

Essential Doctrines

Part 3 — Godly Sanctification

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Expanded Study Guide & Lesson Summaries

About This Part

Part 3 of Essential Doctrines examines the third of the six essential doctrines: Godly Sanctification (1 Corinthians 10:1-6). Spanning four lessons, this section establishes the three-part framework of the believer's position in Christ (justification, sanctification, and exaltation), works through the mechanics of Romans 6 and 7, builds the affective dimension of zeal and abhorrence that godly sanctification ought to produce, and concludes with a detailed exposition of 1 Corinthians 10 using Israel's Exodus failure as the defining example. The goal throughout is not merely knowledge of sanctification but the attitude God desires: the zeal, ambition, and enthusiastic pursuit of fruit unto holiness that comes from looking at our sanctified position in Christ the way God looks at it.



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Lessons at a Glance

Lesson	Core Focus
Lesson 11	Introducing essential doctrine #3 from 1 Corinthians 10:1-6 — the three-part position in Christ (justification, sanctification, exaltation), the Corinthians' failure to appreciate their sanctification, and how liberty misused traces back to ignorance of what sanctification is for
Lesson 12	Surveying Romans 6 and 7 in detail — the Spirit's baptism into Christ's death/burial/resurrection, freedom from sin's dominion, freedom from the law's contrary system, the angelic audience of the body of Christ's conduct, and the resulting capacity for fruit unto holiness
Lesson 13	Building the affective dimension of godly sanctification — the zeal, abhorrence, and God-likeness (putting the divine nature on display) that knowledge of our position ought to produce, using Ephesians 4-5, Titus 2, and Philippians 1
Lesson 14	Concluding with a verse-by-verse walk through 1 Corinthians 10:1-14 — Israel's Exodus sanctification and failure as the negative example, the two objectives of liberty (agape love and repudiating the former life), and the call to flee from idolatry as the mark of proper zeal

Lesson Summaries

L11

Lesson 11 — Introducing Godly Sanctification: Position, Liberty, and the Problem at Corinth

1 Corinthians 10:1–6 | The third essential doctrine: our sanctified position in Christ and the liberty it provides

Lesson 11 introduces essential doctrine number three from 1 Corinthians 10:1-6. Keith establishes the three-part framework of the believer's full position in Christ (justification, sanctification, and exaltation), identifies the Corinthians' failure to appreciate their sanctification, and frames the entire 1 Corinthians 8-10 discussion as a liberty problem rooted in ignorance of what godly sanctification is for.

The Six Essential Doctrines — Framework and Stakes

- Essential doctrines are identified by Paul's repeated phrase 'I would not have you ignorant, brethren' — singled out because ignorance of each produces specific, identifiable problems and because each is a prime target of the satanic policy of evil
- Satan's goal in each case is to produce 'doctrinal corruption or outright ignorance' — making believers impotent to make the impact they are privileged to make in this dispensation of grace
- Essential Doctrines 1 and 2 (Pauline authority/godly edification and Israel and the mystery) have been established in lessons 1-10; essential doctrine number three now begins: Godly Sanctification
- The label 'godly sanctification' is deliberate — it means looking at our sanctification the way God looks at it; not merely knowing the fact of it but understanding its goal and the attitude God desires from us
- Each of the six doctrines builds on the others; sanctification cannot be fully appreciated without justification, and exaltation cannot be appreciated without sanctification — they form a cascade that culminates in the believer's unique heavenly impact

The Corinthian Problem — Why 1 Corinthians 10 Is the Text

- Every problem in 1 Corinthians traces back to the Corinthians' inconsistency with their sanctified position in Christ — Paul had given them 18 months of foundational doctrine; they knew it intellectually but failed to appreciate it
- 1 Corinthians 8-10 addresses a concrete situation: eating things sacrificed to idols — but the issue is not food, it is liberty and what liberty is FOR
- The Corinthians knew they had liberty (all things are lawful), but exercised that liberty self-servingly rather than God-servingly — they were using their freedom in a way that honored neither God nor the brethren
- Chapter 10's 'Moreover, brethren' (v. 1) is not a new subject — it is the climax of the argument running through chapters 8 and 9, adding the final dimension the Corinthians were completely missing
- 1 Corinthians 1:2 — Paul immediately identifies them as 'sanctified in Christ Jesus, called to be saints' — he begins with their identity because their problems all flow from a failure to appreciate that identity
- 1 Corinthians 1:30 — Christ made unto us 'wisdom, and righteousness, and sanctification, and redemption' — sanctification is not an aspiration but a current reality already provided in Christ

The Three-Part Position in Christ — Justification, Sanctification, Exaltation

- Our full position in Christ has three distinct, inseparable components — visualized as three sections of a pie: Justification (J), Sanctification (S), and Exaltation (E)
- JUSTIFICATION (2 Corinthians 5:21): 'Made the righteousness of God in him' — permanent identity with Christ's righteousness before God; reconciled, forgiven, no longer in Adam; deals with God's justice
- SANCTIFICATION (Romans 6:1-13): Baptized by the Holy Spirit into Christ's death, burial, and resurrection — set apart from sin's dominion, set apart unto God for His use; identity with Christ in living unto God; deals with God's holiness
- EXALTATION (Ephesians 2:4-7): Seated together with Christ in heavenly places above all principalities, powers, mights, and dominions — sharing His exalted position; the vocation of heavenly impact
 - These must be learned in order: sanctification cannot be fully appreciated without justification; exaltation cannot be appreciated without sanctification
- Satan attacks sanctification specifically because without it the believer never arrives at an appreciation for his exaltation — and therefore never makes the impact in heavenly places that God designed him to make
- Ephesians 3:10-11 — 'That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God' — this impact is the ultimate goal toward which sanctification leads

The Liberty Aspect of Sanctification — Three Liberties Embedded in Our Position

- Sanctification produces liberty — not optional or incidental but essential to what sanctification IS; the question is always what the liberty is FOR
- Liberty 1 — From sin's dominion (Romans 6): dead to sin, no longer must serve it as a slave; sin remains but need not reign
- Liberty 2 — From the law's contrary system (Romans 7): dead to the law by the body of Christ; the law's system of working sin through the flesh is no longer operative over us
- Liberty 3 — From Satan's dominion: delivered from the power of darkness, translated into the kingdom of God's dear Son (Colossians 1:13)
- This liberty is for a purpose: to live unto God — godly conduct, fruit unto holiness, making decisions as adult sons in this dispensation of grace who know what their Father desires
- 1 Corinthians 8:9 — 'Take heed lest by any means this liberty of yours become a stumbling block to them that are weak' — the Corinthians had liberty but didn't know what it was for; their exercise of it became harmful
- 1 Corinthians 9:1 — 'Am I not free?' — Paul's own freedom is the example he builds his entire argument upon in chapter 9: he has full liberty and voluntarily restrains it for agape love

The Attitude Problem — Looking at Sanctification as God Looks at It

- The Corinthians' problem was not ignorance of the fact of sanctification — Paul had taught them; they knew it; the problem was their attitude toward it
- They were not looking at their sanctification as God looks at it — and this manifested in: exercising liberty self-servingly; being enticed back toward the idol-temple culture; thinking they were being superior in spirituality when

they were cooperating with the policy of evil

- Satan's cleverest tactic: making the believer think he is being spiritually superior when in fact he is being enticed back into the course of this world under the guise of liberty
- Ephesians 5:11 — 'Have no fellowship with the unfruitful works of darkness, but rather reprove them' — this is the attitude sanctification should produce; the Corinthians lacked the 'rather reprove them' dimension entirely
- Without the God-ward view of sanctification, two things suffer: (1) susceptibility to sin increases because there is no zeal for repudiating it; (2) the grand privilege of liberty to glorify God right now, in these mortal bodies, is wasted

The Israel Example — 1 Corinthians 10:1–6 as the Essential Doctrine Text

- Paul introduces the doctrine with 'Moreover, brethren, I would not that ye should be ignorant' (v. 1) — the formal 'essential doctrine' signal
- Israel's Exodus is the example: they underwent a genuine sanctification — 'baptized unto Moses in the cloud and in the sea' (v. 2) — a purification producing identification and set-apart status, parallel to our Spirit-baptism
- Verses 3-4 — They had spiritual meat and spiritual drink from 'that Rock...and that Rock was Christ' — God provided everything for their satisfaction and contentment in Him; nothing lacked
- Verse 5 — 'With many of them God was not well pleased: for they were overthrown in the wilderness' — they had godly sanctification but did not look at it as God did; they failed to develop the attitude their sanctification ought to have produced
- Verse 6 — 'These things were our examples, to the intent we should not lust after evil things, as they also lusted' — 'evil things' = things associated with the policy of evil; Israel preferred what they had in Egypt over what God gave them
- The Corinthians, like Israel, had received godly sanctification but were being drawn back toward the pleasures and patterns of the world they came out of — this is precisely what Paul doesn't want them ignorant of

L12

Lesson 12 — The Mechanics of Sanctification: Romans 6 and 7 in Detailed Survey

Romans 6:1–23; 7:1–6 | Dead to sin, dead to the law, and alive unto God

Lesson 12 conducts an extended survey of Romans 6 and 7 to establish the foundational mechanics of our sanctified position in Christ — covering the Spirit's baptism into Christ's death and resurrection, liberation from sin's dominion, liberation from the law's contrary system, and the resulting capacity for fruit unto holiness — all set against the backdrop of the body of Christ as a spectacle to angels.

The Angelic Dimension — The Body of Christ as Spectacle

- 1 Corinthians 4:9 — 'We are made a spectacle unto the world, and to angels, and to men' — the body of Christ has two primary audiences: the angelic and the human; both are watching how members of the body conduct themselves
- Understanding the angelic audience requires the full mystery: not just that

there is a mystery but 'what is the fellowship of the mystery' (Ephesians 3:9) — the purpose behind God's hidden plan revealed through Paul

- Ephesians 3:10-11 — the purpose is that 'now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God' — the body of Christ's conduct is God's exhibit in the angelic arena
- Satan corrupts sanctification doctrine precisely because he knows: without appreciating sanctification, believers cannot advance to understanding their exaltation; without exaltation, they cannot make the heavenly impact; the corruption has cascading consequences
- This is why essential doctrines are prime targets: each one, when corrupted, prevents the believer from advancing to the next level of impact — the whole system of edification is interconnected

Sanctification Defined — Its Relationship to God's Holiness

- Justification = identification with Christ that produces compatibility with God's righteousness and justice; the issue is guilt and condemnation; the result is eternal life
- Sanctification = identification with Christ that produces compatibility with God's holiness; the issue is sin's dominion; the result is capacity for fruit unto holiness
- 1 Thessalonians 4:3-8 — 'This is the will of God, even your sanctification...God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God'
 - The Corinthians, by despising their sanctification, were in effect despising God who gave them the Holy Spirit — this is Paul's implicit indictment throughout 1 Corinthians 8-10
- The Holy Spirit's name reveals his primary ministry: producing within the believer the outworking of the holy position they possess — 'holy' is his character and his goal in his ministry within us
- 1 Corinthians 6:9-11 — 'Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God' — the completed, past-tense reality

Romans 6:1–13 — Dead to Sin, Alive to God: The Core Mechanics

- Romans 6 begins where Romans 1-5 (justification) ends — believers now equipped to handle conduct without confusing it with their eternal standing; the order is essential
- The question 'shall we continue in sin that grace may abound?' (v. 1) would be valid if God only justified us — but He also sanctified us; that changes everything about what sin now means to us
- The baptism of Romans 6 is the Holy Spirit's baptism into Christ — not water; a purification producing sanctification and identification with Christ in his death, burial, and resurrection (v. 3)
- Being 'baptized into his death' (v. 3) and 'buried with him' (v. 4) means our identity with Christ in death broke sin's mastership over us — the relationship to sin is permanently changed
- 'Planted together in the likeness of his death' (v. 5) — planted like a seed, with resurrection life as the objective; we don't have to wait for glorified bodies to begin bringing forth fruit unto God
- 'Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin' (v. 6) — the purpose of co-

crucifixion is freedom from sin's service; the flesh remains but sin's mastery is broken

- 'He that is dead is freed from sin' (v. 7) — sanctification produces liberty; the first liberty is from sin's dominion; this is not a goal to work toward but a position already accomplished
- 'Dead indeed unto sin, but alive unto God through Jesus Christ our Lord' (v. 11) — the foundational identity statement; both sides must be reckoned simultaneously; death to sin and life to God are inseparable
- First exhortation: 'Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof' (v. 12) — lusts remain in the mortal body; the point is they need not be obeyed; the reign of sin is broken
- Second exhortation: 'Yield your members as instruments of righteousness unto God' (v. 13) — our members are instruments designed to bring forth fruit pleasing to God; from tools of sin to tools of righteousness

Romans 6:14–23 — Grace vs. Law and the Fruit unto Holiness

- 'Ye are not under law, but under grace' (v. 14) — the indispensable companion truth to being dead to sin; being under the law while possessing the position in Christ would put two systems in direct conflict
- The law is not designed to enable anyone to live unto God — it is designed to put sin into motion and demonstrate the flesh's total incapacity: 'the motions of sins, which were by the law, did work in our members to bring forth fruit unto death' (Romans 7:5)
- Romans 6:19-22 — the magnificent before/after contrast that ought to generate enthusiasm and zeal:
 - BEFORE: 'servants to uncleanness and to iniquity' — completely free from righteousness; unable to produce a single thing God's justice could accept
 - NOW: 'become servants to God, ye have your fruit unto holiness' — not just freedom from sin, but positive capacity for fruit compatible with God's holiness
- 'Fruit unto holiness' is the core objective of sanctification — conduct and behavior compatible, harmonious, and honoring to God's holiness; exactly what the Corinthians were failing to bring forth
- Romans 6:23 — 'The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord' — justification by gift not wages; sanctification operates on the same grace principle, not earned but received

Romans 7:1–6 — Dead to the Law That We Might Bring Forth Fruit unto God

- Romans 7 deals with anticipated objections to grace — why not law?; the marriage illustration (vv. 1-3) establishes the principle: death breaks the law's dominion
- 'Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God' (v. 4) — the purpose of being dead to the law is precisely to bring forth fruit unto God
- The law is not only unnecessary for fruit unto God — it is actively contrary to it; operating under the law produces sin and death, not holiness and life
- Colossians 2:14 — God nailed the law (the handwriting of ordinances against us) to the cross and took it out of the way; going back to operate on the law is the behavior of those who don't understand their position
- 'Now we are delivered from the law...that we should serve in newness of spirit, and not in the oldness of the letter' (v. 6) — the new system operates

through the Holy Spirit and grace doctrine (Paul's epistles), not through a code of commands appealing to flesh

- Romans 7:7-25 — the 'wretched man' passage illustrates what happens when a believer tries to practice his position in Christ under the law: perpetual conflict between flesh and Spirit, no fruit possible, misery as the result

The Attitude That Ought to Result — Zeal for the NOW Privilege

- Romans 6:20-22 is designed to produce not just knowledge but an attitude — the contrast between former total inability and present capacity for fruit unto holiness should generate zealously, enthusiasm, and ambition
- The fact that we can bring forth fruit unto holiness right now, in mortal bodies, in the midst of the present evil world, is a unique privilege that will not exist in the same form after the dispensation of grace ends
- This is the honor and glory the Corinthians were failing to appreciate: they weren't thinking about the NOW privilege of sanctified liberty; they were thinking about what they could get away with
- The connection between the dispensation of grace still being in operation and the unique capacity for impact is essential — believers should wake up each day with enthusiasm for the opportunity to honor God through sanctified conduct
- The attitude generated by Romans 6:20-22 is the foundation for understanding 1 Corinthians 10 — the lesson that Israel's failure represents is a failure of exactly this attitude

L13

Lesson 13 — The Zeal of Godly Sanctification: Fruit unto Holiness, God-likeness, and the Attitude We Must Have

Romans 6:20–23; Galatians 2:19–21; Ephesians 4–5; Titus 2:11–14 | The enthusiastic pursuit of God-likeness that our sanctified position ought to produce

Lesson 13 surveys a range of Pauline passages to build the affective dimension of godly sanctification — the zeal, abhorrence, and God-likeness that the knowledge of our position in Christ ought to produce — establishing the platform for Lesson 14's application to 1 Corinthians 10, where Israel's failure of attitude becomes the example the Corinthians must not repeat.

The Double Objective of Our Sanctified Liberty

- Two simultaneous objectives operate whenever we live in our sanctified position in Christ — both are required; neither is optional:
- Objective 1 — Live UNTO God: put God's divine nature on display in the details of life; bring forth fruit that honors his holiness and glorifies him among both men and angels
- Objective 2 — Repudiate what we came OUT OF: actively deny and reprove the satanic policy of evil and the course of this world we formerly walked in; not just avoid it but repudiate it
- Galatians 2:19-20 — 'For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me' — co-crucifixion is for the purpose of living unto God
- Ephesians 2:1-3 — Before salvation: 'walked according to the course of this

world, according to the prince of the power of the air...fulfilling the desires of the flesh and of the mind' — the former walk is defined and named

- Ephesians 2:10 — 'We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them' — the works are Christ's character expressed through us; they honor God and repudiate the Adversary simultaneously
- These two objectives map directly onto 1 Corinthians 8-10: chapters 8-9 address living unto God in agape love; chapter 10 addresses repudiating the former participation in the course of this world

Fruit unto Holiness — The Positive Capacity We Now Possess

- Romans 6:20-22 revisited: the before/after contrast is the primary driver of the right attitude — it is designed to generate wonder, gratitude, and ambition
 - Before: 'free from righteousness' — unable to produce a single thing God's justice accepted; Philippians 3:8 — all human righteousness is 'dung' in God's sight; nothing acceptable was possible
 - Now: 'fruit unto holiness' — capacity to bring forth conduct compatible with God's holiness, honoring to him, and in keeping with who we are in Christ
- The Holy Spirit dwelling in the believer brings forth fruit through the believer as the believer walks consistent with who he is in Christ — the fruit of the Spirit in Galatians 5 is the outworking of that position
- Romans 7:4 revisited — 'that we should bring forth fruit unto God' — stated purpose of being dead to the law; the fruit cannot come through the law system; it comes through grace and the Holy Spirit
- Philippians 1:9-11 — Paul's prayer for advanced believers: 'filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God' — the fruit is Christ's, produced through us, directed to God's glory right now
- This NOW dimension is critical: the type of honor we bring God right now — in mortal bodies, in this present evil world, in the face of principalities and powers — is unique; it will not exist in the same form after glorification

Ephesians 4–5 — Putting On the New Man and Abhorring What Is Incompatible

- Ephesians 4:17-24 — Paul contrasts walking as other Gentiles (blindness, ignorance, given over to lasciviousness) with what believers have 'learned' in Christ — knowing makes the believer responsible
- Ephesians 4:24 — 'Put on the new man, which after God is created in righteousness and true holiness' — the new man is 'after God'; the goal is God-likeness; godliness = putting the divine nature on display
- The exhortation is not simply 'don't do that' but to 'put away' those things (vv. 25, 31) — acknowledging the incompatibility between who you are and those behaviors; an attitude of holy disgust for what belongs to the Adversary's domain
- Ephesians 4:32-5:1 — 'Be ye kind...even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children' — do what God does; follow his example; we have been created in Christ to do exactly that
- Ephesians 5:3 — 'Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints' — the abhorrence should be so deep that even naming those things once is too much; this is

God's own viewpoint toward what is incompatible with his holiness

- Ephesians 5:8-11 — 'Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light...have no fellowship with the unfruitful works of darkness, but rather reprove them' — identity as light demands active reproving, not mere avoidance

What Godliness Is — The Three-Component Definition

- Godliness literally means God-likeness — this is not metaphorical; it is the operational definition of what sanctification is designed to produce
- Three components of godliness built through edification:
 - Component 1 — Think like God thinks: God's norms and standards operate in the believer's conscience; the mind of Christ; 'proving what is that good, acceptable and perfect will of God' (Romans 12:2)
 - Component 2 — Do things God's way: conduct consistent with God's character; the fruit of the Spirit; agape love as the mode of operation in all interactions
 - Component 3 — Labor with God in what He is doing: not with the Adversary; alignment with God's purpose in this dispensation of grace; actively on God's side
- 1 Timothy 1:3-4 — 'godly edifying which is in faith' — the goal of all edification is godliness; every doctrinal building block serves this one purpose
- 1 Timothy 3:16 — 'Great is the mystery of godliness' — the greatness is in who God has equipped to display his character: twice-dead Gentiles, formerly children of wrath, now bearers of the divine nature
- 2 Peter 1:2-4 — 'Partakers of the divine nature, having escaped the corruption that is in the world through lust' — godliness = putting the divine nature on display through the knowledge of him who called us

The Zeal, Ambition, and Enthusiasm We Ought to Have — Titus 2:11-14

- Titus 2:11-14 is the comprehensive passage for the experiential fullness of what godly sanctification produces when properly understood and appreciated:
 - v. 11 — 'The grace of God that bringeth salvation hath appeared to all men' — the dispensation of grace is in operation now; the window is open
 - v. 12 — 'Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world' — grace is the teacher; not the law; denial of ungodliness is the mark of proper appreciation
 - v. 14 — 'Who gave himself for us, that he might redeem us from all iniquity (justification), and purify unto himself a peculiar people (sanctification), zealous of good works'
- The sequence is essential: redeemed + purified unto himself = therefore ZEALOUS of good works — the zeal flows directly from understanding and appreciating the position; it is not manufactured but produced
- The temptation Satan runs is always to make participation in the course of this world appear to be superior spirituality — the Corinthians illustrate this failure; Israel illustrates it from the Old Testament
- Romans 12 — as the believer renews his mind in what God values and esteems, he begins to 'abhor that which is evil, cleave to that which is good' (v. 9) — abhorrence is the proper affective response to what is incompatible with God's holiness, and it grows through the renewing of the mind
- The platform is now fully built: in the final lesson, all of this background is brought to bear on 1 Corinthians 10 — Israel's failure as the example for the

Corinthians and for us

L14

Lesson 14 — 1 Corinthians 10: Israel's Example, the Two Objectives of Liberty, and the Conclusion of Godly Sanctification

1 Corinthians 10:1–14; Galatians 5:13; Philippians 2:3–8; Exodus 19 | Flee from idolatry as the mark of godly zeal

Lesson 14 brings essential doctrine number three to its conclusion by entering 1 Corinthians 10 verse by verse, reading it through the frame of the two primary objectives of sanctified liberty — agape love and repudiation of the former life — using Israel's Exodus sanctification and subsequent failure as the controlling negative example, and landing on the call to flee from idolatry as the natural outworking of proper zeal for godly sanctification.

The Pivot Passage — Galatians 5:13 and the Two Uses of Liberty

- Galatians 5:13 — 'For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another' — this single verse summarizes all of 1 Corinthians 8, 9, and 10 in one sentence
- The three liberties embedded in the call: (1) free from sin's dominion in Christ; (2) free from the yoke of bondage (the law); (3) free from Satanic persuasion — delivered from the power of darkness
- The Galatians were 'bewitched' (Galatians 3:1) — back under the law's yoke; 'this persuasion cometh not of him that called you' (5:8) — Satan is always the agent behind the push to return to a system that works against the position in Christ
- The positive use of liberty: 'by love serve one another' — agape love is the mode by which the divine nature is put on display; liberty is given so we can act like God acts, not so we can please the flesh
- The two objectives of liberty — (1) putting the divine nature on display to God's honor; (2) repudiating any cooperation with the satanic policy of evil and the course of this world — both apply throughout 1 Corinthians 8-10

Agape Love as the Expression of Liberty — Philippians 2 and 1 Corinthians 8–9

- Agape love is: valuing and esteeming someone or something more than yourself, and conducting yourself accordingly — it is a love of the mentality, not of the emotions; a deliberate choice
- Philippians 2:3-8 — 'Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves...Let this mind be in you, which was also in Christ Jesus'
 - Christ is the ultimate example: in the form of God, yet made himself of no reputation, took on the form of a servant, humbled himself unto death — he gave up divine prerogative for those he valued more than himself; agape love at its fullest
- 1 Corinthians 8 — the strong in faith had correct facts (idols are nothing; meat is neutral) but were operating on incomplete knowledge; they were not asking 'what does my liberty EXIST for?'
- The strong brothers' failure: their boldness in going to the idol temple

emboldened weaker brothers whose conscience caused them to sin — 'when ye sin so against the weaker brethren and wound their weak conscience, ye sin against Christ' (v. 12)

- 1 Corinthians 8:13 — 'If meat make my brother to offend, I will eat no flesh while the world standeth' — agape love gives up the right for the benefit of the one valued more than self; this is not legalism but putting the divine nature on display
- 1 Corinthians 9 — Paul's 27-verse example of himself: full liberty acknowledged ('Am I not free?'; 'all things are lawful'), yet consistently giving it up for agape love, for the gospel's sake, for the benefit of others

The 'Moreover' of 1 Corinthians 10 — The Second Objective Israel Illustrates

- 'Moreover, brethren' (v. 1) signals Paul is adding a second, missing dimension to what he has addressed in chapters 8 and 9 — the Corinthians were entirely ignorant of this second objective
- Chapters 8-9 addressed: liberty used in agape love to serve others and put the divine nature on display — the Corinthians had some knowledge of this dimension, however imperfectly applied
- Chapter 10 adds: liberty must also produce a zeal to repudiate our former participation in the course of this world — and the Corinthians had NO zeal for this; they were being drawn back in
- The Corinthians were being enticed not merely for pleasure but under the guise of superior spirituality — they thought exercising their liberty in the idol temple demonstrated their spiritual superiority; they didn't recognize it as cooperation with the Adversary
- Result: no abhorrence for what they came out of; no recognition of the incompatibility between the idol temple and their sanctified position in Christ — exactly the ignorance Paul targets with 'I would not that ye should be ignorant'

Israel's Sanctification and Failure — The Detailed Exegesis of 1 Corinthians 10:1–6

- Verses 1-2 — All Israel was under the cloud and passed through the sea; all were baptized unto Moses — a genuine sanctification occurred; God set them apart to himself from the power of darkness (Egypt), just as He has set us apart from the power of darkness
- Exodus 19:4 — God's own summary: 'I bare you on eagles' wings, and brought you unto myself' — he sanctified them unto himself; Titus 2:14's language ('purified unto himself a peculiar people') directly echoes this
- Verses 3-4 — Spiritual meat and spiritual drink from Christ the Rock: God provided everything for their satisfaction and contentment in him — designed to show that Egypt's pleasures were beggarly compared to what God provided
- Between Egypt and Sinai (Exodus 15-19) God gave Israel five trials designed to teach them his Jehovahness and grace — that they were totally dependent on him and could not make themselves holy on their own
- Exodus 19:5-6 — God offers the covenant of grace before presenting the law: 'if ye will obey my voice...ye shall be a peculiar treasure...a kingdom of priests, and an holy nation' — the grace option
 - They could have said 'we learned the lesson — we cannot do this ourselves; we rely on your Jehovahness and grace alone' — but instead they signed the law contract, choosing to be dealt with on the basis of fleshly performance

- Verse 5 — 'With many of them God was not well pleased: for they were overthrown in the wilderness' — God's displeasure with their failure to appreciate the godly sanctification he had given them; the wilderness discipline was the direct result
- Verse 6 — 'These things were our examples, to the intent we should not lust after evil things, as they also lusted' — Israel's lusting was a refusal to repudiate what they came out of; they preferred Egypt over the provision of God

Israel's Specific Failures and the Warning for Us — 1 Corinthians 10:7–14

- Verse 7 — Idolatry: 'the people sat down to eat and drink, and rose up to play' — they preferred the pleasures of idol worship (eating, entertainment, festivity) over the spiritual provision God had given them; the Corinthians were doing the same
- Verse 8 — Fornication: 23,000 fell in one day (Numbers 25) — the Adversary used pleasure to draw Israel back toward his program through Baal worship; the Corinthians were in the same pattern
- Verse 9 — Tempting Christ: destroyed of serpents (Numbers 21) — complaining about God's provision, preferring what they had before; murmuring against the very source of their sanctification
- Verse 10 — Murmuring: destroyed of the destroyer — the constant refrain was 'would we had been back in Egypt'; open preference for the course of this world over their sanctified position with God
- Verse 11 — 'All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' — both angelic and human audiences are watching; the stakes of this dispensation of grace are even greater than Israel's
- Verse 12 — 'Let him that thinketh he standeth take heed lest he fall' — the Corinthians' confident boldness in entering the idol temple was precisely the sign of danger; self-assurance about superior spirituality is not strength but dangerous ignorance
- Verse 13 — 'God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape' — the temptation in context is the enticement to go back into what they came out of; God provides the capacity to bear it through the position in Christ
- Verse 14 — 'Wherefore, my dearly beloved, flee from idolatry' — if the zeal for godly sanctification is present, fleeing is the natural, immediate response; you don't weigh the options or exercise your liberty boldly — you flee
- The Corinthians were doing the opposite: walking boldly INTO the idol temple, thinking this demonstrated spiritual superiority — verse 14 is Paul's definitive correction of their entire approach
- Ephesians 5:1 — 'Be ye therefore followers of God, as dear children' — the bookend statement for all of Ephesians 4-5 and the summary of what godly sanctification produces: following God, displaying his character, as those who bear his family identity

Key Doctrinal Distinctions

Justification vs. Sanctification vs. Exaltation

These three components of the believer's position in Christ are distinct but inseparable. Justification (Romans 1-5) deals with God's righteousness and justice — the believer is made the righteousness of God in Christ, reconciled and forgiven. Sanctification (Romans 6-8) deals with God's holiness — the believer is set apart from sin's dominion and set apart unto God for fruit unto holiness. Exaltation (Ephesians 1-3) deals with the heavenly vocation — the believer is seated with Christ above all principalities and powers, with a specific impact to make in the angelic arena. None can be fully appreciated without the others.

Liberty from Sin, Law, and Satan's Dominion

Our sanctified position in Christ produces three liberties simultaneously: (1) liberty from sin's dominion — dead to sin by co-crucifixion with Christ; sin remains but cannot reign (Romans 6); (2) liberty from the law's contrary system — dead to the law by the body of Christ; the law's mechanism of working sin through the flesh is no longer operative (Romans 7); (3) liberty from Satan's dominion — delivered from the power of darkness, translated into the kingdom of God's dear Son (Colossians 1:13). These liberties are for a purpose: to live unto God and repudiate the course of this world.

The Two Objectives of Sanctified Liberty

Sanctified liberty has two simultaneous objectives that together reflect the double movement of 'putting on the new man' and 'putting off the old man.' Objective 1: Live UNTO God — put the divine nature on display through agape love; bring forth fruit unto holiness honoring God's holiness (1 Corinthians 8-9; Philippians 2:3-8). Objective 2: Repudiate what we came OUT OF — actively deny and reprove the satanic policy of evil and the course of this world (1 Corinthians 10; Ephesians 5:11). The Corinthians were partially aware of the first but entirely ignorant of the second — which is precisely why Paul introduces Israel's example with 'I would not that ye should be ignorant.'

Godliness as God-likeness — The Goal of All Edification

Godliness is not a vague religious quality but a precise definition: God-likeness — thinking like God thinks, doing things God's way, and laboring with God in what He is doing right now. It is the goal toward which all six essential doctrines and all sound edification point (1 Timothy 1:3-4; 1 Timothy 3:16; 2 Peter 1:2-4). The mystery of godliness (1 Timothy 3:16) is the marvel that God has equipped twice-dead Gentiles, formerly children of wrath and utterly unable to produce a single thing He could accept, to now be partakers of the divine nature and bearers of His character in this present world.

Key Scripture References

1 Corinthians 10:1–6	The essential doctrine text: Israel's Exodus sanctification and failure — 'With many of them God was not well pleased: for they were overthrown in the wilderness'
1 Corinthians 10:7–14	Israel's specific failures (idolatry, fornication, murmuring) as negative examples; 'flee from idolatry' as the mark of proper zeal
Romans 6:1–13	Core mechanics of sanctification: Spirit baptism into Christ's death/burial/resurrection; dead to sin, alive to God; instruments of righteousness
Romans 6:14–23	'Ye are not under law, but under grace'; the before/after contrast; 'fruit unto holiness'; eternal life as a gift
Romans 7:1–6	Dead to the law by the body of Christ 'that we should bring forth fruit unto God'; the new system through the Spirit, not the law
Galatians 5:13	'Called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another' — summarizes 1 Corinthians 8-10
Galatians 2:19–20	'Dead to the law that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me'
Ephesians 2:1–3, 10	Former walk: course of this world, prince of the power of the air; now: 'his workmanship, created in Christ Jesus unto good works'
Ephesians 4:24; 5:1	'Put on the new man, which after God is created in righteousness and true holiness'; 'Be ye therefore followers of God, as dear children'
Ephesians 5:8–11	'Ye were sometimes darkness, but now are ye light...have no fellowship with the unfruitful works of darkness, but rather reprove them'
Ephesians 3:9–11	The manifold wisdom of God made known by the church to principalities and powers in heavenly places — the angelic impact
Titus 2:11–14	Grace teaches godly living; redeemed and purified unto himself a peculiar people, zealous of good works — the full picture of sanctification's goal
Philippians 2:3–8	Agape love defined and illustrated by Christ's own example: esteeming others better than yourself; the mind of Christ
Exodus 19:4–6	God's grace offer to Israel before the law: 'I bare you on eagles' wings...a peculiar treasure...a kingdom of priests' — the option they refused
1 Thessalonians 4:3–8	'This is the will of God, even your sanctification...God hath not called us unto uncleanness, but unto holiness'
1 Timothy 3:16	'Great is the mystery of godliness' — the marvel of God equipping formerly helpless Gentiles to display his character