

JUSTIFIED  
*AND*  
SANCTIFIED

THIRD EDITION

R.E. "DUSTY" RHOADES

MARANATHA BIBLE SOCIETY

POST OFFICE BOX 466

LITCHFIELD, MICHIGAN 49252

## **INTRODUCTION TO THIS REVISED EDITION**

The contents of this book first appeared in manuscript form and then were formulated into a book. This edition is a rewrite of the book with some deletions and some additions. Hopefully it is easier to read and assimilate, so that the reader will not be merely reading some truths but will have a desire to put into practice the things that are needful if one is to live a holy life.

I wish to express my gratitude to Sonja Heady and Iona Sherrill and David Brandt who spent considerable time in the proof reading and suggestions that were necessary before this book was put into print. The type has been completely reset, the format changed and the number of pages are less than at the beginning, yet they contain much more information.

What is written herein is worthy of scrutiny. This is not just another doctrinal book, but is an appeal to live the Christian life to the fullest as a result of having been justified by the grace of God. The admonition of Paul to "work out your own salvation with fear and trembling" should be heeded. While we are to work out our salvation, we must never forget that it is God Who is working in us both to will and to do of His good pleasure. (Philippians 2:12-13)

The author wishes to thank all that have had a part in the printing of this and other books that are distributed by the Maranatha Fellowship. Without sacrifices on the part of God's people, literature like this would never be possible. Thanks also go out to all that read and heed what is contained in the literature of our fellowship. Books are meant to be read, and in the case of Christian literature they are meant to be put into practice as well. As you read, ask the Lord to open your heart and mind to truth, and at the same time ask for enabling grace. Ask Him to allow the truth to become a living principle in your life.

## "THE JUST SHALL LIVE BY FAITH"

Habakkuk 2:4, Romans 1:17, Galatians 3:11 and Hebrews 10:38

For approximately sixteen hundred years, justification by faith as set forth in the above Scripture was virtually unknown to the world of Christendom. At the dawn of the Reformation in Europe, this truth set off an explosion of sound doctrine that continues to this very day. Of all the truths in the Bible, this one is certainly at the head of the most hated doctrines of the Roman Catholic Church.

The Council of Trent was assembled by Pope Pius III in 1545 and was brought to a close in 1563 by Pius IV. The object was to crush the movement known as the Reformation, and to do this the Catholic prelates attacked the Reformers by issuing a number of articles that condemned them to the state of being accursed or damned for their beliefs.

According to historical records, beginning with the sixth session held on January 3, 1547, there were a number of articles adopted and acted upon. Articles 13-15 are hereby given, although they are by no means a comprehensive view of the rest of the articles.

*(13) Whosoever shall affirm, that in order to obtain the forgiveness of sin it is necessary in all cases that the individual should firmly believe, without any doubt concerning his own infirmity and corruption, that his sins are forgiven: **let him be accursed.***

*(14) Whosoever shall affirm, that a man is forgiven and justified, because he stedfastly believes that he is forgiven and justified; or that no one is truly justified unless he believes himself to be so; or that it is by such faith only that pardon and justification are obtained: **let him be accursed.***

*(15) Whosoever shall affirm, that the faith of a renewed and justified man requires him to believe that he is certainly one of the predestinate: **let him be accursed.***

These articles are not a complete picture of all that took place in this council, but are representative of the rest of them. They all end with the phrase, "*let him be accursed.*" To my knowledge none of these articles have ever been rescinded and are still part and parcel of the canons and dogmas of the Catholic Church.

Why is this truth of justification by faith so important? Because the salvation of souls is at stake, and unless one is informed on what the Bible says, salvation will remain beyond the reach of mortal man. Let me state the Reformation slogan that became a literal battle cry during the early days of this great movement. All the reformers agreed upon four basic articles that were spelled out in Latin as follows: *Sola gratia, sola fide, soli Deo gloria, sola Scriptura*. Translated into English this is the meaning: *sola gratia* (by grace alone), *sola fide* (by faith alone), *soli Deo gloria* (to God alone be the glory) and *sola Scriptura*, (by the Scriptures alone).

## **TWO INSEPARABLE DOCTRINES**

There are two inseparable doctrines set forth in the Bible that go hand in hand. One theme that runs from cover to cover is justification. Whenever man finds favor with God, and God declares that man to be righteous, it is to be clearly understood as an act of justification. Beginning with Noah, who found favor in the sight of God and was called "a just man" in Genesis 6:9, to the revelation of the "spirits of just men made perfect" in Hebrews 12:23, we see a long train of Adam's seed who found favor in God's sight.

In Romans alone the Apostle Paul used the word *just* twelve times, the word *justified* twenty-one times, and *justification* three times. He also used the word *justifier* and *justifieth* three times in Romans. The books of Romans and Galatians deal with this subject more than any of the other Pauline writings.

From the root word in Greek, *dike* (pronounced deekay), which has to do with justice, we get the word *dikaios*

(dik-ay-os). This word, in full meaning, has the connotation of having been judged as guilty, but declared to be innocent, holy, righteous, or just. How God sees man, apart from the atoning work of Christ is guilty of having sinned against a holy, righteous Sovereign God. When the blood of Christ is applied through faith, God then reverses the decision and declares the person covered by the atoning blood to be a righteous person because of the righteousness of Jesus Christ, God's only begotten Son. Man, in his natural state, has no legal standing before God except as guilty of profaning his origin. Instinctively, man knows there is a God (Romans 1.:1.8-32), and he also knows that sin is a violation of the holy nature of God.

In justification, God remit, man's sin and absolves him of guilt concerning that sin. The penalty of sin is removed, and in place of judgment the justified sinner is not only accepted, but also declared to be righteous, i.e., as if he had never sinned. Man, in the state of justification, is therefore declared worthy of God's favor and is saved not only from the penalty due him because of his sin, but is given grace to abstain from the sin that once held him bondage.

### **SANCTIFICATION DEFINED**

This Divine enabling grace is called *sanctification*. God not only removes the guilt, but gives the sinner spiritual power to remain free from "the sin which doth so easily beset us." (Hebrews 12:1) A redeemed sinner is to be absolved from guilt concerning his sin and his standing before God is one of redemption. The grace to live acceptably before God is also at play, and it is through the power of the Holy Spirit and the Word of God that the sinner is sanctified.

Because there are so many views on sanctification, we must first see what it is not. Sanctification is not becoming sinless, nor is it arriving at a state of spiritual perfection in this life. It is not to be construed as having come to the place where sin no longer has power in one's life, nor is it ever to be seen as arriving at a state of having pure motives, ambitions, thoughts,

and deeds. Sanctification is never to be seen as equal to, or on a par with, justification. In justification one is declared to be holy. It has more to do with a person's standing than it does with his actual state. Sanctification is the enabling work of the Holy Spirit Who, because of His indwelling the believer, is constantly at work in the perfecting of the saints. In sanctification, the believer is set apart for God's purpose and from the rest of the world of unbelievers. In justification, God declares us to be holy, but in sanctification God enables us to be what He has declared us to be. One has to do with our legal standing before God, the other with the proving of that state. That proof is not only to God, but also to ourselves and the world around us. Our sanctification authenticates our statement of belief in a Righteous God.

In II Timothy 2:19, we have a good description of the two doctrines as they play a part in our lives: "**Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.**" In the first part of this statement, "The Lord knoweth them that are His," we have justification. In the latter part, "Let every one that nameth the name of Christ depart from iniquity," we have sanctification. The first part is our standing before God; the latter is our actual experience of departing from iniquity, or lawlessness. one cannot become sanctified without first having been justified. The foundation for living the Christian life is found in the act of justification, while the superstructure is built upon that foundation in sanctification.

### **DIVIDING DOCTRINE**

There is no teaching that divides man more than the doctrine of justification. When men believe they can somehow justify themselves before God by their works, they will refuse to believe that justification is a Divine declaration totally apart from the merit of sinning man. Any attempt to convince them that God does not accept man's person or his works apart from the atoning blood of Christ will be rejected as false teaching. This was the very doctrine that brought about the Protestant

Reformation. It literally set men free from the Roman Catholic Church, which incidentally holds an entirely false view of the doctrine to this present day.

Some of the earlier Roman Catholic theologians (principally Augustine) held the view that became the theme of the Reformation. The revival of the writings of this man set John Calvin, Ulrich Zwingli and Martin Luther searching the Scriptures to *see if these things be so*. In Augustine's defense against Pelagius, he declared the error of Pelagianism to be heretical, yet most of the world today holds to much of the heresy of this 4th century monk.

What is the heresy of Pelagius? There are more things than this one error, but it was sufficient to cast the entire Christian system off balance. Pelagius denied the doctrine of original sin and strongly defended his view that man has a free will. In other words, there is no sin factor in man until he actually sins. Man determines whether he will be justified in the sight of God by his own free will.

Let me illustrate how deeply this is ingrained into the thinking of mankind. I was once conducting youth services when I asked these questions of the young people: How many times does one have to steal to be a thief? They answered *once*. How many times does one have to lie to become a liar? Their answer again was *once*. I then asked how many times does one have to sin to become a sinner? Again the answer came back *once*. We may not have to steal more than once to be a thief, nor lie only once to be a liar, but we sin *because we are sinners*. We do not have to sin to become what we already are. With children thinking this way, it is no wonder that the world holds false views on man's original sin. If we believe that we have to sin to become sinners, then we also have a free will to do something about our state if and when we decide it is time to go to God for forgiveness. The very fact that so many hold the view that there is an *age of accountability*, or in other words, a time when a youth becomes a sinner in the sight of God, should tell us something.

If man by his own means were to actually become good enough to be justified in the sight of God, then to what purpose would the death of Christ effect? If man, through imagined spiritual prowess could Justify himself, then what was there in the life of Saul of Tarsus that brought him to a state of forgiveness before a Holy, Righteous Saviour? Does a God Who is Sovereign depend upon the free will of mankind to determine who is or who is not to be justified in His sight? The answer to these questions can only be settled by searching the Scriptures. This is where a study and a firm understanding of the combined doctrines of justification and sanctification come in.

### **LUTHER'S QUEST FOR THE TRUTH**

It is fitting that we first examine something of Luther's discovery of this great doctrine. "I wandered long and knew not where I was. I felt a need, but knew not what it was until I came to the place in Romans: 'The just shall live by faith.' (Romans 1:17) That helped me. There I saw of what justice Paul speaks. In the text 'justice' came first. So I put together the abstract and the concrete, and came to know my trouble and distinguish between the justice of the law and that of the gospel. Before that, nothing helped me, for I made no distinction between the law and the gospel. I thought them all one, and laid Christ differed from Moses only in degree and in time, but when I saw that the law was one thing and the gospel another, I broke through my difficulties."

This was in the year 1515, according to the chronology of Luther's life. This became a burning passion with him to the extent that he was able to defy the entire world of his day and, to stand as one man against the multitudes that differed from him.

It was much later that he wrote: "I stood and knocked, if haply there might be someone to open unto me, but there was no one to open. I did not know at all what it meant until I came in my reading to the words: 'The just shall live by faith.'"

This sentence is an explanation of the righteousness of God, by which He Himself justifies us through grace.”

Luther then goes on to define justification. “A son is not made heir to his father’s estate, but he is born an heir and even succeeds to it without any work or merit. In the meantime, nevertheless, the father commands and urges his son to apply himself diligently to this or that, and promises him some little gift as a reward, that he may obey more willingly. He says for example: ‘If you are good and obedient and study faithfully, I will buy you a new coat,’ or, ‘Come here to me, I will give you a fine apple.’ Thus he trains the son to habits of industry; although the inheritance belongs to him for other reasons, yet these things are done for his education. Even so God deals with us. He coaxes us with promises of spiritual and temporal blessings, although eternal life is freely given to those who believe in Christ, whom He regards as His adopted children. Thus we ought to teach in the church that God will reward good works, but we should keep none the less pure the article of justification which is the head and cause of all other promises. Ought we to say then: ‘Believe, and you will be saved, no matter what you do’? No, that is nonsense. Let us remember, therefore, that it is to guide us in the right path that God makes those promises of reward by which He invites and entices us to do well, to serve our neighbor and to be obedient.”

Justification became the thrust of Luther's stand against the Roman church. With their teachings of penance, justifying works, private masses, purgatory, monastic life, invocations of the saints, etc., they had developed a highly organized attempt on the part of man to find righteousness in the sight of God apart from the shed blood of the Saviour, Jesus Christ.

## **THE BASIS OF IUSTIFICATION AND THE GROUND OF SANCTIFICATION**

Not one word is said in the Scriptures about man being able to justify himself! The basis for our standing before God is found in Romans 4:24-25: **"...if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification."** In chapter 5:9, we read **"Much more then, being now justified by his blood, we shall be saved from wrath through him."** The basis for justification is the shed blood of Jesus Christ and His resurrection. We have peace with God because of our justified state: **"Therefore, being justified by faith we have peace with God through our Lord Jesus Christ."** The enmity has been broken down, the barriers removed, and the way made open and clear so that access to God is ours through the blood, resurrection and the faith of Christ which is imputed to us freely by God's grace.

Relative to the doctrine of original sin, we thus find, in Romans 5:18, these words: **"Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the *free gift* came upon all men unto justification of life."** Just as in Adam death came upon his progeny, so also does life come upon the progeny of God through Jesus Christ. We are not born to righteousness, but to unrighteousness as natural men. When we are made new creatures in Christ (II Corinthians 5:17), we are brought to a standing of righteousness before God by Divine declaration and a Sovereign decree which was brought into being before the foundation of the world. **"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."** (Ephesians 1:4-5). Because this position antedates time itself, it is also reasonable to believe that the effects of this standing upon the chosen ones should be outlined in detail in the Word of God. This doctrine becomes the ground of sanctification. We are sanctified by God and made vessels of mercy fit for use. (Romans 9:23)

Sanctification is more than just being set aside for purpose. It also entails the enabling work of Christ Himself Who indwells each believer. As members of His Body, we have more than just a standing before God. We actually have the ability to become what we have been declared to be: righteous in the sight of God. Note Philippians 3:9: **"...not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."**

All through the writings of Paul we find the elements of position and experience side by side. Many men confuse the two and make experience position, and position experience. A good illustration of this is found in Philippians 2:12-13: **"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you to will and to do of his good pleasure."**

It is evident in these two verses that we have two separate elements, yet both are part of the other. On the one hand, we are told to "work out (our) own salvation with fear and trembling," and on the other, "it is God which worketh in (us) both to will and to do of his good pleasure." In the first instance, we are looking at sanctification based upon our experience. In the second, we find that we are to do so because God is working His will in us through His good pleasure on our behalf. The latter is based upon our position through justification.

Christian perfection is a much-desired state. Paul himself wrote: **"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship**

**of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."** (Philippians 3:8-14)

Paul never counted himself as having *arrived*. But he did strive for the perfection that he knew was possible. This passage describes the sanctifying work of the Spirit of God in the mind, heart and life of the believer. This is based upon his position, which Paul states in this same chapter: "**Let us therefore, as many as be *perfect*, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even, this unto you.**" (Philippians 3:15)

While in the sight of God each member of the church, which is His body is perfect, it yet remains for him to strive for that perfection, to work out his salvation with fear and trembling. The greatest proof we have that we are indeed children of God is the constant struggle that goes on between the flesh and the Spirit. On the one hand, we have the world, the flesh and the devil to contend with, and on the other, we have the power of God working in us to give us victory over the present evil that is in and around us daily. To those who claim that the truly spiritual walk of a believer is impossible, let me remind you that we do have an example in the Apostle Paul. Paul went through the same struggle as we, and yet he overcame and wrote that we are to be followers of him.

### **THE APOSTLE PAUL, OUR EXAMPLE**

It was Paul who was supernaturally apprehended on the Damascus road. It was Paul who first discovered the truth of the indwelling presence of Christ. It was Paul who first declared that there was a warfare between the flesh and the

Spirit. It was Paul who wrote these lines for our comprehension and benefit: **"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample."** (Philippians 3:17)

Because we, as believers, are justified in the sight of God, it yet remains that we have the spiritual power to become what we know we should be: holy, righteous, honest, upright and Spirit-filled. Every believer's birthright is holiness. Not just that holiness which is imputed unto him, but the practical, essential holiness which comes from his desire to be pleasing in all things to his precious Lord and Saviour Who purchased him out of his sinful state. While we are declared by God to be as holy as if we had never sinned, we are also to: **"Let (our) moderation be known unto all men. Be (anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let (our) requests be made known unto God. And the peace of God, which passeth all understanding shall keep (our) hearts and minds through Christ Jesus."** (Philippians 4:5-6) We are never to look upon our struggle for righteousness as a burden, but as a privilege given to us by our Redeemer. Self can be as destructive in the matter of personal righteousness as it is in every other facet of our being.

### **SELF, THE ENEMY OF OUR SOUL**

One of the most comforting doctrines in the Word of God is the doctrine of justification. One of the most alarming is the doctrine of sanctification. We do nothing to merit God's favor in the first place, and know that our salvation is a gift of free grace. On the other hand, we will seek to prove to others how righteous we are by performing various deeds, which involve us in manifold attempts to be pious. One of the truest marks of a believer is not-how holy he appears to be (for the flesh and self can produce this effect), but rather how he cries out to God for help and sustenance in this matter of his personal righteousness. The true child of God is continually in a state of perplexity, for he knows he has been redeemed and that God looks upon him with favor because of the indwelling presence of Christ. He also knows that there is much in his life

that is far from pleasing to the Lord. The struggle goes on continually, never ceasing, and sometimes the flesh simply outdistances the spiritual effort put forth. At other times the Spirit of God brings us through a trial without being touched and we know that we have just experienced a Divine deliverance. At this very moment pride often creeps in and we feel that we have accomplished something in the spiritual realm having arrived at some imaginary state, a plateau of exhilaration and victory.

It is especially at this time that we need to keep our guard up, for we often experience the worst falls after the moments of greatest achievement. What one of us has not felt the frustration that comes upon discovery of having taken credit for something God has done in, around, through or for us? Have we not all gone through the trial and testing of our spiritual resources only to find what Paul knew 2,000 years ago: "in me dwelleth no good thing"? What kept us from Christ in the first place is the very thing that keeps us from pleasing Him after salvation. When man goes out into eternity, there will not be one who is able to bring the charge. "I am cut off eternally from the presence of God because I was not predestined or elected to salvation" All men are kept from God because of their imaginary power to perform works well enough to warrant their salvation. Pride, therefore, is a product of the flesh and self that stands in the way of man's redemption.

It is pride after salvation that keeps believers from being pleasing unto the Lord. We somehow believe that we have the power to do what is necessary, regardless of the fact that before we were saved, we found ourselves totally helpless and powerless to do anything about our condition. It is also true after we are saved. For unless we are utterly dependent upon the Spirit of God and the indwelling presence of Christ to not only sustain us, but to give us victory over the evil we find present with us at all times, we will fail and find no comfort in our state of being. When pride of being and accomplishments overshadow our standing in Christ, we will never admit our

lack of ability to come up to the standards God has placed before us. What He required of His own at the beginning is required of His own today.

We have no garden and no forbidden fruit, but we do have a God Who walked with Adam in the cool of the garden and Who gave one commandment that could have been kept easily. It was a direct act of self that prompted man to fall in the first place, and it is no less for us today. Self has never given up the struggle of independence from God, while it is the Spirit of God that causes us to fall in utter dependence upon Him for our very life itself.

### **RIGHTEOUSNESS WHICH COMES BY THE LAW OR THAT WHICH COMES BY FAITH?**

In Romans Paul speaks a great deal about faith, justification, law, and righteousness. Paul (as a Jew) knew more about righteousness than perhaps any other man of his day. He had qualifications that were unimpeachable. He was a Jew, of the tribe of Benjamin, circumcised on the eighth day, a student of Gamaliel, and concerning the righteousness which is in the law, blameless. (Note Philippians 3:4-6)

This man found that his own righteousness, which was purely legal, had no favor in the sight of a justifying God. Note the following passage from Romans 9:30-10:5, 10 in which Paul describes the two kinds of righteousness; one that is by the law, the other which is by faith alone: **"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed. Brethren, my heart's desire and prayer to God for Israel is,**

**that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. (v.10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."**

### **THE TWO KINDS OF RIGHTEOUSNESS**

We note in this passage that there are two kinds of righteousness. One is *their own righteousness*, the other is *God's righteousness*. One comes by the works of the law, the other by faith. One is entirely of self; the other is entirely of God. There can be no mixture of the two, for to forsake faith in favor of establishing our own righteousness is to take sanctification into our own hands. Sanctification must be built entirely upon the righteousness of Christ. There is no righteousness to be found in man, especially through the works of the law. Righteousness is based upon Christ's standing with the Father and upon His obedience to the will of His Father and His adherence to and His satisfying of the demands of the law. It is only by that living faith we have in Him that our lives will come into conformity to the principles laid down for us in the Scriptures.

### **LIVING THE JUSTIFIED LIFE**

Because we are justified by the blood of Christ (Romans 5:9) and by the resurrection of Christ (Romans 4:25), we see that we are also justified by faith in His shed blood and resurrection. (Romans 5:1) Justification must be taken by faith, for there are no given tangible evidences that a person is justified. While faith is the substance of things hoped for and the evidence of things unseen, it remains that we must take God's Word for our own justification. (Hebrews 11:1)

The visible evidence comes through living the justified life that is expressed through sanctification or, to put it in other terms, our righteousness. The two sides of the salvation coin are justification and sanctification. While the first is taken by faith in the death, burial and resurrection of Christ (I Corinthians 15:1-4), the latter must be taken as a living principle which is found in the various and sundry commandments issued to the body of Christ through the ministry of the Apostle Paul. (I Corinthians 14:37)

There is nothing more pathetic than the observation of a person who obviously has never had a work of grace in his heart, trying to live the Christian life by obeying various rules and regulations. These rules are simply standards of conduct that are believed to be Christian and which are promulgated through the various church groups. Many pastors are quite content if their members tithe, come to church on Sunday, attend prayer meetings, and are congenial, decent citizens. There is certainly nothing wrong with the preceding, but when these things are accepted as Christian virtues apart from justification, they are wrong.

#### MARKS OF A JUSTIFIED LIFE

1. There must be a total dependency upon the indwelling presence of Christ. If there is no understanding of "Christ in you, the hope of glory" (Colossians 1:27), there can be no fulfillment of the Christian's strongest desire which is to be pleasing in all things to the Lord Who bought him. There has been virtually no teaching on the matter of Christ in the believer. This has resulted in thousands who have never heard of nor understood this marvelous and foremost truth of the Scriptures.
2. There must be a constant awareness of the deceitfulness of the flesh that finds vent through self-will, self-interest, self-dependence, and self-promotion. As long as the flesh is allowed free reign, there can be no power over the sin problem. Sin never dies, but we must "reckon (ourselves) to be dead

indeed unto sin." (Romans 6:11) I will identify what sin is later.

3. There must be thorough reliance upon the guidance from the Word of God. The Bible is our life's road map, and not to consult it will cause us to get off the track and into many detours that will take us away from God.
4. There must be a close fellowship with other believers. These are people who are known to have been justified and are not mere professors. Frank, open discussion of the problems we face is often one of the best ways to overcome the obstacles of life. We need each other, for what part of our own body would exist for long if it were not closely identified with the other members?
5. There must be no dependence upon legal means to live a spiritual life. **"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."** (Romans 8:3-a) Those who put themselves under law in order that they might live by faith are deceiving themselves. For to live under law is to live under flesh, and it is impossible to live in both realms at the same time.
6. There must be no let up in the pursuit of a sanctified life. Because the world around us never rests in its attack upon faith, and there is the old man to always contend with, we cannot cease from our warfare. According to Ephesians 6:11-13 we must put on the whole armor of God **"that (we) may be able to stand**

**against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."** Paul then goes on to describe this armor. We must pay particular attention to each individual piece so that it is firmly in place in our daily walk. **"Stand therefore, having your loins girt about with *truth*, and having on the breastplate of *righteousness*; And your feet shod with the preparation of the *gospel of peace*; Above all, taking the shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of *salvation*, and the sword of the Spirit, which is *the word of God*: Praying always with all *prayer and supplication in the Spirit*, and *watching* thereunto with all *perseverance and supplication for all saints*."** The words in *italics* will give you the ingredients for living a life pleasing in the sight of God. Walk in *truth*, *righteousness*, with *the gospel of peace* in our hearts and minds, *faith*, with *salvation* in our heart, according to *the word of God*, with *prayer and supplication* and *watching* with *perseverance*. Read this passage in Ephesians 6:10-18. This Scripture, like so many others of Paul's latter epistles, has a great deal of information on what the Christian life should be.

7. There must be a constant remembrance of our former state. If we do not remember, we will begin to take our salvation for granted. To hear many talk, one would think that God had been favored through their embracing of some truth concerning Christ, but it is not so with the redeemed. There was nothing facing us

but ruin--ruin in the present life and much more so in the life to come. What a joy it is to remember from whence we came, to remember who we are (members of the church which is His body), to remember that we do not really belong here, for our home is far away.

8. There must be a constant endeavor to overcome the tendency to find a piece of ease and repose. The justified life is one of warfare, of vigilance, of awareness, of walking in light and avoiding the darkness that is of the world in which we live. There is rest in Christ, and there is peace within. But there is no rest in this world, nor can we ever make peace with it, for the world is our enemy and not to recognize it can cause us to stray from the principles that God has laid down for our lives here. The Christian must be in the world, but the world must never be in the Christian. Upon reading the life of Madame Guyon, I realized that although she was in prison in a French jail, the world outside and the flesh within were at warfare and hindered her in attaining the walk she so desired and longed for.

### **EXAMINING THE SCRIPTURES**

The Christian has a unique role in this present world, for while he is not of the world, he nevertheless has great influence upon the world. What would our world be like if there were no Christians? Christians founded most institutions of higher learning, although many have long since strayed from the original purpose of the founders. Consider Cambridge and Oxford, Yale, Princeton, Harvard, Dartmouth, etc. Consider the fact that a great many charitable institutions had their foundations rooted in Christian thought. Consider the hospitals, the various societies

for the betterment of mankind, and let us not forget the great and profound influence of literature, especially the Bible! There is hardly a good thought impressed upon the mind of man that does not have its origin in Biblical principles and practices. For these and other reasons, it is imperative the Christian knows and understands the Word of God. We are not to go about doing what we think is best, although once we are grounded in the Word, our pattern of life is considerably changed, but we are to act upon revealed *truth* as it is found in the Scriptures.

What do the Scriptures teach about living the Christian life? First, we shall take up the bearing of the law of Moses upon Christian thinking, especially as it is found in the Pauline epistles. Note this passage from Romans 8:9: **"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."**

The first principle of the justified life must be the indwelling of the Spirit of Christ. We are plainly told "if any man have not the Spirit of Christ, he is none of His," yet how many of today's church members have the slightest comprehension of this great truth? How many thousands are there who have joined the church, have been baptized, have taken the Lord's Supper and have performed Christian works who have never understood the reality of the presence of Christ in their lives? Before any further area of the Christian life is explored, this principle must be firmly established, for it is the central thought of the Pauline epistles. Consider this passage from Colossians 1:24-27: **"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church; Whereof I am made a minister, according**

**to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:"**

The fact that Christians were in Christ was known, not only by Paul, but by the other Apostles as well. However, the fact of Christ in the believer was only revealed to Paul who was designated the minister of the Gospel of Christ to the Gentiles. This was revealed to and by Paul as early as the latter part of the Book of Acts period, for it is in the Galatian letter we read: **"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen..."**

This passage from Galatians 1:15-16 is the first mention of Paul's knowledge of Christ indwelling him. In this same letter, Paul revealed more about this indwelling. In the second chapter we read: **"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."** (Galatians 2:20) Paul understood something that he later expounded with fervor, as we previously read in the passage from Colossians chapter one, particularly verse 27!

It is a shame that so few understand this truth today. We have the sad spectacle of multitudes who have never been made new creatures in Christ (II Corinthians 5:17). They have only been partially informed about what it means to be a Christian in the Biblical sense of the word" It is imperative that before

any living of the life of a Christian is undertaken, there must first be a knowledge and understanding of the principle of the indwelling presence of Christ.

To fully understand the justified life, you must have the realization that true Christianity consists of three basic elements: (1) *Knowledge of God* that comes through Divine revelation: (2) *Love in your heart* for those principles and (3) *Obedience* to the revelation that we love. We cannot *know* Christ apart from His Word, and that knowledge does not come like other knowledge we acquire. It is revealed only to those whose hearts have been prepared and opened by the Spirit of God. That same Spirit also gives us a genuine love for these revealed truths to the extent that they become our most cherished possessions. Far above all earthly treasures are these truths" They are the truths that set us free. The obedience factor comes only after we have fallen in love with the Word of God. It is at this time that every precept of God becomes our desire, and we find great pleasure in the keeping of His Word. To be obedient to some truth is well within the reach of all men, and even the unregenerate find some of God's Word pleasant to their mind and heart. It is when we, as believers, have given ourselves over to the Lord to be and do whatever He pleases with us, that we come to the fulness of Christ in our lives.

As I have pointed out, there is always the problem of the flesh. Flesh is best described as simply living for ourselves. The five areas of self that are so destructive are self-trust, self-love, self-pity, self-will and self-glory. Self, in whatever form it appears, is always destructive to the Christian walk. All of us have known people who could have been used mightily of God if there had not been so much self involved.

One of the worst sins of presumption is the belief that God will bless the flesh. Whatever is done with self at the core cannot be of God, nor can it ever bring glory to Christ. All of us have gotten into areas where we knew we had no business and finally came to the realization that we would have no blessing of God upon our life until that activity ceased. Living under conviction daily is a terrible thing, for we keep looking over our shoulder to see just when and where God is going to strike. What amazes us most is the fact that He often does nothing, but just lets us go on until we are sick of our waywardness.

We often have friends who are not saved people. Regardless of our loud protest that we only run with them in order to witness to them, we soon find that they are having a greater influence on us than we are having on them. If we are not careful, we will be taken up in what they term pleasure, while the things that once brought us deep satisfaction are now being forsaken. Where we once delighted in prayer, in the study of the Word, in our fellowship with other Christians, etc., we now put these things to one side with hardly a thought of what it is costing us. Our fellowship with the Father is gone, and though we may maintain an outward show of sanctification, we find that inwardly we are far from being what our profession claims.

The price we pay for letting down our defenses is terribly high. Our inheritance of light is subdued, and we are walking in a sort of spiritual *twilight zone*. Where we once had joy and peace, we now find a wistful attitude and a strange turmoil and inner conflict. Our study of the Word of God becomes drudgery, our Prayer life is stunted to the extent that we seldom pray at all and when we do, it is powerless and listless. Our fellowship with other believers finds us

dodging in and out of spiritual conversation, for we no longer speak the language of heaven.

## HOW DO CHRISTIANS GET INTO A STATE OF SPIRITUAL DECLENSION?

It does not happen overnight. Spiritual declension is a process that may take place over the years, for our one-time wariness and vigil becomes less and less a part of our daily walk. We maintain an interest in spiritual things, but our hearts get cold and indifferent. We can no longer speak of our condition to those we love, and we hide the dark secret in our hearts like a beast being kept in a dungeon. Light and life are now darkness and death, and while we may not be out in open transgression, we have lost the sharp cutting edge of our profession of faith in Jesus Christ. We are not ashamed to call ourselves Christians, but we have a half-apologetic stance before the world.

How does it come to pass that we lose our sanctification? There are Seven basic marks of a new creature in Christ that will keep us from getting into this condition.

1. There must be a very real, constant, abiding faith in the Lord Jesus Christ, not only as Saviour of our souls, but as Sustainer of our very life. We have to conclude that life is not really life without Christ in our every thought, motive, plan and action. There must be a continual awareness of the indwelling presence of Christ. Just as our heartbeat is a sign of life, so also should the continual awareness of Christ dwelling in us be a sign of spiritual life.

2. There has to be a genuine repentance for everything that hinders our walk with Him. It is one thing to recognize a hindrance; it is quite another to see it as Christ sees it, and anything that comes between the believer and his relationship with our Lord must be forsaken at once. If we had a cancer eating away inwardly, we would have a feeling of fear and an earnest desire to get rid of it as quickly as possible. So is it with sin, for just as cancer can kill us physically, so also can sin slay us spiritually. While our salvation may be a settled fact because we are justified in the sight of God, our sanctification---that is our part we play in obedience to God--is often blurred and indistinct.
  
3. A life of *personal righteousness* cannot be over emphasized. When our life is consistent with Scriptural teachings, we can have real, lasting peace with God. Whenever we are not in line with the plain teaching of the Word of God, we lose something that can never be regained unless we have a holy determination to get our lives back in line. It is far better to work at prevention than it is to try to find a cure!
  
4. Just as our body needs water to survive, so do we need to thirst after *the living Word of God*. Because we need to drink water and eat food daily in order to sustain physical life, it also stands to reason that we must feed our spiritual lives with food and drink from the Word of God. Our Lord once stated: "**Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.**" (Matthew 4:4) It should be evident that our dependence upon the Scriptures is

the best insurance we have against spiritual declension.

5. A genuine love for the brethren will keep us from inordinately loving the things the world has to offer. There is no relationship on earth as sweet as, nor any love as strong as, the Christian brotherhood. One of the first signs of spiritual declension appears when there is an absence of fellowship of the saints. You cannot walk in both worlds. One of the best ways to maintain your spiritual walk is to perfect the confidence other believers have in you as you impress upon them the desire and need to cherish you as a brother or sister in Christ's body, which is His church.
6. The most important mark of a new creature is his desire to please God above all others. When we are called upon to perform in a manner unbefitting our Christian walk, there should never be any hesitation. If Christ does not come first in our life, where should He fit in? If He is not foremost, then what part does He play? There is no such thing as taking Christ as saviour without receiving Him as Lord. If Christ is not Lord of our life, He surely is not our Saviour you cannot divide Him up into segments and take whatever is pleasing to you and leave the other for some future time.
7. Finally, whenever a person becomes a new creature in Christ, there is an immediate inner witness of the Spirit of God. God puts His spirit in the believer for several reasons, one of which is to warn against the danger of falling into the trap of

sin. It is hard to believe that a child of God does not know when he is sinning! Several scripture verses prove this point. one is Philippians 2:13: "For it is God which worketh in you both to will and to do of his good pleasure." Therefore, if God is in the believer to will and to do His good pleasure, then doesn't it stand to reason that no true believer can sin without knowing it? If we know what sin is, and we know when we are confronted with it, then why not abstain from it in the first place? It is when we ignore the warnings of the inner witness of God's spirit that we end up in trouble. Remember "**...if any man have not the Spirit of Christ, he is none of his.**" (Romans 8:9) If we have the Spirit of Christ, then we have One Who forewarns and forearms us to the extent that we need not fall into sin. These seven marks, plus the marks of the justified believer, are checkpoints that you can use to navigate safely through the troubled waters of this life.

### **DO CHRISTIANS HAVE TO SIN?**

There is a fine line between the idea that a Christian can live in sinless perfection and the other extreme that Christians are just like anyone else, sinning all they please while remaining in a justified state. The first of these is held by many in the various charismatic groups of today, while the other is held by a large number of those who say, "Once saved, always saved." While it is true that our salvation is totally dependent upon the nature of a sin-forgiving God, and that once we are justified, we are declared to be (in His sight) as though we had never sinned at all, it nevertheless follows that if we are justified we are also sanctified, and the state of sanctification demands that each of us live according to the clearly revealed principles in God's Word.

There is every available assistance and help given to a true believer by the Holy Spirit, God the Father and God the Son, Who indwell and sustain every facet of our life. Christians really don't have to sin, and when they do, they go against all help they have given to them. Not only does God work in us both to will and to do of His own good pleasure, but we have Christ in us as our hope of glory. We have the Spirit of Christ (Romans 8:11), and we have the infallible Word of God to direct and guide us. Why, then, should we have to sin?

### **SIN IS A VERY COMPLEX MATTER**

Because sin is such a complex matter, it would be well if we examined what sin really is in order to define clearly in what areas of life Christians find themselves bound. First, **"...whatsoever is not of faith is sin."** (Romans 1.4:23) Because our faith is always subject to trial, there are countless instances when we fail to apply the faith principle to life and we find ourselves sinning against God. These instances provide us with more grief than any other, for the one thing that all Christians have in common is the faith of Christ.

What one of us has not found ourselves in a predicament that, if we had believed God as we ought, would have been solved to the glory of God? We knew there was no human answer to be found, yet we trusted our own intuition, our own mental powers, and our own judgment. Therefore, we ended up taking things into our own hand when, if left in the hands of God by faith; the problem would have been solved in a more satisfactory manner. Will you not admit that there have been many times when you worried and fretted over something that could have been turned over to the Lord in faith, and yet you did not do so? This is an example of what an insidious thing sin is, for if faith is not applied in the everyday world of the Christian, we soon leave our Lord out of our affairs altogether and thus live a life of sin. Sin has another side to it: **"Therefore to him that knoweth to do good, and doeth it**

**not, to him it is sin.”** (James 4:17) In this brief passage we get another insight into the nature of sin. We have all been confronted with a choice between doing good or not doing good. Note that it is not a choice between doing good and doing evil, but simply between doing or not doing good. What is good can be defined in Biblical terms, for our life is outlined in detail in the Pauline epistles.

Suppose we came face to face with a situation where we know that we should **"be an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."** (I Timothy 4:12), and we fail to have these traits among others. Would not this be an example of knowing to do good and doing it not? Another prime example: **"But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."** (I Timothy 5:8) If we know this is the good thing to do, and we fail to do so, is not this sinning against God? This passage may well have to do with providing those of our own households with the faith that we ought to propagate freely, especially among those we say we love the most. **"For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."** (II Corinthians 10:3-5) This passage gives us insight into what our warfare as Christians really is. Our minds are constantly besieged with thoughts that come because of what we sense, see, hear, feel, and smell. The flesh is assailed without letup, and if the spiritual man does not keep his safeguards in place with the right attitude, he will fall prey to the manifold attacks that are constantly coming his way. If we, for instance, give way to an assault upon our mind, is not this to be classified as sin? when

we know that *every thought* is to be brought into the obedience of Christ and we fail to do so, is this not sin?

I think, by now, you can see that sin is not necessarily getting drunk, committing adultery or stealing. Because sin is so subtle, many do not realize how widespread sin is among Christians, and yet they, who are the justified ones, are also the sanctified ones. This will now bring us to the practical side of sanctification as the opposite side of the justification coin that was mentioned before.

## **THE CROWNING EVIDENCE OF OUR LOVE FOR CHRIST**

Christian love is both vertical and horizontal. We love God and as a result, we love the brethren. We realize that not all Christians are loveable, yet we are to look upon them as loved by God. They are priceless in His sight having been washed in the blood of His son and justified the same as we are. Our love must have these characteristics.

### **CONSTANCY**

We must conduct ourselves with constancy. What we are today is what we should be tomorrow. We cannot turn our love on and off like a light bulb. we must not be loving today and hating tomorrow. Because it is human nature to bear ill feelings in our hearts, we have to overcome any slights or personal attacks. we dare not allow ourselves to stop loving someone because they may not exhibit love toward us, for when we were yet without Christ, did He not continuously love us in spite of the fact that we loved him not?

We must live our lives selflessly. If we only think, "*What am I going to get out of this relationship,*" it is quite evident nothing will come of it. In Galatians 6:1-2, Paul penned these words: "**Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the**

**spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."**

It becomes quite easy for us to censor someone who outwardly is involved in a sin. Do we not recognize that inwardly we may be just as guilty in the sight of God? Outward sin has a tendency to draw attention to the failure of the Christian to come up to the standards placed before him, but we should recognize there are problems far more complex than just the commission of sins. **"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."** (Galatians 5:13)

Christian liberty is an often misused and twisted concept. All sorts of things come under the heading of liberty by those who profess Christ and yet live as if they were totally unacquainted with Him and His Word. What we are not to do is "use our liberty for an occasion to the flesh" and what we are to do is "by love serve one another."

It is in this area of selflessness that we are to rise to our highest pinnacle of success as Christians. It is here that we can show forth to the unbelieving world that we indeed are striving for our sanctification. There is an old adage that goes something like this: **Sow a thought and you reap an act, sow an act and reap a habit, sow a habit and you reap a character, sow a character and you reap a destiny.**

Because there is so much said in the Scriptures about our minds, I will only go into this briefly, but let me point out that we are what we think! It is in our minds that our actions are formulated, and if not kept in check by prayer, study and fellowship, we often find ourselves playing the fool by not giving attendance to the first principles of justification and sanctification.

If we do not believe ourselves to be justified, then we are not justified. If, on the other hand, we believe that we are and think in these terms, then we are justified. The same goes for sanctification. If we do not believe we are sanctified, then we are not. But if we do have this principle firmly fixed in our mind and a part of our life, then we are indeed sanctified. Our ultimate actions in life will set forth the evidence of this sanctification principle.

### DESCRIBING THE SANCTIFIED LIFE

There is no better description of living the sanctified life than that found in Paul's second letter to the Corinthians, where, in chapter 6:1-10, he sets forth his own actions among this Greek Christian assembly: **"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing, as poor, yet making many rich; as having nothing, and yet possessing all things."**

I will point out some things that Paul said concerning his walk among these people. (1) He gave no offence in

anything. (2) He bore them much patience, even through afflictions, necessities, distresses, stripes (beatings), imprisonments, tumults, labors, watchings and fastings. (3) He spoke of his own purity, knowledge, longsuffering and kindness through unfeigned love. (4) He gave them the Word of truth through the power of God, having on the armor of righteousness, and though he was ill spoken of by evil report and was called a deceiver by some, he yet maintained his deportment among them as an Apostle of Christ. (5) Although he was sorrowful over the conditions found in the previous visit to the assembly, he was yet joyful. (6) Although he was poor, he made many rich through giving them the *truth* as it is found in Christ Jesus. (7) Although he had nothing, he yet possessed all things that really mattered.

### **BE YE FOLLOWERS OF ME**

Not many Christians realize that Christ saved Paul on the road to Damascus to be raised up as an example and pattern to all whom would thereafter believe in Christ. We do have a pattern to follow in this man, and if we are to live acceptably before our saviour, it must be in the manner that Paul lived before Him. **"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me."** (I Corinthians 4:15-16) Note also this passage from I Corinthians 11:1: **"Be ye followers of me, even as I also am of Christ."** We also have this admonition from Paul which is found in I Timothy 1:16: **"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe in him to life everlasting."** We learn from these verses that the sanctified life must be found in and patterned upon the life of the Apostle Paul. This information comes from his writings and no other, so that we have all the necessary instructions for a life pleasing unto the Lord in Paul's epistles.

## WALKING WORTHY OF OUR CALLING

Ask yourself, "Am I really worthy of this great salvation that has been so freely given to me?" No, we will never be worthy of God's great love, but we can walk worthy of our calling. Because God freely bestows upon us His matchless grace and gives us a standing in His sight as justified sinners, we can only begin to show forth our appreciation by the walk we carry on each day. In Colossians 1:9-11 Paul said: **"...that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;"** We note several things in this passage: (1) That we might be filled with the knowledge of His will for us in all wisdom. In other words, each of us should know what God's will is for our life. That will is to live a sanctified life, not necessarily living sinlessly but being aware of the many options available to us as justified sinners. (2) That we might walk worthy of the Lord, pleasing Him always and being fruitful unto every good work of faith, as we increase in our knowledge of Him which comes through our study of His blessed Word. (3) That we live with patience and longsuffering with joyfulness. These virtues are part of the Christian's fruit that is found in Galatians 5:22-24: "But the fruit of the Spirit is love, joy, peace, longsuffering gentleness, goodness, faith, meekness, temperance: against such there is no law."

Sanctification should be a very practical matter with the Christian, for it is not only the evidence of saving grace to the world around us, it is also the inward satisfaction we have from being in accord with the perfect will of God. There is no violation of any known principle or law of God when we walk in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and moderation in all things. When our life is thus

lived, we can then *know* that we are walking worthy of God in our calling as His own dear, blood bought children. Read Ephesians 1:17-19 and note that Paul used similar language: **“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hop of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power.”** As we receive revelation and knowledge of our Lord through the Scriptures, we have our understanding enlightened, and we know “what is the hope of His calling.”

According to Romans 10:10 “...*with the heart man believeth unto righteousness...*,” we see that the more we believe, the more likely our righteousness will come to pass. We never arrive at a state of perfection in our experience, but we constantly strive for greater plateaus of achievement.

Our sinful nature is such that we understand it as a communicable disease inherited from our fathers. As Adam sinned in the garden, and so death passed upon all men, so also in Christ does His righteousness pass to them who are chosen to be His own.

Sin is a universal problem with mankind. He may call it by other names, but he has no faith in the God Who created him and he lives in a world besieged by sin. Man surrounds himself by those of like mind, and not only does he sin himself, he takes pleasure in those who do likewise. Try as he mau, there is nothing he can do about his disease, for all of the social programs of our present age, we have gone deeper and deeper into immorality. Philosophers have tried for ages to come up with an answer for this incurable problem but have

come no closer to the truth than their sinful minds will permit them.

There is *no answer* for our sin problem outside Christ Jesus, and to those who are the justified ones there is the solution found in personal sanctification. Paul wrote in I Timothy 4:8: **"For bodily exercise profiteth little: (that is, for a limited time due to man's short existence on earth) but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."**

You will note in this passage the phrase "having promise of the life *that now is.*" Not only does godliness give both ourselves and those around us the proof of our having been placed into the church, which is His body, it gives us a confirming basis for the present life and the promise of life to come. For all that belong to Christ there is a longing in their heart to meet Him face to face. At the same time there is a dreading of that confrontation if things are not what they ought to be.

Godliness becomes the child of God. It is the hallmark so to speak, and though there may be times in his life when sin gets the upper hand, he does not continually make a practice of it. Life has a way of getting to us. We get caught up in things. When our minds and hearts are fixed upon any other purpose than that of pleasing God, we often find ourselves with regrets for actions taken during these moments. It is easy to look at the world and find the glamour and glitter of a different lifestyle appealing, and if we are not watchful, we start longing for something that will never benefit us in the spiritual realm.

There is no way for us to experience personal peace, joy, and happiness outside of Christ. It is when our mind, our heart, our very being is fixed upon the Lord Jesus Christ in all of His majesty and beauty that we find ourselves the happiest. When we are not in close fellowship with Him, our lives are filled with the clouds of doubt and gloom, and we find

ourselves ineffectual witnesses of the resurrection of Christ to others.

Mr. Spurgeon once noted thus about a certain preacher in London: “When he is in the pulpit, he speaks so well that he ought never to go out of it, but when he is out of the pulpit he lives so poorly that he ought never to go into it!” This could be said of many in our own time, for truly sanctified, holy, godly people are becoming scarce and in any given group it would be difficult to find a single person who lives on a high spiritual plane.

It is possible for all of those in the church which is his body live on a higher level if they would realize a few important facts that are based upon the Word of God. **“But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith to be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”** (1 Tim. 6:6-11)

That Paul loved Timothy cannot be denied, for he was Paul’s son in the ministry. When Paul wrote this letter to this young man, he wanted him to have the very best Christ could offer him. The warning that is written here has a very deep connotation to it.

Godliness is not enough. Contentment with that state is essential. This is where the Christian finds *great gain*. How can a person who has been made a *new creature in Christ* be content in a world of discontent? What is that rare virtue that can make us feel at home in a place that is not our home? Our

personal Godliness is the key. While we cannot be content with the world and what the world can give us, we can be like Paul, who wrote **“I have learned, in whatsoever state I am, therewith to be content.”** (Philippians 4:11)

We must constantly keep in mind that we entered this world with nothing, and it is certain we shall carry nothing with us when we leave. When this viewpoint is at the very core of our thinking, it becomes much easier to have food and clothing, a roof over our head, someone to love us, and whatever blessings of God we are able to enjoy without their getting in the way of our relationship to Him.

The reminder is that those who would make riches their goal in life are in danger of falling into a trap from which there is no escape. Paul says they *drown men in destruction and perdition*. These are alarming words which need to be indelibly printed upon our minds and hearts.

While there is nothing wrong with money (it is only a medium that is given in exchange for whatever we have to barter, whether it is our time, talent, or goods), the *love of money* is quite another matter. When there is an inordinate desire to possess wealth, to have more than we need, to pile up treasures here on earth for whatever reason, we are in danger of replacing the God and Father of our Lord Jesus Christ with another god, the god of unrighteous mammon.

By being content with *food and raiment*, Paul meant we are to be satisfied with the simple things of life. There is a tremendous difference between wants and needs, and wise is the person who knows that difference!

It is evident that *erring from the faith* is covetousness. Covetousness borders on idolatry, and unless we are alert to this insidious sin we will fall prey to it very easily. Erring from the faith can be done, and this writer's personal observation of this matter is one of wisdom. In the past, I have started out

well but have ended up in disgrace because of inordinate desire for something other than personal righteousness. I have fallen prey to this sin and must tell you that the sorrow and pain that is inflicted is much too high of a price to pay for waywardness. It is no wonder that Paul cried out of his heart to Timothy: **"But thou, O man of God, flee these things..."**

Paul then gives Timothy six things to pursue: righteousness, godliness, faith, love, patience, meekness. These are Christian attributes of the first order. They must have priority in our life or we will replace them with unrighteousness, ungodliness, faithlessness, unlovingness, lack of patience and arrogance in place of meekness.

### **WHAT IT MEANS FOR A JUSTIFIED PERSON TO BE SANCTIFIED**

Christians have always gone to extremes in conduct. History is replete with stories of self-flagellation, fasting and self-inflicted wounds in order to experience suffering" Our time is no different. The Christian life is a well-balanced life. While we are not *of this world*, we nevertheless have to live *in this world*, and there is no way we can escape some of the problems that confront us.

We must begin with our attitude. If our attitude is right, then what we do will begin to take shape in conformity to God's image. We are to live modestly, but without having to take poverty vows. We are to be content with the simple things of life, yet be able to enjoy some of the finer things without their having an undue effect upon us. We can have savings and securities but without the necessity of piling up fortunes. We are to dress modestly but without extremes in order to draw attention to ourselves.

Again, we shall consult Paul's writings for a proper viewpoint: **"Rejoice in the Lord always: and again I say,**

**Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”** (Philippians 4:4-8)

The proper viewpoint of a Christian must be one of rejoicing in all things and letting our moderation be known to all men. We are to not be anxious and worry or fret over things in which we have no control. In all things we are to let our requests be made known to God with prayer and supplication, with thanksgiving for the things we already enjoy. The promise is made that the peace of God that is beyond our finite comprehension will continually go on keeping our hearts and minds fixed and stayed upon our Lord Jesus Christ.

Just in case there was an oversight on the part of Paul, he included these things: truth, honesty, justice, purity, lovingkindness and a good reputation. Whatever else might be a virtue or would bring praise to God, we are to think on these things. What an all-encompassing statement this is. We find the sum total of the Christian life given to us here as a living checklist. It would be good to go through all the different lists given by our brother and put them together to get a complete picture of what a truly sanctified life is. What you will come up with will surely bless you.

### **WALKING IN THE LIGHT OF CHRIST**

As God's justified ones, we are not to have fellowship with the unfruitful works of darkness. We are, instead, to reprove them. (Ephesians 5:11) In this same passage, Paul tells us that light reproves darkness, and if we are what we ought to

be, our very presence will have a rebuking nature. **"But all things that are reprov'd are made manifest by the light for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit, Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody *in your heart* to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ submitting yourselves one to another in the fear of God."** (Ephesians 5:13-21)

Look at the beginning of this passage. The only thing that will dispel darkness is light, and when we are awakened from our sleep of darkness and death, Christ bestows upon us His own light. The conversion of Saul of Tarsus is a type of the conversion of all who are in Christ. While he was on his way to Damascus to persecute the church of God, he was encompassed about with the very *light of Christ*. Not only was that light around him, but it was also in him, for he was no longer walking in the darkness of his mind. This is why, in Ephesians 5:8, Paul wrote: **"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (For the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord."**

Because all members of the church which is his body have the light of Christ, it follows that they should walk in that light. We *were sometimes darkness*, but we are now *light in the Lord*. What once was so highly desired now has no appeal. What we once despised, we now embrace and cling to for life itself. What was once dreaded (a confrontation with God) has

now become our most prized recollection. What was once strange to us is now our very life itself, and we find that darkness is as abhorrent and inconsistent with our walk as light once was. Sin is a disease for which there is no known human cure. It is a willful, criminal act against a sovereign and holy God. For this reason, we need to know that God considers sin as a crime in order to deal with it judicially in grace.

Sin is an essential part of man at this present time, but it was not always so. Man was created in righteousness and walked in the light of God. When sin entered the human race in the fall of Adam, it became the most destructive force in the universe. Sin is abnormal, for man ought to be acting in accord with Divine principles.

Sin puts the faculties of man out of order, and the imbalance and strange equilibrium of his life forces him to do the very things that are contrary to a walk with God. Sin brings into disarray the environment of man and disturbs and brings into disorder the bodily functions of every one of us. It weakens our moral agency just as disease (which is a by-product of sin) weakens and destroys our physical frame. It causes pain, deadens our sensibilities, breaks up our homes, causes our youth to go astray, brings the downfall of every decent virtue, ends our life, brings eternal death and destroys nations.

Every person has felt the effects of this dreadful disease, and the Bible has faithfully gone on record with the sins of Adam, Cain, Ham, Abraham, Isaac, and Jacob. The sins of Moses, his sister Miriam and his brother Aaron are all there, as are the abominable sins of the elders of Israel, of David and Absalom and of Solomon and Abijah. Countless multitudes have had their sin recorded in the Book of God with yet another ledger waiting to be opened on the final judgement day.

If anything should cause the church which is His body to want to live in accord with the sacred principles of God, it is this. What a joy it will be, in the last accounting, to be able to read our names as having been justified in the sight of God, no longer accountable for our sins, and seeing them under the shed blood of Jesus Christ our Redeemer! The death, burial, and resurrection of Christ is our only known cure for the disease of Adam's race.

Search the records if you will, for there is no salvation in Mohammed. There is no forgiveness of sin in the Upanishads, no sin blotted out in pantheism, Confucianism, Lao Tseism, nor do any of the other Buddhas have an answer for the sin problem. The philosophical religions of this world cannot give an answer to the question: What happens to the sins of mankind? We might all undergo transformation and reform to the extent that we would sin no more, but *what are we going to do about the sin already committed?* Only Christ has the answer to this question, and to those who are God's justified ones, the daily life of commitment to Christ is the greatest evidence of peace with God given to man. This is why light is so important to the believer. If we understand light in the proper way, we can have greater peace and joy than we have ever known.

Whenever darkness is approached by darkness it appears to shine even brighter. The two cannot exist together! Because believers *are light*, darkness has nothing to do with them. What happens when a Christian sins? For one thing, he feels remorse over it, and it breaks his heart to the extent that he vows never to engage in it again.

Remember, whatsoever is not of faith is sin. To him that knoweth to do good and doeth it not, to him it is sin. All sin is not necessarily *doing something*. It can be so insidious as to take on the form of piety and godliness, while all the time the mind is given to waywardness and wanderings.

Light comes from the Word. The Psalmist David wrote: **“The entrance of thy words giveth light...”** (Psalm 119:130) David also made this statement: **“Thy word is a lamp unto my feet, and a light unto my path.”** (Psalm 119:105) In I John 1:7, we read: **“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”** One of the surest ways to keep ourselves unspotted and clean is to stay in the Word of God. It is in the Word that we find our instructions for righteousness. In the Word we find the roadmap for the troublesome road we have to walk. Our fellowship with the Son comes through the Word, as does our fellowship with each other. Our common, mutual bond lies in the Word of God and the light that we get from the Word.

How many times have we been warned against the influence of the world upon us? While it is true that errors of the world can find a way into how the world thinks. Men call on God, yet believe nothing. The name of Christ is constantly heard from the lips of men, but it is not the same as from our lips. We hear much in the language of the world that has its roots in the Christian manner of life, but please remember, there are many delusions that are held by the world that can also become our delusions. The world is not only discovered by its attractions to us, but much that we find unattractive can also find its way into our lives.

What is the world’s attitude toward God? Do we not find ourselves with the same *take Him or leave Him attitude* when we take things into our own hands? What is the world’s attitude toward eternal things? Do we not also find ourselves occupied by the temporal to the exclusion of thoughts about the eternal?

What is the world’s attitude toward the Scriptures? Do we not find ourselves with a rather indifferent approach when we spend far more time in the reading of magazines, books,

newspapers, and in the watching of television than we do in the study of God's Word?

**“And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”** We can see in these verses from Romans eight that God's purpose in foreknowledge and predestination was to conform believers to the image of His Son. While predestination is a comforting doctrine to God's elect people, it ought to be recognized that there is a present purpose in the work of God in His redeemed. He conforms sinners to the image of Christ by indwelling and empowering them to be “more than conquerors through Him that loved us.” (Romans 8:37) Predestined to our calling, justified to be glorified—that is God's order for His own.

Part of the future glorification is ours now, for Christ lives in the believer according to Colossians 1:23-27: **“I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which has been hid from ages and from generations, but now is made manifest to his saint: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”**

When we begin with our justification (the Divining act whereby God declares His called-out ones to be just in His sight) and proceed to sanctification (which is His setting aside

of His own for His purpose), we see that this setting aside also entails a Divine enablement whereby the justified ones are given the grace and ability to become what God has already declared us to be. We are holy, righteous and just in His sight and have been given the grace to attain unto these glorious attributes through sanctifying grace.

There are many hindrances to our sanctification, and the obstacles seem insurmountable at times; yet the believer has no other choice than to go on with the Lord. The flesh, the world and the devil are all opposed by our becoming what God enables us to be, and greater is He that is in you, than he that is in the world. The “*any other creature*” of Romans 8:39 includes self and the flesh, and even these shall not be able “to separate us from the love of God, which is in Christ Jesus our Lord.”

## **TWO QUESTIONS TO BE ANSWERED**

Two questions remain to be answered: (1) Are you sure you are justified in the sight of God? Has this Scriptural truth been made evident because of your faith in what has been revealed to you? (2) As a result of being justified, are you now enjoying the fruit of sanctification? Is your life as a believer truly being lived in a holy manner? If so, are you continuing in the faith, but if not, what are you doing about it? These two questions should be answered in a very solemn manner and dealt with quickly, for life is short and eternity is forever. What you are and do in the here and now is going to affect your eternal destiny.