

He who Sanctifies and Those who are Sanctified

Nothing is more destructive than whatever can wedge between His brothers.

For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brothers, saying: "I will declare Your name to My brothers; in the midst of the assembly I will sing praise to You." And again: "I will put My trust in Him." And again: "Here am I and the children whom God has given Me." (Heb 2:10-13)

Verse 12 — "...in the midst of the edah..." where we all, all His brothers of verse 11, are singing to Him. He who sanctifies and those who are being sanctified are all of one, both from the same Father, for which reason He is not ashamed to call them brothers. Whoever is in the process of being sanctified (#37) are ones who are being honored by the Father. They are being sanctified by serving the One who is sanctifying them (Jn 12:26, Rev 19:8). These brothers of His (Mt 25:40) are the Holy, set apart from the world, not being defiled in the world any longer (1 Jn 2:15; Jms 4:4). They are sanctified by His word (Jn 17:17). Sanctification cannot happen without being separated as in 1 Jn 3:1-3. We purify ourselves to be like Him when we see Him, just as He is pure... but only if we have this hope in us, the hope to see Him one day eye to eye. When He appears we must have already been sanctified and purified from all worldly influences (Heb 10:13). This takes a Holy Community.

Behold what manner of love the Father has bestowed upon us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. (1 Jn 3:1; Jn 15:18)

There must be a place to be able to be separate and withdraw oneself from fellowship with the world, to be in the world but not of it. Without a community, this is impossible (1 Pet 2:12). There must be a place not of the world but still a witness to it, able to be observed. A cluster in the world, a grapevine in a garden, in view of the unbelievers who are around it in order to be seen as the marvelous light of His love (1

Pet 2:9; Phil 2:14-16). In order to withdraw from fellowship with the world one must be baptized into Messiah (Gal 3:26-29).

1 Jn 3:3 — For a person to purify himself just as our Master is pure, he must have in himself the hope of seeing Him when He appears. Without this, we will not be worthy of Him since we will have not walked worthy of Him, as in Rev 3:4 and Col 1:10. It is impossible to walk worthy of Him without a set-apart place. This is the place made known to the Holy Ones in Mal 1:11 and 1 Tim 2:8. Without this place it is impossible for them to have this hope in them. Those who are in this place are the sons of God. The world doesn't know us; only those who are of the truth will (Jn 10:14,27; 18:37). Only they can know us. There is a difference between the *know* of #1097 in the Greek and #1492 in the Greek. #1097 is *to know intuitively*, in contrast to *to know outwardly* in #1492. Yet, it takes both to fulfill Mt 24:14 — to see and know by observation, then hearing the words that make sense out of our life and continuing to see the life that makes sense out of our words.

The only way to be purified or sanctified, as He is pure, is by first of all gaining fellowship with the ones who are being sanctified. To be able to withdraw from the defilement of the world, from fellowship with the world and worldly people who are not of the truth, is to gain fellowship with the Holy Spirit who dwells in those who are separated from fellowship with the world, undefiled. The ones who are not being sanctified are those who do not intuitively and experientially know the love of God (1 Jn 2:15; 1 Jn 3:1). Rom 5:5 had never been experienced (1 Jn 1:3) and intuitively known, being made evident, because 1 Jn 3:14,16,23 was not in them to do (Jn 15:1-8). 1 Jn 5:13 shows that gnosticism was creeping into the first church.

Heb 2:10-14 — He who sanctifies is the Author of our salvation who, Himself, was made perfectly fit, tested thoroughly with every temptation and suffering, with persecution (Rom 8:17-18). This was in order to be the perfect Lamb of God who could take away the sins of the world (2 Cor 5:21) leading many sons to glory.

The First-Born

So He who sanctifies is our Master Yahshua, the first-born Son of God. He was born to Miriam to become a brother to His many brothers who were also born, but then born again to be His brothers. The first-born Son of God, who is the second man (we are no longer brothers to Adam, but to the second Adam), did not sin, and so was worthy to be a perfect sacrifice for us. We now are those who are being sanctified, made to be like Him in every way (Eph 4:15).

The Many Sons of God

Both the first-born Son and the many sons have the same Father (Jn 1:12-13; Acts 13:33). The day He rose from the dead He proved to be who the voice from heaven said He was when He was baptized by John the Baptist. When the Dove came upon Him, He started the journey to the cross, unto death and resurrection. To have us as brothers meant that He was a human son to have a Father as we do also. He was the first to have many other brothers who are also sons of God (1 Pet 1:3; 1 Tim 2:5). He who sanctifies us is Messiah. We both have the same Father and the same divine life (2 Pet 1:4) in us, as 1 Cor 6:17. So He is not ashamed to call those who are being sanctified His brothers. The Sanctifier and the sanctified are out of the same source, the one Father (Eph 4:6; Jn 20:17; 19-23).

Heb 2:12 talks about the assembly or church that we call the edah. Heb 12:23 — *“...to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect...”* We, in Him, are the church of the first-born. We are registered, enrolled, in the heavens (Eph 2:19).

Birthright

Even one meal could forfeit our birthright if we do not exercise our spirit to rule over our self, our flesh, our entire being and every enemy. The One who is able to sanctify us ruled over all the power of darkness. How can we be worthy of Him? (Rev

3:4-5). How can we be worthy to rule over the nations in the next age? (Rev 2:26-27). Today if you hear His voice, do not harden your hearts, in order to be worthy to rule with Him on the earth (Heb 4:6-11; Lk 19:13?). Our communion with our Master makes a Body of royal priests and kings (Rev 1:6; 5:10). If today we are in preparation and qualification for our participation in Messiah's Kingdom in the next age, if we have truly believed and received the gospel of the Kingdom into our hearts and souls to rule over what keeps us from attaining to Him and the resurrection (Phil 3:10-11), in the next age we will see Him as He is (1 Jn 3:1-3). We will be found fully prepared and qualified in every aspect of our beings and be found in the Book (Dan 12:1-3; Mal 3:16-18).

Jn 12:25-26 — Verse 24 is the essential ingredient in attaining by our works of faith, as we all together weave the wedding dress by the strength and the grace He provides (1 Pet 4:11; Rev 19:8).

Jms 1:18 — We are the first fruits of His creatures. Col 1:18 — He is the first-born Son of God. Eph 1:22-23 — We are the church of the first-born (Heb 12:23). As the first-born sons of God we have the birthright, the inheritance of the earth and the universe (Rev 21:7). Heb 2:5-13 — All of their children, the offspring of the union between the wife and the Lamb, Yahshua, are ever and ever increasing (Rev 21:9,12; Isa 9:7; Eph 3:21; Ps 102:28; Dan 7:27, RSV, NRSV; Eph 2:22; Rev 21:3).

So we now are offspring, the first-born offspring, which came from His side. We are the second Eve, to be His wife and to give birth to all who will come after, in the eternal age. It is the ever-increasing government with no end to it. We now have the birthright of the next age and of raising the Male Child. Rev 20:4 — The "they" in the first part of the verse is us and those in the second part are those who are beheaded, the Male Child. The first part of the verse is the mother who gives birth to them. She is just as worthy as those who were beheaded since we, the mother, were faithful to raise them up as the word instructed us to (Rev 17:14; Rev 2:26). But the rest of the dead in Rev 20:5 are those in Dan 12:2 who are not granted the rule, for they were not worthy (Rev

3:4). They go to the second death and their names are taken out of the Book of Life of the millennial reign of Messiah.

But those who attained to the resurrection of Phil 3:10-11, which is the first resurrection of Rev 20:5, are the ones to whom judgment will be given and will live and reign with Messiah for a thousand years. Rev 20:6 is what we strive for in Phil 3:11.

Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, but they will be priests of God and of Messiah, and will reign with Him for a thousand years. (Rev 20:6)

...that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death, if, by any means, I may attain to the resurrection from the dead. (Phil 3:10-11)

Blessed and holy is he who has part in the first resurrection. Over them the second death has no authority, and they will not be hurt by it (Rev 2:11; 20:6).

Just one meal was all Esau had to be disqualified from inheriting the kingdom (Mt 21:43; Gen 15:18; 18:19).