Essential Doctrines

Part 3 — Godly Sanctification (Lessons 11–14)

A 4-Lesson Study by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Series

These are Lessons 11–14 of Keith Blades' Essential Doctrines. They cover what Keith calls Essential Doctrine number three, the third of the six essential doctrines, which he names godly sanctification, or godlike sanctification, focused upon in I Corinthians 8, 9 and 10. He calls it godly sanctification because God set us apart unto Himself to put His divine nature on display; our liberty is also to repudiate participation in what we came out of — a grand privilege the Corinthians were ignorant of, just as Israel was when God brought them out of Egypt.

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Lessons at a Glance

Lesson	Core Focus
L11	Godly Sanctification: Looking at It Like God Does — I Corinthians 10:1–6; Justification, Sanctification and Exaltation; the Liberty of Chapters 8–10
L12	Dead to Sin, Alive unto God — Romans 6:1–13, 6:14, 7:1–6 and 6:19–23: The Fundamentals of Our Sanctified Position
L13	Zeal for Our Godly Sanctification — Romans 6–7; Galatians 2; Ephesians 2, 4 and 5; Philippians 1; Titus 2: Godliness Is Godlikeness
L14	Called unto Liberty to Live Godly — Galatians 5; I Corinthians 8, 9 and 10:1–14; Exodus 15–19; Ephesians 5

Lesson Summaries

L11

Godly Sanctification: Looking at It Like God Does *I Corinthians 10:1–6; Justification, Sanctification and Exaltation; the Liberty of Chapters 8–10*

The Third Essential Doctrine

- Keith calls the third essential doctrine godly sanctification: a focus on our sanctified position in Christ, but especially on understanding and appreciating the goal of that position
- The issue confronts us in I Corinthians 10, but Paul has already talked about our sanctification in a great amount of detail before chapter 10, so we need to

back up and appreciate the overall doctrinal issue

Israel's Sanctification Out of Egypt (I Corinthians 10:1–6)

- A baptism is a purification process that results in sanctification and a new identification; Israel was sanctified, set apart unto God for His use, and identified with Moses
- Paul's example concerns Israel's attitude toward their sanctification: they had a poor appreciation for it, and so hankered to re-involve themselves in things they had enjoyed
- Keith calls it godly sanctification because we need to look at our sanctification like God does; Paul doesn't want the Corinthians ignorant that they are doing the very same kind of thing Israel did

Not Looking at Sanctification Like God Does

- Such a Christian succumbs to the lust of sin more and more frequently, lacks abhorrence for the course of this world Satan has charted, and fails to appreciate the liberty to be free from the dominion of sin and free to glorify God
- The Corinthians' ignorance produced a lack of zeal for reproving; they thought themselves real spiritual while being enticed back into what they had come out of

I Corinthians: Putting the Sanctified Position into Practice

- The whole epistle deals with problems Christians can have putting their sanctified position in Christ into practice; Paul understood the Corinthians' doctrine of sanctification had come under attack
- They were sanctified in Christ Jesus the moment they trusted Christ, yet that was the part of their identity in Christ they had the most problems with
- Every problem addressed is an inconsistency with their sanctification, its root traced back to a lack of understanding and appreciation for their sanctified position in Christ

Justification, Sanctification and Exaltation

- Our full position in Christ is composed of justification, sanctification and exaltation, and you learn them in order: sanctification won't make much sense until you understand justification
- Being made the righteousness of God is our justification; God also baptized us into Christ's death, burial and resurrection, and we got His identity for living unto God — our sanctified position in Christ
- You'll never really appreciate your exaltation with Christ if you're ignorant of your sanctification; that is one of the major reasons Satan wants that doctrine suppressed

The Liberty We've Been Given Being Sanctified

- The liberty is multifaceted and for something very special, but often misunderstood; eating things offered in sacrifice unto idols is a matter of our liberty in Christ
- God treats us as sons today, not as children under the tutoring governor principle of the law; as sons we have the freedom to make decisions with respect to the good, acceptable and perfect will of God
- Not thinking of the other realms of knowledge, the Corinthians' expression of liberty wasn't God-honoring; it was self-serving, which makes it cooperating with the policy of evil

L12

Dead to Sin, Alive unto God *Romans 6:1–13, 6:14, 7:1–6 and 6:19–23: The Fundamentals of Our Sanctified Position*

Godly Sanctification and the Adversary's Attack

- Keith calls it godly sanctification, godlike sanctification: as sons we have the grand privilege of the freedom to glorify God by conducting ourselves like Him
- The main sphere of influence for the Church, the Body of Christ, is the heavenly places — not the only sphere; the doctrine of our exaltation motivates that impact, so the doctrine of sanctification in particular comes under attack
- Paul says we are made a spectacle unto the world, to angels and to men (I Corinthians 4:9): two realms that comprise the world, both supposed to see something

Sanctification: Our Relationship to God's Holiness

- Beginning in Romans 6, Paul teaches that justification and reconciliation are not the only things that happened when you trusted Christ; the second greatest thing God ever did to you, sanctification, took place at the same moment
- In the sanctified position your identity is not only righteousness but holiness; sanctification, saint, sanctify and holy all come from the same word

Romans 6:1–4: Dead to Sin

- If all God ever did was justify you, the answer to Romans 6:1 would be yes; walk and conduct pertain to sanctification and have no effect upon justification
- The moment you trusted Christ, the Holy Spirit baptized you into Christ's death, burial and resurrection, producing the functional death of sin's mastership in your mortal body; this is not water baptism
- Not knowing you are dead to sin, you'll think you can lose your justification if you don't maintain proper conduct and behavior

Romans 6:5–13: Alive unto God

- Christ didn't die just to save you from the debt and penalty of your sins; He also gave you a sanctified position and the capacity to live unto God in the mortal body right now
- Romans 6:11: count, acknowledge, reckon being dead unto sin and alive unto God as your identity — the fundamental understanding of your sanctified position
- Sin hasn't been eradicated and the lusts are still there, but you don't have to obey them; you can yield your members as instruments of righteousness unto God

Not Under the Law, but Under Grace (Romans 6:14; 7:1–6)

- Our position in Christ will only be put into practice when we recognize we're under grace and God isn't dealing with us like He dealt with the nation Israel
- The law isn't designed to enable anybody to live unto God, but to show no one can by their flesh; God brought in a new system compatible with our position in Christ, called grace
- You were made dead to the law so you can bring forth fruit unto God (Romans 7:4); Romans 7:7–25 shows the wretched, impotent situation of trying to practice your position in Christ under the law

Fruit unto Holiness (Romans 6:19–23)

- The real jewel in the crown of sanctification is fruit unto holiness — a capacity

you never possessed or could have possessed, but now possess

- Fruit unto holiness is your sanctification, and the end, everlasting life, is your justification; the law didn't give you that, grace did

L13

Zeal for Our Godly Sanctification *Romans 6–7; Galatians 2; Ephesians 2, 4 and 5; Philippians 1; Titus 2: Godliness Is Godlikeness*

The Focal Point: Zeal and Appreciation

- Only two lessons remain on this third essential doctrine, lessons 13 and 14; the zeal, appreciation, ambition and enthusiasm we ought to have is really the focal point in the doctrine of our godly sanctification
- The impact we make right now to God's honor and glory differs from that made throughout the ages to come, because it is made in the face of the principalities and powers in heavenly places
- Israel didn't appreciate their sanctification, lusted after evil things, and didn't appreciate their opportunity to honor God; their situation in Egypt was an example of the course for this world

Living unto God, No Longer unto the Adversary

- To put our position in Christ into practice we need to be under grace and not under the law system; what we have now is fruit unto holiness
- From Galatians 2, the purpose is that I might live unto God, and that is what our position in Christ is all about
- Before, the one we were living unto was the adversary, Satan himself, the prince of the power of the air; now God the Holy Spirit works in us to bring forth His fruit

Created in Christ Jesus unto Good Works (Ephesians 2 and 4)

- The baptism of the Holy Spirit did the working, and we were created in Christ Jesus unto good works — the same kind Christ would produce, since He is in us producing them
- The new man is after God: the goal is to be godlike, godly; the issue isn't don't lie, but put it away; we've been created in Christ to do what God does

Abhorrence: Darkness and Light (Ephesians 5)

- With the attitude you ought to have, you ought not want such things once named; that attitude comes from appreciating the grandeur of your position in Christ and recognizing the horror of what we used to be
- Not merely in darkness and now in the light: you were darkness, and now you're light in the Lord; that light is also designed to repudiate the adversary's course for this world
- This attitude comes out of appreciation for godly sanctification, and correcting fundamental flaws in not possessing that attitude is what I Corinthians 10 is all about

Unto the Glory of God; Zealous of Good Works

- The Philippians, on the other end of the spectrum from the Corinthians, understood that what they used to do was unto the glory and praise of the adversary
- In Titus 2 it is grace teaching us, not the law: He gave Himself to redeem us from all iniquity (our justification) and purify unto Himself (our sanctification); we ought to be zealous of good works

Godliness Is Godlikeness

- Godliness means God-likeness: think like God does, do things God's way, and labor with Him in what He's doing; the goal of edification is to produce godliness
- Godliness is not unique to this dispensation of grace; Peter, in God's program with Israel, talks about it as he deals with the remnant of Israel
- Our sanctification is godly sanctification because God set us apart unto Himself to put His divine nature on display; ungodliness puts Satan's nature on display

L14

Called unto Liberty to Live Godly *Galatians 5; I Corinthians 8, 9 and 10:1–14; Exodus 15–19; Ephesians 5*

Called unto Liberty (Galatians 5; Philippians 2)

- When God sanctifies, He provides liberty to do something for Him consistent with what He's doing; the reason He's given you the liberty is for you to live godly
- Agape love is a love of the mentality, not of the soul and the emotions; if the mind that was in Christ is in you, your conduct and behavior would put the divine nature on display

I Corinthians 8 and 9: Paul's Example

- The strong in the faith realized that an idol is nothing in the world, but lacked the understanding that their liberty is to put God's divine nature on display — which would give up that liberty for the weaker brother
- In chapter 9, all 27 verses, Paul makes an example out of himself: he was not putting himself under a legal system; he was putting the divine nature on display
- Agape love is giving up of yourself for the benefit of ones you value and esteem more than yourself; right now God is giving up of Himself in this dispensation of His long-suffering and grace

The Two Hallmark Features

- With "Moreover," Paul brings in the other goal of our liberty after chapters 8 and 9: to repudiate participation in what we came out of and put on display our abhorrence for those things
- The two primary objectives of godly sanctification: put the divine nature on display, and repudiate former participation in the Satanic policy of evil and the course for this world — both to God's honor and glory

Israel's Sanctification Out of Egypt

- When Israel came out of Egypt, God sanctified them, baptized them unto Him and gave them identification with Moses as the redeemer and the deliverer
- In view of being redeemed they were to put the divine nature on display; in view of being delivered, repudiate what they had been delivered from
- From Exodus 15 to Mount Sinai in chapter 19, God gave Israel five trials educating them in His Jehovahness and grace and their godly sanctification; once they took the law contract, a complete change took place

Israel as Our Example (I Corinthians 10:5–14)

- Israel had a godly sanctification, but the edification of it didn't take place with them; Paul is afraid the same thing is happening to the Corinthians
- The Corinthians were tempted, in the guise of superior spirituality, to show

more pleasure with what they came out of than with what they now have; the temptation there is temptation to go back into what you came out of

- With a zeal for their godly sanctification and an abhorrence for the unfruitful works of darkness, they will flee from idolatry

Loving Our Godly Sanctification (Ephesians 5)

- Sanctification is by grace through faith just as justification is; God responds differently to us today than He did to Israel because He is dealing with us on the basis of grace
- Ephesians 5 says the same kind of things as I Corinthians 8, 9 and 10: works of darkness are fellowship with the adversary and unfruitful, and as light in the Lord we have the privilege of reproving them
- What was lacking with Israel ought not be lacking with us today in this dispensation of grace; we ought to love our godly sanctification

Key Doctrinal Distinctions

Justification, Sanctification and Exaltation

Justification is the identification in Christ that produces perfect harmony between God's righteousness and His justice; sanctification is the identification in Christ that produces harmony and compatibility with God's holiness. Walk and conduct pertain to sanctification and have no effect upon justification. If the greatest thing God has done for you is justify you by grace through faith, the second greatest is to sanctify you by grace; in the Titus 2 wording, redeeming from all iniquity is justification and purifying unto Himself is sanctification. Exaltation is learned once the details of justification and sanctification are nailed down, and it is built upon the knowledge of both.

Under Grace vs. Under the Law

The law, a system God had been utilizing with His people Israel, is not designed to allow anybody to live a sanctified life; grace is a brand-new system compatible with our position in Christ. Under grace God isn't dealing with us like He dealt with the nation Israel; we serve in newness of spirit — new information in the human spirit, not a code of commands or a performance system. Before Israel signed the law contract, they had the opportunity to be dealt with on the basis of God's Jehovahness and grace rather than their fleshly performance.

The Two Goals of Our Liberty

The liberty is for us to, by love, serve one another and put the divine nature on display to God's honor and glory; it is also for us to repudiate participation in what we came out of. Liberty is to be used the way God wants, not the way the Adversary wants; you can cooperate with God or with the adversary.

Evil Things, Not Simply Sinful Things

The things Israel lusted after were sinful and unrighteous, but Paul calls them evil — the term he uses consistently for the policy of evil and Satan's plan of evil. Works of darkness are not only sin and unrighteousness but fellowship with the adversary, and they are unfruitful.

Key Scripture References

Exodus 15–19	Israel's education through five trials before Mount Sinai; then the law contract
Romans 6:1–13	The fundamentals of our sanctified position: dead to sin, alive unto God
Romans 6:14; 7:1–6	Under grace; made dead to the law to bring forth fruit unto God
Romans 6:19–23	Fruit unto holiness is sanctification; the end, everlasting life, justification
I Corinthians 1:1–2, 30	Sanctified in Christ Jesus; Christ made unto us sanctification
I Corinthians 4:9	A spectacle to two realms, angels and men
I Corinthians 8–9	Liberty, the weaker brother, and Paul's example of agape love
I Corinthians 10:1–14	Israel's sanctification out of Egypt, an example unto us
Galatians 5:13–14	Called unto liberty: by love serve one another
Ephesians 2:10	Created in Christ Jesus unto good works
Ephesians 3:9–10	God's wisdom designed to impact the principalities and powers
Ephesians 4:20–25	The new man after God; put away lying
Ephesians 5:1, 8–13	Followers of God; light in the Lord, reproving the works of darkness
I Thessalonians 4:1–8	Walk consistent with the sanctified position; sanctification and honor
Titus 2:11 ff.	Grace teaching us; redeem (justification), purify (sanctification); zealous of good works