

LESSON 10

MAN'S NEW LIFE IN CHRIST

Introduction

Does Christ really make a difference in man's daily life? For many, Christianity offers hope only to man's future relationship to God. The previous lessons spoke of man's relationship to God, but only implied the effects of that relationship on daily life. This lesson will examine doctrines concerning the daily implications of man's new life in Christ.

Sanctification

Meaning

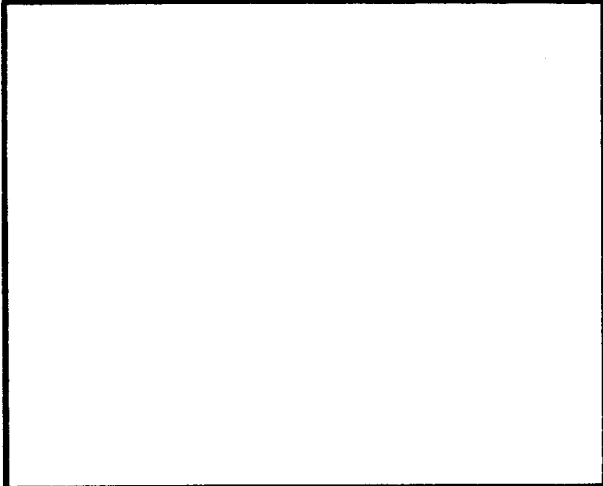
Sanctification is defined as progressive attainment of likeness to God.¹ It is regarded both as a status conferred by divine grace and as a goal to be attained under the continuous influence of the Holy Spirit. Sanctification is connected both to conversion and the Christian life. In the continuing life of service as a Christian, man's life is required to be holy or sanctified.

The Bible speaks of all Christians as being saints (cf. Acts. 9:13; Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2). Sanctification means to be set apart or dedicated to God's service. As such, it is effected at the time of conversion. On the other hand, sanctification is a process connected with growing in grace and knowledge of our Lord Jesus Christ (cf. 2 Pet. 3:18). Paul exhorted the Philippians to work out their own salvation with fear and trembling (Phil. 2:12). A person who has the hope of being the son of God purifies himself (1 John 3:3).

Old Testament background

In the Old Testament, vessels, buildings, animals, and man could be sanctified. The essential meaning of sanctification is 'separateness'. Any

¹E.C. Blackman, "Sanctification," Vol. 4 of The Interpreter's Dictionary of the Bible (New York: Abingdon Press, 1962), p. 211.



Progressive attainment of likeness to _____ is called _____. It is thought of also as a _____ conferred by divine grace and a _____ to be attained under the continuous influence of the Holy Spirit. (Compare your answer with the text.)

*Another description of sanctification is—
To be set apart to God's service at
c _____;
To continue to grow in a life of
h _____.*

(conversion, holiness)

In the Old Testament, various things could be set apart to God's service, including

_____, _____,
_____, _____.

(Compare your answer with the text.)

sanctified item or person is set apart into God's service. The Ark of the Covenant was sanctified; therefore, no man was to look in it (1 Sam. 6:19-7:1). The Sabbath is holy because it is the Lord's (Exod. 16:23ff.). Man was allowed to work six days, but the Sabbath was to be kept for the Lord. Israel was a holy nation which had been set apart into God's service (Exod. 19:6). She was chosen and separated from other nations to be related in a special way to the Lord. Aaron was to wear holy garments and a plate on his forehead stating "holiness to the Lord" (Exod. 28:2-38). Since Aaron and his sons were to come near to the altar to minister in the Holy Place, Moses was instructed to "anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office" (Exod. 28:41). The Tabernacle was considered holy because it was the house of God. Whatever was related to Yahweh and His service was considered to be in a special category and was to be consecrated through special ceremonies.

During the time of the eighth-century prophets, the concept of holiness took on a moral emphasis. God was understood to be holy, not only because He is superior to man in power, wisdom, and greatness, but because He is also just, upright, and merciful. Since man's God is righteous, man is obligated to be righteous.

New Testament teachings

Sanctification in the New Testament depends upon the reception of the Holy Spirit. Whenever God works, it is in and through the Holy Spirit who is called 'holy' because of His 'divine separateness' and 'otherness'. The divine separateness is contrasted to the world which is profane. For man to be holy, he must turn away from the world (Acts 2:40). The moral element of holiness is also required; therefore, man's sins must be forgiven for him to be holy (Acts 2:38; 26:18).

Christians are frequently called saints, especially in Paul's writings (cf. Rom. 1:7; 12:13; 1 Cor. 6:1; etc.). First Corinthians 1:2 and Hebrews 2:11 speak of those who have been and are being sanctified. The emphasis is not on moral perfection but on consecration and separation to Christ. The continuing aspect of sanctification is stressed. The Church is referred to as the "inheritance among all them which are sanctified" (Acts 20:32). Sanctification comes about through the forgiveness of sins "among them which are sanctified by faith" (Acts 26:18). The moral aspect is not missing from these Scriptures, but the idea of separateness is emphasized. Man is set apart into God's service when he receives Christ by faith and becomes a part of the Church. God's gift of forgiveness points to the moral aspect of sanctification.

In the eighth century, prophets gave _____ emphasis to the concept of holiness.

(moral)

According to New Testament teachings, man's sanctification depends on the reception of the _____ and the _____ of _____.

(Holy Spirit, forgiveness, sins)

Paul's use of 'saint' emphasized consecration and separation to Christ rather than m _____ p _____.

(moral perfection)

The Book of Hebrews emphasizes the provision for purification from sin made through the sacrificial work of Christ. The sanctification Christ effects is internal rather than external. His sacrifice fits man for God's service and for sharing in God's own holiness. Christ became one with man in order to make him fit for God's presence.

Paul emphasized both the separation to God's service and the moral aspect of sanctification. The Christian is to walk in newness of life. This walk involves avoiding former sinful behaviour and requires a special yielding of oneself to God (cf. Rom. 6:12-19). The life of the Christian is holy when he is controlled by the Spirit (Gal. 5:16-25).

God's work

Sanctification is a divine rather than a human accomplishment: "And the very God of peace sanctify you wholly" (1 Thess. 5:23). To the Philippians, Paul stated that it was God who began a good work in them and "will perform it until the day of Jesus Christ" (Phil. 1:6).

Many Christians are distraught when they are unable to arrive at the point of no longer being tempted. Real Christian progress has failed to be made by many because they have the concept that sanctification depends on self-effort and performance rather than the power of God. Paul implied that sanctification involves human participation: "Work out your own salvation with fear and trembling" (Phil. 2:12). Nevertheless, the statement is followed by a recognition that "it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13).

Growth in the Christian life is related to grace and knowledge (2 Pet. 3:18). Growth in knowledge and grace enables the believer to avoid being led away by the error of the wicked. Growth does not mean that the person becomes strong enough within himself to live the Christian life. Growth in grace means that the Christian learns by faith to appropriate God's power and to live constantly by God's grace.

Most Christians live with the fear of failing their Lord. The problem arises because they fail to recognize the source of the Christian's power for victorious living. Christian victory does not depend so much on how much of the Bible the Christian knows or how long he has been a Christian, but on how much confidence in and dependence on God (faith) he has to deliver him day by day from temptation and to guide him in truth. The Christian needs more knowledge of God's Word and will, but he is in greater need of God's control and power to enable him to put

The sanctification Christ effects is

_____ rather than _____.

(internal, external)

Paul recognized sanctification as _____ work or accomplishment, and he implied _____ participation in it also.

(God's, man's)

Write the letter of the correct ending for the following statement.

Growing in grace means _____

- a. becoming strong enough in oneself to live the Christian life.
- b. learning by faith to use God's power and to live constantly by God's grace.

(b)

into practice what he already knows. Even the most mature Christians continue to face temptations and defeat when their pride causes them to rely on their own maturity and ability. Sanctification is growth in both grace and knowledge.

Sanctification and victory

The Christian is elected (called) by the Lord to serve (John 15:16). This election requires that he be set apart from the world and to a special relationship to God. His separateness is described as his participation in the Kingdom of God. He does not leave the world, but he is no longer controlled by worldly ways. When he enters into the Kingdom of God, he comes into a special relationship to God as a son and a servant. His service is expressed through the Church; therefore, the Church is composed of saints—those set apart to God's service.

To be separated does not mean that the Christian is removed from contact with the profane. The vessels of the Temple were used by men, but they were holy vessels because they were dedicated to God's special service. The Christian is consecrated to God's special service—thus his holiness; however, he continues in contact with the world—the realm of his service. Sanctification is an experience which comes at the time of conversion and entrance into the Church.

Sanctification is a continuing process. The Greek present participle in Hebrews 10:14 can be translated "those who are being sanctified." The emphasis is on the offering Christ made for sins, which has qualified forever those of faith to approach God. The meaning of sanctification in this Scripture is not man's accomplishment but Christ's sacrifice. Continuing sanctification is based on continuing forgiveness provided by Christ's redemption and His continuing intercession. Forgiveness adds the moral element to separateness in sanctification.

Functional sanctification is attained when a person's life is controlled by the Spirit of God. Paul urged the Galatians to walk in the Spirit in order that they would not fulfil the lusts of the flesh (5:16ff.). Holy living can be accomplished only in the power of the Holy Spirit. The works of the flesh are the result of being controlled by the old man of flesh. The fruit of the Spirit results from the crucifixion of the flesh and control of the Holy Spirit.

Sanctification is not progress made by Christians which eventually qualifies them for self-dependence. Even Paul was fearful that, after he had preached the Gospel to others, he would become a castaway himself (1 Cor. 9:27). Christian development and maturity do

Those set apart to God's service are called

_____.

(saints)

Is this statement true or false?

To be separated or sanctified means that a person is removed from worldly influences.

(false)

Sanctification is a _____ process based on _____ forgiveness provided by Christ's redemption and _____ intercession of Christ.

(continuing, continuing, continuing)

Sanctification is achieved when one's life is controlled by the _____ of _____.

(Spirit, God)

not mean that the temptation to sin has ended. The degree of sanctification attained depends on the degree of faith and confidence in Christ who controls, not confidence in one's own ability. A person grows as a Christian inasmuch as his experiences and understanding of God's revealed Word teach him how to live by faith and in the fullness of the Spirit of God. His victory is through faith and not by performance. He who puts on the new man is renewed "in knowledge after the image of him that created him" (Col. 3:10). It is through the indwelling Spirit that man understands the mind of God and is renewed in his own mind (cf. 1 Cor. 2:12; Rom. 12:2). Man's life under the control of the Spirit is a life of sanctification and victory.

A Life of Growth

Christian growth is not the equivalent of a knowledge of the teachings of the Bible. On the other hand, Christian growth cannot be separated from a deeper understanding of Christian faith. Growth must be a combination of greater understanding and faith.

Obstacles to growth

Man's own nature is his greatest obstacle to Christian growth. Paul rebuked the Corinthian Christians for remaining babes in Christ (1 Cor. 3:1ff.). They failed to give evidence of Christian maturity and were not ready for a diet of meat but needed to remain on milk. Their hindrance was their carnal natures, a combination of perverted pride and self-interest. The fleshly man was manifested through their envy, strife, and divisions. When the carnal nature gains control of lives, the results are jealousy, strife, and division within the Church.

Man's pride causes him to think that he can live the Christian life in his own power. He concludes that his good works are sufficient to please God. Righteousness by works satisfies his pride since he can claim credit for the accomplishments. Pride which leads to man's self-dependence is a hindrance to growth.

Self-interest hinders growth by motivating man to focus his attention and energy on things which please himself rather than on the things of God. There is a place for self-interest in the sustaining and preserving of one's life, but when self completely dominates a person, his life is turned inward and away from God. Man's life needs not only bread but also the Word of God. The tendency of the carnal man is to neglect the Word and service of God.

Growth as a Christian comes as a person's _____ and understanding of _____ revealed _____ teach him how to live by _____ and in the fullness of the _____ of _____.

(experiences, God's, Word, faith, Spirit, God)

The greatest obstacle to a Christian's growth is his carnal nature of perverted _____ and _____-interest.

(pride, self)

According to Paul, the devil hinders man in his Christian growth. He admonished the Ephesians to put on the "whole armour of God, that ye may be able to stand against the wiles of the devil" (6:11). The Christian's battle is not against flesh-and-blood enemies but against the rulers of the darkness of this world. Paul stated that man needs to be strong in truth and righteousness. The implication is that the adversary attempts to keep the Christian soldier from being fully equipped.

Growth through study

Paul admonished young Timothy to be diligent in skilfully handling the Word of truth (2 Tim. 2:15). There were those who were subverting the believers with false doctrine. John pointed out that some departed from the Christian fellowship or Church because they were not in doctrinal accord with it (1 John 2:19). Man can easily be led astray if he does not know the Word of God.

A man's activities are guided by what he believes. When actions do not conform to what one claims to believe, it is because either his professed belief is not his real belief or Satan has deceived him. If man knows the truth, he is in a better position to be grounded firmly in the Gospel. He needs more than knowledge to grow in the Christian life, but he will not grow very much without a developing knowledge and understanding of the Gospel.

Jesus called His followers 'disciples'. The designation means they were learners. They associated with Him to learn from His teachings and His actions. The disciples needed to know how to live by faith, how to communicate daily with the Father, and how to minister to the needs of others. Most of all, they needed to know how to gain victory over their adversary.

Growth through prayer

The importance of prayer.—Andrew Murray stated that the place and power of prayer in the Christian life is too little understood.² Prayer has been looked on mistakenly as primarily the means of maintaining our own Christian life. Murray believed that it is actually the highest part of the work entrusted to us, the root and strength of all other work. According to the promise in John 14:14, it is

²Andrew Murray, With Christ in the School of Prayer (London: Nisbet and Co. Ltd., 1885), p. vi.

Paul stated that the Christian's battle is against the _____.

(devil)

Man's activities are guided by what he _____.

(Compare your answer with the text.)

In order for Jesus' followers to grow, they must know how to--

live by _____,
communicate daily with the _____,
minister to the needs of _____,
gain victory over the _____.

(Compare your answer with the text.)

only when the Church gives itself to the holy work of intercession that it can expect the power of Christ to be manifested. God means for prayer to receive an answer, and man fails to conceive what God will do for the Church when it comes to believe that its prayers will be answered.

Prayer is essential not only for man's personal life and growth but also for his service to others. As Jesus received power from the Father to accomplish God's will, so man is instructed to ask for God's power in or for the work of His Kingdom (John 14:12-14). The works which Jesus did on earth will be done by His disciples, and even greater works will be accomplished through those who ask anything which will glorify the Father.

Prayer in the Old Testament.—Prayer is depicted as a meeting with God and as conversation with Him (cf. Gen. 3:8-19; 4:9-15; 15:1-16; 18:2-5; Exod. 3:1-12). Shrines were established at the places of meeting between God and man (cf. Gen. 12:7; 13:18). Moses experienced prayer as a face-to-face encounter with God (Exod. 33:7-11). Prayer was not a monologue but a dialogue: "And the Lord spake unto Moses face to face, as a man speaketh unto his friend... And Moses said unto the Lord..." (Exod. 33:11-12). Many centuries later, Isaiah experienced a confrontation with God in the Temple (Isa. 6:1ff.). Under the distress of the hour, brought about by the king's death, Isaiah turned aside to the Temple, the place of prayer and worship. His awareness of God's presence brought forth confession which led to cleansing. His cleansed life was offered to God's service. In response to Isaiah's offer of his life, God responded with a commission.

Jeremiah depicts the reaction of the sensitive human soul to God. Man cannot provide from within himself resources for self-direction; therefore, his need for God's guidance is pressing. Jeremiah confronted Him with the problem of the success of the wicked and his own isolation and distress. He received the assurance that his situation was God's intent and he was not abandoned in it. In the midst of his agonizing, Jeremiah committed himself to the Lord's will. For him, prayer was not begging God for blessings but confronting God with his problems and perplexities.

Prayer in the life of Christ.—Jesus' own prayer life evoked from the disciples the request, "Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). The disciples detected a reality in His prayer life which was missing in theirs. Apparently Jesus prayed with the confidence that the Father heard His prayers. Through prayer, Jesus experienced the Father's presence. Man cannot grow spiritually to be like Christ apart from prayer.

Besides being essential for man's personal life and growth, prayer is necessary for his service to _____.

(others)

Prayer in the Old Testament had three characteristics:

*Face-to-face encounter with _____,
conversation or _____,
confrontation with God concerning
_____ problems.*

(God, dialogue, one's)

For Jeremiah, prayer was not asking God for blessings, but confronting God with his _____ and _____.

(problems, perplexities)

Through prayer, Jesus experienced the Father's _____.

(presence)

Prayer opened resources of strength for Jesus to fulfil God's will. After His baptism, Jesus went into the wilderness to meditate and pray concerning God's will that He be the Suffering Messiah. The Father provided for His needs while He was in the wilderness, and Jesus gained victory over the tempter by relying on God's Word. For Jesus, prayer provided strength for accomplishing God's work and wisdom for guiding His life according to God's will. As he faced the agony of the cross, He prayed earnestly in the Garden of Gethsemane. God gave Him the personal strength to drink the cup of suffering which lay before Him. During the process of dying on the cross, Jesus prayed to the Father. He questioned whether He had been forsaken and would have to endure the cross alone. He found assurance through faith and, in prayer, commended His spirit to the Father. Since prayer was the source of His strength and growth, it is impossible for man to become like Christ apart from prayer.

The purpose of prayer.—The main purpose of prayer is not to inform God of our needs, for He is already aware of them (Matt. 6:8). Prayer is primarily:

A recognition of the goodness, majesty, and power of God;

A recognition of the sinfulness, helplessness, and need of man.

Man's recognition of God as loving and merciful leads him to confess his sins and petition for forgiveness. His acknowledgement of God's goodness and power and his own impotence encourages him to submit the care of his daily life into the hands of God. Man's recognition of God's wisdom and purpose and awareness of his own limitations influences him to seek God's guidance and will for his life. Prayer is man in need reaching out in faith to a God who has offered and who is able to help him.

Prayer is also an expression of communion and fellowship between unequals. Man in his need is invited to enter God's presence, to receive spiritual strength and material provisions as the result of his associating with his heavenly Father. Prayer is an expression of thanks to God for His blessings bestowed upon man.

The nature of prayer.—Prayer as spiritual communion with God involves awareness of God's presence and results in a renewed and strengthened relationship with Him. It includes the areas of petition, entreaty, confession, thanksgiving, recollection, praise, adoration, meditation, and intercession. It is the deepest and most intimate aspect of worship. The Model Prayer (Luke 11:2-4) with which Jesus

For Jesus, prayer provided two great necessities of every Christian's life:

_____ *for accomplishing God's work,*

_____ *for guiding one's life in God's will.*

(Strength, Wisdom)

Is this statement true or false?

The main purpose of prayer is to tell God of our needs. _____

*Prayer is man's recognition of God's
g _____, m _____, and
p _____.*

*Prayer is man's recognition of his own
s _____, h _____, and
n _____.*

(false, goodness, majesty, power, sinfulness, helplessness, need)

taught His disciples included:

1. Adoration—"Our Father which art in heaven, Hallowed be thy name."
2. Submission—"Thy kingdom come. Thy will be done, as in heaven, so on earth."
3. Petition—"Give us day by day our daily bread."
4. Confession—"And forgive us our sins; for we also forgive every one that is indebted to us."
5. Entreaty—"And lead us not into temptation; but deliver us from evil."

Man's failure in prayer.—Man's defeat in the Christian life is a result of his failure to pray. There are four basic reasons why his prayer life fails:

1. He fails to ask—"Ye have not, because ye ask not" (James 4:2).
2. He asks for the wrong things—"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:3).
3. He does not have faith that he will receive that for which he asks—"All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).
4. He prays from a sinful heart—"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16).

Growth through worship

The meaning of worship.—Worship is both a blessing and an obligation. As a blessing, it contributes to man's Christian growth. As an obligation, his responsibility is to serve his God which is an act of worship. One Old Testament word for worship means basically 'to serve'. Another term means 'to prostrate oneself'.

The English word 'worship' originally meant 'worthship'. It conveys the idea of paying homage through attitudes and activities which recognize and describe the worthiness of the person to whom the

List five aspects of prayer which are included in the Model Prayer.

1. _____
2. _____
3. _____
4. _____
5. _____

(Compare your answers with the text.)

List four reasons man fails in prayer.

1. _____
2. _____
3. _____
4. _____

(Compare your answers with the text.)

The original meaning of worship was

' _____ '.

(Compare your answer with the text.)

homage is directed. Worship is man's expressions and activities which are designed to recognize God as worthy of adoration and homage. Expressions of praise are given in song and the Word; expressions of humility are made in such actions as bowing before God.

The nature of worship.—God as man's Creator and Redeemer deserves His allegiance and service. Paul admonished the Romans to offer their lives in service as a living sacrifice to God (Rom. 12:1). Man expresses his reverence, respect, and gratitude to God by offering gifts to Him.

Worship is man's attempt to approach God in a personal relationship. Since he is not equal with God, his approach involves humility and reverence. God has expressed His love to man in mighty deeds. Man responds with respect, thanksgiving, adoration, and surrender.

Liturgical symbols are valuable tools of worship, but there is the constant danger of the symbolism losing its meaning and the liturgy becoming nothing more than empty ritual. Forms of worship may degenerate to the level of magical tricks designed to manipulate God. Genuine worship does not attempt to manipulate God or to get things from Him but is a response to what God has done for man through the sacrifice of Christ. Man's highest response to what God has done is the offering of his own life in obedient service and praise.

The importance of worship.—Worship is the most important activity of the Church because it is the foundation for all other functions. A church which fails to worship will become a structured organization instead of a living organism. It may have many activities, but it will be lacking in vitality and life.

Without worship the knowledge of God's acts through Christ remains impersonal and rationalistic. Without knowledge worship becomes superstition. Worship based on knowledge which is derived from an experience of God's redeeming love becomes an experience of conscious communion with God. Dr. W. T. Conner pointed out that God should be worshipped for His own sake, not for the sake of what He may do for us.³ In true worship, man recognizes the worth of God and enters into communion with Him.

Lives are transformed through true worship. It aids in the development of the spiritual life. When man has seen God's love and grace applied to his own life, he feels guilty if he does not relate to his

³W. T. Conner, The Gospel of Redemption (Nashville: Broadman Press, 1945), p. 278.

Worship is man's expressions and activities which are designed to recognize God as worthy of _____ and _____.

(Compare your answer with the text.)

How does man express his reverence, respect, and gratitude to God? _____

(By offering Him gifts)

Man's highest response to what God has done for him is to offer his own life in obedient _____ and _____.

(service, praise)

True worship makes a church a living _____. Failure to worship causes a church to become a structured _____.

(Compare your answer with the text.)

fellow-man in love and mercy. When he becomes aware that the life Christ lived was one of giving instead of receiving, his own life is influenced to seek its ultimate meaning in giving and sacrifice. The Christian's awareness that the life he lives was given to him by grace results in the desire that others might share in God's goodness.

Early Church worship.—Worship practices in the New Testament were not elaborated. In Acts 2:46-47, the information is given that the disciples continued "daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." Other than "breaking bread from house to house," the services followed the Jewish modes of worship. The reference to breaking of bread could have referred to a love feast or to the Lord's Supper. Perhaps a fellowship meal was shared from day to day in the homes with the Lord's Supper at the conclusion of the meal.

Christians abandoned the sacrificial system of the Temple since it was fulfilled in the death of Christ. The break which came between Judaism and Christianity forced the Christians from the synagogues; however, Paul continued to go to the synagogues as late as A.D. 54. Afterwards, worship was continued in houses. From New Testament times to the present, the growth and maturity of Christians and the Church have depended on genuine worship.

Growth through service

Man must increase in knowledge to grow, but spiritual growth requires more than knowledge of facts about Christ. Christianity centres in a person, and man can know the Person of Christ only in an encounter and relationship with Him. Man can know about Christ by reading the New Testament or books interpreting His life, but man can know Christ only by establishing a personal relationship with Him. Christianity must be experienced.

The initial experience of Christianity is conversion in which the crucified Christ of history atones for sins and the resurrected and living Christ comes to abide within the heart of the person. One has a personal experience with Christ when his sins are forgiven and when he experiences the joy of salvation communicated by the indwelling Spirit. The personal relationship is continued in Christian service. Man knows those best with whom he lives and works. As a partner in service with Christ, he continues an experiential knowledge of Christ.

The personal experience with Christ should not end with conversion. The life of Christian service is

In seeing God's love and grace applied to his own life, man is motivated to relate to _____ in _____ and _____. Life's ultimate meaning is in _____ and _____. (Compare your answer with the text.)

Growth and maturity of Christians and the Church is dependent on genuine _____.

(worship)

Christianity must be _____.

(experienced)

The initial experience of Christianity is _____; the continuing experience is _____.

(conversion, Christian service)

a continuing relationship with the indwelling Christ. Answered prayers, awareness of His presence in worship and witnessing, and definite convictions of Christ's leadership are experiences which strengthen the Christian life. Even though Bible study is important, a Christian will not grow if he learns only about Christ. What he learns must be put into practice—into experience. Through study, he learns that Christ has promised to answer his prayers. That knowledge does not help him grow until he experiences answered prayer. Whenever Christians share Christ with non-Christians, they experience the presence and blessings of Christ. Witnessing contributes to Christian growth and maturity. Assuming responsibility as a teacher forces one to clarify his own thinking about Christ and contributes to a development of his understanding of Biblical teachings. Learning about the joy of giving is no substitute for the experience of joy when Christ is served through giving.

Disciples must be 'disciplined' learners. There must be a combination of study and practice if maximum Christian growth is expected. Many Christians remain babes in Christ because they fail to practise what they teach. This problem hindered the Church at Corinth. A number of members wanted to be teachers, but Paul classified them as babes in Christ (cf. 1 Cor. 3). The hindrance to Christian growth was their failure to practise what they knew about Christ and His love and humility.

The Goal of Christian Growth

Paul wrote to the Romans that God's predetermined plan for man is to make him like or in the image of His Son. Sinful man is not true man but perverted man. True humanity was made in God's image, and the salvation which God has provided through Christ redeems man from the perversion of sin and restores him to the image of God as revealed in Christ.

John stated that he did not understand the full meaning of our being God's sons (1 John 3:2). He did have the confidence, however, that when Christ appears we shall be like Him. The desire to be like Christ should motivate every Christian to purify himself as Christ is pure.

Home Study Exercise

Basic Activity (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

- Write three statements which explain the meaning of 'sanctification'. (1) _____
 _____ . (2) _____
 _____ . (3) _____ .
- Give the early Old Testament and the prophetic emphases of sanctification. _____

Three experiences which help a Christian grow are:

1. _____ prayer
2. _____ of His presence
in worship and witnessing
3. definite _____ of
Christ's leadership.

(answered, awareness, convictions)

The goal of Christian growth is to become like _____ which is the restoration of the image of _____ in man.

(Christ, God)

3. What are two aspects of man's sanctification in the New Testament? _____

4. What does Philippians 2:12 state about sanctification? _____

5. What does it mean to grow in grace? _____

6. Name two works of God which assure victory in the continuing process of sanctification. _____

7. How does a Christian mature? _____

8. List two obstacles to growth. _____
9. Name four facts which need to be known for Christian growth. _____

10. Name three characteristics of prayer in the Old Testament. _____

11. What role did prayer play in Jesus' life? _____

12. List the two main purposes of prayer. _____

13. Name five types of prayer. _____ . _____ . _____ .
_____ . _____ .
14. List four causes of failure in prayer. _____ . _____ .
_____ . _____ .
15. What is the meaning of worship? _____

16. Why is worship the most important activity of the Church? _____

17. Name two ways that lives are transformed through worship. _____

18. Name three experiences which help the Christian to grow. _____

19. What is the goal of Christian growth? _____

Supplementary activity (Level 2):

1. Read pages 329-338 in Christian Doctrine by Shirley C. Guthrie.
2. Distinguish between justification and sanctification.
3. What is "cheap grace"?
4. How is sanctification the work of God's grace?

Advanced activity (Level 3):

1. Read pages 193-195 and 218-246 in The Gospel of Redemption by W. T. Conner.
2. According to Conner, what is the twofold meaning of sanctification? (pp. 193-195)
3. What is the relation of the divine and human work in the development of the new life? (pp. 218-220)
4. According to Conner, how can society be changed? (pp. 222-223)
5. State the doctrine of providence and list the objections to it.
6. Briefly describe the varieties of prayer (pp. 237-240).
7. What is the purpose of prayer? (pp. 238-240)
8. What are the conditions of answered prayer? (pp. 245-246)

Seminar Discussion

1. What are the emphases of sanctification in the Old and New Testaments?
2. Why is sanctification described as a divine rather than a human accomplishment?
3. What are the obstacles to Christian growth?
4. What is the purpose of prayer?
5. What are the types of prayer?
6. How does worship relate to Christian service?
7. What is the goal of Christian growth?