

Dear God, we thank You for the Lord's Day. Thank You for this opportunity to discuss Your mercies to us in the Lord Jesus Christ. We pray, Lord God, that You would keep me from any falseness and according strictly to Your Word and bring glory to You. Glorify Yourself here in this hour. Prepare our hearts to worship You in the coming hour. And Lord, encourage us to love You more and to obey You more fully. In Jesus' name, Amen.

Today, I don't see what the chapter is, I have to think about it. 13 in the Confession of Faith. If you look in your hymn books on page 856, it's of sanctification. Now I know I told you all way back after Affectual Calling it was that if you were following strictly with Williamson's book, he went from chapter 10 and did 14 and 15. As we said, then he came back to justification, adoption, sanctification. I'm following more directly with the confession and the catechisms, actually.

And so catechism question 32 asks, what benefits do they receive, what benefit do those two that are vexedly called partake of in this life? And it says, those that are affectionately called do in this life partake of justification, adoption, sanctification, and the several benefits which either accompany or do flow from them. That is, in this life, that means right now, you and me, okay, those that are affectionately called partake of, this is a benefit of being effectually called. You get to partake of a justification, adoption, and today we come to sanctification, which is the third of those benefits. And there are other benefits we're gonna talk about later that flow from them, and some of them will be mentioned today. But that's where we are, and I'm gonna start here with a little bit of review on that.

Effectual calling, we talked about, is the work of God's Spirit. and the work of God's Spirit whereby convincing us of our sin and misery. Here's the deal, whether we really, everybody's a sinner, we all say that, but we don't really believe until the Holy Spirit works in your heart that I'm a sinner. That takes the Holy Spirit. It's the work of the Holy Spirit whereby convincing us of our sin and misery. All right, and then once you come to that conclusion, it's woe is me, I am undone. Like Isaiah, I'm a man of unclean lips, and I live among a people of unclean lips. Woe is me. The next thing he does is enlightening our minds in the knowledge of Christ. There is God's provision, the Lord Jesus Christ.

But what did we say when we talked about free will? Our problem is not free will, our problem is ability. You know what it says there? That He persuades and enables. He persuades us. First, we're aware that we're sinners and it's my sin that's the problem.

Not Mac's, not Jimmy's, mine. And my only hope is Jesus Christ. He enlightens my mind. I know that, but then He persuades me and enables me, because I don't have the ability, the Holy Spirit does this, to embrace Jesus Christ freely offered us in the gospel. So I run to Christ and I cling hold to Him. And He works faith in me, we talked about. Faith is a gift. Faith is a gift. He works faith in me to embrace Jesus Christ freely offered in the gospel.

At that point, immediately at that point, we receive one of those benefits. justification. In God's eyes, you are righteous. Why is that? Jesus. Exactly. He atones for our sins. God does not sweep sin under the rug. God deals with sin and He deals with it in Christ Jesus. He pardons all our sins. That's the first thing He does there. He pardons all your sins. Past, present and future. You're gonna commit a sin. If you live tomorrow, you'll sin tomorrow. Hate to say that, but it's true. Okay?

It's forgiven in Christ Jesus. And it's only for the righteousness of Christ imputed to us. That's how we're justified. And that is your first and primary blessing of effectual calling. But last week we talked about what we said was the highest blessing of effectual calling. Adoption. You know what? You're a child of God. Remember when we talked about Packer? And he asked the question, what is a Christian? What is a Christian? A Christian is one who can say, God is my father. Everybody can say that. God is my father. God is your father. Okay, and he infuses us with this spirit of adoption, whereby we cry, Abba, Father.

We go directly into the throne of grace. Rob was talking about prayer meeting, after prayer meeting, maybe about the veil of the curtain being ripped apart. We couldn't go into the Holy of Holies. Now you can. And guess what? In that holy of holies is your father. At the same time, it's the holy of holies. That's why he says in the Lord's Prayer, our father, which art in heaven, you understand where you're going is a holy place. He is your father. He is able and he is willing, but it's a holy, holy, holy place where he resides.

But you're adopted, you're a child of God. In 1 John 3, 1, 1 John 3 verse 1 it says, See how great a love the Father has bestowed on us, that we would be called children of God. And such we are. Not you're becoming, you are. Justification and adoption are acts. They are done. If you're in Christ, you're adopted.

You are a child of God. For this reason the world does not know us, because it did not know Him. Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him because we will see Him just as He is.

So, the first two benefits of effectual calling, justification and adoption. Today, chapter 13, sanctification. One of the benefits that we partake of in this life is sanctification. I'm gonna drift from the catechism definition right now and go to a, and this is part of the intro, a Webster 1828 definition, because I thought, wow, you don't see many dictionaries written like this anymore, okay? I just, sanctification, what does it mean? Webster, 1828, quote, the act of making holy. In an evangelical sense, the act of God's grace by which the affections of men are purified or alienated from sin and the world and exalted to a supreme love of God. I love that definition. The affections, your joys, your happiness, your loves, are purified and alienated from sin.

In other words, right now you're really close friends with sin before that. Now there's an alienation happening between you and sin. It's an ongoing process. Okay, they still have the key to the back door. It's like that, but you wish you had taken it from them.

And your alienation from the world as you become more purified. But only that, it's not only that, it's also your affections are exalted to a supreme love of God. In other words, there's a positive aspect to it, where you are being made, what your affection is going from the base, the carnal and sin, and is going to the heavenly, to the divine, and to the holy. That's where your heart is shifting, and it's being made, a process of being made to do that shift.

That's at Webster's. And what we just read in 1 John 3, the next verse, after we are called children of God, and everyone who has this hope fixed on him purifies himself, just as he is pure. Okay? So, one of the results of adoption is, I want to look like the family. I want to look like my big brother. I want to be like him. I want to think like him. I want to talk like him. I want to love like him.

That's the process of sanctification. Now, we've already been through 1 Peter, and in chapter 2, verses 9 through 12, it tells us, as a result of justification and adoption, we are not the same. We are a royal priesthood. We have been consecrated for a different purpose in life. Every Christian, not special Christians, not big S saints, all Christians are saints. Every Christian is consecrated to God, set apart for a holy purpose. We are a royal priesthood. Every priest was consecrated.

I know y'all remember, some of you weren't here, but Dr. Madaris' father-in-law, I can't remember his name, the Dutchman, preached on the consecration of Aaron. I still remember it. My children surely remember it. If you remember, he got them to come up here and he talked about putting the blood on the toe, the blood on the finger, and the blood on the earlobe. So where you went, what you did, and what you heard and listened to, you consecrated it all to God.

That's what God makes of us. He consecrates a royal priesthood. He sets apart His people. Sanctification is the work of God's Spirit whereby, this is catechism, we are renewed in the whole man after the image of God and are enabled by the Spirit to die more and more into sin and to live more and more into righteousness. That's sanctification, okay?

Let's read paragraph one. They who are once effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection. By His Word and Spirit dwelling in them, the dominion of the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified. and they more and more quickened and strengthened in all saving graces to the practice of true holiness without which no man shall see the Lord." Okay, let's just talk about paragraph one.

You see here the divines attach sanctification directly to effectual calling and regeneration. You read that. It's closely associated with effectual calling and regeneration, the new birth. We're not the same. You've been born again. Secondly, it's a work of God in us. You've been sitting, we talked about this during effectual calling.

Everybody's sitting in the same sermon, they hear it, and the Holy Spirit is like the wind, he blows where he wills. And this person's saved, and that person comes to Christ, and that person comes to Christ, and then there's a whole group of folks that never come to Christ. Okay, that's the work of the Holy Spirit, okay?

And sanctification is the work of the Holy Spirit in us. It's the renewal of our whole nature is what regeneration does. And sanctification is the continuing of that work begun there. Now, you're only born again once. You're not continually being born, okay? You're only justified and adopted once. Sanctification goes on until glorification.

It is a continuing, that's why it's called a work. Theologically, it's called a work. Those are acts. This is a work. Sanctification is an ongoing process perfecting regeneration. If God begins a good work in you, he is faithful to complete it. He promises us that. That's a promise. And you may look at yourself today and go, I don't feel like I'm getting completed right now in sanctification. But God is faithful. This is the work of God.

When God in Christ makes the spiritually dead alive, which Jesus calls being born again or born from above, and Paul and Titus calls it regeneration, He brings it to a full flower. In 1 Corinthians 6, just see how full a flower He can bring it to. In 1 Corinthians 6, verse 11, I might just go and read verse 10. We'll start at verse 9.

Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals, nor thieves, nor the covetous, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.

Such were some of you. Such were some of you, but you were washed, washing with regeneration and Titus it says. But you were sanctified, but you were justified in the name of the Lord Jesus Christ in the spirit of our God. He is going to take things that are dirty and wash them and clean them and make them pure and spotless robes for the marriage supper of the lamb. Okay. He will finish it. Christians are really and personally set apart. He says, some of you Corinthians. Yes, he was talking to us, too, but particularly he was talking to them. And such were some of you. And you know who you are.

I'm not going to call you out by name, but each one of us knows there's some of those sins. I'm sure some of them look, oh, that's really bad. I would never do that. There's that list is long enough to include all of us. I promise. in some form or fashion. We've already studied the Ten Commandments. You can go back and examine them. I promise. Look through it. And such were some of you. Man! You know why?

Back to adoption. We're never going to leave this theme here, but in Acts 20, in verse 32, And now I commend you to God. This is him talking to the Ephesian elders. Paul's leaving. At the end, you know, they're all crying and hanging on his neck. And now I commend you to God and to the word of his grace, which is able to build you up. In other words, a process and to give you the inheritance among all those who are sanctified. Guess what? Only the sanctified get the inheritance. The inheritance goes to the sanctified. The inheritance goes to the sanctified. If you're adopted, you have an inheritance.

So you can expect to be sanctified. And it may sometimes be a very painful process. Talk a little bit about that. But you to get the inheritance, you will be sanctified. OK, second part of this particular paragraph, I mean, this paragraph we're talking about, we just said sanctification is God's work. If you look over in Romans six.

I'm going to look at verses 5 and 6, "...for if we have become united with Him," talking about Christ, "...in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him in order that our body of sin might be done away with, so that we would no longer be slaves to sin." God does that in Christ. Union with Christ. brings to us the capability of sanctification.

We died with him. We talked about Ephesians 2. And you were dead, and your sins and trespasses. And then it says, but God being rich in mercy, raised us up in him. We were dead, we were resurrected in Christ. Okay? In Christ. It is the work of God. Try not to go too much here. It's important to remember that sanctification is God's work. This is Van Dixhorn, for those of you who don't know that.

Nonetheless, we must insist that the only way that a man's only way to play a part in cleansing himself is by clinging to the one who is white as snow. The way you cleanse yourself is by attaching yourself to that man who is white as snow, the Lord Jesus Christ. Those who want to walk the path of self-sanctification must be reminded of Romans 6, that we are told that sanctification only happens in Christ. That we are told that the only way to be dead to sin is to see our old self crucified with Christ.

When you were a kid, you may have learned Galatians 2.20. Did y'all learn the song? I've been crucified with Christ, nevertheless I live. and a life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me. That little song is exactly what this is saying. I've been crucified with Christ.

Galatians 2.20, if you wanna look it up. Like every Christian blessing and benefit, sanctification is found in union with Christ. Only by a willingness to identify with a Savior who suffered will we find ourselves dead to sin.

And only by looking with faith at Christ's empty tomb do we find the resurrection power for which Paul prayed, Philippians 3.10.

Paul wants that power. By the way, that was included in his one thing I do. How's he gonna do that? You can make a resolution to one thing I do in your own strength, and I promise that's the one thing you won't do. He did it because he was going to hold on to the resurrection power of Christ.

Look at 3.10 right after that. Pre-eminently, thirdly in this paragraph, it is the work of the spirit of the resurrected Christ and the tool that he uses is the word of God. Pre-eminently, that's what it says here. By word and spirit dwelling in them.

You can look at 2 Thessalonians 2.13, I won't go there. The Spirit unites us to Christ and the Spirit is our teacher. We learn in His school and the Word is His textbook.

You know the first question of the Catechism, what's the chief end of man? Man's chief end is to glorify God and enjoy Him forever. What rule has God given to direct us how to glorify and enjoy Him? What is the answer to that? The Word of God, which is contained in the scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy Him. You want to be sanctified? You've got to have the Bible. God has ordained that it's His Word that is the tool, that's the chisel, okay?

That He's making us into what He wants us to look like, which is Jesus Christ. Jesus even prayed to that end. Our great high priest in the high priestly prayer, He prayed that that would happen. Jesus prayed for you and me, because He later prays for those who haven't even come yet. That's us. that God would sanctify us in the truth.

Thy word is truth. How are you going to be holy? It's going to be through knowing the Bible, reading the Bible, hearing the Bible preached, listening to the Bible read, understanding the Bible, the Holy Spirit working in your heart to understand and open your eyes to see what the Bible says. But it's through the Bible. The spirit sanctifies, but the principle means used for growth is the scriptures.

I remember reading the Agony and the Ecstasy, which is a fictionalized biography of Michelangelo. But, you know, Michelangelo looked at a chunk of marble. I don't know how many of y'all have seen the David. But, he walked up to a block of marble and said, David's in there.

All he needs is my chisel to bring it out. He's already in there. I'm just removing the things that are blocking my view of it. God's chisel to make us look like this David's greater son, the Lord Jesus Christ, is his word. That is what God's chisel is. His chisel to chip away that thing bearing, breaking so I can't see His true image. Whatever that is, God uses His Word to do that. That is His tool for sanctification. He has blessed it. He's promised to bless it. Jesus prayed that He would bless it in John 17. 17, the main point here mentioned, for the third time in the confession, God is gonna change you by His Spirit in the Word.

Okay, if you think that the confession of faith sets itself up against the Word, you are wrong. It is driving you back to the Word. It drives you to the Word. You need to go to the Word. I can't tell you enough that you need to read the whole Bible. I can't make that a law. You need to read the whole Bible. You need to start in Genesis and go to every end of Revelation. Now, you may want to start with the Gospels, but you need to read the whole Old Testament. You need to get to know your God. You need to know what He's like. He's multifaceted. We talked about His attributes, and they're all over. His love and graciousness is right there at the beginning. His fury and His fire is right there in Hebrews 13. Our God is a consuming fire. New Testament.

He doesn't change. You just hadn't seen it. You hadn't had the chisel break your eyes away from seeing what's really there. You need His Word to know Him. He demands it. I mean, we've got to have the Word. He has a great little quote in here, and I'm going to read it because He talked about with the truth of God's Word, the Holy Spirit will make us grow spiritually and will sanctify us by his truth. Without it, we will stagnate. Christians who do not know their Bibles remain immature and childish. And the church is full of this. We got to reach people. We got to do this. We got to do that. We got all these programs.

Just stop and read the Bible. Read the Bible. Churches that do not teach the truth of God's Word will never rise above the nursery, even if they do separate the adults from the children during their worship service. Milk is fed to the young, but they will soon outgrow baby food and will need to be moved on to solids and ultimately to strong meat. No church should offer only one or other of these necessities to God's people.

We sometimes wonder why we do not grow. Why are we so mediocre? It's not a mystery. It's not the fault of the Holy Spirit. For he has told us about the important function the Bible has to our growth and grace. Pick it up and read it. That's about as strong as Van Dyck's horn gets, but I appreciated it.

So God sanctifies us, preeminently it's the work of the Spirit in the Word. Fourthly, in this first paragraph, that leads us to, so what does this look like? What's happening when all this, when you've got the Word, you're doing it, and you're trying, God by His grace has caused you to even want to do this, to grow in grace.

So in our definition and from the catechism, it looks like dying more and more into sin and living more and more under righteousness. And we're going to start there. Dying more and more into sin. The Puritan word for that and the word typically used is mortification. Okay, mortification. Literally means to put to death. That's what that means. Sanctification is serious business. is very serious. We just said only the sanctified get the inheritance.

And it's easy for me to memorize Shorter Catechism question 35. That's just something that's easy for me to do. It's a totally different thing to live that out. And I can talk and I can be as I read. Unfortunately, I read through the book of James. Fortunately, talking about the word, not many of you should presume to be teachers. Because living this out is tough.

But we are given the Holy Spirit. We're not to be merely hearers of the word, and y'all sit here and enjoy this if you do, or enjoy any preacher you particularly like. You're to be a doer of the word. And that includes knowing the catechism questions and all that. That's fine, but living it out's a totally different thing.

Gilbert Tennant wrote about how many preachers, one of the founders of what eventually became Princeton, How many preachers have been preaching that weren't converted? And this is during the Great Awakening. And there can be plenty of elders that aren't converted.

I used to tell my kids, I don't want you hanging out with good people. I want you hanging out with Christians, people that love Christ, because there are plenty of good people in hell. It's not about being good. It's about knowing Christ and loving him. OK. It's a scary thing to talk about this, because there's an expectation of being a doer here. And it's easier to be sanctimonious than it is to be sanctified, to talk about lofty subjects, especially in our church. We know some of the things to say. We know the right things to say. We talked last week about the Sermon on the Mount.

Being, you know, some people say it's the charter of the kingdom, we said, but as Van Diken brought it back when adoption, it's also the royal code of the family. This is the royal family's code of living. This is how the royals live. The royals live like what the Sermon on the Mount says.

Well, when it comes to sanctification, the Sermon on the Mount is downright bloody. when it deals with this portion of sanctification, mortification. Plucking out eyeballs that cause you to lust. Cutting off hands that lead to sin. It's a bloody affair. Your royal code for the royal family is bloody when it comes to sanctification. That means things that are not necessarily somebody else can handle, you can't. Cut it off. pluck out your eyeball, cut off your right hand. I don't know what it is for you. I got a real good idea what it is for me, but I know that God commands it.

And I know that if we're gonna be sanctified, it's a bloody affair. It's a bloody affair, because death is bloody. Death is bloody. Okay, the Sermon on the Mount, it deals with these things, in a harsh way. Mortification is not something to play around with. Romans 6 tells us about sin. Sin wants to re-enslave you.

If you've been bought with that, it's not going to lay around passive. It's not going to be always doing frontal assaults either. It's going to use subtle means, but it wants to enslave you. It wants your heart. It wants to damn your soul to hell. Sin wants to kill you, so you got to kill it. It doesn't allow you a buyout, and it does not tolerate runaways. It's going to come hunting for you. It's going to come hunting for you. The only way to escape the master of sin is through death.

We are crucified in Christ Jesus, and therefore sin has no dominion over you. But it took death to conquer that power. Mortification of sin is a bloody business. Somebody had to bleed and die on a cross to deal with it. So you could be mortified. But sin, to those who are in Christ, in you, it no longer, he assures us, this is a promise, sin no longer has dominion over you.

And you might look at your life and go, man, I'm not sure if I really believe that, because I'm seeing what I really think. I mean, everybody around me, I'm looking good to everybody. But really in my heart, I know what it's like. I know what I really gravitate towards. But sin no longer has dominion over you if you are in Christ. If you're united to Christ, right now, sin has no dominion over you. You can obey God. It's no longer the governing disposition of your heart because you have a new heart. That was your old heart.

Therefore, by His grace, in Romans 8, 13, it tells us, if by the Spirit you put to death the deeds of the flesh, you will live. By the Spirit, you put to death the deeds of the flesh. How does the Spirit give us the grace to do that? Through His Word. He empowers the Word to give us the grace to kill sin.

This is our daily work as Christians. You get up in the morning, I'm gonna be about killing sin. Okay, that's our daily work. Yes, it is to glorify God, because nothing glorifies God more than killing sin. So the question is, are you killing sin? I mean, this chapter, we said we wanted you all to read it devotionally. For me, devotionally, my question that came to my head is, what are you doing to kill your sin? What about those pet sins?

Yeah, I can kill all those, you know, which really don't tempt me personally. I can talk about how bad so-and-so is over there because I'm not even tempted by that. I'm talking about things that tempt you, your pet sins, whatever it is, gossip, lust, hatred, anger, bitterness, jealousy, covetousness. Paul talks about Romans 7, the next chapter, about covetousness, about the value of the law pointing out that it was he's a covetor.

He wanted something that everybody else had. What about the sins of omission? We neglect that really bad. You want to fall off a deep well? We just dealt with you need the word. Are you really paying attention to the word? Are you reading the Bible? Do you pray? Are you neglecting prayer? Are you regularly attending the means of grace? Most of you in this room are, but still, are you attending because of some want to look good to the outside or are you here to know Christ?

That's what I'm talking about. Mortification is work and it's daily work. Next part of sanctification. Living more and more into righteousness. Vivification. So we've got mortification is death. Vivification. Here's the full, complete, the complete sanctification. This exciting, the act of making holy. includes vivification, to be a truly sanctified person.

I remember David Justly, I was in college and I called him for advice about something I was dealing with. And I was wrestling with just things. And he looked, he told me, he said, son, do not define your Christianity by what you don't do, but what you do. It's always been thought of. I stuck in my head. I think I was 18 years old. Never define your Christianity because I don't do that. I don't do that. What do you do? How are you living for Christ? Where are you exhibiting the fruit of the Spirit?

Vivification is we must be living a new life, new affection in the heart. As a tack, evangelical tack to get young people, which is to reach people, often is, Christians can have fun too. Actually, they do. But their fun and affection is not in the same objects as the world's. You are a new heart. Christians have new hearts. They have new affections, new loves, new joys, new things that make them happy. It is a new activity. New activities must be honed and actions and words must be done.

The supreme example of this, Graeber did and Chad did in a prayer meeting last week in Ephesians 3. Ephesians 3, this is what you were looking for right here. This is what you want to hone. This is the positive vivification that you should be praying for. So you're a Christian, you're not praying for justification, you're already justified. You're a Christian, you're not praying for adoption, you're already God's child. You're praying for sanctification and here's what He's praying for. This is what the Apostle Paul prayed for his people.

Start in verse 14 of Ephesians 3, for this reason I bow my knees before the Father, okay, He's adopted, from whom every family in heaven and earth derives its name, that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man. so that Christ may dwell in your hearts through faith, and that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God. That's what vivification looks like. Are you filled up with Christ? Are you understanding Him more? Do you love Him more? And as a result, you want to be like Him more.

You're putting on things. You know, Jesus wore that. I'll wear it. I don't mean a robe. Jesus wore humility beyond all things. Are you putting it on? That's vivification. The supreme grace of Christians, humility. You want to look like Christ? He was born in a stable. He's the God of heaven and earth. He lived under the authority of people he made. That'd be like me taking a clay pot and listening to the pot and obeying it. Jesus did that. Have you clothed yourself in humility? That's acting like Jesus. That's putting on what he put on. There you go. These prayer requests exemplify what sanctification truly is.

Do you know and love Jesus Christ more and more each day? Do you want more of him? Look, when you look at this and you hear me talking, and I'm talking lofty now, because I don't, I want these same things. I'm not doing them, but I want it. Do you want it? I'm asking you, do you want it? That's it.

In this side of heaven, we won't get there, but it is something we ought to be shooting for. Because the values you see in Christ keeps growing. That's what that prayer is for. I see this value, and it keeps going higher and higher and higher. It is about the practice of holiness. That's what that prayer is about.

And it's an absolute necessity, according to this first chapter, and we won't get to the rest of them, but the first paragraph, this is a holiness you will not see the Lord without. Hebrews 12, 14, the holiness without which no man shall see the Lord. People going to an eternity of seeing Christ are being sanctified. They're being made holy.

You're going to be in a place where there is no sin. The only joys there are the King of Glory. That's where you're going to rest. He's praying that today, today, you, justified, adopted child of God, that you would have that same joy right now. That's being sanctified.

Real quickly, I won't read the next two paragraphs, but I'll say this. Paragraph two basically deals with the whole man. 1 Thessalonians 5, 23. Every part of us is marred by sin, so every part of us needs to be affected by and changed by the grace of God. That means the way you think.

Oh, that's rational. You know, non-Christian men think rationally. No, they don't. That's why I don't trust science, trust God. Okay, that doesn't mean that there aren't common grace. But I'm just telling you, our minds are affected by sin. Your heart is affected by sin. Your activities are affected by sin. Sanctification is a matter of the heart. You have new loves. It's also a matter of the mind. It's intellectual. God changes the way we think. It's also physical. It changes what we do with our bodies and the things we do. It is also verbal. Sanctification changes your speech.

Ephesians 4, 29, let no unwholesome word proceed from your mouth, but only such as good for edification that it may give grace to those who hear, according to the need of the moment, that it may give grace to those who hear. And then right there in chapter five, it says, let no coarse or silly jesting be named among you. He'd already called them brethren. He was talking to the brethren.

So this is a temptation for us to be coarse and silly. It changes the way we speak. Lastly, we do have a remaining corruption. Read Romans 7, you will see that. The experience of sanctification is one of war. We are going to always be in a state of war. There are times when you have a reprieve, you get to go off the front and rest, R&R, but it's always a war. A, the devil, and B, your flesh do not want that to happen. They don't want you to be sanctified. Galatians 5, 17, you are constantly at war.

He calls it the fight. That's the Christian life. It's a fight with ourselves. 13, paragraph 3, our remaining corruption may prevail for a while. That's one thing I want to get to. We said this earlier, real Christians do real sins. That doesn't mean they're not a Christian necessarily. Real Christians have done some wicked, wicked things. That's also why, well, so-and-so did it.

Sometimes my kids would throw that to me, and that's why they kept hearing, you cannot derive the Christian ethic from the ethics of Christians. You derive it from the word of God. Because a Christian does something does not

make it right. If God's word says to do it, that's what makes it right. So therefore you can go way astray just following examples of other Christians. Unfortunately, but true.

The remaining corruption stays. You must take everything to the Word of God. The war is won. Jesus said it is finished. But there's guerrilla warfare that can take over certain camps and certain areas and territories of your heart that you're going to have to fight to the bitter end with. Saints, and that's us, literally means holy ones, those who are set apart to God. All Christians are saints. And saints grow in grace, perfecting holiness in the fear of the Lord.

I have one last quote that I was going to read, and I think I will anyway, just because I can do it in two seconds. I saw this today, and it's by C.S. Lewis I normally would not quote. So that's a big deal. C.S. Lewis in a letter to an American lady in 1961. And I think this traps us often.

Quote, we must beware of the past, mustn't we? I mean, that any fixing of the mind on old evils beyond what is absolutely necessary for repenting our sins and forgiving of those of others is certainly useless and usually bad for us to dwell on the past.

Notice in Dante that the lost souls are entirely concerned with their past. Not so the saved. They're looking forward. Not so the saved. This is one of the dangers of being like you and me, old. There is so much past now, isn't there? And so little else.

But we must try very hard not to keep on endlessly chewing the cut. We must look forward more eagerly to the sloughing that old skin off forever. We must look forward to heaven. You want to vivify. You want to look to Christ. Let's pray. Dear God, thank you for your word. We thank you for the risen Lord Jesus Christ. We thank you for the gift of the Holy Spirit. Open our eyes in the coming hour to see wonderful things in your law. In Jesus' name, amen.