

## **Justified by His Blood, Sanctified by His Spirit**

Let us come before Him and cry out in Yahshua's faith. If we are ready to give our bodies as a living sacrifice, it means we are ready to have communion. If we are not ready to have communion with Him, we are not ready to give our bodies as a living sacrifice.

What does the *immaculate conception* mean in the Catholic religion?

*[Someone answered that Mary received the seed immaculately, without there being any relations, and even that she didn't have any sin.]*

They say that not only did she not have any relations, but that she did not have any sin. But that would be impossible, since all men inherit Adam's sin. How did our Master not inherit Adam's sin? After all, Mary had Adam's blood in her — didn't she pass that on to Him? So how did our Master not inherit Adam's sin? If He had inherited it, He could not have been the atoning sacrifice. But the blood comes from the seed of the father. So it was the Holy Spirit where His seed came from. But He was qualified as a human being through Mary. The fact that the blood comes from the seed of the father is a scientific fact, but Catholics did not understand that back then so they had to make Mary perfect. They did not understand that the mother's blood and the baby's blood do not mingle, that the mother only provides the egg and the man provides the blood. That is the case in any conception. But in this case it was the Holy Spirit providing the blood to cause the conception.

When Adam was a lump of clay, He did not have life and then our Father breathed into him and gave him life. And life is in the blood. That is when Adam became a living being — when He breathed life into him. And I guess the same thing happened in Mary's case — He gave Mary a child without the blood of Adam being passed down to him. But the breath of God came into Mary, and the life is in the blood. It was pure blood, so therefore He could be a pure sacrifice for our sins. We need to understand more and more about this so we can understand how precious the blood of our Master is.

Rom 5:9 — “*Since we are justified, acquitted, made righteous and brought into a right relationship with our Father by Messiah's blood...*” (we are justified by Messiah's blood, by

nothing else except His blood) “...*how much more certain is it that we shall be saved by Him from the wrath of God.*” We are saved from the eternal wrath of God. We are saved from the walk of life that we participated in at one time. We are saved from that. Like in 1 Pet 1:18 — You must know and recognize that you are redeemed from the path of life that you were on, the fruitless way of living that you inherited from your own parents and forefathers, “*not by corruptible things like silver and gold, but you were purchased with the precious blood of Messiah, like that of a sacrificial lamb without blemish or spot.*” So we are redeemed and we are saved from the wrath of God. We are absolutely saved from the second death. There is no way that we can receive the second death.

(The only way that I can see that we could go into the second death is that we would take Revelation and start changing it around and rewriting it or reinterpreting it, translating it, like so many people do, with footnotes at the bottom. They rewrite Revelation the way they understand it, but they are always misunderstanding it. It says you should not add to or take away from this book of Revelation or your name will be taken out of the Lamb's book of life and the plagues that you see in this book will be given to you. It actually says that in the last part of Revelation. So that is the only way I know that we could go to the second death. Though I do not see how anyone whose name is in the Lamb's book of life would ever do that in the first place, unless something has happened to them. That is one of the mysteries. It says that if anyone cancels or takes away from the statements of the book of this prophecy, God will cancel and take away from him his share in the tree of life and in the city of holiness (Rev 22:19), if it is possible. Verse 18 — Of course everyone does that when they write footnotes here. Verse 20 — He who give this warning says *yes*, it is true. It is a solemn warning for anyone. That is why we could never write our own translation of the Bible. We would never do that unless all the Bibles were taken away or something. I do not think we could ever possibly do such a thing. That is why we use many different translations here. We have to be very careful how we understand and even teach Revelation. We have to be careful and pray that our Father would give us understanding and revelation of these things.)

In Rom 5:9 it says, *“Therefore, since we are now justified...”* That means we are justified now and we do not participate in the second death. What does *justification* mean? To make it right. So we are justified how? By Messiah's blood. *“And how much more certain is it that we shall be saved by Him from the wrath of God.”* So the wrath of God here would be both deaths. But we are certainly saved from the final absolute eternal wrath of God that goes on forever and ever and ever, the never-ending sea of fire.

We are saved from the eternal wrath of God through His blood—we are justified, we are in Him, we have been saved, we no longer will participate in the second death. But there is still a first death. Rev 2:11 and 3:5 talks about a person's name being taken out of the book of life and him experiencing the second death. This is the “second death” for believers, not ruling and reigning with Messiah in His kingdom during the millennial age. But we can be saved from death altogether, absolutely.

We are saved from the second death by His work, and we are saved from the first death by what? Our submission to the Holy Spirit. His work for us is on the cross. We cannot add to that work. There is nothing we can do to earn our salvation, not even exercising our own will, unless faith comes to us. The only way we can exercise our will to do His will is by the faith that we receive from Him. We do not muster up faith. Faith comes to us. So therefore it is something that is outside of us and does not depend on our own merit or our own good works, or even our seeking God. It is Him coming to us, not us coming to Him.

In the first place, He had to come to us. We love Him because He first loved us. I remember people in the past whom I loved. I loved my second grade teacher and my fifth grade teacher. I loved her, and I remember her. Why? She first loved me. She really loved me, she really lifted me up, she made me have some type of dignity by the way that she treated me and paid attention to me and made me feel like a human being. I love my Father because He first loved me. I love my Master because He first loved me.

So we know that we are saved by Him from wrath because He first came to us; we did not do anything. We did not even use our own will until someone spoke to us and then Yahshua,

His word, came right to us and gave us faith. We remember when Uriah Geber came to Tabitha's Place. After hearing and hearing he was laying on the couch with a cover over his head, unable to do anything. Faith had to come to him — then he used his will to throw off the cover, but only after faith came to him. And then he cried out to Yahshua.

So we are saved from the second death. This is absolute. But now how are you going to be saved from the first death? There is still a first death. Paul says he would rather be absent from his body and present with the Lord. He led such a godly life, he always kept a good conscience, he always was seeking after our Master, he wanted to know Him, so therefore he did not go into the first death. When he died, he went right into the presence of our Master — absent from the body, present with the Lord. So how are we to be saved from this intermediate place. The Catholic's notion about purgatory was inherited from the first church, but then they misconstrued it a great deal, saying that you could pray people out of purgatory. However, 1 Jn 5:16-17 teaches that there is a first death and there is no use praying for a person who is in the first death, because you cannot get them out. On "Father's day" in the world you listen to Christian radio programs and they are teaching divination, talking to the dead, saying, "Just talk to your dead father, and say, 'Daddy, forgive me for all the times I hurt you...'" There is no use praying for a person in death, let alone trying to communicate with them.

Our Father wants to save us from every death. He wants us to enter the kingdom. If we enter the kingdom, we are saved from the first death. We will not be hurt by the first death (this is also called the second death for believers). This second death for believers is that we die and then we are judged and then we go into a second death. The second death for us is the first death for the nations. But if we enter the kingdom, we escape all forms of death.

Jn 8:51 is the only way that I know of that we can escape even the death that we have to be put in if we do not enter the kingdom. We would be put in a place of separation, and separation means death. We cannot be in the kingdom and not obey His word. But through confession of our sins, through the blood, we are saved from all wrath. Through any kind of sin, we violate our relationship with God. And we have to be holy as He is holy — just as holy as He

is — or we have to experience death. His blood makes us holy by our confession of our sins — that makes us holy as He is holy. The only way that we can be holy as He is holy is through the blood.

Of course we do not deliberately sin. Under the old covenant, there is no forgiveness for deliberate sin. There is no forgiveness in this age for deliberate sin, so therefore we would have to experience a death, we would have to pay for our sin. The wages of sin is death (Rom 6:23; 8:6). So if we sin and are not forgiven or we cannot be forgiven, we have to pay for it ourselves because we did not allow the blood to cleanse us of our sins. Also we are not forgiven unless we confess the sin and also renounce it and forsake it. We have to confess it *and* forsake it. If you confess it but you are not forsaking it, it does not work because our Father knows our heart. Pr 28:13 says we will not prosper because we will not find compassion. But when we confess our sin and renounce it, we find compassion. Then compassion just flows from Him, just like it does from us.

We are made in His image; we have been restored to forgive like He forgives when people hurt us or do things against us. It is amazing how none of us can live if we have offended someone until we go to them and beg their forgiveness and renounce it. Then we know that the person is not offended. When someone comes to us like this, forgiveness just pours, gushes out of us. And all forgiveness is based on the blood. (Though even in the world there is a type of forgiving when you repent.)

If we forgive someone, we know that our Father has forgiven him. If you forgive you know it has already been forgiven (Jn 20:21-23). Therefore whoever's sins you forgive have been forgiven.

So, understand that we are saved from the wrath of God by the blood. And by obeying His words, we are saved from the first death. We still have to reckon with His word. His word is still there. His commandments and His promises are right before us as we live. This is how we are conformed to His image; this is how we are brought back into His likeness. The blood saves us, but the Spirit transforms us. The blood forgives and justifies us so that we can be put in

the place where the Spirit can transform us back into the image of God. We are saved by His work for us, by the cross, by something we could not do ourselves. No matter how hard you tried you could not do good works for that. We are saved only to *do* good works.

Remember, the Spirit transforms us, and we cannot receive the Spirit until we are forgiven of our sins. 2 Ths 2:13-15 speaks about the sanctification by the Spirit here. It is not talking about the blood, but salvation by the Spirit. We have salvation by the blood, which puts us *in* Messiah (and out of the second death), and now we have the sanctification by the Spirit (which leads us into the kingdom and out of the first death). We are justified and we are sanctified. We are justified by Messiah's work for us on the cross — His blood — and we are sanctified by the Spirit. Both of these works must be done.

Now, what happens if we are not sanctified by the Spirit in this age? We will die. And in that death is when we *will* be sanctified by the Spirit. We will go into a purifying “fire”. But our Father wants to save us from that if we will obey His word (Jn 8:51). Jn 8:31 — We come to know the truth.

2 Ths 2:13-15 really speaks about how we can be saved. Paul says by faith in the truth, sanctification by the Spirit. We were chosen from the beginning to be sanctified by the Spirit and by faith in the truth, “*so you may **gain** the glory of our Master Yahshua the Messiah*” (when He returns). We have not *gained* the glory yet. This is talking about the next age. The eternal age is already taken care of — we are sealed. But now we have to *gain* the glory of Messiah in the next age. We have to gain His glory so that when He is glorified, we will be glorified with Him (Rom 8:17-18).

So therefore stand firm, hold to the teachings. You can see the process there. It is essential that we understand that — sanctification by the Spirit, faith in the truth. The blood forgives us and justifies us and makes us worthy to receive the Holy Spirit, and then the Holy Spirit does His work now in us, through trials and suffering in the Body. That is what we are going through now — that sanctification by the Spirit, faith in the truth.

Rom 8:17-18 says that we are going to be glorified with Him in the next age *regardless* if we suffer with Him? Or *if* we suffer with Him? What we are concerned with now is the next age. We are not concerned about the eternal age anymore. Rom 8:17-18 — That's where you are, that is the Body of Messiah, that is what you are going through — suffering.

2 Tim 2:11-12 says we will reign with Him if we suffer pain with Him. If we have died with Him, we will live with Him eternally. If we suffer with Him, we will reign with Him. Most everything in the Bible is talking about the next age, the millennial age. We know that the eternal age is already settled, once and for all. We are already one Spirit with Him (1 Cor 6:17).

We forget His character easily sometimes, thinking He has put us in a furnace that we will never get out of. But He will take you out to look at you, and then He will put you back in and turn it up high. He is concerned with the results.

**Levi:** The first fire is to get rid of all the impurities and to make it hard and firm. The second fire is when He totally perfects us and brings us to His glory.

OK, now, what are we supposed to do? We are supposed to rejoice in our suffering. It is the word (1 Pet 4:12-13). Now what if we never learn to rejoice in our suffering? Well, Jn 8:51 says, "Whoever obeys my word will not see death." So the word says we are to rejoice in our suffering. So what if we never learn to rejoice in our suffering? We will see death. Have you learned to rejoice in your suffering yet? No one has. But what does Jn 8:31-32 say? We have to be set free from not rejoicing in our suffering. That is something we have to be set free from. We have freedom to rejoice in our suffering. We will be set free to rejoice when our suffering comes, when we're getting overlooked, when it seems no one cares about us. We think, "No one gave me a piece of fruit," or anything else under the sun, or a hundred other different circumstances in the Body. The community is perfectly designed to have circumstances which force us to go to the cross, to go crucify that flesh that would complain about me, myself, and I — how I am not treated right, how I have to forebear with another (everything that comes to the flesh). "My husband doesn't understand me," or "How can I be expected to do this?" or "How

come he doesn't do this?" or "How come you never do that?" All kinds of things, circumstances force us to do what? Go to the cross.

If you do not go to the cross, what are you going to do? You are going to succumb to the circumstances and be flattened out because you are living by the flesh. Instead we have to crucify the flesh that is insulted. And there is nothing like the Body of Messiah, perfectly designed due to our imperfections, to give us ample opportunity to go to the cross. We might think, "Of course no one is perfect but me; I'm the only one who doesn't make mistakes; I'm the only one who brings the car back on time, doesn't leave with the keys in my pocket; I always do the dishes, etc., etc., so therefore I can complain about everyone else and hold it against them and tell everyone that they did it *again*." Circumstances are multiplied a hundred times in the community. It will be like that until the end of the age because we will always have people coming into the Body who have not learned these things. You honk your horn at the guy and you see it's you — that you do the same thing he does. So we have to really forebear. Forebear with one another *because you love*. That is why you forebear. If you love someone, you will forebear with them. Love is patient, love is kind, love is blind. Is love blind?

We are in the Body; we are all in the Body of Messiah. We are going to forebear with one another. We are going to be patient. We will always have new people coming in who will not be perfect like we think we are. When are we going to be perfect? When we can tolerate and forebear with other people's mistakes. I am being perfected, learning to forebear with my brother who is always late. But if he wants to help out, he can learn to be on time. It will not be as hard then; I don't have to be so patient. So we can all do our part. Do not be obstinate. Do not try to provoke one another. We will all learn.