



Sanctification

A Process of Re-Construction

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BIBLICAL FOUNDATION FOR MENTAL HEALTH



Course Purpose: The purpose of this course is to increase your understanding of, and appreciation for, the Biblical Doctrine of Sanctification which is the Biblical Foundation for Mental Health.



Course Learning Outcome: As a result of the successful completion of this online course, you will be able to identify and understand the fundamentals of how God's plan of setting apart His children unto Himself prepares them for a life of temporal and eternal wholeness.



Course Instructions: First, review briefly the entire course. Do not attempt to actually "get into" the course at this point, only conduct an overview of the contents of the course. Next, complete the test questions at the end of each chapter.



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Introduction

This course, *Biblical Foundation for Mental Health*, is intended to be a generic study of God's plan for man's wholeness in today's world. Biblical counselors, pastors, church leaders, teachers, and others charged with counseling and helping people in the quest for spiritual and mental wholeness, will find this course fundamental.

In order to begin the process of bringing our lives into conformity with God's will, we must first come to know God through the processes of His generic plan for our wholeness. The plan of God has not changed over time. Biblically, it is centered in the Creator's desire to set us apart unto Himself. The English word chosen long ago to express this Biblical truth is *sanctification*, also known as *holiness*.

That many have misused the term, and that others have twisted the doctrine into something totally distinct from its Biblical meaning, cannot be denied. Nevertheless, until a person comes face-to-face with the wonderful liberating reality of God's plan to set men and women apart unto Himself (that is, to make them holy), we cannot hope to reach toward genuine mental and spiritual maturity, and hence (Biblically defined) mental health.

The burden of sin and the attendant baggage of its wages, so enslaves that genuine mental health is impossible to attain while battling this ancient enemy. To be sure, there are those who do not profess any religious or spiritual belief, who are nonetheless quite mature in manner and personality. Conversely, it is well known that one may be a born-again (and hence sanctified) Christian yet quite immature in manner and obnoxious in personality. That is not the issue.

The issue is *genuine* mental health. Even the most outwardly mature agnostic is inwardly an unbalanced, immature, and confused sinner. How can one have genuine mental health while estranged from his or her Creator? Of the otherwise immature Christian, one might correctly wonder how much worse he or she might be if unconverted (unsanctified)!

The point is that trying to deal with any form of mental ill health issue (obviously we are not referring here to mental retardation or some forms of clinical mental illness) is difficult enough. It is infinitely more complicated to deal with when the very foundation of a person's life is broken. For example, Biblical counselors universally report having tried in vain to help their clients deal with certain personality problems, only to see those problems come quickly to resolution following the client's conversion or full surrender to Christ.

However, let the student understand that this course *is not a comprehensive study* of the Biblical Foundation for Mental Health, or of the Doctrine of Sanctification. It is intended to present from Scripture, a generic study of how God desires to bring about mental and spiritual wholeness in the life of anyone who will test Him in His plan. Further study is strongly recommended following the completion of this course.

The ultimate (highest) goal of teaching ought to be the successful transmission of truth. Only after the basic truths of the Biblical Doctrine of Sanctification have been understood and experienced, can the rest of one's life become a study in the practical application and deeper development of mental and spiritual wellness (health). Whatever the student's theological ground may be, if it be honestly Christ-centered and Bible-based, this study will successfully transmit the truth concerning the basics of the Biblical teachings concerning God's generic plan for man's wholeness. That the inadequate English word *sanctification* is used as a foundational term should in no way prejudice the student.

Chapter One

WHAT WENT WRONG?

MAN'S PREDICAMENT

In the beginning God created man a perfect person---a perfect three-dimensional wonder. Man had a perfect body, a perfect mind (intellect/brain function), and a perfect spirit-life (we can understand this *spirit-life* as man's everlasting and never-dying conscious spiritual entity).

It will be helpful here to note that in the Genesis account of creation, strictly speaking, God only "created" three things (the rest were "formed" out of what was created). He "created" the basic elements, consciousness (awareness of life), and the image of God in man. Thus man was totally different from all other conscious creatures in that he also possessed the image of God, which is represented in what may be designated as man's "spiritual consciousness." Only mankind was created in the "image of God, " and hence, a *spiritually aware* creature. Consequently, only mankind is morally responsible.

To put it more bluntly...when a horse or dog is born, it becomes consciously aware of it's life (as opposed to a tree or mushroom), but when it dies, it's consciousness ceases to exist. Not so with human beings. When we die, we remain consciously aware (self-aware). That is because the image of God in man makes us an everlasting, never-dying conscious spiritual entity.

How tragic for all of humanity that man did not long remain in that perfect original state. Today, man is very far from perfection. Most of us would agree with St. Paul that, "All have sinned and fall short of the glory of God." (Romans 3:23).

I. WHAT WENT WRONG WITH THE BODY?

"But you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." (Genesis 2:17).

"And the Lord God said, "The man has now become like one of Us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." (Genesis 3:22).

Note these words from the above verses: "For when you eat of it you will surely die...he must not be allowed...to live forever." God originally planned for man to live in his physical body forever! The human body was not designed originally to wear out. God wanted mankind to live forever in a perfect body---no contact lenses, leg braces, pacemakers or extra-strength arthritis formula aspirin!

It's no wonder that our bodies cry out against disease, infirmity and the effects of old age. For most people attending a funeral, something deep within rebels at the thought of death. Why? Because we were not designed originally to experience deterioration and death. However, as much as we rebel against it, we cannot change the fact that, "Man is destined to die once." (Hebrews 9:27).

Death is actually a process that begins at conception. Along with the process of death comes all of its assorted ailments and afflictions. Physical life is actually the process of dying. Yet, the process of death is still foreign to the longings of the human mind. Is this because human beings were never really created to die?

II. WHAT WENT WRONG WITH THE MIND (INTELLECT)?

"'You will not surely die,' the serpent said to the woman. 'For God knows that when you eat of it your eyes will be opened, and you will be like God knowing good and evil'". "Then the eyes of both of them were opened and they realized..." (Genesis 3:4,5,7a).

"The heart of man is deceitful above all things, and beyond cure." (Jeremiah 17:9).

Our first parents were highly intelligent. In fact, they were perfect geniuses. They were created with a perfect intellect.

However, our first parents forfeited their perfect intellect when they disobeyed God. That should be a lesson to all that being intelligent is not enough when it comes to being obedient to God. The moment Adam and his wife disobeyed, the Bible says: "Then the eyes of both of them were opened...and they realized." Satan had promised they would know "good and evil." He was right! Adam and his wife discovered what evil was all about, and evil was their ruin. Evil still ruins people.

Evil has ever after been permanently welded to man's imperfect intellect, and no one can escape it. Man's mind (intellect), took the same fall that his body took. Consequently, the thinking of man is subject to error, misunderstanding, gross selfishness, and worse...it is also evil. From the cradle to the grave, mankind exhibits an extraordinary capacity for wrong doing. Is that why no child ever had to be taught to lie?

III. WHAT WENT WRONG WITH THE SPIRIT-LIFE?

"When the Son of Man comes in His glory, and all the holy angels with Him, He will sit on His throne in heavenly glory. All the nations will be gathered before Him, and He will separate the people one from another...they will go away to eternal punishment, but the righteous to eternal life." (Matthew 25:31,32,46).

"For when you eat of it you will surely die." (Genesis 2:17).

"For dust you are and to dust you will return." (Genesis 3:19).

Most people believe that death is unfair, and it is. In fact, God never intended for human beings to experience body death. When Adam rebelled against God, he brought all three elements of his being down with him in his fall. The fall of Adam brought physical, mental, and spiritual death upon all mankind. This is why man's body, mind, and spirit are all under the penalty of death.

However, since man's spirit-life (his never dying and everlasting consciousness) cannot be extinguished, his spirit-life, at body death, must be provided an alternate place to exist. Originally, God intended for

man's spirit-life (often understood as the *soul*) to live forever in his physical body right here on earth. Perhaps this is one of the reasons why we are all so mysteriously drawn to nature. Perhaps this is why something deep within us is moved by the sight of a great ocean, snow covered mountain, or a scarlet sunset. Our spirit seems to understand that earth was to be our first and final home.

Sadly, neither this earth, nor these bodies, are suitable habitations any longer for the everlasting, never-dying consciousness of life known as mankind. Consequently, the spirit of man must experience a temporary change of residence. Such a change will take place the moment the physical body is no longer capable of housing the spiritual being. At the moment of body death the spirit of the redeemed will go immediately into the presence of the Lord Jesus Christ, and the spirit of the unrepentant will go immediately into eternal exile.

Don't believe the phony religious teaching that the spirit stays on earth, or that it dies along with the body. Not so! Jesus said, "Then they will go away to eternal punishment, but the righteous to eternal life." When the human body dies, the person who has been living in it is going to "go away." This is what Jesus taught. Which way the spirit-life goes at body death is a matter of personal choice. Which way have you chosen?

WRAP UP:

1. Body-----Longing to be perfect, destined to die.
2. Mind-----Longing to be perfect, destined to be imperfect.
3. Spirit---Longing to have an eternal dwelling, destined to make a major move at the moment of body death.

END OF CHAPTER QUESTIONS

QUESTIONS

Chapter I



Instructions: After reading the chapter, study each question. Try to determine the correct answer without referring back. Then, check the accuracy of your answer by reading back though the chapter.

As a result of the Fall:

Q.1. What went wrong with the body?

Q. 2. What went wrong with the mind?

Q. 3. What went wrong with the spirit-life?

Chapter Two

THE TWO-FOLD NATURE OF SIN

WHAT IT IS AND WHAT IT DOES

The word *sin* has a very bad reputation. Try telling a friend that his Saturday night party was *sinful*! He may agree with *stupid*, or *wasteful*, but if you are going to tell him that it was *sinful* you can probably expect to lose him as a friend. Though the *word* sin is very unpopular today, the *acts* of sin seem almost celebrated.

The Bible has always been clear on the subject of sin. It says, "All have sinned and fall short of the glory of God." (Romans 3:23). "The soul who sins is the one who will die." (Ezekiel 18:20). Even with the unpopularity of the word, sin remains a central issue for the person who is honestly searching the truth concerning the meaning of life, and the one seeking genuine mental health will never attain it while carrying the burden of sin.

That is why there a lesson on sin in this course. One can never understand God's plan for man's wholeness until the question of sin is clearly examined and understood.

While the Biblical words which are translated "sin" in the English have a variety of definitions and applications, the following definition, though admittedly somewhat narrow, is often regarded as one of the most basic in terms of application. "Sin is a willing transgression of a law of God." Of course, it is true that sin is sin whether the sinner is aware of it or not; but for this study, the definition has been narrowed for the purpose of instruction only, and not to suggest that ignorance is any excuse.

If, for the purpose of this study, we define sin as a *willing transgression* of a law of God, we must then explain what is to be understood by the words *willing* and *transgression*.

I. SIN COMMITTED: *Transgression*

"For I know my transgressions, and my sin is always before me. Against You and You only, have I sinned." (Psalm 51:3,4).

Strictly speaking, one does not sin against another person; we sin against God. We can of course, do wrong to another person, even to our own selves, but against God alone do we actually sin. However, let it be clear that any sin against God always shows itself as an offense against a person.

What types of sins are we referring to? Actually, we are not talking about *types* of sins, but rather *ways* to sin. Sin is sin, and there are basically four ways to go about sinning. These are: 1. Sins of thought, e.g.: planning revenge, harboring hatred, lusting after something or someone. 2. Sins of speech, e.g.: spreading lies, cursing, slander. 3. Sins of action, e.g.: stealing, adultery. 4. Sins of inaction, e.g.: neglect of duty, ignoring responsibility.

As this lesson title teaches, sin is two-fold. The first, and most familiar element of sin is the element of *transgression*, or the act of sin. Transgression is the act of violating a law of God by one of four ways: thought, speech, action or inaction. Any thought, spoken word, action or inaction that violates a law of God is a transgression...a sin. Is it any wonder that "All have sinned and fall short of the glory of God."?

II. SIN INSPIRED: *Willfulness*

"Surely I have been a sinner from birth, sinful from the time my mother conceived me." (Psalm 51:5).

Have you ever wondered why people sin so often? Even though sin, like crime, never pays, people are bent on sinning. Do people sin because they are under pressure and forced to do so? No! People sin because they *will* to do so, and often, because they actually *want* to sin! Even when acting out of ignorance, sinful man *willingly* participates in that which is natural to his *fallen* condition.

David tells the whole story of sin in his confession: "I have been a sinner from birth, sinful from the time my mother conceived me." How can this be? Can a new-born child sin? Can a person sin while developing in the body of his or her mother? And yet, what David is saying is unmistakable.

In order to address the problem of the two-fold aspect of sin, we must recognize that *doing* sin, or *committing* transgression, is not what makes us sinners. We only *do* acts of sin because we are sinners already---sinners from the moment of conception! Man only acts out what is already in his being. He willingly acts in keeping with his inborn drives, desires, and inclinations. Therefore, man is not a sinner because he transgress God's law, man transgresses God's law because he is a sinner.

In Lesson One we referred to the fact that the mind (intellect) and the spirit-life were both affected by the Fall, and this is the core reason that human beings sin. People are sinners because they have a spiritual warp in their thinking. This is not a reference to a weakness of the human brain, this is something altogether different. Here we are referring to the "fallen nature." We must not confuse the "fallen nature" with the "human nature," they are not the same. Nevertheless, the fallen nature has a powerful influence upon the human side of man's nature.

The "fallen nature" (sometimes referred to as the *carnal nature*), is that mark of Adam which is upon each of us, and which makes it easy (even instinctual), for us to commit acts of sin. Our "fallen nature" is that instinctual, inborn affinity for wrong which makes us all expert sinners without the benefit of training.

Our "human nature" is that inherited set of mental characteristics which makes us capable of love, hate, happiness, sadness, courage, fear, and many other such things. While these things in and of themselves are not evil, our "fallen nature" will attempt to twist them into sinful patterns and actions if allowed to do so.

WRAP UP:

Sin is two-fold:

1. Sin committed (transgressions).
2. Sin inspired (willing bent toward transgressions).

END OF CHAPTER QUESTIONS

QUESTIONS

Chapter 2



Instructions: After reading the chapter, study each question. Try to determine the correct answer without referring back. Check the accuracy of your answer by reading back through the chapter.

- Q. 1. What is "transgression?"
- Q. 2. What part does "willfulness" play in the matter of sin?
- Q. 3. Why does man sin?

Chapter Three

THE FOUR-FOLD ASPECT OF SANCTIFICATION

[The Biblical Foundation for Mental Health]

THE SOLUTION

If you were advised by your physician that you were ill with a terminal disease, wouldn't you ask him if he knew of a solution to your condition? Man is suffering from a terminal spiritual disease. The cancer of inbred sin has branded us with a death mark. Without a solution, we are doomed. Well thank God, He has provided a solution! For the purpose of this study, the generic term for God's solution is *sanctification*.

While the Biblical words which are translated *sanctification* in the English have a variety of definitions and applications, the following definition is generally regarded as the most basic. "Sanctification is separation unto God." This definition is quite accurate since the New Testament Greek word (translated "sanctification" or "sanctify") is the word "hagiozo" which simply means "to hallow by separation."

Therefore, to be sanctified means to be separated unto God. If one is separated *unto*, one must logically be separated *from*. When a person is sanctified he or she is separated *unto* God *from* sin; or as Peter so clearly said, "*But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.*" (I Peter 2:9) Since man's sinful condition is the reason for his separation from God, only a separation from sin can bring man into complete harmony with God. Sin is why man is unholy, and sanctification is God's plan for making unholy man holy.

WORD OF CAUTION! The student is cautioned at this juncture to not jump to his or her theological understanding of the doctrine of sanctification. Calvinists will have a different take on this doctrine from Wesleyans. Others will be somewhere between these classical doctrinal positions. The point of this study is totally different. In fact, as you progress, you will discover that *Biblically*, all Christ-centered and Bible-based students of the Word of God actually agree on the fundamentals of this essential doctrine. Where we differ is much less important than where we agree. Other courses address the differences. This course deals with the essentials.

In its most basic form, we can say that this plan of God for making people holy is one plan, but applied in four distinct works of grace. Sanctification, though one grand plan of God, is applied through a first, second, third, and fourth working of His grace.

Grace is God's favor that is not earned or deserved, but directed toward us anyway. Sanctification is God's four-fold plan of grace for making human beings holy. It is only because of His grace that we are able to participate in this plan. Therefore, each aspect of sanctification is a work of God's grace on our behalf.

We all have several things wrong with us which are the direct result of the sin of our first parents as well as our own. God has a solution for the problem of our inherited and personal sinfulness. This solution is called sanctification.

I. THE FIRST ASPECT OF SANCTIFICATION

The Solution For the Record of Sin

"I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through Him everyone who believes is justified from everything." (Acts 13:38,39).

"This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by His grace through the redemption that comes by Christ Jesus." (Romans 3:22-24).

Please notice these wonderful words of encouragement: "Everyone who believes is justified from everything...freely by His grace." This means that everyone, no matter how sinful, no matter how desperate they have become, can be forgiven freely from everything! That is, for every sin ever committed, every sinful thought, every sinful word spoken, every sinful action or inaction! Mankind certainly does not deserve it! We could never earn it. Thank God that it is not a matter of earning or deserving. It's a matter of His grace---God's grace given freely through Christ Jesus. Forgiveness of sin is a first work of grace.

Along with this gracious forgiveness, the mind is changed so that a new life begins to reside within us. This new life is quite literally the Holy Spirit, and as a consequence, we become a new creation in Christ!. We are born-again. We are *sanctified!*

MAJOR PROBLEM NUMBER ONE: The record of our sin.

Solved by God's gracious forgiveness. Man is set apart as a child of the Heavenly Father. Consequently, man becomes sanctified (set apart unto God).

Other Terms Traditionally Applied To This First Work Of Grace:

Getting saved, being born-again, salvation, becoming a child of God, initial sanctification, positional sanctification, the washing of regeneration, conversion.

II. THE SECOND ASPECT OF SANCTIFICATION

The Solution for the Bent To Sin

"Surely You desire truth in the inner parts...cleanse me with hyssop and I will be clean; wash me and I will be whiter than snow/create in me a pure heart, Oh God." (Psalm 51:6,7,10).

"Repent and be baptized everyone of you, in the name of Jesus Christ so that your sins may be forgiven, and you will receive the gift of the Holy Spirit." (Acts 2:38).

"He made no distinction between us and them, for He purified their hearts by faith." (Acts 15:9).

Most of us have heard someone say, "Well, excuse me for living!" Actually, this is improper logic since we had nothing to do with being born! This is exactly why no one can ever be forgiven for being born with the fallen nature. Yes, if we are ever to become a true Christian, we must be forgiven of the record of sin. And yet, no one can be forgiven for being born with a fallen nature anymore than a person can be excused for living.

Just as no one ever asked to be born, no one ever asked to inherit the fallen nature. And yet, every person ever born is indeed in possession of a fallen nature from the very moment of conception. And, while it is true that no one ever asked to receive the fallen nature, "all have sinned and fall short of the glory of God." What this teaches us is that each person becomes morally responsible for his or her willing participation in the whole matter of sin. The first aspect of sanctification is all about God's method of dealing with the record that we have all sinned and that we are all sinners.

When God deals with the *record* of our sin He forgives and redeems---the first aspect of sanctification. When God deals with the *reason* for our sin He cleanses (purifies)---the second aspect of sanctification. The fallen nature of man, which is totally beyond forgiveness, can become the object of *cleansing* (purifying). As the Scriptures above teach, "*Cleanse me...wash me...create in me a pure heart...He purified their hearts.*" This is not an *eradication* of the fallen nature. In order to do that, God would have to kill us, because eradication is a benefit of the fourth aspect of sanctification. This is *cleansing* (purifying) as clearly taught in Scripture.

Even though no one ever asked to be born, much less born with a fallen nature, we are all guilty of sufficient acts of sin that we do not deserve the cleansing of our fallen nature. But thank God it is not a matter of deserving, but a matter of grace---another work of God's grace! The cleansing (purifying) of man's fallen nature is a work of God's grace---a second work of grace. It is a work of grace that cleanses our nature of the old *desire* (much different from the *ability*) and inner drive toward, *continual* sinning.

That is, as a result of what happens to a person in initial sanctification, the person (now a sanctified child of God) becomes aware of much more than was ever possible while living in an unregenerate condition. Before being sanctified, the carnal mind was not able to understand and deal with the deeper issues of the sinful nature. After being born-again, the renewed mind of the person recognizes the source of the life of sin, and finds it repulsive, unacceptable, and unwanted.

Consequently, the child of God may reach out and through a God inspired willingness, make a total and determined consecration of one's inner being to the Spirit of God. This is a consecration offered by a renewed spirit. This is a consecration offered by a sanctified child of God. This is a consecration offered out of the clear realization that "within me, there is no good thing." The cleansing (purifying) of the inner person is a work of grace performed deep within the spirit-life. The practical results of which is that the chief motivation of the heart is to please God, with an attendant capacity to follow through with such a motivation that is grace enabled and grace empowered. It is not manifested in spiritual gifts, but

in spiritual power and inner peace. Careful research into the lives of great Christian leaders past and present reveals that each sought and obtained a deeper walk with God through such an experience.

IMPORTANT! This is not to suggest that the Bible teaches cleansing removes the *ability* to sin. It is not to suggest that it removes the *temptation* to sin. It is not to suggest that it removes the *opportunity* to sin. It is not to suggest what some have mistakenly labeled as *Christian Perfection*. Neither is it to suggest any particular "doctrine" on the subject. It is only to recognize this: That as a consequence of the Fall, man has a need at this point; God has an answer; and it may be sought by any sanctified believer who longs for victory over *self*.

It is an act of the will on the part of the Believer, and an act of grace on the part of God. God will do it, but not unless the Believer seeks it. It is a partnership. Or, as Baptist theologian Dr. R.G. Witty has noted, "The Christian does not ooze into this experience. Neither is the experience to amount to a one-time event from which the Believer fails to go on to greater maturity. It is not that maturity is impossible without it, but it is greatly hindered...much more difficult. It does not change our *positional* sanctification, but it does permit the fullness of the Spirit in our lives. The experience may not be spectacular, but it is life-changing."

A great deal of confusion exists concerning this aspect of sanctification. No doubt due in large part to the often misused term "Entire Sanctification." The following explanation and illustration is offered in the hope of further clarifying the issue.

"May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The One who calls you is faithful and He will do it." (I Thessalonians 5:23-24).

The second aspect of sanctification is not to be understood as spiritual perfectionism. For example, an individual may be in possession of all that makes for an entire or whole body---arms, legs, eyes, ears, etc., and yet not have a perfect body. Likewise, those who have sought and experienced the second aspect of sanctification are in possession of the basic minimums which make for a spiritually whole (though not perfect), person.

Furthermore, just as an entire body must be disciplined in order to bring about optimum physical conditioning, so too, considerable spiritual exercise is required for the maturing of those who have experienced sanctification in any of the first three aspects. Sanctification is to be understood as God's plan for empowering man in the perfecting of holiness culminating in ultimate victory at the resurrection. In Chapter Four we will deal more specifically with this issue.

"Since we have these promises, dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God." (II Corinthians 7:1).

MAJOR PROBLEM NUMBER TWO: The willing desire to sin.

Solved by God's cleansing grace. The fallen nature is cleansed of the inner drive to continually sin.

Other Terms More Traditionally Applied To This Work Of Grace:

Getting sanctified, being sanctified wholly, being filled with the Spirit, the Christian rest, the fullness of the blessing, the fullness of the Spirit, sanctification, total consecration.

III. THE THIRD ASPECT OF SANCTIFICATION

The Solution for Man's Imperfect Intellect

"Not that I have already obtained all this, or have been made perfect, but I press on to take hold of that for which Christ Jesus took hold of for me. Brothers, I do not consider myself yet to have taken hold of it. But one thing I do: forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things." (Philippians 3:12-15).

"Therefore let us leave the elementary teachings about Christ and go on into maturity." (Hebrews 6:1).

"Perseverance must finish its work so that you may be mature and complete, not lacking anything." (James 1:4).

"Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." (Ephesians 4:13).

We all have an imperfect brain. Our mind is prone to make mistakes, and requires long years of seasoning in order to mature properly. Some people seem to mature faster than others, while a few seem to never mature at all. Why is this? Well, partly because we are all unique, no two people can be the very same.

Some people fail to mature as a result of a lack of knowledge, or because of a lack of will. This is not a reference to bad attitudes, simple ignorance, or some biological impairment. This is a reference to the simple fact that our mind is in a fallen condition. Very often, we fail to mature in some critical area, not because we are wicked or stubborn, but only because we are not in possession of all the facts, or of all the energy necessary to make it happen.

Every person, even the brightest, is retarded in some way or another. It is perfectly human to have an imperfect intellect. Nevertheless, what is not acceptable about the fallen intellect is the sinful byproduct it may produce. Wrong attitudes, prejudice, unholy ambitions, wicked narrow-mindedness are only a few of the potentially dangerous and sinful byproducts of an imperfect intellect not under the control of the Holy Spirit.

The good news is that God has provided a solution for man's fallen intellect. This solution is sanctification. And just as in the case of the first and second aspects of sanctification, this third aspect of sanctification is a work of God's grace.

The solution for man's imperfect intellect is clearly spelled out in these words: "Perseverance must finish its work so that you may be mature and complete, not lacking in anything...not that I have already obtained all of this, or have been made perfect, but I press on...All of us who are mature should take

such a view of things." The solution we are addressing in God's third work of sanctification (grace) is spiritual maturity.

It is clear that God does not intend for His children to remain amateurs (babes) in all things. He wants us, indeed calls us, to maturity. It is God's plan to set man's thinking apart unto Himself as holy. It is His will to set that thinking apart in such a way that each day brings us into greater maturity. In order to make this possible, God provides three essential elements that we could never get on our own, or from any source other than God.

The three essential elements of maturity are these: 1. God-given wisdom and insight as needed. 2. God-given aid in circumstances as needed. 3. God-given strength as needed (remembering, of course, that in God's sovereignty He knows our need).

These essential elements of maturity are not to be understood as merely Divine encouragement, but actual supernatural Divine intervention in the life of the sanctified. This Divine intervention, providing wisdom, aid, and strength, constitutes the process whereby God's solution for man's imperfect intellect is actually worked out in every day living. Of course, this does not mean that we become super intelligent! Neither does it mean that everyone will reach the same level of maturity...we are, after all, still human. Only in heaven will we be completely free from the physical and mental consequences of the fall.

IMPORTANT: Again, this is not to suggest *instant* maturity. This work of grace operates through our humanity. God does not make puppets of His children. Maturity is a partnership with God, and the only limit in that partnership is the one we place upon ourselves. But make no mistake, *genuine* maturity is impossible outside of the grace of God. External habits and practices done in the power of the flesh may be passed off as maturity, but deep inside we know what we really are, as does God.

MAJOR PROBLEM NUMBER THREE: The Imperfect Intellect.

Solved by God's maturing grace. Man's imperfect intellect is provided with the essential elements necessary for genuine maturity.

Other Terms More Traditionally Applied To This Work Of Grace:

Christian maturity, growing up in Christian love, growth in grace, progressive sanctification, progressive consecration, practical sanctification.

IV. THE FOURTH ASPECT OF SANCTIFICATION

The Solution for Our Imperfect Body

"I declare to you, brothers, that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Listen, I tell you a mystery: We shall not all sleep, but we will all be changed---in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable and we will all be changed." (I Corinthians 15:50-52).

God knew that when man fell he would need help with the physical consequences of his sin. Since Eden, the body has been imperfect. For many, during the brief period of early youth, things can look quite good on the outside. And yet, even in the flower of youth, things are shaping up on the inside that will shape the body down on the outside in only a few years.

If external appearances were all that we had to be concerned with, life would be far less complicated, and the clothing and cosmetic industries would be even richer. However, as we all know, living in an imperfect body presents far greater difficulties than the trivial trials of exterior appearance. We cannot avoid the inevitable and inescapable reality of deterioration and death.

Nevertheless, the good news is that God has provided a solution to the problem of an imperfect body. This solution is also a work of His grace, and is the fourth aspect of sanctification.

We cannot enter heaven with an imperfect body. Therefore, God has promised a solution. He has promised to re-create our present body, replacing the imperfect with what St. Paul called: "the perishable being clothed with the imperishable, and the mortal with immortality." (Corinthians 15:53). This is a fourth and distinct aspect of God's plan for making people holy. No one deserves it, but just as with the first three aspects of sanctification, it's not a matter of being deserving, it is a matter of God's grace.

As noted at the beginning of the study, the word *sanctification* means "separation to God" (that is, to be made holy). Our physical body is not made of a composition suitable for heaven's glory. Yet, the Scriptures plainly teach that every sanctified person will eventually have a new body. How can this be? It can only be by God's gracious plan in the fourth aspect of sanctification---His ultimate aspect!

Yes, God has an ultimate plan to set us apart as holy. Following the material death of the physical body, God will allow the never-dying, ever-living spirit (spiritually consciousness entity of life) of the Christian to journey instantly into the presence of Jesus. For those who long for *the eradication of the fallen nature* this is the moment of full release! At this moment, and forever after, the Believer will be more intensely conscious of what it means to be alive than ever before. The Believer will remain with Jesus (in the company of countless other sanctified persons) for a period of time that no one knows but God. Then, at the proper time, God will re-create the old earthly body into a perfect composition, and reunite the spirit with the glorified body. These re-created (and perfect), bodies will then be the eternal dwelling place of the everlasting spirit of the Believer.

Of course, to our earthly mind this seems impossible, and with man it is impossible, but not with God. The Bible is quite clear on this point: "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body." (Philippians 3:20,21). No more pain killers, cancer cells, false teeth, toupees, or flu shots!

MAJOR PROBLEM NUMBER FOUR: The imperfect body.

Solved by God's resurrecting grace. Man's imperfect body is recreated in the likeness of the resurrected body of the Lord Jesus Christ.

Other Terms More Traditionally Applied To This Work Of Grace:

The resurrection, the rapture, the resurrection of the just, glorification, ultimate sanctification.

WRAP UP:

The First Aspect of Sanctification: God sets man and his record of sin apart as holy. Man is forgiven and born-again by the Holy Spirit.

The Second Aspect of Sanctification: God sets man's fallen nature apart as holy. Man is cleansed and empowered by the Holy Spirit.

The Third Aspect of Sanctification: God sets man's imperfect intellect apart as holy. Man is taught, strengthened and thus matured by the Holy Spirit.

The Fourth Aspect of Sanctification: God sets man's imperfect body apart as perfectly holy. The body is resurrected in the likeness of Jesus' resurrected body and reunited with the spirit by the power of the Holy Spirit.

How incredibly plain, simple and reasonable this is. By accepting God's plan for mental and spiritual wholeness, (made possible by Jesus Christ, and administered by the Holy Spirit), man is empowered to rise above the curse of Adam and be restored to complete holiness. The solution begins here on earth where it all started, and it culminates in heaven where it was all planned. It is a perfect solution!

END OF CHAPTER QUESTIONS

QUESTIONS

Chapter 3



Instructions: After reading the chapter, study each question. Try to determine the correct answer without referring back. Check the accuracy of your answer by reading back through the chapter.

- Q. 1. What is the definition of sanctification?
- Q. 2. What is the first aspect of sanctification?
- Q. 3. What is the second aspect of sanctification?
- Q. 4. What is the third aspect of sanctification?
- Q. 5. What is the fourth aspect of Sanctification?

Chapter Four

WHAT SANCTIFICATION WILL AND WILL NOT DO FOR YOU

I. SANCTIFICATION WILL NOT DESTROY THE FREEDOM OF CHOICE (THE WILL).

"When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it." (Genesis 3:6).

In order to create man capable of genuine love, God created him with the capacity to make his own decisions. This capacity is often referred to as "the freedom of choice," "free moral agency," or "the free will." Both before, after the fall, man has retained a free will. For the most part, people do just about what they will to do.

Even the seasoned veteran of the Faith is morally and intellectually capable of being willing to commit sin, if he or she really wanted to do so. The truth is, the sanctified are not above sinning. This is not to say they *have to*, but they can if they *want to*.

II. SANCTIFICATION WILL SO QUICKEN THE WILL THAT THE BELIEVER NEED NO LONGER BE THE VICTIM OF A CYCLICAL ATTITUDE TOWARD RIGHTEOUSNESS.

"And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." (Philippians 4:7).

After the Holy Spirit cleanses the fallen nature of its inclination to sin, and empowers man for holy living, a person's *want to* is so changed that what they *want to do* more than anything else is to be at peace with God. This becomes the Spirit-empowered inclination of those who have received God's wonderful second work of sanctification. Consequently, the will to do the things known to be in keeping with His holiness becomes the primary motive for all of life's choices. Those who have received this cleansing of the heart have experienced a literal change of attitude toward life. Certainly, every born-again believer is filled with the new life of the Spirit, but through the second work of sanctification that new life penetrates deep down into the inner being to such a degree that little room is left for things other than those which knowingly please God.

Here is a humorous, and true illustration. A clergyman told one of his parishioners that he willingly sinned all he wanted to, and without any ill effect on his salvation. His shocked parishioner asked, "How much sinning do you do?" With a twinkle in his eye, the clergyman replied, "None! That's all the willing participation in sin I *want to do!*" Get the point?

III. SANCTIFICATION WILL NOT PLACE A PERSON BEYOND TEMPTATION.

"Because He (Jesus) Himself suffered when He was tempted, He is able to help those who are being tempted." (Hebrews 2:18).

Sanctified people are tempted. In fact, the sanctified may at times, be tempted even more severely than the unsanctified (unsaved). If Satan is going to be successful in deceiving the sanctified to sin, he will need to persuade them to act in a manner contrary to their deepest desires, and against the will.

Many Christians are confused about this. They confuse the heat of temptation with the fires of backsliding. Temptation in and of itself cannot be sinful since Jesus was tempted, yet was without sin.

IV. SANCTIFICATION WILL MAKE POSSIBLE THE GRACE OF GOD NEEDED TO SAY NO TO TEMPTATION.

"Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need." (Hebrews 4:16).

God's grace is not some pseudo-supernatural source of help which is nothing more than a by-product of the power of positive thinking. God's grace is a genuinely supernatural force which goes far beyond the limits of mere will power. Will power is alright in and of itself. In fact, no one will ever be a victorious Christian unless he or she exercises will power. But will power alone cannot supply the strength needed when the limits of human endurance are reached (and these limits are easily reached). It is not by works!

Sanctification is not some self-help trip into the meditative powers of mind over matter. Sanctification is the application of God's grace, and God's grace is the supernatural force which picks us up and empowers us when will-power has vanished and failed us. It takes God's supernatural power to reject the devil's clever and persistent schemes. Sanctification is the means by which God supplies that power.

V. SANCTIFICATION WILL NOT DESTROY HUMANITY.

"Elijah was a man, just like us." (James 5:17).

"A *man*, just like us." Elijah was just an ordinary everyday variety of Homo sapiens. Yet, by the power of God's grace, what a man he became! Yet, he was just a man, like us.

It is perfectly normal for a human being to be a human being! And because we are human, like it or not, our humanity will often impose hardships upon us. Often, it is not a matter of being devoted, or being less than holy; it's a matter of being imperfect flesh and blood. People cannot perform perfectly in this life. Even the most mature Believers must seek God's forgiveness during the course of everyday living.

VI. SANCTIFICATION WILL GIVE THE INTELLECT A QUICKENED AWARENESS OF THE DANGERS OF ONE'S OWN HUMANITY.

"And God is able to make all grace abound toward you, so that in all things at all times, having all that you need, you will abound in every good work." (II Corinthians 9:8).

This Scripture promises grace "in all things" including the supernatural insight of the Holy Spirit which helps sanctified people to understand the unique nature of their own individual humanity. What troubles

one person may not bother another. We are all different. The Holy Spirit will supernaturally assist the sanctified so that they may successfully deal with their individual weaknesses and strengths.

VII. SANCTIFICATION WILL NOT CREATE INSTANT MATURITY.

"Continue to work out your salvation..." (Philippians 2:2).

Maturity takes time. We should not expect all sanctified people to act the same. Given the various individual human characteristics and the length of one's walk with the Lord, sanctified people will be at differing stages of spiritual and mental maturity. Some mature faster than others.

VIII. SANCTIFICATION WILL INSTANTLY MAKE IT POSSIBLE TO PROCEED INTO MATURITY.

"For it is God who works in you to will and to act according to His good purpose." (Philippians 2:13).

Prior to sanctification spiritual maturity is impossible and mental maturity is greatly hindered, because of the fallen nature. It's hard enough with all the excess baggage of the fallen nature for even the sanctified to make progress toward maturity. The unsanctified have the added weight of a fallen nature which is bent toward total selfishness, and a physical body prone to give the intellect difficulty when it needs it least. Not to mention an unregenerate heart and an unforgiven record of sin! Is it any wonder that the world is in such a mess?

IX. SANCTIFICATION WILL NOT MAKE US ALL THE SAME.

"Now the body is not made up of one part but many. You are the body of Christ, and each one of you is a part." (I Corinthians 12:14,27).

Some of the old religious groups prided themselves in dressing alike, keeping their hair alike, and even requiring that each person talk alike. But underneath the dress, the hairdo and the talk, they were all quite different. Sanctified people are persons, and persons are all different.

X. SANCTIFICATION WILL MAKE ALL ESSENTIAL THINGS THE SAME.

"I urge you to live a life worthy of the calling you have received. Be completely humble and gentle, be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit---just as you were called to one hope when you were called---one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. But to each one of us grace has been given as Christ apportioned it." (Ephesians 4:1b-7).

Although no two people are exactly alike, people do share some traits that are exactly alike in some ways. In the things essential to holiness, God's people are to be the same. In the nonessentials, we should be no less godly, but surely different.

WRAP UP:

1. Sanctification will not destroy the freedom of choice, but it will so quicken the will that the sanctified are no longer the victim of a cyclical attitude toward righteousness.
2. Sanctification will not place anyone beyond temptation, but it will make it possible to accept the grace of God necessary to reject the temptation.
3. Sanctification will not destroy our humanity, but it will give the human intellect a quickened awareness of the dangers of one's own particular weaknesses.
4. Sanctification will not create instant maturity, but it will instantly make it possible to mature beyond what would otherwise be possible without God's grace.
5. Sanctification will not make us all the same, but it will make all things essential to holiness the same.

END OF CHAPTER QUESTIONS

QUESTIONS

Chapter 4



Instructions: After reading the chapter, study each question. Try to determine the correct answer without referring back. Check the accuracy of your answer by reading back through the chapter.

- Q. 1. How does sanctification affect the will.
- Q. 2. What is the difference between the fallen nature and the human nature?
- Q. 3. How does sanctification affect temptation?
- Q. 4. How does sanctification help us to mature?

Chapter Five

HOW MAY A PERSON EXPERIENCE EACH OF THE FOUR-FOLD ASPECTS OF SANCTIFICATION?

[GOD'S PART AND MAN'S PART]

I. THE FIRST ASPECT OF SANCTIFICATION

This is more commonly known as: salvation, the new birth or initial sanctification.

GOD'S PART

Mercy and Grace

"But because of His great love for us, God who is rich in mercy, made us alive with Christ even when we were dead in transgressions---it is by grace you have been saved." (Ephesians 2:4,5).

The mercy and grace of a loving God is right now reaching out to every living person, offering salvation through Jesus Christ to anyone who will believe.

MAN'S PART

Faith and Obedience

"Sirs, what must I do to be saved?' They replied. 'Believe in the Lord Jesus, and you will be saved.'" (Acts 16:30,31).

Faith and obedience equal belief, and if we believe we will have the faith necessary to obey. Faith is belief that accepts Jesus as Savior and acts upon known truth. Obedience is merely the acting out of our faith--faith in action. Faith and obedience will result in repentance. Genuine repentance *always* involves both deep sorrow for past sins, and a willingness to turn away from sin. Make no mistake, unless faith and obedience are expressed in genuine repentance, there has been no salvation from sin!

THE RESULTS OF PARTNERSHIP

When a person accepts God's gracious offer of salvation, a partnership is formed. God instantly bonds this partnership by sealing the person's new relationship to Him. The Holy Spirit takes up residence in the person's life. The old record of sin is removed, and a new life begins within. This new life is not a mere psychological acceptance of a reformed lifestyle. Rather, it is the living, supernatural transformation of the inner person, transformed from darkness into light.

II. THE SECOND ASPECT OF SANCTIFICATION

This is more commonly known as: a second work of grace, the Christian rest, being filled with the Spirit, total consecration.

GOD'S PART

Mercy and Grace

"You will be baptized with the Holy Spirit/you will receive power when the Holy Spirit comes on you." (Acts 1:5,8).

"To those sanctified in Christ Jesus and called to be holy." (I Corinthians 1:2).

"In His great mercy He has given us new birth into a living hope." (I Peter 5:10).

"The God of all grace, who called you to His eternal glory in Christ." (I Peter 1:3).

"Now I commit you to God and to the word of His grace, which can build you up and give you an inheritance among all those who are sanctified." (Acts 20:32).

Because God's plan for man's sanctification includes the need for man's inner tendency toward sin (the fallen nature), to be cleansed, He has made gracious provision for such cleansing. This provision is an evidence of His great mercy toward us. Such grace and mercy is at this very moment reaching out to any sincere Christian who truly desires to go on into the fuller, richer and more mature experience of heart cleansing (the fullness of the Spirit).

MAN'S PART

Faith and Obedience

"By giving the Holy Spirit to them/He purified their hearts by faith." (Acts 15:8,9).

"So that they may receive forgiveness of sins and a place among those who are sanctified by faith in Me (Jesus)." (Acts 26:18).

"Though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness." (Romans 6:17,18).

What it takes to be sanctified initially (the first aspect), is exactly what is required of man to receive heart cleansing (the second aspect). Faith and obedience! Faith says: "I know He will cleanse me." Obedience says: "I will allow nothing to knowingly stand in the way of His cleansing. Nothing!" This is often referred to as *consecration*. *Consecration* is only an act of obedience to conscious faith. The wonderful grace of God is just now ready to extend mercy and cleansing to every Christian who will accept this second provision of sanctification.

THE RESULTS OF PARTNERSHIP

When a person accepts the second aspect of sanctification, God actually performs a type of supernatural scrubbing deep in that person's inner being. The old craving for total selfishness is cleansed. In its place the Holy Spirit gives light to the person's thinking (intellect, mind). Something quite literal takes place within the inner person. That literal something is a cleansing and empowering in the deep recesses of the inner person.

III. THE THIRD ASPECT OF SANCTIFICATION

This is more commonly known as: growing up in love, Christian maturity, growth in grace, progressive or practical sanctification.

GOD'S PART

Mercy and Grace

"And God is able to make all grace abound to you, so that in all things at all times, having all you need, you will abound in every good work." (II Corinthians 9:8).

"May God Himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The One who calls you is faithful, and He will do it." (I Thessalonians 5:23,24).

By His grace and mercy, God has provided a means of maturity for every Christian. He wants us to be mature in His love and in His Word. He offers that maturing grace just now to any Christian who will accept His gracious help. No, we cannot learn it all at once, but with God's help, we can all at once begin to learn!

MAN'S PART

Faith and Obedience

"Since we have these promises dear friends, let us purify ourselves from everything that contaminates body and spirit, perfecting holiness out of reverence for God." (II Corinthians 7:1).

"Therefore, let us leave the elementary teachings about Christ and go on to maturity." (Hebrews 6:1).

By faith in God's proven past and present reality, sanctified people must press on toward maturity. Obedience is the key. Much of what needs to happen in the life of the average person can only be accomplished by simple, unflinching obedience to God.

THE RESULTS OF PARTNERSHIP

When we accept the merciful and gracious offer of God's third aspect of sanctification, God promises to give us wisdom, power and enough varied experiences in life to put that wisdom and power into practice. In this process of maturity we become more like our Lord Jesus Christ. As the old Gospel song proclaims: "Oh to be like Thee, Blessed Redeemer. This is my constant longing and prayer. Gladly I'll forfeit all of earth's treasures, Jesus, Thy perfect likeness to wear." That is spiritual maturity.

IV. THE FOURTH ASPECT OF SANCTIFICATION

This is more commonly known as: the resurrection, glorification, the rapture, or ultimate sanctification.

GOD'S PART

Mercy and Grace

"Praise be to the God and Father of our Lord Jesus Christ. In His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and unto an inheritance that can never perish, spoil or fade---kept in heaven for you." (I Peter 1:3,4).

"May our Lord Jesus Christ Himself and God the Father, who loved us and by His grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word." (II Thessalonians 2:16).

By His great mercy and grace, God will someday transform these human bodies into a supernatural substance that will constitute our eternal dwelling. The recreated body of the Believer will be a body fit for the glory of eternal life. Who can actually say what such a body will be like? God can! And He has said it---"Who by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body." (Philippians 3:21).

To find out more about the resurrected body of Jesus, read the last chapters of the four Gospels, the first chapter of the Book of Acts, and the entire Book of Revelation, especially chapters 1, 5 and 19.

MAN'S PART

Nothing!

The fourth aspect of sanctification, is all God's business. Our business has only to do with the first three aspects of sanctification. If we, by faith and obedience, participate in these three aspects God will take complete charge of the fourth aspect. Our responsibility will then be finished. We shall rest. "Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on. Yes, says the Spirit, they will rest from their labor, for their deeds will follow them.'" (Revelation 14:13).

In that moment, every ounce of excess human baggage which has caused so much anxiety in this life, will be forever removed from us, and these earthly bodies shall actually be made like His glorious body. Just think of it!

"He who testifies to these things says, 'Yes, I am coming soon.' Amen. Come Lord Jesus. The grace of the Lord Jesus be with God's people. Amen." (Revelation 22:20,21).

THE RESULTS OF PARTNERSHIP

By the power of God's grace, the Believer will someday be given a body fit for the wonders of eternal glory along with the entire host of heaven.

WRAP UP:

1. The first aspect of sanctification: The sinner is forgiven of his sins and given the living presence of the Holy Spirit. A new life is established.
2. The second aspect of sanctification: The Believer's inner person is cleansed and empowered. The power to live above the petty and sinful is imparted by the Holy Spirit.
3. The third aspect of sanctification: The Believer is encouraged, trained, disciplined and enlightened by the Holy Spirit. Continued maturity becomes the natural course of life.
4. The fourth aspect of sanctification: The body is resurrected. The old earthly body is reconstructed in the likeness of the resurrected body of Jesus. The mortal puts on immortality.

A CONCLUDING WORD OF ENCOURAGEMENT

In writing the biography of her father, Rev. J. Charles Crawford (known as the George Muller of Iowa), Lois Crawford related a time in her youth when she struggled with God over the matter of His will for her life, and a complete surrender to His Lordship. Here are her own words.

"I wanted to be a real Christian, but there were reservations. I was miserable and it seemed the only prayer I could pray was: 'Oh, Lord, hang on to me, hang on to me, hang on to me!' When we got home the night Papa had preached on complete dedication, he kindly asked me why I didn't stand up. 'Because I am not willing to do God's will,' I answered. Papa showed his suffering. 'So you say you are not willing?' 'Yes,' I replied, crying. 'Daughter, are you willing for God to make you willing?' he asked. I gulped a little then said: 'I am not willing, but, yes, I am willing for God to make me willing.'"

Sometime later she wrote:

"Yes, I was willing. God and Papa had won. Furthermore, I was happy, happy, happy! As I knelt there at the altar, into my heart slipped a verse I had known for a long time: 'As for me and my house, we will serve the Lord.' (Joshua 24:15). Oh, the happiness in my heart!"

A CLOSING PRAYER

"Lord, show me the person You had in mind when You created me, and help me to become that person."

To be willing to become that person, is to be willing to begin the journey into mental and spiritual wholeness.

END OF CHAPTER QUESTIONS

QUESTIONS

Chapter 5



Instructions: After reading the chapter, study each question. Try to determine the correct answer without referring back. Check the accuracy of your answer by reading back through the chapter.

- Q. 1. What is God's part in the business of sanctification?
- Q. 2. What is man's part in the business of sanctification.
- Q. 3. Where are you in relation to the business of sanctification?

Closing Remarks:

Now that you have ventured into the process of sanctification and a re-construction of you your mind in Christ may you always remember it is just that, a process. Give diligence to the Word of God, let the Holy Spirit bring to mind the principals that will promote a change of will and bring you closer to the identity of Christ.

May you endeavor to grow in the grace and knowledge of the Lord Jesus Christ, by the power that now resides in you, causing you to become fruitful in your daily walk with our Father God.

2 Peter 3:18, Colossians 3:16; Ephesians 3:20; Colossians 1:10

Our prayer, at A.R.M.O.R. Center School of Ministry, is that God grant you patience and that grace be multiplied to you as you seek to honor the Father God, the Lord Jesus Christ, being led by the indwelling presence of the Holy Spirit into the re-construction process of the wholeness of His perfect will and design for you.

Many blessing and prayers lifted up as you embark on this journey,

Dr. H. Duane Bilderback ThD.

A.R.M.O.R. Center School of Ministry

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