

HWMR: EXPERIENCING, ENJOYING, AND EXPRESSING CHRIST (3) (Week 5)

The Cause of Our Blamelessness in Holiness and the Cause of Our Complete Sanctification in Our Spirit, Soul, and Body

Scripture Reading: *1 Thes. 3:13; 5:23-24*

- 1 Thes 3:13 So that He may establish your hearts **blameless in holiness** before our God and Father at the coming of our Lord Jesus with all His saints.
- 1 Thes 5:23 And the God of peace Himself **sanctify you wholly**, and may your **spirit** and **soul** and **body** be **preserved complete, without blame**, at the coming of our Lord Jesus Christ.
- 1 Thes 5:24 Faithful is **He** who calls you, who also **will do it**.

Day 1

1 Thes. 3:13 - So that He may establish your hearts **blameless in holiness** before our God and Father at the coming of our Lord Jesus with all His saints.

Prov. 4:23 - Keep your **heart** with all **vigilance**, for from it are the issues of life.

I. In order to live a holy life for the church life, we need the Lord to **establish our heart blameless in holiness (with **no fault found** in our holiness)—1 Thes. 3:13:**

- A. The **heart** is the **conglomerate** of man's inward parts, man's **chief representative**, his **acting agent**:
1. Our heart is a **composition** of all the parts of our soul—the **mind**, the **emotion**, and the **will** (Matt. 9:4; Heb. 4:12; John 14:1; 16:22; Acts 11:23)—plus one part of our spirit—the **conscience** (Heb. 10:22; 1 John 3:20).
 2. Our **heart** and its condition before God are organically, intrinsically, and inseparably **related** to the condition of our **spirit**, **soul**, and **body** before God:
 - a. The **exercise of the spirit** works only when our **heart is active**; if man's heart is indifferent, the spirit is imprisoned within and is unable to show forth its capability—Matt. 5:3, 8; Psalms 78:8; Ephesians 3:16-17.
 - b. The soul is the person himself, but the **heart is the person in action**; the heart is the acting agent, the acting commissioner, of our entire being.
 - c. The activities and movements of our physical body depend on our physical heart; in like manner, our daily living, the way we act and behave, **depends on what kind of psychological heart we have**.
- B. The heart is the entrance and exit of life, the “**switch**” of life; if the heart is not right, life in the spirit is hindered, and the law of life cannot work freely and without obstruction to reach every part of our being; though life has great power, this great power is **controlled by our small heart**—Proverbs 4:23; Matthew 12:33-37; cf. Ezekiel 36:26-27.

The Greek word for sanctification is hagios, which means “holy,” “sanctified,” or “set apart.” It is used in referring to the redeemed and regenerated believers as “saints”. This Greek word hagios implies that to be holy or sanctified is to be **separated, set apart, especially from everything that is not God**. Everything that is not God, whether good or bad, is common and profane. Only God is holy.

God’s intention in choosing us, predestinating us, and saving us is that we may be holy, set apart from everything that is not God, and **unto Him**. The ingredient or element of sanctification is **holiness itself**, without which no one can see the Lord or have fellowship with Him. **Only God possesses this element**. There is nothing in this universe that is holy except God; only God is holy. Everything else is common or unsanctified because it is not God and does not have the element of God. God’s intrinsic nature is holiness. He is not only holy; **He is holiness itself**. God’s plan in His economy is to **work His holiness**, which is His divine element or character, **into us**, His chosen people. Thus, when we were regenerated, we received the very life of God and became partakers of His holy nature, His holiness.

God’s intention in sanctifying us is first that we would be **separated** but also that we would be **saturated with Himself as the element of holiness**. Separation, which is a positional matter, occurs through **God’s seeking us and redeeming us**. By this we are positionally set apart unto God. Some Christians believe that holiness is merely sinless perfection. However, holiness, or sanctification, is much more than that. It is first a positional separation unto God and second a dispositional change, which involves God working His holy element, His holy nature, which is just Himself, into us so that we may possess the same nature and element of holiness as He Himself. In other words, **He intends that we would be holy as He is holy**. (*The Ministry of the Word, chapter 29*)

Day 2

*Ezek. 36:26-27 - A I will also give you a **new heart**, and a **new spirit** I will put within you; and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh. And I will put **My Spirit** within you and cause you to walk in My statutes, and My ordinances you shall keep and do.*

*Psa. 57:7 - My **heart is steadfast**, O God; my **heart is steadfast**. I will sing, indeed I will sing psalms.*

- C. God is the unchanging One, but according to our natural birth **our heart is changeable**, both in our relationship with others and with the Lord—cf. 2 Tim. 4:10; Matt. 13:3-9, 18-23.
- D. There is **no one** who, according to his natural, human life, is steadfast in his heart; because our heart **changes so easily**, it is **not at all trustworthy**—Jer. 17:9-10; 13:23.
- E. **Our heart is blamable** because it is **changeable**; an unchanging heart is a blameless heart—Psa. 57:7; 108:1; 112:7.
- F. In God’s salvation the **renewing of the heart is once for all**; however, in our experience **our heart is renewed continually** because it is changeable—Ezek. 36:26; 2 Cor. 4:16.
- G. Because our heart is changeable, it needs to be **renewed continually** by the **sanctifying Spirit** so that our heart can be established, built up, in the state of being holy, the state of being separated unto God, occupied by God, possessed by God, and saturated with God—Titus 3:5; Rom. 6:19, 22.

The **exercise of the spirit works only when our heart is active**; if man's heart is indifferent, the spirit is imprisoned within and is unable to show forth its capability. Sometimes we may try to exercise the spirit but with an inactive or indifferent heart. This is like going to a wonderful restaurant with delicious food but having no desire to eat. **When we have no heart to eat, we cannot enjoy the food.** The problem is not the food or even the action of eating; the problem is that **our heart has no appetite** for the food or a desire to enjoy it. Similarly, when **our heart is not active and working**, the exercise of the spirit **does not work**.

God did not create us with only a spirit. He also created us with a heart and soul, and it is only when this God-created heart is **active and in a proper condition** that He can work Himself into us. We cooperate with His work within us by conditioning our heart so that it gives Him the **free way** to accomplish His will in us in His way and according to His timing. We are not born with such a heart. Rather, this kind of heart develops from our dealing with and exercising our heart day after day.

The Bible is full of descriptions of the heart, describing man's heart in both good and evil conditions. In Matthew 15 the Lord said, "The things which proceed out of the mouth come out of the heart, and those defile the man. For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies. These are the things which defile the man, but eating with unwashed hands does not defile the man" (vv. 18-20). In order for God to work out His intention in us, **we need our heart changed**. We need our heart **cleansed, purified, established, and made blameless in holiness**. (*The Ministry of the Word, chapter 29*)

Day 3

*Matt. 5:8 - Blessed are the **pure in heart**, for they shall see God.*

*Heb. 10:22 - Let us come forward to the Holy of Holies with a **true heart** in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.*

- H. In order to be "those who are being sanctified" in living a holy life for the church life, **we must cooperate** with the inner operating of the One "who sanctifies" by dealing with our heart—Heb. 2:11; Psalms 139:23-24:
 - 1. God wants our heart to be **soft**—Ezekiel 36:26; Matthew 13:4, 19; 2 Corinthians 5:14; cf. Exodus 32:9; Jeremiah 48:11.
 - 2. God wants our heart to be **pure**—Matthew 5:8; Psalm 73:1, 25; Jeremiah 32:39; Psalm 86:11b; 2 Timothy 2:22; 1 Timothy 1:5.
 - 3. God wants our heart to be **loving**—Psalm 42:1-2; Song of Solomon 1:1-4; 2 Corinthians 3:16; 2 Thessalonians 3:5; *Hymns*, #546, #547; Ephesians 6:24; John 15:9-10; 21:15-17; Matthew 26:6-13; 1 John 2:5.
 - 4. God wants our heart to be at **peace**—Acts 24:16; 1 John 3:19-21; Hebrews 10:22; 1 John 1:7, 9; 1 Timothy 1:5; Philippians 4:6-7; Colossians 3:13-15.
- I. As our heart is being established **blameless in holiness** by the **continual renewing** of the sanctifying Spirit, we are becoming the **New Jerusalem** with the newness of the divine life and **the holy city** with the holiness of the divine nature—Revelation 21:2; 1 John 5:11-12; 2 Peter 1:4.

God wants our heart to be **soft**. He does not want our heart to be stubborn or stiff-necked, but **soft, pliable, obedient, and compliant**. We do not want a heart that is tough or that resists or talks back to God, but a heart that **goes along with the Lord**. We pray that our heart would be soft toward God.

God wants our heart to be **pure**. The one virtue that is the hardest to find among Christians is purity. One can easily find power, but it is difficult to find purity. God wants our heart to not only be clean but also be pure. To be clean means that you have been cleansed, but to be pure means that your **intention and motive are single, unique**. You have only **one aim**, which is God, and you have only **one purpose**, which is to gain Christ. This is a pure heart, a single heart.

When your heart has more than one purpose, intention, or pursuit, it is difficult for you to grow. You may be thinking about God in one moment and then about someone or something else in the next. We are often like this; we love the Lord, but while we are for the Lord and pursuing Him, we are **simultaneously pursuing** something else in a hidden way. It may be our career, marriage, or anything else that is not God. When our heart has more than one goal or pursuit, this results in division. When our eyes try to focus on two things at the same time, everything becomes a **blur**, and we cannot see clearly. There is a desperate need for our eyes to be single and our heart to be pure.

God wants our heart to be **loving**. The Lord gave us a heart as a loving organ that we may **love the Lord in incorruptibility**. After Peter failed the Lord by denying Him three times, the Lord asked him one simple question: “*Do you love Me more than these?*” (John 21:15). The word these in this verse may represent anything or anyone apart from the Lord. In Matthew 26 a woman came to the Lord and broke an alabaster flask of ointment of great value, pouring the ointment on the Lord. The disciples said, “*Why this waste? For this could have been sold for much and given to the poor*” (vv. 8-9). But the Lord responded and said to them, “*The poor you have with you always, but you do not always have Me*” (v. 11). If our heart is **not loving the Lord first**, our heart is impure, **even in pursuing good things** like caring for the poor.

God wants our heart to **be at peace**. A peaceable heart is a heart **free of condemnation and accusation**. It is a heart that has a clear and good conscience **without offense** toward God and man. It is a heart that is **bold before God**, a heart that **does not blame**. It is a true heart, a heart sprinkled from an evil conscience, a heart that enjoys the Lord’s forgiveness and cleansing. We need such a heart, a heart at peace with God and with people. If we have such a heart, the God of peace will sanctify us wholly. (*The Ministry of the Word, chapter 29*)

Day 4

1 Thes. 5:23 - And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

1 Thes. 5:16-19 - Always rejoice, unceasingly pray, in everything give thanks; for this is the will of God in Christ Jesus for you. Do not quench the Spirit.

II. God not only has made us holy in position by the redeeming blood of Christ to separate us unto Himself in His judicial redemption but also is sanctifying us in disposition by His own holy nature to saturate us with Himself in His organic salvation—Heb. 13:12; 10:29; Rom. 6:19, 22; Eph. 5:26; 1 Thes. 5:23-24:

- A. **God’s dispositional sanctification** of our spirit, soul, and body is to “sonize” us divinely, making us sons of God that we may become the same as God in His life and in His nature but not in His Godhead so that we can be God’s expression—Eph. 1:4-5; Heb. 2:10-11.
- B. By sanctifying us, God transforms us in the essence of our spirit, soul, and body, making us wholly like Him in nature; in this way He preserves our spirit, soul, and body **wholly complete**—1 Thes. 5:23:

1. **Quantitatively**, God sanctifies us **wholly**; **qualitatively**, God preserves us **complete**— that is, He keeps our spirit, soul, and body perfect.
 2. Although God preserves us, we need to take the **responsibility**, the **initiative**, to **cooperate** with His operation to be preserved by keeping our spirit, soul, and body in the saturating of the Holy Spirit—vv. 12-24.
- C. In order to cooperate with God **to preserve our spirit** in sanctification, we must **keep our spirit in a living condition** by **exercising our spirit**:
1. In order to preserve our spirit, we must keep our spirit living by **exercising it** to have **fellowship with God**; if we fail to exercise our spirit in this way, we will leave it in a deadened situation:
 - a. To **rejoice**, **pray**, and **give thanks** are to exercise our spirit; to preserve our spirit is first of all to exercise our spirit to keep our spirit living and to pull it out of death—vv. 16-18.
 - b. We need to cooperate with the sanctifying God **to be separated** from a spirit- deadening situation—cf. Num. 6:6-8; 2 Cor. 5:4.
 - c. We must **worship** God, **serve** God, and **fellowship with God** in and with our spirit; whatever we are, whatever we have, and whatever we do must be in our spirit—John 4:24; Rom. 1:9; Phil. 2:1.
 2. In order to preserve our spirit, we need to **keep it** from all defilement and contamination—2 Cor. 7:1.
 3. In order to preserve our spirit, we must exercise ourselves to have a **conscience without offense** toward God and men—Acts 24:16; Rom. 9:1; cf. 8:16.
 4. In order to preserve our spirit, we must **take heed to our spirit**, setting our mind on the spirit and caring for the rest in our spirit—Mal. 2:15-16; Rom. 8:6; 2 Cor. 2:13.

Day 5

<i>Rom. 12:2</i>	- ...Be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.
<i>Phil. 2:13</i>	- For it is God who operates in you both the willing and the working for His good pleasure.
<i>Mark 12:30</i>	- And you shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength .

- D. In order to cooperate with God to **preserve our soul** in sanctification, we must **clear the three main “arteries”** of our psychological heart, the parts of our soul—our **mind**, **emotion**, and **will**—Phil. 2:2, 5; 1:8; 2:13:
1. In order for our soul to be sanctified, our **mind must be renewed** to be the **mind of Christ** (Rom. 12:2), our **emotion must be touched and saturated** with the **love of Christ** (Eph. 3:17, 19), our **will must be subdued** by and infused with the **resurrected Christ** (Phil. 2:13; cf. S. S. 4:4a; 7:4a), and we must love the Lord with our whole being (Mark 12:30).
 2. The way to unclog the three main arteries of our psychological heart is to make a **thorough confession to the Lord**; we need to stay with the Lord for a period of time, asking Him to bring us fully into the light, and in the light of what He exposes, we need to confess our defects, failures, defeats, mistakes, wrongdoings, and sins— 1 John 1:5-9:

- a. In order to unclog the artery of our **mind**, we need to **confess** everything that is **sinful in our thoughts** and in our **way of thinking**.
- b. In order to unclog the artery of our **emotion**, we need to **confess** the **natural and even fleshy way** that we have **expressed our joy and sorrow** and also that, in many cases, we hate what we should love, and we love what we should hate.
- c. In order to unclog the artery of our **will**, we need to **confess** the **germs of rebellion in our will**.
- d. If we take the time necessary to unclog the three main arteries of our psychological heart, we will have the sense that our entire being has become **living** and is in a **very healthy condition**.

Day 6

*Rom. 12:1 - I exhort you therefore, brothers, through the compassions of God to **present your bodies a living sacrifice**, holy, well pleasing to God, which is your reasonable service.*

*1 Thes. 4:3-4 - For this is the will of God, your **sanctification**: that you abstain from fornication; that each one of you know how to possess his own **vessel in sanctification and honor**.*

- E. In order to cooperate with God to **preserve our body** in sanctification, **we must present our body to Him** so that we may live a holy life for the church life, practicing the Body life in order to carry out God's perfect will—Rom. 12:1-2; 1 Thes. 4:4; 5:18:
 1. Our fallen body, the flesh, is the “meeting hall” of Satan, sin, and death, but by **Christ's redemption** and in our **regenerated spirit as the “meeting hall”** of the Father, the Son, and the Spirit, our body is a **member of Christ** and the **temple of the Holy Spirit**—Rom. 6:6, 12, 14; 7:11, 24; 1 Cor. 6:15, 19.
 2. To preserve our body is to **glorify God in our body**—v. 20.
 3. To preserve our body is to **magnify Christ in our body**—Phil. 1:20.
 4. To preserve our body, we must **not live according to our soul, the old man**; then the body of sin will lose its job and become unemployed—Rom. 6:6.
 5. To preserve our body, we must **not present our body to anything that is sinful** but instead **present ourselves as slaves to righteousness** and our members as weapons of righteousness—vv. 13, 18-19, 22; Dan. 5:23:
 - a. “This is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to possess his own vessel in sanctification and honor”—1 Thes. 4:3-4.
 - b. That they do not know God is the basic reason that people indulge in the passion of lust—v. 5.
 6. To preserve our body, we must **buffet it and lead it** as a slave to fulfill our holy purpose **to become the holy city**—1 Cor. 9:27; Rev. 21:2.