

The Reservoir of Righteousness

Part 1

1 Pet 1:15-16

- But as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, because I am holy"

Pelagianism

- “Blue-eyed British monk Pelagius (Ca. A.D. 360-420) taught that if *we should, we can*.
- Denying original sin, he made grace essentially equal just to forgiveness, and he maintained that man was capable of doing good on his own.
- Pelagius naturally clashed head-on with Augustine (AD. 354-430).
- The latter taught that man can do *no good* in God’s eyes on his own, that his will is bound by Satan, and that only God’s grace can set people free.

Pelagianism

- “Augustine won the day. By the end of the 6th century Pelagianism had largely disappeared.
- We who have read the NT know what the standards are: Christ, and the glory of God.
- It is hard to see how *anyone* could believe in Pelagius’s views and the NT at the same time.

Pelagianism

- “Later in church history, however, semi-Pelagianism triumphed over Augustinianism in Western Christendom.
- This is a modified form of grace plus works, and is still popular today, especially in Roman Catholicism.
- Many people can and do believe in semi-Pelagianism, however.
- "We're sinful,' they say, "but not *that* bad!"

Pelagianism

- “With the help of the sacraments and by "co-operating" with God’s grace, they think they can earn God’s favor.
- Others, in Protestantism, believe similarly.
- To them sanctification is not *all* of God’s grace.
- Some even teach that we can attain Christian perfection while here on earth.
- They say we can be totally sanctified on a practical level.” - ARTHUR L. FARSTAD

Pelagianism = Legalism

- However, the imputation of our Lord's perfect righteousness (+R) to the believer at the moment of salvation eliminates the function of self-righteousness in the Christian life.
- The presence of self-righteousness in the believer's life is an insult to the integrity of God.
- Self-righteousness is a blasphemous denial of the divine provisions of logistical grace, Mat 7:11.

Righteousness Precedes Sanctification

- The Imputation of Christ's Righteousness prepares us for Sanctification.
- Therefore Jesus also, *that He might sanctify* the people with His own blood, suffered outside the gate (Heb 13:12).

Sanctification

- The 3 Phases:
 - 1. Positional
 - 2. Experiential
 - 3. Ultimate
- The 3 Phases:
 - 1. Positional
 - 2. Progressive
 - 3. Perfected

1. Positional Sanctification

- Positional sanctification takes place instantaneously at salvation.
- The Corinthians, who had a long way to go before they would be considered "saintly" are addressed by Paul in these words: "But you were washed, but you were *sanctified*, but you were justified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor 6:11)

2. Progressive Sanctification

- **2. Progressive Sanctification**
- John 17:17, in our Lord's high-priestly prayer for his saints, is a good introduction to the practical or experiential side of sanctification: "Sanctify them by Your truth. Your word is truth."
- Although the Lord Jesus had been ministering to His disciples for *three* years, and eleven of them had indeed been already sanctified (positionally) by grace through faith in Him, He still prays for their sanctification through the application of the Word of God.

3. Perfected Sanctification

- **3. Perfected Sanctification**
- Final, ultimate, or perfect sanctification does not take place till we leave this planet through death or the Rapture.
- It is an event yet to come. First John 3:2 is a central passage for this:
- Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

The Tenses of Sanctification

- Like salvation, which has a past, a present, and a future aspect, sanctification does as well.
- **1. Past Sanctification:** *Positional* sanctification is *past* (and permanent): we were set apart in Christ at our conversion.
- **2. Present Sanctification:** *Progressive* sanctification is *present*: we are daily being more and more conformed to His image in holiness.
- **3. Future Sanctification:** *Ultimate* sanctification is future: There will be no more sin in thought, word, or deed.

Sanctification

- This, then, is sanctification: a setting apart from a profane, secular, or sinful purpose and a dedicating of a person or thing *to* the service and glory of God (Isa 6:3).
- We must not confuse the past, present, and future aspects of sanctification if we expect to understand NT doctrine.

Sanctification

- We were saved from the *penalty* of sin when we put our faith in Christ for salvation (*past*);
- we are being saved from the *power* of sin each day (*present*);
- we shall ultimately be saved from the *presence* of sin at our death or the coming of Christ in the Rapture (*future*).

Sanctification

- The 3 Phases:
 - 1. Positional
 - (Penalty of SIN)
 - 2. Experiential
 - (Power of SIN)
 - 3. Ultimate
 - (Presence of SIN)
- The 3 Phases:
 - 1. Positional
 - (Penalty of SIN)
 - 2. Progressive
 - (Power of SIN)
 - 3. Perfected
 - (Presence of SIN)

Sanctification

- For us, the easiest aspect of sanctification is the *positional*, which was earned for us in the *past* by the sacrifice of Christ and applied to us when we believed.
- The present, everyday, *progressive* aspect, which is so difficult for most Christians to handle, will be explained in the next few weeks.

Sanctification

- William Evans:
- “The believer grows *in* sanctification rather than *into* sanctification out of something else.
- By a simple act of faith in Christ the believer is at once put into a state of sanctification.
- Every Christian is a sanctified man.
- The same act that ushers him into a state of justification admits him at once into the state of sanctification, in which he is to grow until he reaches the fullness of the measure of the stature of Christ.”

Sanctification

- Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin (Rom 6:6).
- But now having been set free from sin, and having become slaves of God, you have your fruit *to holiness [sanctification]*, and the end, everlasting life (Rom 6:22).
- ...that He might *sanctify* and cleanse it with the washing of water by the word (Eph 5:26).

The Two Natures

- All believers have two natures.
- When we were born the first time--born of the flesh, we received a fallen, Adamic nature... *"that which is born of the flesh, is flesh."* (John 3:6).
- When we were born the second time--born of the Spirit, we became *"partakers of the divine nature"* (2 Peter 1:4) ... *"that which is born of the Spirit, is spirit."* (John 3:6).

The Two Natures

- *These natures are in conflict* (Galatians 5:17 17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. (ESV)
- For this reason, ***all believers have a lifelong battle.***
- ***But it is a battle we can win!*** (Galatians 5:16 16 But I say, walk by the Spirit, and you will not gratify the desires of the flesh. (ESV)

The Two Natures

- First, we need to know that we will have both natures with us until death or rapture.
- This side of Heaven, the battle will rage because flesh never becomes spirit--that's the bad news.
- Spirit never becomes flesh, either, and that is the good news.

The Two Natures

- The secret of victory is not eliminating the old sin nature, we can't.
- Nor is the secret making our old nature into a Christian.

The Two Natures

- The secret lies in feeding the new nature.
- We are born again as spiritual babies.
- Growth comes only from ingesting the Word of God.
- Nothing else can produce spiritual growth.

The Two Natures

- No other food will do! Our Lord said that man is to live by every word that proceeds from the mouth of God (Matthew 4:4).
- The most effective way of starving the old nature lies in concentrating on feeding the new.
- Besides, a well-fed, strong, and growing new nature is the real goal anyway.

Feeding the New Nature

- Galatians 2:20 I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh *I live by faith in the Son of God*, who loved me and gave Himself for me (emphasis added).
- Likewise, 2 Cor 5:7 says, "For *we walk by faith*, not by sight" (emphasis added).
- This most important aspect of present sanctification which many believers underestimate or ignore: continuing to believe in the Lord Jesus Christ.
- The path of righteousness begins and ends by grace through faith.
- If our faith falters, so, too, does our progress in holiness.

Feeding the New Nature

- Ultimately, of course, believers are commanded to believe all aspects of God's truth.
- When people become Christians they believe that Jesus Christ freely gives them eternal life.
- They know that they have eternal life because they trust His promise (e.g., John 6:47).
- However, that does not mean that they either know or believe *everything* the Bible says.
- They need study the Bible so they can come to know and believe more and more of what it contains.

Understanding Sanctification

- C. H. MacIntosh:
- “Perfect sanctification is as fully included in the word "salvation" as is "righteousness," or "redemption." He did not get Christ by effort, but by faith; and when he laid hold on Christ he received all that is in Christ. Hence, it is by abiding in Christ he finds power for the subjugation of his lusts, passions, tempers, habits, circumstances, and influences. He must look to Jesus for all.

Understanding Sanctification

- C. H. MacIntosh:
- All this is simple to faith. The believer's standing is in Christ, and if in Christ for one thing, he is in Christ for all. I am not in Christ for righteousness, and out of Christ for sanctification. If I am a debtor to Christ for righteousness, I am equally a debtor to Him for sanctification. I am not a debtor to legalism for either the one or the other. I get both by grace, through faith, and all in Christ. Yes, all—all in Christ.

Understanding Sanctification

- C. H. MacIntosh:
- The moment the sinner comes to Christ, and believes on Him, he is taken completely off the old ground of nature; he loses his old legal standing and all its belongings, and is looked at as in Christ. He is no longer "in the flesh" but "in the Spirit" (Rom 8:9). God only sees him in Christ, and as Christ. He becomes one with Christ forever. "As he is, so are we in this world" (1 John 4).

Understanding Sanctification

- C. H. MacIntosh:
- Such is the absolute standing, the settled and eternal position, of the very feeblest babe in the family of God. There is but one standing for every child of God, every member of Christ. Their knowledge, experience, power, gift, and intelligence, may vary; but their standing is one. Whatever of righteousness or sanctification they possess, they owe it all to their being in Christ; consequently, if they have not gotten a perfect sanctification, neither have they gotten a perfect righteousness.

Understanding Sanctification

- C. H. MacIntosh:
- But 1 Cor 1:30 distinctly teaches that Christ "*is made*" both the one and the other to all believers. It does not say that we have righteousness and "*a measure* of sanctification." We have just as much scriptural authority for putting the word "measure" before righteousness as before sanctification.

Understanding Sanctification

- C. H. MacIntosh:
- The Spirit of God does not put it before either. Both are perfect, and we have both in Christ. God never does anything by halves. There is no such thing as a half justification. Neither is there such a thing as a half sanctification. The idea of a member of the family of God, or of the body of Christ, wholly justified, but only half sanctified, is at once opposed to Scripture, and revolting to all sensibilities of the divine nature.

Understanding Sanctification

- C. H. MacIntosh:
- “What an immense relief it would be to thousands of earnest, anxious, struggling souls to get a proper hold of Christ as their sanctification! How many are vainly endeavoring to work out a sanctification for themselves!

Understanding Sanctification

- C. H. MacIntosh:
- They have come to Christ for righteousness after many fruitless efforts to get a righteousness of their own; but they are seeking after sanctification in a different way altogether. They have gotten "righteousness without works," but they imagine they must get sanctification *with* works. They have gotten righteousness by faith, but they imagine they must get sanctification by effort.

Understanding Sanctification

- C. H. MacIntosh:
- They do not see that we get sanctification in precisely the same way as we get righteousness, inasmuch as Christ "is made unto us" the one as well as the other. Do we get Christ by effort? No; by faith. It is "to him that worketh *not*" (Rom 4:5). This applies to all that we get in Christ. We have no warrant whatever to single out from 1 Cor 1:30 the matter of "sanctification" and place it upon a different footing from all the other blessings which it enfolds.

Understanding Sanctification

- C. H. MacIntosh:
- We have neither wisdom, righteousness, sanctification, nor redemption in ourselves; nor can we procure them by aught that we can do; but God has made Christ to be unto us all these things. In giving us Christ, He gave us all that is in Christ. The fullness of Christ is ours, and Christ is the fullness of God.” -- C. H. MacIntosh

Understanding Sanctification

- C. H. MacIntosh:
- Again, in Acts 26:18, the converted Gentiles are spoken of as "receiving forgiveness of sins and an inheritance among them which are sanctified by faith." Here, faith is the instrument by which we are said to be sanctified, because it connects us with Christ. The very moment the sinner believes on the Lord Jesus Christ he becomes linked to Him.

Understanding Sanctification

- C. H. MacIntosh:
- He is made one with Him, complete in Him, accepted in Him. This is true sanctification and justification. It is not a process. It is not a gradual work. It is not progressive. The Word is very explicit. It says, "them which *are* sanctified *by faith* which is in me." It does not say, "which *shall be* sanctified," or, "which are being sanctified." If such were the doctrine it would have been so stated.

Understanding Sanctification

- C. H. MacIntosh:
- No doubt, the believer grows in the knowledge of this sanctification, in his sense of its power and value, its practical influence and results, the experience and enjoyment of it. As "the truth" pours its divine light upon his soul, he enters into a more profound apprehension of what is involved in being "set apart" for Christ, in the midst of this evil world.

Understanding Sanctification

- C. H. MacIntosh:
- All this is blessedly true; but the more its truth is seen, the more clearly we shall understand that sanctification is not merely a progressive work, wrought in us by the Holy Spirit, but that it is one result of our being linked to Christ, by faith whereby we become partakers of all that He is. This is an immediate, a complete, and an eternal work.

Understanding Sanctification

- C. H. MacIntosh:
- "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it" (Eccl 3:14). Whether He justifies or sanctifies, "it shall be forever." The stamp of eternity is fixed upon every work of God's hand: "nothing can be put to it," and, blessed be His name, "nothing can be taken from it."

Understanding Sanctification

- C. H. MacIntosh:
- There are passages which present the subject in another aspect,—the *practical result* in the believer of his sanctification in Christ, and which may require fuller consideration hereafter. In 1 Thess 5:23, the apostle prays for the saints whom he addresses: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

Understanding Sanctification

- C. H. MacIntosh:
- Here, the Word is applied to a sanctification admitting of degrees.
- The Thessalonians had, along with all believers, a perfect sanctification in Christ; but as to the practical enjoyment and display of this, it was only accomplished in part, and the apostle prays that they may be wholly sanctified.

Understanding Sanctification

- C. H. MacIntosh:
- In this passage, it is worthy of notice, that nothing is said of "the flesh."
- Our fallen, corrupt nature is always treated as a hopelessly ruined thing.
- It has been weighed in the balance and found wanting.
- It has been measured by a divine rule and found short.

Understanding Sanctification

- C. H. MacIntosh:
- It has been tried by a perfect plummet and proved crooked.
- God has set it aside. Its "end has come before him."
- He has condemned it and put it to death (Rom 8:3).
- Our old man is crucified, dead, and buried (Rom 6:8).

Understanding Sanctification

- C. H. MacIntosh:
- Are we, then, to imagine for a moment, that God the Holy Ghost came down from heaven for the purpose of exhuming a condemned, crucified, and buried thing, so that He might sanctify it?
- The idea has only to be named, to be abandoned forever by every one who bows to the authority of Scripture.

Understanding Sanctification

- C. H. MacIntosh:
- The more closely we study the Law, the Prophets, the Psalms, and the entire New Testament, the more closely we shall see that the flesh is wholly unmendable.
- It is absolutely good for nothing.

Understanding Sanctification

- C. H. MacIntosh:
- The Spirit does not *sanctify* it, but He enables the believer to *mortify* it.
- We are told to "*put off* the old man."
- This precept would never have been delivered to us if the object of the Holy Ghost were the sanctification of that "old man." -- C. H. MacIntosh

Understanding Sanctification

- C. H. MacIntosh:
- All intelligent Christians are agreed as to the fundamental truth of "Righteousness without works."
- All freely and fully admit that we cannot, by any efforts of our own, work out a righteousness for ourselves before God.

Understanding Sanctification

- C. H. MacIntosh:
- But it is not just so clearly seen that righteousness and sanctification are put upon precisely the same ground in the Word of God.
- We can no more work out a sanctification than we can work out a righteousness.

Understanding Sanctification

- C. H. MacIntosh:
- We may try it, but we shall, sooner or later, find out that it is utterly vain.
- We may vow and resolve; we may labor and struggle; we may cherish the fond hope of doing better tomorrow than we have done today; but, in the end, we must be constrained to see, and feel, and own, that as regards the matter of sanctification, we are as completely "without strength" as we have already proved ourselves to be in the matter of righteousness. - C. H. MacIntosh

Galatians 3:3 (ESV)

- 3 Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

Sanctification Mechanics

- The Scriptures plainly teach that present sanctification requires education.
- There is no such thing as instant spirituality.
- One does not "arrive" in the Christian life at the point of faith—or at some significant point of commitment, either.
- Growth takes time plus obedience to what God has said.
- And to learn what God has said takes instruction.

Sanctification Mechanics

- The apostle Peter ended his second epistle with these words:
- “You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; but grow in the grace and knowledge of our Lord and Savior Jesus Christ.”

Sanctification Mechanics

- Peter's readers knew that growing in the grace and knowledge of our Lord and Savior requires Christian instruction (cf. 1 Pet 4:10-11; 5:1-5; 2 Pet 1:12-15; 3:16).
- The normal place for Christian instruction is the local church.
- Paul instructed Timothy to teach "faithful men who will be able to teach others also" (2 Tim 2:12).
- Likewise, Paul told Titus: "Speak the things which are proper for sound doctrine" (Titus 2:1).

Sanctification Mechanics

- In Romans 7 Paul teaches that if a Christian focuses on the prohibitions he will likely fail to obey God.
- Being obsessed with commands is the path to disobedience and despair, not to obedience and joy (7:13-24).
- Rather, Paul goes on to say, we must focus on Christ Himself (7:25).
- By looking to Him, we can find the motivation and strength we need to obey.

Sanctification Mechanics

- "Your word I have hidden in my heart, that I might not sin against You" (Ps 119:11).
- Paul instructed Timothy, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Tim 2:15).
- Peter wrote, "As newborn babes, desire the pure milk of the word, that you may grow thereby" (1 Pet 2:2).
- The Lord Jesus, citing Deut 8:3, said, "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matt 4:4).

Sanctification Mechanics

- Lewis Sperry Chafer wrote:
- It is as His Word abides in the believer that he is in the place of spiritual achievement (John 15:7). There is little hope for victory in daily life on the part of those believers who, being ignorant of the Word of God, do not know the nature of their conflict or the deliverance God has provided. Over against this, there is no estimating the sanctifying power of the Word of God. Our Savior prayed, "Sanctify them through thy truth: thy word is truth" (John 17:17).

Sanctification Mechanics

- Lewis Sperry Chafer:
- “The Bible teaching in regard to sanctification, then, is
- (1) that all believers are *positionally* sanctified in Christ "once for all" at the moment they are saved.
- This sanctification is as perfect as He is perfect.
- (2) All believers are *being* sanctified by the power of God through the Word, and this sanctification is as perfect as the believer is perfect.
- (3) all believers *will* be sanctified and perfected in glory into the very image of the Son of God.
- The Bible, therefore, does not teach that any child of God is altogether sanctified experimentally in daily life before that final consummation of all things.”

Sanctification Mechanics

- "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, [who is] our life, shall appear, then shall ye also appear with him in glory." Col. 3:1-4
- Thiessen suggests: "we may define sanctification as a separation to God, an imputation of Christ as our holiness, purification from moral evil, and conformation to the image of Christ. (Thiessen, Henry C.; "LECTURES IN SYSTEMATIC THEOLOGY"; Grand Rapids: Wm. B. Eerdmans, 1949)

Sanctification Mechanics

- So, just as the Righteousness of Christ is imputed to us by God as our Justification.
- We are to impute the Righteousness of Christ as our Sanctification

Standing and State

- Standing, as distinguished from state or daily contact with Christ, is a reference to Christian position - the unchangeable and perfect work of God for the believer, while state refers to the changing and imperfect condition of his soul from moment to moment (Progressive or Realized Sanctification).
- Faith secures standing, and faith to the precepts governing a spiritual life will secure a daily state to match.

Standing and State

- Dr. Chafer comments, "All that enters into the believer's experience after he is saved - divine training and development - is to the end that he may be more conformed in his state to what he possesses in standing from the moment he is saved." (Chafer, Lewis Sperry; "SYSTEMATIC THEOLOGY"; Dallas, TX: Dallas Seminary Press, 1947, Vol. VII, p 293)

Standing and State

- STANDING:
- God has given us certain things, and they are ours no matter what we do in this life.
- Rom. 5:1,2 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."
- We stand in the grace of God almighty. Grace is all around us. To bad we don't act, and live like it!

Standing and State

- STANDING:
- God has given us certain things, and they are ours no matter what we do in this life.
- I Cor. 15:1 "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;"
- Our standing finds it's origin in the Gospel of Christ that we heard, and accepted at salvation.

Standing and State

- STATE:
- God is full of decisions for us to make.
- First of all He tells us we are a sinful lot, and on our way to eternal Hell.
- We are worthless and worthy at the same time.
- We are worthless to Him, but we are worthy of His wrath and judgment because we are sinners.

Standing and State

- STATE:
- Then He gives us a choice.
- He tells us that Christ died for our sins and that we can go to heaven.
- We now have a choice. HEAVEN OR HELL.
- What is that choice based on?
- A choice. A choice to accept Christ, or to reject Christ.

Standing and State

- STATE:
- After we take the logical choice and accept Christ then we are told in Scripture that we are the children of God.
- We have many new gifts given to us.
- We have seen these in our study of standing; we are redeemed, justified, forgiven, glorified etc.

Standing and State

- STATE:
- BUT We still have another choice to make. How are we going to live in the future? This leads us to state.
- STATE: What, who and why we are in this life is our choice and this becomes the state in which we exist.
- Phil. 2:19,20 "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state."

Standing and State

- STATE:
- This pictures Paul's concern for how the believers were living.
- I have a standing - I'm a son of God. I am His child as I stand before Him, however I am in a miserable state.
- I'm sinful at times. I'm rebellious at times. I'm lazy at times.
- Let's face it, I'm not much of a son at times!
- I'm not much in my state even though I am a son of Almighty God in my standing.

Standing and State

- The Word of God never once teaches us that the Holy Spirit has for His object the improvement, either gradual or otherwise, of our old nature.
- The inspired apostle expressly declares that, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor 2:14).
- If "the natural man" can neither "receive" nor "know" "the things of the Spirit of God," then how can that "natural man" be sanctified by the Holy Spirit?

Standing and State

- Is it not plain that to speak of "sanctification of our nature" is opposed to the direct teaching of 1 Cor 2:14?
- An utterly sinful thing can never be sanctified.
- Do what you will with it, it is ruined; and, most assuredly, the Holy Spirit did not come down to sanctify a ruin, but to lead the ruined one to Jesus.

Standing and State

- So far from any attempt to sanctify the flesh, we read that "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal 5:17).
- Could the Holy Spirit be represented as carrying on a warfare with that which He is gradually improving and sanctifying?

Standing and State

- Romans 6:11 (ESV)
11 So you also must consider (reckon, impute) yourselves dead to SIN and alive to God in Christ Jesus.

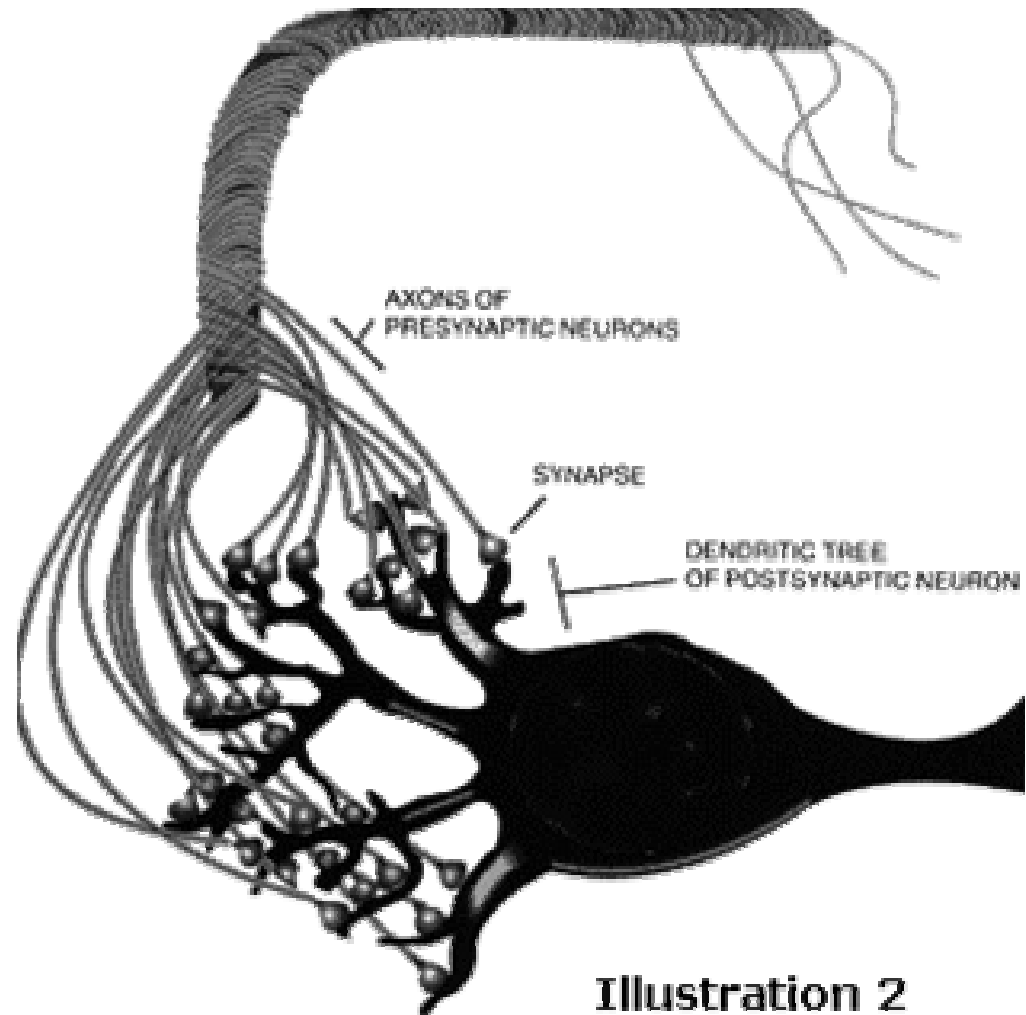
Standing and State

- Romans 6:17
- But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the system of doctrine to which you were committed,

Pre-Wired to Sin!

- Romans 7:18 (ESV)
18 For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.
- “in my FLESH”

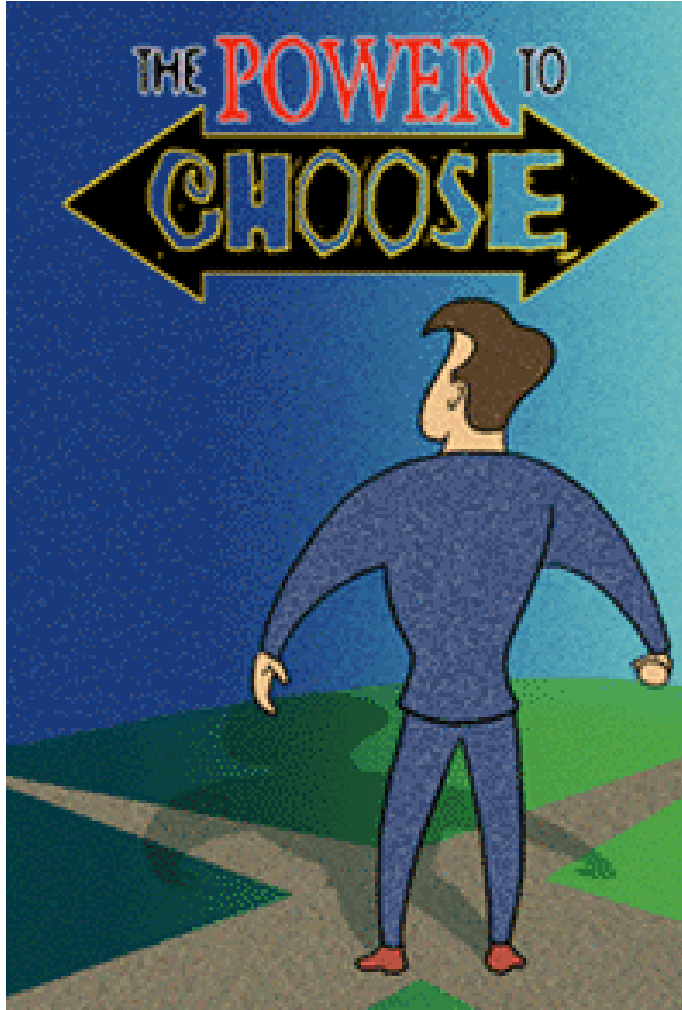
Pre-Wired to Sin!



Pre-Wired to Sin!

- The “Wheel Tracks” of Pastor Joe Griffin
- Synaptic Facilitation
- Synaptic Inhibition
- Consciousness (The Soul) Controls The Synapses

Pre-Wired to Sin!



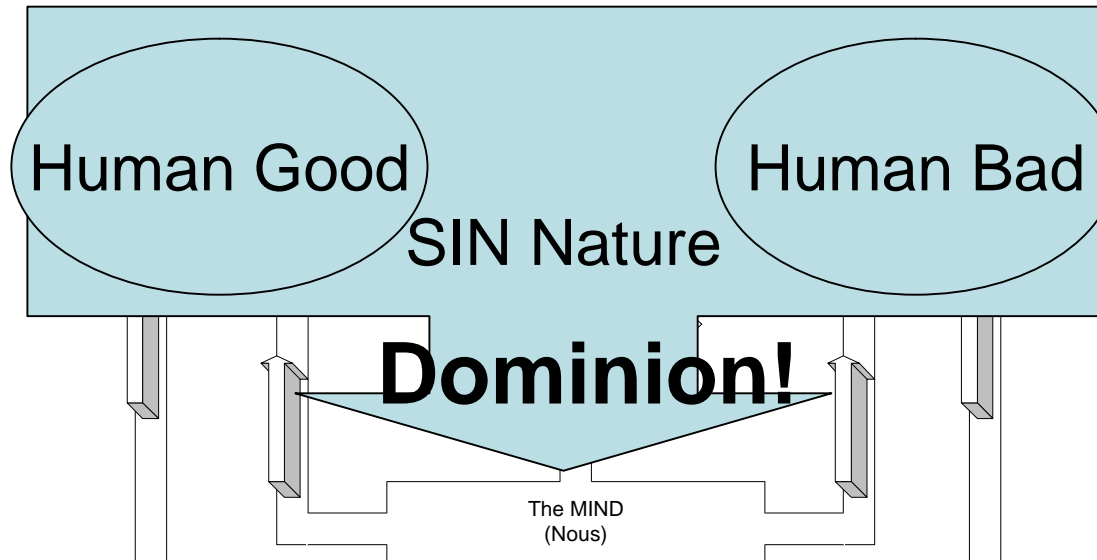
But Freed to
Choose!

–Romans 8:2 (ESV)

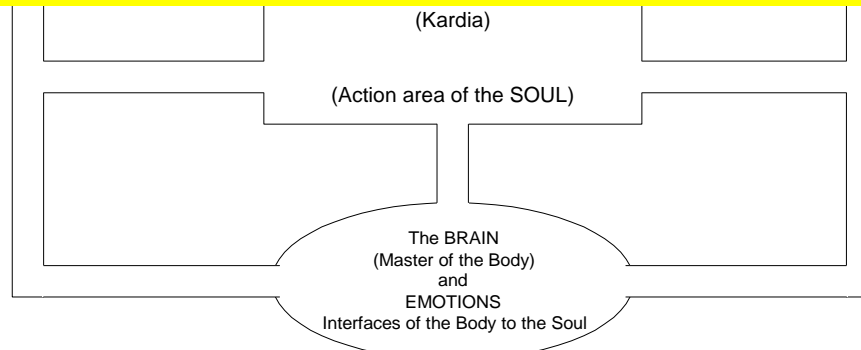
For the law of the Spirit of life
has set you free
in Christ Jesus
from the law of sin and death.

Sin and The Law

- “For sin shall not have dominion over you; for ye are not under the law, but under grace” (Rom. 6:14).
- Note that Law places SIN in domination over you.



**“Walk in the Spirit,
and ye shall not fulfill
the lust of the flesh” (Gal. 5:16).**



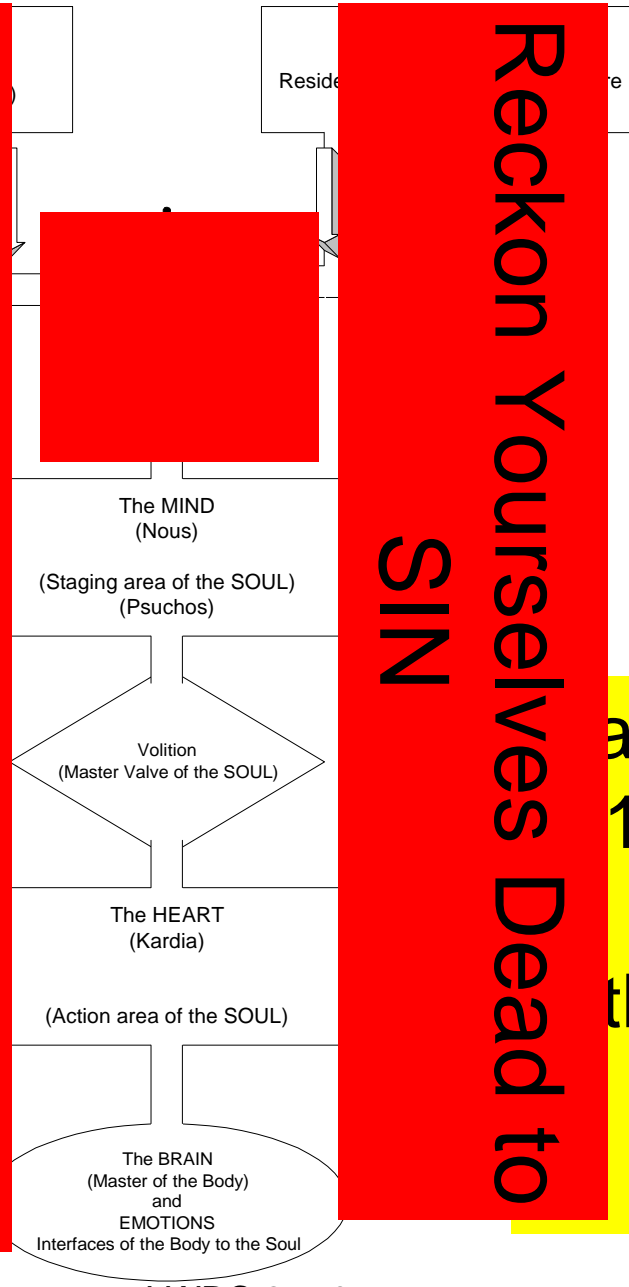
The Judicial Imputation of Christ's Righteousness

- *God made Him who had no sin to be sin as a substitute for us, so that in Him we might become the righteousness of God. (2 Corinthians 5:21)*

Spiritual Death

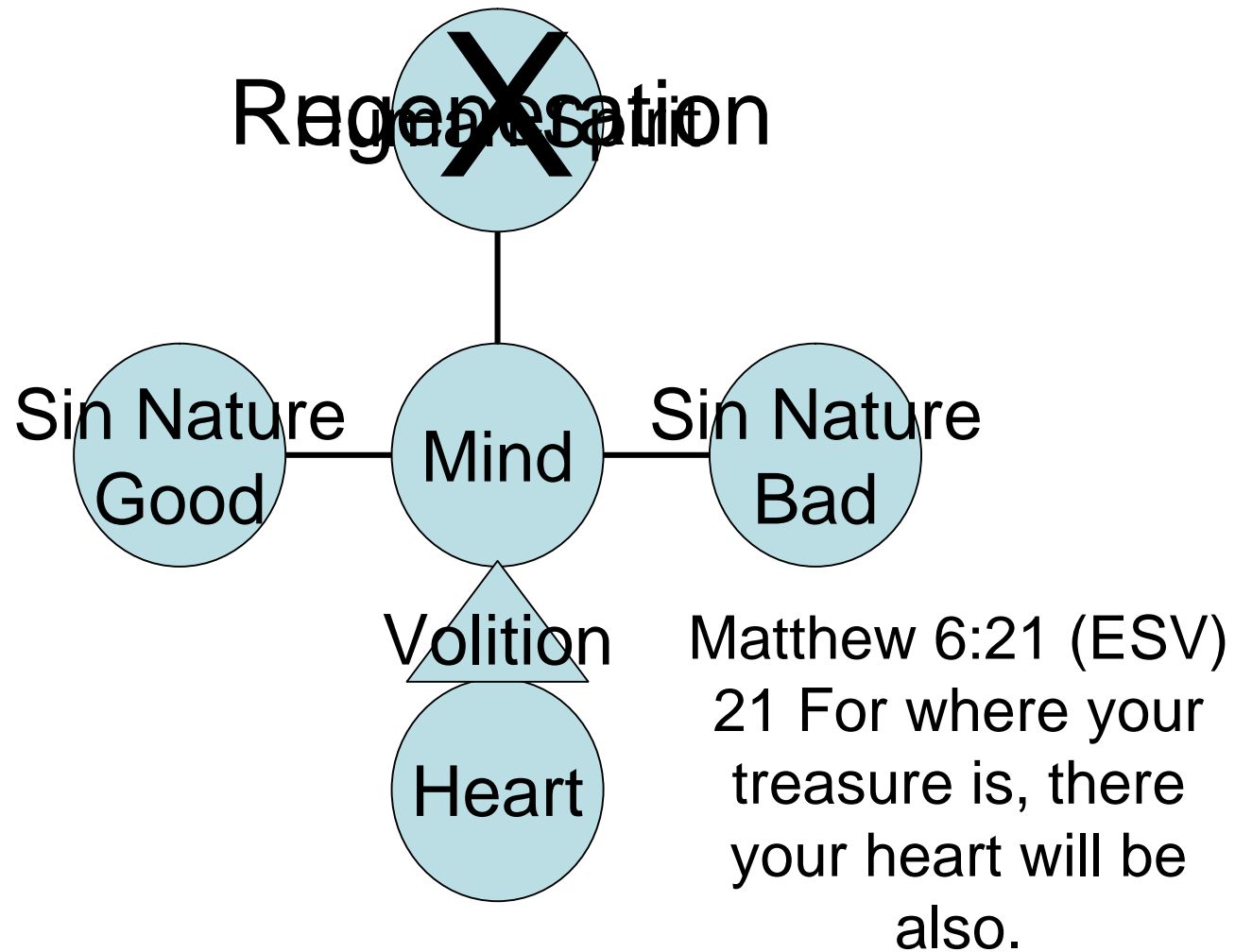
Reckon Yourselves Dead to SIN

Slave to SIN



Matthew 6:21 (ESV)
1 For where your treasure is, there your heart will be also.

The Sanctification Process



Sanctification

- The 3 Phases:
 - 1. Positional
 - 2. Experiential or Progressive
 - 3. Ultimate or Perfected
- The 3 Phases:
 - 1. Received
 - 2. Realized
 - 3. Revealed