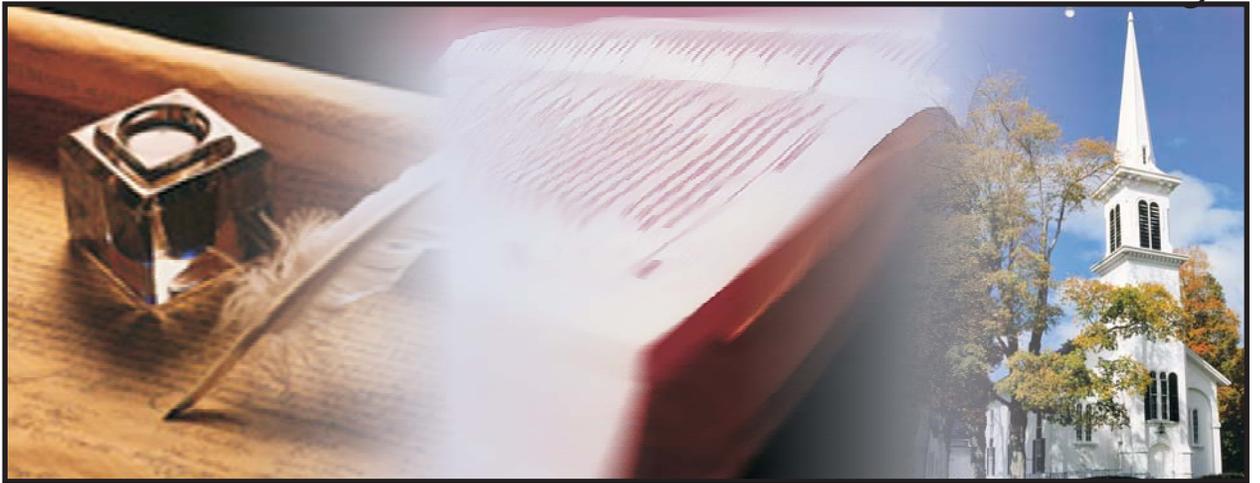
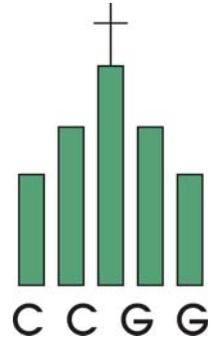


Conference on the Church
for God's Glory

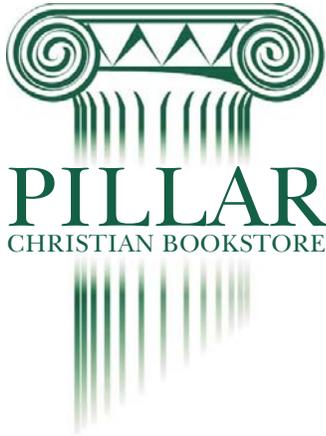


The Pastor's Task

May 22, 2006
First Baptist Church
Rockford, IL

Conference Overview

11:00-11:50	Preaching Session 1 <i>Scott Williquette</i>	3
11:50-12:00	Break	
12:00-12:55	Workshop 1 <i>Dave Doran</i> "From Text to Sermon, Part 1"	5
1:00-1:40	Lunch (Bart Allen Hall)	
1:45-2:45	Workshop 2 <i>Dave Doran</i> "From Text to Sermon, Part 2"	14
2:45-3:00	Break	
3:00-4:00	Workshop 3 <i>Rolland McCune</i> "The Normal Christian Life: A Response to Keswick and Other Errant Views of Sanctification, Part 1"	21
4:00-4:30	Break	
4:30-5:25	Workshop 4 <i>Dave Doran</i> "The Preacher's Continued Theological Growth"	60
5:30-6:10	Dinner (Bart Allen Hall)	
6:15-7:15	Workshop 5 <i>Rolland McCune</i> "The Normal Christian Life, Part 2"	21
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	Session Order Form	



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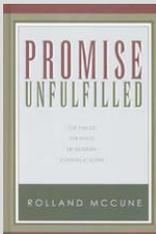
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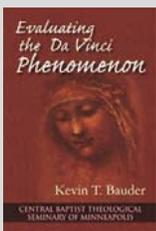
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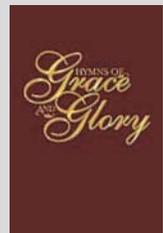


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Preaching Session 1

Scott Williquette



Pastor Williquette has been in the ministry for 17 years. He is the senior pastor of First Baptist Church in Rockford, Illinois. He has both M.Div. and Th.M. degrees from Detroit Baptist Theological Seminary and has completed all the class work toward a Th.D. at Central Baptist Seminary. He and his wife, Vicki, have three children.

From Text To Sermon, Part 1

Dave Doran



Dr. Doran is the senior pastor of Inter-City Baptist Church and President of Detroit Baptist Theological Seminary. He serves as the Chairman of the Practical Theology Department and teaches the core pastoral theology courses in the M.Div. program. He received his education at Bob Jones University, (B.A.), Detroit Baptist Theological Seminary (M.Div., Th.M.) and Trinity Evangelical Divinity School (D.Min.). Dr. Doran has been married to his wife Claudia for almost twenty years and has four sons (David, Daniel, Dillon, and Derek).

The Mindset and Methodology of Expository Preaching

I. The Mindset of the Expository Preacher

Prior to public communication must be private investigation.

A. There are primarily two types of preachers.

Every preacher begins preparation with one of two questions:

1. What can I say about this?
2. What does this say?

B. There are primarily two categories of study tools.

1. Tools designed for the purpose of ADDITION
2. Tools designed for the purpose of EXTRACTION

II. The Methodology of An Expository Preacher

Concern	Passage				People			
Focus	Content			Meaning		Significance		
Purpose	Know			Understand		Apply		
Task	Survey	Condense	Expand	Dissect	Connect	Design	Develop	Deliver

A. Theme

1. Read and reread the text.
2. What is the eternal thematic truth communicated in this passage?

B. Developmental ideas

1. Summarize the main ideas into principle statements.
2. What are the divinely ordained developmental ideas which support this theme?

C. Structure

1. Deal with the grammar of the text.
2. What are the relationships which these ideas have to the theme and to each other?

D. Meaning

1. Examine the interpretive issues within the text.
2. What is the meaning of each significant word and phrase in this thematic unit?

E. Theology

1. Correlate this passage's truth with the overall message of Scripture.
2. How does this passage fit into the unified message of God's Word?

F. Outline

1. Construct a homiletical outline.
2. How should the sermon be structured in order to communicate the message of this passage to a contemporary audience?

G. Support Material

1. Submit the outline to the developmental questions.
2. What should be said in support of each point within the sermon outline?

H. Sermon

1. Prepare the sermon to be communicated to a specific audience.
2. How should the sermon be delivered so that the hearers are brought into transforming contact with the biblical message?

The preparation process could be visualized in this manner:

Stage	Activity	Goal
Survey	Read	Theme
Condense	Summarize	Developmental Ideas
Expand	Exegete	Structure
Dissect	Interpret	Meaning
Conect	Correlate	Theology
Design	Construct	Outline
Develop	Question	Support Material
Deliver	Target	Sermon

The Foundation of an Expository Sermon

I. Survey: Finding and Preaching the Theme

Goal: Identify the eternal thematic truth presented in this self-contained unit of Scripture.

- A. Learn the background of the passage.
 1. Who wrote it?
 2. Who received it?
 3. When was it written?
 4. Why was it written?
 - a. What prompted it?
 - b. What is its aim?
 5. What type of literature is it?

B. Limit the passage to a thematic unit.

1. The Principle

The preaching text should be a self-contained unit of thought. The preacher must determine the length of passage and number of subordinate ideas to address, but the guiding concern is to honor the integrity of the text's content.

2. The Process

- a. Common sense is your greatest ally, i.e., is there a natural beginning and ending to the thought? Force yourself to provide even the obvious answers to why the text stands as a distinct unit of thought.
- b. Check the original text and several translations.
- c. Be suspicious of the chapter and verse divisions.

C. Find the eternal thematic truth.

1. The Principle

Every passage/unit of logical communication, oral or written, has one major idea being presented and everything within that unit is a development of that idea.

2. The Process

- a. How does this unit fit in relation to what precedes and follows?
- b. Is there any direct statement of the central idea or purpose?
- c. What are the repeated statements or thoughts?
- d. Are there any appeals or commands given?
- e. Find the subject and complement:
 - (1) What is the passage about? What is the subject of the passage?
 - (2) What is the passage saying about that subject?
- f. What do the developmental ideas have in common?
- g. What is the underlying question this passage is answering?

II. Condense: Identifying the Developmental Ideas

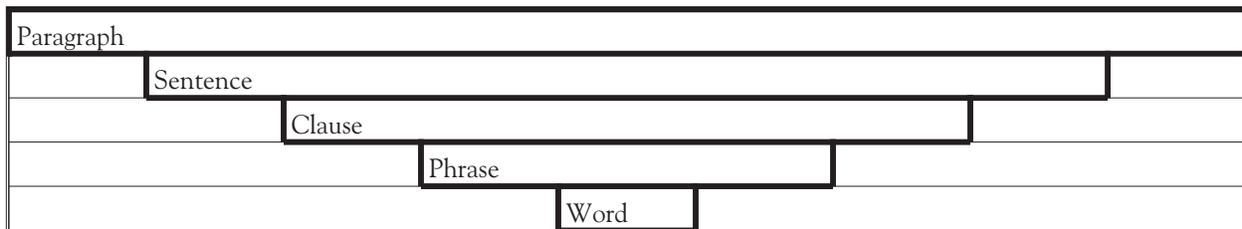
Goal: To determine the fixed number of developmental ideas contained in this unit (what does this paragraph say about the subject?).

A. The Principle

Every didactic unit of Scripture communicates a unified theme that is developed by a fixed number of subordinate ideas.

B. The Process

1. Break the unit into its logical chunks by observing the natural parts of composition (sentences, clauses, phrases, words).
 - a. Remember, meaning is communicated through the language. Along side of "It can never mean what it never meant" must also be placed, "It can only mean what it says."
 - b. The more accurate our understanding of language (semantics and syntax), the better equipped we are to do exposition.



2. Identify the sentences, in a larger passage, or main clauses, within a smaller passage. (A main clause possesses a subject, predicate and object that can stand alone as a sentence.)
3. Summarize the content of the sentences or main clauses.

III. Expand: Understanding the Structure

Goal: Explain the relationships of the elements of the passage to the main idea and to the developmental ideas.

A. The Principle

The meaning of Scripture is governed by authorial intent and this may only be determined by the author's selection and arrangement of words.

There are two basic components:

1. Clauses

A clause is a group of words which has a subject and a verb/predicate and which forms part of a sentence. Clauses may be classified according to (1) type and (2) grammatical function.

a. Types of Clauses

1) Independent, main or principal

Any clause that expresses a complete idea and can stand alone.

2) Coordinate

Any clause that forms one part of a compound sentence.

3) Dependent

Any clause which does not express a complete thought and cannot stand alone.

b. Functions of Clauses

1) Noun

2) Relative

3) Adverbial

2. Phrases

A phrase is a group of related words without a subject or predicate.

a. Prepositional

A group of words lacking a verb and introduced by a preposition.

b. Participial

A group of words introduced by a participle acting as an adjective.

1) Participles may be attributive, i.e., describing a substantive in some manner.

2) Participles may be predicative, i.e., making a statement about the subject of the sentence.

a) Complementary

b) Circumstantial

c. Infinitival

A group of words introduced by the word "to" and followed immediately by a verb.

1) Adverbial (modifying verbs and the like)

2) Adjectival (modifying nouns and the like)

3) Nominal (function as a noun)

B. The Process

1. Interrogate the text in order to specify the relationship that any dependent/subordinate clauses have to the independent/main clauses.

a. Detail the type and function of the clauses.

b. The key questions are: what, where, when, why, how, and who.

2. Identify the type and function of the phrases that make up the clauses.

C. The Product: Exegetical Outline

1. Definition

A detailed schematic of the content designed to visually communicate the organization of the text.

2. Characteristics

a. Each point is a summary or restatement of the text, i.e., it is designed for accuracy, not homiletics.

b. Detailed breakdown is the goal, i.e., every phrase should be represented.

c. Headings should reflect grammatical functions.

IV. Dissect: Interpreting the Text

Goal: To identify the precise meaning of the key words within the unit and answer any difficult interpretive questions.

To this point the quest has been to know the content of the text; the preacher may have the structure of the passage established, but the meaning of various terms and concepts needs to be clarified.

A. The Principle

The meaning of the text is found in the words as used by the author in a precise arrangement.

B. The Process

1. Identify and define key words and phrase.
 - a. Identify the key words.
 - 1) Which ones are unclear on an English level?
 - 2) Which ones are theologically loaded?
 - 3) Which ones are repeated in the context or serve as themes?
 - 4) Which ones are unique or unusual?
 - b. Avoid common lexical errors.
 - 1) Excessive etymology assumes that the meaning of any word is governed by the meaning of its root or roots.
 - 2) Semantic anachronism fails to recognize the developments that take place in word meaning and reads a late meaning of a word back into the text, e.g. dynamite for *dunamis*, salvation, revive in the psalms.
 - 3) Illegitimate totality transfer occurs when all possible meanings of a word are imported into a single usage of it. Silva notes that "any one instance of a word will not bear all the meanings possible for that one word" (Silva, 25).
 - a) E.g. *ἐκκλησία* should not be taken to mean all of its options in one particular usage (cf. Acts 7:38)
 - b) E.g. *κεφαλή* may mean source or authority

-
- 4) Semantic obsolescence occurs when an earlier meaning of a term that is no longer used is assigned to the word, e.g. Classical Greek definition to Koine Greek term (*kephale* as source or origin) or KJV to modern word.
 - 5) Prescriptive fallacy occurs when a word is assumed to have the meaning in all texts within which it occurs, e.g. faith plus the article always refers to the content of the faith.
 - 6) Word-idea errors take place when people limit themselves to a single word rather than the concept or idea, e.g. the word board = wood, room and board, board a ship, board of directors.
- c. Study the context carefully.

This must be firmly in mind as you do research so that you are comparing apples with apples.
 - d. Determine the semantic range of the term.
 - e. Study parallel uses of the term, i.e. how it is used in similar contexts.
 - a) Concordances
 - b) Wordbooks
2. Identify any questions raised by the text in regard to content, construction or conflicts.
 - a. Material which is difficult to understand.
 - b. Constructions which are difficult to specify proper relationships.
 - c. Statements which seem to conflict with other texts.
 3. Note any historical, cultural matters which seem to affect the meaning and/or explanation of the text.

From Text to Sermon, Part 2

Dave Doran

Expositional Preaching from Old Testament Narratives

I. The Interpretation of the OT Narrative

(From Fee & Stuart, *How to Read the Bible for All Its Worth*)

A. What Narratives Are Not

1. "Old Testament narratives are not just stories about people who lived in Old Testament times. They are first and foremost stories about what God did to and through those people" (p. 75).
2. "Old Testament narratives are not allegories or stories filled with hidden meanings" (p. 76).
3. "Old Testament narratives do not always teach directly. They emphasize God's nature and revelation in special ways that legal or doctrinal portions of the Bible never can, by allowing us vicariously to live through the events and experiences rather than simply learning about the issues involved in those events and experiences" (p. 76).
4. "Each individual narrative or episode within a narrative does not necessarily have a moral all of its own. Narratives cannot be interpreted atomistically, as if every statement, every event, every description could, independently of the others, have a special message for the reader. In fact, even in fairly lengthy narratives all the component parts of the narrative can work together to impress upon the reader a single major point" (p. 77).

B. Principles

1. "An Old Testament narrative usually does not directly teach a doctrine" (p. 78).
2. "An Old Testament narrative usually illustrates a doctrine or doctrines taught propositionally elsewhere" (p. 78).
3. "Narratives record what happened-not necessarily what should have happened or what ought to happen every time. Therefore, not every narrative has an individual identifiable moral of the story" (p. 78).

4. "What people do in narratives is not necessarily a good example for us. Frequently, it is just the opposite" (p. 78).
5. "Most of the characters in the Old Testament narratives are far from perfect, and their actions are, too" (p. 78).
6. "We are not always told at the end of a narrative whether what happened was good or bad. We are expected to be able to judge that on the basis of what God has taught us directly and categorically already in the Scriptures" (p. 78).
7. "All narratives are selective and incomplete. Not all the relevant details are always given (cf. John 21:25). What does appear in the narrative is everything that the inspired author thought important for us to know" (p. 78).
8. "Narratives are not written to answer all our theological questions. They have particular, specific limited purposes and deal with certain issues, leaving others to be dealt with elsewhere, in other ways" (p. 78).
9. "Narratives may teach either explicitly (by clearly stating something) or implicitly (by clearly implying something without actually stating it)" (p. 78).
10. "In the final analysis, God is the hero of all biblical narratives" (p.78).

II. The Elements of OT Narrative

A. Scene

"Each scene represents something that took place at some particular time or place. In this regard, then, the scene acts much like the paragraph does in regular prose writing, usually supplying one main idea for each scene" (Kaiser, *Preaching and Teaching from the Old Testament*, p. 64).

B. Plot

"Basically, plot refers to action. It consists of a sequence of events that usually hinge on a conflict or crisis. The events in the story move through this conflict or crisis towards some kind of resolution" (Steven D. Matthewson, *The Art of Preaching Old Testament Narrative*, p. 44).

1. Exposition

"The exposition provides the information that sets up the story. It introduces the characters, informing us of their names, traits, physical appearance, state in life, and relationships. It may also describe the geographical or historical setting.... Whatever the story writer includes, it will help the reader understand the action that follows" (Matthewson, p. 45).

2. Crisis

"From exposition, the plot moves into the crisis, variously described as the complication, the conflict, or the tension. Once the conflict appears, the tension rises as the story moves toward its resolution. For this reason, some scholars point to an inciting moment or occasioning incident when the problem appears for the first time. Subsequent development is described as complication or rising tension. Scholars describe the highest level of intensity in the conflict as the climax or peak moment" (Matthewson, p. 45).

3. Resolution

"Eventually, the story moves from crisis to resolution, and the plot descends rapidly from its climax to a solution of the original conflict" (Matthewson, p. 46).

"What matters most in the analysis of a narrative, we think, is to pinpoint the resolution of the plot. This moment, more than any other, is the one the reader is waiting for. It is also easier to uncover the resolution than the other moments. After this resolution, the dramatic tension drops and can even disappear completely" (Ska cited in Matthewson, p. 46).

4. Conclusion

"Finally, stories end in a conclusion or denouement. The latter term refers to the tying up of loose ends. The conclusion or denouement generally sums up the outcome of the story or the fate of the main characters in the wake of the resolution. Or the conclusion can offer a special message to the reader. Some narratives do not have a conclusion distinguishable from the resolution" (Matthewson, p. 47).

C. Point of View

"Point of view refers to the perspective from which the story is told. Usually it is the prerogative of the narrator to express the stance of viewpoint from which the story is being told...the point of view supplies the lens through which the reader, interpreter, and expositor may relate to the acts or events of each scene" (Kaiser, p. 67).

"A storyteller's perspective determines how listeners experience and understand a story" (Matthewson, p. 71).

1. Focalization

"A key aspect of the storyteller's point of view is called focalization. More specifically, this aspect observes what material in the narrative arises from the reader's point of view ('external focalization' or 'vision from without'), what material arises from the character's point of view ('internal focalization' or 'vision

from within'), and what material comes from the narrator's point of view ('zero focalization' or 'vision from behind'). The first focalization is considered an external point of view. The next two focalizations-character and narrator-are considered internal points of view" (Matthewson, p. 73).

- a. External-Reader-what an observer knows
- b. Internal-Character-what a character knows (more than a reader knows)
- c. Internal-Narrator-what a narrator knows (more than a character knows)

2. Omniscience

"The narrator can disclose a character's opinions, feelings, and intentions-whether the character is God or a human being" (Matthewson, p. 75).

D. Characterization

"Interpreting Old Testament stories requires us to pay attention to the characters and how they develop. Because plot is primary, our analysis should attempt to specify the function of characters in relationship to the plot" (Matthewson, p. 57).

1. Identifying Characters

- a. Major or minor – based on the size of the character's role in the story.
- b. Type
 - 1) Protagonist-central characters who are indispensable to the plot
 - 2) Antagonist-main adversaries or forces lined up against the central characters
 - 3) Foil-characters who expand the story by serving as a contrast or parallel to the central character

2. Gathering Information on Characters

"Once an analysis of the way a narrative is structured has been secured, it is important to begin discovering what a narrative expresses. The substance of what a narrative portrays can be found especially in its use of character. The real movement of a narrative comes from the characters and their actions and speeches. Therefore, it is just as impossible to portray a character apart from the events as it is to depict the events as separate from the character" (Kaiser, p. 68).

- a. A character's own actions and his/her interaction with other characters.

- b. A character's speeches.
- c. The speeches of other characters about a specific character.
- d. The narrator's specific comments about a character (including names given).

E. Setting

"After scrutinizing the plot and characters of a story, an interpreter needs to consider two issues related to a story's setting or environment. One issue concerns the specific place and time in which the story occurs. This is the story's historical, cultural, and geographical setting. The other issue concerns the position of the story within the flow of stories that make up a book. Scholars often refer to this as the literary setting" (Matthewson, p. 67).

III. The Exegesis of OT Narrative

A. Establish the boundaries of your preaching text so that it is a definite unit.

"The task of the interpreter, teacher, or preacher, then, is to begin the study of each narrative by marking off the scenes in each story. This process is similar to the way one would break up a prose passage by marking off the individual paragraphs. Once these divisions are made, it is helpful to compose in one's own words a brief synopsis of what is being said or happening in each scene, for this will function much like the topic or theme sentence in prose paragraphs" (Kaiser, p. 65).

B. Trace the plot

1. Specify precisely the conflict and resolution.
2. Note any clarifying statements in the exposition and conclusion.

C. Characters

1. Identify the major and minor characters.
2. Specify the role that the characters play in the plot.
3. Detail what the narrative communicates about the characters via actions, descriptions, dialogue.

D. Setting

1. Look for indications of historical, cultural, and geographical information that may be significant for the narrative.

2. Determine how this narrative fits within its larger context.

E. Point of View

"The point of view gives coherence to the whole series of joined episodes or scenes. Once we have identified that verse or portion of a verse in a narrative that supplies the point of view for the entire group of scenes, we are able to declare what the subject of this passage is and the title we will be able to give to our message" (Kaiser, p. 67).

IV. The Homiletics of OT Narrative

A. Identifying the Textual Theme

"A big idea distills the particulars into a summary by isolating what several ideas have in common" (Matthewson, p. 81).

1. Components

a. Subject: What Am I Talking About?

"To find the big idea of a thought unit (paragraph, story, etc.), determine the unit's subject. The term subject does not refer to the grammatical subject of a sentence. Rather, it refers to the complete answer to the question, 'What am I talking about?' While a grammatical subject is often a single word, this is rarely the case with the subject of a big idea" (Matthewson, p. 81).

b. Complement: What Am I Saying About What I Am Talking About?

"A subject cannot stand alone. By itself it is incomplete, and therefore needs a complement. The complement 'completes' the subject by answering the question, 'What am I saying about what I am talking about?' A subject without a complement dangles as an open-ended phrase. Complements without subjects resemble automobile parts not attached to a car. An idea emerges only when the complement is joined to a definite subject" (Haddon Robinson, *Biblical Preaching*, p. 40).

2. Process

"Obviously, determining the big idea of Old Testament narrative poses a steeper challenge than other literary genres. Stories work through indirection, conveying ideas in a more subtle way than poetry or prophecy" (Matthewson, pp. 84-85).

a. Repeated words or concepts

b. Pivotal statements in the dialogue

- c. Conflict-Resolution
 - d. Find the underlying question
 - e. Vision of God
 - f. Depravity Factor
- B. Formulating the Sermon's Focus
- 1. Big Idea
 - 2. Purpose
- C. Designing the Sermon
- 1. Inductive vs. Deductive

"Induction starts with the specific pieces and then works its way through them to the conclusion or the whole. The answer is unknown at the beginning. The idea does not emerge until the end.... Since stories operate inductively, most sermons that preach Bible stories should operate inductively as well. A preacher should maintain the story's sense of 'strategic delay.' In other words, the big idea is not front-loaded but saved for the end" (Matthewson, p. 115).
 - 2. Flashback Approach

"A variation of the inductive approach would be to use a flashback. In other words, start at the conclusion and show how the character arrived there" (Matthewson, p. 118).
 - 3. Semi-inductive Approach

"Sometimes sermons from Old Testament narrative can take a semi-inductive form. This happens when the big idea has a multiple complement. The sermon is semi-inductive because the big idea emerges in sections. The expositor raises the subject in the introduction. Then the complement emerges as a series of ideas" (Matthewson, p. 119).
 - 4. First Person Narratives

The Normal Christian Life

Rolland McCune



Dr. Rolland D. McCune is Professor of Systematic Theology at the Detroit Baptist Theological Seminary in Allen Park, Michigan, having previously been the President of the Seminary for ten years and Dean of the Faculty for six years. He earned the Bachelor of Arts degree at Taylor University, Fort Wayne Campus (Indiana), and the Bachelor of Divinity, Master of Theology, and Doctor of Theology degrees at Grace Theological Seminary in Winona Lake, Indiana. Dr. McCune pastored churches in Missouri and Indiana and has had numerous interim pastorates in Indiana, Minnesota, and Michigan. Dr. McCune has written numerous articles and extensive course syllabi in Systematic Theology, New Evangelicalism, History of Israel, Basic Bible Doctrine, and Dispensationalism, as well as authored a teacher's handbook on the Book of Daniel. Promise Unfulfilled: The Failed Strategy of Modern Evangelicalism was published by Ambassador-Emerald in 2004. Dr. McCune and his wife Daisy have three married children.

PART ONE: A SURVEY OF SANCTIFICATION POSITIONS

In the main there are three positions on sanctification: Progressive/Reformed, Wesleyan Perfectionism, and Victorious Life/Semi-perfectionism. Various views can be ranged under one of these three, such as Lutheran, Wesleyan, Oberlin, Pentecostal, Augustinian-Dispensational, Keswick, Higher Life, Deeper Life, and Mystical/Contemplative.¹

PROGRESSIVE/REFORMED SANCTIFICATION

Representatives are John Calvin, John Gill, R. L. Dabney, Charles and A.A. Hodge, B. B. Warfield, Wm. G. T. Shedd, Francis Turretin, A. H. Strong, Louis Berkhof, John Murray, Anthony Hoekema, Morton Smith, and Sinclair Ferguson, David Peterson, among others.

Brief History

Roman Catholic thought confused justification with sanctification. Justification was an infusion of righteousness via the sacraments. Reformed doctrine taught that justification was objective and positional, affecting one's standing before God by the imputation of the righteousness of Christ. Sanctification in essence was the subjective changing of the inner man, affecting his

¹ Quite helpful sources are Melvin Dieter, et al., *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987) and Donald L. Alexander, ed., *Christian Spirituality* (Downers Grove, IL: InterVarsity, 1988).

spiritual state, and was predicated on justification. The two cannot be separated. Man must be accepted as righteous in Christ before he can become personally holy.

Christ is Our Sanctification

The believer's standing before God via his union with Christ and the imputation of Christ righteousness in justification is the judicial basis of sanctification. Sanctification is the working out on the practical, every-day level of the believer's position in Christ and the new nature imparted in regeneration.

The Progressive Elimination of Sin

In the ongoing, normal Christian life sin is gradually eliminated and conformity to the image of Christ is incrementally accomplished. Future, final sanctification is accomplished by the resurrection of the body or the translation of believers at the rapture.

WESLEYAN PERFECTIONISM

Representatives are John Wesley, Asa Mahan, Charles G. Finney, John Miley, Melvin Dieter, and Charles Carter, among others.

Brief History

John Wesley totally separated justification from sanctification, with sanctification being a second gift of grace received at a crisis experience of faith subsequent to salvation.

Perfect Love/Entire Sanctification

Wesley taught that one can arrive in his personal holiness where he had no other motive but love for God, but did allow for "mistakes and infirmities." Charles G. Finney taught that the old nature was entirely rooted out in sanctification and one could live sinlessly, i.e., freedom from all known sin.

VICTORIOUS LIFE SEMI-PERFECTIONISM

This goes by the names of Victorious Life, Deeper Life, Higher Life, Keswickianism, et al. Many dispensationalists hold this view. Representatives are William Boardman, Hannah Whitehall Smith, Robert Pearsall Smith, Charles G. Trumball, A. J. Gordon, C. I. Scofield, Lewis Sperry Chafer, W. H. Griffith Thomas, A. B. Simpson, A. T. Pierson, John F. Walvoord, J. Robertson McQuilkin, and Charles C. Ryrie, among others.

Brief History

This view principally came out of Keswick, England in 1875 as a mediating position between progressivism and perfectionism. It grew out of the spiritual renewal in England and the USA. Other names associated with this position are A. C. Dixon, R. A. Torrey, H. C. G. Moule, W. Graham Scroggie, G. Campbell Morgan, Andrew Murray, F. B. Meyer, Donald G. Barnhouse, Alan Redpath, and S. D. Gordon.

The Distinction Between Christ as Savior and Christ as Lord

At the new birth one receives Christ as his personal Savior from sin, and at a later crisis experience receives Christ as Lord of his life. In this scheme a person first becomes a believer and then a disciple in a second crisis experience of consecration. The Greek aorist tenses in Romans 6:13 and 12:1-2 are usually cited to justify a crisis experience subsequent to salvation. Sometimes the analogy of Israel's exodus from Egypt and later entering the promised land is used. This crisis is sometimes called an act of once-for-all dedication, crucifying the old man, become dead to self, a nothing, a zero for God so that the Holy Spirit can come and take complete control.

Three Permanent Spiritual States are Usually Depicted

The Natural Man

The natural man is the unsaved man, the man devoid of the Holy Spirit. He is uninterested in spiritual things, has no spiritual life or appetite for God and spiritual things; he is unregenerate.

The Carnal Man

The carnal man is a Christian—a regenerated, saved individual, usually considered to be indwelt by the Holy Spirit but who has not, or at least is not, surrendered to the lordship of Christ. His appetite for spiritual things is grossly deficient. He may remain in that state for the rest of his life, or he may take the next step and become a spiritual man, or he may have been at one time a consecrated believer but has regressed back to being a carnal Christian.

PART TWO: AN ANALYSIS OF THE VICTORIOUS LIFE VIEW

Fundamentalism and the HigherLife/Deeper Life/Keswickian theology grew in tandem. Many of the early leaders of the Bible Conference movement, out of which fundamentalism principally came, were also heavily involved in the Victorious Life movement, especially Keswick. Names such as C. I. Scofield, A.J. Gordon, Charles Trumball, and Lewis Sperry Chafer. This has been perpetuated in our day by the writings of John F. Walvoord, Charles C. Ryrie, J. Robertson McQuilkin, and others. The Victorious Life/Keswick position is a modified, more Calvinistic form of the old Wesleyan, Arminian second blessing holiness doctrine. It was developed and was put forth by William Boardman, Hannah Whitehall Smith, Robert Pearsall Smith, among others.

THE SEPARATION OF JUSTIFICATION AND SANCTIFICATION²

Justification and Sanctification are Distinct

Justification is the imputation of Christ's righteousness to the believer and God's declaration that he is righteous on that basis; sanctification is principally the progressive elimination of sin in the believer through the Word and the Spirit. Justification is an objective, judicial, or forensic divine transaction; sanctification is a subjective ministry of the Holy Spirit. Justification affects one's standing or position before God with reference to sin's guilt; sanctification affects one's experiential condition with reference to sin's pollution. In view of the foregoing, justification is once for all; sanctification is continuous.

Justification and Sanctification are Inseparable

From the moment of the new birth, the Spirit works to bring the believer's personal condition up to his status or standing of perfection before God. The problem with the Victorious Life view is that it puts a distance between one's justification and the beginning of "real" sanctification as a "spiritual" person. While some in the Keswick camp might agree that there is a distinction between justification and sanctification, they do not hold that they are inseparable. They are separated by the hiatus of being a "carnal" person. The length of time of this condition and the passage to the next spiritual stage, that of "victory," is purely dependent on the free decision of the individual to consecrate or surrender himself to the lordship of Christ.

² See the excellent article by William W. Combs, "The Disjunction Between Justification and Sanctification in Contemporary Evangelical Theology," *Detroit Baptist Seminary Journal* 6 (Fall 2001).

A FAULTY VIEW OF SAVING FAITH

The Three Components of Saving Faith

Knowledge—The Intellectual Aspect; The Apprehension of Truth

Faith has a cognitive aspect. There must be something to be believed. There must be an apprehension of truth (Heb 11:3—by faith we "understand"). There must be content to faith. Faith cannot operate in a vacuum; it must have knowledge upon which to converge. This includes the knowledge of God, Christ, sin, and faith and repentance as found in the Bible.

Roman 10:8 "The word is near you...the word of faith which we preach."

Romans 10:17 "Faith comes by hearing...the Word of God."

1 Corinthians 15:3-4 The gospel which was delivered by Paul was the word which he preached unto them.

2 Thessalonians 2:13 "Belief in the truth"

Titus 1:1 "The knowledge of the truth"

1 John 5:9-13 The "witness" is the content of faith.

Knowledge is just one aspect of saving faith and does not comprise the whole idea of it. Nicodemus (John 3:2) and Agrippa (Acts 26:27) both had the knowledge aspect but did not exercise saving faith. Even demons have "intellectual faith" (James 2:19).

Assent—The Emotional Aspect; The Affirmation of Truth

The truth apprehended in the intellectual aspect must be accepted as true. It must pass to the stage of one's conviction or a whole-hearted assent that the truth applies to the person himself. There must be a correspondence between what is apprehended and the hearer's own personal need. To profess to accept something as true but deliberately to exempt oneself from the truth is not to accept it as true.

Matthew 13:23 "The man hears the word and understand it." "Understand" (*sunemi*) means quite literally to send together, thus to understand, comprehend, gain insight into, etc. Here the idea seems to be that the sinner sees himself as being spoken about or spoken to by the Word.

Matthew 9:28 Jesus asked the blind men, "Do you believe that I am able to do this?" They said, "Yes, Lord." I.e., they comprehended His power and accepted it as being capable of operating in them.

Matthew 8:13 "Let it be done unto you as you have believed." The centurion was concerned about his servant. He accepted Jesus as true.

Romans 4:21 "Being fully assured"

Hebrews 11:1 "The assurance of things hoped for"

James 2:19 The demons believe there is one God and (emotionally, with assent) shudder.

Trust—The Volitional Aspect; The Appropriation of Truth.

In the trust aspect, knowledge has passed to acceptance or approval, and from acceptance/approval to surrender and reliance. This is the most characteristic aspect of faith, and to fall short of trust is to fail to exercise saving faith.³ The object of this trust is Christ Himself as revealed in the Word. It is Christ who saves (not faith itself), and faith is the vehicle of attachment to His finished work of redemption.

Proverbs 3:5 "Trust (*batach*) in the Lord with all your heart." The "heart" is the seat of the will or volition, the control center of the person. To trust with all your heart is to trust with your whole being—a complete commitment.

John 20:31 "These are written that you may believe that Jesus is the Christ."

Acts 16:31 "Believe in the Lord Jesus Christ."

For illustrations of *pisteuo* (to believe) as trust see:

John 2:24 "Jesus...was not entrusting Himself to them."

Romans 3:2 Israel was entrusted with the oracles of God.

Galatians 2:7 "I have been entrusted with the gospel of the uncircumcision."

The Extent of the Volitional Aspect

In *principle* the trust aspect is total commitment or surrender to what is known and assented to; i.e., complete abandonment to the finished salvation, saving mercy, and grace of God in Christ as revealed in the Scriptures. Any amount of doubt or reservation is not a lesser degree of faith, but an assault on faith; it represents that much of a degree of self-help. And this brings up the question: How much doubt, reservation, self-help, and withholding of trust in Christ can one entertain and still have saving faith? The answer is obvious. This cannot be reserved for a second crisis of faith in which one finally surrenders completely to the power of Christ for salvation.

AN ORBIT OF PASSIVE QUIETISM

The Victorious Life involves a "let go and let God" motto. In victorious living, any sign of struggle with sin is evidence that one is not totally dead to sin, not completely yielded to the Spirit, and is on a sub-par, abnormal level of Christian living.

Involved in this passive orbit of total "victory and power" is a substitution of Christ's activity for the believer's responsible and necessary "participation" or appropriation of the means of dealing with sin. In this view, the believer is "dead" and Christ so captures his will that Jesus, not the

³ For the unbiblical idea that faith does not have a volitional aspect or does not involve the will, see Joseph Dillow, *The Reign of the Servant Kings* (Haysville, NC: Schoettle, 1993, pp. 272-273) and Zane Hodges, *Absolutely Free!* (Grand Rapids: Zondervan, 1989, p. 31).

believer, does the real living on the victorious, higher/deeper level. In Galatians 2:20 the "faith of Christ" (KJV) is so interpreted. (The believer's "faith in Christ" is the correct idea.)

A MISUNDERSTANDING OF ROMANS 6:13 and 12:1-2

In these verses the verb "present" is not a *once-for-all* dedication, as often preached. The Greek aorist tense of this verb does not denote a *once-for-all* action although it can relate punctiliar or point, snapshot action. The Greek word *hapax* means *once-for-all*, and this is not in these texts.

Furthermore, the action of the verb does not denote a first or *initial* decision of dedication or consecration faith subsequent to saving faith.

A FAULTY COMPARTMENTALIZATION OF PERMANENT CHRISTIAN SPIRITUAL STATES

In Paul's teaching there are two permanent spiritual states of people: the natural man and the spiritual man; the unsaved and the saved. The carnal man is the natural man; he does not have the Spirit, is incapable of spiritual discernment (Rom 8:5ff), and does not accept the things of the Spirit (1 Cor 2:15). The spiritual man is the saved man; he has the indwelling Spirit (1 Cor 2:15). He has faith but it is weak faith.

The so-called carnal Christian is in fact a saved, spiritual man who must be treated "as" a carnal man because his flesh—his old nature—is allowed to dominate for a time. A permanently carnal "Christian" was never saved in the first place. He has dead faith, and dead faith is no-faith; it is never-has-been-faith.

A BY-PASSING OF THE REGENERATED HUMAN INTELLECT

The Bible puts a premium and primacy on the regenerated intellect of a believer—the renewed mind (Rom 12:2). The Christian's powers of thought and reason are the essence of the image of God in man. In spiritual matters the Holy Spirit articulates with the human intellect (Rom 8:16). The Victorious Life view operates in the areas of mysticism, pietism, and glandular Christianity. These circumvent the believer's intellect and his ability to apply a correct understanding of the Word of God to everyday life. Instead the Christian life is lived on an unstable, emotional level searching for the golden key to a quiet, passive Christianity where the daily struggle with sin and temptation are gone.

PART THREE: THE BIBLICAL IDEA OF SANCTIFICATION

The Bible teaches that the salvation of sinners was in the mind of God in eternity past when in grace He chose certain individuals, out of the mass of undeserving and ill deserving sinners, to be the recipients of His redemptive love (2 Tim 1:9). A two-fold need arises if salvation from sin is to be both just and practical—the *guilt* of sin must be expiated (removed) and the *pollution* of sin must be cleansed. An ethical basis for both is to be found only in the infinite atonement of the God-man, Jesus Christ of Nazareth. Election is God's determination to apply the benefits of the already-contemplated atonement of His Son to people of faith. This election of sinners incorporated all of the means as well as the ends, all of the causes as well as the effects, and all of the responsibilities as well as the blessings, in its fulfillment.

The first subjective spiritual contact, as it were, between God and the elect but spiritually dead sinner is regeneration (synonymous with calling in my view) in which spiritual life is imparted whereby is elicited the immediate response of repentance and faith. At the time of saving faith, by means of the baptism of the Holy Spirit, the believing sinner is united to Christ in a judicial identification with the *accomplishments* of Christ's death, burial, and resurrection, thus providing an ethical platform for an *application* of all the saving benefits of the atonement to follow, including eternal sinlessness and glory.

Justification is the imputation to the sinner of Christ's perfect obedience to the Eternal Moral Law of God. This judicial constitution of the believer as righteous by faith enables an infinitely holy God to accept, pronounce, and forever treat him as righteous. The *guilt* of sin is forever gone; the believer is both eternally saved and safe. This acceptance by God forms the basis for Him to adopt the believer legally as a son and heir with all its attending rights and privileges. Justification ethically solves the guilt problem in saving sinners.

The cleansing of the *corruption* of sin in the believer is the substance of the doctrine of sanctification. Initially this purging of moral defilement began with regeneration when spiritual life, a new spiritual nature with its desires for righteousness, was imparted by the Holy Spirit to the sinner. Sanctification in its principal function is an ongoing ministry of the Spirit whereby the remaining tendencies toward sin are gradually extirpated and holiness is increased. In the words of Ferguson, sanctification is "the growth of the seed of regeneration and the outworking of union with Jesus Christ."⁴

THE MEANING OF SANCTIFICATION

The Biblical Terminology

The principal O.T. word for sanctification is *kadash* in its various forms; it means to set apart from common use—to separate, to consecrate. The NT term is *hagiazō* which means the same thing. These terms do not connote innate moral goodness in and of themselves. To have moral

⁴ Sinclair B. Ferguson, *The Holy Spirit* (Downers Grove, IL: InterVarsity, 1996), p. 139.

and ethical qualities there must be a *relationship* to an established standard of moral goodness, that is, a proper relationship to God.⁵

The Biblical Usages of the Terminology

The Divine Usage

In this sense, sanctification is the apartness of God from all that is created and all that is sinful. It is a holiness of majestic transcendence as well as moral purity. The transcendence of God over all His creation, i.e., over all that is not God, is explained by Himself in Isaiah 57:15—"For thus says the high and exalted One who lives forever, whose name is Holy. 'I dwell on a high and holy place.'" God's ethical holiness is developed theologically out of His majestic otherness; it is His moral unapproachableness or His absolute and eternal separation from all that is unclean.⁶ Isaiah again gives eloquent testimony to this moral purity of God: "But the Lord of hosts will be exalted in judgment, and the holy God will show Himself holy in righteousness" (5:16). The prophet's favorite name for the Deity in his writing is "The Holy One of Israel," no doubt stemming from his vision/conversion experience where he "saw the Lord sitting on a throne, lofty and exalted" and the seraphim saying antiphonally, "Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of His glory." His immediate response was, "Woe is me, for I am ruined! Because I am a man of unclean lips" (Isa 6:1, 3, 5). Both aspects of God's holiness can be found in that transforming incident.

The General Usage

This carries the idea of being set apart for any special purpose. A rather perverse example of this is the consecration of certain men and women as cult prostitutes at the shrines and high places of the fertility gods and goddesses in Canaan. Jacob asked, "Where is the temple prostitute (*kedeshah*) who was by the road at Enaim" (Gen 38:21)? The Law of Moses specifically proscribed any contact with these kinds of people: "None of the daughters of Israel shall be a cult prostitute (*kedeshah*), nor shall any of the sons of Israel be a cult prostitute (*kadesh*)" (Deut 23:17). Hosea lamented the influence of this wickedness into the nation: "For the men themselves go apart with harlots and offer sacrifices with temple prostitutes (*kedeshah* in plural)" (Hos 4:14). *Kadesh* and *kededsha* are the masculine and feminine noun forms derived from the root *kadash*, to separate or consecrate. The pernicious attraction of the fertility religions, principally the Baal-Asherah cult, made unbelievable inroads into the covenant community and contributed greatly to its ultimate political demise (2 Kgs 17:7-18; 2 Chron 36:14).

⁵ Louis Berkhof, *Systematic Theology* (London: Banner of Truth, 1939), p. 532.

⁶ Berkhof, *Systematic Theology*, p. 531.

The Religious Usage

This connotes being set apart for purposes of the true God; its basic thought is divine ownership, belonging to and possessed by the God of the covenant. God sanctified the seventh day because in it He rested from His program of the original creation (Gen 2:3). The tabernacle, the original central altar of Israel's religion, was set apart for God (Lev 8:10-11) as were its personnel, Aaron and his sons (Exod 28:1-4). The people of Israel were consecrated as His special covenant nation at Sinai (Exod 19:14). A house or a field could be set apart for God's usage with the proper Levitical ritual and prescriptions (Lev 27:14, 16). The firstborn of man and beast were also sanctified for God's special purposes (Exod 13:2). The underlying thought in all these examples and in sanctification itself is "it is the Lords" (Lev 27:26) or "it belongs to Me" (Exod 13:2), demonstrating the most primitive idea of divine ownership and separation unto God.

The Moral and Ethical Usage

This means to be set apart from sin in a holiness of moral purity. This is the religious usage with the addition of ethical cleanness in meaning. This is the theological usage employed in the doctrine of soteriological sanctification, whether in the positional or experiential aspect. Among countless texts, 1 Thessalonians 4:3 is a good example: "For this is the will of God, your sanctification; that is, that you abstain from sexual immorality," as well as "Pursue peace with all men, and the sanctification without which no one will see the Lord" (Heb 12:14).

The Biblical Idea of Christian Sanctification

Negatively

Sanctification is not a "second blessing" or a "second definite work of grace" wherein the carnal nature of a believer is eradicated as in the Wesleyan idea of "perfect love." John Wesley taught that there is a spiritual state where the only motivation or the only governing disposition of the believer is love for God. Charles G. Finney's eradicationism, or "entire sanctification," is also rejected. This is usually interpreted as freedom from all known sin.

Sanctification is not the counteraction of the carnal nature. Keswickianism (a modification of Wesleyanism) in its various forms and expressions says that the victorious or higher life begins with a crisis experience of consecration subsequent to the new birth. This places the believer into a semi-perfectionist state, a condition of spiritual equilibrium wherein the new nature perfectly counteracts the old nature.

Nor is sanctification a form of legalistic asceticism—a continuing conscious self denial and conformity to certain legal rubrics based on the notion that these are meritorious to the degree that they develop a holy and spiritually-minded life style. This approach to sanctification is usually relegated to religious monasticism, but it could justifiably include the slavish adherence to less stringent but nonetheless humanly contrived rules and/or the keeping of the commandments of the Bible itself in the same spirit and for the same purpose.

Positively

Sanctification in its fundamental meaning is not to *make holy*, although the gradual extirpation of the sin nature and the attainment of moral purity and Christlikeness are inseparable to the basic idea and cannot be excluded. The fundamental thought is separation. The words of our Lord are appropriate on this thought: "Do you say of Him, whom the Father *sanctified* and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'" (John 10:36)? Moral purity as such is not the predominant idea here, nor is it in Christ's other words, "For their [the apostles'] sakes I sanctify Myself" (John 17:19). Christ's inherent moral purity, or infinite holiness as the God-man, is a given in Scripture and did not require a separate sanctification as such.

Simply, soteriological sanctification means to be separated from sin and set apart unto God. While there is a positional aspect to the doctrine (to be discussed), in the practical Christian experience sanctification is the progressive outworking of the spiritual life received in regeneration as it transforms the believer into the image of Christ (Rom 8:29).

THE NEED FOR SANCTIFICATION

The ultimate need or theological rationale for sanctification can be seen in what is accomplished by this ministry of the Spirit. Its ultimate goal is to bring the believer into conformity to the image of God in Jesus Christ (Rom 8:29). This concept is based on the facts of the original creation of man in the image of God and his fall into sin with the ensuing distortion of the image (Gen 1:26–3:24). Sanctification is the incremental restoration of that image. The fundamental problem with mankind is that "all have sinned and fall short of the glory of God" (Rom 3:23). The image of God in man made him a finite replica of the infinite God in being, thinking, willing, and doing. In the original Edenic setting the man and the woman were to explicate that image in every facet of their existence and thus bring glory to their God and Creator. Their failure to do this at the original probation was expressed in assuming their own autonomy and refusing to think God's thoughts after Him; i.e., they sinned and fell short of God's glory. In a theological dimension, the image of God and the glory of God are interrelated.⁷ Sanctification is needed as a restoration of the image/glory of God in its fullest sense, progressively in this life and completely in the life to come. Sanctification is the becoming of believers what they were originally created to be or, in the words of Francis Turretin, "Sanctification is the beginning of glory."⁸

The apostle Paul spoke of the present spiritual transformation of the believer into the image of Christ as a work of the Holy Spirit that progresses incrementally. "But we all, with unveiled face, beholding as in a mirror the *glory of the Lord*, are being transformed into the same image *from glory to glory*, just as from the Lord, the Spirit" (2 Cor 3:18). The phrase "from glory to glory" has the thought of "from one degree of glory to the next." The restoration of the image of God is

⁷ Sinclair B. Ferguson, *The Holy Spirit*, p. 139.

⁸ *Institutes of Elenctic Theology*, 3 vols. (Phillipsburg, NJ: Presbyterian and Reformed, 1994 reprint) 2:691.

furthered by degrees in sanctification as one beholds or appropriates the image of Christ as mirrored or revealed in the Word of God.

The image of Christ produced in both progressive and final sanctification is none other than the restored image of God in Christ, God the Father and Christ the Son are correlative here and no disjunction or dichotomy can fairly be made theologically between them. Paul's explanation of this can be seen in Colossians 3:9-10—"Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge *according to the image of the One who created him.*" See also Ephesians 4:24. Peter likewise spoke of the transforming and sanctifying process of image reclamation in slightly different words: "As obedience children, do not be conformed to the former lusts which were yours in your ignorance, but *like the Holy One* who called you, be holy yourselves in all your behavior; because it is written, 'You shall be holy, *for I am holy*'" (1 Pet 1:14-16). More will be developed in the section on progressive sanctification.

This image restoration process will be completed when all sin is eradicated from all believers in the eschaton as they are translated or resurrected in their appointed ranks. In his great resurrection treatise, Paul taught the ultimate restoration of the image of God/Christ as the inevitable outcome of the salvation experience: "Just as we have borne the image of the earthly [i.e., Adam], *we will also bear the image of the heavenly*" (1 Cor 15:49). The "heavenly" in context is the second man and the last Adam, the man from heaven, the Lord Jesus Christ (1 Cor 15:45, 47). The apostle John put this same truth in slightly different words: "Beloved, now we are the children of God, and it has not appeared as yet what we will be. We know that when He appears, *we will be like Him*, because we will see Him just as He is" (1 John 3:2). This is not to say, however, that we become deity in human flesh and blood as was the Christ, because that can never be replicated. It refers to His holiness as expressed in our humanity, a "true God-likeness in human form."⁹

THE PROVISION OF SANCTIFICATION

Any mitigation of the effects of sin to any degree must have a divinely ethical basis, and that basis is the atonement of Jesus Christ. So for one to be fully restored to the image of Christ requires a unilateral application of the atonement to his sinful condition. The provision of sanctification could be construed in terms of Christ sanctifying Himself on our behalf.¹⁰ The Lord capsulized this idea in His great prayer the night in which He was betrayed: "For their sakes *I sanctify Myself*, that they themselves may be sanctified in truth" (John 17:19). This is to be understood as Christ's total separation to the will of God in redemptive obedience in both earning the necessary merit and fulfilling the penal sanctions of sin that a standing before God requires. Perfect humanity and holiness are personified first in Christ and then in His believers through regeneration/sanctification. Christ set Himself apart to serve God in accomplishing

⁹ Ferguson, *The Holy Spirit*, p. 143.

¹⁰ *Ibid.*, pp. 142-43.

atonement for sin so that His followers may be set apart from sin to serve God through the truth (John 17:19). This is effected in them by the Holy Spirit using the Word of God as His instrument (John 17:17—"Sanctify them in the truth; Your word is truth").¹¹

This provision of sanctification in Christ is also the burden of the author of Hebrews to explain: "For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings. For both He who sanctifies and those who are sanctified are all from one Father [NIV, "of the same family"]; for which reason He is not ashamed to call them brothers" (Heb 2:10-11). "From one" or "of one" (*ex henos*) is suggestive of a common source or origin, in context a reference to the incarnation of the Son in human flesh and form for purposes of atonement and salvation/sanctification for human beings.

The apostle Peter expressed this truth in terms of the believer *partaking of a divine nature*: "For by these ["everything pertaining to life and godliness"] He has granted to us His precious and magnificent promises, so that by them you may become partakers of the divine nature, having escaped the corruption that is in the world by lust" (2 Pet 1:4). Again, this does not mean that believers are infused with a small amount of the infinite deity of God, but is an expression for the new nature that believers are given in regeneration by which they pursue a life of sanctification through the knowledge of Christ (2 Pet 1:3).

THE PAST ASPECT OF SANCTIFICATION

Sanctification is presented in Scripture in three aspects or phases: past, present, and future. The past aspect of sanctification is positional or judicial in nature and is tantamount to justification itself in my judgment. It is the moral platform from which experiential sanctification in its present progressive and future completion aspects are accomplished. In His atonement Christ "became sanctification" for us (1 Cor 1:30), and this is the ethical basis for His people to experience sanctification on the practical, day-to-day level. Herman Hoeksema said precisely and correctly:

Justification is the ground for sanctification. For by nature we not only lie in the midst of death, but we are also legally bound in the power of sin and corruption. We have no right to be delivered from the power of sin. The judicial ground for such deliverance must first be established in the death and perfect obedience of Christ.¹²

The converse is also true: sanctification necessarily follows justification; it is theologically axiomatic. In this case, as we shall see, perseverance in personal faith, sound doctrine, and good works in sanctification inevitably, though not automatically, follows justification. This was understood and noted by Francis Turretin, framed by him in terms of the covenant of grace.

¹¹ Ibid., p. 143.

¹² *Reformed Dogmatics* (Grand Rapids: Reformed Free Publishing Ass'n, 1966), p. 520.

For since by justification we have a right to life (nor can anyone be admitted to communion with God without sanctification), it is necessary that he whom God justifies is also sanctified by Him so as to be made fit for possession of glory. Nay, he does not take away guilt by justification except to renew his own image in us by sanctification because his holiness is the end of the covenant and all blessings (Luke 1:68-75; Eph 1:4).¹³

By the past aspect of sanctification believers "*have been sanctified* in Christ Jesus" (perf pass part) (1 Cor 1:2). They "*were sanctified*" [aor pass ind] as well as cleansed and justified (1 Cor 6:11). Christ "*became* [aor pass ind] wisdom from God, and righteousness, and *sanctification*, and redemption" (1 Cor 1:30). Believers have had their eyes opened so they have turned "from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who *have been sanctified* [perf pass part] by faith in Me" (Acts 26:18). Genuine Christians have an "inheritance among all those who *are sanctified*" [perf pass part] (Acts 20:32).

This aspect of sanctification results in a holy position before God, a conferred status of sainthood for every believer. All Christians are by definition holy ones, "the called saints" (*kletois hagiois*) by virtue of their *relationship* to God through identification with Jesus Christ by faith (1 Cor 1:2; cf. Eph 1:1; Phil 1:1; Col 1:1).

Past sanctification dealt once for all with the *penalty* of sin; the believer is forever set apart from the guilt of sin. As such it is accomplished by the blood of Christ. Blood theologically always deals with guilt or the penalty of sin, the legal liability to punishment in God's system of infinite justice. This was accomplished at Calvary but applied at the time of saving faith and, as we have seen, is foundational to the other aspects of sanctification. Stressing the finality of the cross work of Jesus Christ, the author of Hebrews concluded: "For *by one offering* He has perfected for all time those who are *sanctified*" [perf ind act] (Heb 10:14). Again, "Therefore Jesus also, that He might *sanctify* the people through His own *blood*, suffered outside the gate" (Heb 13:12).

By this aspect of sanctification the believer has made a definitive and complete break with the dominion of sin over his life, called by John Murray definitive sanctification.¹⁴ By means of union with Christ in His death, burial, and resurrection, a total transfer has been made from the power realm of sin and death to the power realm of righteousness and life—a transition of eternal finality between two kingdoms, as it were—resulting in the freedom of forgiveness in Christ and the liberation to serve God in righteousness. In that connection the believer is said to have "*died to sin*" [aor act part] (Rom 6:2); the "old self/old man"—the pre-salvation person in Adam dominated by sin—has been "*crucified with [Christ]*" [aor pass ind] (Rom 6:6), "having been *freed* [aor pass part] from sin" (Rom 6:18). The believer "has been made to *die to the Law* [aor pass

¹³ *Institutes of Elenctic Theology*, 2:692.

¹⁴ "Definitive Sanctification," *Collected Writings of John Murray*, 4 vols. (Carlisle, PA: Banner of Truth Trust, 1977), 2:277-84.

ind] through the body [death] of Christ" (Rom 7:4). The Apostle explains thus: "For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, *having died* [aor act part] to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter" (Rom 7:5-6). Peter's words are, "He Himself bore our sins in His body on the cross, so that we might *die to sin* [aor midd part] and live to righteousness" (1 Pet 2:24). Of the persecuted believers to whom he was writing, Peter affirms that "he who has suffered in the flesh [i.e., the saint] has *ceased* from sin" [*pepautai*, perf pass ind] (1 Pet 4:1).

Christ's death to sin was definitive and once for all (Rom 6:10); in fact it was a final judgment on sin and Satan (John 12:31; 16:11; Col 2:15; Heb 2:14-15). Scripture then argues that the saint's death to sin via identification with Christ in His judgment of sin on the cross creates an irrevocable breach with the old life and the tyranny of sin and Satan (Rom 6:8-11). The believer also is assured of eternal deliverance from every aspect of sin.

Death terminates all rights and cancels all obligations and, in the spiritual realm, opens the believer to a whole new existence in Christ. This is illustrated by Paul in terms of the marriage relationship which death dissolves leaving the remaining spouse free from the previous bond and open to a new relationship (Rom 7:1-6). In Christ the believer has definitively died to sin once for all; sin's power realm has no claim on him and he has no obligation to it. What is more, he has been freed to enter into a new relationship—union with Christ with all its blessings, privileges, responsibilities, and spiritual vistas.

This status of sainthood via the definitive break with sin and union with Christ is judicial or positional but nonetheless *real*, and is the basis and guarantee of the ensuing life of progressive sanctification culminating in eternal glory. John Murray appears to postulate an unnecessary dichotomy when he insists that definitive sanctification is not only positional but actual, experiential, and practical. He notes:

Every one called effectually by God and regenerated by the Spirit has secured the victory in terms of Romans 6:14; 1 John 3:9; 5:4, 18. And this victory is actual or it is nothing. It is a reflection upon and a deflection from the pervasive New Testament witness to speak of it as merely potential or positional. It is actual and practical as much as anything comprised in the application of redemption is actual and practical.¹⁵

The implication is that things judicial and positional are not in the realm of reality but that experiential matters are. If definitive sanctification via union with Christ is subjectively "real" in Murray's sense, it must stem from a confusion of positional and experiential ideas in his notion of union with Christ. To Murray union with Christ entails union also with the Father and with the Spirit through their indwelling of the believer.¹⁶ This reflects an erroneous but not uncommon

¹⁵ *Redemption Accomplished and Applied* (Grand Rapids: Eerdmans, 1955), p. 142.

¹⁶ *Ibid.*, p. 172.

idea that union with Christ means that the believer is in Christ and Christ is in the believer. If this is so, then of course death to sin is "real" or "actual" and not "merely potential or positional."

There are several problems with this position. One, union with Christ results from the baptism of the Holy Spirit, as Murray also understands,¹⁷ and I have argued elsewhere that Spirit baptism is a non-experiential ministry. I do not see "Christ in you" as a result of the baptism of the Spirit but a result of regeneration and the indwelling of the Holy Spirit, both of which indeed are subjective or experiential. To be indwelt by the Holy Spirit is to be indwelt both by the Father and by Christ because of the mutual indwelling or inbeing of the members of the triune God (John 14:10, 17-18, 23).

Two, "in Christ" is tantamount to "in the body of Christ," a non-experiential status or a position in which God counts or reckons the believer as belonging to a particular group of saints called the church. I do not understand "Christ in you" to be included in or incorporated within the purview of "in Christ." Theological confusion results if such is the case.

And three, the dichotomy between positional and actual, or between judicial and real, is false. The "in Christ" position is definitely real though non-experiential. Positional truth is real truth; it is not legal fiction. Forgiveness, for example, is judicial but it is certainly real forgiveness. Justification is wholly forensic, but nonetheless the legal and moral factors and the declaration of God are as actual as can be. The change of power realms resulting from the believer's judicial death to sin is real even though the transfer is not experiential. In fact, it is because of the actuality of the objective, definitive or past sanctification that present or progressive sanctification can be realized subjectively and experientially. Moo has the right perspective: "Paul's language throughout [the 'dying to sin' in Rom 6] is forensic, or 'positional.' By God's act, we have been placed in a new 'position.' This position is 'real,' for what exists in God's sight is surely (ultimately) 'real,' and it carries definite consequences for day-to-day living. But it is 'status,' or 'power-structure,' that Paul is talking about here."¹⁸

THE PRESENT ASPECT OF SANCTIFICATION

While past or definitive sanctification is a necessary aspect of the overall doctrine, the motif of the subject, and so treated by theologians, is the progressive and final/future works of the Spirit in the renewal of the image of Christ in His saints. I find it difficult to make much, if any, theological disjunction between justification and past sanctification. In fact there are also distinct overtones of union with Christ in past sanctification. Both justification and union with Christ, being judicial as we have seen, provide the divinely necessary ethical basis for the believer's experiential sanctification in this present life and its glorious completion in the eschaton.

¹⁷ Ibid., p. 166.

¹⁸ Douglas Moo, *Romans 1-8*, The Wycliffe Exegetical Commentary, Kenneth Barker, gen. ed. (Chicago: Moody, 1991), p. 390.

Final glorification is obviously preceded by justification (Rom 8:29-30). If Turretin is correct when he states that "sanctification is the beginning of glory,"¹⁹ and I believe that he is, then any degree of sanctification is also a degree of glorification. In the words of Paul, sanctification proceeds from "glory to glory," or one degree of glory to another (2 Cor 3:18). The order of justification followed by sanctification is intimated as well in Philippians 3:9-12. Having the righteousness of God through faith in Christ in justification precedes conformity to Christ through suffering fellowship and resurrection life in sanctification.

The Definition of Present Sanctification

There are good definitions of present, or progressive, sanctification, and to give a few here would be profitable and in order.

A. H. Strong: "Sanctification is that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and strengthened."²⁰ This is reminiscent of the thought of James Petigru Boyce that there is a "natural" connection of sanctification with regeneration in that it involves a change in the nature and character of the person.²¹

Anthony Hoekema: "We may define sanctification as that gracious operation of the Holy Spirit, involving our responsible participation, by which He delivers us as justified sinners from the pollution of sin, renews our entire nature according to the image of God, and enables us to live lives that are pleasing to Him."²²

Louis Berkhof: "Sanctification may be defined as *that gracious and continuous operation of the Holy Spirit, by which He delivers the justified sinner from the pollution of sin, renews his whole nature in the image of God, and enables him to perform good works*" [italics his].²³

B. B. Warfield, "In all accredited types of Christian teaching it is largely insisted upon that salvation consists in its substance of a radical subjective change wrought by the Holy Spirit, by

¹⁹ *Institutes of Elenctic Theology*, 2:691.

²⁰ *Systematic Theology*, 3 vols. in one (Valley Forge, PA: Judson, 1907), p. 869.

²¹ *Abstract of Systematic Theology* (copyright 1887, reprinted by the Gospel Foundation, no publishing data), p. 411.

²² "The Reformed Perspective," in Melvin Dieter, et al., *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), p. 61.

²³ *Systematic Theology.*, p. 532.

virtue of which the native tendencies to evil are progressively eradicated and holy dispositions are implanted, nourished and perfected."²⁴

The Problem of Remaining Sin in the Believer: The Two Natures

Strong's comment on this point is well put: "Although in regeneration the governing disposition of the soul is made holy, there still remain tendencies to evil which are unsubdued."²⁵ The continuing presence of sin in a believer is a well-documented fact of Scripture (e.g., 1 John 1:8, 12). Furthermore, the multitude of exhortations for Christians to deal with sin in their daily lives is indubitable testimony to the same. Paul's promise and guarantee of the sanctified life and ultimate victory over sin is predicated on very idea of residual sin: "For *sin* will not be master over you, for you are not under law but under grace" (Rom 6:14). Sin will not reign over the believer but it is still present in his life. Accordingly, the practical injunction for the Christian is, "Therefore do not let sin reign in your mortal body so that you obey its lusts" (Rom 6:12). Elsewhere the Apostle taught the inevitable progress from sin to increasing holiness for one who has truly been regenerated, justified, and united to Christ: "Do not lie to one another, since you have put off the old self with its evil practices, and have put on the new self *who is being renewed* to a true knowledge according to the image of One who created him" (Col 3:9-10).

Jesus taught the same, although somewhat figuratively, at the feet-washing incident with His disciples. The theological point of the episode is not simply the display of humility but the daily cleansing from the defilement of walking and living in a sinful world. John 13:10—"He who is bathed *needs only to wash his feet*, but is completely clean."

Keep in mind the fact that residual sin in believers is the premise for the whole biblical idea of present sanctification. Progress in personal holiness is meaningless without it.

It is my understanding that a Christian has two natures, an old nature consisting of the residue of sin, and a new nature as a result of the new birth. Some see the believer as having only one nature consisting of both his sinful traits and his righteous characteristics. This has been the subject of debate for a long time and I need not rehash it all here.²⁶ I do not see any theologically *significant* gain or loss by holding to a properly-defined understanding of either one or two natures in the believer. It is quite evident that those who hold to one nature must still use two nature terminology to describe it.

²⁴ "On the Biblical Notion of 'Renewal,'" *Biblical and Theological Studies*, Samuel G. Craig, ed. (Philadelphia: Presbyterian and Reformed, 1968), p. 372.

²⁵ *Systematic Theology*, p. 869.

²⁶ A crisp digest of the factors between the two positions is given by William W. Combs, "Does the Believer Have One Nature or Two?" *DBSJ* 2 (Fall 1997), pp. 81-103. His final analysis is in favor of two natures although the choice of one over the other admittedly is not patently clear from Scripture.

A nature is a complex of attributes or set of characteristics, the defining qualities that make something what it is. Theologically speaking, a nature is not an essence or substantive entity,²⁷ such as personhood. A nature is composed of a disposition, tendencies, or inclinations. A believer has a sin nature, that complex of attributes/tendencies he inherited from Adam. He also has a new nature—a partaking of the divine nature (2 Pet 1:4). This is not the indwelling Holy Spirit Himself,²⁸ but rather that disposition or set of characteristics/proclivities imparted by the Spirit in regeneration. Lewis and Demarest speak of the two natures. The old nature signifies the tendency to serve self, sin, and Satan; the new nature is the tendency to serve God and follow righteousness.²⁹

Before going further with the two natures, it is important to make some necessary distinctions that are often confused. The two natures are not the same as the "old self" and the "new self." Paul taught the crucifixion—the death—of the old self and its being rendered judicially inoperative because of definitive sanctification, as we noted earlier. He wrote, "Knowing this, that our old self [*anthropos*, man] was crucified with Him order that the body of sin might be done away with, so that we would no longer be slaves to sin" (Romans 6:6). To the Galatians he explained, "You laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him" (Gal 3:9-10). The Apostle is not referring to the two natures in the believer nor that the believer is in effect two selves or two egos.³⁰ As explained before, the idea of the old self is all that the believer, as a person, used to be as sold to sin in Adam. The new self is the same person/ego now in Christ as a slave to righteousness as imbued with two natures but under the general dominance of the new nature.

The term "flesh" (*sarx*) is fallen human nature, synonymous with the old sin nature in sanctification nomenclature. It does not refer to the physical body as such, for example, in Galatians 5:17 ("the flesh sets its desires against the Spirit and the Spirit against the flesh"). Nor does flesh imply that the real locus of sin in a believer is his fleshly, physical body in phrases such as "the body of sin" (Rom 6:6), "the body is dead because of sin" (Rom 8:10), "putting to death

²⁷ J. Oliver Buswell, *A Systematic Theology of the Christian Religion*, 2 vols. in one (Grand Rapids: Zonervan, 1962) 1:55, 251, 303; 2:54.

²⁸ Stanley D. Tousaint, "The Contrast Between the Spiritual Conflict in Romans 7 and Galatians 5," *BSac* 123.492 (Act 1966), p. 310. I do not subscribe to the contrast between the two chapter as given in the article, but the writer points out correctly that the conflict in Romans 7 is between the sin nature and the new nature (p. 311). Galatians 5 does also, in my judgment.

²⁹ *Integrative Theology*, 3 vols. (Grand Rapids: Zondervan, 1994) 3:196.

³⁰ The two-self or two-ego theory is propounded by David C. Needham, *Birthright: Christian, Do You Know Who You Are?* (Portland, OR: Multnomah, 1979). See the incisive reviews by Charles R. Smith, *GTJ* 3.2 (Fall 1982), pp. 287-89, and Frederic R. Howe, "A Review of *Birthright*, by David C. Needham," *BSac* (Jan-Mar 1984), pp. 68-78. In a somewhat roundabout, convoluted manner, Joseph Dillow also propounded the two-self theory, *The Reign of the Servant Kings*, 2nd ed. (Hayesville, NC: Schoettle, 1993), pp. 168-69, 178-79.

the deeds of the body" (Rom 8:13), and the believer's inward groaning "waiting for the . . . redemption of the body" (Rom 8:23).³¹ The new nature, in this view, does not sin and cannot sin (1 John 3:9), so that the sin involved in the Christian life must be that which "still resides in our frail human flesh."³²

This idea carries the unbiblical notions of the old Gnostic, Platonic heresy of the dualism between spirit and matter. In that scheme the physical body is inherently evil. But Platonism is no friend of the doctrine of sanctification and the ongoing Christian life. The Bible nowhere indicates that sin is an inherent property of the human body or of anything else material for that matter. The idea of sin having its locus in the believer's physical body is perilously near making sin itself of a material nature.

The word nature (*phusis*) can legitimately be understood to mean the new nature in 2 Peter 1:4 where it speaks of the "divine nature" that believers possess "having escaped the corruption in the world by lust."³³ As well, Ephesians 2:3 is validly understood as referring to the old nature which unbelievers possess ("by nature the children of wrath").³⁴ So it is not out of bounds to speak theologically of the two natures since it replicates NT nomenclature that fairly interpreted seems to support it.

Romans 7:14-25

The two natures best explains the anecdotal/theological treatment by Paul in Romans 7:14-25. That he is thinking of himself here as a believer is understood from several considerations. One, Paul's switch to the present tense in verse 14 suggests he is referring to his present Christian experience. Two, His confessions—"I joyfully concur with the law of God in the inner man" (7:22) and "I myself am serving the law of God" (7:25)—are indicative of a regenerated disposition. Three, the intensity of Paul's description and the use of the "I" do not appear as merely rhetorical or generic but deeply personal and very experiential. Four, there is an apparent parallel between Romans 6 and 7. Romans 6 describes the believer's death to sin (6:2) as it has freed him from its dominion but not yet from its continuing presence and attending problems. Romans 7 describes the believer's death to the law (whether Mosaic or God's unchanging moral principles) (7:1-8), but not yet from the accusatory power of "the law of God" (7:25) that continues to produce an internal contradiction and a frustration over the lack of perfection in his

³¹ Propagated by John MacArthur, for example, in "The Good Natured Believer," *Masterpiece* (Mar/Apr 1990), pp. 18-21.

³² *Ibid.*, p. 20.

³³ William W. Combs, "Does the Believer Have One Nature or Two?" p. 82, citing D. Edmond Hiebert, *Second Peter and Jude* (Greenville, SC: Unusual Publications, 1989), p. 48, and Renald E. Showers, *The New Nature* (Th.D. dissertation, Grace Theological Seminary, 1975), pp. 86-88.

³⁴ Homer A. Kent, Jr., *Ephesians: The Glory of the Church*, Everyman's Bible Commentary (Chicago: Moody, 1971), p. 35.

daily life.³⁵ In both chapters a decisive break with the past has been made but with continuing present effects. Chapter 7 personalizes the truth in chapter 6.

Five, the aforementioned frustration causes Paul to exclaim, "Wretched man that I am! Who will set me free from the body of this death" (7:24)? His answer is near at hand and understood by him well because he was a regenerated person: "Thanks be to God through Jesus Christ our Lord" (7:25)! Some look to Romans 8 as the Apostle's answer which is to be found in some kind of a dedication or deeper life experience. Others may consider Romans 7 the wrong way of sanctification and Romans 6 or possibly chapter 8 the correct way. But none of these seems to be the case. Paul is describing the normal Christian experience due to the two natures within the believer.

The two natures within the true Christian are apparent in Romans 7. The old nature, the remnants of sin after regeneration, expresses itself in his person in various ways: he is "sold into bondage to sin" (7:14), he is doing the very thing he hates (7:15), he does the very thing he does not want to do (7:16), sin dwells in him (7:17, 20), nothing good dwells in him (7:18), evil is present with him (7:21), he is "a prisoner of the law of sin" (7:23), he wants deliverance from "the body of this death" (7:24), and he still serves the law of sin (7:25).

The Apostle's new nature also expresses itself in his person: he knows "that the Law is spiritual" (7:14), he "would like to do" the right thing (7:15), he confesses "that the Law is good" (7:16), he wills to do the good (7:18), he wants to do the good (7:19, 21), he joyfully concurs with the law of God in his inner being (7:22), he serves the law of God with his mind (7:23, 25), and he knows that Jesus Christ will bring a triumphant victory (7:25).

Some of the attributes of the old nature may on the surface sound like those of an unregenerate person, but they must be offset by the attributes of the new nature and the assurance of final victory. This means that the interpreter should temper the strong statements about the old nature to something considerably less than absolute, as would be the case of an unregenerate. From both Romans 6 and 7 residual sin is present in the Christian but in both the new nature has triumph over the old nature in the process of sanctification.

Galatians 5:16-17

But I say, walk by the Spirit, and you will not carry out the desire of the flesh. For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please."

The similarity between Romans 7 and Galatians 5 seems too close to miss, despite some objections. Granted, the antagonists in Galatians 5 are the flesh and the Holy Spirit, but it would be exegetically pedantic and unnecessary to tease this out into some kind of a technical distinction between the sin nature (flesh) and the human spirit, or even to understand that the

³⁵ Sinclair B. Ferguson, *The Holy Spirit*, p. 158.

"spirit" is in fact the new nature. The Holy Spirit seems certainly in view here. The new nature and the Holy Spirit are not identical, to be sure, but nevertheless they are correlative, and to sunder them would appear to be wholly unwarranted in view of the context, and especially in view of Paul's Spirit and flesh contrast clearly denoted, for instance, in Romans 8.³⁶ The summary of Combs is correct: "So, it may be concluded that the struggle which Paul describes in Galatians 5:16-17 as being that of the flesh against the Spirit is no less a struggle between the believer's old and new natures."³⁷

The Continuing Conflict Between the Two Natures

The Christian experience is life lived according to the Spirit in the milieu of the present evil configuration of things, including one's own sinful nature. As Ferguson says, "The Christian belongs to the community of the resurrection order, but lives within the context of the present order. Even new life in Christ, lived in the Spirit, has as its context bodily and mental existence which has long been dominated by the flesh."³⁸

Any genuine Christian is faced with the tension between the old sin nature and the new nature and eventually echoes Paul's plaintive question, "Wretched man that I am! Who will set me free from the body of this death" (Rom 7:24)? And while there is a God-given discontent with this struggle, those not wise to the New Testament teaching on progressive sanctification yearn for and eventually seek an "experience" that will eliminate the tension once for all. All believers want victory over sin but those who want it *now* fall victim to the promise of a certain "key," recipe, secret passageway, or enginery that will enable them to be filled with the Spirit and to live happily ever after without the inner contradiction between the two natures. This passive quietism is not taught in Scripture and is never actually found in daily living, try as one might.

Strong's statement on this cannot be gainsaid either from Scripture or practical experience. He notes that "the existence in the believer of these two opposing principles gives rise to a conflict which lasts through life."³⁹ Romans 7:14-25 again is testimonial to this. Its purpose is not so much to show that the Christian has two natures, though it does teach it, but more to demonstrate the inevitable conflict between them, the war that is being waged continuously within (7:23).

Galatians 5:16-26 likewise depicts the mutual *opposition* of the believer's two natures in the face of the injunction to "walk by the Spirit, and you will not carry out the desire of the flesh" (5:16). The command is to be obeyed in the midst of the fact that "the flesh sets its desire against the

³⁶ Ronald Y. K. Fung, *The Epistle to the Galatians*, NICNT, p. 249.

³⁷ "Does the Believer Have One Nature or Two?" p. 92.

³⁸ *The Holy Spirit*, p. 155.

³⁹ *Systematic Theology*, p. 870.

Spirit, and the Spirit against the flesh" (5:17). The "deeds of the flesh" are enumerated (5:19-21) as well as the "fruit of the Spirit" (5:22-23). The judicial death ("crucifixion") of the flesh or the remnants of Adamic sin (5:23) is the ultimate and most primitive form of encouragement to walk by the Spirit and not fulfill the desire of the flesh (5:16, 25). That is, a knowledge of the definitive break with sin and spiritual death is the fundamental truth in overcoming the desire of the flesh and pursuing perfection in holiness through progressive sanctification.

James traces the outward conflicts and quarrels between Christians to the "pleasures that war within," i.e., the desires (*hedone* in the plural) of their sinful nature (James 4:1). These pleasures or desires are opposed by the new nature as it is governed by the inseparable indwelling Holy Spirit. James 4:5 has various translational interpretations but I follow the NASB (1971) margin, "The Spirit [*to pneuma*] which He has made to dwell in us jealously desires us." Kent's explanation is quite adequate: "The best understanding is to regard the Holy Spirit as being meant in the words *to pneuma*, and to see these words as the subject of the sentence." After quoting the NASB margin, he explains: "The sense is that God wants our full allegiance, and the Holy Spirit—the representative of the Deity who indwells each Christian—performs that role of yearning for the believer's complete devotion."⁴⁰ So we see again the antagonism between the pleasures/desires of the old nature and the jealous yearnings of the Holy Spirit through the new nature of Christians.

Many Christians see this ongoing internal conflict between the flesh and the Spirit as abnormal, sub-spiritual, and being perpetually carnal, and so they want instant maturity and "victory." But instead of seeking or devising a special formula for the complete and incessant "victorious life" and thus escape the conflict, one is much better advised to ponder the truth expounded by B. B. Warfield on the matter. He writes, "The very presence of strife within us is the sign of life and the promise of victory."⁴¹ "Is there a conflict of sin and holiness in you?" asks Paul. This very fact that there is conflict in you is the charter of your salvation. Where the Holy Spirit is not, there conflict is not; sin rules undisputed as lord over the life."⁴² Commenting on Romans 8:14 (in his translation, "As many as are led by the Spirit of God, these and these only are sons of God"), he says that "Paul points not to the victory of good over evil, but to the conflict of good with evil—not to the end but to the process—as proof of childship to God. The note of the passage is, thus, not one of fear and despair, but one of hope and triumph."⁴³

The whole subject of continuing sin in the believer could not better be stated than the summary of Sinclair Ferguson:

⁴⁰ Homer A. Kent, Jr., *Faith That Works: Studies in the Epistle of James* (Grand Rapids: Baker, 1986), p. 147.

⁴¹ "The Leading of the Spirit," *Biblical and Theological Studies*, Samuel G. Craig, ed. (Philadelphia: Presbyterian and Reformed, 1968), p. 372.

⁴² *Ibid.*, p. 557.

⁴³ *Ibid.*

(1) The internal aspect of the flesh-Spirit conflict is real; the Christian believer goes through life-long "withdrawal symptoms" in the development of holiness. Having broken with past addiction to sin creates rather than destroys conflict with it.

(2) Furthermore, this is a permanent reality. But that is not to say that it is continuously or consciously experienced at the same level of acuteness by the believer: Romans 7:14-25 is not the only perspective the believer has on himself or herself, albeit it is an essential perspective.

(3) The resolution of this conflict is not in doubt. In the present, the believer cries out for deliverance from the body of death, although already possessing the guarantee of that deliverance in the indwelling Spirit. The startling reality of divine sanctification is that it is the presence of the Spirit in our hearts that is the root cause of the establishment of the conflict. It is those who have the firstfruits of the Spirit who groan inwardly as they wait eagerly for the adoption, the redemption of their bodies (Rom. 8:23).⁴⁴

The Operation of Present Sanctification

The well-chosen words of Strong summarize the point under discussion: "In this conflict the Holy Spirit enables the Christian, through increasing faith, more fully and consciously to appropriate Christ, and thus progressively to make conquest of the remaining sinfulness of his nature."⁴⁵ Present sanctification deals with the believer's sin nature and its manifestation in various sins. The operation of progressive sanctification can be viewed under several heads.

Constancy

Present sanctification is a continuous and unremitting, though gradual, elimination of sin in the believer and conformity to the image of Christ. In Jesus' explanation of the feet-washing incident, it is the cleansing of the sin contracted by daily living that is the real message being portrayed (John 13:10). The NT's use of the present tenses in numerous contexts referring to ongoing Christian living speak of a constant growth process. The verb *sodzo* in the present tense (*being saved*) in 1 Corinthians 1:18 ("to us who are *being saved*") and 1 Corinthians 15:1-2 ("the gospel which I preached to you, . . . by which also you *are saved*") suggests the continuation of the salvation experience in progressive sanctification. The daily Christian life is defined as "*being changed*" (pres ind, *morphoo*, to change, transform) into the image of Christ (2 Cor 3:18), denoting an enduring transformation that is taking place. Believers are "*perfecting*" holiness in the fear of the Lord" (2 Cor 7:1) (pres ind, *epiteleo*, to finish, complete, perfect). The new self—the person of the believer as dominated by the new nature—is "*being renewed* to a true knowledge according to the image of the One who created him" (Col 3:10) (pres ind, *anakainoo*).

⁴⁴ *The Holy Spirit*, pp. 161-62.

⁴⁵ *Systematic Theology*, p. 870.

The word of the author of Hebrews on the constancy of present sanctification is to "*pursue . . . the sanctification without which no one will see the Lord*" (Heb 12:14) (pres impv, *dioko*, to pursue, follow). And the apostle Peter adds his admonition to be *growing* in the grace and knowledge of our Lord and Savior Jesus Christ (2 Pet 3:18) (pres impv, *auxano*, to grow, increase). See also Ephesians 4:14 ("*grow up* in all respects into Him who is the head, even Christ"). The inherent idea of the imperative tense to increase or grow denotes a regular progress in maturity and spirituality.

All these demonstrate the ongoing, constant process of sanctification taking place in the believer in his Christian life. There is an active participation required, to be sure, and the above present tenses and ideas do not suggest that the growth is automatic or at the same pace at all times. But the necessity and inevitability of a persevering progress in the eradication of sin and growth in Christ-likeness are indicated.

Progressiveness

There is some degree of overlap between this point and the previous one, but present sanctification is not only constant and forward-moving toward the perfection of glory, it is gradual and by degrees, often painfully so to the sensitive believer. Instant growth and maturity in any realm, to say nothing of the sphere of sin and holiness, is impossible by definition. Regrettably, sometimes the spiritual life is marked by backsliding because of disobedience, or lack of full obedience, to the will of God as revealed in the Word of God. There may be dips and plateaus along the way due to the presence of the old nature with its disposition to sin. Nevertheless, the *general* trajectory of the Christian experience from justification to glorification is always and necessarily upward due to the definitive break with sin and the ultimate dominance of the new nature through the indwelling Spirit. A true believer can never revert to his previous life style as an unregenerate, if the new birth and spiritual life mean anything at all; he can never become spiritually "dead" again. "Dead faith" is no faith, it is never-has-been faith, because it is bereft of the inevitable marks of sanctifying perseverance (James 1:17, 26). There is validity in the analogy of progressive sanctification to mountain climbing; the experience is not always *strictly* upward but it is always forward, and that by degrees, often hard-fought.

There is a veritable plethora of texts and biblical evidences for the progressive nature of present sanctification. "Progressive" as used here has reference to the rather slow and gradual perfecting in holiness and conformity to the image of Christ as opposed to an experience subsequent to regeneration that suddenly propels one to Christ-likeness and bypasses the process that Scripture indicates is normal to produce spiritual growth and maturity.

Our Lord's parable of the seed growing by itself from germination to fruitfulness depicts the activity of the Word of God that falls on divinely prepared and receptive human soil and as it accordingly grows and yields its fruit (Mark 4:26-29). The process is summarized in v. 28: "The soil produces crops by itself; first the blade, then the head, then the mature grain in the head." Growth in the Christian life and the tell-tale fruit of the Spirit that is produced (Gal 5:22-23) is gradual. And this fruitbearing is evitable when the word is implanted in the human personality by the Holy Spirit, according to Colossians 1:5-6. Paul indicates that the believers had heard of the hope of eternal reward "in the word of truth, the gospel which has come to you, just as in all

the world also it is *constantly bearing fruit and increasing*, even as it has been doing in you since the day you heard of it and understood the grace of God in truth." A non-fruitful Christian is no Christian. As well, there is no accelerated program of Christian maturity even as there is none in nature. The implication can well be drawn that constant introspection and a daily, moment-by-moment finessing and adjusting the work of the Spirit in sanctification are counterproductive. The word is capable of growing by itself if the soil is kept fertile through the ordinary means of Christian living in progressive sanctification (to be discussed further).

Paul describes progressive sanctification as: (1) a moral transformation that moves from one degree of glory to another (2 Cor 3:18); (2) the renewal of the inner man day by day (2 Cor 4:16); (3) the formation of Christ-likeness in believers through the rigorous childbirth-like labor pains of faithful ministry (Gal 4:19); (4) the attaining "to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ" (Eph 4:13); (5) growth "in all aspects into Him who is the head, even Christ" (Eph 4:15); (6) the beginning of a good work that God will keep on perfecting "until the day of Christ Jesus" (Phil 1:6); (7) a reaching forward and a pressing on toward the goal of the "upward call of God in Christ Jesus" (Phil 3:13-14); (8) a control of the believer by a knowledge of the ways of God in spiritual wisdom and understanding (Col 1:9); and (9) a continual renewal to a true knowledge of God (Col 3:9).

John represents present sanctification as a continuous purification in view of the appearing of Christ in the rapture (1 John 3:3—"And everyone who has this hope fixed on Him purifies himself": pres tense of *hagnidzo* with the reflexive pronoun).

The exhortations and commands for the believer to exercise his responsible participation in the Christian walk also demonstrate the progressive nature of the sanctifying work of the Spirit. The well-known challenge of Paul to "present your bodies a living sacrifice" and "do not be conformed to the world" is a case in point (Rom 12:1-2).⁴⁶ Other examples would include "flee immorality" (1 Cor 6:18), "do not be bound together with unbelievers" (2 Cor 6:14), "let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor 7:1), "walk by the Spirit and you will not fulfill the desire of the flesh" (Gal 5:16), "speaking the truth in love, we are to grow up in all aspects in Him" (Eph 4:15), "do not grieve the Holy Spirit" (Eph 4:30), and "pursue . . . the sanctification without which no one will see the Lord" (Heb 12:14), among many others (Rom 8:5, 12; Eph 6:11-13; Phil 2:12-13; Col 3:1, 5; Titus 2:12; 2 Pet 3:18).

In similar fashion, the warnings given to believers against failure to continue in sanctification argue for the progressive nature of present sanctification. One such example would be, "Let him who thinks he stands take heed that he does not fall" (1 Cor 10:12). In a longer portion of text, Paul reminds the Colossians of the work of Christ for them and then issues a warning to progress therein: "And although you were formerly alienated and hostile in mind, engaged in evil deeds,

⁴⁶ The aorist tense of the verb present (*paristemi*) may well suggest a momentary action but it denotes neither an initial experience nor a once-for-all kind of activity or crisis decision as is commonly asserted. See Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), p. 500.

yet He has now reconciled you in His fleshly body through death in order to present you before Him holy and blameless and beyond reproach—if you continue in the faith . . . and not moved away from the hope of the gospel" (Col 1:21-23).

The author of Hebrews has five "warning passages" to professing believers against failure to progress in their confession of Christ, one of which has extremely serious implications: "Take care, brethren, that there not be in any one of you an evil, unbelieving heart that falls away from the living God" (Heb 3:12). Failure to demonstrate progressive sanctification calls into question one's very confession of Jesus Christ as his only way to God and eternal life.

Image Building

As noted earlier, the purpose of sanctification is a restoration of the fallen image of God in human beings. This renewed image via sanctification is variously called the image of Christ, the formation of Christ in the believer, or the imitation of Christ. It is also known as the image of the Father, the image of God, or simply being like God. Inasmuch as Jesus Christ and the Father (and the Spirit) are one and the same God, it would be quite perilous to build theological skyscrapers of different meanings between the various expressions of the image. What is more, the Son is the only member of the Godhead imaged in human form (John 1:18). This all means that, as far as the believer's experiential sanctification is concerned, these image-expressions being equal to each other are thus equal to the same thing—Christ-likeness. Ferguson's summary here is instructive. "The nature of true sanctification is that it is true God-likeness. But true God-likeness in human form is Christ-likeness. Since Christ-likeness is the full expression of the image of God in man, true sanctification is true humanness."⁴⁷

Since Christ has become for us our sanctification (1 Cor 1:30), it is not reprehensible to view sanctification as a restoration of the image of Christ. The promise of a transformed body has as its underpinning the fact that just as we have borne the image of Adam in our unsaved state, we most assuredly will ultimately bear the image of Christ, the second man and last Adam—the Lord from heaven—in the resurrection (1 Cor 15:45, 47). And of course that image-bearing process actually begins with election and is furthered in present sanctification to the final goal of a perfect restoration of the image of Christ in each believer. The number and names of the elect are exactly correlative with those finally glorified in future sanctification, no more and no fewer (Rom 8:28-30). John likewise spoke of the believer seeing Christ and being like Him when He returns for His own in the end times (1 John 3:2). The work of present sanctification is depicted by Paul as being transformed into the very image of Christ by the Holy Spirit in progressive stages of glory (2 Cor 3:18). The goal of sanctification is to attain "to the measure of the stature which belongs to the fulness of Christ" (Eph 4 :13). Husbands are to love their wives just as Christ loved church, is currently sanctifying it, and will present it to Himself in full eschatological glory as holy and blameless (Eph 5:25-27). The theological implication is that the Savior is working His image into His people so that at last He will see Himself in them as holy and blameless.

⁴⁷ *The Holy Spirit*, p. 143.

Present sanctification for the believer is also presented as an imitation of Christ who is set forth as the ultimate and only personification or exemplar of holiness worthy of human emulation. Murray justly calls this "The Pattern of Sanctification."⁴⁸ The washing of the disciples' feet had just such a purpose, according to our Lord Himself: "If I then, the Lord and Teacher, washed your feet, you also ought to wash one another's feet. For *I gave you an example* that you also should do as I did to you" (John 13:14-15; cf., v. 17). At the Last Supper there arose a dispute among the disciples as to the greatest among them. Jesus' emphasized that a servant is far superior to one who rules, at least one who rules in Gentile fashion, and again He pointed to Himself as the paradigm of a servant's heart (Luke 22:25-27). His words are, "But *I am among you as the one who serves*" (v. 27).

Paul used Christ as the one who explicated self-denial in behalf of others. In the case of the problems between the strong and weak brethren, he appeals to the actions of Christ as the final resolution to the practical outworking of their sanctification in this regard (Rom 15:1-7). Neighbor love as exemplified in the Lord Himself is Paul's authority here: "Each of us is to please his neighbor for his good, to his edification. For *even Christ did not please Himself*" (Rom 15:2-3); and, "Therefore accept one another, *just as Christ also accepted us to the glory of God*" (Rom 15:7).

Ephesians 4 is dedicated to the theme of Christian living in a manner consonant with the divine call to salvation (Eph 4:1). The chapter encompasses both positive and negative factors in doing so, but the ultimate standard or measure of the consistency Paul calls for is "the stature which belongs to the fulness of Christ" (v. 13). The hinge truth in rejecting their former unsaved conduct and living righteously is "you did not *learn Christ* in this way" (Eph 4:20). Present sanctification involves an imitation of Christ which entails a complete contradiction of the old life of sin.

The so-called "kenosis" or self-emptying of Christ for purposes of redemption in Philippians 2:5-11 was the absolute predicate for the believers at Phillipi to put off selfish motives and conduct. The attitude "which was also in Christ Jesus" was to be in each individual Christian as the church faced some apparent problems of disharmony (Phil 4:2-3). Such self-resignation as exhibited by the Lord Jesus was, and is, the only fundamental solution to overcome the stress of inter-personal relationships in the outworking of the sanctification process in each one's experience.

Both the apostles Peter and John forthrightly declare that the imitation of Christ is required for daily growth in the Christian life. In encouraging the persecuted saints of the diaspora to whom he was writing, Peter exhorts them to take suffering with enduring patience (1 Pet 2:20). This is because their Lord did exactly that in the face of much worse circumstances at the hands of His enemies, and believers in His train "have been called for this purpose, since Christ also suffered for you, *leaving you an example* for you to follow in His steps" (1 Pet 2:21). John is even more

⁴⁸ *Collected Writings*, 2:305-12. See also Anthony Hoekema, "The Reformed Perspective," pp. 66-68.

direct, making Christ-likeness one of the touchstones of a profession of coming to know Him in saving faith: "By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked" (1 John 2:5-6). A synonym of the whole process of imitating Christ and taking on the image of Christ is the progressive formation of Christ-likeness in the believer (Gal 4:19).

The image building work of present sanctification is also described as a renewal to the image of God or the image of the Creator. The imperative of Matthew 5:48 is at least germinal to that idea: "Therefore you are to be perfect, as your heavenly Father is perfect." The word "therefore" signals some kind of conclusion to our Lord's teaching, and there is difference of opinion over what that is. The imperative coupled with "as" (*hos*) could serve as a comparative between the human and divine levels of perfection—believers as to be as complete or perfect on their level as God is on His. Or the imperatival clause could summarize the teaching in vv. 43-47 on the need for love—kingdom citizens are to love their enemies as God loves His enemies. The clause might incorporate the whole teaching of vv. 21-47 that contrasts the kingdom ethics with those of the prevailing morality in Jewish understanding.

But it seems better to understand that the perfection of the Father is in an absolute sense but especially applicable to the preceding contrasts in vv. 21-47. While absolute sinlessness is not possible for believers in this life, much less that finite creatures could ever possess the holiness of the Deity, still no less a standard than creaturely sinlessness would be worthy of God to command. God's demands are not subject to some kind of comparative sliding scale. God's expectations of mortals, or the ideal He holds for them, by definition must be unqualified perfection even if it is humanly unattainable. This is but an indirect way of stating that one's sanctification results in the image of the Father, or a Godly holiness in human flesh and form.

Colossians 3:9-10 is directly related to sanctification as a restoration of the original image of God. "Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to image of the One who created him." This is a direct allusion to the original creation of man in the image of God (Gen 1:26-28), and the Creator is God Himself, understood in later trinitarian nomenclature as the Father. As seen in the section on the progressiveness of sanctification, the image renewal is, according to our text, always taking place, and is with reference to the image of the original Creator. Kent's commentary and conclusion here is noteworthy. His analysis is that since in Colossians 1:15 Christ is the image of God, union with Christ restores the lost image of God as the believer is continually being renewed in the image of Christ.⁴⁹

A passage parallel to Colossians 3:9-10 is Ephesians 4:22-24, and it speaks of present sanctification as a restoration of the divine image in terms of a "likeness of God." Paul writes, "That in reference to your former manner of life, you lay aside the old self . . . and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has

⁴⁹ Homer A. Kent, Jr., *Treasures of Wisdom: Studies in Colossians and Philemon* (Grand Rapids: Baker, 1978), p. 118.

The material part of the human personality—the body—partakes of the sanctification process. It must be clearly understood, however, that sin is neither material nor can it be identified as an explicit property of the physical body. The body is the instrument that expresses the immaterial aspect of one's personality as well as the vehicle of one's sinful activity whether in word, thought, or deed. Sanctification involves the gradual eradication of the *sin nature* (a complex of attributes or tendencies) and not the rearranging, or erosion, of a certain amount of physical tissue.

Paul explains the idea that the human body is an object of present sanctification: "Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God" (Rom 6:12-13), or, "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God" (Rom 12:1). Again, "For you have been bought with a price; therefore glorify God in your body" (1 Cor 6:20), and, "For this is the will of God, your sanctification, that is, that you abstain from sexual immorality" (1 Thess 4:3).

In the human personality, the material aspect is controlled by the intellect. In the doctrine of man we noted that physical appetites in humans are not simply glandular functions but are ultimately related to his cognitive, reasoning powers—the mind. One's volitional powers likewise stem from the intellect and are not secreted by glandular functions. Present sanctification affects the body as it serves at the behest of one's dominant motives; its members decrease as servants of sin and increase as servants of righteousness as the *mind is continually renewed* by the Holy Spirit (Rom 12:2). This is the theological basis of the Pauline injunction, "Let us cleanse ourselves from all defilement of the *flesh and spirit*" (2 Cor 7:1). The futility of the *mind* and its darkened *understanding* in its unsaved state led to "*sensuality* for the practice of every kind of impurity with greediness" (Eph 4:17-19). A depraved *mind* led the wicked to *do* those things which are not proper (Rom 1:28). Sanctification will address both mind and body, but through the intellect and not the glands.

As long as there is the presence of the sin nature housed in his human body, a believer will continue to deteriorate physically until finally overtaken by death; progressive sanctification does not discontinue the aging process. The outer man continues to decay while the inner man is being renewed day by day (2 Cor 4:16). The complete sanctification of the body will take place at the resurrection/translation at the coming of Christ as detailed in 1 Corinthians 15 and elsewhere.

The immaterial aspect of the Christian is the primary focus of present sanctification, and obviously so because it is the seat of the human personality. When Paul counsels believers to "consider yourselves to be dead to sin, but alive to God in Christ Jesus" (Rom 6:11), he is asking them to engage in mental/volitional activity regarding the facts they should already "know" (vv. 3, 6, 9). And the command to put to death (aor impv, *nekroo*, to kill, put to death) the actions of our earthly body (Col 3:5; cf. Rom 8:13) requires far more than mere cerebral energy in brain waves. It necessitates the function of the Holy Spirit through the mind as it reigns in its thoughts in order to captivate them for obedience to Christ (2 Cor 10:5), which obedience is expressed through the members of the body. The sinful activity—immorality, greed, lying, anger,

et al.—that arises from the influence of the old nature is to cease and the compassion, kindness, humility, and the like that stem from the new nature are to increase in sanctification and holiness. This is only possible because the believer is a new self, having put off the old self, who is continually being renewed to a true *knowledge* of God in Christ (Col 3:5-12).

Note several additional passages that attest, in one way or another, the present sanctification of the believer, and this activity is to be understood theologically as the articulation of the indwelling Holy Spirit with the human thinking processes in order to bring about lasting change. Jesus taught that good conduct comes out of a good heart (Matt 12:33-35; Luke 6:43-45). The substance of divine illumination, which is essentially a regeneration of the mind, is that the "eyes of the *heart*" are enlightened so that the person will know certain great spiritual truths and grow thereby (Eph 1:15-22). Sanctification produces more and more an *informed* love in the believer: "And this I pray, that your love may abound still more and more in *real knowledge* and all *discernment*" (Phil 1:9). A Christian walk that is worthy of Christ is "bearing fruit in every good work and increasing in the *knowledge* of God" (Col 1:10).

The Means of Present Sanctification

The spiritual enginery of sanctification, often called the means of grace, is an important aspect in the practical application of this constant ministry of the Spirit in the believer. I have great difficulty with one of the means usually put forth by Reformed theologians, and that is the *sacraments*, especially communion or the Lord's Supper. For one thing, the very word conjures up too much heretical Roman Catholic baggage. A sacrament is most generally understood as a material object that conveys spiritual power or benefit, and this is to be rejected out of hand as unbiblical. The idea of sacraments in turn opens up the controversy about the purpose of the ordinances given by Christ to the local church (to be discussed in Ecclesiology, the next major doctrine). While disbelieving the Romanist idea that the eucharistic elements *become* the body and blood of Christ or, as others hold, that the ubiquitous body and blood of Christ are *in, with, and under* the elements, many follow the Reformed notion of a spiritual, mystical, or real *presence* of Christ in the Lord's Table. If this is true, then of course the ordinances are sacramentarian in the more narrowly defined sense. This would then seem to demand that the immanent presence of Christ which is in *everything* would also render these things as means of grace for the Christian; but this would totally flatten the idea of a sacrament into virtual meaninglessness.⁵⁰ Since I reject any *definitive* or special sanctifying presence of Christ in any material object I do not view the ordinances as sacraments nor do I see any spiritual efficacy in them.

⁵⁰ Millard Erickson is far too optimistic when, in his usual Hegelian fashion of finding doctrinal synthesis amid all the conflicting views, he says, "All Christians who participate in the Lord's Supper see it as conferring a spiritual benefit on them. In this sense, all agree that the Lord's Supper is *sacramental*. It can be the means, or at least the occasion, of spiritual growth in the Lord. . . . Participation leads or contributes to salvation or growth therein" (italics his) (*Christian Theology*, 2nd ed. [Grand Rapids: Baker, 1998], p. 1120). But there are myriads of situations any one of which can be "the occasion of spiritual growth in the Lord." This reduces his notion of "sacramental" to vacuity. And how the ordinance of communion "leads to or contributes to salvation" without assuming the traditional ecclesiastical idea of sacramentalism is troubling.

In a most general sense, any act of obedience to Christ through the Spirit promotes spiritual growth and therefore might be loosely construed as a means of grace. Technically, present sanctification is accomplished by the power of the Holy Spirit using the means of Scripture as appropriated by obedient faith. It is often overlooked that the Christian experience is one of faith or a constant trust in Christ and His atoning sacrifice for any relief from the effects of sin. Christians are referred to as "believers" in Scripture, and progressive sanctification incorporates an obedient living faith as much as does the initial act of saving faith at the new birth itself. This is not to suggest, however, that present sanctification results from a second definite work of grace through a special act of sanctifying faith. Nor is it a self-conscious crisis act of volitional consecration and faith occurring at each millisecond ("moment-by-moment") of each day. The walk with God in the daily Christian life is characterized as "faith *working* through love" (Gal 5:6), the very essence of the life of faith that is exemplified in the "witnesses" of Hebrews 11 and commended by the apostle James as a faith that is demonstrated by works (2:14-26).

There are certain practices, however, that are especially designed to bring the believer into contact with the Word of God as the means to progressive sanctification. I am using the term "means" to refer to those items that foster obedience to God and contribute to the spiritual nourishment and enrichment of the inner man. And since the Bible is a mediatorial book, the means therefore operate in a mediatorial fashion; they are not special crisis experiences, they do not dispense instant spiritual maturity, and they do not promote a direct deposit of holiness into the believer. Nor are they mystical connections or spiritual pipelines of some sort for an immediate word from the Deity. The Baptist theologian, preacher, and educator, James Pettigru Boyce, has a practical, biblical, and a generally well-correlated treatment of the means of sanctification.⁵¹

The primary means of sanctification is the Word of God. Other means are secondary at best and are beholden to the truth of Scripture for any advantage in denying sin and in promoting holiness and spiritual maturity. Jesus prayed for His own then and now, "Sanctify them in the truth; Your word is truth" (John 17:17). The Word of God is a mirror that reflects the image of Christ and anyone who exposes himself to it in faith is called a "doer of the Word" (James 1:23-25) and is one who is being transformed by degrees into that same image (2 Cor 3:18). Boyce lists numerous attributes or actions of the verbal revelation of God in the saving/sanctifying work of God, mostly from Psalm 119.⁵² Some of these are: The connection of spiritual life with the truth of the word (John 6:63; 8:32); the word has life-giving power (Ps 119:50, 93; Heb 4:12); it promotes obedience to God (Ps 119:34, 43, 44); the word learned and obeyed prevents sin (Ps 119:11); it is able to cleanse from sin (Ps 119:9; 1Pet 1:22); it produces a hatred for sin (Ps 119:104); it has power to bring salvation (2 Tim 3:15-17); it is sufficient and contains "all things pertaining to life and godliness" (2 Pet 1:2-3); greater knowledge of it brings growth in grace (Heb 5:12-14); and it is the "sword of the Spirit" (Eph 6:17).

⁵¹ *Abstract of Theology*, pp. 418-25.

⁵² *Ibid.*, p. 418.

Other means that bring one into conjunction with and greater obedience to the Word of God are the preaching and teaching of the Word of God by gifted individuals (Eph 4:11-16); Bible reading and meditation (Pa 1:2; Matt 4:4); prayer (Eph 6:18; Phil 4:6); and assembly with other Christians for worship and fellowship (Heb 10:24-25; Eph 5:18-20).

Present sanctification results in a holy walk as led by the Holy Spirit (Gal 5:25), one that manifests the fruit of the Spirit (Gal 5:22) and disciplines the body (1 Thess 4:2-7; 1 Cor 9:27). It is also a life that is engaged in quality Christian service in and through the local church in obedience to the Great Commission (Matt 28:18-20).

Excursus: The Believer's Practical Participation in Progressive Sanctification

As believers we cannot truly "cooperate" with God in our sanctification process because of the remaining effects of our depravity and sinful inability. We have nothing to bring to the table or to contribute to becoming Christ-like. But we can and must "participate" in the workings of God in our experience in this area. This is not sanctification by works, for the presence of the sin nature sullies even the best of works and ruins any thought of intrinsic merit for what we do. Note at least four such factors in a rightful participation in the work of God in daily experience.

Know the Facts

Sanctification is predicated on union with Christ, so a believer must know and comprehend the truth entailed in that union (Rom 6:1-10). One of those facts is our judicial identification with Christ in His total cross work in defeating sin and Satan forever (Rom 6:1-5; 1 Cor 1:30). The ultimate reason why we were once unsaved and unsanctified was our union with Adam in sin, condemnation, and death (Rom 5:12, 16b, 17a, 18a, 19a). The foundation of our sanctification is our union with Christ in righteousness, justification, and life (Rom 5:16c, 17b, 18b, 19b) via His death, burial, and resurrection.

A second fact to understand is the judicial death of our "old self" (Rom 6:6-8; Col 3:9-10). The old self is all we were in Adam. This judicial death is an accomplished fact. "Death to sin" is not something that we must do; it is already done, and is the centerpiece or central element of our sanctification. The result is that we are no longer slaves to sin (Rom 6:6); we are freed from any form of obligation to sin (v. 7). This is because the "body of sin" has been dealt with once for all. (The body of sin is the physical body as the instrument of sin, or perhaps it is our bodily existence which is the arena where sin's reign took place. Both ideas amount to essentially the same thing.) There has been a complete change of status or power realms between sin and the believer. Sin no longer is an indwelling tyrant exercising its rights and control but an expelled and illegal usurper with no rights at all, although sin will not relinquish those rights easily or without a struggle. The same thing happened to sin in the believer that happened to Satan himself at the Cross when he was given a decisive and fatal blow (John 12:31; 16:11; Heb 2:14). The Christian's co-crucifixion via his identification with Christ is the basis of his complete change of status because for him the sin question has likewise been dealt with in eternal finality.

A third major fact to know is the irrevocability of this judicial death and transfer of power spheres (Rom 6:9-10). The real determining factor for our sanctification is not our former sinful life but Christ's past accomplishments. His death on the cross released Him from the arena and dominating influence of the sins of the world He was bearing. He now lives completely for God or with respect to God. So also the believer has made a decisive, complete, final, and eternal break with sin, and is now open to all that God has for him and has liberty to live for God.

Reckon the Facts

In practical sanctification the believer is asked to reckon the facts of his union with Christ as true (Rom 6:11). "Reckoning" (*logizomai*) is a faith-realization or an unquestioning acceptance that the judicial factors mentioned above (death to sin, old self crucified, definitive break with sin, etc.) are actual and exist for him. It is an imputation of these positional truths to himself coupled with a realization that they are spiritual certainties and not simply pieces of encouraging fiction to be thought optimistically about. To the contrary, it is to fully count on them. The reckoning is not a crisis experience or a second work of grace. Nor does it mean that the above judicial truths are created or made actual by a surge of sanctifying faith. Death to sin was historically accomplished and actualized by Christ at Calvary and was appropriated and personally made real at the time of saving faith. This reckoning is an ongoing conviction and a trusting reliance that sin's power has been broken once for all and that death to sin ended all its rights and cancelled all obligations to it. It is to be fully persuaded that sin will never again have authority over the life of a believer and, further, this reckoning helps him to orient all the struggles with sin around that great truth and enables him to proceed through the Christian life with stability, confidence, and assurance.

Surrender to God

The Christian must surrender himself to God (Rom 6:12-14). Based on the truths of vv. 1-11, vv. 12 and 13 mean something like this: "Once in Christ, stop allowing sin to reign in your body and begin presenting yourselves to God." This is not a once-for-all crisis experience subsequent to salvation but can occur at the new birth and at other points in the Christian life. We have been freed from sin's mastery (v. 6), therefore sin shall not be master over us again (v. 14); this is a categorical statement of fact and assurance. In linguistic jargon, the indicative statements of fact form the basis of the imperatives to surrender to God and strive against sin .

Resist Sin

The believer must actively resist sin and Satan (Rom 8:13; Col 3:5). This is a most important aspect of our "participation" in God's working in us. As we are taught by the Word of God concerning our walk in the Spirit and the remaining areas of sin to be dealt with, we find ourselves in a hand-to-hand combat with our spiritual enemies. This conflict or spiritual warfare is inherent in our new relationship with Christ through the new birth. We are in Christ (and in the Spirit with the new nature) and at the same time living in the hostile world of sin (including the old nature), and between the two there is inevitable conflict (Gal 5:17). While sin's reign or tyranny has been broken (Rom 6:6; Heb 2:14), its presence and power have not been eliminated. The rights and claims of sin over us as believers have been canceled and broken through our

union with Christ, but sin does not relinquish its claims without a struggle. While our slavery to sin is gone, the presence and desires of sin are not. The Bible leaves this tension unresolved in the present life of sanctification although numerous formulae have been concocted to eliminate it. Final resolution awaits the day when we stand in the presence of Christ.

Grace and its accompanying bestowments impact sin in all of its forms everywhere in our lives as believers, in our internal sinful nature and our external sinful deeds. Hence the need for our active resistance against every manifestation of sin in our experience. We must take the initiative against sin. We cannot coast on Holy Spirit power or "rest" in some kind of spiritual equilibrium or in a spiritual condition where we are essentially passive. Note the teaching and implications of the imperative and hortative nature of selected texts in this regard. These commands can only be fulfilled by ourselves as believers; they are not addressed to God for Him to obey while we remain in a state of quietism. "Present your bodies . . . do not be conformed to the world" (Rom 12:1-2); "Flee immorality" (1 Cor 6:18); "Do not be bound together with unbelievers" (2 Cor 6:14); "Let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor 7:1); "Work out your own salvation with fear and trembling" (Phil 2:12); "Deny ungodliness and worldly desires" (Titus 2:12); "Let us lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race set before us" (Heb 12:1); "Pursue . . . the sanctification without which no one will see the Lord" (Heb 12:14); "Building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God" (Jude 20-21).

The Keswick, Higher Life or Deeper Life movement and the Holiness movement stress that the believer is to "die out" or so consecrate himself to the point where he ceases to strive against sin, where he considers himself totally helpless and hopeless—a nothing, a zero for God. It is then and only then that the Holy Spirit can step in and counteract the sin nature, or eradicate it in some teaching, and He will live out the Christian, higher, or deeper life through the believer. The believer becomes passive; he is to "let go and let God." This is actually a form of psychologically benign mysticism or pietism which teaches that nothing should be done without an inner impulse from the Holy Spirit.

In contrast, note what the Christian is or *has*. These are not compatible with being a nothing, a zero, or in a "dead" state where struggling against sin has ceased. The believer's body is the temple of the Spirit, he has been bought with a most exacting price (1 Cor 6:19-20); he is a new creation (2 Cor 5:17); God is at work in him (Phil 2:13); Christians are a "chosen race, a royal priesthood, a holy nation, a people for God's own possession" (1 Pet 2:9); and they are indwelt by one [the Spirit of God] who is greater than the one in the world [the spirit of antichrist] (1 John 4:4). With this lofty spiritual position and its accompanying benefits and blessings in mind, believers are to put on the whole armor of God and resist sin and Satan in the strength which the indwelling Spirit supplies.

Believers must avoid the two poles of the self-image issue: "Worm theology" (I'm nothing, a zero, etc.) and "ego theology" (God loves me just the way I am). Both are nonsense. The biblical picture knows nothing of either.

THE FUTURE ASPECT OF SANCTIFICATION

Scripture is clear that the sanctification of the believer is not complete in this life. The need to confess sin is constant (1 John 1:9), and to deny the presence of sin is the essence of falsehood (1 John 1:10). Paul's experience in his own Christian life, which is paradigmatic of all believers, is testimonial to the continuing problem of sin (Rom 7: 18, 23). Also his confession of not yet being mature or fully grown and continuously pressing on toward that goal is further proof that there is more to come in the afterlife (Phil 3:12-14).

Theologically, the biblical teaching on the total defeat of Satan at the cross (John 12:31; Eph 1:20-22; Col 2:15; Heb 2:14; 9:26; 1 John 3:8) argues for, and guarantees, a final resolution of the sin question in the end. Christ's life, death, resurrection, and ascension to the Father's welcome formally began the assault on sin and Satan, and this in itself proposes a final mopping-up victory in the eschaton (John 16:11). Even demons recognize that Christ's invasion of their domain was the beginning of the end for them (Matt 8:29; Luke 8:31). Paul's promise of a successful outcome of the sanctification of believers dovetails perfectly with all this: "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus" (Phil 1:6).

The Time

Future sanctification for the Christian (i.e., church age saint) will be fully effected at the second advent of Christ in the rapture. However, much of the final sanctification of a believer occurs at physical death.⁵³ Final sanctification for the saints of other ages will occur when they are resurrected in their allotted groups also at the second advent. The second coming of Christ has two stages separated by the 7-year tribulation period, the stages being the rapture and the revelation (to be developed in the section on Eschatology). Church saints are resurrected/translated at the rapture. As noted in the preceding paragraph, Paul named the "day of Christ Jesus" as the time of future sanctification (Phil 1:6) when all that He began for and in the believer will be brought to a glorious conclusion. Elsewhere he put terminal sanctification "at the coming of our Lord Jesus Christ" (1 Thess 5:23). The author of Hebrews also put final salvation/sanctification at the coming of Christ: "Christ . . . will appear a second time for salvation without reference to sin" (Heb 9:28). This is to say, His first appearing dealt with the provision of salvation through the expiation of sin, but His second appearing instead will be the consummation of salvation for His people.

The Accomplishment

Future sanctification is the completion of the process of sanctification and results in the total elimination of sin from the believer. The believer will be delivered forever from the very presence of sin in his body, soul, and spirit. Paul has a lengthy treatise on the sanctification of the believer's body at the resurrection/transformation of church saints (1 Cor 15). Elsewhere he promised by inspiration that Christ "will transform the body of our humble state into conformity

⁵³ I disagree with those, such as W. G. T. Shedd, who hold that sanctification is completed at death (*Dogmatic Theology* [Grand Rapids: Zondervan reprint, n.d.], 2:556).

with the body of His glory" (Phil 3:21), and "When Christ...is revealed, then you also will be revealed with Him in glory" (Col 3:4). Jude alludes to final sanctification when he speaks of God's ability "to keep you from stumbling, and to make you stand in the presence of His glory blameless with great joy" (v. 24).

The Results

Future sanctification issues the believer into a perfectly holy state. He will be "without blame in holiness before our God and Father" (1 Thess 3:13). In the words of John, "we will be like Him" (1 John 3:2), confirmed in creaturely holiness or holy humanity as is the God-man.

PART FOUR: THE BELIEVER AND THE OPPOSITION OF SATAN

We have seen that the normal Christian life is one of continuous struggle and battle with sin, the sin nature, and Satan himself. There are no shortcuts or quickie experiences or crises that can circumvent this warfare or reduce it to state of essential passivity or equilibrium where the tension is gone and the person enjoys a carefree if not sin free Christian experience unknown in the Scriptures and to every sincere believer.

We have also seen that ultimate victory is promised. Satan's power has been forever broken at the cross where "the ruler of this world has been judged" (John 16:11; c.f. Col 2:15; Heb 2:14). He is a condemned and sentenced enemy whose eternal execution is certain. Meanwhile he is being allowed by God to carry out certain activities against God and His people; a classic example is the patriarch Job. Satan's *defeat* means ultimate *victory* for the believer. A believer may lose a battle in this warfare, but he will not and can not lose the war.

In this struggle the Christian is has all sufficiency in Christ. "His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who has called us by His own glory and excellence" (2 Pet 1:3). We have been made "complete in Him" (Col 2:10), totally rigged for the Christian journey. The believer's commitment to Christ implies an acknowledgment of his own insufficiency and of Christ's all-sufficient power and provision, and of his utter dependence on the will and power of God. But how is a believer to meet the opposition of Satan?

Negatively, believers are never instructed to go looking for Satan because he is on the lookout for them. While Satan is not omnipresent, being a created person, he is practically everywhere through his demonic minions. He is on the prowl as a roaring lion seeking his prey (1 Pet 5:8) as well as disguised as an angel of light and a servant of righteousness (2 Cor 11:14-15).

Nor are Christians instructed to expel or bind the devil. Michael the archangel would not dispute with him (Jude 9). Paul had been given (by God) in his words a "thorn in the flesh, a messenger of Satan to torment me—to keep me from exalting myself" (2 Cor 12:7). His recourse was to pray to His God for redress, apparently assuming the thorn would be taken away. Instead he was given something better than immediate deliverance —the sustaining grace of God.

Positively, the Christian's basic tactic is to resist the devil (James 4:7). Note also that the "armor of God" is actually defensive in nature, including the "sword," a small dagger for piercing and hacking (Eph 6:10-20). By means of this spiritual panoply the believer is able to "resist" (withstand, stand against) and to "stand" (hold the line, maintain ground). This does not speak of aggressive offensive warfare.

All of this says that the believer's duty is to resist the devil through prayer and obedience to the Word of God. The promise from God is that he will flee (James 4:7).

The Preacher's Continued Theological Growth

Dave Doran

Consider Leith Anderson's prescription for contemporary ministry training:

Traditional seminary education is designed to train research theologians, who are to become parish practitioners. Probably they are adequately prepared for neither.

Already we have seen an enormous switch from the traditional Master of Divinity degree to various Master of Arts degrees offered by seminaries. I believe we are on the front end of a long-term trend. We will see more and more students choosing either academic scholarship (the theologians) or parish practice (the pastors).

The institutions will change. They must. Few schools have resources to train both. We will need comparatively few graduate schools of theology and comparatively more schools of professional ministry. Both must move away from the traditional notion of education being time and place, but this switch must especially apply to the preparation of practitioners. They want to be (and the church wants) men and women who can do something, not know everything (*A Church for the 21st Century* [Minneapolis: Bethany House, 1992], pp. 46-47.).

Thesis: The NT pattern for pastoral ministry is pastor-theologians who proclaim the Scriptures and prepare saints for ministry. As a pastor-theologian, God's man must view himself as a defender of the faith and the flock.

- I. **The Principle: A chief task of the local shepherd is to protect the flock from false teaching and teachers.**
 - A. The nature of the work, Acts 20:28
 1. The Responsibility of this Ministry, "be on guard"
 2. The Realm of this Ministry
 - a. Personal, "for yourselves"
 - b. Pastoral, "for all the flock"

B. The qualifications for the work, Titus 1:9-11, cf. 1 Tim. 3:2

1. Its Nature, "holding fast"
2. Its Standard, "in accordance with"
3. Its Purpose, "so that he will be able"

C. The accountability for the work, Heb 13:17, cf. 1 Tim 6:20, 2 Tim 1:13-14

1. For our ministry to God's people, Heb 13:17.
2. For our stewardship of God's truth, 2 Tim 1:13-14, 1 Tim 6:20.

D. The goal of the work, 1 Tim 4:16

II. His Preparation: The pastor must know the truth to proclaim and preserve it.

A. It must be the nourishment of his soul, 1 Tim 4:6.

B. It must be the preoccupation of his life, 1 Tim 4:15-16, 5:17.

C. It must be the goal of his ministry, 2 Tim 2:15.

D. It must be the basis for his warfare, 1 Tim 6:12, cf. 1:18, 2 Tim 4:7.

III. His Practice: The pastor must devote himself to the full task of theology.

A. He must cultivate a heart and eye for theological truth.

1. Simplified, "doing" theology is thinking through correlations and implications. We continually ask two questions: "How does this fit with other revealed truth?" and

"If this is true, then what follows from this?" You must train yourself to ask these questions and to enjoy seeking the answers.

2. Any process of systematic exposition generates abundant theological matters to study and contemplate. Look at the text theologically and study those areas you encounter.
- B. He should plan to preach and teach through doctrinally important subjects.
1. Series or classes on the categories of doctrine.
 2. Subjects which are key to church and spiritual health.
 3. Controversial issues confronting biblical Christianity.
- C. He should read books that deepen his theological understanding and sharpen his theological skills.
1. Don't let impatience or a preoccupation with contemporary life and ministry blind you to the rich treasury of books available.
 2. Maintain a balanced diet of reading.
 3. Read for understanding, not volume.
- D. He should search out the fellowship and teaching of theologically sound peers and mentors.
1. Choose conferences that feed your soul and stimulate your thinking.
 2. Consider organizing a pastors' fellowship or fraternal that is designed for theological and spiritual enrichment.
 3. Seek evaluation and interaction about your theological work from those who can help you grow.

- E. He should listen to lectures and interviews that expand his knowledge of systematic and pastoral theology.
 - 1. The internet provides access to many solid resources that are free of charge.
 - 2. Most conferences make their content available for purchase.

- F. He should keep seek to keep abreast of current issues and challenges in theology and ministry.

- G. He should consider developing a thorough knowledge of some specialized area of theology or ministry so that he can help fellow pastors and churches.

Preaching Session 2

Dave Doran

