

Sanctification pt. 4
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My heart is still stuck on the reality of sanctification. As you know, it's always been hard for me to move away from sharing on a particular topic when the Lord still has my heart focused there. So today I'm going to continue with Sanctification part 4.

Just by way of reminder, sanctification is a term that has to do with separation. It has to do with a great division. And we spent quite a bit of time talking about this division. It's a division that was accomplished in its fullness at the cross of Jesus Christ. A division between Adam and Christ. A division between the living and the dead, between the first and the second, between the old and the new. We have spent a lot of time looking into this reality.

Sanctification is a reality that begins with what God has separated from Himself. I think there are a lot of Christians who never consider the fact that God has permanently judged, and separated the adamic man and world from Himself. We assume that the cross simply forgave that world and its shortcomings. Or we are still waiting for God to fix the natural world and all of the evil in it. So many of our prayers and hopes and ministries are directed towards this end. We want God to fix Adam and the adamic world.

But the cross of Jesus Christ has nothing to do with fixing the adamic man or the adamic world. The cross of Jesus Christ only fixed God's relationship to that world. And it accomplished that by judging it in His death and eternally separating it from relatedness with God. Adam and his earth continue in the natural realm. But Adam and his earth will never again have relationship with God. God has forever fixed a boundary between Himself and that man. And the only way that you and I can ever have relationship with God is to be born of His Spirit, made alive with Him, raised up with Christ, translated with Christ from one world to another. Out from the universe of Adam and into the universe of Christ. **The only way to ever cross God's eternal boundary is through the blood covered door where we die with Christ and receive His resurrection as our own life.**

Sanctification starts there. It starts with this great divide. It starts with God dividing the adamic world and man from Himself. And, as we have seen, sanctification then becomes the experience of the Christian believer wherein we are separated from all that God has put away from Himself. And we are separated unto all that God has brought to Himself. And these things are not really two separate things, or two separate definitions. There is the great separation that God has brought about through the cross, and then there is our inward experience of that very same separation as we begin to walk in the Light.

But I'm trying to make sure that we understand the nature and reality of this division. God will still touch the earth, but he does not have relationship with it. He has no covenant with it. He put away the covenant that involved the natural man in

natural Israel. Hebrews tells us that He put away the first in order to establish the second. He made the first obsolete when He established a New Covenant, an everlasting covenant, with the Israel that is His Son and the people who live in that Son. **God will still touch the earth, but only to turn your hearts to the heavens. God will involve Himself in the earth at times, in what we call miracles or revivals or signs, but He does these things only in ways that invite us to leave the earth, be crucified to the earth, and dwell in His Son.**

We think the purpose is the miracle, but the miracle was given for a much greater purpose. The purpose of the miracle was to point beyond the great divide where we must learn to live. We think the revival was the purpose, and we're always confused when they come and go. But the revival was not the purpose; it was given with purpose. And the purpose was to invite the soul out from the realm in which the revival occurred. God has no true relationship or covenant with the adamic world. When He touches that world he does so with purpose. The purpose is not for the natural world. The purpose is always to heed the upward call of God in Christ to cross the divide and dwell above. Since you have risen with Christ fix your eyes on things above, not on things that are on the earth.

As we begin to understand the nature of God's relationship to the earth, we then have our hearts in the right place for the Spirit of God to deal with us about *our* relationship to the earth. That world fell from purpose, fell from glory, and fell into sin and death. Christ took that world of fallen humanity upon Himself and separated it from the Father. As I said previously, like the scapegoat in the Old Testament, Christ took upon Himself that entire kind and brought it permanently outside the camp. This is called judgment.

And then Christ separated Himself from it. He had no more business with that man, that realm, that covenant. He had fulfilled it all, brought it to a realization in Himself, and so He left. He rose and ascended. But He did not rise or ascend alone. He brought many sons to glory. He led captivity captive, ascended to the Father with a people that were born of His Spirit. The head came out from the womb of death first, but it was attached to a body that shared its life. Zion travailed and gave birth, and a nation was born in a day. Paul says, we were made alive together, raised together, and seated together with Christ in the heavenlies.

So, regardless of what any of us sees or comprehends, regardless of what we have even heard proclaimed to us, we have crossed the eternal divide in the person of Jesus Christ. We have come to the Father's House where He has prepared a place for us in Himself. He prepared that place through His death, burial, and resurrection. That is how He made room for us in Himself, in the Father. You have died and your life is hidden with Christ in God. Again, even if a Christian has seen nothing of this by faith, it is still true. Even if a Christian has heard nothing of this preached to their ears, it doesn't change what they are, where they are, how God knows them, and how God has ceased to know them. Just as Paul says in Romans, they are dead to the world, dead to Adam, and alive to God in Christ.

So the journey of sanctification, as we have been talking about, is not concerned with arriving anywhere, but rather living in the realm where we have arrived. The process of sanctification that works in you and I is not a process whereby we gain something that we have yet to receive. It is rather where we learn to walk and live and know the life and place and reality that is Christ. In a very real sense we can be said to be sanctified immediately upon new birth. That is where we have passed out

of one man and into another. But also in a very real sense, it can be said (and it is said in Scripture) that **we are BEING sanctified by the truth, sanctified by faith, BEING set apart in our souls to live where our life is. To walk where our home is. To see where salvation has brought us.**

So, as far as our experience of sanctification is concerned, we are talking exclusively about learning to live where we really are. We're talking about walking the breadth and length and width of the land that is Christ, and leaving another behind. My heart is stuck on God's first words to Abraham. It keeps playing over and over again in my heart. "Get out!" "Get out of your country, kindred, and father's house, and go unto a land that I will show you".

I had a couple long trips in the car this week and I was thinking about this verse. And the question came to me, why did God say it like that? I mean, why didn't he just tell Abraham to leave? Why did he mention the country, kindred, and father's house. What is there for us to see? And as I was pondering that I started to see in a new way that God's call to leave was comprehensive. I mean, it involved leaving behind all that Abraham would have called his own. His country – the land where he was born and the place that was familiar to him. His kindred – the relationships that he knew and the people that he understood to be family. And His father's house – which I understand to mean his inheritance. All that was his to inherit, all that was his to possess from his natural father and birthright. Abraham, leave the place, the relationships, and the inheritance that you call yours. And go unto another place, another kind of relationship, and another inheritance that all must be shown to you.

That struck me in a new way this week. That was the beginning of Abraham's journey. That wasn't somewhere in the middle of it. That wasn't something God said to him at the pinnacle of his maturity. This was how the journey started. God was straightforward from the start. These were His very first words to this man as far as we know. Abraham, understand something from the very outset. You are leaving behind what you know and receiving something that I know. In fact, Abraham, knowing what I know will involve forgetting what you know. Knowing what I am putting before you will involve forgetting what lies behind. Abraham, everything you bring with you will be dealt with at my altar. Everything you try to take will eventually be separated from you as it is already separated from me. This is all extremely important to consider.

So that is still where my heart is. It is stuck thinking about how a soul is separated unto God. How we are sanctified. Sanctified in the truth of what God has done. Sanctified by the faith that sees God's finished work. Sanctified, separated, from one man and his realm. And separated unto another Man and all that He sees.

And the remainder of today I want to look at a few verses that have to do with our walking in the realm and life and reality of Christ, and also I want to look at some of Paul's words that have to do with becoming dead to what God has left behind. We'll get there in just a minute. But please keep in mind what I said last week. Remember the caution that I tried to give. **When we're talking about ways that our relationship to the earth changes in practical ways, it must always be the result and consequence of what we are seeing in the heavens. In other words, the dying of the adamic man in our hearts must always be the byproduct of seeing and learning the heavenly man, Christ.**

If we attempt to cut ties with the earth when we are not truly seeing the heavens then we will only replace one earthly thing for another. If we try to put off the adamic man, that nature, from our hearts before we begin to see Christ and understand the nature of our upward call in Him...then we will stop one thing that we call carnal only to replace it with something else that is religious and equally carnal. Man cannot escape the power and hold of the flesh through determination and discipline. That's like trying to lift yourself off the ground. Have you ever tried to wrap your arms around yourself and lift yourself off the ground? It doesn't work. Even if you were as strong as an elephant, it wouldn't work. And that is precisely what it is like when Adam tries to fix Adam. Or when Adam tries to die to the flesh. Adam will not change simply because we start to hate Adam. Adam is put off when we start to see Christ as our life.

And so it is only when we are learning Christ by the Spirit, when we are seeing Him and growing in the true knowledge of Him, it is THEN that the Lord begins to make certain aspects of the earth start to feel contrary to what we are and what He is doing in us. It is when we are learning Christ that we begin to recognize and turn from those things which are not Christ.

I mentioned last week that knowing the Truth becomes more and more real in the heart, and sooner or later a soul that is going on with the Lord begins to recognize various ways that they are allowing the world to pull it downward. And I was not talking about outwardly immoral behavior or obviously sinful activities or attitudes. I am talking about things that are permissible but not beneficial. I'm talking about things that are legitimate in the earth, but not part of the heavens. I'm talking about sanctification here. And eventually the main question in the heart with regard to our relationship with the earth is not "are these things sinful?"....but rather "what side of the great divide are these things on?" "Where does all of this keep my heart and my attention?" "Has this become an anchor in my heart that holds me down from the upward call of God in Christ?"

Alright, so with all of this in mind, let's look at a passage in Galatians. Everything we have been talking about is right in here in Galatians chapter 5. The finished work of the cross. The two realms and realities divided from one another. The call to walk in the one and be loosed from the other. Let's read this, and then I want to say a few things about it.

Gal 5:16 *I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. 17 For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. 18 But if you are led by the Spirit, you are not under the law. 19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness...etc. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23 gentleness, self-control. Against such there is no law. 24 And those who are Christ's have crucified the flesh with its passions and desires. 25 If we live in the Spirit, let us also walk in the Spirit.*

When Paul talks about flesh and Spirit here, he's not talking about two different kinds of behavior. These aren't two different ways to act. He's talking about two totally different kinds of life. Two different men, two contrary natures. Walking in the one means leaving the other behind. The two are contrary to each other, they pull against each other. The flesh lusts against the spirit and the spirit against the flesh.

Sometimes people read passages like this and don't see the enormous divide between these two things, flesh and spirit. In other words, Christians sometimes think that walking in the Spirit has to do with simply following where the Spirit is pointing, or taking instructions from God. But no. It's not like that. Walking in the Spirit isn't taking our instructions from the Lord. It's finding our Life, our reality, our country and kindred and father's house in the Lord, as the Lord. It's seeing as He sees, walking where He is, living in the Light of what He has done.

Think about this for a minute. What is walking in the flesh? Is it just a matter of checking in with the flesh during a 15 minute morning quiet time? For us to walk in the flesh, does that require some daily discipline where we try to get a feel for what the flesh wants today? No, that's silly. We all know it's a much bigger and deeper reality than that. Walking in the flesh has to do with living in and by a nature that defines what is real to you. How do we walk in the flesh? It's perfectly natural and effortless when we are seeing with fleshly eyes, desiring fleshly things, understanding with a carnal mind, relating to our environment with 5 natural senses. Walking in the flesh has to do with where you think you are, what you think you are, what you think is good, and true, and real, and right. It's a deep and comprehensive worldview. It is a nature and reality that permeates every pore of your being.

Therefore, what is walking in the Spirit? Walking in the Spirit is exactly the same thing from the exact opposite nature and order. Walking in the Spirit has to do with living in and by ANOTHER nature that defines what is real to you. Walking in the Spirit involves seeing with the Spirit's eyes, discerning eternal and spiritual reality, understanding with mind of the Lord. Natural sight is excluded, faith accesses the grace in which we stand. When we walk by faith, or walk in the Spirit, we are simply talking about living where you know yourself to be, what you think you are, what you think is good and true and real and right. It too is a nature that permeates every pore of your being and defines the nature and order of your existence.

Neither one of these take effort. Neither walking in the flesh or walking in the Spirit are a matter of effort. They are both a matter of awareness, light, consciousness. You will live the life that you are seeing. You will walk in the realm that is real to you. And consequently, you will be free from what you are not seeing, and what has ceased to be real to you. That is the heart of sanctification.

This is why Paul says in Galatians, "walk in the Spirit and you shall not fulfill the lust of the flesh". He doesn't say "walk in the Spirit, and for heaven's sake, try harder not to fulfill the lust of the flesh". Can you see the difference? **The awareness of the one becomes the end of the other. The consciousness and experience of the one becomes the separation from the other. When the Spirit becomes what you see and what is real to you, the desires of the flesh are crowded out. They lose their power and relevance and pull because you feel very unrelated to that realm and that man.** Like Christ, who left that world and divided Himself from it, you too start to feel sanctified, set apart, by faith.

That is why he says in verse 18 that the one led by the Spirit is not under the law. The one who is walking in the Spirit does not need a law to tell him how to behave in the flesh. The one who walks in the Spirit is crucified to the flesh, dead to it, unrelated to the man who needs law and always disobeys law. If we walk in the

flesh we are free from the law because the nature and order of Christ becomes that Life that operates in us. This is what Paul means in Romans when he says,

Rom 7:4 *Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. 5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. 6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter.*

Rom 8:3 *For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.*

So walking in the Spirit isn't something that we strive to do any more than bearing fruit is something that we strive to do. Both of these, Paul says, are the byproduct of sanctification, knowing the divide of the cross. These things are the natural result of seeing where we are and forgetting where we were, or becoming aware of one Life and not looking back upon the other.

Again, there is the fact of what God has accomplished. In Galatians 5 Paul says it like this, "those who are Christ's **have** crucified the flesh with its passions and desires". That's the fact of the great divide. That is what we now are, where God sees us. But then what does Paul say? Then he speaks to us of the personal journey of learning to live where we are. "If we live by the Spirit, let us also walk in the Spirit". It's all right here in these verses.

I want to conclude today by looking at one more description of this same thing in Colossians. The exact same elements are described here in a slightly different way.

Col 2:20 *Therefore, if you died with Christ from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations—21 "Do not touch, do not taste, do not handle,"*

Here is the finished work of the cross, the division between Christ and Adam, heaven and earth, through the death that we died with Christ at the cross. And then he says,

Col 3:1 *If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. 2 Set your mind on things above, not on things on the earth. 3 For you died, and your life is hidden with Christ in God. 4 When Christ who is our life appears, then you also will appear with Him in glory. 5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.*

This last sentence is very interesting to me. Paul says, "therefore, put to death your members which are on the earth". This is exactly what this process of sanctification results in. It results in you becoming dead to the realm that Christ has died to. The result is that you become dead, feel dead, to the things that are on the other side of

the divide. "Therefore", Paul says. In other words, "In light of what you are seeing while fixing your mind above, in light of what is happening when Christ your life is revealed, put to death the part of you that still resides in the earth. Allow the truth to change the nature of the relationship that you have with the realm that God has divided from Himself. Let your seeing of the heavens change your experience of the earth.

Only your fleshly body remains in the earth. Here Paul calls it our "members". Our tent. Our earthen vessel. He's not talking about that body dying. He's not talking about putting that vessel to death. He's talking about you becoming more and more dead to the realm of the vessel. Only our body remains in the earth. Therefore, do not let the realm of the body also be the realm and life that is most real to your soul. Do not live as a body that has a soul. Live as a heavenly soul that still has a body. Let the truth put to death the members of your body in such a way that you are not moved or motivated or consumed with and invested in the life and realm of the flesh. Let the truth set you free from it. See Christ, and allow your soul to be sanctified in His Word, set apart unto His world, dead to all else.