

## **“LA PROVISIÓN DE DIOS PARA EL PECADO DEL HOMBRE”**

### **LA SANTIFICACIÓN ES LA RESPUESTA PARA LA LUCHA DEL CRISTIANO CON EL PECADO.**

Gracias a Dios hay un bálsamo en la expiación de Cristo que puede tratar con la naturaleza pecaminosa, el principio de pecado en el creyente. Esta obra de gracia conocida como Santificación es la cura para la naturaleza pecaminosa del doble pecador.

El apóstol Pablo comienza el capítulo seis de la Epístola a los Romanos diciendo: “¿Qué, pues, diremos? ¿Perseveraremos en el pecado para que la gracia abunde? (Rom. 6:1). Esta es la segunda parte de la doble cura, o la pregunta que guía a sus beneficios. El capítulo previo trata con el *primer* problema del doble pecador, el hecho de ser “justificado por fe,” y por lo tanto, tener “paz con Dios,” habiendo reconocido y confesado nuestros pecados (Rom. 5:1). Los *pecados* del pecador, en el plural, de los capítulos 1, 2 y 3 de Romanos son ahora perdonados por el poder regenerador de Jesucristo, y el pecador ha sido justificado o hecho justo por el sacrificio expiatorio de Jesucristo, sin la obras de la Ley, pero en la condición de arrepentimiento y fe.<sup>i</sup>

Sin embargo, inmediatamente después de que esta justificación es declarada en Romanos, Pablo comienza a tratar con la *segunda* necesidad en el doble pecador; siendo esta su “Santificación”. El hombre es pecador por voluntad y por naturaleza. Por lo tanto, Pablo presenta la bendita provisión después que hemos sido justificados. En Romanos 5:2 él dice, “por quien también tenemos entrada por la fe a esta gracia en la cual estamos firmes, y nos gloriamos en la esperanza de la gloria de Dios.” Aquí hay una provisión de “acceso o entrada” a través del Señor Jesucristo a otra porción de la gracia que trata con el pecado (con artículo definido) como un rey que “reina” (Rom. 5:12-21). Ahora, pecado como un acto no debe ser confundido con pecado como un “rey”. Hay una distinción escritural entre “pecados” en plural, y “pecado” en singular”. Este último refiere a la naturaleza pecaminosa la cual gobierna y pelea y reina en el corazón del pecador. Cuando el pecado “reina” en la vida, es una indicación de un poder, una naturaleza, o una propensión interna.<sup>ii</sup>

Ahora, la pregunta de Romanos 6:1 viene después de la regeneración del corazón del pecador. Esta pregunta no trata más con el Pecado Dominante en la vida de una persona; eso ha sido tratado. Ahora, la Raíz Dominante o la Naturaleza de Pecado es traída a cuenta. El Pecado Dominante nosotros lo cometimos, pero la Raíz Dominante nos fue transmitida desde Adán. Algunas veces es llamada “la Naturaleza Adámica” o “pecado heredado”. Estos no son términos definidos en las Escrituras, pero sí describen la verdad aquí mencionada.<sup>iii</sup>

Romanos 6:1 puede ser parafraseado como: “¿Qué pues diremos ahora? Ya que hemos nacido de nuevo y hemos sido justificados, ¿continuaremos con la naturaleza pecaminosa?” La respuesta a esta pregunta crucial se da inmediatamente: “En ninguna manera” (Rom. 6:2<sup>a</sup>).<sup>iv</sup>

### **LA SANTIFICACIÓN ES UNA OBRA DE GRACIA DESPUÉS DEL NUEVO NACIMIENTO.**

Algunos cristianos alegan que cualquier santificación concedida al creyente es realmente conferida en el momento de la conversión o el Nuevo Nacimiento. Esta es la idea que la santidad nunca puede ser nuestra, sino que es únicamente imputada a nosotros a través de la amabilidad del Señor cuando aceptamos a Cristo como nuestro Salvador. La objeción a esto es que encontramos en la Biblia muchas declaraciones que afirman que la santidad de Dios puede ser impartida a nosotros después del Nuevo Nacimiento, y no necesariamente sólo imputada en el Nuevo Nacimiento.

La Biblia declara que Dios nos disciplina “para lo que nos es provechoso, para que participemos de su santidad” (He. 12:10). Dios demanda de Sus hijos, “Sed santos, porque yo soy santo” (1 Pe. 1:16). Pablo ora en relación a los tesalonicenses deseando que el mismo Dios de paz los santifique por completo (1 Tes. 5:23). Estas declaraciones no tienen otra interpretación sino que hay algo más con respecto a la santidad que puede ser impartido al creyente después del Nuevo Nacimiento.

El Dr. O.T. Spence escribió:

Después que una persona nace de nuevo, se deleita en la ley de Dios según el hombre interior lo cual le asegura que sus pecados voluntarios han sido remitidos y ha sido perdonado. Pro, a través de la Nueva Naturaleza, Cristo enciende la luz en el corazón del creyente y éste comienza a ver, como Pablo lo menciona, “otra ley en mis miembros, que se rebela contra la ley de mi mente” (Rom. 7:23), y en esta “miserable” condición ve la necesidad de ser santificado para ser liberado de la naturaleza pecaminosa, el

pecado que mora en él; para dejar así la naturaleza humana pura a través de la gracia de Dios en la santificación. Así el creyente podrá declarar: “Con Cristo estoy juntamente crucificado.” Si una persona fue santificada cuando fue salva, ¿cómo sería posible que hubiese esta “batalla” de Romanos 7? No, la santificación no tan temprano como el Nuevo Nacimiento, sino es solamente esa experiencia maravillosa de gracia que libera al creyente del pecado heredado.<sup>v</sup>

Daniel Steele en su libro “Amor entronado” presenta algunas objeciones en contra de la doctrina que declara que la crucifixión del pecado, o la crucifixión de la proclividad hacia el pecado, se lleva a cabo cuando el alma nace de nuevo:

1. ***Es contraria a la Experiencia Cristiana Universal.*** En todas las edades y en todas las regiones cristianas, siempre y por todas partes, resuena el clamor de las almas verdaderamente regeneradas en relación a los antagonismos del amor divino descubiertos en ellos bajo la iluminación del Espíritu Santo. Al pasar de muerte a vida han pasado a un conflicto, no sólo con el mundo y Satanás, sino también con la carne – las tendencias perversas de sus propias naturalezas. Ahora, una de tres cosas debe ser cierta. Ya sea que todos estos creyentes han errado en llamarse regenerados, o han caído de su estado regenerado, o todos son verdaderamente regenerados con una lucha con los vestigios de la mente carnal. Insistir en lo primero es afirmar el engaño de todo el cuerpo de creyentes en relación a un punto vital – la posición como hijos de Dios. Asumir la segunda posición es declarar la apostasía de la Iglesia es cada uno de sus miembros inmediatamente después de la conversión – una hipótesis abominable. La tercera alternativa salva la iglesia de la teoría de engaño y de apostasía, y está en perfecta armonía con el testimonio de todos los creyentes.
2. ***Contradice los credos de todas las ramificaciones ortodoxas del la Iglesia Universal desde el Cristianismo primitivo hasta el presente.*** Estos credos concuerdan es que hay una infección de naturaleza que permanece en aquellos que han sido regenerados.
3. ***Es Anti-escritural en su carácter.*** Pablo está dirigiéndose a los creyentes, y proyectando su carácter, cuando escribe en Gálatas 5:17, “Porque el deseo de la carne es contra el Espíritu, y el del Espíritu es contra la carne; y éstos se oponen entre sí, para que no hagáis lo que quisiereis.” El apóstol reconoce que aun en el regenerado existe una batalla entre dos principios opuestos.

Pero hay un pasaje de la Escritura que derriba esta teoría de la completa santificación del alma en el Nuevo Nacimiento. “De manera que yo, hermanos, no pude hablaros como a espirituales, sino como a carnales, como a niños en Cristo” (1 Co. 3:1). Estos hermanos, niños en Cristo, no pueden ser reconocidos completamente o predominantemente espirituales en su estado, ya que Pablo habla de su estado, y no de sus actos, los cuales son descritos en el versículo tres. Ellos han nacido en el reino de Dios por el Espíritu Santo, ya que son mencionados como niños en Cristo y nombrados como hermanos; en la salutación (1 Co. 1:2), son considerados “santos,” o santificados. Aun así Pablo, ni con su profundo amor por ellos, puede verdaderamente llamarles espirituales...ya que su antigua naturaleza pecaminosa estaba manifestándose fuertemente.<sup>vi</sup>

Daniel Steele también dice que creer que la santificación se lleva a cabo completamente en el Nuevo Nacimiento trae las siguientes consecuencias:

- 1) Tiende a llevar al joven cristiano a abandonar su confianza en Cristo cuando descubre al pecado acechando todavía en sí mismo.
- 2) Aquellos que se aferran a Cristo son, por esta creencia, excluidos de ver el grande y glorioso privilegio de una completa salvación alcanzable en la tierra, y son dejados a vivir en un estado espiritual bajo y mezclado.
- 3) El censo de la Iglesia Cristiana en todo el mundo sería reducido de millones a unidades. Porque si esta doctrina es verdadera, debemos contar sólo como regenerados a aquellos que han experimentado santificación completa en el Nuevo Nacimiento.<sup>vii</sup>

#### **Tarea: Memorizar 1 Corintios 3:1-3.**

*De manera que yo, hermanos, no pude hablaros como a espirituales, sino como a carnales, como a niños en Cristo. <sup>2</sup> Os di a beber leche, y no vianda; porque aún no eráis capaces, ni sois capaces todavía, <sup>3</sup> porque aún sois carnales; pues habiendo entre vosotros celos, contiendas y disensiones, ¿no sois carnales, y andáis como hombres?*

Another theory about Sanctification is that Christian believers are sanctified at death. “The persons holding this view claim that this is conferred as a dying grace. The claim is made that all our lives we must be tormented with the assaults of inbred carnality, and battle against it, but never be delivered from it, until the hour we come to die.”<sup>viii</sup> But we must understand that it is “the Lamb of God which taketh away the sin of the world” (Jn. 1:29), and not death. The blood of Christ is the exclusive remedy to wash away our sins and “cleanse us from all sin” (1 Jn. 1:7). At the time of their death, the Christians will have the redemption of their body and no more the presence of sin and weaknesses will be in their lives, but not because of death, but because of the atoning power of the blood of the Lamb. And that blood is able through the power of atonement to deliver from the sin principle, the sin nature, and the desire to sin, and give us the desire to please God in every aspect of our lives. We must not limit this work of grace exclusively to the time of death; it can be a reality in the present life of the Christian.

The final theory that we present, is what we believe to be the true one; that God’s solution for the sin problem is involved in two great works of grace, Justification (which includes regeneration), and Sanctification. That the former comes to the poor, lost sinner, dead in trespasses and in sins, and because of his surrender of himself to Jesus Christ, and through faith in His atoning blood, brings forgiveness of all his sins and transgressions. And he is born again – from above, and made a new creature in Christ Jesus, with the new Christ life implanted in his heart, and adopted into the family of God. Then, the moment that this has really occurred, and he is a child of God, he becomes eligible to deeper works of grace. Just as soon as he offers himself as God’s living child to his heavenly Father and exercise his faith for the sanctification of his life from the sin nature and the proclivities of self, for the infilling of the

Holy Spirit, and for the consecration of his life as a living sacrifice, God is ready and willing, according to His promise, to undertake for that soul these deeper works of grace in his Christian life.

*Sanctification Includes A Crisis Experience And A Process Experience.*

Sanctification in the life of a Christian is through a crisis experience leading to the process experience of holiness.

The King James Version uses both the word *sanctification* and *holiness* from the singular Greek word *hagios*. In the former word, the passages speak more of the entrance, crisis, and appropriation of sanctification; in the latter word, the passages speak more of the process, quest, and fruition of holiness in the life of the Christian believer.<sup>ix</sup>

Dr. O.T. Spence states that,

The Bible teaches sanctification as a crisis experience which must be taught to the born again believer. And also the Bible teaches sanctification as a process experience to be lived by the born again believer. If the crisis experience is not taught it will not be sought; if sanctification is not sought it will not be lived. Now, both of these truths are theologically linked to the new birth, and must be understood as only coming from the believer's access to that Divine Depositum of the new birth. Salvation by grace, through the atonement made possible by the Cross, of the Son of God, remains the only hope and door for the experiential sanctification of the Christian believer. If there is no new birth, no regeneration of the believer, there can be any sanctification of the children of God.<sup>x</sup>

The crisis experience of Sanctification “crucifies” the sin nature; the process experience, growth and quest of sanctification “consecrates” the human nature.

Sanctification has a death and a resurrection; the death of the “old man,” but a resurrected and spiritual life for the “new man.” There is a difference between the sin nature and the human nature. The first is Adam’s; the second is ours. The first is sinful; the second is weak and can be tempted. The first came from Satan; the second was created by God. And, this human nature lives. Self is eternal! Self must live! Your identity of disposition, desire, talent, human traits survive the “crucifixion” of the sin nature. And, in this connection we come to the two-fold part of sanctification. Sanctification is a crisis experience, and sanctification is a process. The crisis experience is received instantly. The process is realized gradually. The (crisis) experience is for the removal of the sin nature (rendered inoperative). The process is for the growing of “graces” in the human nature.<sup>xi</sup>

Paul said “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.” (Gal. 2:20). There is one “I” that has been crucified, and there is another “I” that continues living. The principle of sin, the old man, the sin nature needs to be crucified by a death blow in the crisis of

sanctification, but then, the human nature needs to be dominated by Christ every day of our lives through the process experience of sanctification.

There are some diseases like cancer; sicknesses like appendicitis, that the Divine Surgeon must use the knife of “crucifixion” to correct. But a doctor would never use a knife on a fever. The fever is corrected by a gradual administration. Jesus applies the knife for the sin nature; but the gradual process for the human nature. Here we see both the experience and the life of Holiness.<sup>xii</sup>

*The Crisis Experience of Sanctification.*

Seeing the reality of this sin nature in the life of a regenerated Christian, something has now to happen to be delivered from its power. But is not this old man, the sin nature, something I have to live with through the end of my life? The definite answer is NO.

J.C Ryle, known to be a good Christian writer, influenced by his theological system, encourages the Christians to keep fighting the “old man” through the end of life, saying:

I do not say for a moment that holiness shuts out the presence of indwelling sin... It is the greatest misery of a holy man that he carries about with him a ‘body of death’; that the old man is clogging all his movements and, as it were, trying to draw him back at every step he takes (Rom. 7:21). But it is the excellence of a holy man that he is not at peace with indwelling sin, as others are. He hates it, mourns over it and longs to be free from its company. The work of sanctification within him is like the wall of Jerusalem – the building goes forward ‘even in troublous times’ (Dn. 9:25)... Sanctification is always a progressive work... sanctification in the very best is an imperfect work...The gold will never be without some dross, the light will never shine without some clouds, until we reach the heavenly Jerusalem...The holiest men have many a blemish and defect when weighed in the balance of the sanctuary. Their life is a continual warfare with sin, the world and the devil, and sometimes you will see them not overcoming, but overcome. The flesh is ever lusting against the spirit, and the spirit against the flesh, and in many things they offend all (Gal. 5:17; James 3:2).<sup>xiii</sup>

The sad reality of this commentary is that it takes all hope from the Christian of being delivered from the sin nature, the old man, the flesh. After the New Birth, God must do a work in the Christian, through Christ’s Atonement, to deal with the sin nature which is still the governing principle of his life. The “good news” of the Full Gospel are that the Atonement of Christ makes provision for man to be delivered from the influence of the sin nature and also for his human nature to be completely dominated by Christ.

The first thing that through the Atonement of Christ needs to be done in the Christian after the new birth is to stop the power of the old man in the natural man. God needs to bring a death blow to Adam's sin in the Christian, that the spiritual man, empowered by the Spirit may be now the one controlling his life.

There is a war between the spirit and the flesh in a born again believer (Rom. 7:23). And if he would never have had this civil war in him, he would never have had come to know Adam's sin nature which has been controlling his life. It is like Rebekah, Jacob's wife, when her "children struggled together within her," and she cried, "If it be so, why am I thus?" And after going to enquire the Lord about the matter, the Lord answered her saying, "Two nations are in thy womb" (Gn. 25:22-23). In this civil war we see the Christian saying, "Why am I this way when I want to be another way? Why am I doing evil when I want to do good?" (Rom. 7:15). The reason is that there are two nations, two powers, two hosts wanting to take control of his life.<sup>xiv</sup>

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). But there has to come a point in the life of the Christian when he asks God to get rid of this flesh, of this old man that hinders his walk with God. The Christian, as Abraham, a type of the believer, needs to cast out Ishmael, type of the flesh, to stop his dwelling in the same home with Isaac, type of Christ (Gal. 4:30).

But, how can we do this? How will God deal with the old man? Galatians 5:24 says that "they that are Christ's have crucified the flesh with the affections and lusts." And in Galatians 2:20, Paul tells us that this work of getting rid of the influence of the old man is through a crucifixion with Christ – "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me..."

Dr. O.T. Spence clearly explains what the "crisis experience of sanctification" means:

Romans, chapter six, is revealed to the believer, justified, in the subjunctive mood (the mood of probability. It assumes unreality) to question the believer if he should continue (6:1) under the dominion (6:9) of "the sin" (*ta hamartia*), which by the presence of the definite article is referring back to the Adamic Sin as a reigning king (5:17) in the life of the justified believer. This king is also called "our old man" (6:6). Although the word "destroyed" (6:6) does not mean annihilation of the sin nature, yet it does mean "to render the old man

inoperative," or to destroy the power and dominion (6:9; Lordship) of the inherited sin nature.<sup>xv</sup>

The crisis experience of sanctification is seen in the seven aorist tenses used in Romans six which are set forth in seven words: "dead" (6:2), "baptized" (6:3), "buried" (6:4), "raised" (6:4), "planted" (6:5), "crucified" (6:6), and "destroyed" (6:6). The aorist tense is a punctiliar tense, indicating that there is, theologically, a crisis here. Our word "crisis" comes from the Greek word (*krino*; krisis) rooted in the word "judgment." The Holy Spirit takes the revealed Word of God concerning the doctrine of sanctification and "judges" the believer's obedience to God concerning the power and dominion of sin in the flesh. This causes a crisis to occur in the believer's war with the flesh in neglecting the "walk after the Spirit" (cf. 6:4; 8: 1, 4). The believer's soul cries out: "O wretched man that I am! Who shall deliver me from the body of this death?" (7:24). Of course, the Victory of the Sacrifice of the Son of God, in a co-crucifixion with the believer brings the victory over the lordship of sin in the believer's life (7:25). The believer, "henceforth" (from 6:6b; the crisis) is to be no longer a slave to the power of the flesh in his Christian life (6:9b).<sup>xvi</sup>

The New Birth is not the only crisis in the Christian life. But a crisis of Sanctification is also part of the Full Gospel. It is good news that I can be delivered from the sin principle. God can wash away my sins, but He can also set the captive free.

After a person becomes a born again believer, sin as a controlling principle continues to be the master of his life and he is a slave servant; he is still bound by its power. But he can be delivered from the power of sin by becoming dead to it.

Paul asks, "What shall we say then? Shall we continue in sin, that grace may abound?" And he answers immediately, "God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1-2). The only way for the Christian to be ripped from the governing principle of sin is to become dead to "the sin"; written in the Greek with the definite article.

*Apethanomen* is the Greek verb used for "dead" in Romans 6:2, in the phrase "dead to (the) sin."

This verb is an aorist active of *apothneisko* which literally means "to die." This verb is used:

(a) of the separation of the soul from the body, i.e., the natural "death" of human beings, e.g., Matt. 9:24; Rom. 7:2; by reason of descent from Adam, 1 Cor. 15:22; or of violent "death," whether of men or animals; with regard to the latter it is once translated "perished," Matt. 8:32; of vegetation, Jude 1:12; of seeds, John 12:24; 1 Cor. 15:36; it is used of "death" as a punishment in Israel under the Law, in Heb. 10:28;

(b) of the separation of man from God; all who are descended from Adam not only "die" physically, owing to sin, but are naturally in the state of separation from God, 2 Cor. 5:14.

But *apothneisko* is also used in relation to believers whose have spiritually "died" to the Law as a means of spiritual life (Gal. 2:19), and are able, because of their identification with the "death" of Christ,

to die to “the sin” as a governing principle (Rom. 6:2), and in general to all spiritual association with the world and with that which pertained to their unregenerate state (Col. 3:3).

Death means separation. Physical death is the separation of a person from his body, and spiritual death is the separation of the person from God. The preposition *apo* is prefixed to the verb *apothneisko*. This preposition means “off, away from,” and its root meaning is “separation.” This teaches us that there was a “separation or division” consummated between the individual and his evil nature. Sin here is the nature, not the act.<sup>xvii</sup>

The aorist tense in *apethanomen* in Romans 6:2 indicates a once for all crisis experience of this death. This is the crisis of sanctification in which a Christian is crucified together with Christ to not live more by the influencing power of the sin nature. Through the crisis of sanctification God has wrought a separation between the believer and the sinful nature which is a permanent one, a once for all disengagement of the person from the evil nature – the old man. This doesn’t mean that the sin nature is eradicated from the life. Romans 6:6 says, “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Although the word “destroyed” (also in the aorist tense) does not mean annihilation of the sin nature, yet it does mean “to render the old man inoperative,” or to destroy the power and dominion (6:9; Lordship) of the inherited sin nature.

In Romans 6:3 and 4, Paul now proceeds to show how this mighty separation or deliverance from the sin nature was effected. He says that it was brought about by God’s act (the verb is in the passive voice) of baptizing the believer into Christ’s death so that that person would share His death on the Cross. Christ not only died for our sins, but He also died for the sin principle, the old man. And when the believer identifies with His death concerning the sin nature, this deliverance is brought from God.

The death of our Lord had a two-fold aspect with reference to sin. In Romans 3:21-5:11, He dies with reference to our acts of sin. He pays the penalty for us which the law demanded. In Romans 6:11, He dies with reference to our sinful nature. We have this thought expressed in the words of the song, “Rock of Ages” – “Let the water and the blood, from thy riven side which flowed, be of sin the double



cure, save me from wrath and make me pure.” “Save from wrath” is justification (3:21-5:11), “make me pure” is sanctification, the breaking of the power of indwelling sin (5:12-8:27).<sup>xviii</sup>

Paul said, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Rom. 6:3) The expression “to be baptized into Jesus Christ” is the same as “baptized into his (Christ’s) death.” Paul then says in verse 4 that those Christians that have been baptized into Christ’s death, “have been buried with Christ by baptism into death...” (Rom. 6:4).

It is important to see the difference between the “baptism into the body of Christ” and the “baptism into the death of Christ.” In 1 Corinthians 12:13 Paul says that “we were all baptized by one Spirit into one body.” The word “baptized” is *ebaptistheimen* which is a verb indicative aorist passive first person plural from *baptizo*, “to immerge, to submerge” indicating a once for all action. The same Greek word used in 1 Corinthians 12:13 for “baptized” is used for “baptized” in both phrases in Romans 6:3.

To be baptized into the body of Christ was done in the regeneration of the believer, but to be baptized in Christ’s death is done in the sanctification of the believer. This baptism into the death of Christ refers to the crisis experience of sanctification.

Kenneth Wuest gives the definition of the word “baptized” and its usage in Romans 6:

The word “baptized” is not the translation of the Greek word here, but its transliteration, its spelling in English letters. The word is used in the classics of a smith who dips a piece of hot iron in water, tempering it, also of Greek soldiers placing the points of their swords, and barbarians, the points of their spears in a bowl of blood. In the LXX (Lev. 4:6) we have, “The priest shall dip his finger in blood seven times and sprinkle of the blood seven times before the Lord,” where “dip” is *bapto* (related to *baptizo*), and “sprinkle,” *rantizo*, *bapto* referring to the action of placing the finger in the blood. In Luke 16:24, the rich man asks that Lazarus dip (*bapto*) his finger in water and cool his tongue.

The usage of the word as seen in the above examples resolves itself into the following definition of the word *baptize*, “the introduction of placing of a person or thing into a new environment or into union with something else so as to alter its condition or its relationship to its previous environment or condition.” And that is its usage in Romans 6. It refers to the act of God introducing a believer sinner into a vital union with Jesus Christ, in order that that believer might have the power of his sinful nature broken...<sup>xix</sup>

In the New Birth we were placed into the new environment of the “body of Christ” by the Spirit, into a union with Christ which came to alter our previous condition of guilty sinners before God. In Sanctification the believer is placed into the death of Christ; he is crucified with Christ and becomes

dead to sin, to the sin nature. He is placed in a new environment in which the old man is reigning no more but the new man Christ is the one reigning now. His previous condition of being a slave of sin has changed to now being a slave of Christ. He is now free from sin and have become a servant of God; and his fruit is now holiness (Rom. 6:22).

The Christians who has been sanctified, have been “buried with Him (Christ) by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so” they “also should walk in newness of life” (Rom. 6:4).

Commenting of Romans 6:4, Dr. H.T. Spence states,

When I become a Christian, it is a new life that I come to know (neo-new in origin), but here it is the word “kainos,” or “renew life.” This is sanctification, God turning the water into wine. The life that I received is renewed; it comes to a greater dimension that I have never known. We cannot talk of resurrection of a new born. It is a term that is only used in the Bible at this point of one man, Christ. He was alive, died, and out of that death He experienced resurrection. When we became Christians, we were dead, never had a life, we just came to life when we got saved. Now in this life, God is calling to be dead in Christ, not in sin; you ought to be baptized into His death not in death of sin. So, to know resurrection I have to know the death of Christ, not the death of sin. Sanctification is to experience the death of Christ in my life.<sup>xx</sup>

In the phrase “that like as Christ was raised up from the dead by the glory of the Father” (Rom. 6:4), the word “glory” is used to denote God’s power, as the resurrection was a signal and glorious display of His omnipotence. The same power that raised Christ is available for the sanctified Christ for him to walk in newness of life. This is the power of resurrection of which Paul speaks in Philippians 3:10 desiring to know more of Christ and the power of His resurrection to be able to apprehend all that God apprehended him for, and to be able to fulfill the high calling of God in Christ Jesus. Also, in Ephesians, Paul prays that God may give the Ephesians “the spirit of wisdom and revelation in the knowledge of Him,” and that the eyes of their understanding may be enlightened; that they may know what is the hope of God’s calling for their lives, “and what the riches of the glory of His inheritance in the saints, and what *is* the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised him from the dead” (Eph. 1:17-20). It is through this power of the resurrection that a Christian can fulfill the holy calling of God to

his life. This holy calling is a life completely yielded to God and conformed to the image of His Son, our Lord Jesus Christ.

There are two things that happen when this working of dealing with “the sin” is made:

The *negative side* in this work is when the sin nature is dealt in crucifixion. The old man is crucified. That means that the power of sin is not actively working in you anymore. There is no longer the pull to sin inside of you as a governing principle. All the pull, all the temptation will now be from outside. You are going to be tempted, but the temptation will come from without. Thoughts projected through fiery darts of the devil may come, and you will have to fight against them through the power of the shield of faith. These thoughts are not coming from the old man dominating your heart, but from the world of the devil.<sup>xxi</sup>

The *positive side* in this working of God is that He gives you a new heart, a clean heart. “Create in me a clean heart” said David in Psalm 51:10. The Hebrew word for “create” is *bara*. *Bara* is the Hebrew verb used in Genesis one when God created in a fiat act, out of nothing, through His Word, the heavens and the earth. David wanted a heart created through God’s power which creates out of nothing. God is able to give such a heart. In the New Birth God cleans that heart, but in Sanctification, in dealing with the power of sin in the life, He now gives a new heart. This is now a pure heart. “A new heart also will I give you,” is the promised of God in Ezekiel 36:26. What this means is that the fountain from where the affections of life come is not a polluted or corrupted fountain anymore, but a pure fountain. The “old man” has been rendered inoperative (Rom. 6:6), and the new man only reigns in the heart. This working is when the will is brought to surrender.<sup>xxii</sup>

There is also a resurrection in this working, as it has been said; not the giving of life that took place in the new birth, but the resurrection to life after the death to sin in sanctification (Rom. 6:4). The first life was given in the New Birth, but the newness of life after the crucifixion of sin is this resurrection. “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Romans 6:11).

This resurrection is when my life is no longer pursuing this earthly life, but it is a resurrected life longing for things above. Paul said, “Set your affection on things above, not on things on the earth” (Col. 3:2). The phrase “set your affection” is the translation of the Greek verb *phroneite*, a verb in the imperative mode and present tense from *phroneo* which means “to think, to be minded in a certain way; as having an attitude or frame of mind.” It implies a moral interest or reflection. This resurrected life has a mind set in things above. It is now a life given completely to God (Rom. 6:12-14).

Dr. O.T. Spence says, in his Commentary on Deuteronomy, the following:

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God” (Col. 3:1). This portrays that glorious, initial work of grace – the new birth. But notice, however, the additional position, distinct from “seek” is “set.” “Set your affection (singular) on things above, not on things on the earth. For ye are dead (aorist – not dying), and your life is hid with Christ in God” (3:2-3) (parentheses, mine). Now, some have entered the “seek” who should also enter the “set.” The new birth does not take the place of sanctification. In the new birth, we are receiving life; in sanctification, we are experiencing a death. It is in this word “set” that we find the singular “affection,” no longer the doublemindedness of the warring of the flesh.<sup>xxiii</sup>

This work of grace also affects me in how I view my body. 1 Thessalonians 4:3 says, “For this is the will of God, even your sanctification, that ye should abstain from fornication.” Sanctification does something to the desires of the body. In 1 Corinthians 6:19 and 20 we are told, “What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” This becomes a reality in its fullness in a sanctified Christian who is willing to please God with his whole being.

Sanctification also intensifies the love for God (Deut. 6:5; 30:6). Sanctification is a work of grace also known as “the circumcision of the heart.” Paul talks about the circumcision of the heart saying, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Rom. 2:28-29).

The circumcision deals with the seed of man, with that which connects him to Adam as his father. The circumcision of the heart deals with the sin nature inherited from Adam. When the Israelites were

circumcised after getting into Canaan, God told Joshua, “This day have I rolled away the reproach of Egypt from off you” (Joshua 5:9). The circumcision of the heart deals with that which still pulls us back to Egypt and hinders our loving God with all the heart. Moses told the Israelites, “And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live” (Deut. 30:6). This is the precious work of grace needed to love God. A work that deals with the old man; with this sin nature that wants us to love ourselves and not God, that wants us to do his desires and not God’s.

It is possible for God to circumcise the heart and give us a pure heart (Mt. 5:8). “The things which are impossible with men are possible with God” (Lk. 18:27). In a circumcised heart, now is one love without the love of the old man. It is now one mind and not a double mind.

Many Christians see their need of this work of grace in their lives, but they will not enter into sanctification because they don’t see the battle with the old man as bad. They think that they can have victory through their will. Also, many Christians are afraid of God’s work of grace to deliver them from the power of sin. What prompted the unbelief in the Israelites to enter into Canaan was their fear of what was ahead. People are fearful thinking that they will lose their mind, that they will not be able to do their part. They are afraid of what it will cost, what they will have to give away, that they will be too serious, that they will need to cut off with relatives, that they will be called fanatics, etc.<sup>xxiv</sup>

Sadly, because of this fear, prompted by a love for oneself, these Christians will never be able to experience the full joy of a life in full communion with God and in total harmony with His precepts. God’s precepts will always be a burden for them. They haven’t consider seriously what the Lord said, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls” (Mt. 11:29). And if they have, by not doing it, they have rejected the full provision in the Atonement for the deliverance of their lives.

There is the imperative need to allow God to deal with the old man, the sin nature, the sin principle, which governs the life of a born again Christian. This is dealt in the crisis of sanctification. This crisis: (1) breaks the power and the controlling dominion of Adam’s sin nature upon the Christian;

(2) but it also strengthens the spiritual man with a surrendered will that the carnal man cannot have. The carnal man is double minded and double willed. So a death blow must be done to the old man that controls that will to let Jesus, the new man in the born again believer, control his life.<sup>xxv</sup>

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<sup>i</sup> *The Quest for Christian Purity*, xxxiii, xxxiv.

<sup>ii</sup> *Ibid.*, xxxiii.

<sup>iii</sup> *Ibid.*

<sup>iv</sup> *Ibid.*, xxxiv.

<sup>v</sup> O.T., Spence. *Sanctification – God’s Cure for Sin and Self*. Sanctification Tract.

<sup>vi</sup> *Love Enthroned*, 30-33.

<sup>vii</sup> *Ibid*, 34.

<sup>viii</sup> Morrison.

<sup>ix</sup> O. Talmadge Spence, *The Fundamentalist and the Holiness of God*, (Dunn, NC: Foundations Press, 2002).

<sup>x</sup> *Ibid.*, 15-16.

<sup>xi</sup> O.T., Spence. *Sanctification – God’s Cure for Sin and Self*. Sanctification Tract.

<sup>xii</sup> *Ibid.*

<sup>xiii</sup> J.C. Ryle, *Holiness – Its nature, hindrances, difficulties, and roots* (England; Evangelical Press, 1999), 37, 38.

<sup>xiv</sup> H.T. Spence, *Walking with God for the Healings of Life*.

<sup>xv</sup> O.T. Spence, *The Fundamentalist and the Holiness of God*, 17.

<sup>xvi</sup> *Ibid.*, 17-18.

<sup>xvii</sup> Wuest – *Romans in the Greek New Testament*, 93.

<sup>xviii</sup> *Ibid.*, 96.

<sup>xix</sup> *Ibid.*, 96, 97.

<sup>xx</sup> H.T. Spence, *The Book of Romans*, New Testament Bible Class, presented at Foundations Bible College, Dunn, N.C. April 7, 2008.

<sup>xxi</sup> H.T. Spence, *The Distinction Between Being Born of the Spirit and Being Filled with the Holy Spirit*, Sermon presented at Foundations Bible Collegiate Church, September 13, 2009.

<sup>xxii</sup> *Ibid.*

<sup>xxiii</sup> O.T. Spence, *The Pentateuch*, 566.

<sup>xxiv</sup> H.T. Spence, *Walking with God for the Healings of Life*.

