



Talmid תלמיד a Hebrew word that means “a true disciple who desires to be what the Rabbi Jesus is.”

Whoever claims to live in Him must walk as Jesus did. 1 John 2:6 (NIV)

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STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY  
DIVIDING THE WORD OF TRUTH. 2 TIMOTHY 2:15



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## The ASSURANCE of Our SALVATION Part 8

### *The Hour Is Come*

**John 17:1-5 (NASB)**

<sup>1</sup> Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,

<sup>2</sup> even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.”

<sup>3</sup> “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.”

<sup>4</sup> “I glorified You on the earth, having accomplished the work which You have given Me to do.”

<sup>5</sup> “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

I want in particular now to look at the phrase, ‘**the hour has come**’. My whole case is that if we fail or falter in the Christian life, either in thought or in action, if we are unhappy or defeated, if in any way we are failing to function in this world as a Christian should, and as the Christian life is portrayed so plainly in the New Testament, then such failure is ultimately due to the fact that our view of our position as Christian people in Christ Jesus is in some way or another defective.

There is no question but that the New Testament has the answer to all the problems and difficulties of the Christian life, and its object is to bring us back to the truth itself and to give us a still clearer view of it. So, we are not doing something theoretical. There is nothing more fatal than the kind of dichotomy that some people seem to recognize between belief and life, faith and practice, for these are indissolubly mixed. The most practical people, who pride themselves on being so, the people who say they are not very interested in doctrine, but who believe in *doing* things, are the very people who will, sooner or later, find themselves in grave trouble. It is fatal only to recognize one or the other—the two things must be taken together. So, we have spent some time in looking at this plan of salvation as it is unfolded here.

But now we must look at this phrase, ‘**Father, the hour has come**’, for the great doctrine concerning ‘**this hour**’ is

again something that is of vital importance to us. In a sense, the whole of salvation is seen as we look at our Lord facing this hour, and the very essence of the truth is emphasized by the doctrine that is here outlined. As he points out so often, He came from heaven, and did all that we were considering earlier in order to come to this hour, for this hour was essential to the completion of that work which the Father had given Him to do. There can be no doubt but that this hour is the focus and climax, at one and the same time, of everything that our Lord came to do. It is the crucial, climactic point in the whole of that mighty work that we have been looking at in general.

The best way, it seems to me, of approaching the teaching and doctrine concerning **‘this hour’** is that we should remind ourselves of some of the statements which our Lord Himself made with respect to it. For instance, we are told that on the occasion of the marriage in Cana of Galilee, when His mother asked Him to do something about the shortage of wine, he turned to her and said, **“Woman, what does that have to do with us? My hour has not yet come”** ([John 2:4 NASB](#)).

He is already speaking of it. Again, He had to say the same thing to His brethren who upbraided Him for not going to the feast at Jerusalem. He said, **“My time is not yet here”** ([John 7:6 NASB](#)), and that phrase has a special meaning to it.

Then we are told on another occasion that His enemies sought to take him, but that, **“No man laid his hand on Him, because His hour had not yet come”** ([John 7:30 NASB](#)). Later on, we read again that **“no one seized Him, because His hour had not yet come”** ([John 8:20 NASB](#)).

Then take the statement in [John 12:23](#), **“And Jesus answered them, saying, ‘The hour has come for the Son of Man to be glorified.’ And, just after that, hear him saying, ‘Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose, I came to this hour’** ([John 12:27 NASB](#))

Then there is the reference in the thirteenth chapter to the same thing: **“...Jesus knowing that His hour had come that He would depart out of this world to the Father ...’** ([John 13:1 NASB](#)) and again, later, he says, **“Behold, an hour is coming, and has *already* come, for you to be scattered, each to his own *home*, and to leave Me alone...’** ([John 16:32 NASB](#)). Then we have the

statement here, **“Father, the hour has come ...”** ([John 17:1 NASB](#)) and there is also another very interesting and important statement in [Luke 22:53 NASB](#), where we read that he turned to the authorities that were against him and hated him and said, **‘... but this hour and the power of darkness are yours.’**

Now in order to interpret this verse in [John 17](#) aright, we must bear all this in mind, and as we do so, I think there are certain things which can be said quite plainly. The first is that this **‘hour’** is obviously a pre-determined hour. You notice that all those statements regarding it have something very special, and definite to say. When he says, **‘Mine hour has not yet come’**, he is, in effect, telling them, ‘My time is not yet come; your time is always here, but there is a special time as far as I am concerned. You want me to come and declare myself; no, you do not understand it, the time for that has not yet come.’ In other words, you find our Lord always looking forward to this hour. Indeed, this theme of expectation is to be found running right through the whole of Scripture.

This whole problem of time is a particularly important and fascinating one; there are some who would say that in many ways it is the biggest and most important point in the whole of theology, and the question of how to relate time, as we know it, to eternity and timelessness causes a great deal of confusion. Now if you are a philosopher, it can be a profound problem, yet, if we take the Scripture as it is, I think it becomes comparatively plain and clear. God has brought the time process into being, and, having done so, he has appointed that certain things should take place at a certain time. It is not that God is bound by time, but that He has ordered that things should happen in the realm of time, and thus you find in the Old Testament and in the New that God has appointed minutes.

Take the flood as an illustration. God had said, **“... My Spirit shall not strive with man forever...”**, ([Genesis 6:3 NASB](#)). He had focused upon a determined point; he was able to call Noah to start building the ark 120 years before the flood came. He knew when the flood was coming—all these things are plain and open unto the eye of God. And so, it was that **‘when the fullness of the time came’**—when the hour had come **“...God sent forth His Son, born of a woman, born under the Law”** ([Galatians 4:3-4 NASB](#)).

This, surely, is a thought that liberates us at once from most of the thralldom of life in this world. You look at life today, and at history, and at the whole course of the world, and if you look at it with the human

eye alone, you will find it very difficult to see any meaning in it. But the moment we begin to look at it in the light of this doctrine of **‘the hour’**, though we may not understand it fully with all its details, we can at once be certain that the Lord still reigns and that life in this world is not out of hand. As we read this biblical history and see the clashing of the nations, with the people opposed to God, and apparently out of control, we find that at a given point God does redeem the world in spite of man. When God’s time arrives, God comes in and the whole world has to conform again to his plan and purpose.

So, the great consolation for us is that though we see the Christian church and Christianity derided and apparently counting for so little in this modern world; and though we may see on the surface that the enemy opposed to the church is triumphant all along the line, and that God’s people are languishing, we nevertheless know for certain, beyond any doubt whatsoever, that God’s hand is still upon the situation, and that in a moment He can arise and confound all His enemies. **“He who sits in the heavens laughs...” (Psalm 2:4 NASB)**, as he sees these pigmies exalting themselves, for He knows that at a word He can destroy them, and they will perish out of sight.

But in particular for our purpose as we consider the plan of salvation, the important thing is that all the things that happened to Him did not take our Lord by surprise. That has been the fatal view of our Lord, His person and His work, ever since the advent of the so called higher criticism movement. They represent our Lord as a human teacher who had His plan of teaching the people, His own nation, and converting them to His point of view, and then sending them out to spread this wonderful teaching. But, suddenly, these people tell us, after three years the whole thing came crashing to the ground. He never anticipated this rejection, they say, He never thought they had it in their hearts to do such a thing. That is the picture that is painted, and we are left feeling very sorry for this ‘pale Galilean’, this incomparable teacher, this Galilean peasant, born before His time with His exalted idealism, and so on, who saw it all brought to nothing, and broke His heart at the failure of it all, so that He died of a broken heart upon the cross.

What a travesty of this glorious gospel! My friend, He came from heaven, He laid aside His glory, as we were considering earlier, in order to come to **‘this hour’**. He knew it from the beginning. He came to die, specifically to die. We have seen that,

apart from that death on the cross, He cannot deliver me; that apart from the death on the cross, I say it again with reverence, even God cannot forgive man. The cross is absolutely essential, the cross was planned before the world was ever created. So, the hour that produced the cross is the central, pivotal point, of history and God always knew about it, the Lord came for that hour. So, we must never think of this hour as taking Him by surprise, it was an hour that was appointed and determined, it was the crisis of the world itself.

But let us go on to the second point, that this hour is the crucial hour of history. There is no question about that. It was the most momentous hour since the beginning of the world, it is indeed the turning point which determines everything—it is the greatest event, the most—yes, let me use the word again—climactic event that has ever taken place in this world. Everything leads up to that hour, everything eventuates from that hour. That is the hour to which the whole of prophecy is looking forward, and to which the whole of the church, and her doctrine and history look back. It is the central, focal, point which determines and controls everything. It was the point on which everything that God had planned depended, and if there were failure at this point everything would fail. Hence our Lord’s prayer to his Father, **‘the hour has come; glorify Your Son, that the Son may glorify You’ (John 17:1 NASB)**.

If the Son had failed at this particular point, everything else would have been useless. His teaching would have been of no value whatsoever, because, though we might have tried to live it, and carry it out, yet we would have lacked the strength and the power. He would have been giving us a law even more impossible than the law given through Moses, and thereby He would have condemned us and left us under a still greater condemnation. It is the most vital hour of all, for I say again if He cannot bear the punishment of our sins, then He does not save us. But having borne the punishment, He *does* save us, so it is what happened in that hour that really holds, within itself, the entirety of our salvation.

There are people who would sometimes preach a gospel apart from this. You ask them what the gospel is, and they reply that the gospel is the Lord Jesus Christ somehow or other giving new life to men, lifting men out of their failure and giving them new life. And they sometimes present that without mentioning the cross. But, my friends, before you and I need a new life, we need forgiveness. Something has to be done about the past before we face the future. You cannot suddenly decide that you are going to live a better life, you have to deal with the problem of your past and your sin. It is this hour that deals with that, for there is no regenera-

tion, no new life, except for those who are forgiven and justified in the sight of God. This, then, is a crucial hour.

But I must say something about what I would call the drama of the hour. There is a kind of mystery about this hour. It is very interesting as one reads the gospels to keep one's eye on the references to it. We have been looking at our Lord coming up to this hour, but He is not the only one who is preparing for it. The forces on the other side are also interested in this same hour and you can watch the plan developing from their side as well as from His side. That is where the statement in [Luke 22](#) comes in— **'this is your hour'**. **"While I was with you daily in the temple, you did not lay hands on Me; but this hour and the power of darkness are yours"** ([Luke 22:53 NASB](#)).

You cannot read the story of our Lord's experiences without seeing this tremendous fight, and I am emphasizing it here because nothing is so sad to me as the failure of many people to realize the conflict that is going on in this world. We are ready to fight against certain evil tendencies, but over and above the fight against the sin that is within us, there is this cosmic fight against sin.

There is a sense in which the Bible is nothing but a great drama in which you find depicted the mighty conflict between God and the powers of hell. The background to the Bible is something that happened before human history began—the great question of the devil and the origin of the devil and of evil. We do not know everything about it—it has not pleased God to reveal everything—but He has revealed this much, that quite apart from our history there was a kind of cosmic fall. As we have seen, one of the greatest of God's angelic beings rebelled against Him. He is the devil, called Satan, and his one object is to defeat God. And what is unfolded in this great drama in the Bible is the attempt of the devil to destroy God's works, and to defeat God. God made his world perfect—Paradise—but the devil came in and started a fight. He persuaded man that an injustice had been done against him, and the whole of humanity, and the whole universe.

And the fight continues. Read your Bible with that in view and you will find it will be a transformed book; you will see the failure in God's own people, quite apart from the others, and it is all because the devil tried to turn them against God. You find it even when the Son of God comes into this world. The devil tried to destroy Him at the begin-

ning, the moment He was born. He took hold of King Herod and persuaded him to try to destroy this Child, this Messiah, the Savior. Keep your eye on the malignity of the scribes and Pharisees, and the doctors of the law and the violent hatred that was manifested by them because they saw in Him the representative of God. You remember how the devil said the thing explicitly on one occasion, **'...I know who You are; the Holy One of God'** ([Luke 4:34 NASB](#)). They realized that they were fighting for their lives. The devil tempted Him in the wilderness; the devil was fighting for his life and the whole of his forces were being marshalled for this ultimate clash when the two forces came together. And the clash takes place at this tremendous hour, when the Son of God is going to give His life a ransom for many. So, we have to look at this hour from both these angles.

What, then, does our Lord mean exactly when He says in the Garden of Gethsemane, **'This is your hour, and the power of darkness'** ([Luke 22:53 NASB](#))? It seems to me that the only possible explanation must be that this hour would never have come to pass were it not for the power of darkness. What makes this hour and all that it involves necessary and essential? It is again the problem of sin and of evil, the problem of Satan and of hell. It is the kind of hour that the devil has staged and brought into being, for, in one sense, he has manipulated it, though in a much higher sense he has not. I think that this is the way to look at it—it is the work of the devil that makes the hour essential from God's standpoint, it is because of what Satan has produced by sin and evil that God has to do this in order to overcome it.

So, it is, in a sense, their hour, and it is there that we really see the essence of evil and of sin. It is such a terrible thing that nothing less than this could deal with it. It is not a question of God's love and forgiveness, it is evil that has to be dealt with in this radical way. The devil has produced such a situation that this hour alone can deal with it.

So, this hour can be described as **'their hour'**, and the hour of the glorification of the Son at the same time, and that is why He prays that His Father may glorify Him. It is in going through this hour, that has been produced by Satan and hell, that our Lord really is glorified. It is there we know for certain that He is the Son of God. No one had ever before had to meet Satan and conquer him, no one had been able to destroy the power that Satan had over death—that is the way the author of the epistle to the Hebrews puts it: **'...that through death He might render powerless him who had the power of death...'** ([Hebrews 2:14 NASB](#)) and thus He sets the children free, and Christ has done it through this, His glorification. The death and the resurrection is

the proof that He is the Son of God.

But let us, if we can, try for a moment, with reverence, to look at it in this way. What did this hour mean to our Lord Himself? Well, He has given us an indication. Consider the statement in [John 12:27](#), **‘Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? — then he answers himself and says— ‘But for this purpose I came to this hour.’** There I think is the right approach to any consideration of what this hour meant to Him. He knew it was coming, He had known that all along, and now here He was actually facing it. But although His soul was troubled, He did not ask God, His Father, to save Him from this hour. No, that was impossible, He could not do that, for **‘this hour’** was His reason for coming to the world.

‘Well,’ says someone, ‘if He always knew about this hour, if He had come from heaven in order to come to this hour, if He knew for certain, as He did, that beyond that hour He was going to rise again from the grave and go to the glory’—indeed, every time our Lord spoke to His disciples about His coming death, He always went on to speak of the resurrection. He knew He was going to rise again, and go to the glory. The author of the epistle to the Hebrews reminds us of that when he says. **‘who for the joy that was set before him endured the cross’**([Hebrews 12:2 NASB](#)) — ‘so then,’ the questioner continues, ‘if all that is true why does he say, **“Now My soul has become troubled”** ([John 12:27 NASB](#))? How could he know the glory that is coming, and the triumph of the resurrection? How could he know he had come to this climactic hour which was going to make salvation possible and yet say, **“Now is my soul troubled,”** and, **“Father, save Me from this hour”?** ([John 12:27 NASB](#)) What was the cause of the trouble?’

There are those who think this is quite a simple problem. They say it was nothing but His physical shrinking from death; He knew about the glory of the resurrection, but the thought of physical suffering troubled Him and He shrank from it as a man. In His body, in His flesh, He shrank from the thought of this physical dissolution. But to me that very thought is insulting. It is not only insulting to our Lord as a man, it is such a tragic failure to understand what happened there. No, that is no explanation, for if you accept it, then you make our Lord a lesser person than the martyrs. The martyrs faced death without a fear because they believed the gospel of the resurrection. Their knowledge of it was nothing by contrast with our Lord’s knowledge, but it was enough to enable them to go boldly to the

stake without a quiver or a fear. And so that supposition makes our Lord less than His own followers and inferior to some of His own martyrs. No, such an explanation is impossible. It is a tragic blindness that makes us try to view these things from the standpoint of human reasoning, instead of in terms of biblical doctrine.

What, then, did He shrink from? What was it that troubled His holy, righteous soul? It was the fact that He knew what was going to happen in that hour. He knew that the full, total wrath of God against sin was to be manifested and poured out against Him—*that* was what He shrank from. If physical suffering holds no terrors to a courageous man who may not even be a Christian, it is still less to a Christian saint or martyr, and to the Son of God, it is nothing at all. There was only one thing that the Son of God shrank from, and that was to be separated from the face of His Father; He shrank from anything that could interrupt that love that had existed between them from all eternity. The one thing the Son of God shrank from was to look into His Father’s face and see there that holy wrath against sin, and He knew that that was what He would have to experience in that hour. His soul was to be made an offering for sin, He Himself was to be made sin, so that at that hour God was going to look at Him, and He was not going to see the Son in whom he was well pleased, but this horrible, foul, ugly thing.

And that is why the Son says, in effect, **‘Now My soul has become troubled; and what shall I say?’** ([John 12:27 NASB](#)) Shall I ask him to save me from this hour? No, because if I do, I shall not save man from all that wrath of God which shall be poured out upon me. I have come for that hour, it is the purpose of my coming into this world. God cannot be just and the justifier of the ungodly unless I bear it, so I will bear it. **‘That hour’—His hour—what an hour!**

The one thing, therefore, that made Him speak like this was His certain clear knowledge of what was involved in this one moment, as it were, and it was the thing that broke His heart. It was the thing that killed Him. In a sense, our Lord did not die of crucifixion, but because the wrath of God against sin was so poured out upon Him. We are told that the soldiers, when they came, were amazed that He was dead already. Crucifixion was a slow process of death, the man who was crucified took a long time to die, but here was one who died quickly, and they were amazed. And the cause of it was a ruptured heart. So that is why His soul was troubled. It was the thought of losing the face of His Father, the thing that made Him cry out on the cross. **‘...My God, my God, why have You forsaken me?’** ([Matthew 27:46 NASB](#)) He really saw sin, and

He was made sin, and all God's holy wrath against Him was poured on Him. He bore it all and that is what the hour meant to Him.

But I want to say a final word on the results of the hour, which are put very plainly by Jesus in [John 12:31](#). What an hour this is! Do you not begin to see that it is the most momentous hour of all time? We talk about those pivotal points of history, but they are all nothing when you look at this. **'Now is the judgement of this world'**—the whole world, in the sense that it is the hour in which the world was really revealed for what it is. It was there that sin was revealed. There, shown plainly and clearly once and for ever, is the whole state of mankind apart from God. I do not know whether we realize this as we ought; sin is something so fiendish and so foul that it led to that terrible hour.

So, the next time the devil tempts you, remember that you will not merely be doing something which you should not be doing. No, you will be putting yourself into the realm of sin, opposed to God. But not only does the cross-reveal sin for what it is, at one and the same time it pronounces doom on the whole world and everything that belongs to that realm. The cross of Jesus Christ makes this great proclamation. Unless I believe in Him, unless I believe that His death at that hour is the only thing that reconciles me to God, I remain under the wrath of God. If I do not see that the wrath of God against my sin has been borne there by the Son of God, then the alternative is that I must live to experience the wrath of God: that is the essence of the Christian gospel. I either believe that my sins have been punished in the body of the Son of God or else they will be punished in me. It is the judgement of the world.

The world apart from Him is under the wrath of God, it is doomed, it is damned and He alone can save it in that way. There was no other way, for God would never have allowed His Son to endure all that if there had been another way. It is the only way, so it is the judgement of the world. And we, all of us, either believe that the Lord Jesus Christ saved us in that hour, or else we remain in our sins, we belong to the world that is going to be condemned and finally judged. The gospel tells us that He will come back again and that this time He will return to judge. The one question that will face everybody is this: do you belong to Him or do you not? The books will be opened; the names of the people who believe in Christ are in one book, the book of the Lamb of God, and if you belong to His book you are saved. But the world is damned and destroyed and cast into

a lake of fire—the judgement of this world. But the judgement was pronounced at the cross. Though the *nature* has been postponed and is still being postponed, judgement has been pronounced, so that anyone who dies without believing on the Lord Jesus Christ belongs to the world and that has already had judgement pronounced upon it.

Likewise, the prince of this world shall be cast out. The devil has already been defeated, for Christ defeated him on the cross. The devil was working up to this hour, and when the Lord died he thought he had defeated Him at last, but he did not realize the truth of the resurrection. Christ rose again and by so doing he has destroyed principalities and powers and triumphed over them by his own cross, which they thought was their masterpiece. The very death which they thought was his defeat turns out to be the greatest victory of all and by it they are finally doomed. The devil is still very active in this world, but he is already defeated. In a sense, he is already cast out, and has no authority at all. Christ's people, all who belong to Christ, all that the Father has given him, are going to be drawn to him. The devil is already defeated, and is going to be cast into that lake of fire and will be destroyed eternally.

What an hour! Oh, that the Holy Spirit would open our eyes to see and to know something of these things! We are talking about historical events, this hour belongs to time, it belongs to history. It is not an idea, it is not some wonderful theory that men have woven out of their imagination. These things have literally happened, so I am left with this fact that the Son of God has been in this world, and has passed through that hour for my sins. If I believe that, I know that that hour is the one which has saved me from everlasting destruction, but if I do not believe, I am left condemned. Our Lord puts it again in [John 12](#):

**John 12:47-48 (NASB)**

<sup>47</sup> **"If anyone hears My sayings and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world."**

<sup>48</sup> **"He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day."**

Though he did not come to judge, yet he is giving his judgement. We cannot escape, the devil is judged by this hour, the world is judged by this hour.

Oh, May God grant us to see sin for what it really is! We cannot be indifferent to these things, for if we believe them our way of life is going to be determined. If I believe all this, how can I be indifferent to sin? No, the

One who has done this for me deserves my life, my soul, my all. He must be my Lord and my Master. I say again that failure in the Christian life is the failure really to see the meaning of this hour, to see the meaning of sin, the failure to realize what He suffered for you, the failure to realize the consequences of not believing in Him. May God give us grace, therefore, to meditate upon this hour, this astounding, crucial, climactic hour in which the essence of our salvation was worked out and achieved by the Son of God in His terrible agony and suffering upon the cross.

*Continued in next edition...*



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## **1 John 1 - Overview Part 6**

This is the first of several studies on [1 John 1:7 and 9](#), and specifically looking at the word “**blood**” and its practical spiritual implications for the believer’s life. [1 John 1:7](#) reads,

**1Jn 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.**

The actual word “**blood**” is not used extensively in [1 John](#) – only four times. However, it is a very important doctrinal term and concept and one that needs to be fully understood and embraced as [1 John 1:7](#) is studied. The efficacious value of the blood of Christ is one of the deepest mysteries of God. The Bible declares that the “**life.....is in the blood**”. [Leviticus 17:11](#) says,

**<sup>11</sup>For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood *that* makes atonement for the soul.**

No blood, no life. People simply cannot live without blood, and that is why so often we hear the term that someone “bled to death”. [Revelation 1:5](#) says,

Rev 1:5 **and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood,**

**Romans 5:8-9** declares,

<sup>Ro 5:8</sup> **But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. <sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from wrath through Him.**

**Ephesians 1:7** says,

<sup>Eph 1:7</sup> **In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace**

**Ephesians 2:13** says,

<sup>Eph 2:13</sup> **But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.**

The Scriptures declare the “**blood of Christ**” to be “**innocent, precious, necessary, sufficient, cleansing, and conquering**”. It is the basis for the believer’s reconciliation, redemption, communion, spiritual victory, and eternal life. Even Judas declared that he knew that he had betrayed “**innocent blood**”.

Now, where we want to begin this part of the study is with **Hebrews 13:12** which says,

<sup>Heb 13:12</sup> **Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate.**

**Hebrews 10:14** gives some additional insight when it declares,

<sup>Heb 10:14</sup> **For by one offering He has perfected forever those who are being sanctified.**

Then we have the most serious of all warnings in Scripture in **Hebrews 10:29** when the writer said that,

<sup>Heb 10:29</sup> **Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?**

Whenever Scripture uses the word “**sanctify**”, it is always addressing what happens to a person **AFTER** they have been saved, and it has to do with

what makes the individual useful to God. Certainly it should be perfectly clear that not every Christian is actually useful to God. **2 Timothy 2:19-21** says,

<sup>2Ti 2:19</sup> **Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,” and, “Let everyone who names the name of Christ depart from iniquity.” <sup>20</sup> But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor. <sup>21</sup> Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.**

So, whenever the word “**sanctify**” or “**sanctification**” is used, we should always think of it in terms of what God is doing in my personal life to **CHANGE** me so that I can be useful to Him. The problem with many believers is that they have become much too comfortable and content with where they are as a Christian. Once that happens, it immediately begins to suppress and inhibit their spiritual growth. It creates a kind of unnoticeable dulling and numbing effect on the sanctification process. In many cases, the changes that God wants to make in our life can be very painful and stressful. Generally God’s changes touch on areas of a believer’s life that they simply do not want to yield to God. They have become overly satisfied with their life and their lifestyle, and the idea of having to change things they are comfortable with is not really on their spiritual radar. However, the word “**sanctify**” carries with it the distinct idea of being changed. That is the intent and purpose of the actual word. From a practical perspective, it refers to the believer allowing God to work in their life in such a way that their life is being constantly changed and constantly transformed. I have to ask the question at this point as to why any Christian would ever be afraid of allowing God to change different areas of their life. At a personal level, I have always liked the changes that God has made in me, and I am sure that you have as well. Every believer can be fully assured that God will always do that which is best for their life – in every case, always. God will always do in a believer’s life that which is both good and good for them. At the same time, He also wants every Christian to know what is right and to do what is good. That is the purpose of His changes within a believer – that of developing within them the very character and motives of Christ. **1 Peter 1:15** puts it this way when it says,

<sup>1Pe 1:15</sup> **but as He who called you is holy, you also be holy in all *your* conduct,**

Now, the simplest meaning of “**sanctification**” is that of separation or being set apart. It is the idea that what God is doing in the believer’s life is setting them apart as His own possession and for His own use. However, in order for the separation to be of any value, something very strategic and intentional has to take place in the believer’s life. **THE BELIEVER MUST WILLINGLY AND HEARTILY SURRENDER THEMSELVES TO GOD’S WORK OF SEPARATION.** I.e., the believer must consciously consecrate themselves to God’s work within them. It involves a choice and a decision that every Christian has to make. It is a conscious and intentional decision that involves the believer’s will and their obedience. Let me see if I can say it in a way that makes it a little more personal. The work that God wants to do in the believer must also be what the believer wants Him to do in them.

The changes that God wants to make in a believer can only become theirs when they genuinely want those changes to be integrated into their life. At some point in every Christian’s life, they have to surrender their life to Christ and to His work within them in order to grow and mature as a believer. I say this often, but I am not interested in making people comfortable when they come to church. I want to persuade them and urge them in every way possible to yield their life to Christ without any reservation and to yield to all of the changes that He wants to make in them. Why should we ever preach one single message that tells people anything different than complete and total surrender to the perfect will of God for their life? Why should we ever do that? I am sure that in every church that there are Christians who have multiple areas of their life that God desires to transform, but they simply resist and fight and do everything but surrender to God’s will for their life. They know that things in their life are not pleasing to God. It could be their attitude, their personal demeanor, being unfriendly, being unkind, being lazy, talking harshly and critically, being a fault finder, contending about everything, being dissatisfied if things are not done their way, being selfish and self-centered, always having to speak their mind, or just about anything. The Christian knows that God wants to change these areas of their life that are dishonoring to Him, but they simply WILL NOT change.

Do you really want to experience what the Bible declares as being a “**partaker of the divine nature**”? Do you really want God to work in your life and to make some major changes in your life? I hope so! Well, if you do, then you must understand that

God’s sanctifying changes will not happen apart from your being surrendered to Him. You will not experience God’s deep work in your life without surrendering your life to Him, and as we will see as we go forward, without allowing the blood of Christ to impact your life in a deep and abiding way.

Now, from a practical perspective, it is a believer’s personal fellowship with God that becomes the defining attribute relative to genuine and biblical change taking place in their life. It is being in the presence of God that facilitates God’s changes in the believer’s life. This is the believer’s portion, their inheritance. In [Ephesians 3:19](#) Paul prayed that we as believers “...**may be filled with all the fullness of God.**” The word for “filled” is Greek word “*pleroo*” and literally means to cram. It has the idea of satisfying and fulfilling the individual. I.e., God’s desire is to cram your life with everything that is fulfilling and completely satisfying, but the believer must surrender and yield their life to Him for that to happen. Dr. Vines says that it means to be made full. The verb is in the passive voice, so it is something that God is doing for the believer and doing in their life. They surrender, He fills to the full. The Exegetical Dictionary of the New Testament says that it means to completely fill. It is often used to describe a net that is completely filled with fish.

In everything that Jesus Christ did, He was fully devoted and completely separated to His Father’s will for His life. In every area and in every circumstance of His life, Christ was completely yielded to His Father’s will. He was fully, totally, and completely surrendered to what His Father wanted. He never yielded to temptation, He never sinned with His words, He never sinned in His heart, and He never yielded to anything that was outside of His Father’s will. There was not one time in His life where He acted inappropriately. Why? It was because He was fully surrendered to His Father’s will. He was separated to it, yielded to it, consecrated to it, and devoted to it. When He came to those final agonizing moments of His life, the time of His actual death, that moment when all of heaven and hell were hanging in the balance, He did exactly what His Father wanted Him to do. Let me put it this way to make what I am saying more practical for us – Jesus Christ wanted to do what God wanted Him to do, and nothing else. That is it. That is what God wants from our life – this yielding and surrendering our life to Him simply because we really want Him to be pleased with our life. That is how Christ sanctified Himself, and that is exactly how every believer must be sanctified – by yielding their life to Christ and fully surrendering their will to His will. In relation to our study of [1 John](#), Christ lived His entire

life so that His blood could be shed for you – His entire life!

So, how are we actually sanctified and separated for God's use? [John 17:19](#) provides some major insight into how when it says,

**Jn 17:19 And for their sakes I sanctify Myself, that they also may be sanctified by the truth.**

Believers are “**sanctified by the truth**”. If Jesus had not been willing to do what His Father wanted Him to do, then the truth that every believer bases their life on would have no impact on them whatsoever. If the death of Christ is removed from the Bible and if the shedding of His blood is taken out of the Bible, then the truth of God's Word would have absolutely no impact on any believer. Do you realize why it is that without the shedding of Christ's blood that the truth would do us no good? It is because we would still die in our sins and go to hell because our sins would never have been paid for. The Bible clearly declares in [Hebrews 9:22](#),

**Heb 9:22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.**

Without the blood of Christ, the truth has absolutely no meaning to any of us whatsoever. Without the shedding of the blood of Christ, the truth secures every individual nothing but greater judgment. Thank goodness for the shedding of the blood of Christ. Because of the shedding of Christ's blood, the truth is able to change the believer's life. It is the blood of Christ that gives value and meaning to the truth. If Christ had not died, then the truth would have been utterly useless to anyone. Why? Once again, it is because we would all have died and gone into eternal judgment and hell. What good would it do to lead a nice Christian life if on the day that you entered into eternity you went straight into torment where there is wailing and gnashing of teeth. You see, the truth is only valuable because of the blood of Christ that secures the believer's salvation. [Hebrews 9:12](#) declares,

**Heb 9:12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.**

In my feeble understanding of all that God and Christ have done, [Hebrews 9:12](#) may be the most significant verse in all of the Scriptures. What hap-

pened at that moment is indescribable relative to its eternal impact and significance. This was an event that had to happen, and it was completed in order that you and I might be saved, sanctified, and stand before God Almighty without spot or blemish. What the blood of Christ secured for believers is beyond words to explain.

The power that God has placed in the Word of God to change your life is the power that comes directly from the blood of Jesus Christ. When we arrive in the presence of God, the only thing that will distinguish us from those people in hell is the blood of Christ. They are sinners, we are sinners. They were rebellious and we were rebellious. They ignored and disobeyed God and we ignored and disobeyed God. The only difference between me and a lost person is that the Father sees the blood. In the same way that the Jews were spared in Egypt was because the blood was spread on the doorpost and lintels of their home, and when the death angel went through the land and saw the blood, he saved them from death. It is God's will that everyone who has been marked by the blood of Christ should know and understand that it is an incredibly divine mark. When you stand before God, He will see the blood of Christ over your life. However, it is the believer's having been marked by the blood of Christ that calls them to a life that is wholly and totally dedicated to His will for their life. In the Christian life there are no other alternatives. Jesus declared in [John 8:32](#),

**Jn 8:32 And you shall know the truth, and the truth shall make you free."**

Jesus said in [John 8:34](#) that “**whoever commits sin is a slave of sin**”. Let me ask you a very simple question. Do you want to be a slave to sin for the rest of your life, or do you really want to be free and incredibly fulfilled in your life? If the latter is what you desire, then you must yield and surrender your life to Christ and to His truth, and do it willingly and from your heart.

#### **ENDNOTES**

<sup>1</sup>Strong, 1318-1319.

<sup>2</sup>Vine, 426.

<sup>3</sup>Balz, Filled (electronic page).

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