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Sanctification In The Church

Today I want to briefly review the corporate sanctification of the church that we've been studying for the last five or six weeks. There is a historical maturing of the church that has occurred the last 2000 years of church history. Jesus Christ is not just sitting in heaven twiddling His thumbs. When He ascended to the right hand of the Father, He and the Father dispatched the Holy Spirit to mature His Church. And we've observed the historical sequence of this teaching ministry. What are the lesson plans Christ has taught the church in the last 2,000 years? I look at this as corporate lessons, lessons the whole church is to learn and grow through so they can mature - corporate sanctification.

During the Foundational Period, say AD100-500 the first thing the church had to work out was authority. What is the authority? And if the authority is the word of God then the authority is not my experience. What happens to me or what I interpret as having happened to me is not the authority. Nor is it my reason, and by that I don't mean logic. The Bible is logical. By reason here I mean reason as used autonomously. The Greeks claimed that the mind of man was self-sufficient for discovering truth independent of any external revelation. It didn't need God to know truth. The Scriptural claim is yes, you do. So the early church had to hammer this out, they had to get oriented to the revelation of God in the Scriptures as the sole, final authority for all of life.

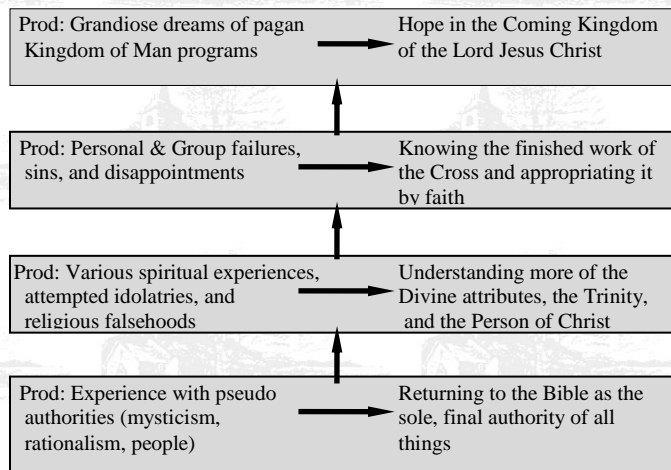


Figure 7. From Church history we observe the pattern of spiritual growth under the direction of the Trinity.

Then if you move up on the diagram you see there is a logical progression. You had heretics coming in saying this is the structure of God and this is the structure of Christ and people looked at this and they said, wait a minute, that doesn't sound right. And so what did the early church go back and do? They went to the Scriptures and made sure we have God straight, who is God, what is God like, what are His attributes. And we've gone through some of His attributes. We said God is sovereign, He's righteous, He's just, He's loving, He's omniscient, those are His attributes more easily communicated. He's also omnipotent, omnipresent, immutable and eternal. And you want to call these up, keep going over and over these because they will protect you, they will help you focus and work through problems. Always go back to the attributes of God, they are a powerful tool. The early church saw them as a necessary tool, they developed the doctrine of God and they used it, now it's for all time. Then they asked who is Christ? Who is our Savior? Again they had heretics. Jesus is just a man, Jesus is part God, part man, they tried every configuration and the only configuration that met the Scriptural sounding board was the Chalcedonian Christ, Jesus Christ is undiminished deity united with true humanity in one person without confusion or mixture forever! He's the Creator and creature in one person without confusion. That's the Chalcedonian Christ. And once that was articulated that's what the church is to learn. And I'll make a suggestion here just from the pedagogy of things the Holy Spirit taught the church. These things are the biggies if you want to rank doctrines in some kind of an order of importance. This has been done many, many times. I suggest that these major milestones in Church History that the Holy Spirit brought to the Church's attention are of

top importance. You can spend a lot of time on the minor points and if you don't give the majority of your attention to these doctrines then you're just wasting a lot of energy. So at the top of importance I would suggest the authority of Scripture in every area of life, the Trinity, the Person of Christ, and then the next one the Church scrambled to resolve, and now we're in the Middle Ages, AD500-1500, the work of Christ. That was Anselm in his book, Why the God-Man? Why is that who Christ has to be? And He answered that fundamentally because the cross of Christ was resolving something objective in the nature of God Himself. And in particular, His justice. God's justice requires restitution. And therefore what Christ was doing on the cross was paying that restitutionary price in full. You remember the antagonist to Anselm. A guy named Abelard, opposed everyone and he said we've got to get the justice of God out of the picture and put the love of God foremost, the cross is a picture of the love of God. He's right, it is, but he's trying to have the love of God without the justice of God. And the point says Abelard is to be a moral stimulus, to so move us emotionally that we want to reform our lives and clean up, and that's salvation. So that had to be fought off. Anselm was the man of the hour. Finally we come to the Reformation period, AD1500's, what was the next lesson on the Holy Spirit's curriculum - the subjective application of the cross, how does the cross work come to me? This was the Roman Catholic-Protestant split.

The Roman Catholic's said the Church dispenses the merits of Christ through the sacraments. So the Church controls salvation. The Protestants said no, God controls salvation, God dispenses the merits of Christ to the one who has faith and He does so instantly, at a moment of time.

The Protestants had various groups; Lutherans, Reformed, Anglican and Anabaptist. Out of these the nature and destiny of the Church became the next issue and we traced the thinking. Was the Church Israel and therefore a national, political, kingdom entity designed to bring about cultural change? Or was the Church distinct from Israel and therefore a supra-national, organism designed to preach the gospel in the present interadvent age? We sided with the latter in not identifying the Church with Israel. The Church is not the kingdom of God, the Church is prior to the kingdom of God and that makes our eschatology premillennial. Christ will return before the 1,000 year kingdom.

Having looked at that, having looked at the fact that the Church is not the same as Israel, Israel is a nation, the Church is not a nation, it's a supra-national organism defined theologically by faith in the Lord Jesus Christ. So the two entities are not the same and therefore we come to today's topic, sanctification in the Church and we see differences with Israel. We're not going to go through all the differences but we're going to look at it under categories we've already learned.

To start let's review the five categories of sanctification, and as we do we'll point out how it worked for Israel in the OT and how it works for the Church in the NT, there are similarities and differences. These categories were developed earlier in the Framework, particularly when we dealt with the Conquest and Settlement period. So there's nothing new so far as the five basic categories; they are Phases, Aim, Dimensions, Means and Enemies.

The first category is the Phases of Sanctification. There are three phases of sanctification and these are fundamental to everything. By three phases we mean positional, experiential and ultimate phases. With positional sanctification we are interested in looking at the nation Israel's position and comparing that with the Church's position.

When we look at the OT nation Israel her position was defined by the Abrahamic Covenant. God made certain promises to Abraham and these promises were a standing offer for the Jews; the promise of a land, seed and worldwide blessing, all earthly blessings. Land is land and it's on earth. And every Jew who had a faith like Abraham was instantly an inheritor of the land, a part of Abraham's spiritual seed and was included in the channel of blessing to the whole world. This covenant told them who they were and what God's plan was for their life and served as operational assets for them living their lives on earth.

At the moment you became a Christian did you enter the Abrahamic Covenant? What was your position? Did you inherit those earthly promises of a land? Where do you go to discover your position now? You go to the NT. Since when? What did we say? We dealt with an event called Pentecost, after the cross of Christ, after His resurrection He ascended to heaven where He sat down at the Father's right hand and both He and the Father sent the Holy Spirit down to earth, that's Pentecost. At Pentecost what new thing

happened? The Church formed. Multi-languages were spoken. What was this signifying? The Church is not a nation; the Church is composed of many nations, many different languages. Israel was a nation, Israel had the physical genes of Abraham. The Church doesn't have the physical genes of Abraham. So the Church is a different thing than Israel was.

And when you believed what blessings did you receive? Louis Sperry Chafer said there were 33 things that happened instantaneously at the moment of faith in Christ, Colonel Thieme said there were 40 things; we covered 18 of those things earlier in our study, six works of the Holy Spirit, six works of the Son and six works of the Father. Our point there was to show that the Trinity is involved in your salvation, all three members of the Trinity have different roles and do different things but they all work together to accomplish your salvation.

So let's review some of those things because they define your position in Christ. You possess all eighteen of these things. What does the Father do? Remember, this is taken right out of Romans, this is not some weird doctrine or something, this is just a quote of Rom. 8:29-30. God the Father foreknows, God predestines, God calls, God justifies and God glorifies. That's all from Rom. 8:29-30. Then we added to that the fact that in the book of Hebrews God also disciplines like a Father does His children. Every one of us has been foreknown, every one of us has been predestined, every one of us has been called, every one of us has been justified, every one of us is being glorified, and will be glorified, and every one of us receives the discipline of the Father. Nobody can take these things away from you, no government can take them away, no person can take them away, no religious authority can take them away. These are the assets the Father gives to each person who believes in His Son.

Now we come to the Son and we list six of the things that Jesus Christ does. Jesus Christ lived a perfect life as a human, as Adam should have; Jesus Christ generated acceptable righteousness and merit to the Father that He imputes to us through faith. That righteousness comes from the perfect life of Jesus Christ. He also died and rose again and when we have faith we share in His death and resurrection, we co-die and co-rise, we are no longer in Adam but in Christ, we are new people. Jesus Christ has eternal life and grants eternal life. The life that is fit for eternity comes forth from Him;

eternal life is in the Son. Jesus Christ makes intercession for you and for me, and the object of His intercession, also spelled out in the book of Romans, is that He applies His atonement to us to cover our sin when Satan accuses us before the Father. Fifth, Jesus Christ directs the Church from heaven. He sent the Holy Spirit on the day of Pentecost to be His agent on earth, but it's His heavenly direction that is controlling the maturation of the Church. Remember the five or six major lessons the Church had to go through the last 2,000 years? Who do you think engineered those lesson plans for the Church? And sixth we have Jesus Christ as the One who judges the Church, the bema seat, 1 Cor 3, 2 Cor 5. This is jumping the gun a little bit because our last section will be on the rapture but at the rapture we will go to the judgment seat. All judgment has been given from the Father to the Son.

Then we have the six things the Holy Spirit does for us. Remember RIBS; Regeneration, Indwelling, Baptizing, Sealing, Intercession and Spiritual Gifts. Regeneration is the re-creation of the human spirit; it creates a temple so to speak for the Holy Spirit to indwell. So that's regeneration and indwelling. Baptism is how you come to be in Christ, and by implication it's how you get out of Adam. All men are born in Adam but through regeneration you are born again and baptized into Christ. So these things kind of work together and cross over. Then we have the Spirit's work of Sealing and this is the Eph 4 passage where the Spirit seals us in Christ so we are like a piece of registered mail that cannot be opened by anyone but the recipient of the letter, and the one who receives us is the Father, so we can't lose our salvation. Fifth is Intercession and this is the Rom 8; intercession that goes on from within us, on a secure line, when we know not how to pray the Spirit prays for us on a secure line so that Satan can't hear what's going on. He prays to the Son. He's the on-scene director of our lives. Finally we have Spiritual Gifts and every believer receives a gift or gifts at the moment of faith in Christ and these are not for private use, these are for body use, every believer is a part of the body and every part of the body is necessary for proper function. So the Holy Spirit has gifted us in various ways and various capacities to grow up in this thing called the Church.

So this is the first of the three phases, our position. You have to know the New Testament to know your unique position. These things that we've just outlined were not necessarily true of all the Old Testament saints. Some of them were and, some of them weren't. So these are the 18 positional assets

that every Church believer has, whether they are male or female, whether they are Jew or Greek, whether they speak English or Russian, we all possess these things and we didn't merit them, they are purely grace gifts of the Father, Son and Holy Spirit.

Then we come to phase two which is experience, which for Israel would look at the time between the giving of the Abrahamic Covenant to the fulfillment of the Abrahamic Covenant. And the question here is how are they to live and how well did they live up to how they were supposed to live. Here we're no longer looking directly at the Abrahamic Covenant but the Mosaic Covenant. "The will of God for Israel's political, economic, and social life was spelled out in the Mosaic covenant." That's the 613 laws that covered national issues, social issues, public health issues, every area of life was covered by those 613 laws. Why? Because Israel was a nation, they needed laws to cover all aspects of a nation. But that's not the will of God for us because we're not Israel, we're not a nation, we're believers in Jesus Christ from every nation.

So how are we to live? From that time that we accepted Christ until the time we die or the rapture if we happen to live in the rapture generation, that's the period of our lifetime. And during that period what does God want us to do? Well, if you study the NT epistles you will find there are different moods to the Greek verbs. One mood is called the indicative mood. A verb in the indicative mood states a fact or something, "Paul went to the synagogue," or "John saw a vision," those verbs are in the indicative mood, they indicate, indicative verbs, indicate what is going on.

In distinction from an indicative mood verb there are imperative moods. "Consider us this way," "Take every thought captive," "Put on the armor of God," "Cast your cares upon Him." Imperatives! Think about it. How many different kinds of responses can you have to an imperative mood? Two, you either obey it or you disobey it. So implicit in these imperatives is this either-or-ness. You can go one way or you can go another way. But the point is there are commands for the Church and they're not identical to the commands given to Israel. Sometimes the commands are identical, you shouldn't steal, but sometimes they're not. The reasons they sometimes are identical is because it's the same God behind the Church and Israel, the reason they're sometimes different is because the nature of each people is distinct and God has a distinct purpose for each people; one is a nation with earthly promises,

the other is a supra-nation with heavenly promises, one fought earthly enemies, the other fights heavenly enemies. So God set down laws designed for each.

Let's look at the third phase of sanctification; ultimate. What is our ultimate destiny? Israel's ultimate destiny, of the believers at least, is to inherit the land in the Millennial Kingdom and rule over the nations, channeling the blessing of God to all nations. However, is that our ultimate destiny? Or is our destiny to be resurrected at any moment, be taken care of so to speak, in that way, taken up to meet the Lord in the air and then go to His judgment seat? 1 Cor 3; are you building with wood, hay and stubble or gold, silver and precious stones. 2 Cor 5, we must all go to the judgment seat of Christ to be judged for what we did in the body, whether good or bad. So our ultimate destiny is distinct from that of Israel, it involves a distinct time of resurrection, actually a translation of living believers at that time, it involves a distinct judgment seat and so forth.

That's the phases of sanctification. You can talk about sanctification in terms of phases. This is most useful in thinking in terms of a text. Probably the most useful part of breaking things down in this tri-fold categorization is as a Bible study tool; to think about what aspect of sanctification is this text referring to? Is it past, present or future? When people confuse these they get into loss of salvation or you're not really saved views and it can be very confusing. So if you'll carefully study each context it will save you from that confusion.

Next we're going to look at the Aim of Sanctification. This is not different from OT Israel; the aim of sanctification is the same both in the OT and in the NT - learn loyalty to God through His word. It's not to have a big experience, it's not to join an organization, it's not even to get rid of all sin. Why do I say that? Because sanctification was required of Adam and Eve before the Fall. And before the Fall they didn't have any sin. So if it was required for them to be sanctified and yet they didn't have sin then sanctification at the core must be independent of sin, it must involve simply some positive development toward God and that's what we mean by learning loyalty to God through His word, some positive growth. Of course, after the Fall sin is involved for us, but at creation it wasn't for Adam and Eve and at the incarnation it wasn't for the Lord Jesus Christ. That's why it's always

helpful to remember a passage like Heb 2:10, this verse is shocking, I don't think many Christians read this one too carefully because this verse says that Jesus Christ in His humanity had to be perfected. "For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings." God the Father had to make perfect the Lord Jesus Christ in order to save us. And we know the Lord Jesus Christ didn't have a sin nature. So then, sanctification can't just be getting rid of sin; it can't be just a subtracting process, apparently it's an adding to process as well as the subtractive process. So the aim of sanctification is learning a positive loyalty to God. The Father had a plan for Jesus and He learned to follow the plan by constant obedience, day after day after day He chose to obey. He was tempted in all things as we are but without sin, so He was constantly choosing to obey, to obey, to obey. And He woke up every morning to study the word of God, Isa 50, day after day He listened to His Father's voice and He advanced spiritually very rapidly, he was very skilled with the text as He shows down at the Temple when He was 12. Imagine it, a 12 year old asking questions the Harvard Law professors hadn't even thought of. So He was very familiar with His Father's voice but He had to learn obedience, He had to be sanctified in his humanity. He's the test pilot for the Christian life. Does it really work, does this filling of the Holy Spirit, this yielding of the will, this dependence stuff, does this really work? You bet it does! Jesus Christ showed it worked perfectly. So there's no excuses for us, we can't argue, it doesn't work for me. It did work.

Now we want to go on to the third aspect of sanctification, the Dimensions and there are two. We use the word dimensions because we want to think in 2D. Far too often people think of sanctification in only 1D, as if only one thing is going on and then the way they evaluate themselves and the way they live their lives are real confusing. So if you can think two-dimensionally on this it will really help you evaluate and relax. It might help to use an analogy from physical fitness. Let's say you decide you're going to get physically fit. Well, you're going to have to start some kind of daily work out program to accomplish that. There's no magic formula. You've just got to start doing it and stick with it. And gradually as you work out daily you start getting in shape. But daily workouts and physical fitness are not the same thing. Don't confuse those two. I may walk into the gym one day and really work it out.

Does that make me physically fit? Of course not. So you're dealing with two different but related things and the same is true with sanctification.

One dimension is the long-term or, if you prefer, the long-haul and that's what would correspond to physical fitness. In the Christian life this is what 1 Cor 3 and Heb 5 refer to as maturity. You may be immature or you may be mature, but the issue here is *not* are you in or out of fellowship, the question here is are you spiritually mature or not? There's a difference. And the spiritual maturity issue is the dimension we call long-term growth. When it comes to eldership in the church, for example, Paul is very clear. You don't put a new believer in that office, not only will they destroy the church but they'll make a mess of themselves too. And it's just because you don't take immature people and put them in positions where they'll have to make adult decisions. Sometimes that happens by necessity when a child loses a parent. It happened with the famous chess player Bobby Fischer. Fischer lost his father when he was 9 but his father was hardly there anyway, and so Bobby had to grow up real fast and he didn't really get to go through all the child development and it left a mark, when he grew up he went kind of berserk. So you don't try to make new believers grow up instantly or else you're just going to frustrate them. You have to give them time to grow. That's one of the hallmarks of grace operation; you give people room to grow. Don't treat everyone as if they are where you are spiritually and start running them down for this or that. You don't know where they are spiritually, and everyone needs space to grow, it doesn't happen overnight. Sometimes it happens so slowly when you're around you don't even see it. Sometimes to see growth you have to almost leave for three or four months and come back and then oh, wow, look what's happened here. So that's one dimension, the long-term which relates to spiritual growth and you can be immature or mature.

The other dimension is the existential dimension and this is the moment-by-moment. Are you in fellowship or out of fellowship, are you abiding or not abiding, are you obeying or disobeying, are you walking by the Spirit or walking by the flesh? This corresponds to the daily workout. Either you did or you didn't. So this is the either-or dimension of the Christian life. You can't be in fellowship and out of fellowship at the same time. You're either in or you're out. So are you at any given moment doing what God wants you to do or are you not? Now here's what can happen. You get out of fellowship and it comes to your attention that you sinned and you are convicted of your sin. So

you confess your sin. And what have we learned occurs at that moment? You are restored to fellowship, instantaneously. There may be tears, there may be nothing. The issue is not tears, tears aren't building merit with God so He'll forgive you. Confession is not meritorious, confession is where we acknowledge that we violated the holiness of God. Tears may or may not be there. That's a person variable but God is not going to forgive on the basis of tears. He forgives on the basis of our acknowledgment that we rebelled against Him. And that's the guts of what He is interested in.

Now, a problem can arise if we sin and we don't get convicted of our sin, or we ignore the conviction and we start trying to suppress sin because we start to sin more and more and before long we've developed a habitual sin pattern and now these are really hard to break. You don't just snap out of these, you've trained yourself to sin and it's very difficult to train yourself out of sin into a new pattern. That's why you don't want to get yourself in this kind of a situation. I mean, try getting out of shape and putting on 400 pounds and then getting back in shape. That doesn't happen too often and why not? Because you have built so many terrible habits you can't see anyway out of your problem and so the odds are you're not going to get out. It's the same way with Christians who sin and sin and sin and never confess. They may confess once in a blue moon but come on, that doesn't make them spiritual.

Because see, we're dealing with two dimensions here; one is the moment by moment and the other is the long term maturity. And if you're going to grow to maturity here's where we see how the two dimensions relate to one another. On one hand you've got to stay in fellowship, that's your daily workout. On the other as a by-product, gradually, over time and it could be a long time, gradually there is maturity, that's your physical fitness. So do you see how those work together? And the thing is that once you get mature then it's just like being physically fit, you can maintain it easier than you can get there. It takes a lot of time and effort to get there but once you're there it's easier to keep it up. It's not an excuse to lay off, but hey, you can relax, you can kind of slow down and then is the time to think things through. It's not a time to coast, you always have to stay right on top of your spiritual life, but it's a time to think, hmm, where do I want to go next and what kinds of questions do I want to start trying to figure out. I've got the basics but I know there's more, how can I minister my spiritual gift more effectively, that kind of thing.

Now for the fourth aspect of sanctification, the Means of sanctification and here it is both Law and Grace. Law in the sense of verbally revealed commands, not the OT Mosaic Law. That was the Law for the nation Israel in the OT. They had a comprehensive law given to manage every aspect of national as well as individual life. But they couldn't keep it. Remember how the people said, oh, we'll do everything the Lord says, we'll keep the Law and then you have the irony of Moses up on top of Mt Sinai getting the Ten Commandments and what are the people doing at the foot of the mount? Breaking the first commandment. So don't fool yourself, you can't keep the Law. Learn the lesson from Israel. They couldn't keep their Law, they tried to work it up, operation boot strap, but they fell flat on their face.

Now when we come to the Church we're not under the same OT Mosaic Law, we don't go down to the temple in Jerusalem, we are the temple, and as the temple God has revealed verbal commands for us to follow, to maintain purity. God has a will for your life expressed in the verbal commands in the NT epistles. Remember those imperative commands, do this, don't do this, let us have this attitude, put on the full armor of God, those are all imperative moods. And the imperative mood means this is the way you are supposed to live. But the problem, just like the OT saint, is that you can't live that way by yourself. So you have to have this second element of grace. Grace is God's enablement. Well how do we get this enablement? We walk by the Spirit. You may be regenerate and have a newly created human spirit, but, your newly created human spirit can't obey God by itself, it has to have the enablement of the Holy Spirit. So you've got to be led by the Spirit, learn to set your mind on the things of the Spirit. A good place to start is thinking through what Christ has done for us. Start thinking through your position in Christ. Go back to those 18 things that have been done for us instantaneously by the Father, the Son and the Holy Spirit and be reminded of those things. That's the way we grow to trust the word of God and then the Holy Spirit empowers our regenerate self and the fruit of that is His fruit. So the means of sanctification is both Law and Grace.

Finally we come to the Enemies, there are three enemies to sanctification. The three enemies of sanctification are the world, the flesh and the devil. The world is the world system; it consists of the sinful structure of society. All societies have a sinful structure to them. Not everything in society is sinful.

Marriage isn't sinful but there are perversions of these structures. We're seeing today all these perverted ideas of what is a family, what is marriage, what's the role of the state? So we have all this structure that's perverted. That's the world system. The flesh, that's our sinful propensity or inclination, we all know that, experientially, we live with it every day. The Devil, he's the ruler of this whole structure. He's the one that energizes the perverted structure of society. The ultimate conflict is with him behind this thing. In the OT who were the enemies of Israel? They were the Canannites and the Philistines and the Amalekites, flesh and blood and they had to go in and wage battle, trusting the Lord's strategies in order to claim victory. But our struggle is not with flesh and blood but with the principalities of darkness. We fight a heavenly conflict that is waging. Essentially, the conflict is over who is sitting on the throne of the universe. Satan wants to sit on that throne so bad, but the problem is that when Satan killed Jesus Christ through Herod and Pontius Pilate and the Jewish crowd, he thought he had won the throne, but it actually backfired on him royally because Christ was sinless and therefore for whatever reason He's on the cross it's not because of anything He did. And this introduces an element of remarkable maneuvering by the Lord Jesus Christ. Because for all intents and purposes, if you're evaluating the cross at that moment perceptually, Christ is dead, I win. But conceptually something else was happening in that God sets the structure of the universe and Christ was playing right into that structure by willingly getting on the cross. This is one of those places where, in hindsight, you think, boy, Satan really blew it. And He did. Because as C. S. Lewis so eloquently put it, "When a willing victim, who had committed no treachery, was killed in a traitors stead then the Table would crack and death itself would start working backwards." A brilliant encapsulation of the truth of the cross.

And now Satan is fuming, he is, to put it very mildly, raging. He can never, ever, hope, no matter what he does, he can never hope to get that throne because it's occupied now. Sorry, Jesus Christ occupies the throne and He will not leave the throne. Satan cannot get at the throne and he is cornered. This is why there's a total conflict out there. Nobody likes to be cornered and they're going to fight. As far as unbelievers go Satan is doing everything he can to take as many as he can to the lake of fire with him. As far as believers are concerned he is at the throne day and night accusing us. But legally speaking, as far as those accusations are concerned, Jesus Christ is now our

attorney. Here we have a real human being, crucified, risen and ascended, seated on the highest throne in the universe, a member of the human race in a physical body, he has hair, he has fingernails, if you could see Him, you'd see a person like yourself, sinless, a man created a little lower than the angels now sits far above all principalities and powers on the top throne of the universe and Satan can never de-throne Him. He can accuse you, but he doesn't have any real claim. Christ's righteousness is credited to our account. Satan can accuse us all he wants to about this sin, that sin and some other sin. Sorry, that's not the basis of our relationship with the Lord. The basis of our relationship with the Lord is the imputed righteousness of Jesus Christ, period, case closed, bye. And that's why Satan can be defeated, but only when that righteousness is claimed.

So that's a review of those five aspects of sanctification with the goal in mind that we are trying to recognize that there really is a difference between Israel and the Church, and it shows up in sanctification, it shows up in purpose, it shows up in the promises given to each, it shows up in our destiny, and that's going to be the last event we're going to study in this series, eschatology or the doctrine of last things. That's the last thing the Church has been working on, we've been working on it intensively for 200 years and it's basically been worked out. But it's a very complex topic because it requires you to put all these issues of Israel and the Church together in one scheme. And if there's anything to the pedagogy the Lord has given the Church down through the corridors of church history, work out the issue of authority, the Scriptures, work out the issue of the Trinity, work out the issue of Christ, work out the issue of the cross, work out the application of the cross, work out the church and now we're working out the issue of end times. If that sequence is any indication of where the church is maturity wise, then we may be nearly complete.

[Back To The Top](#)

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