

Scriptures and Doctrine :: How are we practically sanctified?

How are we practically sanctified? - posted by theopenlife, on: 2008/9/15 1:51

How are we practically sanctified?

Michael Spotts:

Certainly, sanctification is the right desire and experience of every true believer. Sadly, too few professors seem to acknowledge this fact; yet their lack of zeal for holiness is often made up in the unquestionable fervor of others who, at every mention of the word, whirl around to hear how they might become more advanced in the path of sanctification. Despite such earnest intentions, I fear what it means to be sanctified is not widely understood, and so there is much rushing about to perform vain acts and self-imposed duties, which at last bury these busy brothers in either pride or shame.

Let us begin by affirming that there are two sorts of sanctification, the mixing of which is most fatal to the soul. The first is **justifying sanctification**, which implies that a person who is saved has been "set apart" from the world by the work of Christ applied to him. This **sanctification pertaining to justification** is granted without any of our works, and has to do with Sovereign election. To state it plainly, Christians are those who have been sanctified from the guilt of sin that comes from the Law, by grace through faith.

The second form of sanctification is that which describes our being **progressively conformed into Christ's image**. It includes **abstinence** from particular sins, and the **doing of good works** at all times in their place. If the whole Law is summed up in love for God and one's neighbor, progressive sanctification is the improvement and practice of this love.

Some make the gross error of mistaking severe self-discipline as true sanctification. A person may fast constantly, pray for hours daily, and give all of his possessions to feed the needy; yet he may have little true sanctification. All works, no matter how helpful to others, are only good in God's sight if they flow from divine grace, faith-filled gratitude, and are done for God's glory.

Again, good works are those which are,

1.) **done in faith**, that is, done without self-justifying motives by one resting in the Gospel. Deeds done with the intention of appeasing the Lord's wrath or earning saving merit, or those performed without regard for Christ's sacrifice, are not done in faith and are in fact sin. "That which is not of faith is sin."

AND

2.) **done according to the Law of God**. "This is the love of God, that we keep His commandments." "If any man says he loves God and yet hates his brother, he is a liar."

AND

3.) **done unto the glory of God and not for the praise of men**. "Whatsoever you do.. do all to the glory of God." "When you do alms for the needy, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward."

We must remember that true sanctification occurs only as a person rests upon God to graciously provide the faith, understanding, and motives necessary to do good works. Sanctification is not man's work alone, but is all the work of God through all the work of man.

Paul did not say only, "it is I who live," but also, "Christ who lives in me." And, "I can do all things through Christ who strengthens me." Therefore, do all you can, and after you have done what you could, exclaim that it was by the grace of God that you did it. Confess your weaknesses. Believe on His power.

Our sanctification is through a person, not a formula, discipline, or sentiment. Seek therefore the Person.

Re: How are we practically sanctified? - posted by hmmhmm (), on: 2008/9/15 5:44

Quote:

theopenlife wrote:

Our sanctification is through a person, not a formula, discipline, or sentiment. Seek therefore the Person.

Great statement brother!

I read something yesterday that your saying lead me back to dwell on:

In the simplest of terms the Lord states that God's way for man is not something that can be charted on a map; indeed it is not a thing at all; His Son is His only means of attaining His end. "I am the way," says Jesus, and He adds: "no one cometh unto the Father, but by me." The one and only way that leads from where we are to where God is is Christ. All who have truly come to God have at least on one occasion experienced that Christ does not merely teach us the way to the Father; He is the Way. But after our first coming to God through Christ we need to realize that progressively, as initially, our only approach to the Father is through the Son. "I am the Way" was true when we first come to God; it is still true and always will be.

Yet numbers of defeated Christians have for years been seeking the way of victory and they are still pursuing their weary quest. Alas! they are searching for a way and are missing Him Who is THE WAY. As long as we are trying to discover some method of overcoming we are doomed to defeat.

Let us consider the case of two Christians. One, being finally persuaded of his inability to overcome, trusts the Lord to do in him what he cannot do for himself, and something vital transpires in his life. Another, hearing his testimony, goes through the same motions; but nothing happens. How do you account for the difference in the experience of these two Christians? The first made contact with Christ Himself and learned to rely on Him for everything; the second noted the formula and set to work on the basis of it. Formulas have their use in the natural realm, but in the spiritual realm nothing has value apart from Christ.

Occasionally we hear perplexed Christians pass remarks such as this: "I read the Word, I lay hold of the promises, I pray; but it doesn't work." Why doesn't it work? Because they are the workers. They have watched the process in other lives and have tried to copy it. They have studied the externalities of Christianity and are seeking to reproduce them instead of letting Christ reproduce Himself in them.

In a certain place someone was preaching on Romans 6-8. One of the audience approached him at the close of the meeting and said: "Now I understand the way of victory; I've discovered the secret." Presently another member of the audience quietly bowed and was about to pass out of the hall when the preacher stopped him and asked: "Well, what about it?" That brother replied: "I dare to believe the Lord has opened my eyes and given me a new glimpse of Himself, but I have really nothing to say." The self-confident brother who fancied he had found a way out of his past failures continued to live a life of defeat, whereas the very diffident brother who had not found any new way, had seen Christ to be THE WAY, and the result was a changed life.

Watchman Nee

Re: - posted by Ruach34 (), on: 2008/9/15 14:40

Quote:
-----We must remember that true sanctification occurs only as a person rests upon God to graciously provide the faith, understanding, and motives necessary to do good works.

this might be the clincher...

It appears to me that there are two Christians this way.

One says he/she believes in Jesus Christ and does works to prove it, outwardly. They say I am a new creation and God has created me with this faith, I therefore can do all things through Christ, it is my faith, it is my strength now, it is me, me. It seems they agree with half of the statement of Paul, that the OpenLife mentioned, "It is I that live," and do not agree with "Christ that lives in me." These 'believers' may say the old man has died, the cross is the only way, to Christ be the glory, but are only relying on the first and initial work of justification and, like the Galatians, try to improve on the first and initial work of the Holy Spirit through the flesh; the flesh that is now a new creation. These ones do not rely, nor may they know of a perpetual work that must take place between the Holy Spirit and him/her self.

Yet, the second believer understands his or her depravity and has clung to the cross and understands that to have any victory or be caused to triumph in all things pertaining to Godliness and salvation he/she must allow the second part of Paul's statement to be of top priority. "It is Christ that lives in me..." The initial and first work of the Holy Spirit must be preceded by a second work, and a third and a continual work of the Holy Spirit all the days of their life... The holy life must be a constant yielding to, submitting to and surrender to Christ that lives in me.

I wonder if you can see the difference in how this has been laid out. Often my thoughts end up on paper less clear than they were in my head. Forgive me and if someone can muddle through this and help out, please do not hesitate.

Re: - posted by theopenlife, on: 2008/9/15 22:29

Ruach34, your statements made sense to me, and I agree.

Christian, thanks for that excerpt from Nee,

"they are searching for a way and are missing Him Who is THE WAY. As long as we are trying to discover some method of overcoming we are doomed to defeat."

This brings to mind a verse in John 6, "And they shall all be taught of God." The impact of grace-empowered obedience is something learned by experience only; reading about it teaches us what to pray for.

Re: - posted by passerby, on: 2008/9/16 2:33

Quote:
-----Some make the gross error of mistaking severe self-discipline as true sanctification. A person may fast constantly, pray for hours daily, and give all of his possessions to feed the needy; yet he may have little true sanctification. All works, no matter how helpful to others, are only good in God's sight if they flow from divine grace, faith-filled gratitude, and are done for God's glory.

That should shame lukewarm Christians! If the unconverted person can show, self-discipline, and outward forms of righteousness or charity how much more the fruits of a sanctified life be manifested in their lives.

Questions:

1. Shall we interpret Gal 2:20 literally?
2. Do our own being become inactive when we become Christians.
3. Does our Lord really have to live our lives or that we live our own lives in conformity to His will being under grace, guide

d, and empowered by the Holy spirit.

4. Can the Holy Spirit be resisted by a Christian.

5. Like justification, sanctification is by grace through faith, but is faith passive or must a Christian be true to his faith with all his heart, with all his mind, and with all his strength.

Re: - posted by theopenlife, on: 2008/9/16 3:22

Thanks for joining the discussion, Passerby. Here is my response to your questions.

1.) We shall interpret it in the way it is intended to be understood. ;)

2.) No, we are not inactive. We shall all give an account for our deeds at the judgment, which implies our activity. (Acts 17)

3.) Yes, the Lord really does have to enable us, through His Spirit, in order to do acceptable works. Our Lord said, "Apart from me you can do nothing." (John 15)

4.) Yes, the Holy Spirit can be resisted up to the point He chooses not to be resisted anymore. We may grieve Him by our sins, but if He determines to move and thwart our declensions, He can do so. The Holy Spirit is God, equal in power with the Father. If you resist God, He may overcome you as He chooses. This is the fear of the sinner and the joy of the saint.

5.) Yes, the Christian has personal, active faith, for anything else is not true faith; and, yes, this faith is the gift of God (Eph. 2:8). Therefore, just as justification is the sovereign work of God reforming men to willingly repent and believe the gospel, so is sanctification a sovereign work of God reforming men to willingly obey from their hearts. God is always successful in His work.

Here is Matthew Henry's commentary on Galatians 2:20:

had renounced all hopes of justification by the works of , and was unwilling any longer to continue under the bondage of it; but he was far from thinking himself discharged from his duty to God; on the contrary, he was dead to the law, that he might live unto God. The doctrine of the gospel, which he had embraced, instead of weakening the bond of duty upon him, did but the more strengthen and confirm it; and therefore, though he was dead to the law, yet it was only in order to his living a new and better life to God (as Rom. 7:4, 6), such a life as would be more agreeable and acceptable to God than his observance of the Mosaic law could now be, that is, a life of faith in Christ, and, under the influence thereof, of holiness and righteousness towards God.

Agreeably hereunto he acquaints us, (2.) That, as he was dead to the law, so he was alive unto God through Jesus Christ (v. 20): I am crucified with Christ, etc. And here in his own person he gives us an excellent description of the mysterious life of a believer.

He is crucified, and yet he lives; the old man is crucified (Rom. 6:6), but the new man is living; he is dead to the world, and dead to the law, and yet alive to God and Christ; sin is mortified, and grace quickened.

He lives, and yet not he. This is strange: I live, and yet not I; he lives in the exercise of grace; he has the comforts and the triumphs of grace; and yet that grace is not from himself, but from another. Believers see themselves living in a state of dependence.

He is crucified with Christ, and yet Christ lives in him; this results from his mystical union with Christ, by means of which he is interested in the death of Christ, so as by virtue of that to die unto sin; and yet interested in the life of Christ, so as by virtue of that to live unto God.

He lives in the flesh, and yet lives by faith; to outward appearance he lives as other people do, his natural life is supported as others are; yet he has a higher and nobler principle that supports and actuates him, that of faith in Christ, and esp

pecially as eyeing the wonders of his love in giving himself for him. Hence it is that, though he lives in the flesh, yet he does not live after the flesh.

Note, Those who have true faith live by that faith; and the great thing which faith fastens upon is Christ's loving us and giving himself for us. The great evidence of Christ's loving us is his giving himself for us; and this is that which we are chiefly concerned to mix faith with, in order to our living to him.

Re: - posted by passerby, on: 2008/9/16 4:00

That should clear the matter that sanctification is not a passive event for a Christian nor can we sanctify ourselves apart from the grace of God and that if I may add, that entire sanctification does not necessarily mean sinless perfection.

I know of some Christians who fell into deep anguish of self condemnation because they interpret 2 Cor 5:17 and other related verses literally.

What a day indeed is the day of our GLORIFICATION, for then temptations will lose their meaning.

Re: How are we practically sanctified? - posted by hmmhmm (), on: 2008/9/16 11:55

well faith is very practical, and it can go wrong and we have covered some of the dangers i think already, but there is freedom in Jesus, the truth shall make you free, and no matter what doctrine we hold or what faith we have, the test is if it makes us free from sin. If the doctrine and faith you have dont set you free from sin. Its not the genuine one. Wesley says something interesting here:

*Believers have freedom from an evil nature. The apostle Paul states, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20.) Do not these words reveal that Christians have been delivered from both inward and outward sin? All true believers have had their hearts cleansed by faith, and seek to be pure and holy. They have a new inward nature that affects the outside. Instead of anger, bitterness and unforgiveness there is the spirit of meekness, gentleness, and self-control. **If, as some say, we are only freed from sin at death, then does not this make death the saviour?** Yes, we do allow sin into our lives, but through the Holy Spirit our consciences tell us that we must "confess our sins" so that the faithful and just Lord would "forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9.)*

So the real faith, set us free here, in this life, continually showing us new things we can cleanse us from and we become more like the Lord step by step we take by faith. So the saving faith is a very active faith.

When we have the Lord and know Him in person, we wilfully want to cleanse ourselves, as a bride wanting to be nice and clean for her husband on their wedding day, as natural it is for a christian to every day fight against sin and cleanse themselves in all known areas of uncleanness and sin.

Re: - posted by theopenlife, on: 2008/9/16 14:06

Regarding Wesley's quote, this is a point where I part ways to walk with Whitefield, Ryle, and Spurgeon; not because they were great men, but because I believe they held more closely to the whole text of scripture on this issue.

I do not believe that any Christian has ever sustained perfect sinlessness of character for any reasonable amount of time. Even in the best actions are many subtle corruptions, and the scriptures lead me to believe that this will remain until our "bodies of death" are transformed.

For this reason even our best endeavors can only be offered to God on the basis of grace. Our good deeds, which flow from and are soiled by these naturally filthy vessels, are sanctified by faith in the atonement of Christ. Paul wrote, "offer your bodies as living sacrifices, holy and acceptable unto the Lord"; our self-sacrifice is not acceptable merely because w

offer it, but because it has been made holy and acceptable by that which has died in its place, Jesus Christ, our Lamb.

From this you may gather that I do not believe that perfect character is a necessary attribute of truly saved individuals.

However, I do consent that Christians sometimes experience periods of "no known sin" or "no intentional sin." This seems to be more common amongst new believers who simply regard fewer things as sin. Other more sensitive disciples regard Paul's words, "pray without ceasing," as a literal command; they are always ashamed of not having loved God and neighbor through enough prayer. For this reason they may never experience the feeling of "sinless perfection," while perhaps, in the sight of God, they are regarded as outstanding and upright, as Job was.

After great battles of mortification our enemies sometimes retreat. During these seasons of apparent victory and smooth sailing, we must remember that our sinfulness lies hidden as icebergs beneath an ocean of unforeseen situations. Thinking we have risen above temptation, we may collide with failure. We cannot be certain of our integrity until it has been tried in a thousand furnaces, and even then we must "consider ourselves lest we fall likewise."

Re: - posted by hmmhmm (), on: 2008/9/16 14:17

Quote:

theopenlife wrote:
Regarding Wesley's quote, this is a point where I part ways to walk with Whitefield, Ryle, and Spurgeon; not because they were great men, but because I believe they held more closely to the whole text of scripture on this issue.

I do not believe that any Christian has ever sustained perfect sinlessness of character for any reasonable amount of time.

I do like to say I don't think Wesley believed that either, I encourage you to read his little book (A plain account of Christian perfection) <http://gbgm-umc.org/Umhistory/Wesley/plainaccount.stm>. He makes it very clear :-) the short version is here and it sums up what I think is the "sum" of scripture teaching on this, mostly I post it because many have the wrong idea of what Wesley taught and believed.

Christian Perfection

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus”
(Philippians 3:12)

Introduction

The teaching of Christian Perfection causes more offence among believers than any other doctrine. Why? Because many cannot tolerate the word ‘perfect.’ Those who teach it are considered to be the worst of heretics. Some warn us that it is best not to use such terminology, but does not Scripture make use of it? We cannot make room for the devil by modifying the words. In our text Paul indicates that he was not as perfect as he should be. Some who deny the idea of perfection use this as an excuse for their own ungodliness, forgetting that Paul adds, “Let us therefore, as many as be perfect, be thus minded” (Philippians 3:15.)

In this sermon we will endeavour to find out in what sense a believer is not perfect, and in what sense he is perfect.

In what sense is a believer not perfect?

(1) Scripture and personal experience reveal that we are not perfect in knowledge. We may understand many wonderful truths, yet there are many areas where we verge on total ignorance. There are apparent mysteries both in the spiritual and natural world we will never fathom out. Do we fully comprehend the doctrine of the Trinity, or how Christ could empty Himself and take upon Himself human flesh? Are we able to interpret all the signs and the seasons? Do we know the exact moment of Christ's return? We fail to understand the way God works, especially in our own generation. Without revelation we would find no answers for the many questions we have. In reality we are not perfect in knowledge.

(2) Christians are not perfect to the extent that they cannot make mistakes. Errors are the result of our limited capabilities. True, we do not err regarding the plain teaching of salvation and sanctification, but we all go astray on everyday matters. How often we have been mistaken about facts and have presented them in a false light? How many times have we misunderstood the intentions of others? Do not even the wisest of Christians disagree regarding the interpretation of some

Bible text?

(3) Christians are not perfect with regards to personal infirmities or failures. We often lapse in the areas of morality, worldliness, evil speaking, and even taking God's name in vain. By infirmities we also refer to physical problems such as slowness of understanding, muddled thoughts, and loss of memory. Do we not all have flaws in manners, speech, and personality?

(4) Every day we have to contend with many temptations. The devil constantly tries to fill our minds with his lies. The fact that we are tempted proves that we have not reached absolute perfection, for do we not give in to it? Except for our Lord Jesus Christ, because we are in the flesh, we are prone to lapses and find it easier to sin than obey God. Nevertheless, those who seek holiness are always moving to higher ground.

In what sense is a believer perfect?

We have to agree that there are several stages of growth in the spiritual life, just as there is in the natural. The apostle John writes to "little children," "young men," and "fathers" in the faith (1 John 2), indicating that this is true, however at no stage is ungodliness acceptable. If we are truly under grace then "sin shall not have dominion over" us (Romans 6:14.) Genuine Christians are free from outward sinful deeds "... "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (1 John 3:8-9.)

Some suggest that these verses teach that believers do not sin to the same extent as the unsaved, but what support is there anywhere in Scripture for such a view? Is this not the same as saying that Christians must sin? We agree that even the holiest of men, Abraham, Moses and David for instance, committed some terrible sins, but this does not mean that there is no victory over it. Also we ought not to measure the Christian life against the failures of men. John makes it abundantly clear that all who commit sin are of the devil (1 John 3:8), and that the child of God does not sin (1 John 3:9.) Does this not speak of the need of Christian Perfection?

To answer the question, "In what sense is a believer perfect?" we submit the following:

(1) Believers have freedom from evil and sinful thoughts. Genuine Christians do not meditate on ways to carry out wickedness, to steal, murder, or lust. Evil intentions come from within an evil heart, but if it has been cleansed through Christ's blood the evil heart no longer exists. Whenever the devil seeks to implant evil thoughts in our minds we can use the spiritual weapons at our disposal to defeat them "... "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:11-12) "... "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5.)

(2) Believers have freedom from evil attitudes. The Lord Jesus Christ has called His followers to love their enemies, abusers, and persecutors. This means that they do not retaliate or seek revenge for the wrongs done against them; instead they have a forgiving spirit. Only a purified heart can contain such love as this.

(3) Believers have freedom from an evil nature. The apostle Paul states, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Galatians 2:20.) Do not these words reveal that Christians have been delivered from both inward and outward sin? All true believers have had their hearts cleansed by faith, and seek to be pure and holy. They have a new inward nature that affects the outside. Instead of anger, bitterness and unforgiveness there is the spirit of meekness, gentleness, and self-control. If, as some say, we are only freed from sin at death, then does not this make death the saviour? Yes, we do allow sin into our lives, but through the Holy Spirit our consciences tell us that we must "confess our sins" so that the faithful and just Lord would "forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9.)

Conclusion

To suggest that Christ does not give us power over sin is to establish justification by works. But, sin no longer has dominion over the child of God (Romans 6:14.) We do not have to commit sin, have evil thoughts and wicked attitudes. God has created a new and clean heart within us (Ezekiel 36:25-36.)

These are wonderful promises! But listen, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1.) Instead of looking back to the way we were, let us look forward to what we ought to be, to the provisions won for us through the blood of Christ "... "Forgetting those things which are behind, and reaching forth unto those things which are before" (Philippians 3:13.)

Re: - posted by Christinyou (), on: 2008/9/16 18:32

I had a coffee hour with the Pastor of our Church, last week. He ask me what is this in Christ stuff? What do you mean when you say Christ in you is doing the work? How does this work itself out in my daily life, with my wife and children and church members?

Then he was preaching on ROM 5 and answered it better than I ever could. He said, "something just comes alive in us". When I shared this with him, he agreed that was the in Christ position that scripture speaks about, especially Paul's teaching, speaking of the in Christ position of the believer over 200 times in his writings.

Everybody gets close to this position of in Christ and "Christ in you", but they use the Blood of Christ our faith in Christ and reckoning ourselves in Christ and dead to sin and many other ways around the Fact, that God has done the very thing we all try to get around by our own works, "Christ in you the Hope of Glory".

If we use ROM 6 as Paul ever speaks of this mystery of Christ in you. We see it is more than just use of scripture and us believing by faith that we are saved, when it is the Faith of the Son of God that is birthed in us by the Incorruptable Seed of the Father, letting and giving us the power and Spirit in us to be going on into perfection which is Christ and Christ alone, that is He that is in us.

Romans 6:19-23 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

This word "through" without a clear understanding of the word keeps us in this frame of mind that we are responsible for our keeping the Gift of God in respect to our perfection and salvation.

The word means, "IN" through and by means of the Gift of God, which is IN Jesus Christ our Lord.

If I wrote "IN CHRIST", over 200 times; in Christ, in Christ, in Christ, in Christ, etc.

Would we then understand what the Pastor was asking and answering himself, by the Spirit that is in Him? "Something just comes alive in us"

Job 11:7-10 Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him?

Psalms 50:2 Out of Zion, the perfection of beauty, God hath shined.

Where has He shined this beauty? "Something just came alive in us".

Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

But knowing that when we were born again the Spirit of Christ came alive and the old man spirit was dead, we became sons of God by the Son that is now our Spirit, teaching our spirit-soul-mind by the Holy Spirit Comforter this Christ that is now our whole new life, Life In Christ.

"It is no longer I who live, but Christ who liveth in me".

Let us go on into perfection by the only Perfect One who is now our eternal life.

Is this not our perfection, wisdom, righteousness, sanctification and redemption 1st COR 1:30?

Mt 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

How? By the Christ that is in us.

RoÂ 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Renewing our mind to what? The Mind of Christ.

PhpÂ 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Perfect, How? By revelation of God, Christ in you

JasÂ 1:4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Wanting nothing? Being perfect and entire in Him, That is the Christ that is in us all that believe.

1PeÂ 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

1JoÂ 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

1JoÂ 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

1JoÂ 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

1JoÂ 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

1JoÂ 5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

This does not mean that A MAN, cannot commit a sin. The Christ in us cannot commit a sin.

1 John 1:1-10 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

If a man sin, "we", this is not the perfection that is born again in us, but If any man sin, we have an advocate with the Father.

1 John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

This is our perfection, not of ourselves but of the Lord Jesus Christ that is birthed in us, by His Spirit.

Philippians 2:1-7 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in

Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Let us make ourselves of no reputation, only depending on the Person and reputation of Jesus Christ Himself for our perfection.

In Christ: Phillip