

Chapel Flock



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[Cry Out To Jesus-
Third Day](#)

[Show Me Your Glory-
Third Day](#)

[Born Again-Third Day](#)

Prayer

Lord, I don't want the devil to fill my mind with insinuations and lies. My mind belongs to You, and the devil has no right to flood me with false perceptions, vain imaginations, or lies about who I am or what I will never be. I refuse to let him operate in me any longer. You have provided me with the helmet of salvation, and by faith I put it on to protect my mind against the devil's assaults. He can strike as hard as he wishes, but Your Spirit and Word protect me. In Jesus' name. Amen....

Sparkling Gems from the Greek.

Video's / New Information/ Prayer Requests

Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

"The Fulfillment Of A Promise"

Charles Stanley

Radio Stations

[KWVE ...Calvary Chapel](#)

[KLOVE](#)

Bible Study Sites

[Chuck Smith
Through The Bible](#)

[Bob Coy/Teachings](#)

[Mike MacIntosh](#)

[Jon Courson](#)

[Biblos.com](#)

[Billy Graham](#)

[Charles Stanley](#)

[David Wilkerson](#)

[Greg Laurie](#)

[Virtue for Women-
Cathe Laurie](#)

Chapel Flock.....text a prayer..... request telephone number.....

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Or----

If you have a prayer request...please e-mail it to us so we can pray for you...or a person.....

chapel-flock@sbcglobal.net

1 THEN JOB answered, 2 Oh, that my impatience and vexation might be [thoroughly] weighed and all my calamity be laid up over against them in the balances, one against the other [to see if my grief is unmanly]! 3 For now it would be heavier than the sand of the sea; therefore my words have been rash and wild, 4 [But it is] because the arrows of the Almighty are within me, the poison which my spirit drinks up; the terrors of God set themselves in array against me. 5 Does the wild ass bray when it has grass? Or does the ox low over its fodder? 6 Can that which has no taste to it be eaten without salt? Or is there any flavor in the white of an egg? 7 [These afflictions] my soul refuses to touch! Such things are like diseased food to me [sickening and repugnant]! 8 Oh, that I might have my request, and that God would grant me the thing that I long for! 9 I even wish that it would please God to crush me, that He would let loose His hand and cut me off! 10 Then would I still have consolation—yes, I would leap [for joy] amid unsparing pain [though I shrink from it]—that I have not concealed or denied the words of the Holy One! 11 What strength have I left, that I should wait and hope? And what is ahead of me, that I should be patient? 12 Is my strength and endurance that of stones? Or is my flesh made of bronze? 13 Is it not that I have no help in myself, and that wisdom is quite driven from me? 14 To him who is about to faint and despair, kindness is due from his friend, lest he forsake the fear of the Almighty. 15 [You] my brethren have dealt deceitfully as a brook, as the channel of brooks that pass away, 16 Which are black and turbid by reason of the ice, and in which the snows hides itself; 17 When they get warm, they shrink and disappear; when it is hot, they vanish out of their place. 18 The caravans which travel by way of them turn aside; they go into the waste places and perish. [Such is my disappointment in you, the friends I fully trusted.] 19 The caravans of Tema looked [for water], the companies of Sheba waited for them [in vain]. 20 They were confounded because they had hoped [to find water]; they came there and were bitterly disappointed. 21 Now to me you are [like a dried-up brook]; you see my dismay and terror, and [believing me to be a victim of God's anger] you are afraid [to sympathize with me]. 22 Did I ever say, Bring me a gift, or Pay a bribe on my account from your wealth 23 To deliver me from the adversary's hand, or Redeem me from the hand of the oppressors? 24 Teach me, and I will hold my peace; and cause me to understand wherein I have erred. 25 How forcible are words of straightforward speech! But what does your arguing argue and prove or your reproof reprove? 26 Do you imagine your words to be an argument, but the speeches of one who is desperate to be as wind? 27 Yes, you would cast lots over the fatherless and bargain away your friend. 28 Now be pleased to look upon me, that it may be evident to you if I lie [for surely I would not lie to your face]. 29 Return [from your suspicion], I pray you, let there be no injustice; yes, return again [to confidence in me], my vindication is in it. 30 Is there wrong on my tongue? Cannot my taste discern what is destructive?

Chapter 6

So Job responds to him and he says, Oh that my grief were thoroughly weighed, and my calamities laid in the balances together! (Job 6:1-2)

Now, of course, picturesque, you got to see it. In those days, the balances, the scales were always balances and they had the little weights that they would put on the one side and then, you know, the grapes or whatever you were buying were put on the other side. And when the balance came to be equal, then you had the talent, the weight of the talent, the talent of grapes and so forth. And you've got to see these balances. Now he said, "Oh that my calamities, my griefs were laid in the balance."

They would be heavier than the sands of the sea (Job 6:3):

So you picture all of the sand of the sea put in the one side of the balance, and now you're pouring in Job's calamities and Job's grief and it balances up. I think he's exaggerating a little bit. "They would be heavier than the sand of the sea."

therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. Does the wild donkey bray when he hath grass? or does the ox loweth over his fodder? Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg? The things that my soul refused to touch are as my sorrowful meat. Oh that I might have my request; and that God would just grant me the thing that I long for! (Job 6:3-8)

Oh, what is it, Job, that you request?

Even that it would please God to destroy me; that he would let loose his hand, and cut me off! (Job 6:9)

And poor old Job, he's really in desperate straits. "I just wish God would grant me my request, the thing that I long for. And it's just that I be dead; I be cut off. I can't stand life anymore." And I'm certain that all of us have come to situations in our own lives that are so unsavory, so distasteful that there have been those same thoughts pass through. "Oh, that God would grant me my desire." But yet, I don't think that we always really think those thoughts sincerely. I think a lot of times we say that. "Oh, I wish I were dead." But we really don't mean it.

Like the fellow who was carrying his heavy load on a hot, hot day. And he finally came to this river. And he just sort of collapsed and he set the load down and he was just sitting there by the river, and he said, "Oh, death, death, please come, death." And he felt a tap on his shoulder and he looked up and there was death. It said, "Did you call me?" And he said, "Yes, would you mind helping me get this back on my back so I can get going again?" So we don't always mean what we say when we call for death or wish it was all over. But yet we feel that way sometimes, you know, at least for the moment of despair. And Job is expressing it himself. Now he's still, though, expressing about, he doesn't know what death is all about. "For if I were destroyed,"

Then should I yet have comfort; yes, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One. What is my strength, that I should hope? and what is mine end, that I should prolong my life? Is my strength the strength of stones? or is my flesh of brass? Is not my help in me? and is wisdom driven quite from me? To him (Job 6:10-14)

Now he's talking to Eliphaz and to the whole speech that Eliphaz had given to him.

To him that is afflicted pity should be showed from his friend (Job 6:14);

Look, man, I need pity. I don't need someone to come and jump on my case at this point. I need pity.

My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; Which are blackish by reason of the ice, and wherein the snow is hid: What time they wax warm, they vanish: when it is hot, they are consumed out of their place (Job 6:15-17).

Now this is very picturesque and it's poetry. And thus, it's meant to be picturesque and he's just saying, "My friends are like ice or like snow. They appear to be friends, but when things get hot, they melt. They don't exist." I've had those kind of friends. They're called fair-weather friends. When things get hot, you'll never find them.

The paths of their way are turned aside; they go to nothing, and perish (Job 6:18).

Down to verse 21:

For now you are nothing; you see my casting down, and you are afraid. Did I say unto you, Come to me? Give me a reward of your substance? Or, Deliver me from the enemy's hand? Redeem me from the hand of the mighty? (Job 6:21-23)

Job said, "Look, man, did I ask you to come around? Did I ask you for anything? Don't give me anymore. I'm tired of you. I didn't ask you for anything. I didn't say I want you to give me something." He said, "I didn't call for you." And then he went on to say,

Teach me, and I will hold my tongue (Job 6:24):

Tell me something that's worthwhile and I'll be quiet. You haven't told me anything worthwhile.

and cause me to understand wherein I have erred. How forcible are right words! but what doth your arguing reprove? (Job 6:24-25)

Boy, Job gets really cutting with his tongue.

Do you imagine to reprove words, and the speeches of one that is desperate, which are as wind? (Job 6:26)

Just a bag of wind, man, it just...you don't have anything to say of any value.

Yea, you overwhelm the fatherless, and you dig a pit for your friend. Now therefore be content, look on me; for it is evident unto you if I lie. Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it. Is there any iniquity in my tongue? cannot my taste discern perverse things? (Job 6:27-30) (Through The Bible c 2000 Series; Chuck Smith; Bible commentaries, 1979-1986)

➡
"Sanctification" J. Vernon McGee

The subject we want now to consider is sanctification. Let me give you a definition of sanctification as it is described in the Westminster Confession of Faith:

Sanctification is the work of God's free grace, whereby we are renewed, in the whole man after the image of God, and are enabled more and more to die unto sin, and to live unto righteousness.

That may seem to you to be a rather long and elaborate definition. But I consider it a very fine definition of what sanctification really is.

There is more difference of opinion relative to sanctification than probably any other subject. I do believe that up to this chapter every person who is considered conservative would have agreed with every doctrine I have dealt with, except possibly in a few minor points.

On the doctrine of sanctification, however, you may disagree with me. And certainly you could disagree with me and still be sound in the faith, I can assure you of that. But I do believe that what I am presenting here is the correct and the scriptural position on sanctification.

What Sanctification Is.....

There are two words for sanctification. In the Old Testament the Hebrew word is *gadas*; and in the New Testament the Greek word is *hagiozo*. These two words mean the same thing. And they both have two meanings: "separation" and "to set apart." So in sanctification there are two aspects, the negative part, which is separation from evil, and the positive side, which is dedication to God.

Unfortunately today we have certain groups that will emphasize the negative, and that's all. But there is also danger in talking only about the positive and not even mentioning the negative. It takes both of these concepts to give a full-orbed view of exactly what sanctification is. It is separation from evil, and it is also dedication to God.

I want to look at a passage of Scripture that will illustrate both of these. Turn with me to Col 3:5. Your Bible may read "Mortify," "Put to death," or "Put out of operation," or even closer to the meaning than any other, "Put out of gear." Let's substitute that one:

[Put out of gear] your members which are on the earth.

This instruction is needful because, when you are saved and receive from God a new nature, you still retain your old nature, and that old nature wants to dominate you. It still wants to run your life, but you are to put it out of gear. As you know, even if you have your motor running, your car won't move if it's out of gear. And that is exactly what the believer is to do relative to the old nature. You are to put out of gear your members which are upon the earth.

Now let's be specific. These are the things you are to put out of gear:

... fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. (Col 3:5)

This is all negative. These are the things that you are to get rid of as a believer.

Because of these things the wrath of God is coming upon the sons of disobedience. (Col 3:6)

God will judge the unsaved for these things. Do you think that He will let a believer, one of His own, get by with doing these things? He will not. He will judge that believer.

Notice what Paul says next:

... in which you yourselves once walked when you lived in them. (Col 3:7)

That is, before you were saved, those things were in your life, "But now you yourselves are to put off all these...."

Here are some more negative things that you are to get rid of. Look at your Bible very carefully, because it is well for you to know the correct translation here. We as believers tend to make our own lists of superficial things which we consider unacceptable behavior if we are to be a separated Christian. "But now ye also put off using makeup, jewelry, dancing, going to movies"—aren't those in your Bible? May I say that they're not in my Bible either. I was just making them up, because that's what a lot of people tell me it means to be separated. And yet you can refrain from doing all those things and still be the meanest little stinker there is in your town.

But here is what God says you are to put off:

But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds. (Col 3:8-9)

Do you tell the truth? "Well," you say, "every now and then I stretch a point." May I say, and I say it from the Word of God, you are not a separated Christian.

Now don't misunderstand me. I am not approving or disapproving some of these other things, like dancing or going to movies. I'm just saying that we tend to emphasize the wrong set of things, and we do not emphasize the things God does. As a result, we have more satisfied little believers running around who think that they're separated, and they are not separated. They have mean tempers, they will gossip, they will misrepresent—they will do all of these things and yet consider themselves separated. Paul says they are not, and I'm just agreeing with him. Let's go by the Word of God, friends, not by the new standard of conduct that people have today.

You see, this is the negative side of separation, separation from evil, and I've stated here the evil that Paul identifies.

We come now to the positive side. To be a sanctified believer means you are not to be just negative, putting off certain things, but you are also to live a positive lifestyle, since you

have put on the new man who is renewed in knowledge according to the image of Him who created him. (Col 3:10)

Then continue with verse 12:

Therefore, as the elect of God, holy and beloved, put on tender mercies....

Your Bible may read "bowels of mercies," which is an accurate translation from the Greek, indicating that the viscera, the internal organs, are the seat of our emotions. I think that even psychology is moving to the view that not much emotion happens in the head, but a whole lot happens down lower. I have noticed that when I am in a very stressful situation I don't hurt in my mind—I hurt in my tummy. And it is down in the viscera area where you and I are to be merciful. The point is that mercy is the thing that the believer is to exercise.

Now notice that the next word in verse 12 is "kindness." That's a positive thing. Are you known as a believer who is kind? Are you kind to everyone?

... kindness, humility, meekness, longsuffering; bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. But above all these things put on love, which is the bond of perfection. (Col 3:12-14)

"Perfection" is completeness or real sanctification, by the way.

And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. (Col 3:15)

This was the truth that brought John Wesley to conviction and eventually to saving faith in Christ. John Wesley was a fine young man and practicing Christian. In fact, at Oxford he and his brother organized a society for spiritual improvement known as the "Holy Club." These men had rigid rules, and they refrained from doing certain things. John Wesley thought he was a believer. He was the son of a preacher, he had a godly mother, and he even came to America as a missionary to the Indians and colonists.

But on the way over here the ship got into a terrific storm. Wesley, although it wasn't visible, was terror stricken. As he watched the German Moravians on board he saw that they had the peace of God in their hearts, something that he did not have. It brought John Wesley under such conviction that when he got to this country, according to the account, he never did any mission work. He was a failure here. His record in Georgia was nil; he did nothing at all.

His cry was this when he returned to England: "I went to America to convert the Indians, but who shall convert John Wesley?" He knew that he didn't have anything on the inside. He thought he was sanctified, but in truth he was not even saved. It's not what is on the outside, but what is inside.

You see, friend, sanctification is like taking off an old garment and putting on a new garment. And this figure of speech in the Scripture is a good figure. It is actually a picture of a habit—we speak of a riding habit or a walking habit or another kind of habit that we wear. It is laying aside this old garment, which is the negative aspect. But then it is putting on a new garment, and it's this new garment which is such an important part of sanctification, you see.

What we are trying to do is get to the meaning of sanctification. It means to take off and it means to put on. This is the goal for a believer as found in Colossians. It spells out things which you and I are to put on.

Now I'm confident that we who are believers, as we read down through the negative list—anger, malice, blasphemy, lying, and so on—we recognize that there are certain things there that we have not put off. Right? Also there are certain things on the positive list—tender mercies, kindness, humility, meekness, longsuffering, and bearing with one another—that we have not put on. Oh, my friend, for this reason sanctification ought to mean a great deal to us. None of us, regardless of who we are, has reached perfection. Now I know there are some folks who think they have, but they have not arrived at all.

Let me make only one other point by way of trying to isolate and identify this. Justification, which we dealt with in a previous chapter, is our standing before God. We are guilty, lost sinners in our natural state, but when we come and trust Christ, our standing before God changes. God, who had to pronounce us guilty, now says that we are not guilty, that we are accepted in the Beloved, accepted in Christ our Savior. Our standing is changed by justification. Regeneration, which we looked at in a previous chapter, means that God has not only done an exterior job of decorating, but He has also done an interior job. We are regenerated. We have been given a new nature on the inside if we are children of God.

Sanctification has to do with the character and the conduct of the believer. Justification is an act; it happens one time. Sanctification is a work. Justification is what God does for us; sanctification is what God does in us. And they go together. May I say that having justified us, God wants to sanctify us. He wants to improve us. He wants to develop us.

But there are three dangers to which we must be alert. First of all, there is a danger that we interpret our sanctification by our experience. A great many people do this today. And, I say this kindly, this is the difficulty with some of our more charismatic friends. They attempt to interpret sanctification by an experience. And if they have had some great, overwhelming experience, they feel that they have been sanctified.

Oh, my friend, this is the rule that we should follow: The Bible interprets our experience, but our experience does not interpret the Bible. It's so easy for us to have an experience and use that experience to interpret the Word of God. But the Word of God must interpret the experience that you and I have. There's danger in getting the cart before the horse.

The second great danger is in thinking sanctification means sinlessness, that is, to reach the place where you do not sin. No, beloved, that is not sanctification. You will find, for instance, that Paul said to the Corinthians that they were sanctified; then he turned right around and told them what a bunch of carnal believers they were. Yet they were sanctified. You see, sanctification does not mean sinlessness under any circumstances.

The third danger is thinking sanctification is an act. It is not a single act but a continuous work. It is without cessation. As long as you and I are in this world, God wants continually to improve us. And you and I, in this life and this frail flesh, will never reach the day when we can say, "Well, I've arrived. I don't need to go on." Now I have a feeling that there are believers today who think that they have already arrived. But, honestly, to believe that is a matter of ignorance. You and I will never reach the place where we don't need to progress in our Christian walk.

Three Aspects of Sanctification

Now I've come to the subject at last! Here are the three aspects of sanctification.

Positional Sanctification.....

The first is positional sanctification:

To the church of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints.... (1Co 1:2)

Notice in your Bible that "to be" is in italics, which means it is not in the original. The fact is, the word saint means "sanctified," and every believer is positionally sanctified. Paul addressed the Corinthians: "to those who are sanctified in Christ Jesus, called saints," if you please, not "to be" saints. Will you notice also another verse here in the first chapter:

But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption. (1Co 1:30)

Let's look at this for a moment. The Lord Jesus Christ is our sanctification, and all that He is has been made over to us. The moment you trust Christ, you are made accepted in the Beloved. And you have as much right in heaven as He has because you have His right...all of His worth, all of His merit is made over to you! That is the position you and I have.

Let me remind you that God through Paul is giving this marvelous information even to the Corinthians. A little later he is going to be rough on them. He is going to tell them they are carnal; he's going to scold them for having divisions among them, running after teachers who please them. They are nothing in the world but a bunch of little babes in Christ. And yet to them Paul says, "Christ has been made unto you sanctification." He is your sanctification, and you are accepted in Him. You cannot improve on that! Keep in mind that this is your position. This is what you occupy up yonder in heaven.

Practical Sanctification.....

However, down here on earth where you and I live, we have practical sanctification. And this, by the way, is progressive, it's experiential, and it's what most people have in mind when they talk about sanctification. It is where we all live and move and have our being, the place where there is latitude for growth, for development, for improvement.

God has provided for you and me the means for us to grow and develop into the kind of Christian He intends us to be. And I want you to look with me at these provisions God has made for you and me to be sanctified. I am going to give you five means that God has provided, and I am bold enough to say that you and I can never be sanctified in this life on earth, we can never grow in grace, and we can never develop unless we use the means which God has provided for us.

The Word of God is the first provision, and that is very clear. The Lord Jesus, during His final days on the earth, prayed for us: "Sanctify them by Your truth. Your word is truth" (Joh 17:17). I want to make a statement that may seem strange to you. This Book, the Bible, is a miracle cleaner. The media has a great deal to say about the right kind of miracle powder to put into your washing machine, and every one of the manufacturers claims to have a secret formula and that if you don't use his, those clothes will come out tattletale gray, or they won't be as you'd like for them to be. So you must use their miracle cleaner. Well, the public falls for that type of thing today!

But, friend, I want to talk to you now about a real miracle cleaner. This Book I hold in my hand, the Word of God, is the best bar of soap for a believer that you'll find anywhere. This is the miracle bar of soap. This Word has the power which prompted our Lord to pray:

Sanctify then [make them holy] by Your truth. Your word is truth. (Joh 17:17)

I do not believe that any child of God can grow and develop and be sanctified—that is, be made holy unto God—apart from the Word of God. God has no other method except this.

Now this is the reason that all of this business of experience we hear in our day is not worth a snap of the fingers when the experience is divorced from the Word of God. This Book has the power to cleanse you. It has the power to clean up your life! It has the power to transform your life!

Let me share with you some of the experiences of folks whose lives God has absolutely transformed by the simple teaching of the Word of God on radio. In the early days of teaching the Bible by radio, I would be by myself in my studio, and when I would turn around after the thirty minutes were over, I would sometimes wonder if anybody had listened and if anything had happened.

Let me tell you a couple of things that encouraged me during those first years. There was a young man who was sitting down on the wharf in San Diego. He was as vile as a man could possibly be. He had such a tongue that, when he started using it, even those roughnecks on the docks would move back because he knew how to blaspheme.

Somebody else down there brought a radio with him and tuned in our program. The young man told me later that the first thing he said was, "Turn off that [blankety-blank] preacher. I don't want to hear him!" But the fellow left the preacher on, and God in His great mercy brought the blasphemer under conviction. He started listening to the Word. He listened to the simple teaching of the Word for six months. I met him at the First Baptist Church in La Mesa, and I want to tell you, that young man has been transformed! He's one of the sweetest fellows I have ever met. You know what did it? This Book, the Word of God. It has power today to transform.

I can tell you about a family out in the San Fernando Valley who had come from the East. They were not saved, although they were churchgoing folks. But when they came to California they went to Disneyland one Sunday, and the next Sunday they went to the beach, the next Sunday somewhere else. They got away from God. Neighbors invited them in to have cocktails. That was new to them, but

they tried it, and they liked it. First thing you know, they were in trouble.

Then, occasionally, they began listening to our broadcast. They got to the place where one morning they realized that they had made a shipwreck of their lives, their marriage, their home, and everything. The wife actually said, "I'm packing up and going back home."

But instead, that couple started coming to church for our Thursday night Bible study. I had never even talked with them, only greeted them out in the foyer. The Word of God is responsible for putting them back together again.

I believe I hold in my hand the only miracle cleanser there is! This Book is the only thing that has power to sanctify you, my friend.

Now honestly, how much time do you really spend in it? I say to you, this Book has the power to transform a person's life. I could give you illustration after illustration from people all over this world of what this Book can do. I have great confidence in the Book, the Word of God. In fact, it's the only thing I do have confidence in today. It is a miracle cleanser!

The Holy Spirit is the second provision that sanctifies. Would you look with me at 2Th 2:13:

But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the spirit and belief in the truth.

You see, the Holy Spirit using the Word of God is the way it works. The Holy Spirit sanctifies also. And may I say, and I won't take time to develop this point, when sanctification is mentioned in connection with the person of Christ, in practically every instance it is positional sanctification. When it's mentioned in reference to the Holy Spirit, it is practical sanctification.

The body and the blood of Christ, my beloved, is a third means that God uses to sanctify us. And I want you to look at several Scriptures which have to do with the blood and the body of Christ.

Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. (Heb 13:12)

And will you notice this in particular:

The blood of Jesus Christ His Son cleanses us from all sin. (1Jo 1:7)

This is present tense: The blood of Jesus Christ, God's Son, just keeps on cleansing us from all sin.

The reason I dwell so much on the Cross and the blood of Christ is that I believe there is personal value in our talking about the blood and body of Christ. I believe that the elements taken at the Lord's Supper are more than symbols. I hear people say, "Well, the bread is just a symbol, and the fruit of the vine is just a symbol." It's true that the juice is only juice, and the bread we serve is only unleavened bread. And honestly, there's no value in those elements. But if partaking of them directs us to the body and blood of Christ, there is a sanctifying value in that!

In too many churches today, especially Bible-teaching churches, we take the Lord's Supper as if it is only a form, a ritual, to go through. But, my friend, there is a spiritual value in it. Are you getting it? Does it sanctify your own heart and your own life? Is it developing you? It ought to, because that's the purpose of it.

Now notice two other Scriptures:

By that will we have been sanctified through the offering of the body of Jesus Christ once for all. (Heb 10:10)

But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world. (Gal 6:14)

May I say to you that the body and blood of Christ is a means that God uses to sanctify us.

Yielding to God is the fourth means of sanctification, and this is the one that some people consider to be all that is necessary. But I believe that all of the other three should be in our lives before we come to this matter of yielding to God.

But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. (Rom 6:22)

You've been made free from sin. You've become now the servants of God. And that's what Paul means when he says in Rom 12:1:

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice.

We have to yield to God if we're to be sanctified and if we are to grow in grace.

I want to say something now that is sure to sound strange to you. I don't want you to misunderstand this because it is important. Someone asked Dr. C. I. Scofield, the editor of the Scofield Reference Bible, if it were possible for a person to live without sin. And Dr. Scofield's reply was this: "God has made an arrangement whereby you can live without sin, but I never met a Christian who had reached that place."

May I say to you, I do not believe in sinless perfection. But I do believe that God has made a perfect arrangement for you to live for Him.

Read this carefully:

My little children [my little born ones], these things I write to you, so that you may not sin. (1Jo 2:1)

Isn't that wonderful! This ought to be the goal of every believer. And you and I ought not to be satisfied. We can have peace in our hearts and all that sort of thing, but we ought never to be satisfied, never content, as long as there is sin in our lives. This means simply, as I've already said, that we can never in this life, as far as I can see, get to the place where we have arrived.

"But," you say, "God has made an arrangement." Yes, but I've never met anybody that entered into it perfectly. God has made a perfect arrangement, and that's the challenge today, it's always the challenge for a child of God. I wish we could get the challenge back into Christian living.

I watched these boys out here at USC several years ago on the track jumping over the little cane pole. Since I used to high jump, I watched them with a great deal of interest. I saw that they never were satisfied with their jumps. They kept moving that bamboo pole up, inching it up. Why? Well, they wanted to go just as high as they could go.

God has made a perfect arrangement for you and me to achieve in our Christian life. But a lot of us, with the pole way up there, are satisfied with mediocrity in our Christian experience. We wonder what's the use of trying, which is the other extreme from thinking we've arrived. However, God has made a perfect arrangement: "My little children, these things I write to you, so that you may not sin" (1Jo 2:1). Wouldn't you like to get to that place? Are you tired of failure in your life? Well, if your answer is yes, there's hope for you. If you said no, there's no hope for you. But, friend, can you say with me, "I want to live for God; I want to live on the higher plane; I want to be a better Christian"? Listen again to the apostle John: "My little children, these things I write to you, so that you may not sin"—God has made a perfect arrangement, and I want to go to Him and say, "O Lord, help me to enter more perfectly into this arrangement You have made."

Now if our Lord had stopped there, I would have to go to Him every night and say, "Lord, I failed. You'll have to count me out. There is no use my trying to get over that bar anymore."

But we have an Advocate! He said this to me:

And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. (1Jo 2:1)

So at the end of this day I'm going to have to go to Him, as I've been going to Him for years, and say, "Lord, I didn't clear the pole today. I didn't go over it where You put it. I failed You!" But, thank God, I have an Advocate. He's on my side; He will plead my case. Do you know what He tells me? He says, "McGee, you get up tomorrow morning and I'll put the pole up and we'll try again." He has been saying that every day, and as long as He will put the pole up, I'm going to jump. I sincerely want to live for Him, and I think you do too. Oh, may God help us.

Final Sanctification.....

We must move on now. We've got one more point under the subject of sanctification: perfect, or final, sanctification. You may remember that in the epistle Paul wrote to the Ephesian believers, he said that the church is the bride of Christ: Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. (Eph 5:25-27)

What kind of church? Perfect. When we are presented to Him someday, we will be perfect. That's final sanctification.

Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. (1Jo 3:2)

Although I keep falling down in this life, I do hope I'm getting a little higher on the pole each day. But though I'll never be able to clear it at the height my Lord has put it, one of these days I am going to be presented to Him and I will be perfect! You may not recognize me. And I may not recognize you either, since we will be perfect. We will be presented to Him without spot, without blemish. Then our sanctification will be complete. But you and I now are in training down here.

I believe God uses many means today to sanctify us. Do you know one of the greatest means that He uses? Discipline. He not only disciplines us, God actually sends us trouble, and He uses it like sandpaper to get the rough edges off our lives. God is doing all of that to develop us, and I'm convinced of this (although I have to pause many times and ask God why He's permitting a certain thing to happen). This week I've had occasion to ask Him that question, and I do not know the answer. But I am persuaded of this: God will not let anything come into the life of a believer which will not aid in his sanctification. My friend, everything God sends to you He sends into your life to sanctify you.

God wants to produce fruit in your life, the fruit of the Spirit. He wants your life to be improved. We are saved by faith, but God is not satisfied to leave us in sin. So we cannot live in sin if we have been saved. We must, my friend, be pressing on.

A dear brother, a retired Methodist preacher, used to visit the church where I served, and one day he said to me, "McGee, there's only one thing wrong with the holiness movement, and that is it lacks holiness." And this, my friend, is the thing needed today in our own lives. We're a little afraid of the word. When we mention holiness, we say, "Oh my, no, that means a fanatical group." No, it's a good Bible term. God wants to create holiness in your life and in my life. That is, He wants to develop us. He wants to sanctify us. He wants to bring us up to maturation, make us full-grown children of His, living for Him and bringing honor and glory to His name.

My, what a challenge is held out today to the child of God. None of us could ever be satisfied, and yet none of us, even the weakest, needs to despair because we have a wonderful, wonderful heavenly Father who every day will begin with us again. Though intent on developing us, He will be patient with us as He leads us on.

(Amplified Bible; Joyce Meyers; 2006; Faith Words; Scripture; Commentaries; pages 772-773)

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