

Christ—Our Sanctifier



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blood and His eternal salvation.

Two simple steps take us into all this fulness of blessing: namely, the yielding of ourselves in complete surrender, and the receiving of Christ by simple faith, and thenceforth abiding in Him by the same two links of yielding and trusting to the end, even as Paul said, "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6).

The Divine Agent in this blessed experience is the Holy Spirit. It is His providence to reveal the Lord Jesus to us as our Sanctifier and then to minister Him to us moment by moment for the supply of every need in our spiritual life. Therefore, the baptism of the Holy Spirit is simultaneous with our union with the Lord Jesus as our Sanctifier; the Spirit does not act apart from Christ, but it is His to take of the things of Christ and show them unto us.

Standing in the background Himself, He makes the person of Christ the object of our faith, fellowship, and love; and while it is true that our deeper life is the fruit of the Spirit, it is also true that Christ Himself "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30).

This experience of receiving Christ as our Sanctifier marks a definite and distinct crisis in the history of a soul. We do not grow into it, but we cross a definite line of demarcation as clear as when the hosts of Joshua crossed the Jordan and were over in the Promised Land and set up a great heap of stones so that they never could forget the crisis hour. Beloved, have you crossed your Jordan and entered your promised land?

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24).

The very name of sanctification has become associated with phrases, fads, and fanaticisms that have made it distasteful to many persons. Holiness is confounded with sanctimoniousness, Pharisaism, and self-perfection, and the devil has set up his scarecrows all along the way to frighten God's children away from their heritage of blessing.

The holiness we teach is this: The Lord Jesus Christ Himself so dwelling in our hearts and so walking in our steps that we shall live like Him. It does not minister to our pride or self-sufficiency, for before we can receive it we must come to the end of ourselves, and never become self-constituted, or self-sufficient, apart from Christ; but live a life of simple dependence, moment by moment, on Him alone.

Therefore it is, on the one hand, the easiest life to live because we do not need to climb up to some high attainment, but simply take Christ Himself as He meets us on the level of our nothingness and continually draw from Him grace and strength for all our needs, trials, and triumphs. On the other hand, it raises us infinitely higher than the highest human perfection, because its standard is not Adamic perfection, but divine holiness. It takes us in our nothingness and gives us His fulness. And all this we receive by simple union with Him. We do not have to attain to it, but we obtain it as the gift bestowed as freely as His precious

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