

He who Sanctifies and Those who are Being Sanctified

Heb 2:10-13 — Nothing is more destructive than whatever can wedge between His brothers, to defile what verse 12 describes — all His brothers singing to Him in the midst of the Edah. Verse 11 — He who sanctifies and those who are being sanctified are all of one, are both of one Father, for which reason He is not ashamed to call them brothers, that is, whoever is in the process of being *sanctified*.

The word *sanctify* has two meanings:

- 1) To be set apart from the world in order to serve our Father's purpose (*qadash*, #6942 in Ex 31:13; *hagiazos*, #37 in 1 Cor 1:2); Jn 18:36 — to not be “of this world” requires sanctification.
- 2) To be purified, made ready by our works (Rev 19:8; 1 Jn 3:1-3).

The ones who are being honored by the Father are the ones who are sanctified and purified by serving the One who is sanctifying and purifying them (Rev 19:8).

Acts 26:18 — Those who are sanctified or set apart by faith of or from God, as Abraham was set apart for Him. These brothers of His (Mt 25:40) are holy or set apart or sanctified (Ex 31:13; 1 Cor 1:2; Acts 26:18) to do the works prepared for them to do (Acts 26:20; Eph 2:10; 4:12,16). “Set apart” means uncommon. They are set apart from the world (Jn 17:17), not being defiled by the world or made common (1 Jn 2:15; Jms 4:4).

The second meaning of sanctification, that is, purification, cannot be accomplished without the first — being set apart or separated from the world (2 Cor 6:17-18; 1 Jn 3:1-3). In order to be like Him when we see Him, eye-to-eye, we must purify ourselves even as He Himself is pure — but only if we have this hope in us. In order to have the hope to one day see Him eye-to-eye when He appears, we must have been sanctified, purified from all worldly influences (Heb 10:13). This takes a holy community (1 Jn 3:1; Jn 15:18-21).

There must be a place to be able to separate, to 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 speaks of a place not of the world, but still a witness to it and able to be observed — a cluster in the world, a grapevine in a garden in view of the unbelievers around it, in order to be seen, a marvelous light of His love (1 Pet 2:9; Phil 2:14-15). To be able 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 even as our Master is pure he must have in him the hope of seeing Him when He appears. Otherwise he will not be worthy of Him, since he has not walked worthy of Him (Rev 3:4; Col 1:10), which is impossible without a set-apart place in which to be what Mal 1:11 and 1 Tim 2:8 is saying to the holy ones. Without this place, it is impossible to have such a hope.

Those who have this hope are the sons of God. The world doesn't know us; only those who are "of the truth" will be able to hear (Jn 18:37; 10:14,27). Only they can know us. There is a difference between knowing intuitively or in your mind, and knowing with your senses. But it takes both, as Mt 24:14 — to see and know by observation, and then hearing the words that make sense out of our life, and seeing our life which makes sense out of our words (Mt 24:14).

The only way one can be purified or sanctified as He is pure is to first of all gain fellowship with the ones who are being sanctified. One must be able to withdraw from the defilement of the world, from fellowship with the world and worldly people who were not of the truth, and to gain fellowship with the Holy Spirit who dwells in those who are separated from the defilement of fellowship with the world.

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). It is possible that someone has never experienced and known Rom 5:5 if 1 Jn 3:14,16, and 23 is not in him to do. 1 Jn 5:13 shows that Gnosticism (knowledge in the mind only) was creeping into the First

Church. The fellowship of 1 Jn 1:3 is evidenced by the fruit of Jn 15:1-8, just as the love that one feels is expressed in deeds that he does (1 Jn 4:7-8; 3:14,16,23).

Back to the subject of Heb 2:10-14 — He who sanctifies is the author of our salvation Himself, who was made perfectly fit and tested thoroughly by every temptation and suffering and persecution. This was necessary in order to be the perfect Lamb of God who could take away the sins of the world (Heb 2:14; 2 Cor 5:21), leading many sons to glory (Rom 8:17-18). So He who sanctifies is our Master Yahshua, the firstborn Son of God, born to Miriam to become a brother to His many brothers who were also born — born again to be His brothers. The firstborn Son of God, who is the Second Man (we are not brothers to the first Adam, but to the Second Adam who did not sin) 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 firstborn Son and the many sons are born of the same Father.

Acts 13:33 — The day He rose from the dead is when 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 His journey to the cross and into death, and He resurrected to have us as His brothers. That means He was a human Son to have a Father as we do also. He was the first fruits to have many other brothers who are also the sons of God (1 Pet 1:3; 1 Tim 2:5). We have the same Father, as He told Miriam in Jn 20:17 — *My brothers*.

So He who sanctifies us is Messiah. We both have the same Father, and the same divine life is in us both (2 Pet 1:4; 1 Cor 6:17). So He is not ashamed to call those who are being sanctified His brothers. The Sanctifier and the sanctified are of the same source, the one Father (Heb 2:12; Jn 20:17,19-23). The assembly or *church*, as we call the Edah, is the Church of the Firstborn (Heb 12:23; Eph 2:19), for we are in Him, registered or enrolled in the heavens.

But even one meal could forfeit our birthright (Heb 12:16). If we do not exercise our spirit to rule over ourselves, our flesh, our entire being, and even the enemy of the One who is able to sanctify us, that is, ruling over all the powers of darkness, how can we be worthy of Him (Rev 3:4-5) to rule over the nations in the next age (Rev 2:26-27)?

Today, if you hear His voice, do not harden your hearts (Heb 4:6-11). In order to be worthy to rule with Him over the earth (Lk 19:13) we have to maintain our communion with our Master, being *today* royal priests and kings (Rev 1:6; 5:9). So 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 whatever keeps us from attaining to Him and the resurrection of the next age (Phil 3:10-11), then we will see Him as He is (1 Jn 3:1-3), fully prepared and qualified in every aspect of our beings.

This is what it means to be found in the book of Dan 12:1 and Mal 3:16-18. It is to be honored for serving Him as Jn 12:25-26, but verse 24 is the essential ingredient in attaining by our works of faith. Rev 19:8 — We all together wove the wedding dress by the strength and grace He provided (1 Pet 4:10-11).

Jms 1:18 — We are the first fruits of His creatures which He has reaped in His creation, the church of the firstborn sons of God (Col 1:18; Heb 12:23; Eph 1:22-23). We have the birthright (Heb 12:16), the inheritance of the earth and the universe (Rev 21:7; Heb 2:5-13), which is for the offspring of the union between the wife and the Lamb, Yahshua (Rev 21:9,12), who are ever and ever increasing (Isa 9:7; Eph 3:21; Ps 102:28; Dan 7:27, NRSV; Eph 2:22; Rev 21:3).

So we now, the offspring, the firstborn offspring who come from His side, are as the second Eve, betrothed to be His wife, to give birth to all who will come after in the eternal age, the ever-increasing government (Isa 9:7). There will be no end to it. We now have the birthright of those who reign in the next age in Rev 20:4-6. The first part of verse 4 is us; the second part of the same verse are those who were beheaded — the

Male Child. The first part of Rev 20:4 is the mother who birthed them, and they are also just as worthy as those who were beheaded, since we, the mother, were faithful to raise them up according to the Word entrusted to us (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 for believers. Their names are taken from the Book of Life of the Millennial Reign of Messiah — those who attained to the first resurrection (Phil 3:10-11). The last part of Rev 20:5 refers to the first and last part of verse 4, as verse 6 confirms — “Blessed and holy is he who has his part in the first resurrection; over him the second death has no authority,” and he will not be hurt by it (Rev 2:11; 3:5).

Just one meal is all it took for Esau to be disqualified from inheriting the kingdom, just as Old Israel (Mt 21:43) and also the first Edah (Rom 11:21-22).