

Sanctification—The Process of God’s Organic Salvation

by Ed Marks

To be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different and distinct from everything that is common. Ephesians 1:4-5 says that before the foundation of the world, in eternity past, God chose us to be holy. Then in eternity future we see that we will have become the holy city, the New Jerusalem, the bride and the wife of the Lamb (Rev. 21:2, 9-10). In between these two ends of eternity, 1 Peter 1:15-16 charges us to be holy: “According to the Holy One who called you, you yourselves also be holy in all your manner of life; because it is written, ‘You shall be holy because I am holy.’” Furthermore, 1 Thessalonians 5:23 reveals that the sanctification of our spirit, soul, and body encompasses the entire process of God’s organic salvation, a salvation in which we are saved in the life of Christ (Rom. 5:10) by partaking of the divine and holy nature of Christ (2 Pet. 1:4): “The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.” Verse 24 is an encouraging word to us: “Faithful is He who calls you, who also will do it.”

Footnote 1, by Witness Lee, on 1 Thessalonians 5:28 in the Recovery Version is a marvelous masterpiece concerning the revelation that sanctification is a process of organic salvation in our spirit and soul and body:

To be sanctified is to be holy. In the universe, only God is holy; only He is distinct and different from all other things. He is not common and therefore is undefiled. Holiness is God’s nature; it is an intrinsic characteristic of God’s attributes. Therefore, to be holy completely and entirely, to be holy not only in outward position but also in inward disposition, we must have the holy nature that is characteristic of God. To have this divine nature of God, we must possess God, having Him as our life and

nature. Only God can sanctify us wholly and can preserve our entire being, our spirit and soul and body, complete, keeping it from being common or defiled. God desires to sanctify us, and He Himself will do it, as long as we are willing to pursue Him as holiness (Heb. 12:14a) and cooperate with Him in this matter. In this way we can be holy as He is holy (1 Pet. 1:15-16). Without holiness we cannot see Him (Heb. 12:14b).

God not only has made us holy in position by the redeeming blood of Christ (Heb. 13:12; 10:29) but also is sanctifying us in disposition by His own holy nature. By thus sanctifying us, He transforms us in the essence of our spirit, soul, and body, making us wholly like Him in nature. In this way He preserves our spirit, soul, and body wholly complete. His making us holy in position is outside of us, whereas His sanctifying us in disposition is within us, beginning from our spirit, the deepest part, passing through our soul, the intermediate part, and reaching to our body, the outer part. This work, which penetrates us deeply, is accomplished through the regeneration of our spirit (John 3:6), the transformation of our soul (Rom. 12:2), and the redemption of our body (Rom. 8:23; Eph. 4:30) by God’s life-giving Spirit. Such a holy and sanctified life is necessary for us to have a church life that is pleasing to God and that expresses Him.

It is interesting to note that in Greek the word for *saint* is the same word as for *holy*, that is, *hagios*. Therefore, we, the children of God, are the saints, the holy ones, the sanctified ones (Rom. 1:7; 1 Cor. 1:2).

God makes us holy positionally through His judicial redemption, and He makes us holy dispositionally by His organic salvation. He wants to make us holy so that we become the holy city, the New Jerusalem. Isaiah 6:1-3 says,

In the year that King Uzziah died I saw the Lord sitting on a high and lofty throne, and the train of His robe filled the temple. Seraphim hovered over Him, each having six wings: With two he covered his face, and with two, he covered his feet, and with two he flew. And one called to the other, saying: Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory.

Isaiah saw Christ as the King, the Lord of hosts, and the Seraphim, representing God's holiness, hovering over Him. John 12:41 says that Isaiah "saw His glory and spoke concerning Him." *Holy* spoken three times in Isaiah 6:3 indicates that Christ is the embodiment of the Triune God (Col. 2:9). His whole triune being is holy. When He dispenses Himself into us, we become holy in our spirit, in our soul, and in our body. We become the holy city; that is, we become exactly the same as He is in a corporate way. To become the holy city, we need to be saturated with God, occupied with God, and possessed by God. Hence, it is not a small thing during the day to pray, "Lord, saturate me with Yourself today."

The holy Word reveals that sanctification is for sonship. Actually, sanctification is God's "sonizing," the process by which we are made sons of God in our entire tripartite being.

Ephesians 1:4-5 says, "Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will." The good pleasure of God's will is what makes God happy. What makes God happy is for us to be occupied with Him, possessed by Him, and saturated with Him as the unique Holy One in the universe so that we become as holy as He is in our spirit, soul, and body to become the holy city, the New Jerusalem. The key to being saturated with God is in the phrase *in love*. This love is the love with which God loves us, the love that generates our love for Him, and the love with which we love all our brothers and sisters in Christ. Hence, 1 John 4:19 says, "We love because He first loved us." Because God loves us, we are able to love Him; we love Him with Himself infused into us as love. *Hymns*, #546 says, "I love my Lord, but with no love of mine, / For I have none to give; / I love Thee, Lord, but all the love is Thine, / For by Thy love I live." It is "in love" that God sanctifies us, that He makes us holy, and that we are

predestinated unto sonship. We all need to learn to tell the Lord that we love Him day by day and hour by hour. Saying, "Lord Jesus I love You," enables us to be saturated with God to be holy and without blemish, just as He is.

Sanctification Being God's "Sonizing"

The holy Word reveals that sanctification is for sonship. Actually, sanctification is God's "sonizing," the process by which we are made sons of God in our entire tripartite being. We were chosen in eternity past "to be holy..unto [for, or resulting in] sonship" (Eph. 1:4-5). God chose us to be holy for our sonship. God's heart's desire and the good pleasure of His will are to have many sons to express Him corporately in glory. When we are fully sonized, we will have the glory of God in our entire tripartite being (Rev. 21:10-11).

Galatians 4:6 says, "Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!" Romans 8:15 says that we "have received a spirit of sonship in which we cry, Abba, Father!" Then verse 16 follows by saying, "The Spirit Himself witnesses with our spirit that we are children of God." The Spirit came into our spirit at the time of our regeneration. On the one hand, the Spirit of God's Son is in our heart, and on the other hand, the spirit of sonship is in our spirit. This is because our spirit is hidden in our heart (1 Pet. 3:4). We are sons of God in our spirit, but He wants to spread Himself into our soul (our mind, emotion, and will) so that our soul would also be sonized. Eventually, He will invade our mortal body until it is swallowed up by His life and nature (2 Cor. 5:4). Thus, we will be sonized in our entire tripartite being.

Hebrews 2:10-11 reveals that the resurrected Christ is the Author and Captain of our salvation, leading many sons into glory by sanctifying us. Verse 10 says, "It was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings." The word Greek word for *Author* may be translated also as "Captain." The Captain of our salvation is in our spirit, and He is leading many sons into glory, into the state of expressing Him in full. Verse 11 says, "Both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers." Our Captain leads us into glory by sanctifying us, that is, by sonizing us, by saturating, possessing, and occupying us with Himself in His holy nature. What a mercy it is to be under the process of being saturated with God and to be under His sonizing in order to hasten His coming! For this we need to pay our full attention to the sanctifying Spirit's speaking and working in our spirit. This is why Romans 8:6 exhorts us to set our mind on

the spirit. This means that we need to pay attention to our spirit and live not merely by what is right or wrong but by the inner sense of life and peace.

The Three Aspects of Sanctification

There are three aspects of sanctification in the Scriptures. First, there is the sanctification related to the Spirit's seeking before we repent and believe into Christ (1 Pet. 1:2; John 16:8-11). Then there is the positional sanctification by the blood of Christ at the time of our believing (Heb. 13:12; 9:13-14; 10:29). Finally, there is the Spirit's dispositional sanctification in the full course of our Christian life (Rom. 15:16; 6:19, 22; cf. 5:10; Rev. 22:14; 2 Pet. 1:4).

Luke 15 has three parables unveiling the saving love of the Triune God toward sinners, and it shows all three aspects of sanctification. A sinner is typified by a lost sheep, a lost coin, and a lost son. The first parable in verses 3 through 7 depicts God the Son going after the lost sheep: "When he finds it, he lays it on his shoulders, rejoicing...I tell you that in the same way there will be more joy in heaven over one sinner repenting than over ninety-nine righteous persons who have no need of repentance" (vv. 5, 7). The second parable in verses 8 through 10 depicts God the Spirit seeking carefully for a lost coin: "And when she finds it, she calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost. In the same way, I tell you, there is joy in the presence of the angels of God over one sinner repenting" (vv. 9-10). The third parable in verses 11 through 32 depicts God the Father receiving back His wayward son, even to the point of running to embrace him.

In this parable the younger son took his inheritance, left his father's house, and spent all that he had in the way of debauchery. He was a profligate, a prodigal son. After he squandered all his money, a famine came upon the land, and his situation became worse.

He began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his field to feed hogs. And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything. (vv. 14-16)

Then verse 17 says that the son "came to himself." This was due to the Spirit's sanctification through seeking, as pictured in the second parable, in Luke 15:8-10. In this parable a woman, typifying the sanctifying Spirit, is seeking a lost coin. She lights a lamp and sweeps the house and seeks carefully until she finds it. The lighting of the lamp signifies the Spirit's using the word of God to enlighten, illuminate, and expose the sinner's inner being

that he may repent (Psa. 119:105, 130), and the sweeping of the house signifies the Spirit's searching and cleansing of the sinner's inner being to prepare the way for God's indwelling. Due to the sanctifying Spirit's seeking, the wayward son came to himself; that is, he came to his senses and decided to return to his Father.

The first words of the gospel to fallen man are recorded in Genesis 3:9. After Adam and Eve fell, they hid themselves from God's presence. Verse 9 says, "Jehovah God called to the man and said to him, Where are you?" This is a picture of the sanctifying Spirit's seeking. God is omniscient, and surely He knew where they were, but He wanted them to consider: "Where am I? What has happened to me?" The question—Where are you?—reverberates in our being through the sanctifying Spirit's seeking. Where are you? In a lost condition. Where are you? In sins. Where are you? Under condemnation. Where are you? In death. Where are you? In darkness. Where are you? In the hand of Satan. Like the prodigal son, we all need to come to our senses and realize that we need God and that everything we are involved in other than the

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things of God is empty and vanity. If we have such a sense, it is because of the sanctifying Spirit's seeking. The Spirit awakens us, leading us to repent and return to God.

When the prodigal son came back, the father saw him from a long way off, implying that the father had been praying for him and was expecting and waiting for his return. The father did not give up on his son. While the son was "still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately" (Luke 15:20). God the Father "runs" to us when we come back to him. When we turn our heart to the Lord in repentance, He runs to us.

When the prodigal decided to go back to his father, he planned to say, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants" (vv. 18-19). But before he could finish his speech, his father interrupted him and told his servants, "Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet" (v. 22). The best robe signifies Christ

as the God-satisfying righteousness to cover the repenting sinner (Jer. 23:6; 1 Cor. 1:30). Here we see God's judicial redemption applied to the sinner, which is God's positional sanctification by the blood of Christ for us to be clothed with Christ as our righteousness. This is the second aspect of sanctification. Moreover, the servants put a ring on the son's hand and sandals on his feet. The ring signifies the sealing Spirit (Eph. 1:13), and the sandals signify the power of God's salvation to separate us from the dirty earth.

If our Father had stopped there, we would have experienced both the Spirit's seeking sanctification and positional sanctification, but what we ultimately need is to be saturated with God dispositionally. Hence, the father in the parable instructed his servants, saying, "Bring the fattened calf; slaughter it, and let us eat and be merry, because this son of mine was dead and lives again; he was lost and has been found" (Luke 15:23-24). The fattened calf signifies the rich Christ killed on the cross for our enjoyment. When we feast on the fattened calf, we are feasting on Christ as our life supply, who is filled with God's holy nature. As we take in Christ as the

tional sanctification, renews us from our spirit to make us, the sinners, sons of God—a new creation with the divine life and nature. John 1:12-13 says that we who have received Christ have been born of God. Because we have been born of God, we have His divine life (1 John 5:11-12) and divine nature (2 Pet. 1:4). Just as the nature of a piece of furniture is its makeup of wood, God's nature is what God is. The Bible tells us that God is Spirit (John 4:24), which is the nature of God's person; God is love, which is the nature of God's essence (1 John 4:8, 16); and God is light, which is the nature of God's expression (1:5). In order to partake of the divine nature of God as Spirit, love, and light for our enjoyment, we must worship God by exercising our spirit to fellowship with Him in prayer. Then as partakers of His holy nature, we become escapers of the corruption that is in the world by lust. When we were regenerated, we became a new creation in Christ (2 Cor. 5:17), and a new creation is "what matters" (Gal. 6:15). The old creation does not have the divine life and nature, but we are the new creation as sons of God, possessing the divine life and nature. The new creation is the new "invention" of God in this universe.

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fattened calf, we are being saturated with God, soaked with God, and possessed by God in our inner being. Thus, we are sonized in the Father's house by His dispositional sanctification. Christ as our inner life and life supply, signified by the fattened calf, is for the enjoyment of our inner and dispositional sanctification.

The Divine Sanctification for the Divine Sonship Being the Center of the Divine Economy and the Process of God's Organic Salvation

The divine sanctification for the divine sonship is the center of the divine economy, the central thought of the revelation in the New Testament, and the process of God's organic salvation. Every step of God's work with us is to make us holy, especially the steps of His dispositional sanctification, which are carried out by Christ as the sanctifying Spirit in our spirit (Rom. 15:16; 8:4).

The Regenerating Sanctification

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The Renewing Sanctification

The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation. Titus 3:5 speaks of "the washing of regeneration and the renewing of the Holy Spirit." This washing and renewing is a reconditioning, remaking, and remodeling with the divine life and nature. As we walk in newness of life and serve in newness of spirit (Rom. 6:4; 7:6), we are renewed in the spirit of our mind (Eph. 4:23). This is to have the divine Spirit mingled with our human spirit (Rom. 8:16; 1 Cor. 6:17) spread into our mind to become the spirit of our mind. Ezekiel 36:26 indicates that when we were regenerated, we received a new spirit to contact God and a new heart to love God. Furthermore, in verse 27 the Lord Jehovah said, "I will... cause you to walk in My statutes, and My ordinances you shall keep and do." This implies the automatic working of the law of the Spirit of life in our spirit (Rom. 8:2). When we contact the Spirit of the Lord within us, the Spirit causes us automatically to walk according to the spirit to fulfill His statutes and His divine ordinances in His divine economy (v. 4). In this way we are renewed day by day with the fresh supply of Christ as our resurrection life (2 Cor. 4:16). This daily renewing is carried out as we immerse ourselves in the word of God. The Lord prayed to the Father, "Sanctify them in the truth; Your word is truth" (John 17:17). Ephesians 5:26 says, "That He might sanctify her, cleansing her by the washing of the water in the word." We need to be in God's word in a spirit of

prayer every day so that He can prepare us to be His renewed bride, His glorious church (v. 27).

The Transforming Sanctification

The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ. Romans 12:1-2 says that when we present our bodies as a living sacrifice to God for the practice of the Body life, we are transformed by the renewing of the mind. Transformation is a metabolic change in our natural life by the divine life. It is an inward, metabolic process, by which the new nature of Christ is added to our being and the old element of our old nature is gradually discharged. Second Corinthians 3:16-18 says that when we turn our heart to the Lord, the veil is taken away, and “we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.” When we turn our heart to the Lord, an ongoing transformation takes place from one degree of glory to another degree of glory into the image of the resurrected Christ. Glory is the expression of God, so to behold the glory of the Lord increases His expression in us. To behold the glory of the Lord is to see the Lord for ourselves, and to reflect His glory is for others to see Him through us. Transformation takes place through the revelation of the Christ of glory in us and the heat and pressure of our environment. The revelation of Christ may be likened to a picture painted on a vase. When the vase is put in the oven, the picture becomes a part of the vase. In like manner, Christ is constituted into our being and becomes a part of us through the revelation of His “picture” in us and the “oven” of our environment. By enjoying the Lord as the Spirit in the midst of our environment, we are sowing unto the Spirit (Gal. 6:8) so that the fruit of the Spirit can be seen in our life with divinely human virtues, such as love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control (5:22-23).

The Conforming Sanctification

The conforming sanctification, the shaping sanctification, shapes us into the image of the glorious Christ to make us the expression of Christ. Romans 8:28-29 says,

We know that all things work together for good to those who love God, to those who are called according to His purpose. Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Good here refers to being conformed to the image of God’s Son, and this takes place through “all things.” The phrase *all things* includes all persons, matters, and things in our environment that God uses to conform us to the image of Christ as the firstborn Son of God. Witness Lee speaks of this process in his biography of Watchman Nee:

Watchman Nee saw that what we are by nature means nothing; only what the Spirit constitutes within our being counts. Whatever we are by birth, whether good or bad, whether useful or not, is natural and altogether a hindrance to the Holy Spirit in constituting the divine life into our being. For this reason our natural strength, natural wisdom, natural cleverness, natural disposition, natural shortcomings, natural virtues, and natural attributes, plus our character and habits, must all be torn down in order that the Holy Spirit may form in us a new disposition, new character, new habits, new virtues, and new attributes. In order to accomplish this work of reconstitution, the Holy Spirit of God moves within us to enlighten, inspire, lead, and saturate us with the divine life. He also works in our environment to arrange every

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detail, person, matter, and thing in our situation to tear down what we are naturally. He may arrange to place a certain person in our home in order to tear down our natural quickness or slowness. He may arrange certain matters to abolish our natural cleverness or dullness. He may arrange another situation to tear down our natural wisdom or folly. He uses all kinds of persons, matters, and things to tear down all aspects of our natural being in order that He may conform us to the image of Christ. (*Watchman Nee* 115-116)

This excerpt describes the discipline of the Holy Spirit in our being and in our environment so that we can actually partake of Him as our holiness (Heb. 12:4-14). The discipline of the Holy Spirit is God’s remodeling work to sanctify us dispositionally. He needs to tear down what we are by nature so that He can reconstruct us, rebuild us, and remodel us with the Divine Trinity. The sanctifying Spirit tears down our natural being through the environment, and He works within us to reconstitute and renew us so that we are sanctified with Him, that is, possessed, occupied, and saturated with Him.

The Glorifying Sanctification

The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full in glory (Phil. 3:21; Rom. 8:23). God's eternal purpose, His heart's desire, is to gain many glorified sons for His radiant expression throughout the universe. Before the foundation of the world God predestinated us unto sonship according to the good pleasure of His will (Eph. 1:4-5). When we received Christ as our life and our Savior, He entered into our spirit (2 Tim. 4:22) to make us God's sons, who have God's life and nature (1 John 5:11-12; 2 Pet. 1:4). Our spirit has been indwelt, united, and mingled with the Spirit of God's Son to become a spirit of sonship in which we cry, "Abba, Father!" (Rom. 8:15-16; Gal. 4:6; cf. 1 Cor. 6:17). The apostle John is very emphatic about this when he says, "Behold what manner of love the Father has given to us, that we should be called children of God; and we are" (1 John 3:1). Although we are the children of God, "it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him" (v. 2). The entire

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creation is awaiting, groaning for, and travailing in pain for the revelation, the full manifestation, of the sons of God (Rom. 8:19-22). Not only the entire creation, "but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body" (v. 23). The redemption of our body will be the transfiguration of our body, the saturation of our body with God as glory.

Our being fully manifested as the sons of God takes place by the God of glory dispensing Himself in Christ as the Spirit into all three parts of our being—spirit, soul, and body (1 Thes. 5:23). We have seen that a striking phrase in 2 Corinthians 3:18 says that we are being transformed "from glory to glory"—from one degree of glory to another degree. This phrase, *from glory to glory*, reveals the ongoing process of glorification in the Christian life. On the one hand, we may say that regeneration takes place in our spirit, transformation in our soul, and glorification in our body. On the other hand, we may say that glorification is a process, whereby the God of glory dispenses Himself into our spirit, spreads into

our soul, and eventually saturates our body. We need to see how we can remain in this organic process until our mortal bodies are "swallowed up by life" (2 Cor. 5:4) and transfigured by the Lord at His coming, being "conformed to the body of His glory" (Phil. 3:21). "When Christ our life is manifested, then you also will be manifested with Him in glory" (Col. 3:4).

Glory is God Himself expressed and manifested. Jeremiah 2:11 in the Amplified Bible says, "Has a nation [ever] changed its gods, even though they are not gods? But My people have changed their Glory [God] for that which does not profit." Acts 7:2 says that the God of glory appeared to Abraham. God the Father is the Father of glory (Eph. 1:17), God the Son is the Lord of glory (1 Cor. 2:8), and God the Spirit is the Spirit of glory (1 Pet. 4:14). Christ as the embodiment of the Triune God (Col. 2:9) dispenses Himself as glory into our spirit for our regeneration. This is instantaneous. The transfiguration of our body for our full glorification will also be instantaneous, taking place "in a moment, in the twinkling of an eye" (1 Cor. 15:52). We must, however, cross the bridge from our glorified spirit to our glorified body by allowing the Lord to glorify our soul. We must cooperate with Him, allowing Him to spread from our spirit into our soul, so that we can be transformed from one degree of glory to another. This is the growth of the God of glory within our inner being, whereby we grow with the growth of God in us (Col. 2:19) until the day when He will "transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself" (Phil. 3:21).

The God of Peace Being the Sanctifier to Preserve Our Spirit, Soul, and Body

The God of peace is the Sanctifier. His sanctification brings in peace. When we are wholly sanctified by Him from within, we have peace with Him and with man in every way (1 Thes. 5:23; 2 Thes. 3:16). By sanctifying us, God transforms us in the essence of our spirit, soul, and body, making us wholly like Him in nature. In this way He preserves our spirit, soul, and body wholly complete. Although God preserves us, we need to take the responsibility, the initiative, to cooperate with His operation to be preserved by keeping our spirit, soul, and body in the saturating of the Holy Spirit. Through the fall our body was ruined, our soul was contaminated, and our spirit was deadened. In God's full salvation our entire being is saved and made complete and perfect. For this, God is preserving our spirit from any deadening element, our soul from remaining natural and old, and our body from the ruin of sin. Such a preservation by God and His

thorough sanctification sustain us to live a holy life unto maturity so that we may meet the Lord at His coming.

Cooperating with God to Preserve Our Spirit in Sanctification

In order to cooperate with God to preserve our spirit in sanctification, we must keep our spirit in a living condition by exercising our spirit (1 Tim. 4:6-7). In order to preserve our spirit, we must exercise it to have fellowship with God in prayer and by calling on the Lord's name (Rom. 10:12-13; 1 Cor. 12:3). If we fail to exercise our spirit in this way, we shall leave it in a deadened situation. To preserve our spirit is first of all to exercise our spirit to keep our spirit living and to pull it out of death. To rejoice, to pray, and to give thanks are to exercise our spirit (1 Thes. 5:16-18). We must worship God, serve God, and fellowship with God in and with our spirit (John 4:24; Rom. 1:9; Phil. 2:1). In order to preserve our spirit, we need to keep it from all defilement and contamination (2 Cor. 7:1). In order to preserve our spirit, we must exercise ourselves to have a conscience without offense toward God and men (Acts 24:16; Rom. 9:1; cf. 8:16). Finally, in order to preserve our spirit, we must take heed to our spirit, setting our mind on the spirit and caring for the rest in our spirit (Mal. 2:15-16; Rom. 8:6; 2 Cor. 2:13).

Cooperating with God to Preserve Our Soul in Sanctification

In order for our soul to be sanctified, our mind must be renewed to be the mind of Christ (Rom. 12:2), our emotion must be touched and saturated with the love of Christ (Eph. 3:17, 19), our will must be subdued by and infused with the resurrected Christ (Phil. 2:13), and we must love the Lord with our whole being (Mark 12:30). In order to cooperate with God to preserve our soul in sanctification, we must clear the three main "arteries" of our psychological heart, the parts of our soul—our mind, emotion, and will. The way to unclog the three main arteries of our psychological heart is to make a thorough confession to the Lord; we need to stay with the Lord for a period of time, asking Him to bring us fully into the light, and in the light of what He exposes, we need to confess our defects, failures, defeats, mistakes, wrongdoings, and sins (1 John 1:5-9). In order to unclog the artery of our mind, we need to confess everything that is sinful in our thoughts and in our way of thinking. In order to unclog the artery of our emotion, we need to confess the natural and even fleshly way we have expressed our joy and sorrow; in many cases we hate what we should love, and we love what we should hate (cf. Rev. 2:4, 6). In order to unclog the artery of our will, we need to confess the germs of rebellion in our will. If we take the time necessary in the Lord's presence to unclog the three main arteries of our psychological heart, we shall have the

sense that our entire being has become living and is full of light in a very healthy condition (Luke 11:36).

Cooperating with God to Preserve Our Body in Sanctification

In order to cooperate with God to preserve our body in sanctification, we must present our body to Him so that we may live a holy life for the church life, practicing the Body life to carry out God's perfect will (Rom. 12:1-2; 1 Thes. 4:4; 5:18). Our fallen body, the flesh, is the "meeting hall" of Satan, sin, and death, but by Christ's redemption and in the regenerated spirit as the "meeting hall" of the Father, the Son, and the Spirit, our body is a member of Christ and the temple of the Holy Spirit (Rom. 6:6, 12, 14; 7:11, 24; 1 Cor. 6:15, 19). To preserve our body is to glorify God in our body (v. 20) and to magnify Christ in our body (Phil. 1:20). This is to live out Christ to such an extent that He shines out of us for His glorious expression, extolment, and enlargement in the eyes of others (Matt. 5:16). To preserve our body, we must not live according to our soul, the old man; then the body of sin will lose its job and become unemployed (Rom.

In God's full salvation our entire being is saved and made complete and perfect. God is preserving our spirit from any deadening element, our soul from remaining natural and old, and our body from the ruin of sin.

6:6). To preserve our body, we must not present our body to anything that is sinful but instead present ourselves as slaves to righteousness and our members as weapons of righteousness (vv. 13, 18-19, 22; 1 Thes. 4:3-5). To preserve our body, we must buffet it and lead it as a slave to fulfill our holy purpose to become the holy city (1 Cor. 9:27; Rev. 21:2).

We conclude by ending the way we began—with Paul's injunction in 1 Thessalonians 5:23 and the Lord's promise in verse 24: "The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ. Faithful is He who calls you, who also will do it." **AF**

Works Cited

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