross in this present, evil world. Thirdly, is Christ's communication of His self-sanctification unto us by the blessed Holy Spirit in both effectual calling and the trials and experiences of our life in the Spirit as we work out our own salvation with fear and trembling.

Christ's Voluntary Humiliation

It seems that Christ's first act of self-sanctification is His voluntary Humiliation as the Father's ONLY obedient Son. I am speaking of this as it relates to Christ's *sacred humanity*, as the Mediator or Man. The following points *do not deal with* Christ in His Divine Nature or Being, as the Eternal, Divine Word, or Wisdom, but rather in His *human nature or being*.

Christ is the Father's Only Begotten Son in His blessed Humanity, and as such, He is the Father's only obedient Son. We are only obedient in and by Him.

Heb. 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him the nature of angels*; but he took on *him the seed of Abraham*.

17 Wherefore in all things it behoved him to be made like unto *his brethren*, that he might be a merciful and faithful high priest in things *pertaining to God*, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Christ did take on Him the very human nature of His Brothers and Sisters, the little children of God. This very human nature was in distinction from the nature of the natural brute beasts and the other natural objects of God's creation such as the stars, moon and even the Sun. Christ did take on this very human nature yet without either the Adamic sin and guilt or any personal sins. Christ did suffer and He was tempted, but without any personal sins.

Phil. 2:4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, *being in the form of God, thought it not robbery to be equal with God*:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Paul is here distinguishing between Christ in His Deity and Christ in His humanity. Even in His humanity, He was in the form of God, the very image of the Father's substance, (not person) Hebrews 1. Christ thought it not robbery to be equal with God because God the Eternal Word did enter into an adoptive, hypostatic union with Him, (I am speaking of Christ in His Sacred Humanity) and by such did bestow upon the Man, Christ Jesus, all the entitlements and honors of Deity. Christ did not boast of His reputation, or His communicated and uncommunicated glories. He did not built up Himself as the Creator or the Man of the Father's right hand, or any of His divine attributes and entitlements. He made Himself of no reputation.

Christ did take upon Himself the form of a servant. He came forth in His sacred humanity to minister and to serve. He was the Servant of Jehovah, and the Father's very Wisdom both in One Being. He came forth in full and perfect obedience to His Father and is the Only Man Who has ever done so or ever will do so. By Christ's union with God the Word, to make up His complex person, He did differ from all other servants, for He was the Only Begotten Son. However, He did not allow this to keep Him from becoming as the Father's little ones, and even more so, becoming their Servant as well as the Father's Servant. I understand this to be a part of Christ's self-sanctification. There is much more about Christ's voluntary humiliation in Stockell's *Christ's Glories Unveiled*, London 1732; (?) and John Steven's work on *The Holy Trinity* and the *Antiquity of the God-Man*, (1846) (?).

Christ did, in His self-sanctification, His humiliation, become obedient unto death. By this death, He experienced both good and evil, as Elohem expressed in the Garden of Eden. Christ learned by experience all the sufferings associated with the most cruel and inhumane death possible for Him to suffer. He learned by experience what it was to suffer the wrath of God poured out on Him and to have the Father forsake Him for a time on the Cross.

Hebrews 5:1 **For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:**
2 **Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.**
3 **And by reason hereof he ought, as for the people, so also for himself, to offer for sins.**
4 **And no man taketh this honour unto himself, but he that is called of God, as was Aaron.**
5 **So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.**
6 **As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.**
7 **Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;**
8 **Though he were a Son, yet learned he obedience by the things which he suffered;**
9 **And being made perfect, he became the author of eternal salvation unto all them that obey him;**
10 **Called of God an high priest after the order of Melchisedec.**

Christ became perfect or complete by experiencing all these sufferings and His death. I do not mean He became sinless, for He was and is already sinless. Christ received this experimental knowledge only in His Sacred Humanity. Death is the final act of His self-sanctification. He communicates unto His people, His benefits from this act. Christ's people are also brought into the conformity of Christ's sufferings so that they also might enjoy the benefits of His exaltation.

2 Timothy 2:12 **If we suffer, we shall also reign with him: if we deny him, he also will deny us:**

Romans 8:17 **And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.**

I Thess. 3:2 **And sent Timotheus, our brother, and minister of God, and our fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith:**
3 **That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.**
4 **For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.**

Acts 14:22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Our sufferings with Christ are not conditions we do in order to secure blessings, but they are a result of our union with Christ. We are brought into these sufferings and tribulations so that we may join with Christ in His sufferings. In our union with Christ, we not only join with Him in His sufferings, but also in His glory as well. For Christ did first suffer and then He did enter into His glory.

John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 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.

22 *And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, *and hast loved them, as thou hast loved me.*

24 Father, I will that they also, whom thou hast given me, be with me where I am; *that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them.

In Conclusion

Our Lord Jesus did sanctify, or set aside Himself, in His active and passive obedience to suffer death for His people and shed His blood for them and their sins. He did this because Elohem in His eternal Decrees stipulated that He would sanctify His people through His own blood when He died on the Cross.

John 10:17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Christ entered into His voluntary humiliation, or His self-sanctification, whereby He became a Servant and did not concern Himself with self-glory or any reputation before men. He offered Himself unto His Father in this work of redemption and the Father received His offering.

Eph. 5:1 Be ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us *an offering and a sacrifice to God* for a sweet smelling savour.

Therefore, Christ's brothers and sisters can rejoice because they are accepted in the Beloved One, Who sanctified Himself so that He might sanctify His People through His blood.

Hebrews 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.