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EQUIPPING MEMBERS AT FIRST BAPTIST CHURCH IN
LEADVILLE, COLORADO, TO UNDERSTAND AND
PRACTICE BIBLICAL SANCTIFICATION

A Project
Presented to
the Faculty of
The Southern Baptist Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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May 2018

APPROVAL SHEET

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I dedicate this project to my patient wife, Hannah, and to our precious children,
Kara, Selah, David, Eva, and Emma, who I pray will follow Jesus
for the rest of their lives, bringing others on their journey.

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LIST OF ABBREVIATIONS

BDAG	<i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature.</i> 3 rd ed.
BDB	<i>A Hebrew and English Lexicon of the Old Testament</i>
BECNT	Baker Exegetical Commentary on the New Testament
ICC	International Critical Commentary
<i>IVPDNT</i>	<i>The IVP Dictionary of the New Testament</i>
PNTC	The Pillar New Testament Commentary
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i>
NAC	New American Commentary
<i>NDBT</i>	<i>New Dictionary of Biblical Theology</i>
NICNT	New International Commentary on the New Testament
<i>NIDNTTE</i>	<i>New International Dictionary of New Testament Theology and Exegesis</i>
NIGTC	New International Greek Testament Commentary
NIVAC	NIV Application Commentary
WBC	Word Biblical Commentary

PREFACE

This project has been possible through the influences that God has sovereignly, graciously, and faithfully placed into my life. I am foremost thankful to him for calling me into a privileged relationship with himself through the gospel of Jesus Christ. As a rebellious sinner, selfishly consumed with my own interests, I was drawn to salvation by the gracious compelling of the Holy Spirit. Furthermore, I was washed through the Spirit, reconciled to the Father, and placed into an eternal union with the Son. Even through the struggles of this life, I have been compelled by the Spirit to continue to grow into the likeness of Jesus Christ. The Spirit has impassioned my heart with the desire to cling to the Word while actively proclaiming the good news of His redemptive plan.

Second, I thank God for the privilege of growing up in a Word-centered home. I am thankful for godly parents, Craig and Karen Scott, who faithfully implanted the Word of God deep into my life. I am thankful for a dad who was also my pastor for eighteen years, and who showed to me a real-life example of a person who genuinely loved God and his Word. I am thankful for my mom who regularly showed me Jesus in the home. I am thankful for my sister, Esther Scott Von, who through example has encouraged me to never stop enthusiastically loving ministry. I am thankful for my brothers, Jonathan and Aaron Scott, whom God has used to sharpen my countenance, my passion, and my knowledge of the Word. I am thankful for my brother-in-law, Matthew Von, who through example has encouraged me to kindly shepherd others to the Savior.

Third, I am grateful for godly friends and coworkers. I am particularly thankful for two life-long friends, Mike Osborne and Tim Handyside, who have driven me to experience God in a personal, deep, and eternal way. Among others, I am thankful for the following faithful friends and co-workers who are co-laboring for the gospel in a town

that was once hailed as *the roughest town in the West*: Nate Bunch, Jason Sandhal, Andrew Riggs, Charles Kuster, Dean Vincent, Pat Critelli, Curt Cooper, Jason Lorch, Trevor DeField, and Tanner Thetford. These co-workers have faithfully encouraged me to stay committed to the Word—especially in a culture that handles it carelessly.

Fourth, I am thankful to God for those who academically guided me along the journey of making this project viable. Foremost, I am thankful for my faculty supervisor, Dr. Wesley Feltner, who patiently and wisely guided me through each chapter and kindly encouraged me in the process. I am thankful for the initial instruction and guidance of Coleman Ford and Dr. Michael Wilder. I am grateful to Marsha Omanson and Greg Dietrich for their hours of proofreading, their skilled corrections, and their gracious handling of my ever-present writing oversights and deficiencies.

Fifth, I am indebted to the sacrificial investment that my in-laws have made to allow the possibility of further education. Along with raising a godly daughter to partner with me in life and ministry, David and Wanda Nyce have been used by God to allow me the possibility to further study the Scriptures and be equipped for gospel ministry.

Finally, I am overwhelmed with gratitude for the woman that God has graciously allowed me to call my wife. On this uncertain journey of life, we have found a certain foundation of trust together in God's sovereign plan. My wife, Hannah Scott, has patiently endured, passionately served, selflessly encouraged, and joyfully ministered through the highs and lows of gospel ministry. I am eternally grateful to God for the gift of such a faithful friend and bride.

The desire of my heart is that this project will be effectively used to further develop and encourage faithful followers of Jesus Christ as we continue our walk with our gracious Savior.

Andrew Scott

Leadville, Colorado

May 2018

CHAPTER 1

INTRODUCTION

From the conception of new life in Christ, every facet of a believer's spiritual existence is in some way connected to the doctrine of sanctification.¹ Furthermore, since both the *why* and *how* of spiritual growth are intricately connected to this doctrine, the understanding and pursuit of progressive sanctification, through the means of a guided practice of spiritual disciplines, is vitally important for every believer. A doctrine which can easily be misapplied, sanctification must be perceived as a gift from God and carefully examined—not only for the health of an individual believer, but also for the effectiveness of the entire New Testament church. Sadly, through a casual approach to this important aspect of theology, key passages can be easily misinterpreted, significant concepts and themes can be either over-emphasized or de-emphasized, and eager believers can be misled.² A theological concept meant to complement joy and unity,³ the doctrine of sanctification has actually led to confusion and frustration among many believers. For local church gatherings, a proper understanding and implementation of biblical sanctification has the potential to provide unified fellowship, cohesive worship, grounded studies, and effective evangelism.

¹Various thoughts and phrases in this introduction are adapted from a previous writing project on Sanctification. Andrew M. Scott, "The Doctrine of Sanctification: Examined and Implemented" (paper written for Models of Sanctification BIB703, Northland Graduate School, Summer 2011).

²J. C. Ryle effectively expounds on this idea of the importance of sanctification by promoting the fact that it has been frequently disdained, easily confused, and ignorantly misrepresented. See J. I. Packer, *Faithfulness and Holiness: The Witness of J.C. Ryle* (Wheaton, IL: Crossway, 2002), 119-20.

³This connection between unity, joy, and sanctification can be observed in the prayer of Jesus in John 17.

Context

Church revitalization presents several challenges for a lead pastor. One such challenge can be the reestablishment of doctrinal clarity and priorities. This challenge is the case at First Baptist Church in Leadville, Colorado (FBCL), particularly in regard to various views of biblical sanctification. With an historic presence in a notable mountain town, FBCL has had the opportunity to influence several generations of highland dwellers. Although unrecognized by some, the members of FBCL have themselves faced a dilemma of being compelled by various strong influences.⁴ Providing the impetus for this ministry project, these current influences include the following: historical influences in the church, current influences in the church, and outside influences on the church.

The historical influences in the church refer to the lingering priorities of FBCL's past leadership. Lingering effects remain from the primary pastors who established the church in the Leadville community in the mid-1900s. These pastors were godly men who loved the Scriptures, evangelism, and organized worship; however, a deficient ministry philosophy that overemphasized the value of a believer based on performance, acceptance of church cultural norms, and conformity to preferential standards, became the driving force behind the concept of sanctification. Inadvertently, the personal preferences of the current dominant pastor seemed to distract the members of FBCL from the primary biblical foundations of sanctification. Although church leaders and a faithful long-term pastor have since attempted to correct the faulty misconceptions of sanctification, roots from past eras occasionally surface with the older generation, children of the older generation, or individuals in the community who have been influenced by the older generation. A gracious attempt to navigate through these past influences from the church makes this project necessary.

⁴The current members referred to in this project include both active voting members as well as regular attendees who have not yet gone through the formal membership process, but who function practically as committed members of the congregation as they consider the possibility of formal membership.

The current influences in the church refer to the theological understanding and priorities of a newer group of church members and regular attenders. With a diversity of denominational backgrounds, several of these new attenders have chosen to faithfully enjoy the gatherings of FBCL. Along with bringing new life to a dying church, this healthy group of believers also carries with them a variety of views in regard to how and why a believer will participate in biblical sanctification. Although participating in official church membership requires an agreement to the clear doctrinal essentials of the faith, this agreement does not comprehensively address various issues in practical sanctification. Additionally, many regular attenders have not yet embraced church membership, but are intently gleaning the truths of Scripture as they consider whether they will embrace the accountability of the church body. Through regular conversations, occasional comments, and observed practices, the need for a vigorous study on the true biblical nature and practice of sanctification is apparent.

The outside influences on the church refer to the cultural context within which FBCL is positioned. In general, Leadville, Colorado, is not exempt from the current moral climate in America. The purity of the church has been invaded by the pervasive nature of a culture that ignores both the truth of God's Word as well as a subsequent lifestyle of humble obedience. With this in mind, a focus on practicing spiritual disciplines and understanding a biblically-rooted doctrine of sanctification is an ongoing need for Christians in any culture and at every time. Additionally, Leadville is a town influenced by its geography and attractions. Being the highest elevated municipality in the United States, Leadville has become a haven for ambitious athletes and determined mountaineers—individuals who pride themselves in their physical self-sufficiency and mental determination.⁵ Through the means of influence, this mentality has woven its way

⁵In addition to attracting international climbers to its surrounding "fourteeners," Leadville also hosts a three-month race series that includes a one-hundred-mile peak-to-peak ultra-marathon. This race series has developed a reputation as being a "Blueprint for Athletes" who desire to distinguish themselves

into the psychological fabric of the high-mountain culture. Churches practicing unguided models of sanctification have not been immune to this influence of individual self-sufficiency. Even for individuals who have been brought into relationship with Jesus Christ by grace through faith in the blood of the new covenant, and who regularly saturate their lives in the purifying words of Scripture, the temptation to furnish a spiritual life based on self-dependence and acceptable performance remains a viable threat to the purity of biblical sanctification.

Rationale

Based on this context, this project has addressed various related weaknesses at FBCL. The first weakness to be addressed was an apparent confusion over key theological concepts that relate to sanctification. In general, several foundational themes relating to a proper understanding of sanctification had been either misunderstood or ignored. Highlighted in this project were such themes as (1) a continual recognition of one's position in Christ, (2) a proper understanding of the concept and expectations of biblical growth in grace, and (3) a clarification of the biblical expectation to victoriously battle the flesh.

Second, this project addressed a lack of understanding in regard to key passages that promote biblical sanctification. With a historical-grammatical approach, the following primary passages were examined: Ephesians 1:3–14, Colossians 2:6–10, and Romans 8:5–17. The following necessary passages were also referenced: John 15:1–11, 1 Corinthians 2:6–3:4, Ephesians 2:8–10, Ephesians 5:18–21, and Colossians 3:1–17.

Third, because of an ignorance of assorted theological perspectives, various models of sanctification were analyzed. These models included perspectives that in some way neglected to emphasize the foundation of a permanent position in Christ,

both nationally and internationally. Leadville Race Series, accessed December 4, 2015, <http://www.leadvilleraceseries.com>.

deemphasized the progressive nature of spiritual growth, or overemphasized heightened expressions of Holy Spirit control.⁶ Being assured that a majority of true believers will not agree on every aspect of biblical sanctification, the members of FBCL were encouraged to graciously promote unity with those whose views on sanctification slightly differed.⁷

Fourth, this project dealt with the weakness of a lack of commitment to a life of disciplined growth in Christ. In other words, the final emphasis of this project sought to take creedal theology and develop it into practical theology. Based on God's grace, the empowerment of the indwelling Holy Spirit, and positional union with Christ, members of FBCL were encouraged to take regular steps of growth. These steps included decisions of practical purity and obedience in line with the clear directives of Scripture for a new covenant believer.

Purpose

The purpose of this project was to equip members of First Baptist Church in Leadville, Colorado to understand and practice biblical sanctification.

Goals

The following five goals were established in order to accomplish the above stated purpose:

1. The first goal was to assess the current understanding of biblical sanctification among the members of FBCL.

⁶These tendencies—to incorrectly emphasize aspects of biblical sanctification—are often accompanied with a wrong understanding about the true identity of those who claim an event of justification but who lack any indication of or desire for spiritual growth. Often these non-believers are falsely identified as simply *carnal* or *non-Spirit-filled* believers.

⁷Biblical love will be sought in all situations; however, true biblical unity will hinge on an unaltered acceptance of the essential doctrines of the Word—primarily salvation by grace alone through faith alone. Many differing views that will be analyzed in this project do not diverge from the essential doctrines of the Scripture.

2. The second goal was to develop a ten-week sermon series on the essential truths of biblical sanctification.
3. The third goal was to develop a ten-week small group discussion guide that would advance the biblical sanctification study beyond lecture to group discussion.
4. The fourth goal was to develop a ten-week personal growth and application guide that would both enhance personal understanding of the key truths of biblical sanctification and encourage personal application in obedience toward biblical sanctification.
5. The fifth goal was to increase both the knowledge and application of biblical sanctification among the members of FBCL by concurrently implementing the developed ten-week sermon series, the developed ten-week small group discussion guide, and the developed personal growth and application guide.

Each goal was accompanied by a defined means of measurement as well as a specific benchmark of success—both to be developed in the following section.⁸

Research Methodology

Five goals determined the effectiveness of this project. The first goal was to assess the current understanding of biblical sanctification among the members of FBCL. This goal was measured by administering the Understanding of Biblical Sanctification Survey (UBSS) to the members of FBCL who regularly participate in the small group studies provided by the church.⁹ The survey was administered in a small group study setting prior to goals 2 through 5. The survey included questions regarding each member's understanding of his or her position in Christ, the function of the Holy Spirit in sanctification, the expectations of grace, and the practical battle with the flesh.¹⁰ This goal was considered successfully met when a minimum of twenty members completed the UBSS and the survey had been analyzed yielding a clearer picture of the current understanding of biblical sanctification among the members of FBCL.¹¹

⁸All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee.

⁹See appendix 1.

¹⁰The data received from the UBSS was used to direct the emphasis for the remaining goals.

¹¹FBCL is an active revitalization venture. On average, the congregation at a Sunday morning gathering has been 65–80 people (including active voting members, regular attendees, children, and

The second goal was to develop a ten-week sermon series on the essential truths of biblical sanctification. The sermon series focused on key passages and essential themes in the discussion of biblical sanctification. This goal was measured by a panel consisting of the three local church pastors as well as three members of the leadership team of FBCL.¹² The panel used a rubric to evaluate the biblical faithfulness, clarity, and relevance of the sermon series.¹³ This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level. In the case that the initial feedback yielded less than 90 percent, the curriculum was revised until it met or exceeded the sufficient level.

The third goal was to develop a ten-week small group discussion guide that advanced the biblical sanctification study beyond lecture to group discussion. Being implemented concurrently to the information developed in the second goal, the discussion guide covered the themes and passages referenced in the sermon series—promoting enhanced discussion and addressing primary questions. This goal was measured by a panel consisting of the three local church pastors as well as three members of the leadership team of FBCL. The panel utilized a rubric to evaluate the biblical faithfulness, organizational clarity, and teaching methodology of the discussion guides.¹⁴ This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level. In the case that the initial feedback yielded less than 90 percent, the discussion guide was revised until it met or exceeded the sufficient level. Query

visitors). This number generally decreases for small group studies. The surveying of 20 adult members seems to address a reasonable number for this project.

¹²The local church pastors chosen for this panel were from established churches in the Denver, Colorado area. The leadership team of FBCL is currently comprised of deacons, trustees, elders in training, and pastoral interns.

¹³See appendix 2.

¹⁴See appendix 3.

The fourth goal was to develop a ten-week personal growth and application guide that both enhanced personal understanding of the key truths of biblical sanctification as well as encouraged personal application in obedience toward biblical sanctification. Being implemented concurrently to the information developed in the second and third goals, the personal growth and application guide promoted accountability by directing individuals to (1) further study the primary topics presented, (2) meditate on the primary passages explicated, and (3) commit these concepts to God in regular prayer.¹⁵ This goal was measured by a panel consisting of the three local church pastors as well as three members of the leadership team of FBCL. The panel utilized a rubric to evaluate the biblical faithfulness, organizational clarity, and practical applicability of the personal growth and application guide.¹⁶ This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level. In the case that the initial feedback yielded less than 90 percent, the application guide was revised until it met or exceeded the sufficient level.

The fifth goal was to increase both the knowledge and application of biblical sanctification among the members of FBCL by concurrently implementing the developed ten-week sermon series, the developed ten-week small group discussion guide, and the developed ten-week personal growth and application guide. The sermon series was presented during regular Sunday morning worship gatherings, while the small group discussion guide was implemented during weekly small group meetings. With the encouragement and accountability of full participation, the personal growth and

¹⁵Through the personal growth and application guide, members were also advised to establish encouragement and accountability partners. These partners primarily focused their attention on strategic accountability questions, encouragement toward Scripture memorization, and specific prayer needs. The provided strategic accountability questions corresponded with the weekly sermons and group studies: they were designed as reminders of the importance of daily commitment to biblical sanctification. The encouragement toward Scripture memorization urged deep familiarity with the key passages studied during the current week. The specific prayer focus concentrated on areas of individual gratitude and struggle that related specifically to sanctification issues.

¹⁶See appendix 4.

application guides were specifically presented and reviewed each week in the small group setting. This goal was measured by administering the UBSS a second time.¹⁷ This post series survey was used to measure the change in practical knowledge of biblical sanctification among the members of FBCL. This goal was considered successfully met when a t-test for dependent samples demonstrated a positive statistically significant difference in the pre-and post-survey scores.¹⁸

Definitions and Delimitations

The following definitions of key terms were used in the ministry project:

Justification. Justification is a forensic term that implies opposition to condemnation through a judicial claim or legal contract.¹⁹ Theologically, this claim is often referred to as an acquittal or declaration of righteousness.²⁰ Justification is accurately defined as “God’s powerful, cosmic and universal action in effecting a change in the situation between sinful humanity and God, by which God is able to acquit and vindicate believers, setting them in a right and faithful relation to himself.”²¹ This definite justification is made possible through the substitutionary atonement of Jesus Christ. Definite justification should be considered as the inseparable starting point for a sanctification that progresses through the entire life of a believer.

Sanctification. Although sanctification is often referred to in Scripture in a positional sense, this project will focus on sanctification as the process of growth that proceeds particularly from spiritual regeneration and continues through the entire life of

¹⁷See appendix 1.

¹⁸The t-test was selected for this analysis as it compares the difference between pre-and post-survey results by comparing the means from each group of scores. See Neil J. Salkind, *Statistics for People Who Think They Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2008), 189–91.

¹⁹Moisés Silva, ed., *NIDNTTE*, s.v. “δικαιοσύνη.”

²⁰G. Schrenk, *TDNT*, s.v. “δικαιόω.”

²¹Alister E. McGrath, *IVPDNT*, s.v. “Justification: Paul.”

the believer. Wayne Grudem defines sanctification as “a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives.”²² In the late nineteenth century, J. C. Ryle defined sanctification as “that inward spiritual work which the Lord Jesus Christ works in a man by the Holy Ghost, when He calls him to be a true believer. He not only washes him from his sins in His own blood, but He also *separates* him from his natural love of sin and the world, puts a new principle in his heart, and makes him practically godly in life.”²³ Anthony Hoekema defines sanctification as “that gracious operation of the Holy Spirit, involving our responsible participation, by which He delivers us as justified sinners from the pollution of sin, renews our entire nature according to the image of God, and enables us to live lives that are pleasing to Him.”²⁴ Bringing these definitions together, sanctification is the work of God in the life of a believer that both sets him apart to God and empowers him to grow in true holiness.

The Flesh. In its negative sense, the concept of the flesh refers to the remaining, human, sinful influence present in every believer. This fleshly influence is never categorically equal to the Spirit-changed new nature of the believer, but regularly terrorizes the mind, will, and emotions of the believer. This flesh is characterized by a past inclination to sin that even after justification, must be continually mortified through the Spirit. Although not canceling his new identity in Christ, a true believer who succumbs to the influence of the flesh has allowed himself to temporarily revert to the perspective of the old man. Hoekema explains that the flesh is “the inclination that is still in us to rebel against God’s will. Whatever we may call this tendency . . . we must

²²Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 746.

²³J. I. Packer, *Faithfulness and Holiness: The Witness of J.C. Ryle* (Wheaton, IL: Crossway, 2002), 120.

²⁴Anthony A. Hoekema, “The Reformed Perspective,” in *Five Views of Sanctification*, ed. Stanley Gundry (Grand Rapids: Zondervan, 1987), 61.

remember that even after we have been regenerated we still have such sinful impulses, and must still fight against them as long as we live.”²⁵

New Covenant Believer. The new covenant is a covenant promised by God subsequent to the other primary covenants of the OT. It is the promise of an eternal relationship established by God through the sacrifice of Jesus Christ and a transformation from the indwelling Holy Spirit. As explained by Paul Williamson, it “is the climactic fulfillment of the covenants that God established with the patriarchs, the nation of Israel, and the dynasty of David.”²⁶ There is clear biblical evidence that although “the New Covenant has certainly been inaugurated in the NT era, the ultimate eschatological reality awaits the ‘new heavens and new earth.’”²⁷ Furthermore, the new covenant believer is one who has been elected and called by God to participate in redemption through forgiveness of sins, who by grace has placed his faith in the substitutionary sacrifice of Jesus Christ on the cross, who has been given new spiritual life through the resurrection, whose heart has been changed, and whose life has been permanently indwelt and sealed by the promised Comforter, the Holy Spirit.

Two delimitations were placed on the project. First, the project was confined to a twenty-one-week timeframe. This timeframe included adequate allowance for initial curriculum development, pre-intervention assessment, revised curriculum development, intervention, and post-intervention assessment. Second, this project focused on the essential elements of sanctification as found in Scripture: it was not intended to promote detailed standards of Christian living based on personal preference. Without insisting on set standards for every believer in areas not particularly addressed in Scripture, this project encouraged each member of FBCL to engage fully in the essential elements of

²⁵Anthony A. Hoekema, *Saved by Grace* (Grand Rapids: Eerdmans, 1989), 213.

²⁶P. R. Williamson, *NDBT*, s.v. “Covenant.”

²⁷*Ibid.*

biblical sanctification, obediently comply with clear biblical directives, and prayerfully consider individual disciplines.

Conclusion

A foundational understanding of and commitment to biblical sanctification is essential to the unifying of a local body of believers. In order to enhance theological cohesiveness to the members of FBCL, this project was thoughtfully implemented through the development and promotion of primary passages and essential concepts. The following essential concepts of biblical sanctification that were promoted in this project will be examined in chapter 2: a recognition of a secure spiritual identity, a commitment to continual spiritual growth, and an obedience to the indwelling Holy Spirit.

Chapter Summaries

Chapter 1 provides an introduction to the project. The project is introduced by analyzing the following aspects: the context of the project, the rationale compelling the project, the purpose for the project, the goals within the project, the research methodology used in the project, and the key definitions for the project.

Chapter 2 presents a biblical and theological foundation for the project. Through the exegesis of three primary passages, the following thesis is developed: contrary to the theological misconception that progressive sanctification is either optional or occasional in the life of a believer, the New Testament clearly teaches that God expects every new covenant believer to take regular steps toward biblical sanctification. Through chapter 2, progressive sanctification is explained as involving (1) an intentional recognition of a secure spiritual identity gifted from God the Father, (2) a commitment to continual spiritual growth in Christ Jesus, and (3) battle empowerment through the indwelling Holy Spirit. The essential elements of sanctification proposed through chapter two are foundational to a Reformed model of sanctification.

Chapter 3 examines theoretical, practical, and historical issues relating to the project. Elements from three misguided models of sanctification are surveyed as the following thesis is developed: contrary to theoretical models of sanctification that highlight heightened experiences or occasional events of sanctification, God empowers every New Covenant believer to take regular steps toward biblical sanctification. Through chapter 3, biblical sanctification is seen in contrast to (1) a theological model—Pentecostalism—that encourages the pursuit of additional spiritual empowerment from intensified spiritual experiences, (2) a theological model—early Keswick—that anticipates dependent involvement in heightened events of submission, and (3) a theological model—Chaferian—that warrants the spiritual fruitlessness of non-committed believers.

Chapter 4 presents a detailed description of the project as presented at FBCL. Along with a general explanation of the teaching content, chapter 4 also presents weekly descriptions that relate to the various stages of the project: the preparation stage, the implementation stage, and the follow-up stage.

Chapter 5 provides a personal evaluation of the project. Focusing primarily on the effectiveness of the project as related to its purpose and goals, chapter 5 also presents personal, pastoral, and theological reflections about the project.

CHAPTER 2

BIBLICAL AND THEOLOGICAL BASIS FOR UNDERSTANDING AND PRACTICING BIBLICAL SANCTIFICATION

Introduction

Sanctification is defined by Wayne Grudem as “a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives.”¹ This general definition of sanctification focuses on the progressive sense of sanctification; however, in the study of sanctification, the student of theology must never forget that progressive sanctification is inseparably based on definite justification.² Justification and sanctification have the exact same starting point.³ One cannot pursue progressive sanctification who has not first participated in definite justification. Additionally, as will be seen throughout this project, one who has experienced justification should not embrace the false notion that sanctification is yet future. The New Testament leaves no room for a time-gap between justification and sanctification.⁴ To sever sanctification

¹Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 746.

²A workable definition for *justification* is proposed on p. 9 of this project. In the NT, secure justification and positional sanctification are occasionally used interchangeably to refer to the definite declaration of righteousness from God (e.g., Acts 20:32; 26:18; 1 Cor 1:2; 6:11; Heb 10:10). This positional use of sanctification should not be confused with a progressive sanctification that is also used in the NT and so frequently referenced in systematic theology. Furthermore, as will be seen throughout the project, positional sanctification should be the undeniable foundation for a progressive sanctification. Secure positional sanctification should in no way encourage an abandonment of the necessary diligent effort of progressive sanctification.

³James Boyce rightly defines the sanctified as “those only who are in Christ Jesus, who have been regenerated, and have been justified by faith.” James Boyce, *Abstract of Systematic Theology* (Cape Coral, FL: Founders Press, 2006), 411.

⁴Michael Horton explains that “separating justification from sanctification is as serious as confusing them, because it means that the latter is ‘cut loose, or abstracted, from justification.’” Michael Horton, *Pilgrim Theology: Core Doctrines for Christian Disciples* (Grand Rapids: Zondervan, 2011), 307. Here, Horton actually quotes a phrase from G. C. Berkouwer, *Studies in Dogmatics: Faith and Sanctification* (Grand Rapids: Eerdmans, 1952), 20. This gap-mentality is a primary distinction of errant

from justification promotes a justification that is both insufficient and potentially void of effective purpose. As Berkouwer points out, separating the two theological concepts has the potential to lead to a self-focused moralism.⁵ To say that sanctification only comes as a believer reaches a certain self-induced, post-conversion, moment of crisis not only creates theological confusion in regard to the definite and continuing work of God for a believer, but also subtly places the primary onus of sanctification on the shoulders of the believer.⁶

As expressed through the NT, definite justification should naturally and immediately lead a true believer to some evidence of active conformity to God's revealed will. This active conformity is what is referred to as progressive sanctification. Making a critical connection to the biblical discussion of faith and works, Horton explains the following:

With the distinction between faith and works in mind, we can also distinguish (without separating) justification and sanctification. Both gifts are given in union with Christ. Through the same act of faith we embrace Christ for the imputation of righteousness (justification) and gradual conformity to his likeness (sanctification). Justification is a legal verdict pronounced on us; sanctification is the Spirit's work within us, bringing forth good works.⁷

This progressive nature of sanctification accompanies a true believer through his entire pre-death existence and is expressed as a believer regularly denies the power,

models of sanctification that will be further discussed in chap. 3 and are shared in chart form in appendix 6.

⁵Berkouwer, *Studies in Dogmatics*, 20.

⁶As will be seen through this project, this approach involving a self-induced ability to procure a more effective sanctification has been historically promoted in higher-life theology. In this approach, a post-conversion, deeper, more meaningful experience is encouraged in order to find the secret to God's richer blessing and power. As a clear example, this mentality is exposed as James Lawson features the deeper experiences of famous Christians. Highlighted on the back cover of his book is found the following promotion: "They found the secret. A life of greater power can be yours! James Gilchrist Lawson examines the ways in which some of the most famous Christians of the ages reached a greater experience of God's love and power . . . You will discover how you can obtain victory over sin, be filled with the Spirit, find perfect peace and rest, have your every need met, overcome the enemy, [and] acquire boldness to witness for Christ. Grow closer to God than ever before. There is a life of spiritual fullness beyond salvation, and God is waiting for you to be receptive so that He can pour out this blessing to you. You, too, can experience the Spirit-filled life today!" James G. Lawson, *Deeper Experiences of Famous Christians* (New Kensington, PA: Whitaker House, 1998), Back Cover.

⁷Horton, *Pilgrim Theology*, 307.

performance, and practice of sin. Definite justification and progressive sanctification in this life will assuredly lead a true believer to the perfect glorification of the next life.⁸

As stated in chapter 1, “Sanctification is the work of God in the life of a believer that both sets him apart to God and empowers him to grow in true holiness.” Therefore, sanctification must be realized as both a *gift* and an *expectation*. As an undeserved *gift* that sets a true believer apart through shared holiness, sanctification is based solely on the grace of God through the life and sacrifice of Christ. Through this *gift*, sanctification brings an *expectation*—the expectation that a true believer will regularly and actively pursue conformity to God’s revealed will in progressive sanctification. Contrary to the theological misconception that progressive sanctification is either optional or occasional in the life of a believer, the New Testament clearly teaches that God expects every new covenant believer to take regular steps toward biblical sanctification.

Biblical sanctification is inseparable from the complete work of the Trinity. Providing the basis for this project are the following three biblical truths promoting the work of the Trinity in the life of a believer: (1) the NT encourages an intentional recognition of a secure spiritual identity gifted from God the Father, (2) the NT encourages a commitment to continual spiritual growth in Christ Jesus, and (3) the NT

⁸Perfect glorification will occur only when true believers will be completely set apart from the possibility of sin because they are eternally in the presence of God. Paul refers to this in Rom 6:22 as being the “end, everlasting life.” He also refers to this perfect glorification specifically in Phil 3:20–21 as he explains the final change that will take place as a true believer’s “lowly body” will be finally and completely conformed to “His glorious body.” Each true believer has the promise of someday being completely sanctified in the presence of God and being finally set apart from the ominous presence of sin. This biblical truth stands in contrast to aspects of Wesleyan teachings that focus on “entire sanctification” and assume Christian perfectionism is an attainable pursuit that should be acquired in the present. Wesleyan theologian William Burt Pope affirms that “while there is a sense in which sanctification is a permanent and unchangeable principle, it is also a process which reaches its consummation, according to the provisions of the New Covenant and the testimony of the Spirit, in the present life.” William B. Pope, *A Compendium of Christian Theology* (London: Beveridge and Co., 1879), 3:35. Wesleyan pastor and respected author Steve DeNeff additionally affirms that “there must be time enough between conversion and sanctification to truly examine one’s intent and motive.” Steve DeNeff, *The Way of Holiness* (Indianapolis: Wesleyan Publishing House, 2010), 222. In DeNeff’s estimation, this necessary time element between conversion and sanctification will lead to “a moment in this life when the believer’s heart is finally pure” and where “all of it becomes a reality.” Ibid. This notion of “entire sanctification” lays the foundation for the Wesleyan model of sanctification that is referred to as the *Perfection Model* in appendix 6.

encourages involvement in a victorious spiritual battle through the empowerment of the indwelling Holy Spirit. All three points are foundational to the Reformed model of sanctification that is promoted in this project and will be specifically propositioned through examination of Pauline writings.

A Secure Spiritual Identity Ephesians 1:3–14

Understanding gifted identity and acting in compliance to that identity is one of the primary themes of the epistles of the New Testament. Specifically, because God the Father has gifted all true believers with positional holiness through Christ, each individual believer must regularly pursue practical holiness in daily life. Progressive sanctification involves active obedience to New Testament imperatives through the conscious assurance of the new covenant indicatives. Through his examination of Romans 6, Douglas Moo addresses this concept of not separating the imperatives from the indicatives by explaining that “Paul stresses that we must actualize in daily experience the freedom from sin’s lordship that is ours ‘in Christ Jesus.’”⁹ He further states that “Paul makes it clear . . . that we can live a holy life only as we appropriate the benefits of our union with Christ and that holiness of life can be stifled if we fail continually to appropriate and put to work the new life God has given us.”¹⁰ Sanctification is possible only through the sovereign work of God to gift his children with a secure identity in Christ.

This concept is not only clearly recognizable in the book of Romans, it is also clearly identifiable in Paul’s epistle to the church of Ephesus. Prior to exhortations of practical obedience and active conformity to God’s will, Paul lays a foundation in this

⁹Douglas J. Moo, *The Epistle to the Romans*, NICNT (Grand Rapids: Eerdmans, 1996), 390–91.

¹⁰*Ibid.*, 391.

passage promoting personal and privileged identification with Christ through the sovereign choice and care of God the Father. As will be seen through examination of Ephesians 1:3–14, Biblical sanctification involves an intentional recognition of a secure spiritual identity gifted from God the Father.

General Overview and Context

Although not without some dispute in regard to both authorship and specific recipients, the apostle Paul is generally and historically accepted as the human author of the epistle to the church at Ephesus.¹¹ Paul was ignorant of neither the needs of the believers in Ephesus nor the general culture of Ephesus. Prior to writing this epistle, Luke records the fact that Paul had specifically visited the believers in Ephesus twice. Paul's first visit, on his second missionary journey, seemed rather brief (Acts 18:18–21). In fact, he left his ministry partners, Priscilla and Aquila, in Ephesus to presumably establish both their business in the city and a church in their home (1 Cor 16:19). However, Paul's second visit, on his third missionary journey, lasted three years (Acts 19:1–41; 20:31). On this visit, Paul ministered to a variety of people with a variety of religious and cultural backgrounds. In addition to these two recorded visits, Paul particularly called the Ephesian elders to meet with him in Miletus to not only specifically inform them of his future plans, but also to specifically encourage and exhort them in ministry related issues (Acts 20:18–38).

Paul clearly understood the political, commercial, religious, and cultural influences on the church. He personally experienced the effects of the deceptive and immoral nature of the worship of Artemis. He perceived the struggles for the Gentile believers in Ephesus to consistently live out their new relationship with God in a dedicated fashion. Paul wrote to encourage believers about their amazing new identity

¹¹Harold Hoehner's conclusive comments are worth noting. See Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 60–61.

from God, in Christ Jesus, and guaranteed through the Spirit. He wrote to exhort believers to live a sanctified life in accordance to their new sanctified identity. As F. F. Bruce explains, this letter was “written to encourage Gentile Christians to appreciate the dignity of their calling, with its implication not only for their heavenly origin and destiny but also for their present conduct on earth, as those who were heirs of God, sealed with his Spirit.”¹²

Within the epistle, Ephesians 1:3–14 stands as a beautiful eulogy exalting the choice, care, and pursuit of God the Father for his new creations on which he places a new identity.¹³ This eulogy is followed by two-and-a-half theologically-rich chapters describing the working of God’s grace in the redemption of rebellious mankind. Following the first three chapters, Paul presents three concluding chapters that heavily emphasize all believers’ practical responsibility as God’s new creations. Peter Obrien explains that “the Letter to the Ephesians falls into two distinct though related halves: chapters 1–3 and 4–6. The first has been loosely called ‘theological’ or ‘doctrinal,’ while the second has been referred to as ‘ethical,’ although neither of these descriptions fully reflects the content of each half or the interplay between them.”¹⁴ He further states that Paul’s “direct appeal in chapter 4 is based on the foundation of their being reconciled in Christ and made part of God’s new humanity.”¹⁵

¹²F. F. Bruce, *Epistles to the Colossians, to Philemon, and to the Ephesians*, NICNT (Grand Rapids: Eerdmans, 1984), 245.

¹³Ernest Best explains that this “eulogy hangs together as a whole, beginning and ending with praise of God. This note of praise sounds throughout as the reasons for it, in the final issue lying in God’s loving purpose, are introduced from different angles.” Ernest Best, *A Critical and Exegetical Commentary on the Epistle to the Ephesians*, ICC (Edinburgh: T&T Clark, 1998), 110. He further explains the similarities of the blessing of Eph 1:3 with the Jewish tradition of “Berakoth.” He makes sense of Paul’s structural and descriptive choices following the announced blessing by stating that “when Berakoth are followed by clauses giving the grounds for blessing these grounds are expressed through participles, relative clauses or clauses introduced by causal conjunctions.” Ibid., 105.

¹⁴Peter Thomas O’Brien, *The Letter to the Ephesians*, PNTC (Grand Rapids: Eerdmans, 1999), 66.

¹⁵Ibid., 67.

Flowing from an understanding of secure identity is the expectation of a dedicated life: this is the natural conclusion of a general examination of the structure of Ephesians. John Stott explains that “the whole letter is . . . a magnificent combination of Christian doctrine and Christian duty, Christian faith and Christian life, what God has done through Christ and what we must be and do in consequence.”¹⁶ The foundation for Paul’s plea for progressive sanctification in Ephesians is built on his apparent desire for the church to first recognize their secure spiritual identity as a gift from God.

Basis 1: Secure Spiritual Identity as a Gift from God the Father

The eulogy of Ephesians 1:3–14 is driven by the concept that God has relationally blessed those whom he has chosen with secure adoption. This passage beautifully articulates that this gracious adoption was initiated by the sovereign choice of God the Father, made possible by the selfless sacrifice of Jesus Christ, and secured by the seal of the Holy Spirit. Through this semi-structured eulogy, the various “verbs and participles describing God’s actions *always* precede the qualifying phrases.”¹⁷ God’s sovereign actions are highlighted as the glory of the Triune God is the focus of this eulogy from start to finish.

Verse 3 explains that God is to be blessed because he “blessed us with every spiritual blessing in the heavenly places in Christ.”¹⁸ Those who have placed saving faith in the blood sacrifice of Jesus Christ have been eternally blessed by “the riches of His grace” (1:7). These rich blessings are “spiritual” in the sense that they are “bound up with

¹⁶John R. W. Stott, *The Message of Ephesians*, The Bible Speaks Today (Downers Grove, IL: InterVarsity, 1991), 25.

¹⁷Hoehner, *Ephesians*, 184. Hoehner further points out the only slight variation from this pattern is in vv. 6 and 8 with the use of an introductory relative pronoun.

¹⁸F. F. Bruce explains that “the same verb is used for men and women’s blessing God and for his blessing them, but not in the same sense. In the latter use it denotes God’s conferring of benefits; in the former use it denotes the ascription of praise to God.” Bruce, *Epistles to the Colossians, to Philemon, and to the Ephesians*, 253.

the Holy Spirit.”¹⁹ Through Christ, God has blessed his children with a relationship with him that permanently fulfills all his righteous demands. Through the Holy Spirit, God “has blessed the believer with every spiritual benefit necessary for his or her spiritual well-being.”²⁰ Progressive sanctification is rooted in this amazing blessing.

Verse 4 portrays the depth of God’s gracious gift by explaining that “He chose us in Him before the foundation of the world.” Ernest Best explains that “God is called blessed, not because we decided to turn to him nor because he foresaw that we would be deserving of salvation, but because he chose us and his choice preceded creation.”²¹ This divine choice demands humble human recognition. It also demands trust to both God’s gracious love and eternal care. The qualifying purpose statement to this sovereign choice proves the secure nature of this God-initiated relationship: “that we should be holy and without blame before Him in love.”²² For those who have responded to God’s gracious election in faith, the anticipated reaction involves a life pursuing the further expectations of their gracious God. In specific reference to this verse, John Stott rightly explains that “the doctrine of election is an incentive to holiness, not an excuse to sin.”²³ Diligence and

¹⁹Andrew T. Lincoln, *Ephesians*, WBC (Dallas: Word, 1990), 19–20. The involvement of the Holy Spirit in this adoption is more specifically discussed in vv. 13–14.

²⁰Hoehner, *Ephesians*, 168.

²¹Best, *A Critical and Exegetical Commentary on the Epistle to the Ephesians*, 119. In preceding explanation, Best does, however, seem to wrongfully discount the concept of individual election to salvation.

²²Although several commentators and translations will tie the phrase “in love” to v. 5, the repetitive structure of the eulogy—verb/participle followed by qualifying statement—seems to be the best evidence to leave the phrase tied to the end phrase of v. 4. For a helpful explanation see Hoehner, *Ephesians*, 183–84.

²³Stott, *The Message of Ephesians*, 38. Although Stott and other reformed commentators see divine election as “an incentive to holiness,” John Wesley saw predestination and election as destructive hindrances to holiness. In his sermon on free grace, Wesley notes his opinion on the doctrine of predestination by stating that “it directly tends to destroy that holiness, which is the end of all the ordinances of God.” John Wesley, *Sermons on Several Occasions* (New York: Waugh & Mason, 1836), 1:483. He further asserts that election tends “to shut the very gate of holiness . . . , to hinder unholy men from ever approaching thereto, or striving to enter in thereat.” *Ibid.*, 1:484. Sadly, Wesley’s views on sanctification have become the foundation for other modern-day models of sanctification that ignore divine election as being a foundational element of biblical sanctification.

dependence in progressive sanctification should be the natural response to the secure blessing of personal election.²⁴

Verse 5 further identifies God's sovereign choice to re-establish a relationship with rebellious humanity by stating the following: "having predestined us to adoption as sons by Jesus Christ to Himself." This phrase confirms the themes of choice, privilege, gift, and relationship. The verb *predestine* means "to decide upon beforehand" and can also be translated "foreordain."²⁵ As Peter O'Brien explains, predestination "serves to emphasize [God's] sole initiative and authority in our salvation."²⁶ The concept of predestination in verse 5 develops from the concept of divine choice introduced in verse 4.²⁷ Adoption to eternal sonship is the privilege granted to each true believer. The gracious gift offered to make the predestined adoption possible was the sacrifice of Jesus Christ on the cross. This sacrifice solidified man's adoption and a secure relationship to the loving Father. Through the following phrase, Paul dispels any doubt about God's motivation in this loving adoption: "according to the good pleasure of His will." Rooted in God's good pleasure, progressive sanctification is motivated by the relational blessing of eternal adoption.

²⁴This unconditional election of individual believers should not be misunderstood for an election that is simply corporate. A corporate view of divine election tends to ignore the important NT fact that personal election is a strong foundation for progressive sanctification. For an example of a corporate view of election, see the following summary by the Society of Evangelical Arminians, "A Concise Summary of the Corporate View of Election," accessed May 11, 2017, <http://evangelicalarminians.org/A-Concise-Summary-of-the-Corporate-View-of-Election-and-Predestination>. Furthermore, other theologians who seem to identify closely with many of the historic persuasions of a reformed position, but who shy from an unconditional, personal election, have also inadvertently ignored this key foundation-stone for biblical sanctification. For an author who has attempted to shrink the theological gap between Arminian and Reformed theologies but downplays the importance of a personal election, see J. Matthew Pinson, *Arminian and Baptist: Explorations in a Theological Tradition* (Nashville: Randall House, 2015). For an enlightening interview, see Jeff Robinson, "Meet a Reformed Arminian," The Gospel Coalition, August 25, 2016, accessed May 11, 2017, <https://www.thegospelcoalition.org/article/meet-a-reformed-arminian>.

²⁵BDAG, s.v. "Προορίζω."

²⁶O'Brien, *The Letter to the Ephesians*, 102.

²⁷Although the concept of predestination could potentially be seen as causal in relation to God's sovereign choice, it makes best sense to understand the concepts as being simultaneous. Paul uses the concept of predestination to further explain and develop the truth of divine choice. See Stott, *The Message of Ephesians*, 36; and Best, *Ephesians*, 122–23.

Verse 6 states another aspect of this divine gifting. Paul states that God has specifically bestowed his divine favor on those whom he has chosen. The theme of grace is undeniable in this verse through the use of both ἐχαρίτωσεν and χάρις.²⁸ Both terms clearly prove the weight of the believers gifted identity in Jesus Christ. The acceptance in Jesus Christ, “the Beloved,” is seen more specifically in verse 10. At God’s ordained time, he will “gather together in one all things in Christ, both which are in heaven and which are on earth.” Progressive sanctification is established in God’s gracious bestowal of favor through Jesus Christ.

Not to be ignored in this passage are the clear references to the fact that the secure identity of each true believer is grounded in the work of the entire Trinity.²⁹ The secure relationship that enables biblical sanctification is initiated by the sovereign choice of God the Father, established by the sacrifice of Jesus Christ, and sealed by the guarantee—the Holy Spirit. Through faith in Jesus Christ, every chosen believer is provided with the amazing gifts of redemption (1:7), forgiveness (1:7), and an eternal inheritance (1:11).³⁰ Through gifted justification comes the promised security of the permanently indwelling Holy Spirit.³¹ The Holy Spirit, known as “the guarantee,” is the eternal seal of God’s gracious gift of identity (1:13–14).³²

²⁸Displaying the concept of bestowed favor or acceptance, ἐχαρίτωσεν is tied directly to χάρις linguistically and conceptually. See BDAG, s.v. “χάρις”; and BDAG, s.v. “χαριτώ.”

²⁹This is consistent with the Trinitarian emphasis of the entire book. See Hoehner, *Ephesians*, 106. Hoehner explains that the work of all three persons of the Trinity is specifically found in eight passages through the book.

³⁰The next section will examine Col 2:6–10 and will focus primarily on the person and work of Jesus Christ in justification and subsequent sanctification. Each believer is expected to grow in Christ because of identity in Christ.

³¹Basing his election view solely on God’s foreknowledge, commentator Grant Osborne considers himself as holding “a moderate Arminian position” that promotes the idea that God’s Spirit equally sheds “God’s light on all human beings.” Grant R. Osborne, *Ephesians: Verse by Verse*. Osborne New Testament Commentaries (Bellingham, WA: Lexham Press, 2017), 23. Although this may seem fair according to human estimation, this view tends to promote an inadequate Holy Spirit—a Holy Spirit who is presumably to be the powerful foundation of progressive sanctification. The last major section of this chapter will examine Rom 8:1-17 and the powerful work of the Holy Spirit in guarding and guiding each believer in a battle for spiritual purity and biblical sanctification.

³²Stott explains that “a seal is a mark of ownership and of authenticity.” Stott, *The Message of*

Application for Progressive Sanctification

In evaluating the expected Ephesian response to gifted identity, Andrew Lincoln explains that

the readers are to be proud of such an identity and such a calling and are to live them out. They are to have an awareness of God's global or cosmic purposes, but are then to act locally in a way that is appropriate to this unique community's role in the world. They should not, therefore, simply accommodate themselves to surrounding values.³³

In pursuit of progressive sanctification, the anticipated response of believers involves a deep consideration of what God has graciously done for them followed by actions of submission to his revealed will. Believers should cautiously avoid being distracted by the security of produced formulas and proposed methods that promise an effective sanctification.³⁴ Rather, believers should find security in a gifted identity that motivates a regular walk of obedience.³⁵ Ephesians 2:10 seems to summarize the thematic flow of the epistle by stating that “we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.”

In a beautifully similar fashion, Paul explains three times in this doxology that God's sovereign choice has an expected and primary outcome—praise of his glory.³⁶ As

Ephesians, 48-49. This fits precisely into God's plan of secure identity for the new covenant believer.

³³Lincoln, *Ephesians*, lxxxvi.

³⁴This distraction is seen very clearly in the writings and ministry of Andrew Murray. As a Dutch Reformed minister and writer, Murray seemed to lose sight of the significance of a secure spiritual identity as he began to promote a formulaic approach to a more effective sanctification. As was characteristic of the Keswick mentality of his day, this formulaic approach to progressive sanctification is clearly seen in his presented steps on the path of holiness. See Andrew Murray, *Holy in Christ* (1890; repr., n.p.: Merchant Books, 2009), 116. Along with other insights into the Keswick model of sanctification, M. James Sawyer points out this formulaic approach in his helpful critique. M. James Sawyer, “Wesleyan and Keswick Models of Sanctification,” Bible.org, accessed December 29, 2017, <https://bible.org/article/wesleyan-amp-keswick-models-sanctification>. As influential, godly, and passionate, as Andrew Murray may have been, and as biblical and helpful as his steps may have appeared to be, formulaic plans for attainable sanctification should be seen as insufficient substitutes for the foundational truth of a secure spiritual identity in Christ attained through justification.

³⁵Through the latter half of Eph, Paul exhorts believers to conduct their lives in accordance to their calling. This concept is summarized in the expectation to “walk” as devoted believers. Because of their new identity in Christ, the Ephesian believers were to walk worthy of their calling (4:1), to walk differently than unregenerate Gentiles (4:17), to walk in Christ's love (5:2), to walk as children of light (5:8), and to walk in wise circumspection (5:15).

³⁶Focusing more on God's grace, v. 6 refers to “the praise of the glory of His grace.” Verses 12 and 14 focus on God's glory by concisely stating “the praise of His glory.” All three phrases, however, are

all true believers participate in their secure new life from God, they should be humbled by the privilege they have been graciously given to participate in the eternal praise of God's glory. They have been chosen by God, made acceptable through Christ, and sealed by the Holy Spirit—all to the praise of God's glory. In a pursuit of progressive sanctification, all true believers should continually remind themselves of their secure spiritual identity gifted from God for his eternal glory.

Continual Spiritual Growth Colossians 2:6–10

As correctly promoted as an essential element in a Reformed model of sanctification, immediate and continual spiritual growth is the anticipated outcome of conversion. As mistakenly accepted in other models of sanctification, spiritual growth is not simply an option for those believers who are truly committed, nor is it meant to be characterized by occasional expressions of submission, consecration, or consent.³⁷

strongly connected through the concepts of deserved praise and glory on account of divine election and gifting. Just as is the sustainable theme of the text, the glory of God should weave its way through the entire discussion on election. Although in more of a devotional form, a popular commentary on Ephesians is Klyne Snodgrass'. Although Snodgrass does acknowledge that "first importance is what [Ephesians 1] teaches about worship and about the God who is worshiped," and that "election language in Ephesians 1 is primarily about God," and that "the ultimate goal of election is the revelation of God's own character," as his discussion continues he seems to be distracted from this primary thought by overemphasizing "the value given to human beings" in the election scenario. Klyne Snodgrass, *Ephesians*, The NIV Application Commentary (Grand Rapids: Zondervan, 1996), 58-66. Although through election God does lovingly show value to the image-bearing creations of his choice, and although this value clearly gives foundational meaning for progressive sanctification, the driving purpose for this elected relationship is clearly and primarily the advancement of God's glory—not simply the encouragement of the chosen. Snodgrass' estimation of the secondary priority of man's value in comparison to the dominant priority of God's eternal glory seems to be lacking. God's glory is the theme that drives this entire doxology and should not be overshadowed in the slightest.

³⁷These characteristics are clearly found in the early Keswick theology that will be further examined in chap. 3. Although these characteristics are admirable qualities when practiced regularly, they are easily abused when used as occasional management tools meant to compel God to reveal the secret for a deeper sanctification. Major W. Ian Thomas, founder of the Torchbearers, was one such motivational speaker and writer that passionately appealed for sanctification but seemed to base his appeal on a manipulatable consent from man to God. Thomas states that "The One who calls you to a life of righteousness is the One who by your consent lives that life of righteousness *through* you!" W. Ian Thomas, *The Saving Life of Christ* (Grand Rapids: Zondervan, 1961), 13. Although Thomas promoted "a radical change of government" in the life of the believer, he also promoted the concept that spiritual growth seemed to lay entirely on the allowance or rejection of believers. See W. Ian Thomas, *The Mystery of Godliness* (Grand Rapids: Zondervan, 1964), 133-37. Although an element of truth exists in the concept of openness to God, the Holy Spirit can never be completely stifled in the life of a true believer, and furthermore, is never intended to be managed like a power tool, faucet, or light switch.

Spiritual growth in the Scriptures is an imperative expectation to be regularly practiced and enjoyed by all true believers.³⁸ Flowing from definite justification, it is established on a gifted relationship with God through the sacrifice of Jesus Christ and the empowerment of the indwelling Holy Spirit. As will be observed specifically from Colossians 2:6–10, biblical sanctification involves a commitment to continual spiritual growth in Christ.

General Overview and Context

Although the NT gives no clear evidence that Paul had physically traveled to the city of Colossae, it does give clear evidence that he was very familiar with both the church and culture of Colossae through a leader in the church, Epaphras (1:4–7). Epaphras specifically informed Paul of the various philosophies, worldly traditions, and false theologies that were terrorizing the health of the church in Colossae (2:8). As indicated in the chapter of the primary passage being examined, the church was specifically influenced by elements of legalism (2:11–23), angel worship (2:18), mysticism (2:18), asceticism (2:21), and fleshly indulgences (2:23). Several commentators will credit the “Colossian heresy” to a syncretism that was possibly even influenced by a form of pre-Gnostic thought.³⁹

Although the church was remaining steadfast to their faith in Christ (2:5), the temptation from wrong doctrine was clearly disturbing godly practice. Especially as seen in chapter 3, regular growth in Christ was being misprioritized and distracted. Murray

³⁸The necessary biblical expectation for continual spiritual growth in the life of every true believer is also in contrast to the theological approach of those who justify inactivity in the life of a so-called believer. Characteristically, those who approach sanctification with this mindset tend to (1) overemphasize a free-grace mentality, (2) deemphasize the importance of personal repentance, and (3) distinguish between Jesus as Savior and Jesus as Lord in the life of believers. For a further understanding of the distinctives of this theological approach, see Zane C. Hodges, *Absolutely Free! A Biblical Reply to Lordship Salvation*, 2nd ed. (Corinth, TX: Grace Evangelical Society, 2014). Also see Ernest D. Pickering, *Lordship Salvation: An Examination of John MacArthur's Book, The Gospel According to Jesus* (Decatur, AL: Baptist World Mission, 1988). Referred to as the *Dedication Model* in appendix 6, these concepts are summarized in the Chaferian model of sanctification.

³⁹For a helpful examination of how various commentators explain the “Colossian Heresy” (and some who connect it to Gnostic thought), see Peter T. O’Brien, *Colossians, Philemon*, WBC (Waco, TX: Word, 1982), xxx–xxxviii.

Harris explains the “twofold danger confronting the Colossians: relapse into pagan ways of thinking and acting (3:5–11; the church was predominantly Gentile, 1:27; 2:13) and acceptance of unorthodox teaching (1:23; 2:1–23).”⁴⁰ He further asserts that “Paul’s aim in writing, therefore, was to provide the Christian antidote to error in doctrine and practice.”⁴¹ The believers of the church of Colossae were in need of theological clarification and practical encouragement that would both enable and enhance their growth in the Christ that saved them.

Basis 2: Continual Spiritual Growth in Christ Jesus

The biblical concept of growth in Christ suggests that regular spiritual growth utilizes Christ as both its foundation and source of continuation. The sacrifice of Jesus Christ is sufficient to start new spiritual life, just as the example, promises, and exhortations of Christ are sufficient in the continuation of spiritual life.

As clearly presented in Colossians 2:6-10, continual growth in Christ will always begin with initial faith in Christ. Spiritual maturity in Christ is not possible without spiritual life in Christ. Faith in Christ is the foundation for growth in Christ. As he transitions into this discussion of spiritual growth, Paul actually proposes this concept at the end of verse 5 by commending the church’s steadfastness of faith in Christ. Furthermore, Paul clearly states this in verse 6 as he qualifies his imperative to walk in Christ with the assurance that the church had already “received Christ Jesus the Lord.” Douglas Moo explains that “to ‘receive Christ’ . . . is not only a matter of believing ‘in’ his person; it also involves a commitment to the apostolic teaching about Christ and his significance.”⁴² Paul clearly identifies the depth of this reception through the choice of

⁴⁰Murrey J. Harris, *Exegetical Guide to the Greek New Testament: Colossians and Philemon*. rev. ed. (Nashville: B & H Academic, 2010), 5.

⁴¹Ibid.

⁴²Douglas J. Moo, *The Letters to the Colossians and to Philemon*, PNTC (Grand Rapids:

words in the descriptive title: Christ Jesus was received as “the Lord.” James Dunn explains that

Since the basic sense of κύριος is that of superior to inferior (master to slave; king to subject; god to worshiper), with formally acknowledged rights of the former to command or dispose of the latter (see also 3:22 and 4:1), all would have recognized that acceptance of Christ Jesus as Lord included within it submission of the believer to this Christ and unconditional readiness to act in obedience to him.⁴³

The fact that the foundation for spiritual growth is faith in Christ Jesus is further expressed in verse 7. Paul explains that the Colossian believers were “rooted and built up in Him and established in the faith.” In this phrase, Paul uses three participles to metaphorically describe a believer’s relationship with God. He begins with the concept of being rooted in Christ and moves on to two descriptions of growth and stability.⁴⁴ The initial participle in this phrase is in the perfect tense; whereas, the latter two participles are in the present tense.⁴⁵ This reference to a growing believer being rooted in Christ is clear evidence that the foundation for biblical sanctification is a relationship in Christ.⁴⁶

Not only is spiritual growth directly and inseparably connected to an established relationship in Christ, it is also referred to in this passage in terms of a continual journey. Similarly, to Ephesians, Paul refers to the spiritual life of a true believer as a “walk.” Based on their reception of “Christ Jesus the Lord,” Paul exhorts the Colossians in verse 6 to “so walk in Him.” The concept of walking in Christ clearly implies continual progress in relationship. From the imperative form of περιπατέω, this

Eerdmans, 2008), 177.

⁴³James D. G. Dunn, *The Epistles to the Colossians and to Philemon: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 1996), 140.

⁴⁴Commenting on these metaphorical descriptions, Peter O’Brien explains that “having spoken of a path on which one is to walk (v 6) Paul moves to the language of horticulture (“rooted”), then to an architectural metaphor (“built up”) and finally on to an image of the law-court (“established,” “confirmed”). Each of these participles is in the passive voice probably pointing to the divine activity.” O’Brien, *Colossians, Philemon*, 107.

⁴⁵Ibid.

⁴⁶This concept dispels the false theological notion that an active life in obedience to God will eventually lead to a secure relationship with God.

exhortation suggests the obligation “to conduct one’s life, comport oneself, behave, [or] live as habit of conduct”⁴⁷ It means that “the sphere in which one lives or ought to live, [should] be characterized by that sphere.”⁴⁸ As plainly indicated in this verse, a true believer who has “received Christ Jesus the Lord” must regularly seek to live a life that complies to the example, expectations, and commands of Christ Jesus his Lord. Describing true believers who are devoted to Christ as Lord, David Garland explains that “they recognize that Jesus is *the* Lord, not a divine hero, or a lesser household god, or a member of a pantheon of lords. Since they are bound to him as Lord, they are consequently bound to be obedient to him. Jesus requires that their conduct be consistent with his lordship. Being in Christ, therefore, transforms the way Christians live.”⁴⁹

Paul continues this concept in verse 7 as he describes this true believer as one who is “built up” in Christ. As noted prior, Paul transitions from a horticulture metaphor to an architectural metaphor. Just as a building is steadily built up on an established foundation, so a believer is to give steady attention and energy in developing his relationship with Christ.⁵⁰ As Garland suggests, this concept “implies that believers are still under construction and not yet a finished product.”⁵¹ A primary realization of biblical sanctification is that a true believer has not yet attained finalized perfection, but must be a developing structure—open to the continual improvement from the Master.⁵²

Paul refers to the attitude of a growing believer at the end of verse 7. Being

⁴⁷BDAG, s.v. “περιπατέω.”

⁴⁸Ibid.

⁴⁹David E. Garland, *Colossians and Philemon*, NIVAC (Grand Rapids: Zondervan, 1998), 139.

⁵⁰This concept is similarly proposed by the apostle Peter in 2 Pet 1:1–11. Peter challenges those with “precious faith” to diligently add to their faith godly virtues that continue to develop a healthy and vibrant relationship with God through Christ.

⁵¹Garland, *Colossians and Philemon*, 140.

⁵²Paul advances this thought later in this same chapter (2:19) by metaphorically comparing spiritual growth to the development of a physical body. He refers to Christ as “the Head” from which God the Father nurtures all body growth.

established through proper teaching, believers should abound in faith with thanksgiving. As noted earlier, the concept of being established is taken from a present passive participle implying continual strengthening from the Lord.⁵³ Because God is involved in a progressive work of stabilization, the believer should continually grow in Christ while exhibiting an attitude that overflows with thanksgiving. Contrary to the pagan world that seemed to conceal personal actions of gratitude as “a private affair,” Paul challenges the Colossians to let thanksgiving overflow in their lives.⁵⁴ Biblical sanctification involving continual growth should include regular and apparent thanksgiving to the One who made sanctification possible.

As noted earlier, Paul’s exhortation toward spiritual growth also comes with a command of caution toward those who would cheat the Colossians from their healthy and vibrant relationship in Christ (2:8). Following this warning, Paul arms the believers with information that would enhance both their gratitude and resolve. In verses 9 and 10 Paul emphasizes the One in whom the church was to grow.⁵⁵ Paul highlights Jesus Christ, by explaining that “in Him dwells all the fullness of the Godhead bodily.” This is a direct expression of the divine nature of Jesus Christ. F. F. Bruce affirms that

the teachers of error may have talked of the fullness of divine being as distributed among a hierarchy of spirit-powers, through which it was filtered down to this world: Christians had something better. They had Christ, the personal revelation of the Father, the one mediator between God and human beings, in whom (truly man as he was) the plenitude of deity was embodied.⁵⁶

Paul further describes the authority of Christ by stating that he is “the head of all principality and power.” This expression reemphasizes the theme of Christ’s supremacy over all supposed rule and authority. Douglas Moo explains that “as the head is the

⁵³See Moo, *The Letters to the Colossians and to Philemon*, 181.

⁵⁴O’Brien, *Colossians, Philemon*, 108.

⁵⁵This highlighting of Christ occurs regularly in Colossians; Col 1:13–20 is of special note.

⁵⁶Bruce, *Epistles to the Colossians, to Philemon, and to the Ephesians*, 100–101.

animating and directing force of the body, so Christ is the source of the spiritual beings' existence (1:16) and the one who ultimately determines what they can and cannot do."⁵⁷

An assurance of Christ's supremacy should encourage those who are to grow in him. This concept is made clear in verse 9. Couched between two phrases portraying the ultimate authority of Christ, Paul simply states that "you are complete in Him." The phrase "you are complete" is from a participle form of πληρόω which indicates fullness.⁵⁸ This perfect passive participle implies that through Christ God has done a secure and complete work that will carry on in the life of all true believers.⁵⁹ Through Christ, each true believer has been given not only full life through positional justification, but also sufficient empowerment for a daily growth that will carry on in progressive sanctification.⁶⁰ Garland explains that "since Christ is the fullness of God and believers are in him, they have all the fullness humans can ever possess."⁶¹ Moo explains that "all that we can know or experience of God is . . . found in our relationship with [Christ]."⁶² Each true believer must find comfort in his privilege to live and grow in Christ.

Application for Progressive Sanctification

As was the case with the Colossian believers, all who have received Christ by faith should intentionally recognize the amazing blessing of completeness and security in Christ. This recognized identity in Christ should in no way elicit inactivity but should propel a life of obedient effort in Christ.⁶³ Sanctification is a continual process involving

⁵⁷Moo, *The Letters to the Colossians and to Philemon*, 196.

⁵⁸BDAG, s.v. "πληρόω."

⁵⁹Moo, *The Letters to the Colossians and to Philemon*, 195.

⁶⁰See Dunn, *The Epistles to the Colossians and to Philemon*, 153.

⁶¹Garland, *Colossians and Philemon*, 146.

⁶²Moo, *The Letters to the Colossians and to Philemon*, 195.

⁶³In his devotional writings for the Keswick convention, A. T. Pierson followed the typical Keswick model and promoted a sanctification goal that encouraged an abandonment of effort for a blissful dependence. Although much of his writing on sanctification was profitable, Pierson implores his readers to

steady progress. Any model of sanctification that excuses spiritual indifference and does not encourage continual progress in spiritual maturity should be approached with caution.

In Colossians 3, Paul clarifies how this growth should look. Based on new life in the supreme Christ, every believer should intentionally seek heavenly virtues and priorities by first setting their minds on those things (3:1–2). This deliberately new mindset should lead believers to a deliberately new lifestyle. Because of their positional death in Christ (3:3), believers were exhorted to practically “put to death” sin in their lives (3:5). Because believers had positionally “put off the old man with his deeds (3:9),” they were exhorted to practically “put off” the sins of the old man (3:8–9). Because believers had positionally “put on the new man who is renewed in knowledge according to the image of Him who created him (3:10),” they were exhorted to practically “put on” godly virtues (3:12–14). Once again, Paul shares progressive sanctification imperatives that are based on positional justification indicatives. A commitment to a biblical sanctification that continually grows in Christ is rooted in a secure identity from God the Father and leads to a commitment to engage in a battle against the flesh through the empowerment of the Holy Spirit.

The Indwelling Power Romans 8:5–17

Progressive sanctification is not possible for the new covenant believer without the permanent indwelling of the Holy Spirit.⁶⁴ In 1 Peter 1:2, Peter addresses his audience as “elect according to the foreknowledge of God the Father, in sanctification of the Spirit,

“be done with all your laborious efforts . . . , abandon all laborious striving . . . , and just open your heart to the bliss.” A. T. Pierson, *Christ Made Unto Us Sanctification*, The Ministry of Keswick: A Selection from the Bible Readings Delivered at the Keswick Convention, 1892-1919, ed. Herbert F. Stevenson (Grand Rapids: Zondervan, 1963), 134. This concept subtly overlooks the fact that spiritual growth does not erase the biblical expectation for dependent effort.

⁶⁴David G. Peterson succinctly states the clear biblical fact that “the Spirit . . . is the key to ministry under the new covenant” (*Transformed by God: New Covenant Life and Ministry* [Downers Grove, IL: InterVarsity, 2012], 116).

for obedience and sprinkling of the blood of Jesus Christ.” Clearly, sanctification has a strong connection to both the electing foreknowledge of God the Father, as well as the active work of the Holy Spirit.⁶⁵ In describing God’s sovereign work in sanctifying believers both permanently and progressively through the work of the Holy Spirit, Michael Horton explains the following: “Set apart definitely by election, redemption, and effectual calling, we are being set apart progressively from this passing age as the Spirit conforms us to Christ’s image.”⁶⁶ Sanctification, confidently secured through divine election, is inseparable from the working of the promised Holy Spirit in the life of all new covenant believers. Although this section will not exhaustively discuss the working of the Holy Spirit in the life of a new covenant believer, it will highlight several reassuring aspects of the ministry of the Holy Spirit as presented in Romans 8:5–17. Believers pursuing progressive sanctification in the midst of a sin-influenced, flesh-obsessed world should be encouraged by the assurance that biblical sanctification involves specific aid in battle—the power of the indwelling Holy Spirit.

General Overview and Context

The Epistle to the Romans was written by the apostle Paul in order to present to the saints of Rome a theologically rich foundation for teaching, worship, and lifestyle. The Roman church was comprised of both Jews and Gentiles who worshiped God with

⁶⁵The concept of foreknowledge presented in the Scripture implies intentional action. This foreknowledge cannot be downsized to simply a divine pre-omniscience. For a presentation of foreknowledge simply implying divine pre-omniscience, see Dave Hunt, *Debating Calvinism: Five Points, Two Views* (Colorado Springs: Multnomah, 2004). Similarly, this foreknowledge cannot be rationalized by the claims of open theism. For open theism’s view of divine foreknowledge, see Gregory A. Boyd, *God of the Possible: A Biblical Introduction to the Open View of God* (Grand Rapids: Baker, 2000). Also see Clark H. Pinnock, *Most Moved Mover: A Theology of God’s Openness* (Grand Rapids: Baker, 2001). Because of its clear contextual connection to intentional predestination and active purpose (e.g., Acts 2:23, 1 Pet 1:2, Rom 8:29–30), divine foreknowledge must be seen as a key part of an effective personal election. Practically, this active foreknowledge should insight a humble confidence in the life of every true believer—a confidence that is foundational to progressive sanctification. For a helpful response to the claims of open theism, see Bruce A. Ware, *God’s Lesser Glory: The Diminished God of Open Theism* (Wheaton, IL: Crossway, 2000).

⁶⁶Horton, *Pilgrim Theology*, 314.

different backgrounds, interests, and priorities. The commitment to historic worship by Jewish Christians seemed to frustrate the freedom of worship for Gentile Christians—and conversely.⁶⁷ Paul not only provided clarification on doctrinal issues, he also presented exhortations for practical living. He thematically portrays the story of the gospel in written form. He exposes the following overarching theme: God’s righteousness has been graciously shared with unrighteous humans through the righteous sacrifice of Jesus Christ. Paul systematically articulated the following arguments: man is rebellious, unrighteous, and deserving of God’s just condemnation (1:18-3:20); man can be made righteous through God’s provision of justification (3:21-5:21); man can now live in righteousness through empowered sanctification (6:1-8:39); God is always righteous in his sovereign dealings with Israel (9:1-11:36); and God’s righteous people should participate fully in transformed living (12:1-15:13). Romans should not only be understood as a proclamation of God’s righteous victory over sin through the provision of a righteous Rescuer, but also the subsequent establishment of a righteous people prepared for a transformed life—a people who are not only declared righteous by faith, but who also live righteously by grace.

Romans 6-8 focuses on the concept discussed in this project: progressive sanctification based on positional justification. In chapter 6, Paul shares exhortations for walking “in newness of life” based on the past reality of Christ’s sacrificial death and powerful resurrection. In chapter 7, Paul explains the believer’s new relationship to the Mosaic Law based on gracious deliverance. He also shares an explanation of his personal and progressive struggle in accepting this deliverance found in Jesus Christ.⁶⁸ In chapter

⁶⁷See Rom 14:1–23.

⁶⁸Romans 7 presents some challenges for interpretation and subsequent application in sanctification. In regard to Paul’s reference about his own struggles (Rom 7:13–25), three primary interpretive options exist among Reformed commentators: (1) Paul is writing this as an example of a mature Christian struggling with the inclinations of his flesh (e.g., C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, ICC [Edinburgh: T&T Clark, 1975], 347), (2) Paul is sharing his pre-conversion testimony as an unregenerate Jewish Law-keeper (e.g., Moo, *The Epistle to the Romans*, 467), or (3) Paul is referring in general to anyone, believer or non-believer, who is struggling to

8, Paul continues the discussion of the Law and presents distinguishing marks between the flesh and the Spirit. He proceeds to highlight the particular work of the Holy Spirit in aiding believers in their inevitable conflict with the flesh. Although the term *sanctification* is not directly used, Romans 6-8 presents invaluable direction for the believer growing in progressive maturity.

Paul bases his arguments in chapter 8 on the sufficient and collective work of the Trinity. In verses 1-4 he presents the fact that the sacrifice of Jesus Christ superseded any demands of the Law. Without sinning, the incarnate Christ outwardly identified with “sinful flesh.”⁶⁹ Through sacrifice, Christ “condemned sin in the flesh.” God the Father established this possibility by “sending His own Son.” Furthermore, the righteous demands of the Law are fulfilled in those believers who refuse to “walk according to the flesh” by rather obediently walk “according to the Spirit.” In this passage, God the Father and Jesus Christ clearly prepare the way for a progressive sanctification that is empowered by the Holy Spirit.

Basis 3: The Battle Empowerment by the Indwelling Holy Spirit

Douglas Moo explains that “for its rich and comprehensive portrayal of what it means to be a Christian,” Romans 8 could possibly be extolled “as the greatest passage within what so many consider to be the greatest book in Scripture.”⁷⁰ Contributing to its dynamic nature, Romans 8 is saturated with explanation of the gracious work of the

keep the demands of the Law based on personal effort (e.g., Thomas R. Schreiner, *Romans*, BECNT [Grand Rapids: Baker, 1998], 379). Although many plausible arguments have been presented for all interpretations in this discussion, based simply on the inherent over-arching desires of Paul (desires that do not biblically describe an unregenerate individual), as well as the basic and continual use of the present tense in the passage, this project will refer to Paul in Romans 7 as describing himself as a regenerate individual in conflict with the demands of God’s Law through human effort.

⁶⁹See Heb 4:15. For helpful clarity in the discussion of Christ’s interaction with sinful flesh, see Schreiner, *Romans*, 403; Moo, *Romans*, 511–12; and Cranfield, *Romans*, 379–82.

⁷⁰Moo, *Romans*, 467–68.

entire Trinity. This work is specifically seen in the lives of new covenant believers who have been specifically indwelt by the Holy Spirit. Referenced nearly twenty times, the primary focus of this chapter is on the distinctive nature of the work of the Holy Spirit—a work that leads the new covenant believer in confident victory over the flesh.

In verses 4b-11, Paul sets up an undeniable distinction between the flesh and the Spirit. Used seven times in eight verses, the reference to *the flesh* is translated from σάρξ. Although σάρξ in the NT can generally refer to life and existence, it can also specifically refer to life that has been either tainted or influenced by sin. As explained by Andrew Naselli, this sinful aspect of σάρξ can refer to either the “realm in which unbelievers live,” or the “sinful disposition within believers and against which they battle.”⁷¹ Referring to the remaining human influences toward sin that will not be entirely set aside in this life, this σάρξ of Romans 8 is characterized by self-effort, self-significance, and self-indulgence. This σάρξ is not an equal entity to the Spirit in the life of a believer (8:9); however, the σάρξ is an influence that can affect priorities and pursuits in the life of a believer. Although his identity and true nature has been completely changed by God, a believer still has the propensity to be influenced by the propensities of his flesh and can occasionally act out in rebellion against the God who justified him. Therefore, until the end, a believer must intentionally battle the inclinations of the flesh through the empowerment of the Spirit. Speaking of this tension until the end, Thomas Schreiner explains,

The Spirit indwells believers and they are no longer slaves of sin, yet they still die because of sin. Sin is no longer the master over believers, but this does not mean that sin is nonexistent. The physical body of believers (which includes the whole person) indicates that Christians are still part of the old age, even though they

⁷¹Andrew David Naselli, *Let Go and Let God? A Survey and Analysis of Keswick Theology* (Bellingham, WA: Lexham Press, 2010), 322–23. Naselli concludes that “believers have a strange dichotomy in their being: a multifaceted relationship to the σάρξ. They simultaneously walk in the σάρξ like all humanity (2 Cor. 10:3; cf. Phil. 1:22, 24), and they no longer walk in the σάρξ like unbelievers (Rom. 8:4). However, they still struggle with the σάρξ (Gal. 5:16).”

possess the new-age gift of the Spirit. Full redemption will come at the day of resurrection when all sin and weakness will be left behind.⁷²

In this passage, the Spirit stands in undeniable contradistinction to the flesh. The Spirit is translated from πνεῦμα and in this passage almost exclusively refers to the Holy Spirit.⁷³ The distinction of the σάρξ and the πνεῦμα proves a clear dissimilarity between the realm of unbelievers and the dynamic work of the Spirit in the life of believers. Through this description, Paul is assuring his readers that they have become the Spirit's people and no longer people of the flesh. Even though they could be influenced by the flesh, they are no longer characterized as being people of the flesh. This clear distinction should logically motivate believers to resist the natural disposition of their sinful flesh in order to walk “according to the Spirit” (8:5). This is a walk which is in “newness of the Spirit” (7:6) and consequently, in “newness of life” (6:4)—a life which victoriously battles the inclinations of the flesh.

Through this passage, Paul shares several powerful descriptions of the Spirit. The first reassuring reality to be noted here is that the Holy Spirit permanently indwells all true believers. Three times in verses 9-11 Paul specifically refers to the fact that the Spirit was dwelling in the lives of the believers in Rome. In verses 9 and 11, Paul uses the present, indicative, active form of οἰκέω to prove that the Holy Spirit makes his continuing residence in the life of true believers.⁷⁴ In verse 11, Paul also uses a similar present, active, participle, ἐνοικέω, to reinforce the same concept. This resident dwelling specifically indicates that the Holy Spirit has permanent possession of an authentic believer.⁷⁵ Through identity in Christ at justification (8:9b-10a), a believer is blessed with the life-giving Spirit. The Holy Spirit will subsequently never stop providing life and

⁷²Schreiner, *Romans*, 414.

⁷³The πνεῦμα in 8:15a and 8:16b does not refer to the Holy Spirit. Other uses do.

⁷⁴See BDAG, s.v. “οἰκέω.”

⁷⁵See John Stott, *Romans: God's Good News for the World* (Downers Grove, IL: InterVarsity, 1994), 224–25.

freedom.⁷⁶ In progressive sanctification, a new covenant believer has no need to either manufacture obedience to the Law nor manipulate the presence of the Spirit in his life—he is permanently indwelt by the Spirit. He has no need to doubt his ability to overcome the inclinations of his flesh—the power-giving Holy Spirit has made residence in his life.

A second reassuring reality to be noted is found in verses 12–13. Not only does the Holy Spirit permanently indwell every true believer, He also progressively empowers every true believer for a life of regular mortification of the flesh. These verses begin with a reference to obligation: believers are not debtors to the death-producing flesh, but through implication, they are debtors to the life-giving Spirit. Just as eternal death is the sure end for the unregenerate ones who “live according to the flesh,” there is also a sure end, eternal life, for believers who consistently battle the old “deeds of the body.”⁷⁷ Through the motivation of this assurance, believers are to participate regularly in a battle against their flesh. Leon Morris explains that “mortifying deeds means killing them off, getting rid of them altogether. But the tense is present, which indicates a continuing activity. It is not something that we can do once and for all and be done with. It is a daily duty.”⁷⁸ This is the same active mortification that Paul talks of in Colossians 3:5.⁷⁹ With much more detail, in Galatians 5:16–26 Paul identifies the works of the flesh that stand in

⁷⁶In 2 Cor 3, this life-giving Spirit is a primary characteristic of the prophesied new covenant and brings liberty in the life of a believer—superseding the demands and distinctions of the Old Covenant. Rom 8 mirrors this thought as Paul presents the fact that the indwelling Spirit actually allows the new covenant believer to fulfill all the demands of the Law. See Schreiner, *Romans*, 409. Schreiner explains this by stating that “the fulfillment of the Law by believers is the result of the Spirit’s work in their heart. New obedience is rooted in the transforming work of the Spirit, and thus is not a burden imposed from without but a delight embraced from within.”

⁷⁷This mortification of the flesh does not earn eternal life, but because new life already exists, it proves new life and leads to a promised eternal life. Leon Morris explains that “this is not because some meritorious achievement is required of us as a way of earning such life. It is because the two are incompatible. The one excludes the other. There is a living that is death and there is a putting to death that is life.” Leon Morris, *The Epistle to the Romans*, PNTC (Grand Rapids: Eerdmans, 1988), 312.

⁷⁸Ibid.

⁷⁹The deeds that are to be put to death Paul identifies in Col 3:5 as “fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.”

contrast to the fruit of the Spirit: the same conflict as Romans 8.⁸⁰ Every believer who already experiences positional victory made possible by Christ and the indwelling Holy Spirit, must progressively experience daily victory with the empowerment of the Holy Spirit. Thomas Schreiner summarizes this thought: “Victory is by means of the Spirit (πνεύματι), which means that believers conquer sinful passions by relying on and trusting in the Spirit to provide the strength to resist the passions that wage war within us.”⁸¹

A third reassuring reality is found in verse 14. In connection with the prior verses explaining the empowerment of the Holy Spirit in a victorious battle, Paul explains that the sons of God are specifically “led by the Spirit of God.” The Spirit of God graciously leads believers in a conflict with the flesh. Connecting the thoughts of empowerment and leading, Charles Cranfield explains that “the daily, hourly putting to death of the schemings and enterprises of the sinful flesh by means of the Spirit is a matter of being led, directed, impelled, controlled by the Spirit. Though the active participation of the Christian is indeed involved (θανατοῦτε), it is fundamentally the work of the Spirit (hence the passive ἄγονται).”⁸² In regard to progressive sanctification, the primary tool that the Holy Spirit uses to direct the battling believer is the Word of God. A glimpse of this theological concept is found in Ephesians 6:17 as Paul defines “the sword of the Spirit” as “the Word of God.”⁸³ Another glimpse of this concept is found as Colossians 3:16 is compared to Ephesians 5:18. In these extremely similar passages, the inward dwelling of the Scriptures (Eph 5:18) is directly connected to the filling of the

⁸⁰The works of the flesh that Paul identifies in Gal 5:19-21 are “adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like.”

⁸¹Schreiner, *Romans*, 421-22.

⁸²C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*, ICC (London: T&T Clark, 2004), 395.

⁸³It must be noted, however, that the primary focus of the battle in Eph 6 seems to be slightly different than the primary focus of the conflict in Rom 8:13.

Spirit (Col 3:16). As they grow in maturity, believers are not led primarily through subjective reason or feelings, but through the Spirit's illumination of the objective Word of God.

A final reality to be noted is found in verses 14b–17. In these verses, the Holy Spirit reassures believers of the love of the Father who has eternally adopted them. Through the “Spirit of adoption” the believer can sufficiently “cry out, ‘Abba, Father.’”⁸⁴ Believers are also assured through the Spirit that they are not only “sons of God”, but also “heirs of God and joint heirs of Christ.” This reassuring of the Spirit has profound connections back to the first passage analyzed in this chapter, Ephesians 1:3–14. In this passage the Spirit is not only the seal of the promise for all true believers (1:13b), but he also becomes the guarantee of their priceless inheritance (1:14a).⁸⁵ The Holy Spirit “bears witness” with the human spirit of this secure relationship. In progressive sanctification, the human spirit is assured by the divine Spirit as the believer specifically walks in the Spirit producing the fruit of the Spirit (Gal 5:22–23). Robert Mounce explains that “what our own spirit assures us to be true is strengthened by the powerful inward testimony of God’s Spirit.”⁸⁶

Application for Progressive Sanctification

The reality of the Indwelling Holy Spirit has profound implications for the life of a new covenant believer. Because of this dwelling, a true believer is not required to take the bulk of the sanctification responsibility on his own shoulders. He can be assured that he is not fighting an uncertain battle in his own strength. To the contrary, he is fighting a victorious battle through the secure empowerment of the Holy Spirit.

⁸⁴In pointing out that these terms are ones of endearment that certainly point “to love and intimacy,” Leon Morris also points out the notable repetition of the one term in both Aramaic and Greek, presumably for emphasis. Morris, *Romans*, 316.

⁸⁵This thought is also established in 2 Cor 1:21-22.

⁸⁶Robert H. Mounce, *Romans*, NAC (Nashville: Broadman & Holman Publishers, 1995), 183.

One common misunderstanding in progressive sanctification is the concept that believers possess two equally influential natures that must be kept in check through “continuous counteraction.”⁸⁷ Even though a believer has the potential to be influenced by the remaining sinful propensities of his humanity, since he has a radically-new and supernaturally-changed nature, he cannot effectively possess two equally contending natures.⁸⁸ In a positional sense, the “old man” has been “put off” and the “new man” has been “put on” (Col 3:9–10; Eph 4:22–24). Through the assertions of Paul in Romans 8, true believers should be assured that the old propensities of the flesh in no way stand on equal ground to the new nature of a new person with a new identity. This theological assurance aids in the interpretation of such passages as 1 Corinthians 2:6–3:4—guarding against the temptation to promote a separate identifying category for a “carnal” believer.⁸⁹ All true believers, not just the occasionally dedicated ones, are made definitively spiritual.

⁸⁷As will be examined further in chap. 3, Andrew Naselli, both presents the term and dispels the concept of “continuous counteraction.” Naselli, *Let Go and Let God?*, 262.

⁸⁸The theological discussion regarding whether a believer has one or two natures is one that is easily misunderstood and not quickly resolved. This discussion deals largely with differences in terminology and matters of semantics; however, it is very important in regard to the application of progressive sanctification. This point is made by William W. Combs, “Does the Believer Have One Nature or Two?” *Detroit Baptist Seminary Journal* 2 (Fall 1997): 81–103. Combs’ article is helpful in aiding an understanding of the issues and questions in the *nature* debate. He logically argues for a consistent definition of *nature* as being “a complex of attributes” rather than an “autonomous entity.” Although a believer has been radically changed, Combs leaves room for believers to be considered as having two natures—as long as the natures are seen as complexes of attributes or influences and not equally self-acting entities. For a similar perspective to that of Combs made visible through a summary table, see Naselli, *Let Go and Let God?*, 265. Although Combs’ article does make theological sense and clarifies a balanced view of those who embrace a *two-nature* view in the life of a believer, this does not seem to be the predominant way that *nature* is discussed in Reformed theology. For a helpful representation of the new nature, see Charles Leiter, *Justification and Regeneration* (Muscle Shoals, AL: Heart Cry Resources, 2007), 77–98. For the sake of clarity, this project will reference unbelievers as having one nature (characterized by depravity from the sin of Adam), and believers as having one, changed, new nature (characterized by a transformation through the righteousness of Christ). Because of a new identity and nature in Christ for all true believers, the primary, growing, thriving influence of the “new man” is the Holy Spirit. Subsequently, the remaining temptation toward sin in the life of a believer is simply a disposition and influence of the flesh—not an independent, self-governing entity. Through the power of the indwelling and transforming Holy Spirit, this disposition of the flesh is to be progressively mortified by the new man.

⁸⁹The point of 1 Cor 2:6–3:4 is that new, transformed, spiritual, believers should be careful not be influenced by the old, inferior, carnal, nature. Paul is not referring to “carnal” in terms of equal status but in terms of influential behavior. This point will be further examined in chap. 3.

Understanding the assurance of the permanently indwelling and sufficiently empowering Holy Spirit also brings clarity to several other easily misunderstood ministry functions of the Holy Spirit in progressive sanctification. Because of the indwelling Holy Spirit, secured at justification, all true believers can have the assurance and security that they have already been Spirit-baptized (1 Cor 12:13). Spirit baptism is inseparable from regeneration and is indicative of all new covenant believers—not just the occasionally devoted ones. Because of the permanently indwelling Holy Spirit, all true believers are also permanently “filled with the Spirit” to some degree or another—not just the occasionally sensitive ones (Eph 5:18).⁹⁰

⁹⁰As seen through the lenses of a progressing redemptive history, to “be filled” in Eph is to be qualitatively influenced to some degree or another. This truth will be further developed in chap. 3, but introduced here. Because of the permanent and powerful indwelling of a promised Holy Spirit who can never stop compelling chosen ones toward sanctification, it is impossible for a believer to not be filled (influenced) to some degree. Although the believer may temporarily ignore the influential guidance of the Holy Spirit, this does not completely mute the Third Person of the Trinity. This is a point of difference from Reformed theology for many Pentecostal and early Keswick theologians. However, this is also a point of difference amongst those who promote a Chaferian model that allows the possibility for a believer to not be filled at all. In his book on spirituality, Lewis Sperry Chafer proves this difference by explaining that “there are two classes of Christians . . . those who are ‘filled with the Spirit,’ and those who are not.” Lewis S. Chafer, *He That is Spiritual* (1918; repr., Grand Rapids: Zondervan, 1967), 40. Furthermore, in his *Systematic Theology on Pneumatology*, Chafer correlates the filling of the Spirit with the successful accomplishment of a plan. He states that “the power of Holy Spirit . . . is available to those who follow the precise plan which God has revealed. Few will question the statement that there is a precise plan for the salvation of the lost; yet, on the other hand, but few have been awakened to the equally evident truth that God has a specific procedure whereby the power of the Holy Spirit may be realized in the individual believer’s daily life.” Lewis S. Chafer, *Pneumatology*, in *Systematic Theology* (Dallas: Dallas Seminary Press, 1948), 6:42. Similarly, Charles Caldwell Ryrie explains that the Spirit’s filling “seems to be something every believer can experience . . . but not something every believer does experience.” Charles C. Ryrie, *Basic Theology* (Chicago: Moody, 1999), 435. He further explains that “filling is related to yieldedness. When I am willing to allow the Spirit to do what He wishes, it is up to Him to do or not to do with me whatever is His pleasure.” Ibid., 437. J. Dwight Pentecost additionally explains that “There are certain prerequisites to this filling. A person who is grieving the Holy Spirit by any unconfessed sin, that is, a person who is out of fellowship with the Lord Jesus Christ because of that unconfessed sin, cannot expect to be controlled by the Holy Spirit of God. It is necessary for the Spirit to do a convicting work in the child of God who is living in unconfessed sin and the Spirit will not convict and fill, or control, at the same time . . . One who possesses the Holy Spirit will never be filled or controlled by the Spirit of God until that individual consciously submits to control by the Holy Spirit.” J. Dwight Pentecost, *The Divine Comforter: The Person and Work of the Holy Spirit* (Grand Rapids: Kregel, 1997), 159. Sadly, as seen in these examples, the work of the divine Holy Spirit has been relegated to the allowance of believers who through confessions, submissions, and yieldedness can essentially restart the working of the Spirit in their lives. Although it is true that the Spirit of God can be quenched (1 Thess 5:19), and although the Spirit can be grieved (Eph 4:30), these references must not be interpreted as an ability of the believer to completely mute the Holy Spirit. Even through times of doubt, despair, and rebellion in the life of a new covenant believer, the Holy Spirit of sanctification aggressively guides and guards the believer to a promised glorification.

Although Romans 8 is predominantly descriptive and void of a single formal imperative, the conclusion is rather obvious. All new covenant believers carry the expectation of a holy lifestyle based on assured power. The resolved battle cry for all true believers should be as follows: “Because I am secure through the permanently indwelling and empowering Holy Spirit, I will steadily walk in the Holy Spirit and regularly seek to mortify my sinful flesh to the end.”

Conclusion

As clearly presented in the Scriptures and sufficiently promoted in a Reformed model of sanctification, progressive sanctification involves the abundant work of each member of the Trinity in the life of every true believer. Every new covenant believer can be assured that he has been graciously gifted with a secure identity from God the Father, is expected to continually grow in Christ Jesus, and has been empowered for spiritual battle by the permanently-indwelling Holy Spirit. These dynamic assurances should lead every true believer to pursue a life of progressive sanctification. Practically, this involves continual resolve in saying both “no” and “yes.” It involves a continual “no” to the works of the flesh (Gal 5:19–21). It involves a continual “no” to the “lust of the flesh, the lust of the eyes, and the pride of life” (1 Jn 2:16). It involves a continual “no” to the enticement of the “adversary” (1 Pet 5:8), “the wicked one” (1 Jn 5:18–19). In contrast, progressive sanctification also involves a continual “yes” to a walk of obedience that is characterized by “the fruit of the Spirit” (Gal 5:22–23). It involves a continual “yes” to the ways and directives of Jesus Christ (e.g., Matt 5–7). It involves a continual “yes” to the Word of God that is sufficiently “profitable for doctrine, for reproof, for correction, [and] for instruction in righteousness” (2 Tim 3:16).

CHAPTER 3

THEORETICAL/PRACTICAL/HISTORICAL ISSUES RELATED TO UNDERSTANDING AND PRACTICING BIBLICAL SANCTIFICATION

Introduction

Although students of the Bible would hope for singularity of thought among all evangelicals regarding their understanding and practice of biblical sanctification, this clarity and unity has not been achieved. To the contrary, multiple interpretations of key passages have led to a diversity of thought about how sanctification is effectively achieved in the life of true believers.¹ The diversity of thought and interpretation, primarily over the last two centuries, has settled into what many currently consider to be *models of sanctification*. These models have been historically developed and are currently embraced by various movements and denominations. The primary models of sanctification to be referenced and briefly analyzed in this chapter are the following: Pentecostal, Keswick, and Chaferian.² With primary elements described in chapter 2, this project most closely aligns itself with a Reformed model of biblical sanctification.

¹For the most part, this discussion involves believers who have been justified by grace through faith in the sacrifice of Christ. Apart from those who are falsely convinced that their justification can be lost or gained based on their acts of obedience, the issues discussed in this chapter will generally deal with varying interpretations and thoughts among those who have received positionally-secure justification through faith in Christ's sufficient work of grace on the cross.

²These models of sanctification are distinguished in Stanley N. Gundry, ed., *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987). In this book, John F. Walvoord explains and defends a view that is titled the "Augustinian-Dispensational Perspective." This title is misleading and will rather be referenced in this chapter as the "Chaferian" view. See Jonathan R. Pratt, "Dispensational Sanctification: A Misnomer," *Detroit Baptist Seminary Journal* 7 (Fall 2002): 95–108. The "Wesleyan Perspective" of the book will only be referenced in this chapter for its historical influence on the other perspectives. For a comparative view of these models of sanctification adapted for teaching purposes, see appendix 6.

Other than the reformed model, each referenced model of sanctification allows for some element of chronological separation between justification and sanctification. These models tend to highlight either “a second work of grace,” “a second blessing,” or “a crisis moment” that supposedly will effectively engage biblical sanctification. Consequently, as will be seen in this chapter, believers are misdirected to regularly focus on and diligently acquire either heightened experiences of the Spirit or crisis events of submission. Additionally, believers are often inclined to excuse spiritual inactivity in the lives of those who consider themselves believers. Even though they may be driven by good intentions and passions, these effects of various models of sanctification seem to ignore at least one of the following foundational elements of sanctification established in the previous chapter: (1) a biblical understanding of secure identity, (2) a biblical commitment to continual spiritual growth, and (3) a biblical resolve to proactive spiritual warfare. Contrary to theoretical models of sanctification that highlight heightened experiences or occasional events of sanctification, God empowers every new covenant believer to take regular steps toward biblical sanctification.

Secure Spiritual Identity

As was explained in chapter 2, one of the essential elements of biblical sanctification is a spiritual identity that is graciously secured by the Trinity: the sovereign choice of God the Father, the sufficient sacrifice of Jesus Christ, and the empowering presence of the Holy Spirit. This secure identity is provided through definite justification and is applicable to *every* new covenant believer. Through this inherited identity, *every* true believer is encouraged to live a sanctified life of faithful devotion to God’s revealed will—a life of continual dependence on the Holy Spirit to empower both purity and ministry. In progressive sanctification, spiritual significance and continual empowerment are inseparable from a secure identity that is inseparable from a definite justification. As will be seen in this section, a biblical understanding of a secure spiritual identity stands in

contrast to theological models that encourage the pursuit of additional spiritual empowerment from intensified spiritual experiences.

A Pentecostal Model

A misunderstanding of a secure spiritual identity is specifically prominent in the theology and consequent practices of Pentecostalism. Generally, Pentecostalism is known for its primary emphasis on the working of the Holy Spirit in the lives of believers. Having been historically influenced by several movements of the latter 1800's (e.g., Wesleyan perfectionism, holiness movement, higher life movement, and early Keswick movement), Pentecostalism advocated teachings that encouraged the pursuit of a supernatural empowering experience subsequent to and separated from regeneration.³ Although not the only denomination to confuse the NT teachings on the permanent and sufficient working of the Holy Spirit in the life of *every* true believer, Pentecostalism is noted for its teachings suggesting a heightened post-conversion experience that is intended to enhance and enable spiritual effectiveness. Some refer to this experience as a "second work of grace."⁴ Rather than embracing the biblical teaching that *every* true believer is permanently and sufficiently indwelt by the Holy Spirit at conversion, Pentecostalism suggests that believers should pursue this additional experience with the Holy Spirit. As will be seen below, for those evaluating the theology and practices of Pentecostalism from the premise of a secure spiritual identity, the biblical teaching of *full* empowerment for *every* true believer is in constant question.⁵

³For a Pentecostal perspective of the history of the Assemblies of God, a denomination that according to Rybarczyk typifies Pentecostalism, see Edmund J. Rybarczyk, *Beyond Salvation: Eastern Orthodoxy and Classical Pentecostalism on Becoming Like Christ* (Eugene, OR: Wipf and Stock, 2004), 172–212. For a summarized Reformed view of the historical influences on Pentecostalism, see Andrew David Naselli, *Let Go and Let God? A Survey and Analysis of Keswick Theology* (Bellingham, WA: Lexham Press, 2010), 151–52.

⁴Not all Pentecostals refer to their post-conversion experience with the Spirit as being a "second work of grace." See Guy P. Duffield and Nathaniel M. Van Cleave, *Foundations of Pentecostal Theology* (Los Angeles: L.I.F.E. Bible College, 1987), 305.

⁵To their credit, most Pentecostals acknowledge that the Spirit is unquestionably at work to some degree in regeneration and positional justification. They also acknowledge that a believer should

Aside from the continuationist-cessationist debate that brings into question the possibility and authenticity of contemporary sign-gifts, the primary issues in the theology and practices of the Pentecostal movement relate to the timing, extent, and subsequent filling of their interpretation of Spirit Baptism. As a noted writer, minister, and teacher representing Pentecostalism, Edmund J. Rybarczyk explains that “baptism in the Holy Spirit is that post-conversion moment when the Christian is plunged into the Holy Spirit with the result that he or she speaks in tongues.”⁶ This moment is not experienced by every believer, but when it is experienced by privileged believers, it is considered to be “a unique event” synonymous with the receiving, filling, outpouring, coming on, and falling upon, of the Holy Spirit.⁷ This sought and privileged event is intended to lead experiencing believers into a more effective ministry venture.

Several key factors regarding Spirit Baptism in Pentecostal theology should be noted. First, the baptism in the Spirit is clearly considered to be a post-conversion experience distinct from regeneration. The seventh statement in the fundamental truths for the Assemblies of God states,

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry. This experience is distinct from and subsequent to the experience of the new birth.⁸

In the above stated definition and descriptions, the obvious conclusion is that the full quantitative indwelling of the Holy Spirit has been clearly separated from regeneration.

engage in progressive sanctification through the continual working of the Holy Spirit. See Stanley M. Horton, “The Pentecostal Perspective,” in *Five Views on Sanctification*, ed. Stanley N. Gundry (Grand Rapids: Zondervan, 1987), 128.

⁶Rybarczyk, *Beyond Salvation*, 303.

⁷John W. Wyckoff, “The Baptism in the Holy Spirit,” in *Systematic Theology*, ed. Stanley M. Horton (Springfield, MO: Logion Press, 2003), 426.

⁸“Assemblies of God Fundamental Truths,” accessed February 28, 2017, <https://ag.org/Beliefs/Statement-of-Fundamental-Truths>.

Believers are led to believe that they can receive more of the Holy Spirit through Spirit Baptism.

Second, Spirit Baptism is to be anticipated and sought by every believer. The phrase in the above statement that confirms this thought is the following: “All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Spirit.” In Pentecostalism, this special experience is available to everyone, but only enjoyed by the ones who earnestly pursue it. This clearly implies that certain believers who do not eagerly pursue Spirit Baptism may never experience the full indwelling of the Holy Spirit in their lifetime.

Third, the Spirit Baptism of Pentecostalism suggests that at some point after regeneration a quantitatively fuller reception of the Holy Spirit is available to believers. With a reception of more of the Holy Spirit comes a special “endowment of power for life and service.” As indicated, those who pursue the experience earnestly enough will be given a special amount of ministry ability because they have been blessed with a special amount of the empowering Holy Spirit. The Spirit is referred to as being the element, or content, of the fuller reception.⁹ In this model, the fullness of the Holy Spirit is clearly not received until a post-conversion baptism in the Holy Spirit has been experienced. Although some of the Spirit is received at salvation, the initial reception of the Holy Spirit is not enough to do more advanced ministry work. Using totality terminology, John Wyckoff describes Spirit Baptism as a time when a believer is “totally enveloped in and saturated with the dynamic Spirit of the Living God.”¹⁰

Fourth, the baptism in the Spirit is expected to bring subsequent quantitative fillings of the Holy Spirit. In Pentecostalism, Spirit Baptism is the start of an amazing life

⁹See J. Rodman Williams, *Salvation, the Holy Spirit, and Christian Living*, 3 vols. in 1, in *Renewal Theology: Systematic Theology from a Charismatic Perspective* (Grand Rapids: Zondervan, 1990), 2:199.

¹⁰Wyckoff, “The Baptism in the Holy Spirit,” 427.

where Spirit-fillings can and should be continually enjoyed. Also using totality terminology to describe the post-conversion reception of the Spirit, J. Rodman Williams describes Spirit-filling as being “a totality of the Holy Spirit whereby, in a new way, all areas of one’s being—body, soul, and spirit (the conscious and subconscious depths)—become sensitized to the divine presence and activity.”¹¹ He further explains that

the experience of being filled may occur afresh by God’s sovereign action and in response to new situations. However, any renewed filling is against the background of the original breakthrough of God’s Spirit when the Spirit moved throughout and all barriers were broken down. For the Holy Spirit is free to move again and again, as all of life becomes redolent with the presence and wonder of Almighty God.¹²

With the totality terminology used by various authors referring to both the Spirit Baptism and subsequent Spirit-fillings, and with the implications that both are referring to the quantitative presence of the Holy Spirit in the life of a privileged believer, the natural conclusion is that the Holy Spirit can somehow regularly escape the life of a believer—leaving that believer with subpar spiritual power.

Fifth, the Pentecostal evidence for the baptism in the Holy Spirit is found almost exclusively in the Lucan biblical narratives: Luke and Acts. The Pentecostal plea for believers to pursue the baptism of the Holy Spirit is founded in God’s supernatural work to establish the NT church. The Pentecostal premise is that since God did this work in the establishing of the church as recorded in Acts, this same work should become the norm for the present-day church.¹³

A Summarized Critique

Sadly, the Pentecostal view of Spirit Baptism tends to weaken a biblical

¹¹Williams, *Salvation, the Holy Spirit, and Christian Living*, 2:203.

¹²Ibid.

¹³As a Pauline reference, 1 Cor 12 is produced as a proof-text in the seventh statement of the fundamental truths for the Assemblies of God. However, even some Pentecostal theologians concede that this passage is far from a didactic confirmation for the present day understanding of Pentecostal Spirit Baptism. This point will be further addressed below.

confidence in a secure spiritual identity for *every* new covenant believer. The key factors stated above should be analyzed through a recognition of several key counteracting observations. First, the Pentecostal view of Spirit Baptism disregards the nature of biblical theology's unfolding and progressing of God's sovereign plan. Acts is clearly a book of transition from old covenant mentality and practice to new covenant mentality and practice.¹⁴ This transition was characterized by apostolic-infused, Spirit-empowered experiences that would not necessarily become the norm for the future of a more mature and established church: a church that was to be directed by the Spirit-inspired Epistles for a Spirit-unified community. The experiences of Lucan narratives, especially regarding the work of the Holy Spirit, were progressive in nature and led directly into the instructive norms found in the Epistles. Although Spirit Baptism was subsequent to belief and obedience in Acts 2, God was transitionally establishing a work that led to the permanent indwelling of the Holy Spirit in every believer—an indwelling inseparable from regeneration. Of little debate is the fact that the Epistles are overwhelmingly silent regarding an experience of heightened empowerment and quantitative filling subsequent to salvation, while the consistent, reliable, dependable presence of the Holy Spirit is continually emphasized.

Second, not only does Pentecostal theology misapply the weight of the Lucan narratives, it also misunderstands the weight of the didactic assurances of the Epistles. The Epistles clearly assure every believer that full quantitative reception of the Holy Spirit is not through a post-conversion experience, but rather through the faith of justification and regeneration (Rom 5:1–11; Titus 3:4–7). The Holy Spirit is the promised and provided guarantee of a new identity and new life in Christ for every believer (Eph

¹⁴John MacArthur focuses his argumentative attention on this concept of transition. See John F. MacArthur, Jr., *Charismatic Chaos* (Grand Rapids: Zondervan, 1992), 171–93. The hermeneutic involved in interpreting the passages related to this transition is a key discussion in the Spirit Baptism debate.

1:13–14). Through faith in Christ, the Holy Spirit permanently occupies, immediately enables, and fully empowers every believer to live a life of regular obedience, purity, and service (1 Cor 6:18–20). The full indwelling of the Holy Spirit is not summoned through a post-conversion event of full submission. Through the Epistles, the same faith in Christ that secured the Spirit’s indwelling through positional justification is the same faith in Christ that drives progressive sanctification and the Spirit’s empowerment—in both cases, God does not respond with divine blessings based on the effectiveness of human effort.¹⁵ Furthermore, without the permanently indwelling Holy Spirit, a believer cannot be considered Christ’s true possession (Rom 8:9). Through the indwelling Holy Spirit all believers are baptized into the body of Christ and consequently infused into God’s new covenant community of unified believers (1 Cor 12:13).¹⁶ Because he is permanently at home in the life of every believer, the Holy Spirit continually fills every believer to some degree (Eph 5:18). The indwelling of the Holy Spirit is clearly the definite foundation for

¹⁵John Calvin assuredly refers to the Holy Spirit as “the bond that unites us to Christ.” John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, The Library of Christian Classics (Philadelphia: Westminster, 1960), 1:537. Faith in Christ and the drawing work of the Holy Spirit are indivisible. Calvin further explains that “faith is the principle work of the Holy Spirit.” *Ibid.*, 1:541–42. Assuredly, this faith is void of the status-producing works of man—both in definite justification and progressive sanctification. Derek Thomas correctly affirms that “good works can never be the *ground* of my acceptance with God—not at the point of conversion or at any subsequent point in Christian advancement.” Derek W. H. Thomas, *How the Gospel Brings Us All the Way Home* (Sanford, FL: Reformation Trust Publishing, 2011), 118. This faith is a driving premise of John Piper’s book on future grace. Piper explains that “faith is the God-appointed means of justification and sanctification because, better than any other act, it highlights the freedom of grace and magnifies the glory of God. It does that because, at its heart, faith in future grace means being satisfied with all that God promises to be for us in Jesus. This kind of faith magnifies God because God is most glorified in us when we are most satisfied in him” John Piper, *The Purifying Power of Living by Faith in Future Grace* (Sisters, OR: Multnomah, 1995), 19. Piper further explains that “the point in my book is that the faith, which is the occasion of justification, is the same faith through which sanctifying power comes to the justified sinner.” *Ibid.*, 26. In contrast, at the heart of Pentecostal theology is both an underlying dissatisfaction with a faith that produced the present work of the Holy Spirit, as well as a works-oriented manipulation anticipating a more effective amount of the Holy Spirit.

¹⁶Bringing attention to the context of 1 Cor 12, D. A. Carson acknowledges the weakness of the historic Pentecostal interpretation. He explains that “Perhaps the most startling weakness of the entire theory lies in its insensitivity to the context. The flow, including the initial ‘for,’ demands that Paul be talking about the incorporation of *all* believers into the one body that constitutes the theme of the verse preceding verse 13 and of the verses succeeding it.” D. A. Carson, *Showing the Spirit: A Theological Exposition of 1 Corinthians 12–14* (Grand Rapids: Baker, 1987), 45. John MacArthur advocates that “Spirit baptism brings the believer into a vital union with Christ. To be baptized with the Holy Spirit means that Christ immerses us in the Spirit, thereby giving us a common life principle. This spiritual baptism is what connects us with all other believers in Christ and makes us part of Christ’s own body. Baptism with the Spirit makes all believers one. It is a fact, not a feeling.” MacArthur, *Charismatic Chaos*, 189.

permanent empowerment in the life of every true believer.

As mentioned above, many Pentecostals will connect their view of Spirit Baptism to 1 Corinthians 12. This connection is apparent in the proof texts provided with the seventh fundamental truth for the Assemblies of God. Among several Lucan texts, 1 Corinthians 12:1–31 is included to support their primary statement about Spirit Baptism. Of particular note in the discussion should be the insight of Gordon Fee, an ordained Pentecostal minister and respected theologian. In several of his writings, Fee clearly disagrees with the popular Pentecostal interpretation. He understands this passage as referring to a definite work of the Spirit for all believers.¹⁷ Even regarding Spirit-filling, Fee encourages that any quantitative language should be avoided.¹⁸ Concerning this passage, all Pentecostals would do well to reflect on the interpretation of one of their own esteemed theologians.

Through definite justification, every true believer has been brought into union with Christ, given a new identity by God the Father, and indwelt by the Holy Spirit. All true believers are positionally complete (Col 2:9–10).¹⁹ This foundational concept of secure identity through privileged position portrays the primary assurance of biblical

¹⁷See Gordon D. Fee, *The First Epistle to the Corinthians*, rev ed., NICNT (Grand Rapids: Eerdmans, 2014), 668. See also, Gordon D. Fee, "Baptism in the Holy Spirit: The Issue of Separability and Subsequence," *Pneuma: The Journal of the Society of Pentecostal Studies* 7, no. 2 (Fall 1985): 88.

¹⁸See Gordon D. Fee, *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson Publishers, 2001), 202.

¹⁹Of further note, both Wesleyans and subsequent Pentecostals tend to downsize the concept of completeness in Christ. John Wesley himself seems to initiate this pattern as he comments on Col 2:9–10. After acknowledging that the fullness of Christ dwells in those who believe, he seems to downplay the important application of the statement by immediately turning to a corporate reference to this filling—he simplistically states that “the fullness of Christ overflows his Church.” John Wesley, *Explanatory Notes Upon the New Testament* (New York: Lane and Scott, 1850), 520. Wesleyan theologian, John Miley, not only ignores completeness in Christ, but further promotes incompleteness until the work of a second-blessing. Miley claims that the “common fact is that of incompleteness. Hence it is the definite work of entire sanctification to complete the subjective purification.” John Miley, *Systematic Theology* (New York: Hunt & Eaton, 1892), 2:357. He further states that the “doctrine of an incompleteness of the work of regeneration underlies that of entire sanctification, particularly in its Wesleyan form. Without such incompleteness there could be no place for the definite second-blessing view. That somewhat of depravity remains in the regenerate, or that regeneration does not bring to completeness the inner spiritual life, is a widely accepted doctrine.” Ibid. Sadly, Miley weakens trust in the ability of a believer to be complete in Christ at justification—the clear NT foundation for progressive sanctification.

sanctification.²⁰ The Holy Spirit both secures this spiritual identity and provides spiritual empowerment for *every* true believer. In his book identifying the completed identity of every believer, Michael Barrett summarizes this thought by stating the following:

We have a Companion with us who never leaves us alone—the blessed Holy Spirit. The indwelling Holy Spirit is the irrefutable evidence that we belong to Christ... The Spirit that raised up the Lord Jesus from the dead and made us spiritually alive is the same Spirit that constantly abides with us. Every believer has dwelling within him that death-defying infinite Power as a constant resource in the daily battles for holiness.²¹

Although God's comfort and guidance through the Holy Spirit may be more recognizable at certain times for some believers, all believers should resist the temptation to be drawn into a pursuit of supernatural experiences that supposedly give them more Spirit, more status, and more skill. Every believer should appreciate and appropriate who they already are before the Father, in the Son, and through the Holy Spirit.²²

Continual Spiritual Growth

Progressing from the assurance of a secure spiritual identity advances the biblical expectation for every believer to pursue continual spiritual growth. A new life secured in Christ should logically produce a new transformation in daily life (Rom 12:1–2). As was seen in chapter 2, this new devotion to God should be expressed in a commitment to regular spiritual advancement. For the believer, emphasis must be placed on the regular, continual, consistent, and persistent nature of spiritual growth. As will be seen in this section, a biblical commitment to continual spiritual growth stands in contrast

²⁰In his book on holiness and sanctification, David Peterson promotes the premise that sanctification in the Scripture is actually much more about a definite identity rather than a spiritual process. See David Peterson, *Possessed by God: A New Testament Theology of Sanctification*, New Studies in Biblical Theology (Downers Grove, IL: InterVarsity Press, 1995). A believer cannot simply focus on the duty-driven imperatives with the exclusion of the privileged-focused indicatives.

²¹Michael P. V. Barrett, *Complete in Him: A Guide to Understanding and Enjoying the Gospel* (Greenville, SC: Ambassador-Emerald International, 2000), 214.

²²For an informed yet charitable evaluation of Pentecostal theology from a Reformed perspective, see J. I. Packer, *Keep in Step with the Spirit*, 2nd ed. (Grand Rapids: Baker, 2005).

to theological models that anticipate dependent involvement in heightened events of scheduled submission.

A Keswick Model

Among many, one such theological persuasion is depicted in the mentality of the early Keswick movement. Promoted by well-meaning and devoted believers who passionately desired to pursue holiness, the early Keswick movement (1875–1920) has largely influenced the practical theology of several movements and denominations over the last 140 years.²³ Named after a small lake town in northwest England, Keswick has housed a convention every year since 1875. Through preaching, song, and motivational teaching, this annual convention was meant to inspire and initiate a more victorious life of holiness for its attendees. As Andrew Naselli explains, this early Keswick movement was “based on and distinguished by the belief that the majority of Christians are living in defeat and that the secret to living ‘the higher life,’ ‘the deeper life,’ or ‘the victorious Christian life’ [was] consecration followed by Spirit-filling.”²⁴ As Naselli describes, “Keswick theology refers to the view of sanctification shared by the prominent propagators of the early Keswick movement. Its theology is not easy to describe authoritatively, partly because the convention was an unstructured, nondenominational group of conservative Christians who differed doctrinally among themselves in several areas What bound them together was their fervent desire for personal holiness and

²³In this section, both the history of Keswick theology as well as a theological evaluation of the movement from a Reformed perspective are taken primarily from Andrew David Naselli, *Let Go and Let God? A Survey and Analysis of Keswick Theology* (Bellingham, WA: Lexham Press, 2010). Naselli recognizes the bounds of the early Keswick movement as being 1875–1920: from the first convention of 1875 to the notable theological transitions of the 1920’s and beyond. For a historical and theological analysis from a Keswick perspective, see Charles Forbes Harford, comp., *The Keswick Convention: Its Message, Its Method, and Its Men* (1907; repr., London: Forgotten Books, 2012). Also see Steven Barabas’ much critiqued 1952 doctoral dissertation *So Great Salvation: The History and Message of the Keswick Convention* (1952; repr., Eugene, OR: Wipf & Stock, 2005).

²⁴Naselli, *Let Go and Let God?*, 45.

their shared understanding of the doctrine of sanctification.”²⁵ Although the annual Keswick conventions continue presently in arguably a more theologically stable environment, the early years of the convention embraced a theological mindset that inadvertently infringed on the biblical concept of continual growth in the life of every believer.

A key to understanding Keswick theology is understanding the movements that influenced it. Historically, Keswick theology followed a series of movements that were enamored with a “second blessing” sanctification. This second blessing sanctification highlighted a post-conversion experience that was meant to initiate and stimulate a life of personal holiness and spiritual effectiveness. In line with the prior-evaluated influences of the Pentecostal movement, Keswick theology was historically influenced by the theological views of Wesleyan perfectionism, the holiness movement of American revivalism, and the higher-life movement of many non-Methodists—all promoting post-conversion experiences that would initiate sanctification.²⁶ Through the turn of the 20th century, Keswick theology gained its own realm of influence by means of its notable propagators. These propagators naturally impacted the foundational mentality of several succeeding evangelical leaders and institutions.²⁷ Although not promoted in full, elements of Keswick theology have subtly influenced the philosophy and purpose of many modern-day ministry ventures across denominational spectrums. Among others, a Keswick influence is most practically noticed in the over-dependence of many ministries

²⁵Ibid.

²⁶For an additional summarized history and critique of Keswick and its relationship to the higher life movement, see Jay Wegter, “A Critique of the Higher Life Movement,” Gospel for Life, accessed December 29, 2017, <http://gospelforlife.org/articles/2012/4/23/a-critique-of-the-higher-life-movement.html>.

²⁷See Naselli, *Let Go and Let God?*, 116-69. Among others, Naselli lists the following as being prominent Keswick propagators: Evan Hopkins, F. B. Meyer, Andrew Murray, J. Hudson Taylor, Amy Carmichael, and A. T. Pierson. Naselli also lists the following notable successors (and institutions) who were influenced by early Keswick propagators and theology: A. B. Simpson (Christian and Missionary Alliance); D. L. Moody, R. A. Torrey, and James M. Gray (Moody Bible Institute); and C. I. Scofield, Lewis Sperry Chafer, John Walvoord, and Charles Ryrie (Dallas Theological Seminary).

on the “mountain top,” “life-changing” impact of camps, retreats, conferences, manipulative altar calls, pleas for rededication, and scheduled revivals.

Keswick theology can be best examined through a focused recognition of the primary characteristics that propelled the movement. First, Keswick theology was propelled by an anticipation of scheduled, post-conversion events of surrender and rededication. These scheduled events were to promote what Keswick propagators considered “a crisis” for believers.²⁸ This crisis was experienced by all who were willing to surrender themselves in complete consecration to God. Following an arranged schedule, annual Keswick gatherings would emphasize the following: the diagnosis of sin needing a victorious cure (Monday), the anticipation and possibility for a victorious cure (Tuesday), a crisis of complete consecration for a victorious cure (Wednesday), the prescribed filling of the Holy Spirit solidifying the victorious cure (Thursday), and a motivation for a powerful Christian life of service because of the victorious cure (Friday).²⁹ Based on Hannah Smith’s popular book, *The Christian’s Secret to a Happy Life*, Keswick followers would pursue “entire abandonment” followed by “absolute faith.”³⁰ This became the impetus for the popular Keswick phrase “let go and let God.”³¹

Second, Keswick theology was propelled by an anticipation of more of the Holy Spirit’s power over sin subsequent to crisis events of surrender. As seen above, the filling of the Spirit was included in the convention’s scheduled process of events. Complete surrender to God would clearly lead to an opening for a Spirit-filling from God. The Holy Spirit was seen as the content of a filling that would work as a counter-

²⁸Barabas, *So Great Salvation*, 85.

²⁹For a more detailed explanation of the pre-planned convention process and goals, see Naselli, *Let Go and Let God?*, 170–214. Also see Barabas, *So Great Salvation*, 35–36.

³⁰See Hannah Whitall Smith, *The Christian’s Secret of a Happy Life* (1952; repr., Grand Rapids: Revell, 2012), 48.

³¹See Naselli, *Let Go and Let God?*, 104.

balance to sin. Consequently, believers could advance from being categorized as carnal to being categorized as spiritual.³² Essentially, through abandonment of sin and consecration to God, the Holy Spirit was allowed and compelled to do his work of counterbalancing sin and accordingly allowing the consecrated believer to be temporarily victorious.

Third, early Keswick theology was propelled by an anticipation of greater spiritual effectiveness after events of surrender. For believers who were privileged enough to enjoy complete consecration and Spirit-filling, a higher-life of victory, happiness, and ministry effectiveness awaited. Powerful Christian service was predicated on full consecration to God and subsequent fillings of the Holy Spirit. The anticipated outcome of the annual conventions was the production of a fresh crop of sin-cleaned, Spirit-filled, victorious-living believers. These believers were not only sent home as victorious but had gained a special ability to effectively and powerfully minister for God. These were also believers who naturally expected an eventual fall from faithfulness—a fall that would incite the need for another annual convention.

A Summarized Critique

In considering the historical influence of the early Keswick movement, believers must first be assured of the biblical exhortation for *every* believer to regularly pursue *steady* growth. Although times of enhanced sensitivity to sin and the Savior may exist, believers should not depend on heightened post-conversion events to manipulate and initiate a more effective sanctification. The biblical imperative for all believers to walk in Christ is followed with the amazing assurance that all believers are complete in Christ (Col 2:6–10). Believers must never forget this biblical fact. This completeness is not simply enjoyed by those who through a post-conversion event find satisfaction through consecration: it is for every believer. As the foundation of his book, Michael

³²Naselli, *Let Go and Let God?*, 175–82.

Barrett confirms, “That *Christ is everything* and that *Christians are complete in Him* ought to generate joyous satisfaction in every believing heart.”³³ As Sinclair Ferguson informs, even this Christ, in whom all believers are complete, steadily grew in grace.³⁴

Based on the fact that every believer is providentially blessed by God with “every spiritual blessing in the heavenly places in Christ (Eph 1:3),” special scheduled events that are designed to reinitiate a higher-life of spiritual victory are easily mismanaged and tend to focus on elements of sanctification that are not particularly helpful for a regular progression of spiritual growth. This caution does not eliminate the necessity for submissive consecration to God; it simply encourages it as a regular aspect of daily growth. A believer cannot merely stop-and-start something that God clearly started and intends to eternally continue. Although believers can temporarily stand in a pride that distracts spiritual effectiveness and displeases God (1 Pet 5:5–6), this stand of pride never disengages the believer’s privileged identity. In fact, implying a consistent virtue, the believer is called to be clothed with a humility that does not attempt to manipulate God’s sovereign timing, but unreservedly trusts God’s sovereign timing.

In his harsh critique of Steven Barabas’ *So Great Salvation*, J. I. Packer insights that even though Keswick theology attempts to avoid self-reliance and self-effort through submission, “it knows no other way of opposing Pelagian activism than by establishing Pelagian quietism in its place.”³⁵ He further asserts that “Keswick teaching is Pelagian through and through.”³⁶ Sanctification is not initiated by a submissive work of

³³Barrett, *Complete in Him*, 1.

³⁴This is the beginning premise of Sinclair Ferguson’s book *Grow in Grace* (1989; repr., Edinburgh: Banner of Truth Trust, 2009), 3–11.

³⁵J. I. Packer, “Keswick and the Reformed Doctrine of Sanctification,” *Evangelical Quarterly* 27 (July–September 1955): 158. Additionally, Andrew Naselli also acknowledges this Pelagian aspect of higher life theology by introducing that “it portrays the Christian’s free will as autonomously starting and stopping sanctification.” Andrew D. Naselli, *No Quick Fix: Where Higher Life Theology Came From, What It Is, and Why It’s Harmful* (Bellingham, WA: Lexham Press, 2017), 84.

³⁶Packer, “Keswick and the Reformed Doctrine of Sanctification,” 158.

man enticing God to responsively assist: it is initiated by the sovereign work of God who enables and empowers his regenerate and responsive children to consistently grow.

Second, as was stated in the prior section focusing on identity, believers must fully trust in the biblical fact that the Holy Spirit permanently indwells *every* new covenant believer. Believers should not attempt to entice the presence and working of the Holy Spirit through acts of consecration but should embrace the Holy Spirit as a permanent guarantee of a relationship with God. The Spirit is God's gracious gift to empower every believer to live a holy life that accomplishes God's will. This concept seems to be easily misunderstood and misapplied in early Keswick theology. As Packer explains, in Keswick theology the "indwelling means that [the Spirit] is present, not to empower us for action, but merely to tell us what we ought to do."³⁷ Packer further infers that through this mentality, essentially "the Spirit's power is placed at the Christian's disposal."³⁸ God the Holy Spirit is not simply a beckoned servant at the disposal of the tempted believer; he is the overwhelming influence that guides and guards *every* believer for *every* step of spiritual growth. The Spirit is not simply a counterbalance to sin, he is God's guarantee of a definite relationship who, to some degree, regularly controls *every* believer.³⁹

As with Pentecostal theology, early Keswick theology also misapplies the biblical nature of Spirit-filling. A commonly misunderstood passage is Ephesians 5:18. In this passage, the apostle Paul exhorts believers to "not be drunk with wine, in which is dissipation; but be filled with the Spirit." Contrary to Keswick theology, Spirit-filling

³⁷Packer, "Keswick and the Reformed Doctrine of Sanctification," 161.

³⁸Ibid.

³⁹Andreas Köstenberger emphasizes this concept in his article "What Does It Mean to Be Filled with the Spirit? A Biblical Investigation," *Journal of the Evangelical Theological Society* 40, no. 2 (June 1997): 229–40. Although he wrongly infers that the Spirit is the content of the filling, he insists that Spirit-filling deals with growth enablement and not simply something to experience in order to escape "a substandard Christian experience."

should not be seen as either a quantitative reception or as a scheduled experience: it is adherence to the permanent and regular influence of the indwelling Holy Spirit. To be Spirit-filled means to be Spirit-influenced.⁴⁰ In contradistinction to the judgment-altering influence of unbridled intoxicating drink, the believer should be controlled by the relationship-advancing influence of the indwelling Holy Spirit. Influencing believers with “the moral excellence and power of God” (Eph 1:23), “with Christ and his will” (Eph 3:19), and with “the word of Christ” (Col 3:16), Harold Hoehner insightfully explains that the Holy Spirit should not be seen as the *content* of the filling, but rather the *means* of the filling.⁴¹ In sanctification models that sanction the Holy Spirit as the quantitative content of the filling, the natural implication is that similar to fluid leaking out of a cup, the Holy Spirit must have somehow, at some time, and to some degree departed from the once fully-indwelt believer. Consequently, in the Keswick model of sanctification, the Holy Spirit is relegated from a permanent enabler for the continual growth of every believer, to an occasional counterinfluence allowed to work at the submissive beckon of a struggling believer.

Third, by God’s sustaining grace, believers should be careful to transform regular submission to God into consistent action for God.⁴² Believers should not find

⁴⁰Based on the metaphor of intoxicating drink, Larry Pettegrew makes a case for the use of the word *influence* rather than *control* when referring to Spirit-filling (*The New Covenant Ministry of the Holy Spirit* [Grand Rapids: Kregel, 2010], 204). He concludes that “just as there are increasing degrees of influence of wine on a person, so there should be increasing degrees of the influence of the Holy Spirit in the life of a Christian.”

⁴¹Based on the normal NT use of πληρώ followed by ἐν and a dative (in this case πνεύματι), Harold Hoehner attentively presents the grammatical distinction between the Spirit as a dative of means rather than a dative of content (*Ephesians: An Exegetical Commentary* [Grand Rapids: Baker, 2002], 703–4). Hoehner suggests that a more accurate translation would be “by the Spirit” or “by means of the Spirit.” Furthermore, Hoehner suggests the above stated content of the Spirit-filling. Pettegrew highlights the fact that the Word of God is the content of the Spirit’s “promptings.” Pettegrew, *The New Covenant Ministry of the Holy Spirit*, 207–10.

⁴²This transformation from submission to action is vitally important to spiritual growth. Millard Erickson rightly explains that “One might conclude . . . that sanctification is completely a passive matter on the believer’s part. This is not so, however. While sanctification is exclusively of God, that is, its power rests entirely on his holiness, the believer is constantly exhorted to work and to grow in the matters pertaining to salvation.” Millard Erickson, *Christian Theology*, 2nd ed. (Grand Rapids: Baker, 1998), 983. David Powlison rightly refers to sanctification as a “dynamic process” and not “a static attainment.” David Powlison, *How Does Sanctification Work?* (Wheaton, IL: Crossway, 2017), 92. Jerry Bridges explains that

their expectation grounded in occasional events of submission that initiate them into a temporary life of greater effectiveness, but, in a daily consecration to God that is translated into a life of daily service for God. Believers are not called to occasionally *let go and let God*: they are called to consistently *trust God and get working*. Keswick theology inadvertently fails to value the biblical expectations of a regularly advancing relationship with God. After the apostle Paul encouraged the Ephesian believers with the fact that they had been saved by grace, through faith, and apart from their works, he specifically reminded them that they were God’s “workmanship, created in Christ Jesus for good works (Eph 2:8–10).” As a form of quietism that infringes on a consistent walk of good works in Christ, early Keswick theology should be handled cautiously.⁴³

This concept is particularly important in the believers’ constant interaction with the flesh. As will be seen in the following section, every believer is obligated to the biblical responsibility to actively and continually battle the flesh. Through regeneration, every believer’s nature has been completely changed. Every believer has been given a new identity that is accompanied by a changed nature, a changed heart, and a changed motivation for life. However, this does not mean that the remaining flesh—characterized by the sinful propensities, rebellious temptations, and disobedient influences of the body—will simply disappear. As noted earlier, this complete eradication of the flesh will not happen until the death of the body and eternal glorification. Contrary to Keswick theology, this remaining influence of the flesh cannot merely be temporarily counteracted

“progressive sanctification very much involves our activity. But it is an activity that must be carried out in dependence on the Holy Spirit. It is not a partnership with the Spirit in the sense that we each—the believer and the Holy Spirit—do our respective tasks. Rather, we work as He enables us to work. His work lies behind all our work and makes our work possible.” Jerry Bridges, *Transforming Grace: Living Confidently in God’s Unfailing Love* (Colorado Springs: NavPress, 1991), 115. The diligent effort of the believer is due to the permanent presence of the indwelling Holy Spirit that compels godly action—not simply passive submission.

⁴³Packer, “Keswick and the Reformed Doctrine of Sanctification,” 161. To be noted, some aspects of historic Keswick theology and passion can be helpful for growing believers, however, believers must be aware of the temptation to embrace harmful elements. Andrew Nasalli presents a helpful critique on both the helpful and harmful aspects of higher life theology. See Nasalli, *No Quick Fix*, 45-48.

through a greater consecration to the Spirit.⁴⁴ Rather, through the power of the Spirit, every believer is to persistently and gradually seek to mortify the remaining influence of the flesh.⁴⁵ Every believer is to actively and regularly respond to the relentless attacks of the flesh through the vigorous empowerment of the Holy Spirit. Since every believer has positionally died with Christ in a definite sense, every believer is called to consistently put the flesh to death in a practical sense (Col 3:5–9; Rom 8:12–14). This is not simply an occasional submission to the Spirit facilitated by an event; it is a daily dependence on the Spirit who empowers an active response of battle.

In summary, believers must discerningly evaluate the influence of Keswick theology. Through the last 140 years, the lingering mentality of early Keswick theology has subtly influenced modern Christianity in the form of camps, retreats, conferences, and scheduled revivals. However, even through a misleading application of theology, God has graciously impacted countless individuals through these events—and by God’s grace, many should continue. Nevertheless, event organizers and attending believers should regularly examine the primary motivation for these events. They should diligently seek to direct the focus of each event toward an encouragement of continual consecration that highlights a daily growth and empowers active obedience. Scheduled events should never weaken the biblical call for regular spiritual growth, consecration, and submission. Scheduled events should be careful to never undermine the biblical view of a Holy Spirit that is permanently indwelling and faithfully working in every true believer.⁴⁶ Through

⁴⁴Packer notes that “the Keswick message is *delusive*; for it offers a greater measure of deliverance from sin than Scripture anywhere promises or the apostles themselves ever attained.” Packer, “Keswick and the Reformed Doctrine of Sanctification,” 166.

⁴⁵Naselli considers the active growth of sanctification as being “gradual transformation through gradual mortification.” Naselli, *Let Go and Let God?*, 184. He further states, “Rather than merely counteracting sin, the Spirit gradually transforms the believer by restoring the image of God in him and gradually mortifying sin.” *Ibid.*, 268.

⁴⁶On some occasions, a primary purpose for a scheduled gathering is evangelism. When the clear motivation for these gatherings is evangelistic in nature, decisions of conversion should cautiously influence decisions of rededication. Rededication should never be highlighted as an occasional or crisis event for a believer who has been sovereignly chosen by God, miraculously brought into union with Christ, and permanently indwelt by the Holy Spirit. Rather, believers should be encouraged to regularly

scheduled events, organizers should be careful to not highlight a mentality that promotes a perceived management of the Spirit through the means of effective human consecration, nor should they encourage a victorious Christian life that rests in passivity and shies from a regularly active mortification of the flesh. Rather, the primary purpose of scheduled events should be to reinforce the biblical mandate for regular spiritual advancement for every believer.

Proactive Spiritual Warfare

Along with a biblical understanding of a secure spiritual identity and a biblical commitment to continual spiritual growth, every believer should embrace the biblical expectation of proactive spiritual warfare. In his distinguished book on holiness, J. C. Ryle explains:

The true Christian is called to be a soldier, and must behave as such from the day of his conversion to the day of his death. He is not meant to live a life of religious ease, indolence, and security. He must never imagine for a moment that he can sleep and doze along the way to heaven, like one travelling in an easy carriage. If he takes his standard of Christianity from the children of this world, he may be content with such notions; but he will find no countenance for them in the Word of God. If the Bible is the rule of faith and practice, he will find his course laid down very plainly in this matter. He must “fight.”⁴⁷

As will be presented through this section, a biblical resolve to proactive spiritual warfare stands in contrast to theological models that warrant the spiritual fruitlessness of non-committed believers.

A Chaferian Model

A disregard for the biblical expectation for every believer to engage in regular

acknowledge who God has already made them, regularly repent from the distracting sins of their flesh, and regularly take obedient steps in spiritual growth.

⁴⁷J. I. Packer, *Faithfulness and Holiness: The Witness of J. C. Ryle* (Wheaton, IL: Crossway, 2002), 158. Rather than choosing a stand-alone rendition of J. C. Ryle’s *Holiness: Its Nature, Hindrances, Difficulties, and Roots*, this resource was chosen for its broader message: it demonstrates that the writing of Ryle was validated by the life and ministry of Ryle. In the first part of this book, J. I. Packer explains that Ryle’s life message substantiated his written and spoken message. Ryle himself engaged in the fight that he so passionately encouraged in others.

battle, coupled with a theological mindset that excuses the dormant lifestyle of some believers, is found in what is known to several as a Chaferian model of sanctification.⁴⁸ Known for the founder and longstanding president of Dallas Theological Seminary, Lewis Sperry Chafer, the Chaferian model of sanctification has influential ties to the second-blessing propagators of both the holiness movement and the early Keswick movement.⁴⁹ Mark Snoeberger insights that his distinct background created “in Chafer fertile soil to appropriate the second-blessing sanctification model and to adapt it into the distinctive ‘Chaferian’ model that came to distinguish Dallas Seminary.”⁵⁰ Chafer’s theological persuasions in regard to the second-blessing work of the Holy Spirit in the life of believers was naturally passed on to the successive prominent theologians of Dallas Seminary: John F. Walvoord and Charles C. Ryrie.

The two primary characteristics of Chaferian theology to be highlighted in this section are (1) the allowance of a category of believer known as *carnal*, and (2) the expectation of crisis experiences to bring victory to the *spiritual*. First, Chaferian theologians excused the dormant lifestyle of alleged believers by adapting a Keswick, second-blessing mentality and classifying such individuals as carnal Christians. Essentially, all people are split into three groups: natural, carnal, or spiritual.⁵¹ The

⁴⁸Due to its strong ties to the founding theologians of Dallas Theological Seminary who also promoted dispensationalism, this model of sanctification has been wrongly connected to dispensationalism. Although there may be some speculative and associative ties, the Chaferian model of sanctification holds little theological connection to dispensationalism. As noted earlier, see Jonathan R. Pratt, “Dispensational Sanctification: A Misnomer,” *Detroit Baptist Seminary Journal* 7 (Fall 2002): 95–108. Also see Mark A. Snoeberger, “Second Blessing Models of Sanctification and Early Dallas Dispensationalism,” *The Master’s Seminary Journal* 15, no. 1 (Spring 2004): 93–105. In appendix 6, this model was referred to as the *Dedication Model* through the teaching aspect of this project.

⁴⁹See Snoeberger, “Second Blessing Models of Sanctification and Early Dallas Dispensationalism,” 103–4. Snoeberger reveals that Chafer not only attended Oberlin college (a prominent holiness movement institution), he also travelled as an evangelist with both holiness movement and Keswick preachers (Arthur T. Reed and J. Wilbur Chapman), and worked in church ministry alongside prominent leaders who embraced second-blessing theology (D. L. Moody and C. I. Scofield).

⁵⁰*Ibid.*, 104.

⁵¹See Lewis Sperry Chafer, *He That is Spiritual* (1918; repr., Grand Rapids: Zondervan, 1967), 15–22.

former group is considered unregenerate, while the latter two groups are considered regenerate. Based primarily on Paul's descriptions of the Corinthian believers in 1 Corinthians 3:1–4, but also connecting other secondary passages to the concept, Chafer describes "carnal" believers in the following ways: (1) "they can receive only the milk of the Word," (2) their "flesh is dominating them," (3) they are "not 'able to bear' the deep things of God," (4) they yield "to envy and strife which lead to divisions among the very believers," and (5) they have "a 'walk' that is on the same plane as that of the 'natural' man."⁵² Chafer further explains that "a carnal Christian is born again and possesses the indwelling Spirit; but his carnality hinders the full ministry of the Spirit."⁵³ This believer who is Spirit-indwelt but not Spirit-filled, has been unable to balance and appropriate the capacities of a new nature because of the remaining capacities of the oppressive old nature.⁵⁴ Often, this believer is seen as having received Christ as Savior but not yet as Lord.⁵⁵ This carnal believer is essentially excused from proactive spiritual warfare.

Second, Chaferian theologians expect crisis experiences of dedication in order to allow a *carnal* believer to experience victory and become *spiritual*. Chafer explains: " 'HE THAT IS SPIRITUAL' discerneth all things. There is no limitation upon him in the realm of the things of God. He can 'freely' receive the divine revelation and he glories in it."⁵⁶ Chafer further explains that "there are two great spiritual changes which are possible to human experience – the change from the 'natural' man to the saved man,

⁵²Chafer, *He That is Spiritual*, 20–21.

⁵³Ibid., 22.

⁵⁴See Charles C. Ryrie, *Balancing the Christian Life* (1969; repr., Chicago: Moody, 1994), 36–37. Also see John F. Walvoord's descriptions in *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 209; 220.

⁵⁵See Ryrie, *Balancing the Christian Life*, 178. In his response to Melvin Deiter and the Wesleyan perspective, Walvoord also explains, "Wesley is right that, subsequent to the initial act of being born again and receiving salvation in Christ, there is normally a later act of the will in which individuals surrender their life to the will of God" (*Five Views on Sanctification*, 57).

⁵⁶Chafer, *He That is Spiritual*, 23.

and the change from the ‘carnal’ man to the ‘spiritual’ man. The former is divinely accomplished when there is a real faith in Christ; the latter is accomplished when there is a real adjustment to the Spirit.”⁵⁷ Although this experience could possibly happen at salvation through faith, Chafer states that “doubtless this is often the case.”⁵⁸ As with the preceding models, Chaferian theology separates sanctification and justification. It proposes a necessary act of dedication on the part of the believer in order to allow a believer to become spiritual and initiate the process of sanctification. Ryrie explains that “dedication is a prerequisite for being filled with the Spirit.”⁵⁹

A Summarized Critique

In response to the noted theological perspectives of Chaferian theology, believers must understand that (1) Scripture does not provide allowance for a subpar category of believer, and (2) Scripture implies that all true believers are to engage in regular spiritual warfare. First, although Paul does refer to believers as being carnal in 1 Corinthians 3:1–4, this reference should not be understood as excusing a subpar category of believers who have either never had a crisis experience of dedication to God, or who have strayed away from their dedication to God. D. A. Carson insightfully points out that due to their wretchedly unacceptable immaturity (3:2), their jealousy and quarreling (3:3), and their factionalism (3:4), God’s spiritual people in Corinth were “acting like ‘mere men’ instead of like Christian men and women empowered by the Spirit of God.”⁶⁰ Through their behavior, believers were acting like fleshly people who did not have the Spirit (3:1). These believers, who themselves were actively involved in meetings of

⁵⁷Chafer, *He That is Spiritual*, 23.

⁵⁸Ibid.

⁵⁹Ryrie, *Balancing the Christian Life*, 86. Ryrie also proves this point through visual aid charts. Ibid., 193, 196, 247. For a sample, see appendix 6.

⁶⁰D. A. Carson, *The Cross and Christian Ministry: An Exposition of Passages from 1 Corinthians* (Grand Rapids: Baker, 1993), 70–75.

worship, were not split into two categories, but were simply acknowledged as acting like non-believers.

In Paul's description (3:1), the people of the Spirit (πνευματικοίς)—who were supposed to be characterized by the Spirit's works—were to stop acting like the people of the flesh (σαρκίνοις)—who were characterized by carnal works.⁶¹ By refusing to participate in actions that were characteristic of the flesh (σαρκικοί, 3:3), Christians were to act like the spiritual people God had made them.⁶² Carson insightfully explains: "What this means is that it will not do to apply 'carnal Christian' to every person who has made a profession of faith, perhaps years ago, but who for umpteen years has lived without any evidence of Christian faith, life, repentance, values, or interest. In such instances it is far more likely than not that we are dealing with spurious conversions."⁶³ Paul later suggests that professing believers whose accusing words and unloving lifestyles did not match the power of the cross, should examine and test themselves to see if they truly were "in the faith" (2 Cor 13:5). All true believers should be assured of the fact that through the indwelling Holy Spirit, they are categorically *spiritual* in God's eyes; consequently, they should live lives that are characteristically *spiritual*.⁶⁴

Scripture does not make allowance for disengaged, non-interested, fruitless "Christians".⁶⁵ Rather, it refers to these supposed believers as those who are not actually

⁶¹Carson, *The Cross and Christian Ministry*, 71; 73.

⁶²Ibid., 73.

⁶³Ibid., 74.

⁶⁴This conclusion does not preclude the fact that some believers might be seen as temporarily sleeping. Paul himself deals with this temporary state of believers in Rom 13:11–14. However, these temporarily-sleeping believers are not to be placed in a subpar category known as *carnal*. Timothy J. Keller, who explains revival as "an intensification of the normal operations of the Spirit," also explains that when revival happens three components will be apparent: (1) nominal Christians will be converted (2), sleeping Christians will wake up, and (3) non-Christians will become interested through the beautification and authenticity of the church. Timothy J. Keller, *Center Church: Doing Balanced Gospel-Centered Ministry in Your City* (Grand Rapids: Zondervan, 2012) 54, 79–80.

⁶⁵Referencing the commitment of early Christian martyrs based on their identity with Jesus, John MacArthur rightly explains that "following Jesus Christ was the sum of their entire existence. At the moment when life itself was on the line, nothing else mattered besides identifying themselves with Him." John MacArthur, *Slave: The Hidden Truth About Your Identity in Christ* (Nashville: Thomas Nelson,

connected to Christ and in danger of judgment. This is specifically seen in John 15—a passage commonly misinterpreted by those who would like to excuse supposed *carnal believers*. As Jesus, the true vine, encourages and exhorts his disciples in the upper room Passover meal just prior to his interrogation and crucifixion, he commands them to abide (μείνατε, 15:4) in him. This is a sincerely practical plea for them to stay connected to him through the impending trouble. Among the possibility of others in the upper room, the certain recipients of Jesus’s exhortation were the twelve disciples. These disciples were comprised of eleven men who would eventually prove that they had remained in Christ, and one man (Judas) who would prove to be a fraud. Along with assuring his disciples that they would bear fruit if they stayed connected to him, Jesus also assured his disciples that it would be impossible for them to produce spiritual fruit apart from remaining connected to him (15:4–5). The eleven men eventually fulfilled Christ’s wishes and bore fruit through the pruning, while the one man fruitlessly rejected Christ and was destroyed. As Jesus further explains, abiding in Christ is clearly connected to obeying Christ (15:9–11). For these men, as with anyone who professes a relationship with Christ, remaining in Christ is clearly proven by an ongoing commitment to obey Christ. Abiding and obedience are intricately connected: proving that a relationship truly exists. Leading into his reference to this passage, Kevin DeYoung argues that “the Bible allows no such division between communion with Christ and obedience to Christ.”⁶⁶ Clearly, there

2010), 9. He further explains that “for these faithful believers, the name ‘Christian’ was much more than just a general religious designation. It defined everything about them, including how they viewed both themselves and the world around them. The label underscored their love for a crucified Messiah along with their willingness to follow Him no matter the cost. It told of the wholesale transformation God had produced in their hearts, and witnessed to the fact that they had been made completely new in Him. They had died to their old way of life, having been born again into the family of God. *Christian* was not simply a title, but an entirely new way of thinking—one that had series implications for how they lived—and ultimately how they died.” MacArthur, *Slave*, 9.

⁶⁶Kevin DeYoung, *The Hole in Our Holiness* (Wheaton, IL: Crossway, 2012), 126. DeYoung further shares a very practical warning: “We must be careful not to impose a strict temporal order between abiding and obeying. If we do, we’ll make the mistake of thinking that we need to obey before we can abide. Or just as bad, we’ll tie ourselves up in knots trying to abide with all our heart before we get around to obedience. The reality is the two are virtually synonymous. We obey as we abide and abide as we obey” (ibid., 126–27).

remains no room in this passage for the excusing of a disobedient, disinterested believer—only the destruction of non-believers, like Judas.

Second, contrary to Chaferian theology's allowance for non-dedicated individuals who consider themselves believers, Scripture clearly implies that all true believers are to be dedicated to God in regular spiritual warfare. Disarming this expectation is the Chaferian anticipation of an eventual post-conversion experience of dedication—an experience that finally acknowledges that Christ is allowed to be Lord in one's life. However, believers are not simply to choose the post-conversion time when they will dedicate themselves for the battle: flowing from a true conversion, they are to continually engage in spiritual battle. A spiritual guard must never be relieved simply because the supposed believer is not ready to be dedicated. Through the Spirit, all believers are to “put to death the deeds of the body” (Rom 8:13). All believers are to “abstain from fleshly lusts which war against the soul” (1 Pt 2:11). All believers are to spiritually mortify the sinful actions of the body (Col 3:5). As John MacArthur explains, this mortification of the flesh includes “abstaining from fleshly lusts, making no provision for the flesh, fixing one's heart on Christ, meditating on God's Word, praying incessantly, exercising self-control, and being filled with the Spirit.”⁶⁷ Believers will certainly grow in these graces, but the biblical fact is that all believers are to “be strong in the Lord and in the power of His might” as they “put on the whole armor of God” in order to “stand against the wiles of the devil” (Eph 6:10–11). Every day, from the day of conversion to the day of glorification, all believers are to battle enticing sin. The attacks of the world, the flesh, and the devil are not hampered by the prospect of an eventual

⁶⁷John F. MacArthur, “Mortification of Sin,” *The Master's Seminary Journal* 5, no. 1 (Spring 1994): 3. MacArthur further states that “if your mind-set . . . did not change when you made a profession of faith in Christ, something is seriously wrong” (ibid., 8). In regard to Romans 8, MacArthur insights that Paul “does not describe a crisis-moment sanctification, where the believer is immediately made perfect. He does not tell the Romans to ‘let go and let God’ take over while he sits idle. He does not suggest that a turning-point ‘decision’ will solve the matter once and for all. On the contrary, he speaks of a continuous struggle with sin, where he is persistently, perpetually ‘putting to death the deeds of the body.’” Ibid., 12.

crisis-moment of dedication. J. C. Ryle explains: “Let us not think that in this war we can remain neutral and sit still. Such a line of action may be possible in the strife of nations, but it is utterly impossible in that conflict which concerns the soul.”⁶⁸ Ryle further explains that “to be at peace with the world, the flesh, and the devil, is to be at enmity with God, and in the broad way that leadeth to destruction. We have no choice or option. We must either fight or be lost.”⁶⁹

In summary, a false assurance for those living in non-dedication to Christ should never exist; and should certainly never be encouraged. All true believers should sense their privileged responsibility to proactively engage in a spiritual battle for a life of holiness. This battle will take a growing resolve and may involve occasional failures, but based on God’s sovereign plan and power, all believers should “work out [their] own salvation with fear and trembling” (Phil 2:12–13). The Scriptures does not mask the expectation for this resolve. All true believers should be “zealous for good works” (Titus 2:14). All true believers “should be careful to maintain good works” (Titus 3:8). All true believers should be doers of the word, and not hearers only” (James 1:22). All true believers should engage in good works because they have been created in Christ as God’s chosen workmanship (Eph 2:10). A true believer should “deny himself, and take up his cross, and follow [Jesus]” (Matt 16:24). Within this biblical mindset of spiritual life and battle rests no warrant for a categorically-defined, non-committed, disobedient, and fruitless believer. In his final address to his students in the Pastors College, Charles H. Spurgeon thoughtfully exhorts, “Go forth, O soldiers of Jesus, with ‘the sword of the Spirit, which is the word of God.’ Go forth with the companies of the godly whom you lead, and let every man be strong in the Lord, and in the power of His might. As men

⁶⁸Packer, *Faithfulness and Holiness*, 161.

⁶⁹*Ibid.*, 162.

alive from the dead, go forth in the quickening power of the Holy Ghost: you have no other strength.”⁷⁰

A Better Model

As has been referenced throughout this project, a better model of sanctification is established in the foundational persuasions of the Reformed tradition. At the heart of this model is a gracious, vigorous, and enduring relationship for all who, by faith, have been brought into union with Christ.⁷¹ This God-centered relationship not only liberates each believer from the weight of man-centered, performance-based acceptance, but it also stabilizes and empowers every believer for daily decisions of holiness. This gifted relationship is meant not only to confidently empower all believers to withstand the assaults of the Wicked One and the enticements of the flesh, but it is also meant to joyously empower all believers to advance in a daily spiritual growth that will endure to the end.

This complete and enduring relationship is beautifully summarized in several of the catechisms of the Reformed tradition. In the *Heidelberg Catechism* of the 16th century, the first question states, “What is your only comfort in life and death?”⁷² Meant

⁷⁰Charles H. Spurgeon, *The Greatest Fight in the World: A Final Manifesto* (Fearn, Scotland: Christian Focus Publications, 2014), 128. Although some may question his occasional comments throughout his address in regard to the abiding and sustaining presence of the Holy Spirit throughout the battle (e.g., 117, 126), Spurgeon was clear in his exhortation that (1) all who heard his address were to realize their responsibility to be engaged in the battle, (2) the Word of God was the privileged resource for all believers in the battle, (3) the church is to be compelled to join in the battle, and (4) effectiveness in the battle only comes through the power of the Holy Spirit.

⁷¹For the sake of practicality in the teaching aspect of this project, the *Reformed Model* is actually referred to as the *Relationship Model*. See appendix 6. Acknowledging a multitude of proposed foundations for biblical sanctification, David Powlison thoughtfully encourages his readers to realize that God’s relationship with his new creations should not be seen as developing simply through a formulized structure or pat answers; rather, sanctification should happen realizing that God uses a variety of factors in growing his children. Powlison, *How Does Sanctification Work?*, 23-31. Although this project acknowledges three essential elements in sanctification, these should not be seen as restrictive or exclusive to the multitude of ways and means that God relationally produces change in the life of a believer.

⁷²“Heidelberg Catechism,” Westminster Theological Seminary, accessed January 7, 2018, <https://students.wts.edu/resources/creeds/heidelberg.html>.

to be shared as the foundational question of fifty-two weekly discussions, this question is beautifully answered through the following response:

That I am not my own, but belong with body and soul, both in life and in death, to my faithful Saviour Jesus Christ. He has fully paid for all my sins with His precious blood, and has set me free from all the power of the devil. He also preserves me in such a way that without the will of my heavenly Father not a hair can fall from my head; indeed, all things must work together for my salvation. Therefore, by His Holy Spirit He also assures me of eternal life and makes me heartily willing and ready from now on to live for Him.⁷³

This answer strongly confirms the essential elements of the Reformed model of sanctification presented in this project. Furthermore, in regard to the benefits of this gifted relationship is the following answer to question thirty-six of the *Shorter Westminster Catechism*: “The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.”⁷⁴ These formalized thoughts, meant to be repetitiously quoted by those in the Reformed tradition, confirm the following essential elements of sanctification as presented in this project: (1) a gracious relationship initiated by God the Father, (2) a gifted identity secured in Jesus Christ, and (3) an enduring enablement empowered by the indwelling Holy Spirit.

Conclusion

Through justification, God has not only secured positional sanctification for every true believer, he has also provided everything needed for progressive sanctification. Historic models of sanctification that bring disjuncture between justification and sanctification should be interacted with cautiously. Heightened post-conversion

⁷³“Heidelberg Catechism.” Timothy George suggests this catechism in his chapter on “The Abiding Validity of Reformation Theology,” in *Theology of the Reformers*, rev. ed. (Nashville: B & H Academic), 384. Furthermore, through this chapter are found evidences that the essential elements proposed in this project are truly essential elements of Reformed sanctification. See *ibid.*, 377–94.

⁷⁴“Shorter Westminster Catechism,” Westminster Theological Seminary, accessed January 7, 2018, <https://students.wts.edu/resources/creeds/shorterchatechism.html>.

experiences, events, or second blessings are not necessary for a sanctification that is to proceed progressively from a genuine conversion. All true believers should be assured of the essential facts that at regeneration, they have been blessed with a secure spiritual identity, they have received the necessary empowerment for continual spiritual growth, and they hold the expectation to join in proactive spiritual warfare.

CHAPTER 4

DETAILS AND DESCRIPTION OF THE PROJECT

Introduction

As stated prior, the members of FBCL have come from a diversity of denominational backgrounds with a variety of ideas about how progressive sanctification should look and function in the life of believers. Through concentrating on the essential elements of biblical sanctification, this Ministry Research Project specifically addressed this diversity and aided in finding common ground. The work of the project was accomplished in three primary phases: preparation, implementation, and assessment.

Preparation

The preparation phase of the project also progressed through three primary stages: (1) general direction and structure, (2) researched and developed content, and (3) refined and organized material. Although the final preparation was accomplished each week of the actual implementation, the materials produced through the preparation phase advanced and deepened the content for the studies and guides.

The general direction and structure of the project was determined through weeks one to three. During week 1, the goals, purpose, and research of the project were transposed into a general arrangement of themes for the sermon series. Basic topics relating to sanctification were organized into a series. Through week 2, the general structure of the discussion and application guides were organized into basic questions and thoughts. Although the structure would vary slightly based on the topic and emphasis, the structure was intended to be duplicated through each week. During week 3, the sermon series themes and topics for week 1 were synchronized with the discussion and

application guides for week 2. The outcome of the first stage of preparation was a cohesive flow of thought that ran from the general sermon themes into the consistently structured discussion and application guides.

The second stage of preparation ran from weeks 4 to 8. This stage focused primarily on filling the structure with foundational biblical content. The primary passages chosen to promote the essential elements of sanctification were strategically inserted into the topical studies and guides.¹ During week 4, studies one and two were further developed focusing on the relational aspect of sanctification—a relationship that provides believers with the opportunity to interact with God’s holiness. During week 5, studies 3 and 4 were developed focusing on the reality of sin and the gracious gift of justification. During week 6, studies 5 and 6 were developed focusing on the foundational blessings of positional identity and the foundational expectation of spiritual growth. During week 7, studies 7 and 8 were developed focusing on the empowerment of the indwelling Holy Spirit for the reality of continual spiritual battle. During week 8, studies 9 and 10 were developed focusing on the future promise of glorification that compels believers to bring these essential elements of sanctification together in faith and action. Also through this stage of preparation, both the general direction and the general content of the forthcoming UBSS were discussed with the leadership team at FBCL. Confirmation and ideas were considered as the final UBSS was developed.

The third stage of preparation ran from weeks 9 to 10. The purpose of this stage was to broaden the scope of preparation by both distributing material evaluations to a select panel and implementing the UBSS to the willing members. The acquired feedback would aid in refining the developed material in order to have a finalized base for the entire study. During week 9, the developed materials—including basic sermon

¹Although some overlap existed, an average two studies a week were further developed during weeks 4 through 8.

outline, basic discussion guide, and basic application guide—were distributed to a select panel of evaluators. This panel of evaluators included three members of the FBCL leadership team, as well as three pastors of other congregations. Distributing the studies and explaining the purpose and goals of the evaluation took appropriate time in communication with each of the evaluators. During week ten, the UBSS was administered at FBCL. For this inventory, the normally split study groups were brought together for the explanation and completion of the survey. Giving further direction to the emphasis of the approaching implementation, the surveys were collected, and their answers were evaluated.

Through the panel evaluations of the third stage of preparation, several key suggestions were produced in regard to the direction, emphasis, and inclusion of all presented materials. Among others, the following suggestions were particularly helpful: (1) simplify and clarify the primary themes, (2) “less breadth and more depth” into primary passages, (3) focus earlier in the series on the importance of the Holy Spirit in sanctification, (4) consider deeply the life of Christ through the entire series, and (5) streamline the personal application guide by combining similar questions. The returned evaluation rubrics rendered very positive scores that exceeded the necessary 90 percent positive feedback.

The UBSS, which also yielded helpful information through the third stage of preparation, focused on an overlap of both theological understanding and practical application. The UBSS not only confirmed diversity in the background and persuasions of those questioned, it also confirmed the direction for the necessary emphasis on primary themes. With some overlap among the emphasis of the questions, the UBSS particularly aided in the evaluation of the queried members based on four primary categories: (1) commitment to obedience in the battle (6 questions), (2) commitment to continual growth (5 questions), (3) understanding of a secure position—in Christ through the Spirit (9 questions), and (4) confidence in relational communication—through the

Word and Prayer (8 questions). Through UBSS evaluation, the third category appeared to need the most attention through the implementation.

Implementation

The implementation phase of the project was accomplished during weeks 11 through 19. Following the structured and refined work of the preparation phase, the implementation phase took the weekly themes, put them in final presentation format, and presented them in the appropriate venues. The following sanctification topics were presented through the implementation phase: relationship, holiness, justification, position, power, growth, obstructions, battle, and glorification. These themes were presented in sermon, small group discussion guides, and personal application guides.² Weekly content was distributed in booklet format. Relating to the weekly theme, each sermon included (1) a key definition, (2) a presentation of key passages promoting key factors, (3) a propositional idea, and (4) key applicational questions. Each accountability discussion guide included questions to be asked by the group leaders. Accompanied with additional pertinent teaching information, discussion guides were distributed to group leaders prior to the weekly studies. In general, the questions to be asked by the group leaders directed the discussion toward (1) review of the previous week's theme, (2) acknowledgment of the previous week's applicational blessings and struggles, (3) affirmation of the present week's sermon content, and (4) exhortation toward the upcoming week's application and use of the personal study guides. Each personal study guide included (1) related daily passages to study, (2) a daily primary concept to embrace, (3) a daily meditation verse, and (4) a daily encouragement toward an applicational prayer of sustaining grace.

²For the implemental stage's general sermon outlines, summarized discussion guides, and summarized application guides, see appendix 5. Each study is designated in the appendix by subsequent theme and week.

Through week 11, the preparation for the first study was finalized, the first sermon was preached, the first small group discussion guide was administered, and the first personal application guide was distributed and explained. The theme for the first study centered on the gracious relationship that God has provides for his created beings. This theme challenged those pursuing progressive sanctification to not only acknowledge a definite relationship with God through Christ, but also to pursue a progressive relationship through the Spirit and the Word. The key passages analyzed in week eleven were Ephesians 2:1–10, and 2 Peter 1:1–9. Both passages promote an advancing relationship based on a definite relationship. Through the discussion and application guides, members of FBCL were challenged to deeply consider the status of their relationship with God.

Through week 12, the preparation for the second study was finalized, the second sermon was preached, the second small group discussion guide was administered, and the second personal application guide was distributed and explained. The theme for the second study was the holiness of God that guides every concept in the discussion of sanctification. Metaphorically, the holiness of God was compared to the North Star of northern hemisphere navigation. This theme challenged those pursuing progressive sanctification to never relinquish a steady and healthy view of God's holiness. In order to present a holistic biblical view of God's holiness, several passages were analyzed from both the Old and New Testaments. These passages promoted the unquestionable holiness of God, the natural un-holiness of mankind, the shared holiness of Christ, and the undeniable call for practical holiness in the lives of all true believers. Through the discussion and application guides, members of FBCL were challenged to deeply and regularly consider the implications of the holiness of God on their own journeys of progressive sanctification.

Through week 13, the preparation for the third study was finalized, the third sermon was preached, the third small group discussion guide was administered, and the

third personal application guide was distributed and explained. The theme for the third study was qualification and entrance into the journey of sanctification through definite justification. This definite declaration of righteousness is based solely on the vicarious and victorious sacrifice of Jesus Christ, and particularly accessed by God's grace through repentant faith. This theme challenged those pursuing progressive sanctification to consider whether they have legitimately entered the journey through definite justification. The key passages analyzed in week thirteen were Ephesians 2:8–10, and Romans 5:1–11. These passages promoted both the inability for justification to be gained through human works, and the ability of justification to be enjoyed through faith in Christ's perfect work. Through the discussion and application guides, members of FBCL were encouraged to enhance their understanding and appreciation for a definite justification that was their immediate entrance into a progressive sanctification.

Through week 14, the preparation for the fourth study was finalized, the fourth sermon was preached, the fourth small group discussion guide was administered, and the fourth personal application guide was distributed and explained. Proceeding from the theme of the third study, the theme of the fourth study was the secure foundation for progressive sanctification found in the gracious blessing of positional identity. This theme challenged those pursuing progressive sanctification to deeply and regularly consider that they have been sovereignly chosen by God, graciously placed into union with Christ, and permanently indwelt by the Holy Spirit. The key passage analyzed in week fourteen was Ephesians 1:3–14. This passage promoted God's glory as he secured a relationship with those he had both blessed to be brought into union with Christ and secured through the indwelling Holy Spirit. Through the discussion and application guides, members of FBCL were encouraged to resolutely find the foundation of their progressive sanctification in the constant reminder of their new identity.

Through week 15, the preparation for the fifth study was finalized, the fifth sermon was preached, the fifth small group discussion guide was administered, and the

fifth personal application guide was distributed and explained. The theme for the fifth study was the divine enablement for sanctification found in the empowerment of the Spirit. This power is inseparably connected to the Word of God. This theme challenged those pursuing progressive sanctification to constantly remember that God has not left believers powerless on their journey—he has graciously provided them with his Spirit and his Word to do his will. In order to provide a broad view of this foundational theme, several key passages were presented through this study. Special attention was given to the explanation and application of the work of the Holy Spirit in redemptive history. Through the discussion and application guides, members of FBCL were encouraged to personally appreciate and obey the permanently indwelling Holy Spirit as they personally appreciate and obey God’s provided Word.

Through week 16, the preparation for the sixth study was finalized, the sixth sermon was preached, the sixth small group discussion guide was administered, and the sixth personal application guide was distributed and explained. The theme for the sixth study was the undeniable expectation of the Scriptures for every believer to take advancing steps of spiritual growth. This theme challenged those pursuing progressive sanctification to place diligent effort into an active spiritual walk that submissively depends on the grace of God for every step. In this study, several key passages were explained proving that God uses the exhortations from his Word, the promptings of his Spirit, the example of his Son, and the accountability of his church to advance believers in their spiritual growth. Through group discussion, the provided *Models of Sanctification Chart* was distributed and discussed.³ Through the discussion and application guides, members of FBCL were challenged to dependently and actively grow in Christ as they advance on their journey of sanctification.

³See appendix 6.

Through week 17, the preparation for the seventh study was finalized, the seventh sermon was preached, the seventh small group discussion guide was administered, and the seventh personal application guide was distributed and explained. The theme for the seventh study was an acknowledgement of the hindrances and obstructions that believers face on their journey of sanctification. This theme challenged those pursuing progressive sanctification to depend fully on God's grace, love, and faithfulness through inevitable struggles with the sins of the world, the attacks of the devil, and the discouragements of life. Although several passages were examined as this theme was developed, the sermon finished in the book of Hebrews as Jesus Christ was observed as the worthy example of faithfulness to God's revealed plan—even through the obstructions of this fallen world. Through the discussion and application guides, members of FBCL were exhorted to regularly remind themselves of God's overwhelming faithfulness and strengthening purposes for the hindrances in sanctification's journey.

Through week 18, the preparation for the eighth study was finalized, the eighth sermon was preached, the eighth small group discussion guide was administered, and the eighth personal application guide was distributed and explained. Building on the theme of the prior study, the theme of the eighth study focused on the reality of the continual spiritual battle in the lives of believers. This theme challenged those pursuing progressive sanctification to continue to engage in a spiritual battle for personal purity. This warfare mentality was highlighted in several passages, however, the passages that came to the forefront of the study were Romans 6, Romans 8, and Colossians 3. These passages promoted the reality of the battle, the expectations of the battle, the provisions for the battle, and assurance in the battle. Through the discussion and application guides, members of FBCL were challenged to continue to engage and persevere in their battle for personal purity in sanctification.

Through week 19, the preparation for the ninth study was finalized, the ninth sermon was preached, the ninth small group discussion guide was administered, and the

ninth personal application guide was distributed and explained. The theme for the ninth study was the assuring promise of a future perfected sanctification—glorification. As physical life on this earth concludes, every true believer will enjoy a complete and eternal transformation into future glorification. Various passages were used to present this theme, however, the primary passage examined was Romans 8. Primarily through the last half of Romans 8, all true believers are assured of God’s gracious promise of eternal glorification. Through the discussion and application guides, members of FBCL were encouraged to never lose sight of the greater glory to come.

Assessment and Follow Up

The final two weeks of the ministry research project involved review and evaluation. In this follow-up phase, the instruction of the project was summarized, the members were given a follow-up survey, and the results of the project were measured.

Through week 20, the preparation for a re-cap study was finalized, a re-cap sermon was preached, a post-series small group review guide was applied, a post-series summarized reference guide was distributed, and the UBSS was re-administered. Based on a reminder of the primary passages examined, the review sermon focused primarily on a practical application of the series. The review was initiated with a presentation of the sobering sanctification realities of 1 Thessalonians 4:3–8. In their pursuit of progressive sanctification, members were encouraged both to intentionally remember the gift of secure positional holiness, and to actively battle for daily practical holiness. Furthermore, through the review guides, the members were reminded of seven practical truths to guide their theological understanding as they continued their journey of sanctification. Through the final personal study and application guide, key concepts were presented in resolution format, followed by key verses intended for regular meditation. At the conclusion of week twenty’s studies, the UBSS was explained, re-administered, and collected.

Through week 21, the pre-and post-series surveys were analyzed and compared.⁴ Subsequently, a t-test for dependent samples was utilized in order to analyze a notable progress that could not be claimed simply as chance. In addition to the t-test, other basic observations were made through comparative evaluations. Of note was the particular increase in recognition of, understanding in, and resolve for spiritual growth in sanctification. Furthermore, the post-series survey revealed a substantial increase in the understanding of the members in regard to identity in Christ and the permanent indwelling of the Holy Spirit. Overall, the assessment of the pre-and post-series surveys confirmed that the project made a difference in the theological understanding and practical application of the members of FBCL.

Conclusion

Although not without some adjustment and overlap in the primary objectives for each week, the twenty-one weeks of this ministry research project seemed to synchronize effectively—fulfilling the stated goals and purpose of the project. The preparation and implementation based on the FBCL ministry context, was unique in some respects, but not dissimilar to most ministry contexts in which this project could potentially be duplicated.

⁴For detailed results of the survey, including a t-test analysis, see appendix 7.

CHAPTER 5

EVALUATION OF THE PROJECT

Introduction

Every believer should daily acquire a greater understanding of God through his Word. This understanding is deficient if it does not produce real-life change. Through this ministry research project, I have sought to enhance both the theological understanding and the personal resolve of the members at FBCL; however, I have primarily observed a sovereign God using his sufficient Word to change my life in the process. This chapter will not only be a personal disclosure of how I observed the effectiveness of the project at FBCL, it will also be a personal disclosure of how God has used the project to graciously grow me. Assessment of the project will include evaluation of the project's purpose, goals, strengths, and weaknesses. Assessment of my personal life will include evaluation of how the project has impacted me theologically and pastorally.

Evaluation of the Project's Purpose

The purpose of the project was to equip members of FBCL to understand and practice biblical sanctification. This purpose was driven by a ministry context that revealed a diversity of theological understanding, practice, and opinions. Additionally, the rugged individualism and independent mindset of a high mountain community also compelled the necessity of the project. A place where believers regularly fall prey to the trap of thinking that a personal standing before God is based on personal performance for God, Leadville has driven many believers to a spiritual life of confusion, distraction, and frustration. Many who have claimed a relationship with Christ have been tempted to

pursue a life that falsely attempts to manipulate God's blessing and presence based on coerced timing, determined spirituality, and manufactured feelings. The biblical sanctification addressed in this project directly and precisely spoke to these misguided endeavors.

In Ephesians 4:11–16, Paul addresses an intended purpose for church leadership. Those communicating the Word in ministry settings are expected to equip and edify fellow believers. Ministry leaders are called to prepare and build-up the saints in order that they would not be led astray by the errant theology of tricky teachers. Furthermore, ministry leaders were encouraged to lead fellow believers to “grow up in all things into Him who is the head—Christ.” This passage summarizes the purpose of this project at FBCL. Through the preaching of the Word in larger gatherings, the discussion of the Word in smaller gatherings, and the encouragement toward the Word for personal application, I believe this project met its intended purpose of equipping the members of FBCL. Directly stated, I believe this project encouraged believers at FBCL to “grow up in all things into Him who is the head—Christ.”

As part of the equipping process, I specifically endeavored to enhance the understanding of biblical sanctification among the members of FBCL. The Word of God was unashamedly the central foundation of the entire project. This foundation was carefully used to guide believers in their theological understanding of this easily misunderstood subject. As was taught through the project, a key to understanding biblical sanctification is a biblical theology—the recognition of the over-arching story that progressively revealed the unfolding of God's sovereign plan to his fallen creations. Especially in regard to God's expected holiness and Christ's imputed holiness, the members of FBCL were regularly encouraged to recognize their place in redemptive history. Through the story of the Scriptures, the anticipation for the Messiah leads directly to the revelation of the holy life and sacrifice of Jesus Christ. Subsequently,

through the miraculous resurrection, believers are offered hope for a new life of holiness. These foundational truths from the Word of God are intended to be received by faith.

As was clearly explained through the project, neither positional nor practical holiness are ever attained exclusive of a secure relationship with God through Jesus Christ. Through faith in Jesus Christ, believers are not only freed from the condemning bonds of guilt and sin, they are also freed to live a new life of practical holiness without the crippling fear of eternal condemnation. This new life is secured not only through a new identity in Jesus Christ, but also through the new indwelling of the Holy Spirit. Based on eternal justification, true biblical sanctification will never drive a believer to pursue further status with God; rather, true biblical sanctification will graciously encourage practical holiness based on a secure status in Christ. Although tantalized and terrorized by the works of the flesh, a believer can stand strong in sanctification through the victorious work of Christ. Directly stated, through exposing them to the undeniable biblical facts that a true believer has been chosen by God, given a new identity in Christ, and secured through the Holy Spirit, I believe this project fulfilled its purpose to advance the understanding of biblical sanctification among the members of FBCL.

As part of the equipping process, the members of FBCL were also exhorted to apply biblical sanctification beyond mental understanding to practical living. Based on the promises of positional holiness, every believer is to continually pursue practical holiness. This project encouraged believers to regularly experience spiritual growth, faithfully persevere through daily obstructions, and diligently battle for personal purity. These points were taught as pursuits inseparable from God's sustaining grace. As Paul highlights God's grace in Titus 2:11–12, he clearly exposes the fact that God's grace not only produces salvation, but it also supports decisions of practical holiness. When applied to spiritual exertion, the grit, effort, and will-power so often observed in the high mountain lifestyle of Leadville, should never be seen as producing an earned status before God. Rather, effort should proceed from a status that has been graciously received

from God through faith in Christ. Through the sermons, small group discussions, and personal application guides, the members of FBCL were clearly encouraged to daily apply the understood truths about biblical sanctification. Directly stated, I believe this project fulfilled its purpose to advance the practical application of biblical sanctification among the members of FBCL, not only through exposing them to the expectations of the Scripture, but also through encouraging them with the divine empowerment revealed in the Scriptures.

Evaluation of the Project's Goals

In order to accomplish the purpose of this ministry research project, five project goals were proposed. The five goals were accomplished through 3 basic phases: assessment, development, and implementation.

The first goal of the project was to assess the initial understanding and spiritual resolve of the members of FBCL. Although sanctification was often discussed among the membership, there existed varied notions of how sanctification actually worked. The primary tools of the assessment stage were the following: general pastoral perception, multiple discussions with the leadership team, and the UBSS. The assessment phase both confirmed that varied notions existed and gave clarity for the direction of the project. Although much of the detailed assessment from the UBSS was accomplished after the general framework of the study was already constructed, the information gathered from the survey was invaluable for the final sculpting and refining of the material. This first goal was primarily met through the UBSS as it insightfully revealed the theological background of FBCL members. Members of the congregation had been trained in the following persuasions: Lutheran, Nazarene, Assemblies of God, Church of Christ, Congregational, Episcopal, Baptist (Independent, Independent Fundamental, and Southern), Non-denominational, Evangelical Free, Reformed, and Catholic. Furthermore, the UBSS revealed a serious lack of understanding particularly in the following areas:

positional identity in Christ, indwelling and empowerment of the Holy Spirit, and resolve for regular growth.

The second goal of the project was to develop a ten-week sermon series that would promote the essential elements of sanctification. This sermon series was the backbone of the entire project. The initial sermon series content was constructed through the developmental stage and finalized through each week of the implementation stage. The essential truths of sanctification that were developed for the sermon series focused both on key passages of Scripture and key concepts of theology. Relating to the essential elements of sanctification, each sermon promoted both an understandable definition and a propositional statement of theology. The efficiency of the sermon series was confirmed through the grading and suggestions of the selected evaluators—three pastors and three members of the FBCL leadership team. Through the evaluation of the content’s biblical faithfulness, the evaluators gave a combined exemplary rating of 100 percent. Through the evaluations of the clarity and organization of the sermon series, the evaluators gave a combined exemplary rating of 90 percent (with the remaining 10 percent rated as sufficient). Through the evaluation of the relevance and application in the sermon series, the evaluators gave a combined exemplary rating of 100 percent. Along with objective evaluations of the sermon series, the evaluators also presented very helpful suggestions. Along with suggested passages, the primary themes of the suggestions related to a clearer and prominent explanation of the working of the Holy Spirit, as well as a more creative approach to sermon presentation. With a combined sermon series evaluation score of 97 percent exemplary (remaining 3 percent sufficient), and with the helpful suggestions gleaned from the evaluators, I believe that the second goal of the project was appropriately met.

The third goal of the project was to develop a ten-week small group discussion guide. This discussion guide was to advance the study of sanctification beyond monologue to dialogue. Based on the essential biblical elements of sanctification, the

discussion guide development was directly related to the sermon series content. In order to facilitate discussion, appropriate questions were sculpted. These questions were intended to be asked by the small group leaders, to draw out varied views, and to identify the unifying elements of sanctification. Fulfilling the third goal, the discussion guides were generally shaped through the developmental stage and specifically finalized through the implementation stage. The fulfillment of this goal was confirmed through the response of the chosen evaluators. Through the evaluation of the content's biblical faithfulness in the discussion guides, the evaluators gave a combined exemplary rating of 100 percent. Through the evaluations of the clarity and organization of the discussion guides, the evaluators gave a combined exemplary rating of 80 percent (with the remaining 20 percent rated as sufficient). Through the evaluation of teaching methodology of the discussion guides, the evaluators gave a combined exemplary rating of 80 percent (with the remaining 20 percent rated as sufficient). Along with objective evaluations of the discussion guides, the evaluators also presented very helpful suggestions. The primary theme of the suggestions for the discussion guides related to caution and advanced preparation in the handling of controversial topics. With a combined discussion guide evaluation score of 87 percent (remaining 13 percent sufficient), and with the helpful suggestions gleaned from the evaluators, I believe that the third goal of the project was sufficiently met.

The fourth goal of the project was to develop a guide that would drive the sermon and discussion content deeper toward personal application. Based on the weekly sanctification focus, this guide was developed to include a daily Scripture reading, a daily theological truth to embrace, a daily verse for meditation, and a prompting for a daily applicational prayer. The application guide was meant to bring daily sanctification truths to life through the Word, prayer, and obedience to the indwelling Holy Spirit. Members of FBCL were exhorted to take daily steps on their journey of sanctification. Without promoting a performance-based relationship with God, members of FBCL were

encouraged to obediently advance in their relationship with God. Grace was encouraged as the motivating factor of progressive sanctification—not the earned outcome from progressive sanctification. In the discussion groups for each following week, members were encouraged to share personal truths they had gleaned from the previous week. They were also encouraged to share personal struggles they had faced as well as personal blessings they had encountered. The efficiency of the personal application guides was confirmed through the grading and suggestions of the evaluators. Through the evaluation of the content's biblical faithfulness in the personal application guides, the evaluators gave a combined exemplary rating of 100 percent. Through the evaluations of the clarity and organization of the personal application guides, the evaluators gave a combined exemplary rating of 100 percent. Through the evaluation of the relevance and practical application in the personal application guides, the evaluators gave a combined exemplary rating of 90 percent (with the remaining 10 percent rated as sufficient). Along with objective evaluations, the evaluators also presented very helpful suggestions. Along with responses of affirmation for the concept of the personal application guides, the primary theme of the suggestions related to the presentation of a more simplified daily guide. With a combined personal application guide evaluation score of 97 percent exemplary (remaining 3 percent sufficient), and with the helpful suggestions gleaned from the evaluators, I believe that the fourth goal of the project was appropriately met.

The fifth goal of this project was the implementation of the developed material. For ten weeks, this implementation was initiated during the main Sunday morning gathering at FBCL. Each Sunday morning, the weekly sanctification focus was introduced through a contextually-driven service that highlighted the sermon. Subsequent to the main service, smaller discussion groups met with their designated leaders, in their designated places, and at their designated times. Discussion, accountability, and application, were further promoted in this small group context. In manifestation of God's sustaining and empowering grace, I believe the fifth goal of this project was effectively

accomplished at FBCL as confirmed through the post-series UBSS. Although the sufficient number of participants was almost double in either the pre-or post-survey, the number of those who participated in both the pre-and post-survey (23) met the sufficient amount and gave necessary information to gauge the effectiveness of the study.¹ In order to match surveys, the birth day and month of each participants was requested and recorded. Each measurable question of the survey was based on a 6-point Likert scale. Of the 24 questions in the survey, 12 questions anticipated a positive response and 12 questions anticipated a negative response. In order to accurately score the positive and negative questions, numbers were assigned to each of the 6 possible answers and aligned in the appropriate direction as either positive or negative. The post-series survey included the same 24 questions as the pre-series survey and included the following thematic categories: spiritual battle (4 questions), spiritual position in Christ as secured through the Spirit (8 questions), spiritual commitment to growth (4 questions), spiritual commitment to the Word and prayer (4 questions), and multi-purpose questions with overlapped themes (4 questions). Through these categories, the projects efficiency was seen through a 13 percent increase per question for the growth category, a 13 percent increase per question in the position and Spirit category, a 5 percent increase per question in the battle category, and a 4 percent increase per question in Word and prayer category. Furthermore, of the 23 surveyed members, an average 9 percent per member increase in understanding and resolve was observed.

Additionally, the success of the fifth goal was confirmed through the application of three t-tests for dependent samples. The first t-test analyzed the efficiency of the full surveys while the additional t-tests measured the efficiency of the surveys based on either positive or negative questions. These t-tests were utilized in order to

¹The detailed numeric results of the comparative pre-and post-series surveys are presented in table form in appendix 7.

analyze a notable progress that could not be claimed simply as chance. Through precise formula, the full survey t-test revealed that the instruction and guidance about sanctification to the members of FBCL made a statistically significant difference resulting in the increase of their doctrinal knowledge and personal resolve ($t_{(22)} = 5.395$, $p < .00002$). Furthermore, the t-tests utilized for both positive and negative questions revealed that the survey was much more efficient with questions that required a negative response than those requiring a positive response (i.e. questions anticipating a positive response: $t_{(22)} = 1.37$, $p > .184$, and questions anticipating a negative response: $t_{(22)} = 8.723$, $p < .00000001$).

The fulfillment of the fifth goal was particularly satisfying for me as I observed tangible evidence of God's people growing both in an understanding of God's Word, and in a resolve for obedience to God's plan for progressive sanctification. In spite of diverse denominational backgrounds and theological opinions, the members of FBCL appeared to be unified in their foundational views of a progressive sanctification that embraced the essential elements presented in the project.

Strengths of the Project

Considering the process, one strength of the project was the way it utilized various learning methods and levels of instruction. Initiating each week of the study was the top level of instruction that came in sermon form. Through this monologue, a sanctification-based proposition was presented, developed, and supported. The next level of instruction came through the dialogue of smaller discussion groups. As prompted through the sermon, individual thoughts, insights, and applications were encouraged to be discussed in the smaller groups. The final level of instruction came through individual devotional guides. Through the personal evaluations of the guides, the project stimulated a pattern of individual study, prayer, and application.

Another strength of the project's process was the way it utilized various learning tools. Each week a study guide was produced that included all three levels of instruction mentioned above. Interactive notes were given to stimulate participation in the sermon. Additionally, visual presentations were utilized in order to advance the interest of congregation in the primary passages and themes of the sermon. Also included in the weekly study guide were small group discussion thoughts and questions. The small group guides were helpful in keeping the discussions on track and profitable for all involved. Finally, on the back of the weekly study guides were the daily devotional guides. These guides not only encouraged further study and prayer, but also compelled each participant toward personal application.

A final strength to be mentioned is the way the project utilized various voices. With various personalities and experiences, instructors were utilized to confirm and deepen the proposed information to their various age-specific groups. Based primary on stages of life, four primary groups were developed in order to allow the various teachers to relevantly confirm the discussed truths. Along with facilitating discussion, teachers were encouraged to advance the proposed content with practical examples and applications based on their own insights and experiences.

Weaknesses of the Project

Within the process, the project itself lacked a strong and regular utilization of the perspectives & insights from teachers and other members of the leadership team. Although occasional feedback was sought, a time and opportunity for regular feedback was missing. Information was regularly passed on to the teachers, however, rarely were insights gleaned from the teachers. Through a weekly feedback meeting, this project would have been enhanced with more intentional communication with those involved.

Another weakness within the project's process was its lack of a regular inclusion of one-on-one accountability and encouragement. Although deeper

accountability was occasionally suggested, I believe a regular exhortation to participate in a weekly-scheduled accountability meeting would have driven the content even deeper into the lives of the members. Although the methods of the project seemed profitable, I believe this additional step would have helped to deepen the effectiveness of the application. This step would have potentially bridged the gap between small group discussion and individual evaluation.

A weakness in the project's process was also seen with a deficiency in opportunities for more members to participate in the survey. The UBSS was given in one setting at the beginning of the study as well as one setting at the conclusion of the study. Although the offer was made for those who missed the post-survey setting to respond in their own time, this opportunity was not sufficiently utilized. Even though an adequate number of members participated in the survey, with the addition of specific alternate times to participate, I believe more information could have been gleaned.

A final recognized weakness of the project was its limited scope in regard to the various means that God uses to develop progressive sanctification in the life of true believers. This project did not fully address all means of progressive sanctification. Although various means were taught in the implementation, this project focused primarily on the intentional practice of spiritual disciplines as a means to progressive sanctification. However, to be noted is the fact that spiritual disciplines are not the only means of progressive sanctification. God uses multiple other means to progressively develop his chosen ones whom he has declared righteous (e.g., trials, suffering, corporate worship, accountability of believing friends, and accountability of church leadership).

Adjustments to the Project

In order to help those who may attempt this project in the future, I would suggest the following adjustments. I would first address the areas of weakness stated in the prior section. Secondly, in the preparation phase of the project, I would consider more

efficiently using the insights of the others on a church leadership team in regard to the forming of the survey questions. Although the leadership team at FBCL was constantly involved in discussion about the forthcoming project, and although they were aware of the general direction of the questions in the survey, they were not given an opportunity to specifically suggest presentable questions. This would have been particularly helpful in regard to the understanding of particular struggles among the different adult age groups within the church. If I were to do the project over again, as I prepared to survey the church, I would have asked each member of the leadership team to write five sanctification associated questions that particularly related to the ones to whom they ministered. These questions would have been deeply considered for inclusion into the UBSS.

Thirdly, in regard to the presentation, I would have distributed the *models of sanctification* charts earlier in the study. These charts significantly summarized the content of the entire study. Rather than waiting until week six of the study, I would have handed the chart out during the introductory discussion groups. In handing the charts out earlier in the study, both the discussion group leaders as well as the members involved in the study would have been able to refer often to the positions portrayed in the charts.

Theological Reflection

Through this project, God has developed and deepened my understanding of his plan, his church, his Word, his Son, his Spirit, and his gospel. In regard to a deeper understanding of his plan, I have been overwhelmed with the sovereignty of a God who is in control of every detail of life—including the practical support of his chosen believers. Often tagged primarily to the topic of eternal justification, divine election is equally important in the discussion of progressive sanctification. As seen in Romans 8:29-30, God has foreknown, predestined, called, justified, and glorified all believers. Seamlessly central to these facts is the expectation for practical conformity to the image of Jesus

Christ. Through the passages examined in this project, I have been assured of the fact that divine election is not simply the foundation of an established relationship with God, it is the prevailing undergirding for an advancing relationship with God.

Through this project I have also been assured of the effectiveness of God's plan as expressed through his established church. As revealed in the NT, progressive sanctification is undeniably connected to the encouragement, comfort, and accountability of the body of Christ. In corporate gatherings, a practical commitment to obedience to God's Word can be effectively encouraged through sermon, song, and discussion. I was continually assured of the fact that God's church is a divinely provided greenhouse for sanctification's continual growth.

In regard to God's Word, I have grown in an assurance of 2 Timothy 3:16–17. God's Word is sufficient to teach, reprove, correct, equip, and complete. Although the specific expectations of obedience have changed through redemptive history's progressive revelation, God's revealed expectation for an advancing relationship has never changed. God's Word not only reveals the beauty of his cohesive plan of gospel rescue, it also reveals the brilliance of his plan of gospel sustainability. I have been assured of the simple truth that God's sufficient Word proves God's sustaining plan for God's sanctified people.

Through this project I have also understood more of the beauty of my Savior, Jesus Christ. Not only have I been assured of the significance of the finished work of Christ on the cross, but I have also more deeply learned of the significance of positional identity in Christ. Christ's rescue reaches far beyond the fulcrum event of the cross: it touches all aspects of time. Flowing from the eternal rescue plan of the Trinity, Christ's past sacrifice allows a present stability that will lead to a future glorification. The gospel of salvation through Christ is a gospel of a secure identity in Christ. Through examining and presenting the essential elements of sanctification, I have been overwhelmed with the practical significance of my identity in Christ.

Furthermore, through this project I have been overwhelmed with the significance of the Holy Spirit's work in progressive sanctification. Promised as a permanent fixture of the new covenant, the Holy Spirit influences every decision to be made by every true believer. Through hermeneutical observations of God's plan and promises in redemptive history, I have been assured of the importance of the permanent indwelling of the Holy Spirit in the life of every new covenant believer. The presence of the Holy Spirit is not temporary or occasional in the life of a new covenant believer; neither can it be manipulated or coerced. To some degree, the Holy Spirit permanently influences every true believer by guiding and guarding in progressive sanctification.

Lastly, through this project I have learned more of the miracle and expectations of God's grace. I have been reassured of the fact that God's eternal favor can in no way be earned through the effort of those pursuing a relationship with him. To the contrary, effort does not produce God's eternal favor, but should always come as a result of God's eternal favor. Simply stated, grace annihilates earning. The same grace that empowers positional justification, is the same grace that empowers progressive sanctification. The gospel of grace should overwhelm every true believer with a beautiful synchronization of dependence on God leading to action for God. Through this project, God has grown my understanding of the insufficiency of my earning and the sufficiency of his grace.

Pastoral Reflection

Along with an enhancement of my theological understanding through this project, I am also convinced that my practical effectiveness as a pastor was greatly enhanced. This project seemed to be exactly what I needed at this stage in pastoral ministry. Having been raised in a pastor's home, having sensed the call to pastoral ministry at a young age, having completed over a decade of formal pastoral training, and having pastorally ministered in some aspect for nearly two decades, I am convinced that I am still learning more about pastoral ministry every day. This project has continued to

cultivate and refine a pastoral heart that I pray will continue to be further developed until the day I meet face-to-face with the eternal Shepherd of my soul. As I seek to pastorally minister to others, I pray that God continues to break my proud and self-dependent heart and grow me by his sovereign grace.

Through this project I have been compelled toward a greater appreciation of the glory of God. Inseparable from the holiness of God, the glory of God should be the constant focus of my pastoral efforts. The ministry efforts of two of the most effective authors of the Scriptures, Moses and Paul, are highlighted in 2 Corinthians 3. Emphasized in this passage, the glory of the Lord propelled the ministry focus of both men. Specifically seen in the ministry focus of Paul, the glory of the gospel of Christ seamlessly continued into the glory of transformational growth by the Spirit. Through this project, I have been compelled by the Holy Spirit to experience personal growth in my passion to see the glory of God highlighted in every aspect of my life and ministry.

Furthermore, I have also gained a greater appreciation for *how* the Holy Spirit works in my life and ministry. Through this project, I found myself regularly overwhelmed with the fact that the Holy Spirit is both my guarantee of a definite relationship with God, as well as my empowerment for an advancing relationship with God. Not only do I appreciate the fact that the Holy Spirit will never stop dwelling in me, I also appreciate the fact that the Holy Spirit will never stop prompting me to obey the Word of God. I could not imagine attempting ministry for the Lord without the empowerment of the indwelling Holy Spirit—compelling me to produce spiritual fruit toward those to whom I have been called to minister.

As a pastor, I have also grown in my appreciation for a secure position in Christ. This secure position is what fortifies my ongoing relationship with God and gives a clear direction to my pastoral purpose. Not only am I to continually remind myself of my privileged identity in Christ, but I am to encourage this concept as an incessant

discussion among the members at FBCL. I have grown in my resolve to make this truth foundational for every practical application I share as a pastor.

Through this project I have also been encouraged toward a greater resolve for personal purity. I must continue to battle my flesh through daily practical decisions of holiness. I must never let my guard down to the lusts of the flesh, the lust of the eyes, and the pride of life (1 John 2:16). I must never allow my emotions to wander unchecked. I must never permit a temporary craving for this world's pleasures to supplant the far surpassing beauty of my eternal Savior. I have been reassured that pursuing personal purity through the power of the Holy Spirit is a joy to never be discarded. By God's grace, I have been encouraged to pastorally lead the members of FBCL to never abandoned an appreciation for the superior beauty of the God who chose them.

Lastly, this project has encouraged me to be cautiously aware of errant forms of sanctification that tend to entice and distract the ungrounded soul. Through a greater dependence on the sufficient Word, I must wisely navigate through the various deceptive ideas of what it means to be set apart to God. I have been reassured of my calling to equip followers of Christ to continually grow in Christ.

Conclusion

Although not without its weaknesses and insufficiencies, this ministry research project has transformed my life—first as an individual, then as a pastor. I have been regularly overwhelmed with the amazing relationship I have with the One who chose me, the One who sacrificed for me, and the One who indwells me. An enhanced understanding of biblical sanctification has led to greater appreciation, greater resolve, and by God's grace, greater ministry effectiveness. I have grown in my love for God, God's plan, God's grace, and God's people.

APPENDIX 1

UNDERSTANDING OF BIBLICAL SANCTIFICATION SURVEY

The following instrument is the Understanding of Biblical Sanctification Survey (UBSS). This survey procured both general background information and basic theological conceptions from the members of First Baptist Church of Leadville. The instrument's purpose was (1) to assess the presence of general personal struggles in sanctification, (2) to measure a basic resolve for sanctification, and (3) to reveal possible theological misconceptions about sanctification. The 24 measurable questions followed a 6-point Likert scale. Although the content is similar, the format of the actual given survey was cosmetically adjusted.

UNDERSTANDING OF BIBLICAL
SANCTIFICATION
SURVEY

Agreement to Participate

The research in which you are about to participate is designed to assess the current understanding of biblical sanctification and spiritual growth among those attending the winter/spring studies at FBC Leadville. This research is being conducted by Pastor Andrew Scott for the purposes of collecting pertinent data for a ministry research project. In this research, you will be asked general questions about your understanding and practices involved in biblical sanctification. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this understanding of biblical sanctification survey, and checking the appropriate box below, you are giving informed consent for the use of your responses in this research.

- ☐ I agree to participate
☐ I do not agree to participate

General Information (Please fill in the blank space provided)

Please include the month and day of your birth ____/____
Would you consider yourself a "born again" Christian? _____
If yes to question 1, how long have you been a "born again" Christian? _____
What denominations have you participated in? _____
Would you consider yourself (please mark the one that best describes you)
☐ an occasional visitor of FBCL
☐ a regular attender who is not a voting member of FBCL
☐ a regular attender who is also a voting member of FBCL
☐ a seasonal attender of FBCL
☐ a regular attender of a church other than FBCL
☐ none of the above

Please circle the appropriate answer using the following scale.

SD = strongly disagree
D = disagree
DS = disagree somewhat
AS = agree somewhat
A = agree
SA = strongly agree

1. I am often discouraged with a particular sin.
SD D DS AS A SA
2. More than I like, I regularly "give in" to temptation.
SD D DS AS A SA
3. In the moment of temptation, I regularly remember that God loves me.
SD D DS AS A SA

4. In the moment of temptation, I regularly remember that Christ died for my sin.
SD D DS AS A SA
5. I regularly desire that I would have “more of” the Holy Spirit.
SD D DS AS A SA
6. I am often discouraged because God does not seem to be doing anything “significant” in my life.
SD D DS AS A SA
7. I am often encouraged because God is constantly doing “significant” things in my life.
SD D DS AS A SA
8. I am regularly growing in Christ.
SD D DS AS A SA
9. I never really feel like I am growing in Christ
SD D DS AS A SA
10. In the moment of temptation, I regularly find myself immediately praying for God’s help.
SD D DS AS A SA
11. I have a strong, ongoing conversation with God all day long.
SD D DS AS A SA
12. In all honesty, there are “small” sins in my life that I feel are not as bad as others.
SD D DS AS A SA
13. There are sins in my life that I occasionally try to ignore.
SD D DS AS A SA
14. I am often discouraged about my relationship with God.
SD D DS AS A SA
15. In temptation, I am immediately reminded of Scripture passages.
SD D DS AS A SA
16. In temptation, I am confident with my understanding of Scripture.
SD D DS AS A SA
17. I look forward to “mountain top experiences” with God.
SD D DS AS A SA

18. I am confident in my ability to take my Bible and explain to a friend (believing or unbelieving) what it means to have a new identity in Christ.

SD D DS AS A SA

19. I am confident in my ability to take my Bible and explain to a friend (believing or unbelieving) how a believer can regularly and effectively grow spiritually.

SD D DS AS A SA

20. I am confident in my ability to take my Bible and explain to a friend (believing or unbelieving) how a believer can effectively resist temptation.

SD D DS AS A SA

21. I am confident in my ability to take my Bible and explain to a friend (believing or unbelieving) how a believer can have substantial victory in the spiritual battles over sin.

SD D DS AS A SA

22. I appreciate the phrase “let go and let God.”

SD D DS AS A SA

23. The Holy Spirit fills the believer similarly to air filling a balloon.

SD D DS AS A SA

24. God’s saving grace is free and is given without any subsequent expectations from man.

SD D DS AS A SA

APPENDIX 2

BIBLICAL SANCTIFICATION SERMON SERIES
EVALUATION RUBRIC

The following evaluation was given to three local church pastors. The pastors evaluated the general references and framework of the sermon series based on biblical faithfulness, clarity, and relevance.

Name of evaluator: _____

Date: _____

Biblical Sanctification Sermon Series Evaluation					
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness (Content)					
The sermon series is hermeneutically sound. (Scripture passages appear to not be misapplied)					
The sermon series has a pattern of biblically crafted propositions.					
Clarity Organization					
The organization of the sermon series sufficiently covers each issue it is designed to address.					
The organization of the sermon series either leads to or flows from a suggested proposition.					
Relevance Application					
The application in the sermon series does not overstep the intended meaning of the text.					
The sermon series compels listeners to biblical action.					

Please include any additional suggestions regarding the sermon series:

APPENDIX 3

BIBLICAL SANCTIFICATION SMALL GROUP STUDY GUIDE EVALUATION RUBRIC

The following evaluation was given to three local church pastors as well as the members of the FBCL leadership team. Those analyzing evaluated the framework of the study guides based on biblical faithfulness, organizational clarity, and teaching methodology.

Name of evaluator: _____

Date: _____

Biblical Sanctification Accountability Group Discussion Guide Evaluation					
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness (Content)					
The content of the discussion guide is hermeneutically sound. (Scripture passages appear to not be misapplied)					
The content of the discussion guide has a pattern of biblically crafted propositions.					
Clarity Organization					
The organization of the discussion guide sufficiently covers each issue it is designed to address.					
The organization of the discussion guide either leads to or flows from a suggested proposition.					
Teaching Methodology					
The discussion guide can be easily implemented by instructors.					
The discussion guide includes a general teaching framework that can be customized by individual instructors.					

Please include any additional suggestions regarding the discussion guide:

APPENDIX 4

BIBLICAL SANCTIFICATION PERSONAL GROWTH AND APPLICATION GUIDE EVALUATION RUBRIC

The following evaluation was given to three local church pastors as well as the members of the FBCL leadership team. Those analyzing evaluated the framework of the application guides based on biblical faithfulness, organizational clarity, and teaching methodology.

Name of evaluator: _____

Date: _____

Biblical Sanctification Personal Application Guide Evaluation					
1 = insufficient; 2 = requires attention; 3 = sufficient; 4 = exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness (Content)					
The content of the personal growth guide is hermeneutically sound. (Scripture passages appear to not be misapplied)					
The content of the personal growth guide has a pattern of biblically crafted propositions.					
Clarity Organization					
The organization of the personal growth guide sufficiently covers issue it is designed to address that week.					
The organization of the personal growth guide either leads to or flows from a suggested proposition.					
Relevance Practical Application					
The application of this personal growth does not overstep the intended meaning of the texts.					
The content of the personal growth guide compels listeners to consistent biblical action.					

Please include any additional suggestions regarding the personal growth guide:

APPENDIX 5

SPIRITUAL ADVANCEMENT THROUGH BIBLICAL SACTIFICATION: WEEKS 1-10 SERMON CONTENT, DISCUSSION GUIDES, AND APPLICATION GUIDES

The following materials include the instructional content of the Ministry Research Project. This content was implemented at FBCL for ten weeks. The primary instruction was given during weeks one through nine of the series. Week ten initiated the follow-up stage of the project with direct review and suggested concepts for continued meditation, study, and application. In this appendix, the content is presented in summarized form and incorporates general sermon content, general questions to guide accountability group discussions, and personal study guides for further practical application. The same basic structure was utilized through the entire ten weeks of instruction and review. Through the actual implementation, this material was aesthetically adjusted into booklet form.

Sanctification: A Progressing Relationship

Week 1

Summarized Sermon Content

Key Definition:

Sanctification is the work of a relational God in the life of a responsive believer that both secures the believer to God in a definite relationship and enables the believer to grow in an advancing relationship.

Key Concepts:

The work of a relational God

Proven by His character

Proven by His covenants & promises

Proven by the cross

In the life of a responsive believer

An initial response of repentant faith

A continual response of faithful obedience

That...secures the believer to God in a definite relationship

Through His Son – providing for the relationship

Through His Spirit – securing the relationship

That...enables the believer to grow in an advancing relationship

Through His Word – explaining the relationship

Through His Spirit – guiding the relationship

Key Passages:

Ephesians 2:1-10

A relationship initiated by God's loving grace (2:1-7)

A relationship received through responsive faith (2:8-9)

A relationship advanced through obedience (2:10)

2 Peter 1:1-9

A secure relationship established by a loving God (1:1-4)

An advancing relationship lived out in diligent obedience (1:5-9)

Main idea:

God desires a growing relationship with His loved children.

So what?

Have I received this relationship through repentant faith?

Will I diligently continue this relationship through faithful obedience?

Summarized Accountability Group Questions (for Discussion)

- 1) What verse(s) stood out to you from today's sermon?
- 2) Can you summarize today's sermon in one or two sentences?
- 3) What *obstacles to an advancing relationship* do you anticipate this upcoming week?

Summarized Personal Study & Application Guide

Monday

Passage to study: Ephesians 2:1–10

Theological concept to embrace: Our established relationship with God is to be an advancing relationship with God.

Daily meditation verse: Ephesians 2:10

Application: I pray today that by God's grace I will...

Tuesday

Passage to study: 2 Timothy 3:10–4:5

Theological concept to embrace: God's Word is the guide and guard for a progressing relationship with Him.

Daily meditation verse: 2 Timothy 3:16

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: John 15:1–11

Theological concept to embrace: A genuine/abiding relationship with God will result in spiritual fruit that glorifies God.

Daily meditation verse: John 15:8

Application: I pray today that by God's grace I will...

Thursday

Passage to study: Hebrews 13:20–21

Theological concept to embrace: God, who has established a relationship with you, has prepared you for good works.

Daily meditation verse: Hebrews 13:21

Application: I pray today that by God's grace I will...

Friday

Passage to study: James 2:14–26

Theological concept to embrace: Good works provide logical proof of a genuine relationship.

Daily meditation verse: James 2:17

Application: I pray today that by God's grace I will...

Saturday

Pre-service preparation passage: 1 Peter 1:13–21

Holiness: The Defining Factor

Week 2

Summarized Sermon Content

Key Definition:

The Holiness of God means that God is entirely separated **from** sin and righteously separated **to** His glory.

Key Passages and Factors:

The unquestionable holiness of God

Isaiah 14:12–15

Responding in true holiness to the pride of Satan

Genesis 3:22–24

Responding in true holiness to the rebellion of man

Leviticus 11:44–45; 20:7–8

Setting the standard for obedience and true worship

Isaiah 6:1–8

Propelling true worshipers to humility and service

The natural un-holiness of all mankind

Romans 5:12–20

Through Adam's fall (Gen 3:1–6) and man's choice (Rom 3:23)

The shared holiness of Christ (definite/positional)

Hebrews 4:14–16 1 Peter 2:24–25 2 Corinthians 5:21

Who is eternally holy and lived perfectly holy

Who humbly sacrificed for the un-holy

Who graciously passes on His holiness through faith

The undeniable call for practical holiness (deliberate/progressive)

1 Peter 1:13–21

That recognizes God's future grace

That obediently resists former lusts

Romans 12:1–2

That regularly presents our bodies as living sacrifices

That is not conformed, but transformed

1 Corinthians 6:18–20

That flees sexual immorality

That seeks to glorify God as the temple of the Holy Spirit

2 Corinthians 6:11–7:1

That finds distinction from godless people

That fears God in regularly cleansing

Main idea:

On the journey of sanctification, every believer must never lose sight of the holiness of God (the North Star of our sanctification).

So what?

Have I lost sight of the holiness of God?

By God's grace, will I regularly align my life to the expectations of a Holy God?

Summarized Accountability Group Questions (for Discussion)

- 1) Since God's Word is the guide for spiritual growth, what verses from your personal study stood out to you last week?
- 2) What obstacles did you encounter in your advancing relationship with God?
- 3) What verse(s) stood out to you from today's sermon?
- 4) In your own words, can you summarize today's sermon in one or two sentences?
- 5) How can you apply this to your life (in your setting and stage of life)?
- 6) What obstacles to focusing on the holiness of God do you anticipate this week?

Summarized Personal Study & Application Guide

Monday

Passages to study: Leviticus 11:44–45; 20:7–8

Theological concept to embrace: God's plans for His people are always established on His holy nature

Daily meditation verse: Leviticus 11:44

Application: I pray today that by God's grace I will...

Tuesday

Passages to study: Isaiah 6:1–8

Theological concept to embrace: Recognition of the holiness of God should result in genuine humility and life-long service

Daily meditation verse: Isaiah 6:3

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: 1 Peter 1:13–21

Theological concept to embrace: Through the recognition of God's future grace, all believers should seek to live in accordance to His holiness

Daily meditation verse: 1 Peter 1:15–16

Application: I pray today that by God's grace I will...

Thursday

Passage to study: 2 Corinthians 6:11–7:1

Theological concept to embrace: Since the Holy God has chosen to be a Father to true believers, all true believers should pursue lives of purity and holiness.

Application: I pray today that by God's grace I will...

Friday

Passages to study: Revelation 4:1–11

Theological concept to embrace: In the end, the fulfillment of God's plan will result in praise for His holiness

Daily meditation verse: Revelation 4:8

Application: I pray today that by God's grace I will...

Saturday

Pre-service preparation passage: Romans 5:1–11

Justification: The Starting Point

Week 3

Summarized Sermon Content

Key Definition:

Justification is God's declaration of righteousness:

- (1) based on Christ loving sacrifice
- (2) accessed through man's repentant faith
- (3) providing an eternal relationship

Justification is an instantaneous legal act of God in which he...

- (1) thinks of our sins as forgiven and Christ's righteousness as belonging to us, and (2) declares us to be righteous in his sight (Wayne Grudem)

Key acknowledgments:

Justification can never be earned by good works

Ephesians 2:9 Titus 3:5-7

Justification is only through faith in Christ work

Ephesians 2:8 John 14:6 Acts 4:12 1 Timothy 2:5

Justification will always be the starting point for spiritual growth

Ephesians 2:10 Hebrews 12:1-2

Key Passage and Factors:

Romans 5:1-11

The necessity of justification—Sinners are unqualified for the journey.

we were still without strength (5:6)

we were enemies (5:10)

The provision of justification—Christ's sacrifice qualifies us for the journey.

through our Lord Jesus Christ (5:1, 11)

Christ died for the ungodly (5:6)

Christ died for us (5:8)

justified by His blood (5:9)

through the death of His Son (5:10)

The outcome of justification—Through justification...

we have peace with God (5:1)

Placing us on the journey

we have access by faith into this grace in which we stand (5:2)

Keeping us on the journey

we...rejoice/glory (in hope—5:2, in tribulations—5:3-5, in God—5:11)

Helping us to thrive on the journey

Main idea:

Through faith in Christ, God has both declared me qualified for, and secured my entrance into, this amazing journey of His grace.

So what?

By faith in Christ, have I started on the journey of sanctification?

Do I regularly praise God for the privilege of being on the journey?

Summarized Accountability Group Questions (for Discussion)

- 1) Since God's Word is the guide for spiritual growth, what verses stood out to you in your personal studies last week?
- 2) What obstacles did you encounter in pursuing the holiness of God last week?
- 3) What verse(s) stood out to you from today's sermon?
- 4) In your own words, can you summarize today's sermon in one or two sentences?
- 5) Has God declared you to be righteous? Would you be able to explain this to someone this week? Will you?
- 6) How can you apply today's sermon to your life (in your setting and stage of life)?

Summarized Personal Study & Application Guide

Monday

Passage to study: Romans 3:21–26

Theological Concept to embrace: Justification is graciously provided for all sinners who come to Christ by faith

Daily meditation verse: Romans 3:24

Application: I pray today that by God's grace I will...

Tuesday

Passage to study: Romans 5:1–11

Theological Concept to embrace: Through the love of God expressed in the sacrifice of Christ, justification launches believers into a sanctified life of peace, hope, and rejoicing.

Daily meditation verse: Romans 5:1

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: Titus 2:11–14

Theological Concept to embrace: Saving grace should naturally lead all of God's people to a sanctified life that is "zealous for good works"

Daily meditation verse: Titus 2:14

Application: I pray today that by God's grace I will...

Thursday

Passage to study: Titus 3:4–8

Theological Concept to embrace: Justification by grace is intended to lead all believers to a sanctified life that is "careful to maintain good works"

Daily meditation verse: Titus 3:8

Application: I pray today that by God's grace I will...

Friday

Passage to study: 1 Peter 2:21–25

Theological Concept to embrace: Christ's suffering and wounds were intended not only for the healing of all true believers, but also to motivate all true believers to live for righteousness—even through suffering.

Daily meditation verse: 1 Peter 2:24

Application: I pray today that by God's grace I will...

Saturday

Pre-service preparation passage: Ephesians 1:3–14

Position: The Secure Foundation

Week 4

Summarized Sermon Content

Key Definition:

Position is referring to every believer's foundational new identity that:

- 1) is contrary to his/her old identity (rebellious sinner/enemy)
- 2) stabilizes his/her spiritual journey and
- 3) gives him/her continued confidence to do God's will

Key Passage and Factors:

Ephesians 1:3–14

Every believer is chosen to be blessed by God (3–6)

Based on God's glory

Not based on human merit

Every believer has been placed in Christ (3–7, 10–13)

In Christ's perfect life

In Christ's sacrificial death

In Christ's miraculous resurrection

In Christ's eternal glory

Every believer has been secured by the Spirit (13–14)

As a guarantee

As a guide

As a guard

By His will, for His glory, forever! (5, 6, 9, 11–12, 14)

Main idea:

On my journey, I should (humbly) walk secure, stable, and strong in the gracious identity that God has provided.

So what?

By faith, have I received this new identity?

Do I stand secure in my new identity?

Do I represent my new identity well?

Summarized Accountability Group Questions (for Discussion)

- 1) Since God's Word is the guide for spiritual growth, what verses stood out to you in your personal studies last week?
- 2) What obstacles did you encounter in living out your justification last week?
- 3) What verse(s) stood out to you from today's sermon?
- 4) In your own words, can you summarize today's sermon in one or two sentences?
- 5) Why is a secure foundation so important?
- 6) How can you apply today's sermon to your life (in your setting and stage of life)?

Summarized Personal Study and Application Guide

Monday

Passage to study: Ephesians 1:3–14

Theological concept to embrace: True believers are chosen, accepted, and blessed, in order that they would live out their new identity as God's holy children.

Daily meditation verses: Ephesians 1:3–4

Application: I pray today that by God's grace I will...

Tuesday

Passage to study: Colossians 3:1–7

Theological concept to embrace: Since true believers have positionally both died with Christ and raised with Christ, they should practically die to the sinful temptations of their flesh.

Daily meditation verse: Colossians 3:3

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: Colossians 3:8–17

Theological concept to embrace: Since true believers have positionally both put on Christ and put off sin, they should practically both put on Christ's deeds and put off sinful deeds.

Daily meditation verse: Colossians 3:12–13

Application: I pray today that by God's grace I will...

Thursday

Passage to study: Ephesians 2:1–13

Theological concept to embrace: Since believers are God's workmanship who have been positionally blessed with new life in Christ, they should practically walk in good works.

Daily meditation verse: Ephesians 2:10

Application: I pray today that by God's grace I will...

Friday

Passage to study: Romans 8:28–39

Theological concept to embrace: Through the struggle of practical sanctification, believers should be encouraged that they have a secure positional foundation in their eternal relationship with God.

Daily meditation verse: Romans 8:37

Application: I pray today that by God's grace I will...

Saturday

Pre-service preparation passage: Romans 8:9–17

Empowerment: The Divine Enablement

Week 5

Summarized Sermon Content

Key Definition:

Empowerment is referring to God's gracious provision of His Word and His Spirit, enabling *every* true believer to continue a successful journey.

Key Passages and Factors:

God has provided His Word

To guide & guard

Psalm 119: 9–11, 105

To distinguish truth

John 17:17

To reveal true motivations

Hebrews 4:12

To cleanse & prepare

Ephesians 5:26

To empower spiritual warfare

Ephesians 6:17

To enable right living

2 Timothy 3:16–17

God has provided His Spirit

To comfort believers that He has a plan

John 15:26–27; 16:7

To convict those who oppose His plan

John 16:8–11

To give power to proclaim His plan

Acts 1:8

To guide in the transition of His plan

John 16:12–15/Acts 2

To fully indwell every believer

1 Corinthians 6:19–20

Guaranteeing His plan

Ezekiel 36:25–27

Romans 8:9–11

Ephesians 1:13–14

To unify every believer in His community plan

1 Corinthians 12:13

To influence every believer to obey His plan

Ephesians 5:18

Be filled with = be influenced/controlled by

To illuminate the deepness of His plan

1 Corinthians 2:10–16

Main idea:

God has not left me powerless on my Journey: He has graciously provided me with His Spirit and His Word to do His will.

So what?

By faith in justification, have I been rescued and guaranteed with the Holy Spirit

Have I embraced the power of God's Word?

Do I appreciate the indwelling influence of God's Spirit?

Summarized Accountability Group Questions (for Discussion)

- 1) Since God's Word is the guide for spiritual growth, what verses stood out to you in your personal studies last week?
- 2) What blessings did you encounter in your advancing relationship with God?
- 3) What verse(s) stood out to you from today's sermon?
- 4) In your own words, can you summarize today's sermon in one or two sentences?
- 5) Why is divine empowerment so important?
- 6) How can you apply today's sermon to your life (in your setting and stage of life)?

Summarized Personal Study and Application Guide

Monday

Passage to study: John 15:26–16:16

Theological concept to embrace: Christ promised that the Holy Spirit, the Divine Helper, would come to guide His followers.

Daily meditation verse: John 16:13

Application: I pray today that by God's grace I will...

Tuesday

Passage to study: Titus 3:1–8

Theological concept to embrace: Through the Holy Spirit, all true believers are regenerated, renewed, and baptized into the body of Christ (see 1 Cor 12:13)

Daily meditation verse: Titus 3:5–6

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: Romans 8:9–17

Theological concept to embrace: The Holy Spirit permanently indwells and practically empowers each true believer.

Daily meditation verse: Romans 8:9

Application: I pray today that by God's grace I will...

Thursday

Passage to study: Galatians 5:16–26

Theological concept to embrace: The indwelling Holy Spirit empowers true believers for sanctification's battle with the flesh and new life in Christ.

Daily meditation verse: Galatians 5:25

Application: I pray today that by God's grace I will...

Friday

Passage to study: Ephesians 5:15–21

Theological concept to embrace: The indwelling Holy Spirit fills (controls/influences) every true believer with the Word of God (see Col 3:16), in order that they might live praise-worthy lives in an evil world.

Daily meditation verse: Ephesians 5:18

Saturday

Pre-service preparation passage: Colossians 2:4–10

Growth: The Undeniable Expectation

Week 6

Summarized Sermon Content

Key Definition:

Spiritual growth (in sanctification) is referring to the biblical expectation of every believer to actively advance in godly obedience while submissively depending on God grace.

Key Passages and Factors:

The expectation to grow:

Grow through diligent effort

2 Peter 1:1–11

Grow through divine grace

2 Peter 3:18

The means of growth:

God's Word – through regular obedience

Psalm 1:1–3

2 Peter 3:14–18

God's Spirit – through regular submission

Galatians 5:16–26

John 16:7–15

God's Son – through regular conformity

Ephesians 4:15

Colossians 2:6–10

God's Church – through regular accountability

Ephesians 2:19–22

1 Corinthians 3:9–17

The attitude of growth:

Humble dependence

1 Peter 5:5–7

Joyful gratitude

John 15:1–11

Steady perseverance

Romans 5:1–5

Ephesians 5:15

Main idea:

God expects me to dependently and actively grow in Him.

So what?

Am I depending on God's grace?

Am I actively growing?

Summarized Accountability Group Questions (for Discussion)

- 1) Since God's Word is the guide for spiritual growth, what verses stood out to you in your personal studies last week?
- 2) What blessings did you encounter in your advancing relationship with God?
- 3) What verse(s) stood out to you from today's sermon?
- 4) In your own words, can you summarize today's sermon in one or two sentences?
- 5) Why is spiritual growth so important?
- 6) How can you apply today's sermon to your life (in your setting and stage of life)?

Summarized Personal Study and Application Guide

Monday

Passage to study: Colossians 2:6–10

Theological concept to embrace: Because they are complete in Christ, God's people are expected to grow in Him

Daily meditation verse: Colossians 2:7

Application: I pray today that by God's grace I will...

Tuesday

Passage to study: 2 Peter 1:1–11

Theological concept to embrace: God expects and empowers growth from all true believers

Daily meditation verse: 2 Peter 1:5

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: 2 Peter 3:14–18

Theological concept to embrace: Diligent growth is by God's grace

Daily meditation verse: 2 Peter 3:18

Application: I pray today that by God's grace I will...

Thursday

Passages to study: Psalm 1:1–3 (also read John 17:17; Ephesians 5:26; Colossians 3:16; 2 Thessalonians 2:13; 2 Timothy 3:16–17; James 1:21; 1 Peter 1:22–25)

Theological concept to embrace: Life and growth in sanctification comes through active obedience to God's Word

Daily meditation verse: John 17:17

Application: I pray today that by God's grace I will...

Friday

Passage to study: Ephesians 2:19–22

Theological concept to embrace: Growth in Christ should happen alongside other Spirit-indwelt believers

Daily meditation verse: Ephesians 2:22

Application: I pray today that by God's grace I will...

Saturday

Pre-service preparation passage: Romans 7:13–8:9

Obstructions: The Pesky Hindrances

Week 7

Summarized Sermon Content

Key Definition:

Obstructions refer to the hindrances along the spiritual journey that tend to distract, discourage, and devastate believers.

Key Passages and Factors:

The sins of the world

Hebrew 12:1

1 John 2:15–17

The lusts of the flesh

The lusts of the eyes

The pride of life

The attacks of the devil

Ephesians 6:10–11

1 Peter 5:8

The discouragements of life

Romans 5:3 (Tribulations)

James 1:2 (Trials)

Through unpleasant experiences

Through unkind people

Through unguarded feelings

Through unrealistic/unfulfilled expectations

The biblical assurance on the journey

God grace is always sufficient

1 Peter 5:10

2 Corinthians 12:7–10

God is always faithful

1 Corinthians 10:12–13

God always loves his children

Romans 5:3–5

Romans 8:31–39

James 1:2–8

Jesus is always a worthy example

Hebrews 12:2

Hebrews 4:15

Main idea:

On my journey, God's grace is always more sufficient than my obstructions.

So what?

Am I trusting God through my current struggle(s)?

Am I constantly looking to Jesus?

Summarized Accountability Group Questions (for Discussion)

- 1) Since God's Word is the guide for spiritual growth, what verses stood out to you in your personal studies last week?
- 2) What blessings did you encounter in your advancing relationship with God?
- 3) What verse(s) stood out to you from today's sermon?
- 4) In your own words, can you summarize today's sermon in one or two sentences?
- 5) What obstructions do you most often face (as an individual & family)?
- 6) How can you apply today's sermon to your life (in your setting and stage of life)?

Summarized Personal Study and Application Guide

Monday

Passage to study: 1 Peter 5:1–11

Theological concept to embrace: God will support His suffering children by His sufficient grace.

Daily meditation verse: 1 Peter 5:10

Application: I pray today that by God's grace I will...

Tuesday

Passage to study: Romans 5:1–5

Theological concept to embrace: Through suffering, believers can rejoice in God's loving plan.

Daily meditation verse: Romans 5:5

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: Romans 8:31–39

Theological concept to embrace: God's children will never be separated from God's love.

Daily meditation verse: Romans 8:37

Application: I pray today that by God's grace I will...

Thursday

Passage to study: James 1:2–8

Theological concept to embrace: Trials are means of growth for believers.

Daily meditation verse: James 1:2–3

Application: I pray today that by God's grace I will...

Friday

Passage to study: 1 Corinthians 10:12–14

Theological concept to embrace: God is always faithful to provide an escape from temptation.

Daily meditation verse: 1 Corinthians 10:13

Application: I pray today that by God's grace I will...

Saturday

Pre-service preparation passage: Colossians 3:1–11

Battle: The Continual Reality

Week 8

Summarized Sermon Content

Key Definition:

Battle refers to the spiritual warfare for purity in which every believer is expected to engage.

Key Passages and Factors:

The reality of the battle:

A battle will always be present in the life of true believers because of ...

A radically-changed (Spirit-indwelt) nature

2 Corinthians 5:17

A new creation

Romans 6:6

A new man

Romans 8:1–11

Under new ownership

A relentlessly-threatening flesh (not an equal nature!)

Flesh = the remaining, human, sinful influence present in every believer

Galatians 5:16–21

That terrorizes the spiritual

Romans 6:12

That attempts to reign again

1 Peter 2:11

That wars against the soul

The expectations of the battle:

All believers are to actively engage in battle by...

Continually remembering their new identity (who they are now)

Romans 6:6, 9, 11

Know and Reckon

Colossians 3:1–5

Live in the “Since”

Continually putting the flesh to death (refusing it)

Colossians 3:5–7

Persistent Mortification

Romans 8:12–14

Put to Death

Continually submitting to God

Romans 6:13,19; 12:1–2

Sacrificially Present/Yield

1 Peter 5:6–8

Soberly Submit

The provisions for the battle:

Battle empowerment for all true believers comes through...

The indwelling Holy Spirit

Romans 8:11–17 / Galatians 5:16–17

The armor of God

Ephesians 6:10–19

The security/assurance in the battle:

God wins! All true believers can find assurance in the...

The Past Victory—Christ rose as Conqueror

Colossians 3:1

1 Corinthians 15:50–58

The Present Reality—We are risen and hidden with Christ

Colossians 3:1, 3

The Future Promise—We will be raised to reign with Christ

Colossians 3:4

Romans 8:18

Main idea:

On my journey, I am expected to engage and persevere in a spiritual battle for personal purity.

So what?

Am I engaged in the battle for personal purity?

Will I battle and persevere by God's grace?

Summarized Accountability Group Questions (for Discussion)

- 1) Since God's Word is the guide for spiritual growth, what verses stood out to you in your personal studies last week?
- 2) What blessings did you encounter in your advancing relationship with God?
- 3) What verse(s) stood out to you from today's sermon?
- 4) In your own words, can you summarize today's sermon in one or two sentences?
- 5) What obstructions do you most often face (as an individual & family)?
- 6) How can you apply today's sermon to your life (in your setting and stage of life)?

Summarized Personal Study and Application Guide

Monday

Passage to study: 1 Peter 2:9–12

Theological concept to embrace: Fleshly lusts will continually war against every true believer's soul.

Daily meditation verse: 1 Peter 2:11

Application: I pray today that by God's grace I will...

Tuesday

Passage to study: 1 John 2:12–17

Theological concept to embrace: Satan ("the wicked one") will use the ways of the unregenerate world ("the lusts of the flesh, the lusts of the eyes, and the pride of life") to attack the sanctification of God's people.

Daily meditation verse: 1 John 2:16

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: Colossians 3:1–7

Theological concept to embrace: In sanctification, every believer is to continually engage in battle by constantly putting the inferior flesh to death.

Daily meditation verse: Colossians 3:5

Application: I pray today that by God's grace I will...

Thursday

Passages to study: Romans 12:1–2; 2 Corinthians 10:4–5

Theological concept to embrace: Because of God's mercies, sanctification's battle involves both sacrifice of self and transformation of the mind.

Daily meditation verse: 2 Corinthians 10:4–5

Application: I pray today that by God's grace I will...

Friday

Passage to study: Ephesians 6:10–20

Theological concept to embrace: God has provided spiritual armor for every true believer obediently involved in sanctification's battle.

Daily meditation verse: Ephesians 6:10

Saturday

Pre-service preparation passage: Romans 8:16–30

Additional Application Notes:

Equation of Colossians 3: ***Positional*** realities lead to ***practical*** actions

3:3 Since you have died (positionally)...

3:5 you should go ahead and put to death (practically)

3:9 Since you have put on (positionally)...

3:8 you should go ahead and put on (practically)

3:10 Since you have put off (positionally)...

3:12 you should go ahead and put off (practically)

Several specific sins to battle by God's grace:

adultery	fornication	immorality	unrestraint/perversion
idolatry	sorcery	hatred	contentions
jealousies	outbursts of anger	selfish ambitions	dissensions
heresies	envy	murders	drunkenness
crude behavior	deceit/lying	pride	stealing
anxiety/doubt			

(See: Gal 5:19–21; Rom 1:24–32; 1 Cor 6:9–10; Col 3:5–9; Phil 4:6)

Several specific traits to evidence and pursue by God's grace:

love	joy	peace	longsuffering
kindness	goodness	faithfulness	gentleness
self-control	humility	meekness	forgiveness
gracious speech			

(See: Gal 5:22–23; Col 3:12–14; Phil 4:8)

Glorification: The Assuring Promise

Week 9

Summarized Sermon Content

Key Definition:

Glorification refers to the complete and eternal transformation of every true believer who finishes the journey.

Key Passage and Factors:

Romans 8:1–30

God has graciously provided for future glorification (1, 14–17, 26)

Providing the sacrifice of the Son Colossians 2:10

Providing the security of the Spirit Ephesians 1:13–14

God has generously promised future glorification (28–30)

Five elements that are characteristic of every true believer:

God foreknew every true believer to be His

God predestinated every true believer to be conformed to the image of Christ

God called every true believer to salvation

God justified every true believer in salvation

God will glorify every true believer

God is preparing His people for future glorification (18, 23–28)

Through temporary suffering and weakness

Through eager anticipation and hope

God's whole general creation is waiting for future glorification (19–22)

God's people must find reassurance in future glorification (28)

We must look for the hope Titus 2:11–14

We must share the comfort 1 Thessalonians 4:15–18

We must eagerly wait Philippians 3:20–21

Main idea:

Based on past **justification** by faith, I can persevere in present **sanctification**, with the assuring promise of future **glorification**.

So what?

By faith, will I be part of this eternal glorification?

Through the struggles of this life, will I regularly remind myself of the greater glory to come?

Summarized Accountability Group Questions (for Discussion)

- 1) Since God's Word is the guide for spiritual growth, what verses stood out to you in your personal studies last week?
- 2) What blessings did you encounter in your advancing relationship with God?
- 3) What verse(s) stood out to you from today's sermon?
- 4) In your own words, can you summarize today's sermon in one or two sentences?
- 5) What generally keeps you from enjoying the thought of future glorification?
- 6) How can you apply today's sermon to your life (in your setting and stage of life)?

Summarized Personal Study and Application Guide

Monday

Passage to study: Romans 8:16–30

Theological concept to embrace: Beyond the suffering of this life, all true children of God will enjoy eternal glorification

Daily meditation verse: Romans 8:17

Application: I pray today that by God's grace I will...

Tuesday

Passage to study: Titus 2:11–14

Theological concept to embrace: While pursuing godliness in this present life, all true believers have the hope of a glorious future

Daily meditation verse: Titus 2:13

Application: I pray today that by God's grace I will...

Wednesday

Passage to study: Ephesians 5:25–27

Theological concept to embrace: Christ gave his life to cleanse, sanctify, and prepare His Church

Daily meditation verse: Ephesians 5:27

Application: I pray today that by God's grace I will...

Thursday

Passage to study: Philippians 3:17–21

Theological concept to embrace: Christ will transform the bodies of each one whose citizenship is in heaven

Daily meditation verse: Philippians 3:21

Application: I pray today that by God's grace I will...

Friday

Passage to study: 1 Thessalonians 5:14–24

Theological concept to embrace: Through His faithfulness, God will preserve all true believers until Christ's return

Daily meditation verse: 1 Thessalonians 5:23

Application: I pray today that by God's grace I will...

Saturday

Pre-service preparation passage: Ephesians 1:3–2

Sanctification in Real Life

Review

Summarized Sermon Outline

Review of Key Definition:

Sanctification is the work of a relational *God* in the life of a responsive *believer* that both secures the believer to God in a *definite* relationship and enables the believer to grow in an *advancing* relationship.

Key Questions and Resolves:

“How can I practically live in sanctification?”

By intentionally remembering the gift of positional holiness

God has blessed me with a new identity (Eph 1:3–6, 13–1)

Chosen by God, indwelt by the Spirit, brought into union with Christ

God’s has eternally forgiven me (Eph 1:7 / Col 2:13 / 1 Jn 1:9)

From past, present, and future sins

God will never stop working in me (Phil 2:13 / Eph 1:6, 12, 14)

For His good pleasure & ultimate glory

God has given me a new responsibility (Eph 2:8–10 / Rom 12:1–2)

To present myself for sacrificial work

By actively battling for practical holiness

Through dependent prayer (1 Pt 5:7 / Phil 4:6 / Eph 6:18)

Through walking in the Spirit (Gal 5:16)

By saturating my life with the Word of God (Col 3:16–17)

By living the life of Christ (Eph 3:17–19 / Rom 13:13–14)

Through choices of sacrificial obedience (Rom 6:12–13, 19; 12:1–2)

Key: A living sacrifice says both “no” and “yes”

Through encouragement of the church (Eph 5:25–26 / Heb 3:12–14)

Growing together in accountability

“What temptations should I daily battle?”

Pride — self-centered desires for more recognition

Lust — unrelenting desires for what I should not have

Anger — forceful disgust for things (or people) that don’t comply to my plan

Guilt — uncontrolled regret for wrong choices I have made

Anxiety — unbridled desires for a different plan for my life

Complaining — unguarded feelings of ingratitude to God and others

Fighting — unstrained cravings to be preeminent over others

Main idea:

Amidst daily oppositions, by God’s grace I should, must, and can continue my journey of sanctification.

So what?

Am I a (temporarily) sleeping Christian that needs to wake up and diligently continue on my journey of faith? (Rom 13:11–14)

Am I an unconverted “Christian” that needs to be eternally rescued and start on my journey by faith? (James 2:14–26)

Am I an obedient Christian who should continue to find encouragement in my definite position before God, and continue to actively battle the temptations of the flesh?

(Questions based on thoughts from Timothy J. Keller, *Center Church: Doing Balanced Gospel-Centered Ministry in Your City* [Grand Rapids: Zondervan, 2012] 54, 79–80).

Summarized Accountability Group Discussion

Practical reminders in sanctification:

- 1) Rather than seeing the Holy Spirit as an escapable element...
All true believers must trust the Spirit as a permanent Resident.
- 2) Rather than "let go and let God"...
All true believers must "trust God and get going."
- 3) Rather than trying to continually counteract sin...
All true believers must seek to gradually mortify the flesh.
- 4) Rather than attempting to pursue (mountain top) events of victory...
All true believers must embrace regular growth.
- 5) Rather than listening to crippling fear and guilt...
All true believers must regularly talk the truth of victorious forgiveness to themselves.
- 6) Rather than seeing grace as a gift without any subsequent expectations...
All true believers must see grace as a gift demanding a logical response of obedience.
- 7) Rather than excusing "soft" sins...
All true believers must depend on God's grace to battle all temptations of the flesh.

Summarized Personal Study and Application Guide

Truths and Passages for meditation on my journey of sanctification:

Monday

I must appreciate my new identity

Ephesians 1:3–14 Romans 6:1–14 1 Peter 2:8–11

Tuesday

I must actively engage in spiritual growth

2 Peter 1:1–11 Colossians 2:6–10 2 Peter 3:14–18

Wednesday

I must submissively depend on God's grace (especially through continual prayer)

Philippians 4:6–9 1 Peter 5:5–11 Psalm 37:3–8; 55:22

Thursday

I must aggressively battle temptation, lust, sin, and the flesh

Romans 13:11–14 Colossians 3:1–11 1 Thessalonians 4:3–8

Friday

I must obediently walk in the Spirit

Galatians 5:13–26 Colossians 3:12–4:1 Ephesians 3:14–21

Saturday

I must be a living sacrifice to God

Romans 12:1–2 Romans 6:12–23 Galatians 2:20

APPENDIX 6

MODELS OF SANCTIFICATION CHART

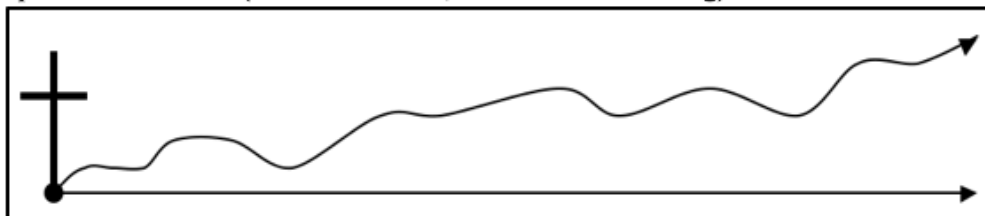
The following chart was distributed and discussed through the sixth week of the Ministry Research Project implementation. The charts relate directly to various theological concepts of how both established relationship and spiritual growth happen in the life of believers. The content from the charts was primarily discussed in the accountability groups that met subsequent to sermon delivery. Also known as the reformed model, the relationship model was defended and promoted through this study. Proper resource credit is given in the notes section at the conclusion of the handout.

Models of Sanctification

Andrew M. Scott / FBC Leadville / Spring 2017

Relationship Model:

Complete and continual (secure and stable; definite and advancing)

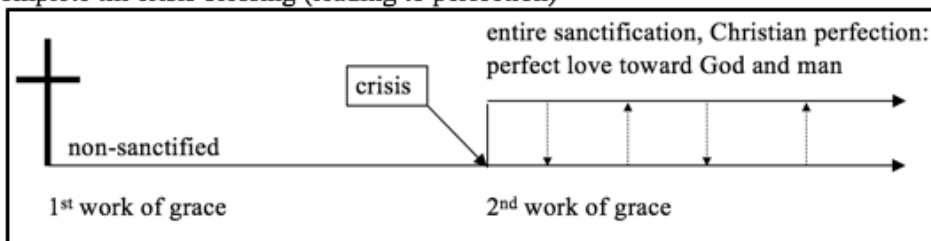


Characteristics of a believer:

- Justified by grace through faith (establishing an eternal relationship)
- Submits to Christ as both Savior and Lord at regeneration (salvation)
- Immediately starts on a progressive journey of Spirit-empowered growth
- Appreciates a new identity in Christ (chosen by God, unified with Christ, indwelt by the Spirit)
- Might occasionally/temporarily live like a "carnal" person, but repentance and gradual mortification of the remaining flesh will ensue.
- Might occasionally enjoy enhanced moments or seasons of growth, but will pursue steady growth to the end through daily submission

Perfection Model:

Incomplete till crisis blessing (leading to perfection)

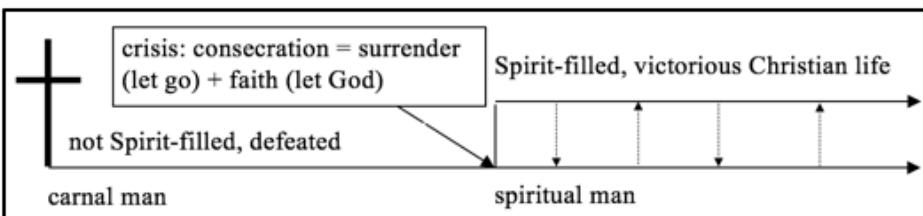


Characteristics of a believer:

- Justified by grace through faith (1st work of grace)
- Sanctification comes through a crisis of biblical understanding (2nd work of grace)
- Crisis produces temporary perfection
- With failure comes the need for subsequent crisis

Consecration Model:

Incomplete till crisis of consecration (leading to victory)

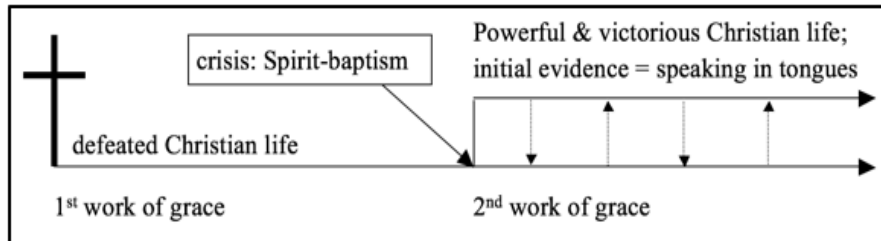


Characteristics of a believer:

- Justified by grace through faith (but not Spirit-filled)
- Will live a defeated Christian life
- Victory in sanctification comes after crisis events of consecration/surrender (and Spirit-filling)
- Crisis should be pursued and repeated once victory is lost

Enablement Model:

Incomplete till crisis of empowerment (leading to effectiveness & victory)

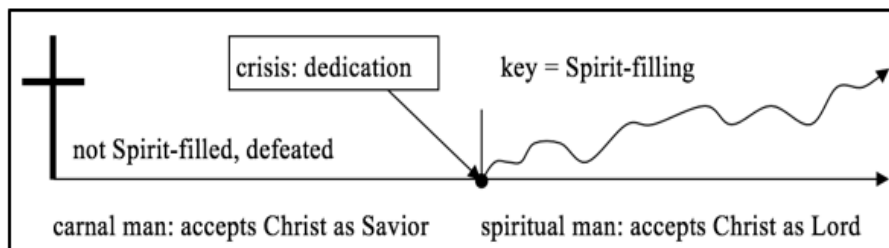


Characteristics of a believer:

- Justified by grace through faith (1st work of grace)
- Will live a defeated Christian life
- Empowerment in sanctification comes through a crisis experience of Spirit-baptism (2nd work of grace)
- Subsequent experiences can lead to more fillings of the Holy Spirit

Dedication Model:

Incomplete till crisis of dedication (leading to spirituality & non-carnal living)



Characteristics of a believer:

- Justified by grace through faith (but not Spirit-filled)
- Accepts Christ as Savior, but not always as Lord at regeneration (salvation)
- Will live a defeated Christian life until Spirit-filled
- Spirit-filling will come through a crisis of dedication (leading a carnal believer to become spiritual)
- Growth in sanctification comes after crisis events of consecration/surrender (and Spirit-filling)

Key biblical reminders:

At salvation, every true believer has received the biblical...

- (1) Blessing of full spiritual identity and position (chosen by God, unified with Christ, indwelt with the Spirit)
- (2) Security of permanent Holy-Spirit empowerment for effective spiritual life, victory, and ministry
- (3) Expectation to regularly and humbly submit to God's will
- (4) Mandate to consistently pursue spiritual growth and continually battle for personal purity

Additional notes:

1. These *Models of Sanctification* charts have been adapted from two primary sources: (1) Andrew D. Naselli, *Let Go and Let God? A Survey and Analysis of Keswick Theology* (Bellingham, WA: Lexham Press, 2010), 304-05; and (2) Charles C. Ryrie, *Balancing the Christian Life* (reprint of 1969 ed., Chicago: Moody, 1994), 192-93, 246-47.
2. The *Relationship Model* can also be referred to as the *Reformed Model*.
3. The *Perfection Model* can also be referred to as the *Wesleyan Model*.
4. The *Consecration Model* can also be referred to as the *Keswick Model*.
5. The *Enablement Model* can also be referred to as the *Pentecostal Model*.
6. The *Dedication Model* can also be referred to as the *Chaferian Model*.

APPENDIX 7

UBSS RESULTS

The UBSS was designed with two primary purposes: (1) to aid in series development, and (2) to evaluate the projects overall effectiveness. As indicated in this appendix, the post-series survey revealed pertinent information in regard to the increase in theological understanding and practical resolve of the members of FBCL. Although several additional members were questioned, the only information included in this evaluation is from the members who produced both pre-and post-series surveys. The following data is included in this appendix: (1) full pre-study results, (2) full post-study results, (3) summarized comparisons of pre-and post-study results, (4) a t-test considering the full results, (5) pre-study results for questions anticipating a positive answer, (6) post-study results for questions anticipating a positive answer, (7) summarized comparisons of pre-and post-study results for questions anticipating a positive answer, (8) a t-test considering the results for questions anticipating a positive answer, (9) pre-study results for questions anticipating a negative answer, (10) post-study results for questions anticipating a negative answer, (11) summarized comparisons of pre-and post-study results for questions anticipating a negative answer, (12) a t-test considering the results for questions anticipating a negative answer, (13) a summarized analysis of results per question, (14) UBSS intentional question categories, (15) and post-series question category comparative results.

Table A1. Full pre-study results

Participant	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Total*
1 (1/7)	2	3	4	4	2	4	5	5	6	4	5	2	3	4	3	4	2	4	6	5	5	1	2	4	89
2 (1/9)	3	3	5	5	2	4	4	4	4	4	4	6	4	4	4	5	3	5	5	4	4	1	2	1	90
3 (1/22)	2	3	4	4	5	6	4	4	4	6	4	5	5	2	5	6	3	5	5	5	3	6	5	5	106
4 (3/13a)	3	4	5	5	2	4	5	4	5	2	3	2	2	5	4	5	1	4	5	4	4	3	4	5	90
5 (3/13b)	3	4	5	5	6	6	5	4	5	2	1	2	4	5	4	6	5	6	6	6	6	5	5	2	108
6 (3/20)	4	4	4	4	2	5	4	4	4	4	4	2	4	4	4	4	2	4	4	4	4	2	2	4	87
7 (3/22)	2	3	6	5	3	2	3	5	5	4	3	2	2	2	3	3	3	4	4	4	4	2	3	1	78
8 (4/5)	1	2	4	5	1	6	6	5	6	6	5	5	3	5	4	2	1	2	5	3	4	3	5	1	90
9 (4/15)	4	5	5	5	6	4	4	5	6	4	4	6	5	5	5	5	3	5	6	4	4	6	6	1	113
10 (5/22)	3	2	4	5	1	3	4	4	5	4	4	4	2	3	1	2	1	4	4	4	4	2	2	1	73
11 (7/28)	2	2	4	4	1	3	4	5	4	5	4	1	2	1	2	2	2	2	3	2	3	4	2	1	67
12 (8/13)	2	2	5	5	2	3	4	4	5	5	3	5	2	3	3	1	2	2	2	2	2	2	2	1	69
13 (8/15)	3	3	3	3	2	5	5	4	5	4	4	3	5	2	4	6	2	6	5	4	5	5	4	6	98
14 (8/27)	3	3	6	6	2	4	6	5	5	5	4	5	5	5	5	5	2	6	6	6	6	1	3	1	105
15 (9/23)	2	3	3	5	1	3	3	4	3	3	3	3	5	2	1	1	2	2	2	2	2	1	3	3	62
16 (9/25)	2	2	2	2	3	5	6	4	5	2	4	3	3	4	3	2	3	2	2	2	2	2	2	1	68
17 (9/26)	2	4	4	4	3	6	6	6	6	5	5	5	5	6	5	5	2	4	5	5	5	2	1	2	103
18 (9/30)	2	2	2	3	1	5	5	6	6	4	4	5	5	3	3	4	2	3	3	3	3	5	3	1	81
19 (10/4)	2	3	6	5	5	4	4	4	6	6	5	6	3	5	5	6	2	6	5	5	5	1	6	6	111
20 (10/7)	1	3	4	4	1	5	4	2	5	4	4	2	2	2	4	2	3	6	5	5	5	2	2	2	79
21 (10/26)	3	3	5	5	2	6	5	5	6	5	5	5	6	6	6	6	1	6	6	6	6	2	6	6	118
22 (11/8)	4	5	6	6	6	5	5	5	5	5	4	6	5	5	4	5	2	5	5	4	4	6	6	1	114
23 (11/13)	3	4	6	6	4	4	5	5	5	6	5	3	2	4	5	5	2	6	6	6	6	5	4	5	112
Total**	58	72	102	105	63	102	106	103	116	99	91	88	82	87	87	92	51	99	105	95	96	69	82	61	

Table A2. Full post-study results

Participant	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24	Total*
1 (1/7)	1	3	5	4	5	5	5	4	5	4	5	3	3	6	4	5	2	5	5	4	4	4	6	5	102
2 (1/9)	3	3	4	4	5	5	4	5	6	4	5	6	2	6	4	3	5	5	4	4	4	3	5	6	105
3 (1/22)	2	2	3	3	5	5	4	5	5	4	4	5	5	3	4	4	4	4	4	4	4	5	5	5	98
4 (3/13a)	5	4	5	5	5	6	5	5	6	4	5	4	4	6	4	5	4	5	6	4	5	3	6	5	116
5 (3/13b)	3	3	3	4	6	5	3	5	5	2	2	5	4	5	4	5	5	5	5	5	5	5	5	5	104
6 (3/20)	5	4	5	5	5	5	4	5	5	5	5	5	5	5	4	5	5	5	5	5	5	4	5	5	116
7 (3/22)	1	3	5	5	5	3	2	4	3	3	2	2	2	2	2	2	3	4	3	4	4	5	6	4	79
8 (4/5)	2	2	5	5	2	6	6	5	5	4	4	6	2	4	4	5	1	4	4	3	3	3	3	2	90
9 (4/15)	5	5	5	5	6	6	6	6	6	4	4	6	6	5	5	6	6	6	6	6	6	6	6	6	134
10 (5/22)	4	2	6	6	3	4	5	4	5	6	4	2	2	3	4	3	2	4	4	3	3	5	6	6	96
11 (7/28)	4	3	6	6	4	4	4	5	5	6	5	5	2	4	3	3	3	4	4	4	3	5	4	4	100
12 (8/13)	2	3	5	5	2	6	5	4	5	5	5	4	4	5	3	3	2	5	3	4	4	4	4	4	96
13 (8/15)	3	3	3	4	3	3	3	5	4	4	3	5	6	4	3	5	4	5	5	5	5	5	6	6	102
14 (8/27)	3	4	6	6	3	5	4	4	5	5	5	5	5	5	4	5	3	6	6	6	6	3	5	5	114
15 (9/23)	3	3	3	3	1	5	5	4	4	2	3	2	5	2	2	2	1	4	4	4	4	3	6	5	80
16 (9/25)	1	1	4	4	1	5	2	4	5	3	4	3	3	4	4	4	3	2	2	2	2	3	6	5	77
17 (9/26)	3	3	5	4	6	6	6	6	6	5	4	5	5	6	5	6	5	5	5	5	5	3	6	6	121
18 (9/30)	1	1	2	2	5	5	4	5	6	4	5	5	2	4	4	4	4	5	5	5	5	6	5	4	98
19 (10/4)	2	3	6	6	6	6	4	5	3	5	4	6	3	5	5	6	5	6	5	5	5	4	6	6	117
20 (10/7)	3	3	5	4	3	5	2	4	4	4	4	4	5	4	4	4	5	5	5	5	5	3	5	4	99
21 (10/26)	5	4	4	4	6	5	4	5	5	5	6	4	5	5	6	6	3	5	5	5	5	3	6	6	117
22 (11/8)	5	5	5	5	6	6	6	6	6	5	4	6	6	5	5	5	6	6	6	6	6	6	6	6	134
23 (11/13)	3	4	5	5	5	5	4	5	5	5	5	5	3	4	5	5	3	5	5	5	5	5	6	6	113
Total**	69	71	105	104	98	116	97	110	114	98	97	103	89	102	92	101	84	110	106	103	103	96	124	116	

Note:

Results taken from 24 item survey using 6-point Likert scale / maximum total score = 144

*Out of 144 (6 possible points per questions X 24 questions = 144 possible points per person)

**Out of 138 (6 possible points per questions X 23 people surveyed = 138 possible points per question)

Table A3. Summarized results per participants

Participant	UBSS 1	UBSS 2	Difference
1 (1/7)	89	102	13
2 (1/9)	90	105	15
3 (1/22)	106	98	-8
4 (3/13a)	90	116	26
5 (3/13b)	108	104	-4
6 (3/20)	87	116	29
7 (3/22)	78	79	1
8 (4/5)	90	90	0
9 (4/15)	113	134	21
10 (5/22)	73	96	23
11 (7/28)	67	100	33
12 (8/13)	69	96	27
13 (8/15)	98	102	4
14 (8/27)	105	114	9
15 (9/23)	62	80	18
16 (9/25)	68	77	9
17 (9/26)	103	121	18
18 (9/30)	81	98	17
19 (10/4)	111	117	6
20 (10/7)	79	99	20
21 (10/26)	118	117	-1
22 (11/8)	114	134	20
23 (11/13)	112	113	1
Average	91.78	104.70	

Table A4. T-test for full results

t-Test: Paired Two Sample for Means		
	UBSS 1	UBSS 2
Mean	91.8	104.7
Variance	302.814229	239.130435
Observations	23	23
Pearson Correlation	0.762231	
Hypothesized Mean Difference	0	
df	22	
t Stat	-5.395947	
P(T<=t) one-tail	0.00001015	
t Critical one-tail	1.71714437	
P(T<=t) two-tail	0.00002031	
t Critical two-tail	2.07387307	

$t_{(22)} = 5.395$, $p < .00002$

Table A5. Pre-study results for questions anticipating a positive answer

Participant	Q3	Q4	Q7	Q8	Q10	Q11	Q15	Q16	Q18	Q19	Q20	Q21	Total*
1 (1/7)	4	4	5	5	4	5	3	4	4	6	5	5	54
2 (1/9)	5	5	4	4	4	4	4	5	5	5	4	4	53
3 (1/22)	4	4	4	4	6	4	5	6	5	5	5	3	55
4 (3/13a)	5	5	5	4	2	3	4	5	4	5	4	4	50
5 (3/13b)	5	5	5	4	2	1	4	6	6	6	6	6	56
6 (3/20)	4	4	4	4	4	4	4	4	4	4	4	4	48
7 (3/22)	6	5	3	5	4	3	3	3	4	4	4	4	48
8 (4/5)	4	5	6	5	6	5	4	2	2	5	3	4	51
9 (4/15)	5	5	4	5	4	4	5	5	5	6	4	4	56
10 (5/22)	4	5	4	4	4	4	1	2	4	4	4	4	44
11 (7/28)	4	4	4	5	5	4	2	2	2	3	2	3	40
12 (8/13)	5	5	4	4	5	3	3	1	2	2	2	2	38
13 (8/15)	3	3	5	4	4	4	4	6	6	5	4	5	53
14 (8/27)	6	6	6	5	5	4	5	5	6	6	6	6	66
15 (9/23)	3	5	3	4	3	3	1	1	2	2	2	2	31
16 (9/25)	2	2	6	4	2	4	3	2	2	2	2	2	33
17 (9/26)	4	4	6	6	5	5	5	5	4	5	5	5	59
18 (9/30)	2	3	5	6	4	4	3	4	3	3	3	3	43
19 (10/4)	6	5	4	4	6	5	5	6	6	5	5	5	62
20 (10/7)	4	4	4	2	4	4	4	2	6	5	5	5	49
21 (10/26)	5	5	5	5	5	5	6	6	6	6	6	6	66
22 (11/8)	6	6	5	5	5	4	4	5	5	5	4	4	58
23 (11/13)	6	6	5	5	6	5	5	5	6	6	6	6	67
Total**	102	105	106	103	99	91	87	92	99	105	95	96	

Table A6. Post-study results for questions anticipating a positive answer

Participant	Q3	Q4	Q7	Q8	Q10	Q11	Q15	Q16	Q18	Q19	Q20	Q21	Total*
1 (1/7)	5	4	5	4	4	5	4	5	5	5	4	4	54
2 (1/9)	4	4	4	5	4	5	4	3	5	4	4	4	50
3 (1/22)	3	3	4	5	4	4	4	4	4	4	4	4	47
4 (3/13a)	5	5	5	5	4	5	4	5	5	6	4	5	58
5 (3/13b)	3	4	3	5	2	2	4	5	5	5	5	5	48
6 (3/20)	5	5	4	5	5	5	4	5	5	5	5	5	58
7 (3/22)	5	5	2	4	3	2	2	2	4	3	4	4	40
8 (4/5)	5	5	6	5	4	4	4	5	4	4	3	3	52
9 (4/15)	5	5	6	6	4	4	5	6	6	6	6	6	65
10 (5/22)	6	6	5	4	6	4	4	3	4	4	3	3	52
11 (7/28)	6	6	4	5	6	5	3	3	4	4	4	3	53
12 (8/13)	5	5	5	4	5	5	3	3	5	3	4	4	51
13 (8/15)	3	4	3	5	4	3	3	5	5	5	5	5	50
14 (8/27)	6	6	4	4	5	5	4	5	6	6	6	6	63
15 (9/23)	3	3	5	4	2	3	2	2	4	4	4	4	40
16 (9/25)	4	4	2	4	3	4	4	4	2	2	2	2	37
17 (9/26)	5	4	6	6	5	4	5	6	5	5	5	5	61
18 (9/30)	2	2	4	5	4	5	4	4	5	5	5	5	50
19 (10/4)	6	6	4	5	5	4	5	6	6	5	5	5	62
20 (10/7)	5	4	2	4	4	4	4	4	5	5	5	5	51
21 (10/26)	4	4	4	5	5	6	6	6	5	5	5	5	60
22 (11/8)	5	5	6	6	5	4	5	5	6	6	6	6	65
23 (11/13)	5	5	4	5	5	5	5	5	5	5	5	5	59
Total**	105	104	97	110	98	97	92	101	110	106	103	103	

Note:

*Out of 72 (6 possible points per questions X 12 questions = 72 possible points per person)

**Out of 138 (6 possible points per questions X 23 people surveyed = 138 possible points per question)

Table A7. Summarized results for questions anticipating a positive answer

Participant	UBSS 1	UBSS 2	Difference
1 (1/7)	54	54	0
2 (1/9)	53	50	-3
3 (1/22)	55	47	-8
4 (3/13a)	50	58	8
5 (3/13b)	56	48	-8
6 (3/20)	48	58	10
7 (3/22)	48	40	-8
8 (4/5)	51	52	1
9 (4/15)	56	65	9
10 (5/22)	44	52	8
11 (7/28)	40	53	13
12 (8/13)	38	51	13
13 (8/15)	53	50	-3
14 (8/27)	66	63	-3
15 (9/23)	31	40	9
16 (9/25)	33	37	4
17 (9/26)	59	61	2
18 (9/30)	43	50	7
19 (10/4)	62	62	0
20 (10/7)	49	51	2
21 (10/26)	66	60	-6
22 (11/8)	58	65	7
23 (11/13)	67	59	-8
Average	51.30	53.30	

Table A8. T-test for questions anticipating a positive answer

t-Test: Paired Two Sample for Means		
	UBSS 1	UBSS 2
Mean	51.3	53.3
Variance	98.67588933	61.7667984
Observations	23	23
Pearson Correlation	0.762231	
Hypothesized Mean Difference	0	
df	22	
t Stat	-1.370237578	
P(T<=t) one-tail	0.092217231	
t Critical one-tail	1.717144	
P(T<=t) two-tail	0.184434461	
t Critical two-tail	2.073873	

$t_{(22)} = 1.37, p > .184$

Table A9. Pre-study results for questions anticipating a negative answer

Participant	Q1	Q2	Q5	Q6	Q9	Q12	Q13	Q14	Q17	Q22	Q23	Q24	Total*
1 (1/7)	2	3	2	4	6	2	3	4	2	1	2	4	35
2 (1/9)	3	3	2	4	4	6	4	4	3	1	2	1	37
3 (1/22)	2	3	5	6	4	5	5	2	3	6	5	5	51
4 (3/13a)	3	4	2	4	5	2	2	5	1	3	4	5	40
5 (3/13b)	3	4	6	6	5	2	4	5	5	5	5	2	52
6 (3/20)	4	4	2	5	4	2	4	4	2	2	2	4	39
7 (3/22)	2	3	3	2	5	2	2	2	3	2	3	1	30
8 (4/5)	1	2	1	6	6	5	3	5	1	3	5	1	39
9 (4/15)	4	5	6	4	6	6	5	5	3	6	6	1	57
10 (5/22)	3	2	1	3	5	4	2	3	1	2	2	1	29
11 (7/28)	2	2	1	3	4	1	2	1	2	4	4	1	27
12 (8/13)	2	2	2	3	5	5	2	3	2	2	2	1	31
13 (8/15)	3	3	2	5	5	3	5	2	2	5	4	6	45
14 (8/27)	3	3	2	4	5	5	5	5	2	1	3	1	39
15 (9/23)	2	3	1	3	3	3	5	2	2	1	3	3	31
16 (9/25)	2	2	3	5	5	3	3	4	3	2	2	1	35
17 (9/26)	2	4	3	6	6	5	5	6	2	2	1	2	44
18 (9/30)	2	2	1	5	6	5	3	3	2	5	3	1	38
19 (10/4)	2	3	5	4	6	6	3	5	2	1	6	6	49
20 (10/7)	1	3	1	5	5	2	2	2	3	2	2	2	30
21 (10/26)	3	3	2	6	6	5	6	6	1	2	6	6	52
22 (11/8)	4	5	6	5	5	6	5	5	2	6	6	1	56
23 (11/13)	3	4	4	4	5	3	2	4	2	5	4	5	45
Total**	58	72	63	102	116	88	82	87	51	69	82	61	

Table A10. Post-study results for questions anticipating a negative answer

Participant	Q1	Q2	Q5	Q6	Q9	Q12	Q13	Q14	Q17	Q22	Q23	Q24	Total*
1 (1/7)	1	3	5	5	5	3	3	6	2	4	6	5	48
2 (1/9)	3	3	5	5	6	6	2	6	5	3	5	6	55
3 (1/22)	2	2	5	5	5	5	5	3	4	5	5	5	51
4 (3/13a)	5	4	5	6	6	4	4	6	4	3	6	5	58
5 (3/13b)	3	3	6	5	5	5	4	5	5	5	5	5	56
6 (3/20)	5	4	5	5	5	5	5	5	5	4	5	5	58
7 (3/22)	1	3	5	3	3	2	2	2	3	5	6	4	39
8 (4/5)	2	2	2	6	5	6	2	4	1	3	3	2	38
9 (4/15)	5	5	6	6	6	6	6	5	6	6	6	6	69
10 (5/22)	4	2	3	4	5	2	2	3	2	5	6	6	44
11 (7/28)	4	3	4	4	5	5	2	4	3	5	4	4	47
12 (8/13)	2	3	2	6	5	4	4	5	2	4	4	4	45
13 (8/15)	3	3	3	3	4	5	6	4	4	5	6	6	52
14 (8/27)	3	4	3	5	5	5	5	5	3	3	5	5	51
15 (9/23)	3	3	1	5	4	2	5	2	1	3	6	5	40
16 (9/25)	1	1	1	5	5	3	3	4	3	3	6	5	40
17 (9/26)	3	3	6	6	6	5	5	6	5	3	6	6	60
18 (9/30)	1	1	5	5	6	5	2	4	4	6	5	4	48
19 (10/4)	2	3	6	6	3	6	3	5	5	4	6	6	55
20 (10/7)	3	3	3	5	4	4	5	4	5	3	5	4	48
21 (10/26)	5	4	6	5	5	4	5	5	3	3	6	6	57
22 (11/8)	5	5	6	6	6	6	6	5	6	6	6	6	69
23 (11/13)	3	4	5	5	5	5	3	4	3	5	6	6	54
Total**	69	71	98	116	114	103	89	102	84	96	124	116	

Note:

*Out of 72 (6 possible points per questions X 12 questions = 72 possible points per person)

**Out of 138 (6 possible points per questions X 23 people surveyed = 138 possible points per question)

Table A11. Summarized results for questions anticipating a negative answer

Participant	UBSS 1	UBSS 2	Difference
1 (1/7)	35	48	13
2 (1/9)	37	55	18
3 (1/22)	51	51	0
4 (3/13a)	40	58	18
5 (3/13b)	52	56	4
6 (3/20)	39	58	19
7 (3/22)	30	39	9
8 (4/5)	39	38	-1
9 (4/15)	57	69	12
10 (5/22)	29	44	15
11 (7/28)	27	47	20
12 (8/13)	31	45	14
13 (8/15)	45	52	7
14 (8/27)	39	51	12
15 (9/23)	31	40	9
16 (9/25)	35	40	5
17 (9/26)	44	60	16
18 (9/30)	38	48	10
19 (10/4)	49	55	6
20 (10/7)	30	48	18
21 (10/26)	52	57	5
22 (11/8)	56	69	13
23 (11/13)	45	54	9
Average	40.48	51.39	

Table A12. T-test for questions anticipating a negative answer

t-Test: Paired Two Sample for Means		
	UBSS 1	UBSS 2
Mean	40.5	51.4
Variance	82.44268775	73.1581028
Observations	23	23
Pearson Correlation	0.770061606	
Hypothesized Mean Difference	0	
df	22	
t Stat	-8.723810859	
P(T<=t) one-tail	0.000000007	
t Critical one-tail	1.717144374	
P(T<=t) two-tail	0.000000014	
t Critical two-tail	2.073873068	

$t_{(22)} = 8.723$, $p < .00000001$

Table A13. Summarized results per question

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Q17	Q18	Q19	Q20	Q21	Q22	Q23	Q24
UBSS 1	58	72	102	105	63	102	106	103	116	99	91	88	82	87	87	92	51	99	105	95	96	69	82	61
UBSS 2	69	71	105	104	98	116	97	110	114	98	97	103	89	102	92	101	84	110	106	103	103	96	124	116
Difference	11	-1	3	-1	35	14	-9	7	-4	-1	6	15	3	15	5	9	33	11	1	8	7	27	42	55

Table A14. UBSS Question Categories

Battle	Q1	Q2										Q12	Q13											
Position/Spirit			Q3	Q4	Q5	Q6	Q7										Q17					Q22	Q23	
Growth								Q8	Q9					Q14										Q24
Word/Prayer										Q10	Q11				Q15	Q16								
Multi-Purpose																		Q18	Q19	Q20	Q21			

Table A15. Post-series comparative category results

Post-Series Comparative Category Results					
Category	Number of Questions Per Category	Total Points Increase Per Question*	Average Points Increase Per Question*	Percentage Increase Per Question*	Deductions from pre to post series surveys
Growth	4	73 out of 552	18.25	13.22%	Understanding and resolve were decently increased
Position/Spirit	8	144 out of 1104	18	13.04%	Understanding was decently increased
Battle	4	28 out of 552	7	5.07%	Resolve was slightly increased
Multi-Purpose	4	27 out of 552	6.75	4.89%	Understanding and resolve were slightly increased
Word/Prayer	4	19 out of 552	4.75	3.44%	Resolve was slightly increased

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ABSTRACT

EQUIPPING MEMBERS AT FIRST BAPTIST CHURCH IN LEADVILLE, COLORADO TO UNDERSTAND AND PRACTICE BIBLICAL SANCTIFICATION

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The Southern Baptist Theological Seminary, 2018
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This project was designed to equip members of First Baptist Church in Leadville, Colorado to understand and practice biblical sanctification. Chapter 1 presents the ministry context of FBCL, as well as the rationale, purpose, goals, research methodologies, definitions, and delimitations for this project. Chapter 2 provides the biblical basis for sanctification with an exegesis of the following foundational passages: Ephesians 1:3-14, Colossians 2:6-10, and Romans 8:5-17. These passages compel the reader to find a biblical foundation for sanctification in a secure spiritual identity, a commitment to consistent spiritual growth, and a call to a continual spiritual battle. Chapter 3 continues the discussion into the theological realm and argues for a theological model that promotes consistent spiritual growth. Chapter 4 details the process of the project itself. Chapter 5 conclusively evaluates the efficiency of the project. Ultimately, this project seeks to glorify God by equipping saints to understand and practice biblical sanctification in order to enjoy unified fellowship, cohesive worship, fruitful growth, and effective evangelism.

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