

Please describe: justification, sanctification and glorification, the old and new nature and repentance. Is it true that the more sanctified you become the more aware of your sinfulness you are?

Yes. A saved apostle Paul wrote: O wretched man that I am! Who will deliver me from this body of death? Ro 7:24.

Regarding Romans 7:24 John MacArthur wrote:

A believer perceives his own sinfulness in direct proportion to how clearly he sees the holiness of God and perfection of His law.¹

One is not rid of his old nature after justification. Paul saw “a different law”. Evil was present in him (v. 21) and this “law of sin” (v. 23) waged war against his new nature.

Men are saved by the blood (from the punishment of sin) and by the water (from the pollution of sin).²

In the hymn *Rock of Ages, Cleft for Me* Christians sing:

Let the water and the blood,
From thy wounded side which flowed,
Be of sin the double cure;
Save from wrath and make me pure.

Every baby is born a savage (Ps 51:5, Ro 3:12, Eph 2:3). Sinners refuse the Lord Jesus Christ. Men go to hell for: what they are, what they’ve done and what they’ve *not* done (Ps 119:89, 1 Jn 5:10, Jn 16:11). When one receives the Lord Jesus and his righteousness (Mt 6:33), then the Lord begins to deal with what he is. When one is saved, he becomes a partaker of the divine nature (2 Pe 1:4). The bible calls this the new birth (Jn 3:7). First, God changes what one is (2 Co 5:17) and then he forgives him for what he has done (Lk 17:3). God took man’s sin so that man might take His righteousness (Ro 4:5-6, 1 Cor. 1:30).

When the Holy Spirit convicts one of sin (Ezr 10:1), he wants to confess that sin (Ezra 10:2). If one can live habitually in sin and his conscience does not bother him (1 Ti 4:2), then he is a false convert (Jn 10:27, 1 Jn 2:19, 3:9, Heb 6:4-6). The child of God grieves over his sin (Ro 7:24). Though he may veer off course for a time, he will get back on track and back into a right relationship with God (Lk 15:11-32).

After being born again, God’s word has free reign in the believer’s heart (Ezr 10:3A). A Christian is washed by his word (Eph 5:26).

The apostle Peter described the building blocks of faith moving from justification to sanctification:

But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control perseverance, to perseverance godliness, to godliness

¹ MacArthur, J., Jr. (Ed.). (1997). The MacArthur Study Bible (electronic ed., p. 1706). Nashville, TN: Word Pub.

² The Spirit takes the things of God and makes them real to the believer (1 Jn 5:6,10, Jn 16:15). Men must be born of the word and of the spirit of God (Jn 3:5). Water stands for the word of God (1 Pe 1:23), like a father, in conception. The spirit of God is the anointing of the Holy Spirit (Matt. 3:16), like a mother in conception. The womb is one’s faith. When this occurs, a new birth has taken place (Jn 3:7).

brotherly kindness, and to brotherly kindness love. For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ (2 Pe 1:5–8).

The believer abounds³ in the faith as he walks in obedience (Heb. 5:9). He grows in understanding (Eph 1:18). Paul concluded about the “wretched man”: I thank God—through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin (Ro 7:25).

Paul knew that he would one day die physically; but his spirit would live when he was glorified and at that time and sin would forever be behind him.⁴ The apostle desired to go to be with Christ; but, he knew that his presence was necessary at that time to preach and teach the word of God (Phil 1:22).

Christ is the Christian’s standard bearer (Mt 5:48). Paul knew that in him dwelt no good thing (Ro 7:18). He was only *good* to the extent that he walked in the Spirit (Ro 3:12). He said, “I beseech you, be ye followers of me.” 1 Co 4:16. Paul did not mean follow me—a wretched man; rather, he meant to follow him as he followed Christ.

The process of sanctification may be painful at times. Jesus said, “I still have many things to say to you, but you cannot bear them now (Jn 16:12).” Whereas Satan clobbers a man over the head with his past confessed sin; the Holy Spirit brings to one’s remembrance only *unconfessed* sin with which to deal (Mic 7:19). The Spirit’s still small voice gently presses upon one’s sin and impurity.

Whereas Satan speaks in generalizations (e.g. *You’re no good. God could never love a person like you*); the Holy Spirit speaks⁵ specifically (e.g. *You stole your aunt’s Indian penny when you were young and I’d like you to confess it to her and seek her forgiveness [Ezra 10:3]*).

Once sin is confessed, it should not be brought up again (Mal 7:19).⁶ Dredging up already confessed sin is not pious—in fact, it may be a prideful act (e.g. *You may forgive me God; but, I don’t forgive myself*). God’s decision to forgive an individual is on the basis of His Son’s shed blood; so his word is the final word on a matter. David said: “Against You, You only, have I sinned and done this evil in Your sight.” Ps 51:4. The apostle John wrote: If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 Jn 1:9).

A good conscience is a gift from God. When one’s conscience works, he is sensitive to right and wrong. When one’s conscience is seared, he no longer cares about gross wickedness (1 Ti 4:2). Worse still, is the evil conscience. The writer of Hebrews wrote: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water (Heb 10:21–22). The final state of evil is one’s having an evil conscience.

The prophet Isaiah wrote:

Woe to those who call evil good, and good evil;

Who put darkness for light, and light for darkness;

³ Abound (πλεονάζω): to increase or grow—to become more and more (2 Pe 1:8).

⁴ Some will not die; rather, they will be raptured (1 Cor. 15:51–53).

⁵ Not audibly—in the spirit of an individual (1 Ki 19:12).

⁶ Satan has no dominion in the life of a believer once he has confessed such sin (Lk 10:19, Re 7:14).

Who put bitter for sweet, and sweet for bitter! Is 5:20

Men in this last state not only commit evil; but, they have pleasure in others committing evil, as well (Ro 1:32). They approve of evil and disapprove of God. They wear evil like a badge of honor. When this happens in a society as a whole—that society is near its end. They have fallen down into the gravity of depravity (Adrian Rogers⁷) which Paul writes about in The Epistle to the Romans chapter 1. It is terrible when a man gives up on God. It's tragic when God gives up on that man.⁸

Justification is immediate in the spirit, sanctification is progressive in the soul and glorification is ultimate in the body (1 Jn 3:2).

⁷ Based on a teaching from Adrian Rogers quoting John Edwards.

⁸ Unbelievers can live moral lives. It is not so for the apostate. In the heart of an apostate (one who has known the truth and walks away) is: deep sexual sin, some kind of immorality, or deep greed (2 Pet. 2:14, 19–22, Jud 1:7-13 [Rogers]).