Mystery of Godliness #1

There are three components to godliness, which is why you get three components to sanctification.

A Teaching by Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Teaching

This recording, lesson 10 of the "series of studies on the new covenant communion and the dispensation of grace", concludes the section focusing upon the new covenant. There are three components to sanctification because there are three components to godliness: God created man a godly creature, to think like God does, do things like God does, and labor like God does in what he's doing. Each component of New Testament sanctification (heart writing, the Holy Spirit dwelling and walking in you, and knowing the Lord) takes care of the matching component of godliness. The mystery of godliness is "the whole issue of God in this dispensation of grace, privileging you and I, Gentiles, with the issue of being godly."

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At a Glance

Teaching	Core Focus
Clip	Three Components to Godliness and to Sanctification — Genesis 1–3; Romans 1; II Corinthians 3, 6, 10; I Corinthians 2; Exodus 33: Think, Do Things, Labor Like God Does

Summary

Clip

Three Components to Godliness and to Sanctification *Genesis 1–3; Romans 1; II Corinthians 3, 6, 10; I Corinthians 2; Exodus 33: Think, Do Things, Labor Like God Does*

Set Apart for God's Use

- Sanctify first occurs in Genesis 2:3, "God blessed the seventh day, and sanctified it", and that first use sets the definition: he declared the seventh day to be for his use, and he set it apart for his use
- When God sanctifies a person, whether in his program with Israel or in this dispensation of grace, he sets the person apart for his use: most fundamentally, for God's original intended use, what God made man for in the first place

Three Components to Godliness

- Genesis 1:26: the ultimate purpose, to have dominion; the fundamental purpose, a creature like God, “after our likeness”, a godly creature; godliness means God-likeness, not like God in the sense of being able to create
- The three components: (1) to think like God does; (2) to do things like God does: righteous things, just things, holy things, equitable things, good things; (3) to labor like God does in what he’s doing, to labor with God in what he’s doing

Ungodliness, Justification and Sanctification

- Man sinned (Genesis 3) and became ungodly; in Romans 1:18–32 Paul three times says God gave them up, because there are three components to godliness: man by nature does not think, do things, or labor like God does
- Justification makes it so the individual doesn’t have to suffer the debt and penalty of their sin so they can live forever with God; sanctification makes it so the individual can functionally live unto God
- In this dispensation of grace God’s got the plan and purpose of reconciling the heavenly places back unto himself through the means of a new creation called the church, the body of Christ; in sanctifying you he made it so you could be a godly creature and labor with him in what he’s doing and have an impact out there in the heavenly places; the same new covenant sanctification that made an Israelite fit in God’s program with Israel makes you fit in this dispensation of grace

First Component: Heart Writing, to Think Like God Does

- II Corinthians 3:2–3, the epistle of Christ written “in fleshy tables of the heart”: the Holy Spirit writes the epistle of Christ in our heart (the first component), which provides for you as a beneficiary to think like God does in this dispensation of grace
- II Corinthians 10:3–5: the adversary wars against the heart writing, knowing it will produce God-likeness in a member of the body of Christ and an impact in the face of his principalities and powers; the issue is “bringing into captivity every thought to the obedience of Christ”

The Mystery of Godliness and the Second Component

- Your edification is for godliness, I Timothy 1, “godly edifying which is in faith”; the mystery of godliness is “the whole issue of God in this dispensation of grace, privileging you and I, Gentiles, with the issue of being godly”
- II Corinthians 6:16, “ye are the temple of the living God”: the second component, God dwelling in you and walking in you, not just residing but actively working and walking in you, so what you do are things he does; when you’re walking after the Spirit, you’re doing things like God does

Third Component: Knowing the Lord, to Labor Like God Does

- The third component, “they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD”: from I Corinthians 2:10–11, not simply knowing he exists, but knowing what he’s thinking and why he’s thinking what he’s thinking
- You can’t have any more intimacy of fellowship than when you’re taken into his privy council; that intimacy of knowledge allows the sanctified individual to labor like God does in what he is doing in his program
- In Exodus 33:12–13 Moses, who knew the Lord as far as his existence and in a justification sense, beseeches the Lord to let him know how God is dealing with Israel, so he could labor appropriately with God

Key Doctrinal Distinctions

Godliness vs. Ungodliness

Godliness means God-likeness: God created man to think like God does, to do things like God does, and to labor like God does in what he's doing. Ungodly man thinks in opposition to how God thinks, does things in opposition to how God does things, and doesn't labor with God; he labors against him.

Justification vs. Sanctification

Justification makes it so the individual doesn't have to suffer the debt and penalty of their sin so they can live forever with God. Sanctification makes it so the individual can functionally live unto God.

Israel's Remnant vs. the Body of Christ

Whether in Israel's program or in the dispensation of grace, each component of sanctification takes care of the matching component of godliness. Hebrews through Revelation produces those three things in the members of the remnant of Israel; in this dispensation of grace God's got the plan and purpose of reconciling the heavenly places back unto himself through the means of a new creation called the church, the body of Christ. A member of the remnant of Israel would benefit and do all that out here; we're beneficiaries of it here in the dispensation of grace.

The Law of Righteousness vs. the If-Then Law

The first component of New Testament sanctification says, "I will put my law in their inward parts, and write it in their hearts"; that law in Jeremiah 31 is not the if-then law of the old covenant, in fact, he just said this new covenant is not going to be after the old covenant. It is law as Paul uses it in Romans 6, 7 and 8 when he's not talking about the Mosaic law: the law of righteousness, the law of Christ, the law of the Spirit of life in Christ Jesus, so you can think righteously like God does.

Knowing the Lord: Israel's Program vs. the Dispensation of Grace

In Israel's program the members of the remnant of Israel are going to know him, fulfilling Isaiah. In the dispensation of grace the knowledge given us so we can labor with God in what he's doing is in accordance with the new program, which Paul teaches in I Corinthians 2. Having intimacy of fellowship so you know what's going on in the interior of his psyche, so to speak, is what the Holy Spirit's given unto us today to do in connection with the revelation of the mystery of Christ, which is a hidden wisdom of God that God kept secret, deeply hid within himself, and never said anything about before.

Key Scripture References

Genesis 1:26	God's original use for man: a creature after his likeness (fundamental purpose) to have dominion (ultimate purpose)
Genesis 2:3	First time sanctify occurs: God set the seventh day apart for his use; this sets the definition
Genesis 3	Man sinned and became ungodly
Exodus 33:12–13	Moses asks to know how God is dealing with Israel, so he could labor appropriately with God
Isaiah (chapter not given)	The remnant of Israel are going to know him, fulfilling Isaiah
Jeremiah 31	The law put in their inward parts is not the if-then law of the old covenant; "Know the LORD", the third component
Romans 1:18–32	The first part of the gospel of God unto us; Paul three times says God gave them up, because there are three components to godliness
Romans 6–8	Law used not of the Mosaic law but of the law of righteousness, of Christ, of the Spirit of life in Christ Jesus
I Corinthians 2:10–11	"the Spirit searcheth all things, yea, the deep things of God": knowing the Lord is knowing what he's thinking and why he's thinking what he's thinking (verse 16 pointed to)
II Corinthians 3:2–3	The epistle of Christ written in fleshy tables of the heart: how the heart writing, the first component, works
II Corinthians 6:16	"ye are the temple of the living God": God dwelling in you and walking in you, the second component
II Corinthians 10:3–5	The adversary wars against the heart writing; the issue is bringing every thought into captivity to the obedience of Christ
I Timothy 1	"godly edifying which is in faith": your edification is for godliness