

**Scriptures and Doctrine :: Sanctification is an Active Race and Pursuit****Sanctification is an Active Race and Pursuit, on: 2013/8/25 11:32**

Hebrews 12:1-2

Therefore since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and sat down at the right hand of the throne of God.

Hebrews 12:14

Pursue peace with all men, and the sanctification without which no one will see the Lord.

As I have gone through the New Testament countless times I am coming to the conclusion that practical holiness or sanctification is a pursuit. It is an active pursuit that could be likened to a race. Paul uses this imagery in 1 Cor. 9:24-27 and Phil. 3:7-16. The language in these passages convey an active pursuit of holiness. Of course the source of holiness is Jesus Himself. Thus the pursuit of Jesus is the pursuit of holiness or sanctification.

In Hebrews 12:1-3 the race pursuit of Jesus the source of holiness is marvelously depicted. Here the writer leaves us with the picture of an ancient Greek athlete stripped to run a race. When I mean stripped I mean buck naked. For this was how Greek Olympic athletes competed in ancient times. They would come robed for the event. Then throw off everything to compete.

The illustration should be obvious to us. We are to pursue sanctification as an active quest. Not a passive state. In essence we are to strip ourselves of all encumbrances and sin and run that race that is set for us. We run the race with endurance. We run the race with our eyes fixed in Jesus. This is the active pursuit of sanctification without which no one will see the Lord.

Posted by Bearmaster.

Good thoughts - posted by docs (), on: 2013/9/3 21:59

Sorry I don't have time to say much but I agree.

Re: Sanctification is an Active Race and Pursuit - posted by proudpapa, on: 2013/9/4 0:02

The Bible seems to speak of sanctification as reality for all whom are justified.

The question then becomes how does this reality start to manifest its self into my practical experience?

The Scriptures seem to me, to teach that it becomes practical reality the same as justification, and that is through faith in the operation and promises of God.

Hebrews 10:10

By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.

Jude 1:1

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

1 Corinthians 6:11

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus,

and by the Spirit of our God.

sanctification seems to be like justification we just need to believe the promises about it, and watch the fruit appear.

We must be careful as not to fall into a trap of trying to earn by will worship and voluntary humility, that in which is offered freely to us. (I am speaking from experience of recent realization of my own downfallings.)

good topic Bear one that I have been thinking much about the last few days.

Re: , on: 2013/9/4 0:25

Everything we receive from God is apprehended by faith. Saying it does not mean you have apprehended it. Spiritual realities of God's Word exists but may not exist in our lives as reality unless and until we apprehend (receive) it by faith.

Faith is what makes the unseen promises of God real in our lives.

Re: - posted by proudpapa, on: 2013/9/4 8:08

RE: ///Faith is what makes the unseen promises of God real in our lives///

Absolutely.

We must be careful as not to fall into a trap of having these rewards "promises" beguiled out of our hands by trying to attain these promises by means of asceticism.

Re: , on: 2013/9/4 8:23

In the Bible, those who were rewarded with divine manifestations (spiritual reality) in their lives were those who exercised simple faith in Christ.

Be as children...

Re: - posted by proudpapa, on: 2013/9/4 8:37

absolutely.

It is so easy to be removed from the simplicity of the gospel.

We need to see Jesus and be filled now. not 40 years of wondering in a wilderness of asceticism.

Re: , on: 2013/9/4 9:19

Amen, bro. Sure am glad Jesus did not stay in the wilderness to have "great experiences" with God.

He got back to the task at hand.

Re: - posted by yuehan, on: 2013/9/4 11:07

Very true, just-in!

If one wants to speak of an 'active' component to sanctification, it would be our active exercise of faith to lay hold of all the truths of God. And we are transformed as these truths are incorporated and assimilated into our being.

Romans 12:2 - "...be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."

Re: - posted by murrcoir (), on: 2013/9/4 14:47

Quote: Sanctification seems to be like justification we just need to believe the promises about it.

Thank you Proud papa for your precise and informative statements.

There great danger in trying to live the Holy life in your own strength (the flesh). You could call this "another gospel" one that has on the outside resembles the true gospel but at its heart denies the very power of the gospel. The false gospel denies that divine power is manifested through God's Spirit, given through faith. The false gospel makes men return to a reliance on the flesh. The false gospel fails to remember that the Old Testament Law condemned men, and that salvation was always a matter of God's promise, not men's performance.

A false gospel says that what Christ did on the cross is inadequate to sanctify men in a sinful world as they seek to add Law-keeping to faith, and thus nullify grace altogether. Generally, we look for the heretic among those who openly advocate loose living and who openly attack the authority of the Word of God. However, we must also become more alert to the fact that Satan uses morality and purity as bait as often as he uses immorality and impurity.

The "doctrine of demons" in 1 Tim 4:1-4 deals with the denial of certain liberties in the name of holiness. So, too, in the Book of Colossians, denial and self-abuse are advocated as promoting purity, when they do just the opposite.

Judaizers sought to bring about purity and holiness through Law-keeping same and it's the same today. Paul taught that the gospel brings about purity, through the work of Christ on the cross.

Re: , on: 2013/9/4 15:21

Quote:

-----by yuehan on 2013/9/4 8:07:29

Very true, just-in!

If one wants to speak of an 'active' component to sanctification, it would be our active exercise of faith to lay hold of all the truths of God. And we are transformed as these truths are incorporated and assimilated into our being.

Romans 12:2 - "...be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."

Amen, yuehan.

To go a bit deeper, it is Christ that we apprehend. He is the personification of sanctification, justification, wisdom, might, humility, etc.

As we apprehend Him more and more, spiritual realities are manifested in our lives. It is called the "image of Christ". We are being conformed to His image. But not against our will. We must come into agreement with the Holy Spirit and the W

ord, in our walk with God.

We never apprehend anything spiritual that is apart from Christ. Everything good from God is IN CHRIST and that is why we can keep it simple and just run hard after the Lord.

If we are trying to run hard after anything else other than Christ, it becomes idolatry.

If we want wisdom for wisdom sake, and not Christ, then we are living in idolatry.

1Co_1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Eph_1:8 Wherein he hath abounded toward us in all wisdom and prudence;

If we want gifts and not THE GIFT (who gives us all we need) it too is idolatry.

You can keep drawing analogies,,,there are many.

But, this is why Paul was so Christ-centered and not works centered, gift centered, knowledge centered or power centered, because he realized that Jesus Christ is our ALL in ALL and as we apprehend Him we have all (and more) that we need.

Php_3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

If I want sanctification and holiness to be more of a living reality in my life, I should lay aside every sin and weight that does so easily beset me and run hard after Jesus to apprehend Him. Laying hold of Him!

Another analogy is "eternal life". The Bible says to "lay hold of eternal life". People that primarily involves works but it does not. It involves a Person, Jesus Christ.

1Ti_6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Our provision for everything is Jesus Christ. God has made it very simple for us and it is best to keep things simple. Run hard after Jesus (The Word and Holy Spirit will guide you) and lay hold of Him.

2Co_11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

There is much theology "in the air" today, that muddies the waters and complicates the simplicity of Christ. It brings much heaviness and condemnation because people think they are never doing enough. They are busy in the kitchen (like Martha) criticizing their brethren (Mary), rather than sitting at the Master's feet beholding Him.

Luke_10:42 But one thing is needful: and Mary hath chosen that good part (Jesus), which shall not be taken away from her.

Re: , on: 2013/9/4 16:43

Martha therefore, when she heard that Jesus was coming, went to meet Him, but Mary stayed at the house. Martha then said to Jesus, "Lord, if You had been here, my brother would not have died. "Even now I know that whatever You ask of God, God will give You." Jesus said to her, "Your brother will rise again." Martha said to Him, "I know that he will rise again in the resurrection on the last day." Jesus said to her, "I am the resurrection and the life; he who believes in Me will live even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?" She said to Him, "Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world." When she had said this, she went away and called Mary her sister, saying secretly, "The Teacher is here and is calling for you." And when she heard it, she got up quickly and was coming to Him. Now Jesus had not yet come into the village, but was still in the place where Martha met Him. Then the Jews who were with her in the house, and consoling her, when they saw that Mary got up quickly and went out, they followed her, supposing that she was going to the tomb to weep there. John 11:20-31

Poor Martha she always gets the rod when it comes to the kitchen sink. Yet when it came to revelation she received that which was not yet even revealed to Peter.

"Yes, Lord; I have believed that You are the Christ, the Son of God, even He who comes into the world."

I think Martha was more blessed than Mary despite what we may think of Mary. Those who followed Mary did so precisely because she exhibited a greater sorrow than Martha. Martha washed the dishes precisely because she exercised more common sense than Mary. Common sense may well keep us at the sink, but if our hearts are right the Lord will speak to us nevertheless and we will understand. Notice the past tense of Martha's answer. She already believed and understood who Christ was even before the Lord spoke to her. That puts a different light on things! It's the Martha's who in the end bring the Mary's to the living truth.

Re: , on: 2013/9/4 17:47

It really does not matter what we think but what Jesus says and said. Not only was Martha accusing Mary of being lazy to Jesus' face, but Jesus said "you are busy about too many things (too busy for Me), but Mary hath chosen the good part (Jesus)..."

This does not mean that we think Martha died unspiritual no more than we think you are unspiritual for your mistakes in life.

What is wonderful about the Holy Spirit is that He will publish our great moments and our not so great moments as we read throughout the Bible.

Peter was rebuked in Matthew 16 (Get thee behind me Satan), engaged in dissimulation in Galatia, but had his shining moments, too. Same with Martha and Mary, and you and I.

Lest we hijack the thread, maybe another thread should be started.

Re: - posted by murrcolr (), on: 2013/9/4 18:33

These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness 1 Tim 3:14-16

Practical Holiness how you conduct yourself is a great mystery.

Oswald Chambers Quote:

The mystery of sanctification is that the perfect qualities of Jesus Christ are imparted as a gift to me, not gradually, but instantly once I enter by faith into the realization that He "became for . . . sanctification.

The most wonderful secret of living a holy life does not lie in imitating Jesus, but in letting the perfect qualities of Jesus exhibit themselves in my human flesh. Sanctification is "Christ in you.

It is His wonderful life that is imparted to me in sanctification— imparted by faith as a sovereign gift of God's grace. A

Am I willing for God to make sanctification as real in me as it is in His Word?

But of Him you are in Christ Jesus, who became for us . . . sanctification . . . —1 Corinthians 1:30

Sanctification means the impartation of the holy qualities of Jesus Christ to me. It is the gift of His patience, love, holiness, faith, purity, and godliness that is exhibited in and through every sanctified soul. Sanctification is not drawing from Jesus the power to be holy—it is drawing from Jesus the very holiness that was exhibited in Him, and that He now exhibits in me. Sanctification is an impartation, not an imitation. Imitation is something altogether different. The perfection of everything is in Jesus Christ, and the mystery of sanctification is that all the perfect qualities of Jesus are at my disposal. Consequently, I slowly but surely begin to live a life of inexpressible order, soundness, and holiness—kept by the power of God 1 Peter 1:5

Re: , on: 2013/9/5 15:11

Quote:
-----The mystery of sanctification is that the perfect qualities of Jesus Christ are imparted as a gift to me, not gradually, but instantly once I enter by faith into the realisation that He "became for . . . sanctification."

Here is another quote.

The wonder of sanctification is that the perfect qualities of Jesus Christ were mine the moment I believed. Not gradually mine but wholly mine by faith into Christ Jesus. The astonishing thing is that I didn't know it at the time and since then many have lied against it to dissuade me of it. Praise God it is true and by faith, Christ is still my sanctification unto God; and for all those who believe into Him.

Re: It is still an active race and pursuit., on: 2013/9/5 16:15

Saints I beg to differ that sanctification, that is practical sanctification or practical holiness, is not this passive faith in Christ. That is you believe with no effort to prove the reality of that faith.

The passages that were quoted out of Hebrews at the beginning of this thread imply the believer is to be in a race and pursuit of practical sanctification.

Indeed Hebrews 12:1-2 follow the role call of faith found in Hebrews 11. All through that chapter faith is being described as active. Various individuals believed God and acted on it. This has to be our walk with Christ. An active pursuit of holiness. Which boils down to an active pursuit of Jesus Himself.

Paul best illustrates this in Philipians 3:12-13 when he speaks of not having laid hold of it yet. But forgetting what is behind and reaching forward to what is ahead. An active pressing into practical holiness. A pressing into Jesus Himself.

I know there are some who will decry what I am advocating as legalism or human effort. That I repudiate. What I am advocating is Spirit filled, Christ centered discipline. That is a discipline for godliness that Paul describes in 1 Timothy 4:7-8.

The New Testament uses different analogies to describe our walk with Christ. Chief among them is the description of an athlete. Paul and other New Testament writers employ the athlete illustration to show our walk of faith, our pursuit of sanctification, our pursuit of Christ Himself is a Spirit directed discipline of active faith.

Bearmaster.

Re: - posted by ArtB (), on: 2013/9/5 16:31

God knows our hearts. We love Him, don't we. Sin will not keep us from Him. Jesus paid it all. God will accomplish in us what He had set out from the very beginning to accomplish.

Eph 1:3-9

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, to the praise of the glory of His grace, which He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace which He lavished on us. In all wisdom and insight NASU

Gal 3:10-14

"For as many as are of the works of the Law are under a curse; for it is written, "CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS WRITTEN IN THE BOOK OF THE LAW, TO PERFORM THEM." Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH." However, the Law is not of faith; on the contrary, "HE WHO PRACTICES THEM SHALL LIVE BY THEM." Christ redeemed us from the curse of the Law, having become a curse for us — for it is written, "CURSED IS EVERYONE WHO HANGS ON A TREE" — in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith."

Rom 5:12-14

"Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned — for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come." NASU

The sin of Adam was imputed to all his offspring. And just as Adam's sin was imputed to all mankind, so Jesus not sinning, but being righteous, Jesus righteousness has likewise been imputed to all mankind whom accept the atoning BLOOD OF JESUS shed on the cross, taking upon Himself the punishment we deserve, that death should no longer befall us because of Adam. Whereas the sin of Adam separated us from God, the righteousness of Jesus has given us reconciliation with God.

With regard to the Mosaic Law, Jesus kept all of the Mosaic Law on our behalf, he died in our place, bearing the penalty of sins, on our behalf, that we may live, and receive the life abundant.

Rom 8:1-11

Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.

and, - Rom 10:10-13 NASU

"with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, "WHOEVER BELIEVES IN HIM WILL NOT BE DISAPPOINTED." For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; for "WHOEVER WILL CALL ON THE NAME OF THE LORD WILL BE SAVED."

We are saved by our acceptance of the Blood of Jesus, the perfect Paschal Lamb WHOM took our place on the cross, and WHOSE blood washes away all our sins for all time - past, present, and future, to all whom accept the Atoning Blood of the only Perfect Paschal Lamb - Jesus the Messiah, the only God Born of the Father, in the flesh, whom took upon HIMSELF the punishment of our sins, in our place, that we whosoever accept the atoning blood of Jesus shall receive eternal life, the life of abundant.

But what about -

Phil 2:12 & 13 "Continue to work out your salvation with fear and trembling for it is God who works in you to will and to act according to his good purpose".

Some have used these verses to conclude that real Christians can lose their salvation, but it clearly does not say that, such is an extrapolation that is false.

Now let's take a look at Phil 2 v 12 & 13 in its entirety: "So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose".

This is the verse I'm always given by those who claim that any Christian can lose their salvation if they are not careful, and they often quote it by starting with "work out" and stop at "trembling". The phrase "fear and trembling" in the Greek is a poetic expression, *phobou kai tromou*, that Paul uses elsewhere to highlight the inner attitude one should have toward their master. We know from what is written before this in Philippians prior to these two verses that Paul is NOT telling them to be fearful, for Paul has emphasized that he wants their love for each other to abound.

When we read Philippians 2: 12-13, we should keep in mind that Paul wrote in his opening comments Phil 1:6 of his confidence "that He who began a good work in you will carry it on to completion until the day of Christ Jesus." This is a factual Theological Statement. It is factual because anything that God is doing will get done, no ifs, ands, or buts. Now, it must be so that whatever Paul writes after this, it can not be in contradiction to this statement. If God had begun this good work in any of them and then even one of them lost their salvation, God will have failed to have carried this good work through to completion. That is impossible.

Paul goes on to mention in Chapter 3 that there are those who God has not saved, and some of these have joined themselves to the Christian Church, but they are not saved for they are enemies of Christ. They did not lose their salvation, they never had it.

In Chapter 4 Paul tells the Christians in Philippi that they have peace with God, fellowship with God, and to open themselves to further transformation by God by dwelling on "whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise." Then Paul praises their generosity and again tells them that God is working for them: "And my God will supply all your needs according to His riches in glory in Christ Jesus. Now to our God and Father be the glory forever and ever."

So what could Paul possibly mean by "So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, continue to work out your salvation with fear and trembling for it is God who works in you to will and to act according to his good purpose"?

Taking the letter as a whole, Paul is praising the Philippians and assuring them of their salvation, of whom he is confident and wants them to be also, having pointed out that that God, who is working in them, will carry His work in them through to completion. They have always obeyed, even in Paul's absence. Paul makes it very clear that both he and God are very pleased with them. Paul can't possibly be saying that despite all this good stuff he wrote about them, that they better work out their salvation for they are in danger of still losing it. Such a conclusion would be an absurdity.

The Greek word "katargazomai" which has been translated "work out" but has several possible meanings: To Finish off, To Work, To Effect, To Achieve. Which one should be used? The "work" God is doing is the Greek word "energeo" meaning active and efficient work. This is where our modern word energy comes from.

It is my view that put into the context of the text, God is performing an active and efficient work in us that guarantees our salvation, and that Paul in Phil 2: 12-13 is exhorting us to put into effect the changes God is making in us, into use and practice (i.e. actualization). There is nothing here about any possibility of any real Christian losing their salvation.

Re: - posted by ArtB (), on: 2013/9/5 17:06

AND,

also EPHESIANS 2: 1-10

And you were dead in your trespasses and sins, 2 in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. 3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest. 4 But God, being rich in mercy, because of His great love with which He loved us, 5 even when we were dead in our transgressions, made us alive together with Christ - by grace you have been saved, 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus, 7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. 8 FOR BY GRACE YOU HAVE BEEN SAVED THROUGH FAITH; For by grace you have been saved through faith; and that not of yourself, IT IS THE GIFT OF GOD; not as a result of works, so that no one may boast. 10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

Re: - posted by murrcolr (), on: 2013/9/5 17:35

Quote: Saints I beg to differ that sanctification, that is practical sanctification or practical holiness, is not this passive faith in Christ. That is you believe with no effort to prove the reality of that faith.

Well you have to define what "effort" is. I will post an article where he defines a struggle.

Quote: Paul best illustrates this in Philipians 3:12-13 when he speaks of not having laid hold of it yet. But forgetting what is behind and reaching forward to what is ahead. An active pressing into practical holiness. A pressing into Jesus Himself.

Paul says in two verses later "I press toward the mark for the prize of the high calling of God in Christ Jesus" Philipians 3:15 That is the day when we will be clothed in white when we will be glorified.

Holiness – The High Calling of God in Christ Jesus Art
Katz

Today's selection from Charles Spurgeon's devotional Faith's Checkbook (July 24) smote me in my inner man. It is entitled 'Perfect Purity' and is a quote from Revelation 3:5 "He that overcometh, the same shall be clothed in white raiment." And then his statement is:

Warrior of the cross, fight on! Never rest till thy victory is complete; for thine eternal reward will prove worthy of a life of warfare. See, here is perfect calling, purity for thee! A few in Sardis kept their garments undefiled, and their recompense is to be spotless. Perfect holiness is the prize of our calling; let us not miss it.

I have never heard anyone else equate perfect holiness as being the mark of the high calling of God. Usually 'high calling' would be some final and ultimate expression of ministry in the bringing of the Word, but in Spurgeon's view, which we need to soberly consider, the issue of high calling is the issue of holiness. 'Perfect holiness' sounds like a redundancy; if it is not perfect it is not holy. If there is any imperfection, holiness is invalidated. That is just the nature of it. To be holy implies something perfect, and that is why it is a struggle to obtain this completion, this perfection.

Spurgeon continues:

See, here is joy! Thou shalt wear holiday robes, such as men put on at wedding feasts; thou shalt be clothed with gladness, and be made bright with rejoicing. Painful struggles shall end in peace of conscience and joy in the Lord.

Do you notice the adjectives he uses: joy, gladness, bright with rejoicing, peace of conscience and joy in the Lord? I wonder if he was even conscious of what he was composing, but he touched on all the inexorable signs of holiness, namely, joy, perfect peace of conscience, rejoicing and gladness of heart. In other words, something accompanies this condition of heart when it is finally attested and attained in the life of a believer.

Let's take joy. The attempt charismatically to obtain joy through feigned and manipulative means is the cheap effort to obtain what can only be obtained through holiness. When your mind, your heart, your thoughts, your dispositions and your motives are righteous, you have come to a certain place by the sanctifying work of God where the joy and the peace of the Lord set in. It is a remarkable state of being, and this is what I believe Spurgeon is getting at here. This is not euphoric writing or Spurgeon taking his literary liberties; he is one of a smaller company of souls who have known this and who can therefore write out of the reality of his own life.

Maybe he had the advantage of being saved at the age of fifteen. He did not have to overcome years of dissolute living, in sex and drugs and alcohol; he came virtually as an unblemished young man, and yet, he was still convicted deeply of sin. His whole Christian life had brought him to a place where he could make a statement like that. He is making a case for the issue of the high calling of God in Christ Jesus as being the issue of perfect holiness.

For when it will come, here will be the signs:

He says here is joy. Something happens when there is the joy of the Lord. You have overcome and come to a place of union with the Lord Himself where you can be 'clothed with gladness.' None of those nagging things that cloud our joy or rob our gladness will be there to function. They will have been taken care of in the process of the struggle of overcoming.

The mind battles, the questionable motives, the evidences that we are not in the right place will be gone. We will be able to say, in some measure, with Jesus, 'The prince of this world has come but he finds nothing in me.' There is nothing that he can single out, a habit, a disposition of heart or mind or spirit that is critical, or jealous or envious or fretful or anxious. When we attain to that, there is a joy, a tremendous peace and a gladness, and we shall be made bright with rejoicing.

He speaks of vessels of brightness— a continual brightness where there is no sullenness or moodiness. '...and be made bright with rejoicing. Painful struggles shall end...' because the purpose of the painful struggle was your sanctification. The struggle is between the flesh and Spirit, but the contest is now over, the Spirit has prevailed, the Lord has given you a white garment.

'The painful struggle shall end in peace of conscience.'

Paul speaks of having a conscience undefiled before God and before men. When you've covered both those bases, there is no other base to consider. If your conscience is clear and free between men and God, there is no issue with God and no issue with men; you are walking with impeccable righteousness. Then the struggle has ended. And there WILL be a struggle until you come to that end, but only if you are serious about this. If you are not serious about this, and in fact, you find it normative to be moody and sullen, or live on the periphery of Christian life as an inactive participant, then there will be no struggle for you. It is only a struggle for those who want a garment, who want to be at the wedding. They want to be a privileged guest; they want to enjoy a conscience free and clear from all blemishes and from inward conflict of motive and from all self-seeking. They have walked this out with God; they have fought this out; the Lord has allowed the enemy to play upon the flesh, but they are fighting that problem through; they are not making their peace with it; they are not compromising and learning to live with it; they are fighting the good fight because they are concerned to attain to that place in the Lord of triumphant victory; they are willing for the pain of the struggle. But it ends in peace of conscience and the joy of the Lord. Can you imagine a church like that? Imagine its witness both to the Jewish community and to the Greek. Just the presence of such a people will be validated by the brightness out of which the testimony comes.

See, here is victory! Thou shalt have thy triumph. Palm, and crown, and white robes shall be thy recompense; thou shalt be treated as a conqueror, and owned as such by the Lord Himself. See, here is priestly array! Thou shalt stand before the Lord in such raiment as the sons of Aaron wore; thou shalt offer the sacrifices of thanksgiving and draw near unto the Lord with incense of praise.

I think it came up once in the class that the Levites are okay for the outer court. They can toss the sacrifice and hack the animals and deal with the public. But only the Zadok priesthood can minister unto the Lord in the holy place. The others are okay for the outer court, but the Zadokite priests, those who have kept their garments so to speak are the ones that shall draw near to the Lord.

Who would not fight for a Lord who gives such large honors to the very least of His faithful servants?

Now this is an interesting thing: 'Least of His faithful servants.' Here is a challenge that is put before the whole welter of the entire body of Christ. No man is excluded in the possibility of the Zadokite priestliness because of lack of right up bringing or unhappy circumstances of life or lack of character or lack of parentage or heredity or environment. There is no excuse. Any believer can obtain to this if he is willing for the struggle. So Spurgeon concludes:

Who would not fight for a Lord who gives such large honors? Who would not be clothed in a fool's coat for Christ's sake, seeing He will robe us with glory?

Spurgeon is saying that if you are going to take this seriously, you are going to be looked upon as a fool. You are making yourself a candidate not only of the opposition of the powers of darkness, but even for the ridicule of the saints who are content with something much less. Such will always find ways to flaunt and to taunt. If you are willing presently to put on the fool's garment, you will be ultimately and eternally robed with glory.

Re: - posted by proudpapa, on: 2013/9/14 9:23

Hi Bear

bear wrote : ///Saints I beg to differ that sanctification, that is practical sanctification or practical holiness, is not this passive faith in Christ. That is you believe with no effort to prove the reality of that faith.

The passages that were quoted out of Hebrews at the beginning of this thread imply the believer is to be in a race and pursuit of practical sanctification.///

Is our sanctification something that we offer to God ?

Or is our sanctification a gift from God ?

Re: - posted by Christinyou (), on: 2013/9/15 14:19

Our sanctification is a gift from God...

1 Corinthians 1:30-31 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord.

"is made unto"

According to Strongs; Strong's Greek Dictionary

1096. ginomai

Search for G1096 in KJVSL

ginomai ginomai ghin'-om-ahee

a prolongation and middle voice form of a primary verb; to cause to be ("gen"-erate), i.e. (reflexively) to become (come in to being), used with great latitude (literal, figurative, intensive, etc.):--arise, be assembled, be(-come, -fall, -have self), be brought (to pass), (be) come (to pass), continue, be divided, draw, be ended, fall, be finished, follow, be found, be fulfilled, + God forbid, grow, happen, have, be kept, be made, be married, be ordained to be, partake, pass, be performed, be published, require, seem, be showed, X soon as it was, sound, be taken, be turned, use, wax, will, would, be wrought.

"be ordained to be"

My boasting is in Him who birthed in me the power and eternal life force of His Son Jesus Christ.

Sanctification is; "Christ in you the Hope of Glory":

Paul speaking loud and clear by the Holy Spirit Himself;

Colossians 1:25-29 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; who

Christ is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily.

His work, my labour.

I live by His working in me mightily.

Galatians 2:19-21 For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

"This is my story, this is my song, praising my Savior all the day long"

Who liveth in us?

Jesus Christ the Son of God.

IN Him: Phillip

Re: - posted by murrcolr (), on: 2013/9/15 16:33

Sanctification is a blood-bought inheritance, provided and willed by our Father through Jesus Christ to every child of God.

To open their eyes, to turn from darkness to light, and the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Acts 26:18

Sanctified by Faith in Christ

Re: - posted by proudpapa, on: 2013/9/15 19:31

Philip and Colin very well said!

Re: , on: 2013/9/15 20:32

And salvation in Christ Jesus is a gift of God received by faith. Yet Paul admonishes followers of Christ to work out their salvation.

Sanctification may be a gift of God. But there is still an active pursuit if it. It is not a passive reception and sitting on the padded pew. And saying it is all under the blood.

But New Testament practical sanctification is expressed in an active faith in Jesus Christ. It is expressed in an active obedience that comes from faith.

Bearmaster.

Re: - posted by proudpapa, on: 2013/9/16 0:51

This is a good topic for thought and discussion, I have been thinking about this topic a lot recently, realizing that I have fallen off track somewhat because of a temporal blindness on this area.

Some thoughts that I have been thinking are:

Sanctification is to be sought by faith and not by the works of the law.

We must be careful as not to stumble at that stumblingstone.

For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

If my Sanctification is based on my effort, action, self denial, voluntary asceticism etc, then I would have a reason to boast of myself. And my heart would be full of comparative righteousness, and I would be very critical and judgemental of everyone else.

Very little love and compassion for others would flow from my heart.

I would do things out of a heart of obligation and desire to appease, rather than from a heart overflowing with love, compassion and thankfulness.

The difference in the hearts of Cain and Abel

I want to be moved and work by a heart overflowing with love, compassion and thankfulness.

And not from a heart like I so often have had that works from obligation and desire to appease condemning and judging all of those whom I feel do not measure up, creating within myself a measure impossible for anyone to meet.

I have been thinking a lot of the late poster Jim, whom seemed only to want to post about the love of Jesus. He may not have preached repentance of sins. But from all of his post, I seen very little evidence of a sinful heart.

I do not remember many if any post of his that advocated voluntary asceticism.

But the little bits of personal testimony that he gave, was evidence that his Faith and love for Jesus cost him dearly, but in all of that God kept his heart content in all things.

Give me a Heart overflowing with love, compassion and thankfulness and take away this evil heart of obligation and desire to appease.

Re: , on: 2013/9/16 1:37

Racing after Christ (following hard after Him) is our active pursuit. He is our SANCTIFICATION. Think about that. Let it sink in.

If we are pursuing an "idea" of holiness or sanctification but not Christ (yes it can be done), then we are engaged in works.

1Co_1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

In my mind, the question always is: Am I putting on Christ? Am I putting on the NEW MAN each day and abiding in Jesus? Or am I putting on a false "christ". The NEW MAN is created in true HOLINESS.

Eph_4:24 And that ye put on the new man, which after God is created in righteousness and true HOLINESS.

The longer I walk with God, the more I see how very, very subtle idols in the heart, are. The old religious man who has been crucified always wants to come back to life and take credit for being something special.

Re: , on: 2013/9/16 8:31

Amen to what has been said. If Christ is the end of the law for righteousness sake for all who believe. Then Jesus must be the goal and end of our pursuit as He is our sanctification.

Lose sight of Jesus in the race. Then it is legalistic ascetism.

Bearmaster.

Re: , on: 2013/9/16 8:33

I might add also that this is a race or rather a walk of faith. That is faith in Jesus.

Bearmaster.

Re: Sanctification is an Active Race and Pursuit - posted by yuehan, on: 2013/9/16 10:49

TrueWitness posted a very good exposition of Romans on this topic of sanctification by faith some time ago. He also offers a perceptive discussion on some of the common distortions of this truth in his second post:

<http://assemblyquest.blogspot.sg/2010/10/try-harder.html>

<http://assemblyquest.blogspot.sg/2010/11/try-harder-reprise.html>

Re: - posted by murrcolr (), on: 2013/9/16 15:04

Quote: Lose sight of Jesus in the race. Then it is legalistic ascetism.

Amen

Re: , on: 2013/9/16 17:34

Yes and amen, murrcolr and bearmaster.

Re: - posted by proudpapa, on: 2013/9/16 22:46

Bearmaster wrote : //Lose sight of Jesus in the race. Then it is legalistic ascetism.//

very well said.

wonderful discussion, very much insight by every one!

Re: - posted by ZekeO (), on: 2013/9/17 2:14

Quote:

-----by yuehan on 2013/9/16 17:49:00

TrueWitness posted a very good exposition of Romans on this topic of sanctification by faith some time ago. He also offers a perceptive discussion on some of the common distortions of this truth in his second post:

<http://assemblyquest.blogspot.sg/2010/10/try-harder.html>

<http://assemblyquest.blogspot.sg/2010/11/try-harder-reprise.html>

Loved this from the second post:

Quote:

-----The first error ignores what the Scripture says about the flesh, the second ignores what it says about the new creation.

Powerful stuff!!!

Re: - posted by Sree (), on: 2013/9/17 2:56

Bear I agree with you. There is a danger of not actively pursuing Sanctification because one believes in a theology that you are already sanctified or everything is already accomplished. One has to turn blind to so many scriptures if they believe in such theology. It is possible to have their spiritual life in standstill position.

Apostle Paul first called himself least of Apostles, then least of saints, finally chief of sinners. God was working in him to show his sins by revealing the life of Jesus. The more Jesus was revealed to him the more he identified that he was a sinner.

Re: , on: 2013/9/17 3:37

from <http://assemblyquest.blogspot.sg/2010/11/try-harder-reprise.html>

Quote:

-----I've noticed a real rise in "try harder theology" in the messages I've been listening to. What do I mean by "try-harder theology?" I mean that line of teaching that would tell us that a holy life is the result of will power and effort. I suppose we might use terms like "law" or "legalism" too. I refer to it as "try harder" theology, because it seems we always need to try a little harder. That's because it fundamentally doesn't work: you can't actually try hard enough.

People who teach this sort of thing like to offer advice that should work, but it doesn't. They'd tell us what we need to do is make covenants, perhaps we need to exercise our will more, or maybe what we really need to do is to fast and pray. But in the end, we find what Paul found:

I find then the law upon *me* who will to practise what is right, that with *me* evil is there.

For I delight in the law of God according to the inward man:

but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members.

(Romans 7:21--23, JND).

Good word thanks yuehan. "Try harder" is usually disguised and folk do not recognise it at first. It is rife on this site. If we would only keep our flesh down, we would succeed. If we would only "run the race" then we would succeed.

Or the opposite of this is presumed ie that we do nothing. The answer is in the middle - it is by faith that we are sanctified, but there is a step required after we first come to the Lord. We must cease to depend on the flesh, that is, religious flesh that seeks Jesus, and reads scripture and has its prayer times and attends church services, and is even devoted to Christ, but is not walking in the Spirit because it values the feeling it gets from working in the flesh and using its will power and it will not believe that Christ's power delivers us from all sin.

Instead it must trust that the Lord has achieved our sanctification through manifesting the life of Christ in us, and repent of its fleshy workings, submitting itself to absolute rule by the Holy Spirit and turn away from sin completely, even this hidden sin, instead of pleading for it.

Re: - posted by murrcolr (), on: 2013/9/17 8:00

Quote: There is a danger of not actively pursuing Sanctification because one believes in a theology that you are already sanctified or everything is already accomplished.

The three most important in history are - IT IS FINISHED.

The most dangerous theology is one that says it's not accomplished. Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. Heb 4:1-2

All the prophecies, all the law, all the prophets, terminate in that saying, everything that he has for you is already accomplished by Christ but do we believe it?

Re: - posted by proudpapa, on: 2013/9/17 8:08

RE: ///Apostle Paul first called himself least of Apostles, then least of saints, finally chief of sinners. God was working in him to show his sins by revealing the life of Jesus. The more Jesus was revealed to him the more he identified that he was as a sinner.///

The context for all three where speaking of Paul's pre conversion actions the old Saul of Tarsus. Even though the shell was the Same, the old Saul of Tarsus (which to look at the past actions committed with that shell caused Paul to say what he did about himself) but the old Saul of Tarsus was put to death with Jesus,

Saul of Tarsus did not need to crucify himself because Saul of Tarsus was indeed dead. And by that Death he was sanctified.

Paul says:

I am (he did not say, I am pursuing to be.) crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

All religions teach pursuing God by voluntary asceticism, The Bible on other hand teaches us to look and live and to believe.

Re: The Focus of Christ in avoiding two extremes, on: 2013/9/17 8:54

Our faith is an active pursuit of Christ. Our eyes are fixed on Jesus. But I see two extremes to be avoided.

The first extreme has already been discussed in this thread. That is a pursuit of sanctification without looking to Jesus as ascetic legalism.

The second extreme is equally dangerous. That of assuming a complete work of sanctification has already occurred and all we do is rest on our blessed assurance and do nothing. Indeed those who advocate this view will say that any attempt on the part of the believer to pursue Christ through prayer, scripture reading, fellowship, witnessing is legalistic effort. Sometimes this position is known as let go and let God.

Saints the New Testament does not teach the above position. The believer in Jesus Christ does not enter into some Zen, Buddhist state and chant a mantra that makes him immune to the sin of this world.

Anyone who denies the reality that the believer is in a holy war against the devil need to consider carefully Eph 6:10-17. The believer in Christ Jesus is always on a war footing against Satan until the day Christ takes him home.

One need only to look to those brethren in restricted nations to see that their faith is an active faith. The verses in Hebrews 12:1-2 follow the role call of faith. Those verses that exhort us to run a race of faith are set against a background of persecution.

Our faith in Christ is active. It is an active faith energized by the Holy Spirit. Our faith in Christ is not passive but again active. Indeed the believer in Jesus Christ is called to live actively for Christ. All one needs to do is look to Paul to see this reality. All one need to do is look to the persecuted and see this reality.

Bearmaster.

From the champion of grace himself - posted by makrothumia (), on: 2013/9/17 9:45

Paul's instruction to Timothy:

" but Exercise YOURSELF towards godliness."

Whatever our views on passive sanctification may be, godliness is no passive pursuit. "Exercise" is ACTIVE, AGGRESSIVE, like going to the GYM (gymnasion) in the Greek.

Literally "GYM yourself towards godliness."

I want to be sanctified and godly.

makrothumia

Re: , on: 2013/9/17 10:15

Bear brother,

The active part is not towards sanctification as that has been achieved for us on the cross, as it is Christ who is our sanctification living His life in us. There is a fight however to keep it and Satan will do whatever he can to tempt us to fall and sin. We are never immune to sin and must keep vigilance otherwise we will fall by depending on our flesh again. There is no letting go and letting God as this is warfare.

The error is in striving to improve the old man who evidences himself as still alive because the struggle with sin is still present. Once that battle is won there is a greater battle awaiting against Satan. He is content to leave us alone when we continue to disbelieve the gospel and continue to sin.

Re: From the champion of grace himself - posted by makrothumia (), on: 2013/9/17 10:19

Godliness also holds greater promise than sanctification.

A person can be "sanctified" and then be destroyed for corrupting what God has sanctified. Sanctified means "set apart unto God." Paul warned the Corinthians that "if anyone corrupts what God has sanctified, God will destroy that one."

A temple vessel was "set apart" (sanctified) unto God; improper use of a vessel that had been sanctified actually brought greater judgment than improper use of a "common" non-sanctified vessel. Sanctification brings greater accountability than a non-sanctification.

So Paul, understanding this, knowing that he had been sanctified, set our example on how a "sanctified" servant should live.

"For unto this we exhaust ourselves and agonize, because we have put our hope upon the living God."

For a further description of Paul's personal application on how to live a sanctified life. "For I beat my body and make it my slave, lest after having preached to others, I myself should be rejected." (adokimos - disapproved).

Sanctification is surely something God does. He sets us apart to Himself.

Now that we have been sanctified, let us "go to the gym" and "work out our salvation in fear and trembling" to become g

odly and "to perfect sanctification in the fear of the Lord."

Godliness holds MORE promise than sanctification. Godliness holds promise for the present life and the life to come.

Paul told Timothy "command and teach this."

makrothumia

Re: - posted by murrcolr (), on: 2013/9/17 11:51

Quote: Saul of Tarsus did not need to crucify himself because Saul of Tarsus was indeed dead. And by that Death he was sanctified.

Your quote reminded me of an article by Zac Poonan which posted recently on Sermonindex.

Zac Poonan Quote: These are the two deaths the New Testament speaks of. Both of these are pictured beautifully in the history of Israel. The army of Pharaoh was buried in one moment under the Red Sea. That's a picture of the old man. Who did that? God. The old man was crucified on the cross by God. Then the Israelites crossed Jordan, which speaks of another death.

Now I don't agree with Zac on all his points but it did get me thinking about the example to us in the history of Israel.

The first baptism army of Pharaoh was buried in one moment under the Red Sea. (A picture of the old man)

Israel was out of Egypt but Egypt was still in Israel. (A carnal Christian one ruled by the flesh)

Israel wanders the desert condemned to wander the wilderness until all those who had refused to enter Canaan had died. (A pruning cutting away of the old Egyptian nature)

The second baptism the crossing of the Jordan River, the second death in that the remnants of the old Egyptian nature had been dealt with and the law represented Moses that could not enter in. (The Egyptian nature was dead and the Law was dead to them)

Canaan land the promised rest, the new nature reigns and is in control as they are free from the Egyptian nature and the law was dead to them.

The first baptism is a baptism into Christ the second baptism is the Baptism of the Holy Spirit.

Thought and comments welcomed...

Re: , on: 2013/9/17 12:00

Dear Brenda, I think we are trying to say the same thing.

Maybe????

Perhaps it is our semantics trying to say we are pursuing what Christ has done at the cross in the power of the Spirit.

But I appreciate your post. It did clarify some of your position. Will think more on what you shared.

Bear.

Re: , on: 2013/9/17 12:03

Makrothumia are not godliness and practical sanctification one in the same?

Bear.

Re: A shift in gear, on: 2013/9/17 12:31

Hebrews 10:14

For by one offering He has perfected for all time those who are sanctified.

1 Corinthians 1:30-31

But by His doing you are in Christ Jesus who become to us wisdom from God and righteousness and sanctification and redemption so that just as it is written "LET HIM WHO BOAST BOAST IN THE LORD".

Hebrews 12:14

Pursue peace with all men and the sanctification without which no one will see the Lord.

Verses are taken from the NASBU

If our sanctification is accomplished in Christ Jesus. Then are we saying that the pursuit of sanctification is a faith pursuit of what Jesus has already done on the cross.

Bearmaster.

Re: , on: 2013/9/17 12:41

Colin scripture tells us that there is one baptism. One baptism that saves us 1 Peter 3:21.

Re: Sanctification and Godliness are not mutually exclusive - posted by makrothumia (), on: 2013/9/17 12:50

Great question dear brother bearmaster

In II Tim Paul wrote - "if a man cleanses himself from the latter, he will be a vessel of honor, having been sanctified, useful to the master and prepared unto every good work."

We can see by this that a man's responsibility to cleanse himself and the resulting sanctification are interlinked. This should not surprise us as this can be clearly seen in the Old Testament Tabernacle.

There were varying degrees of "sanctification" seen in the Holy Place. The outer court was a "set apart" (sanctified area). The tabernacle itself was "set apart" from the outer court by the limits of the tent itself. Then even from the "set apart" place of the tent, there was another - deeper - "set apart" area - the Holy of the Holies.

The entire Temple area was holy, but within itself there were areas set apart to a greater degree than others. This is also true of the Levites. Any ceremonially clean Levite could minister in the outer court, but only a ceremonially clean descendant of Aaron could enter the Holy of the Holies and that only on the "set apart" day of Atonement.

So we can see that from among a larger group of men who are sanctified, a man who cleanses himself to a greater degree than others who are sanctified will be an active participant in the process of deepening sanctification which God had already begun. The man's active role brings the sanctification process to a greater degree of present completion. This is the idea of the Perfect, passive or middle, indicative Paul uses. Sanctification had already begun, but the man's active role in cleansing himself works together with God to bring about a greater degree of sanctification and usefulness.

This is how certain men become more set apart unto God than other men who are also set apart unto God.

It will also help us to realize that a man and or item that has been set apart unto God will remain set apart unto God even though that man or item becomes corrupt. Men and things can be corrupt and set apart simultaneously. This is why God judged Israel - they corrupted His Holy place.

Holy things are to be treated with special care, because the consequence of treating a holy thing improperly is greater than

an if they were not sanctified.

Godliness and sanctification are linked much like grace and faith are linked. Through God's grace we believe, even so through God's sanctification we pursue godliness and the result is a more complete sanctification.

Godliness and sanctification are distinct but inseparable.

makrothumia

Re: , on: 2013/9/17 20:59

I agree makrothumia. It would be impossible to pursue true godliness without first being set apart (sanctified).

Re: - posted by proudpapa, on: 2013/9/17 22:35

RE: ///Godliness and sanctification are distinct but inseparable///

interesting thoughts to throw into the equation makrothumia.

Re: , on: 2013/9/17 23:04

Good discussion and good food for thought and meditation. I thank the posters for their contributions and good spirit on this thread.

Bearmaster.

Re: - posted by proudpapa, on: 2013/9/17 23:07

RE: ///The first baptism is a baptism into Christ the second baptism is the Baptism of the Holy Spirit.

Thought and comments welcomed...///

some questions that many of these sanctification discussions has had me pondering is : Is the Baptism of the Holy Spirit something separate from simply being filled with the Holy Spirit ?

Are there not different times in our Christian walk that we experience different degrees of being filled ?

Can we experience being filled with the Holy Spirit but not yet have experienced the Baptism of the Holy Spirit ?

Re: - posted by proudpapa, on: 2013/9/17 23:10

bearmaster wrote ///Good discussion and good food for thought and meditation. I thank the posters for their contributions and good spirit on this thread. ///

Amen, brother

Re: - posted by murrcolr (), on: 2013/9/18 6:51

Quote: Can we experience being filled with the Holy Spirit but not yet have experienced the Baptism of the Holy Spirit?

Well you have to define what the Baptism of the Holy is supposed to accomplish in the believer.

Quote: some questions that many of these sanctification discussions has had me pondering is : Is the Baptism of the Holy Spirit something separate from simply being filled with the Holy Spirit ?

You see when I read 1 Cor 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way, it is says to me that there is something more.

The Corinthian church in my eyes like the church that I know today, we operate in the gifts of the Spirit but there are some terrible sins being practiced in that same church.

But lets consider the fruits of the Spirit as well Gal 5: 22-23 But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.

What Paul was saying to the Corinthians was desire the gifts of the Spirit but the more excellent way is having the Fruits of the Spirit. The questions then we must ask ourselves is there a vast ocean of love if our heart for God and the people of this world or is something you hold back on and don't obey God on, are there some people in this world that we would eradicate from off the face of this earth if you had the power to do so?

Are you overflowing with Joy or do the cares of the world hinder our joy, are we good and faithful in all things. Are we gentle do we sometimes get angry, are people wary of us as your prone to outburst of anger, do you kick your dog in a temper sometimes, do we give curt responses to people.

If we say yes to any of the points I mention then I think we are still under the law. What do I mean we haven't been brought fully to Christ or maybe the better way to say it Christ has not been fully formed in us and there remains a work of the Holy Spirit in us to cleanse and sanctify us in a deeper way and the law is the way we are convicted of need of that work.

That's my thoughts and the questions I ask myself

To overflow we must continue to be filled - posted by makrothumia (), on: 2013/9/18 7:14

Artesian wells are created when water under pressure is given an outlet.

The only way for any believer to have "rivers of living water flowing out of their inner most being" is not only to have been filled at one time, but to continue being filled.

The continued filling of the Spirit is the source of the constant overflowing Jesus spoke of. As we are continually being filled with the Spirit, others around us will experience the outflowing of the living water we ourselves are being filled with.

The inner reservoir not only has to be filled once, but must continue to receive a constant flow in to maintain a continual flow out.

The true evidence that a believer has been and is being filled with the Holy Spirit is the living water others around them are being blessed by.

makrothumia

Re: To overflow we must continue to be filled, on: 2013/9/18 9:50

I have thought the baptism of the Spirit to be a one time event and the filling of the Holy Spirit to be an ongoing reality in the believer. It is interesting Paul exhorts us to be filled with the Holy Spirit on a continual basis. Not to be rebaptized in Him.

Just my thoughts for reflection.

Bear.

Re: , on: 2013/9/18 9:53

PP do the Anabaptist make any mention of the Holy Spirit in their writings? Just curious.

Bear.