

The 7 Biggest *Errors* **of Theology**



*95 Theses on Your Sanctification
Through Jesus Christ
for Your Victory over Sin*

Spiritually Revolutionary
Insights and Questions
from the Book

Did God really? Say

by

Heino Weidmann

Series

Holy To The Lord Volume 10

Imprint

The 7 Biggest Errors of Theology - 95 Theses on Your Sanctification Through Jesus Christ for Your Victory over Sin. Spiritually Revolutionary Insights and Questions from the Book Did God really? Say by Heino Weidmann

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Dedication

To you,

Child of God

beloved, blood-bought, justified through Jesus Christ

sanctified by the Holy Spirit

Heino Weidmann, 24.12.2021

Why you should read this booklet

This is a call to take God's Word and promises seriously!

- What has God promised to every Christian?
- And what has he not said?
- And how can what he has said become a reality in your life?

Do you believe the 66 books of the Bible? I know that you believe. And sooner or later, I pray that not only you, but all God's children will be amazed to discover and experience the treasures our Father in heaven has in store for those who trust him implicitly:

"Jesus Christ saves from the power of sin".

Doesn't every serious Christian believe that?
No, hardly any serious Christian believes that.

In practice, we believe:

Jesus saves us from the guilt of sin. And mostly from greater sins. But not from lesser sins. And not so that we can really and fundamentally have victory over sin.

Yes, every person and every Christian can fall into all kinds of sins all the time and throughout his life. But don't we have a Savior in Jesus Christ who can free us from the daily power of sin? Can we not live liberated by Jesus to the glory of the Father without having to weep every day over 1000 failures?

If you are a follower of Jesus and long for the power of your Savior in your everyday life as a child of God, read this book: it will be sweet in your mouth and bitter in your stomach.

Notes on the book

If you are determined to read this book, heed these hints:

By self-publishing the book via <https://www.epubli.de/>, ISBN: 978-3-754935-87-3 and giving it away for free as a pdf, I can make it available to a wide readership quickly and without much financial outlay.

If you have any questions or comments, or would like to make corrections, please feel free to contact me at HeiligDemHerrn@gmx.de. A current short profile of me can be found at <https://www.epubli.de/shop/autor/heino-weidmann/41273> . The Bible translations used in this book are indicated after each quoted Bible passage:

E - Elberfelder

L - Luther

S - Schlachter

I - Interlinear translation

M - Menge

N - Neue Evangelistische Übersetzung

F - Free own translation

Sources: <http://www.bibel-online.net>

For legal reasons, only public domain Bible translations were used. The language is partly new, partly old, but then often very accurate. Moderate obvious adaptations to today's language and sentence order were made based on the translations used, such as "sinneth" → "sin". If this made the Bible passages similar or the same to today's licensed Bible passages, it is a coincidence, or based on my own mental work.

For reference in current Bible translations, I recommend accurate translations oriented to the basic text, such as Elberfelder, New Geneva or Zurich translations.

For most passages, this accuracy is sufficient. In some places, reference to the basic text is important to ensure the correct interpretation of the original biblical text. There, in this book, reference has been made to the standard theological lexicons and dictionaries of biblical Hebrew (Brown-Driver-Briggs, Strong) and Greek (Thayer, Strong) and translated by me from English into German.

In the underlying complete edition of the work "*Did God really? say*" (epubli.de), quotations are always brought exactly where they are relevant to the basic theme of "victory or defeat of believers" in the examination of the Bible texts. The complete Bible is systematically gone through and examined for this. Everything that supports the discussion of the topic of this book has been taken into account to the best of my knowledge and belief, both arguments pro, as well as arguments contra the possible victory of the believers.

This edition of "The 7 Biggest Errors of Theology 95 Theses on Your Sanctification Through Jesus Christ for Your Victory over Sin - Spiritually Revolutionary Insights and Questions from the Book *Did God really? Say* by Heino Weidmann" contains the summary of the results of the complete edition: 95 Theses on your sanctification through Jesus Christ and what follows from it for the evaluation of the current Christian theology of sanctification. It is thus easy to read. You can quickly get an overview of all the topics covered and the results of the investigation. In doing so, you will be very challenged. *Did God really? say that?* Did he really mean *that*? Is that really what the *Bible says*? If you would

like to know then nevertheless more exactly, how on the individual striking statements and theses from God's word can be derived, then read please the argumentation in the complete edition. Beside an eBook edition (as part of the German eBook „Die 7 größten Irrtümer der Theologie“, epubli.de) the complete book can be read up freely online under 95thesenteil2.de divided into its over 240 chapters (in German, English in planing). The knowledge of the argumentation in the complete edition is indispensable condition, in order to be able to participate actively in the discussion of the topic. Especially in the case of objections, I presuppose a thorough engagement with what I myself have really found and postulated on the respective biblical topic on the basis of the examination of the biblical texts.

A basic knowledge of God, Jesus and His substitutionary redemption is assumed in this book. Experiences of defeat in one's own struggle against sin help significantly in understanding the subject matter of this book. Thus, this book can be read well by all those who, as the writer of Hebrews says, strive for perfection after laying good foundations (Heb 6:1). In many places in the book, Bible verses are quoted directly to make their point clear. This way you can follow the argumentation in the book more easily and check it right away. Test everything, keep the good!

The main principle applied was to interpret the Bible by the Bible, according to the principle in 1 Corinthians 2:13 N:

And of this we also speak, but not in words as human wisdom teaches, but in words as the Spirit teaches. What the Spirit has worked, we explain to people who have received the Spirit.

The great salvation themes of God are not limited to a few verses, but extend like a mosaic over the whole Word of God. The use of a biblical word or context in the various places of its occurrence in the Bible shows its spectrum of meaning and helps in the correct interpretation of the biblical text.

In examining the teaching of the Bible, all genres of text have their say, so in addition to obvious doctrinal texts, the Bible's imagery and poetic stylistic devices also have their say. Our Lord Jesus himself taught much, if not mainly through images from the everyday world of his hearers. HE packaged spiritual truths in pictures. How often Jesus was misunderstood because his hearers could not hear and understand the message in his message and interpreted it literally instead of spiritually (Mk 8, 14ff; Jn 2, 19ff; Jn 6, 32ff etc.). The correct interpretation of biblical imagery is often not as difficult and uncertain as it may seem at first glance. It is especially clear when the Bible itself interprets the images it uses. For example, the sacrificial lamb stands for Jesus (Jn 1:36), leaven for wickedness, wickedness and hypocrisy (1 Cor 5:8; Lk 12:1), and water for cleansing at conversion (Tit 3:5), the Holy Spirit (Jn 7:38,39), life and fruitfulness (Isa 32:15ff). Nevertheless, the doctrinal texts are the most important basis of all investigations. But the correct biblical imagery, i.e. interpreted by the Bible itself, in many cases supports the biblical teaching in an amazing way. This makes the biblical testimony even clearer.

This book as the essence of the complete edition "*Did God really say?*" is based significantly on my own research on the Bible text and own observations, reflections and conclusions. Citations and suggestions from other sources are given in parentheses in the book text. They can be looked up in the bibliography at the end of the book. However,

thoughts from the sources indicated there have also influenced and shaped my thoughts. Especially in the topic of *times of salvation, states of grace, transitions, stages*, some examples from the book *Sanctification in Biblical Symbols* by Beverly Carradine (7) have been incorporated, although I have formulated them here myself. In the time of dealing with this topic and writing this book, however, I myself have developed more and more my own view of the biblical symbolisms used. This is evident in the many passages and examples that do not appear in any other work. In case of a low depth of creation of thoughts, like e.g. that the land of Canaan is about the conscious life in Christ - as it is already manifold in the literature - I have therefore renounced a reference to literature. With statements/quotations with high own creation depth of the quoted author I have endeavored to provide the appropriate literature reference. With thoughts/statements between these positions please for indulgence and references, if actually a literature reference should have taken place and did not take place. Then it is still taken up with.

This book aims to encourage the study of the Bible. Read the Bible in parallel. Note what becomes important to you, what encourages you, and where you have new or different insights. Let yourself be enriched by the richness of the Word of God and its promises. A guide to the use and study of this book and the Bible can be found in the introduction.

The use and distribution of this book for study purposes is expressly permitted personally, in a group, or in a non-profit institution, provided that a clearly visible reference to this book is made on the printouts/copies before the corresponding book text at the top of the first page:

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Victory over Sin. Spiritually Revolutionary Insights and Questions from the Book Did God really? Say by Heino Weidmann", 2021, epubli.de.

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The present edition of the book *The 7 Greatest errors of Theology* as paperback and eBook I can give out cheaply. A PDF version of this book can be downloaded free of charge from <https://95thesenteil2.de> and used and redistributed in compliance with the source reference and intended use just mentioned.

The print version of the complete edition "Did God really say?" with its detailed biblical study parts unfortunately has its price. It corresponds to the form of publication in self-publishing at epubli.de, the size of 980 pages (A5) and the equipment, as well as the edition of the work and is customary and unavoidable.

However, the acquisition and use of the complete edition "*Did God really say?*" should not fail due to finances. Therefore, the complete work is posted on <https://95thesenteil2.de> chapter by chapter over all its more than 240 chapters and freely readable online (in German, English in planning). And on this web page I offer as an author also other formats, but content-same editions of the complete edition in the self-distribution at favorable prices.

In the beginning was the Word

And God said

It is written

Jesus Christ

Content

<i>Live and love holy?</i>	14
<i>95 theses on your victory over sin through Jesus Christ</i>	24
<i>The 7 Biggest Errors of Theology</i>	63
<i>The great biblical arc</i>	67
<i>To live and love holy: This is the way</i>	73
Everything for everything	74
Whose power? Necessary shipwreck	76
Labor, crucify, die, new life	82
By faith	93
Through faith	98
<i>Call</i>	103
Look in the mirror	103
Fulfill your - God's - longing	106
The Lord is faithful	112
Believe yourself into the good land	117
Come on, follow Jesus!	118
<i>Closing words</i>	119
<i>Bibliography</i>	123

Live and love holy?

We judge a person in the first 3 minutes. Everything else we get to know only serves to check our inner hypothesis that we have already made about this person.

This book is offensive. It is a rock of annoyance. After the first few sentences, decide if you even want to read on and take up the challenge of its message.

And that is the challenge:

Our holy God is love. Did God really say that we as Christians should live holy like Him? Can we do that? Did God really say that we should and can love HIM with all our heart, and our neighbor as ourselves? Should God really have said that we can have victory over sin in all areas of our lives in this life through our Lord Jesus Christ? Should he? Did he say that?

My experience and yours speaks against it. So does the testimony of Christianity: over 50% of male Christians in Europe/worldwide are involved in Internet pornography, Christian marriages are divorced, strife and division prevail in our congregations, indeed often conditions like in Corinth and Laodicea. If we want to sum up all the sins that we Christians commit, then there is surely hardly a committable sin that we have not committed. You can certainly contribute something from your own experience and that of those around you - as I can.

Even as a convert to Jesus Christ, man is and remains a sinful being.

That is what our experience says. And so says our Reformation theology. And our theology is in turn confirmed by our experience.

However, opinions regarding this important question of what God can or cannot do in and through His believers have varied widely for centuries.

For clarification, I quote here the excerpt of a conversation between *John Wesley* from England and *Count Zinzendorf* from Germany on September 3, 1741 (10).

Zinzendorf

You say that true Christians are not poor sinners. This is completely wrong. The best people are completely miserable sinners until death. If they say otherwise, they are thoroughly deceivers or devilishly deceived. Our brothers, who teach better things, you have fought.

Wesley

I am concerned that they are teaching falsehoods about the goal of our faith in this life, that is, Christian perfection.

Zinzendorf

I do not recognize any inherent perfection in this life. This is the error of all errors. Christ alone is our perfection. He who teaches an inherent perfection denies Christ.

Wesley

But I believe that Christ's Spirit creates perfection in the right Christian.

Zinzendorf

Not at all. All our perfection is in Christ. All perfection consists in trusting in the blood of Christ. All Christian perfection is imputed, not indwelling. We are perfect in Christ, never in ourselves.

Wesley

I think we are arguing about words. Isn't everyone who truly believes a saint?

Zinzendorf

But a saint in Christ, not in himself.

Wesley

But doesn't he live holy?

Zinzendorf

Certainly, he lives holy in everything.

Wesley

And doesn't he have a sacred heart?

Zinzendorf

Most certainly.

Wesley

Consequently, surely he is holy in himself. Does he not carry in his heart love for God and neighbor, even the whole image of God?

Zinzendorf

Yes, but that is legal holiness, not evangelical holiness. The evangelical holiness is faith. A saint is not holier if he loves more, and not less holy if he loves less.

Wesley

What? Doesn't the believer who grows in love also grow in holiness?

Zinzendorf

Never. Rather, at the moment he is justified, he is also completely sanctified to the core. Accordingly, he is neither more nor less holy until his death.

Wesley

So a father in Christ is not holier than a child in Christ?

Zinzendorf

No. All sanctification and justification are there at the same moment, and none becomes more or less.

Wesley

I meant we should grow in grace!

Zinzendorf

Certainly. But not in holiness. For as soon as someone is justified, Father, Son and Holy Spirit dwell in his heart. And his heart is as completely pure at that moment as it will ever be.

Wesley

What you said, with God's help, I want to consider carefully.

Recorded by John Wesley and included by Zinzendorf in the "Bündingische Sammlung" (10).

And some 170 years later, the "Berlin Declaration" (11) says:

In particular, however, the unbiblical doctrine of the so-called "pure heart" has become disastrous for many circles. In particular, however, the unbiblical doctrine of the so-called "pure heart" has become disastrous for many circles and conducive to the so-called Pentecostal movement. This is the error as if the "indwelling sin" is eradicated in a pardoned and sanctified Christian. We hold firmly to the truth that the Lord will and can keep His own from every stumbling and falling (1Th 5:23; Jude 24.25; Heb 13:21), and that the same have power to rule over sin through the Holy Spirit. But a "pure heart" that goes beyond having to humbly say with Paul, even with God-given, permanent preservation, "I am not conscious of anything myself, but by this I am not justified," is not received by man at all on earth. Even the most promoted Christian has to bow before God, who alone is judge of the true state of hearts, cf. 1 Cor. 4:4. "If we say that we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1:8. In truth, the believer in Christ receives a spotlessly cleansed heart, but the false

teaching that the heart can attain in itself a state of sinlessness has already brought many of God's children under the curse of insincerity toward sin, has deceived them about sins that still lie in their minds, in their failures, or in their falling short of the high commandments of God in their lives. It cannot be admonished enough to keep an eye for sin that is not clouded by a man-made sanctification or by an imaginary doctrine of the removal of the sin nature.

Lack of bowing over one's own sin closes the way to new blessings and brings under the influence of the enemy. Sad experiences in the present show that where one claims to have reached a state of sinlessness, the believer can come to the point where he is no longer able to admit error, let alone confess it. Another sad consequence of false sanctification teaching is the associated degradation of the biblical, God-ordained conjugal life, in that in some places conjugal intercourse between a man and a woman is held to be incompatible with true sanctification, cf. Gen. 1:28 and Eph. 5:31.

These two examples make clear the two different poles between which we can be pulled back and forth. And in them, the proponents of a possible permanent victory in the Christian life do not come off well.

Is it therefore worthwhile at all to look into this question in more detail?

It is difficult to read the Bible without bias, especially after many years of personal experience as a Christian. In addition, there is the Reformation theology in Europe and especially in Germany in the Protestant area, which is largely based on the statements of Luther and Zinzendorf and in many places on the guidelines of the Berlin Declaration. Underlying this is a whole tradition of interpretation that sees and holds us captive to sin, even as Christians:

We will never completely escape sin in this life, we will always sin and become guilty of God and man. There is no complete victory through Christ in this life.

For much of what Christ has done is understood in Reformation theology as "*(only) imputed*". This "*being credited*" is valid before God and has a relationship-restoring effect and power. And this is also right and the basis of every saving faith in Christ.

But also before people, according to God's will, it should become clear what God brings about in believers visibly and experientially in this life. We can well tell the world that God imputes to us the righteousness of Christ and His holiness. But the world will only believe that the Father sent the Son when it sees holy and changed people who live pure and righteous and one in love.

Mt 6, 9 N

Our Father in heaven!

May your holy name be honored!

Your reign come!

Your will be done on earth as it is in heaven!

The first three petitions in the Lord's Prayer reveal God's heart to us.

The first and most important petition is that God's name be sanctified.

Only when people get reverence for God's holy name and sanctify it will God's kingdom come. And only when God's kingdom comes will His will be done on earth as it is in heaven.

And how is God's name specifically sanctified or desanctified?

Ezk 36, 23 N

Therefore I will sanctify again my great name, which has been profaned before the nations, which you have profaned among them. And the nations will know that I am the LORD," declares the LORD God, "when I sanctify myself to you in their sight.

The holy people of God desecrate God by their unholy life practice before all nations. And should God only care about our legal standing before Him? No! God's name should be honored and sanctified by the life of His people. Other people are not impressed, they do not notice any difference if purity and holiness and love are merely imputed to us. They need and want the practical effect of it. We should and must be a living letter that people can read.

Acts 2, 46-47 S

And daily they tarried with one accord in the temple, and broke bread in the houses, and took meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as were saved.

And that's what this book is about, that's what these 95 theses are about, that's what the Bible is about: How can and should and do we as Christians really live holy lives according to God's will? Can we love God and our neighbor with all our heart? If we are holy in Christ, do we also live holy? If we ourselves are so loved by God, do we love like Him? Can we do that at all? Is God's will too high for us or can we do it?

It is definitely not about whether we as Christians can live a flawless life. That is obviously impossible and not the focus of the Bible. Only God is faultless. We all lack wisdom, in-

sight, knowledge and control over our actions. We will always err, we will always make mistakes. In this respect, we are perfectly imperfect and God alone is perfect.

Mt 5, 48 N

Now therefore be perfect, even as your Father in heaven is perfect.

But Jesus demands from us the same perfection in loving our enemies that he and his Father have. In this respect we should and may be completely perfect. The separation between

- mistakes that lead to guilt and
- Sins that lead to guilt

is essential.

If we do not accomplish it, the question of whether we can live in a way that pleases God becomes superfluous. It is hopeless.

Even if a Christian had complete love and lived holy in everything, what can he do wrong?

The answer is: Practically everything that a person can do wrong and that is beyond his subjective insight or his limited human being. He can screw up projects through incorrect planning, be late for appointments, set up shelves incorrectly, burn food, offend others through cultural errors, drive too fast or cause traffic accidents through a little carelessness, step on people's toes and unintentionally harm them to life and limb, treat other people too harshly or too leniently through an incorrect assessment of the situation, accidentally operate incorrectly as a doctor, make arithmetic errors in the office, cause faulty production in the company's production, unknowingly violate laws, do not edu-

cate his children appropriately because he does not understand better, be overtaxed with situations of all kinds, fail in tasks that do not correspond to his gifts, do not manage many things from his strength that would also still be good or necessary, and infinitely much more, the list would find no end.

And yet the Bible says, "*Be holy!*" and "*Live perfectly!*" and "*Love with all your heart, both God and your neighbor!*" God is concerned with our heart. After our conversion to Christ, is it already pure and holy? And if so, how pure and holy and full of love can we become? Can we ever overcome the old man within us who constantly pulls us under his spell and under the water of faith and sin?

It is undisputed that the Bible openly and relentlessly reports all the sins of God's people in both the Old and New Testaments. So much sin in itself could speak as a counter-argument against a life freed from sin. But that is not what I am concerned with here in this study. It is not about seeing what most do, then and now. Our actual condition as all of God's people is a sad truth.

In this book, I am more concerned with understanding what *individuals are* able to do by the grace of God. Because what one can do, potentially all can do - since we are all totally dependent on the grace of God.

ONE Phinehas resisted the plague that came upon the Israelites, TWO scouts of 12 believed they could and did take the Promised Land, ONE David took on Goliath by the power of God, ONE Peter walked on water like Jesus, ONE Peter and ONE John rebuked the high council saying, "*To these facts we stand as witnesses, and so does the Holy Spirit, whom God has given to those who obey Him.*" (Acts 5:32) ONE Paul, with SOME of his companions, challenged the Thessalonians saying, "*You yourselves are witnesses,*

and God, how holy, righteous and blameless we have been among you who believe." (1 Thess 2:10). ONE John assures us that the commandments of Jesus are not difficult and that we can live just as pure and holy and loving as our great Master.

It is a pity until today that often only individuals experience what God has provided for all His people. But within the limits God has given us, we can *all experience what* He has provided for us.

The question I asked in the book "Did God Really? say" is:
How much love, purity, holiness, and victory over sin can and will God give to each individual believer in this life? What is possible for me as a follower of Jesus if I - by God's grace - take advantage of all the potential that Christ has put into my life through his sacrifice? And what are my limits? What has God said and what has He not said?

The following 95 theses are the working results from the book "*Did God Really? Say*" and all the research in God's Word. They are based solely on what God promises us in His Word - and not on our experiences.

You, too, have now arrived at this crossroads of truth.
What counts for you:

Your (previous) experience? Or God's word?

95 theses on your victory over sin through Jesus Christ

2021 - 500 years after Luther

1. Jesus has nowhere and never even remotely implied or clearly stated that we naturally cannot keep his commandments. No, on the contrary, he has at all times and always clearly expected that we keep them. And where we do not keep God's commandments, he clearly expected us to repent and then do them.
2. At the core, God is not concerned with our flawlessness, or about an unattainable perfection in our actions that belongs to God alone. When do we become guilty of God? What does the law require? The commandment "*Do not make mistakes*" does not exist with God. God, on the other hand, demands "*Love God with all your heart and your neighbor as yourself.*" That is the fulfillment of the law: love. And anyone who adds anything to this is leaving the ground of Scripture.
3. But: Don't we all come to our limits when trying to keep the love law of Christ? Doesn't Christ's new commandment to love God with all our heart and to love each other and others as ourselves only lead to the realization, even among us Christians, of our still powerful old sin nature?
4. Does God then mean well with us when, even in the New Covenant, he only shows us our inability instead of his way out of our inability? Here, the question of God's character inevitably arises.

5. Is God truthful when He demands the full fulfillment of His law of love and His commandments from the incapable, even though they cannot? The balm of forgiveness does not change this contradiction! Does God really mean well with us when he lets us break from trying to fulfill his law? Those who do not count on God's help from their inability indirectly accuse God of over-taxing His creatures.
6. If we really can never completely fulfill the law and all of Christ's commandments, then God is asking for something that we cannot do - even worse: He is then asking for something that He knows we cannot do. In doing so, we would be accusing God of lying. For if he pretends that we can do what we cannot, then God is mocking our inability and deceiving us with false facts.
7. If we know and say that Christ overcame all our enemies, or took away their power and ability to defeat His people, how can we get the idea that the sin in us - God's and our declared enemy - is stronger than God?
8. How could God still tolerate sin in us during our lifetime, since He hates it more than anything in the world, when He has the power to free us from it? No, if God can help us out of our sin and has the power to do so, then He will give us the opportunity to do so already in this life. If he does not do it during our life, even though he could, then we would sin because God would not have it any other way. Then God would be complicit in our sin and God would be guilty of sin Himself. INCREDIBLE! And praise and thanksgiving: God wants to and can help us through our High Priest Jesus, who can save us to the uttermost. God does not want us to sin. He wants us to do his will. And he is powerful enough to create this miracle in us.

9. Throughout the Bible, there is no "*impossible*" for the people of God and those who believe in Christ. God sets achievable goals, and He can and will help us. But we do not want to be helped, do not believe his word and promises and do not fulfill his conditions. There is only unbelief, disobedience and that we love ourselves or the world or people or other things more than God. This is the only and always true explanation that God cannot do in and through us all that He would like to do and all that He can do.
10. Loving God and keeping His commandments is NOT difficult, God tells us through John (1 John 5:3-5). And who are you who dare to tell God to His face that it is difficult and impossible to keep His commandments?
11. Should the centurion with his paralyzed servant have known that Jesus was lying, of course, and that his servant would not be healed on the word of Jesus *Go, be it done to you as you have believed* (Mt 8:13 L)? Were the disciples insane when they responded to Jesus' words of faith *Share out!* (Mk 8:6 F), they distributed five loaves and two fish to over 5000 people, trusting that there would be enough for everyone? Was Peter presumptuous when he responded to Jesus' command *Come!* (Mt 14:29 E) and stepped out of the boat onto the water? And was Peter megalomaniac when he spoke to Aeneas on behalf of Christ: *Jesus Christ will make you well!* (Acts 9:34 S)?
 And should Jesus have said *You now shall be perfect, as your Father is perfect in heaven* (Matt 5:48 N)? And did God really say: *Be holy, as he who called you is holy, in all areas of your life* (1 Pet 1, 15+16 F)? Will we distrust him and his word? Is God not faithful? Is God not good? Doesn't God mean well with us? Doesn't God always

provide all the means to carry out His command along with His command?

12. Sin, as the remaining co-ruler in believers, would mock Jesus as the perfect Savior. With every sin that the believers commit because they have to sin and cannot do otherwise, the enemy of God would mock Jesus: *"Is this your work of redemption? You see Jesus, you are not able to do anything. This person, as after the Fall, is still in my hands and must do my will!"* If we still have to sin further, we are not really set free. We are still the prey of the enemy of God who forces us to do his will. Such a view of things would be - indeed it is - majestic insult to the majesty and perfect redemptive work of Jesus Christ.
13. God does not leave His glory to anyone else. Jesus' victory includes victory over every enemy, including the sin in you. Jesus came to destroy the works of the devil - and he triumphed over all the powers that are hostile to God. So who will win in the battle for the freedom of God's people? The almighty? Jesus, the victor? Or his archenemy? Or perhaps your unbelief?
14. We Christians are not better than Israel. We are the spiritual Israel. We are LIKE Israel. And we also like Israel have been wandering in the desert for decades without taking the promised land that is promised to us: To be and abide in Jesus and do His will as Jesus did the will of the Father. We do not trust the vine to provide its branches with all they need. We do not experience and expect to have abundant life, full sufficiency and the joy of Jesus in us. The giants in our promised land are too great, the cities too fortified, and the chariots of our enemies made of iron too hard. We reckon

defeat and get what we believe and thus deserve. For God is just.

15. Do we believe Jesus that every stroke in the Word of God is important, true and has its meaning - until heaven and earth pass away (Mt 5, 18-19)? Then we also believe: EVERYTHING means EVERYTHING with God: *In his divine power he has given us EVERYTHING we need for a life in loving reverence of God (2 Petr 1, 3 N)*. But if we already have EVERYTHING to live in God's commandments, what else do we lack? NOTHING! The one who has everything he needs needs NOTHING more. He can do EVERYTHING for the glory of God (Eph 10:31 N). And only his unbelief can prevent him from doing so.
16. Jesus is given ALL POWER in heaven and on earth (Mt 28:18). Do I then also believe that Jesus with His ALL POWER is stronger than the sin in me and can defeat it in me? Yes, Jesus also has ALL POWER over me and the sin in me. Let us not dare to think, *"Jesus has ALL POWER and ALL POWER, but there is just no connection from my powerlessness to His power?"* IRRESPONSE: I am a member of his body! And God gave Jesus for all of us to give us ALL with Him (Rom 8:32). Nothing is withheld from us by the power and enablement of Jesus (Jn 14:12). So Jesus can overcome our, your, my sin in me, in you and in us? Clearly, because ALL POWER and ALL DOMINION in heaven and on earth has been given to Him.
17. Jesus commands us to teach ALL nations ALL that he has commanded us. And with Jesus, teaching His Word means doing it yourself - and then making sure others do it too (Matt. 5:19; Rom. 2:17ff; 1 Cor. 9:27; Ezra 7:10; 2 Tim. 2:2), without cutbacks or restrictions. But

we make trade-offs secretly or even publicly. We do NOT teach all peoples ALL that Jesus taught. For we add, like the serpent in Paradise, "*Well, ENTIRELY no one can keep ALL that Jesus taught.*" And "*We can try as best we can, but will always fail.*" "*We can implement some things, but just not ALL things.*" With such inward reinterpretation and public assertion, we twist the words of the living God. We are supposed to teach ALL peoples EVERYTHING and thus ourselves keep EVERYTHING that Jesus COMMANDED - not RE-COMMANDED - us to do. No, with God ALL means ALL. Because also ALL our sins are forgiven, or only a part? If God does not name an exception, then there is none. Will you dare to say to God's face that where he said EVERYTHING, he could not have meant EVERYTHING?

18. Jesus said: *Love your enemies (Mt 5:44)*. Then the apostles say *I love my enemies (1 Cor 4:11-13; Acts 5:41)* and they loved their enemies and teach us as Jesus taught them "*Love YOUR enemies*" (*Rom 12:14; 1 Pet 3:9*). And what the apostles say then again becomes the Word of God. Thus, lived human lives become God's authority for us. And thus everything that God has said and that the apostles teach and instruct us to do in Jesus' name receives the seal of practicability from God. Yes, people can do what God says - and so can we!
19. *Luke 6, 40 S (L) The disciple is not above the master; but when he is fully perfected (perfect), he will be like his master.* The scope of the meaning of the word *perfected/perfect* (τέλειος - teleios, Strong G5046) used in the original text is great. It is true that here it is not about divine infallibility and also not about perfection understood in German terms of thinking. But it is about a state in which nothing is missing, in which broken

things are completely repaired, which is completely as it should be and which is characterized by complete agreement - with our Master. And all Bible passages in which the Greek word perfected (καταρτίζω - katartizo) used here is used elsewhere in the NT show that we can already in this life become as perfect and perfected as our great Master Jesus was.

20. And it comes even better (Mt 5, 48 E): *You now shall be perfect (τέλειος teleios, Strong G5046) as your heavenly Father is perfect.* The whole range of meanings of τέλειος includes: *complete, finished, utter, perfect, completed, entire, full-grown, mature, faultless, perfect.* And in this respect, as followers of Christ, we should and can become perfect τέλειος (1 John 4:18 E): *fear is not in love, but perfect (τέλειος) love casts out fear.* (Jas 3, 2 E): *If anyone does not stumble in the word, he is a perfect (τέλειος) man, able also to restrain the whole body.* (Jas 1:4 E): *But let perseverance have a perfect work, that ye may be perfect (τέλειος) and complete (ὀλόκληρος holoklerus, Strong G3648: complete in every respect, sound, whole, bodily without defect, free from sin, faultless, without any defect, not diseased), not lacking in anything.* Whether perfect in Scripture according to καταρτίζω, τέλειος, or ὀλόκληρος: Scripture shows us that as Christians we should and can become perfect, and that means *complete, without defect, grown up, whole, healthy, without anything still lacking, without defect, of age, blameless, perfect, free from sin, restored, repaired, in complete agreement with Jesus.* This is how we should be, can be, and will be if we trust Jesus and His Word and thereby become like our Father in Heaven and like Jesus in this life.

21. Can it be that God actually expects the transition from carnal to spiritual Christian in a very short time? Israel was to take possession of the Promised Land only 2 years after the Exodus from Egypt. The disciples took possession of their spiritual Canaan after 3 years at Pentecost. How is it, then, that it is often only after years as Christians that we realize how much and where we are still trapped in sin and not making any progress (any-more)? Can it be that we have made a covenant with our enemies of sin and no longer drive them out? Can it be that God is surrendering US before HIM because we have not ultimately surrendered fully to Christ? Can it be that God does not bring us into the Promised Land because we do not even believe Him that this Promised Land exists? Can it be that we simply never grow up spiritually and therefore never experience our privilege of deliverance from sin through Christ in real terms in our lives? Can it be?
22. The New Testament preachers and writers preached and wrote with authority, not like today's Christian scribes. None of them wanted to appear unthreatening and unchallenging like today's preachers, saying, *"After all, I am only a weak man like you."* No, all of them say, *"The Lord's power to live and love holy is glorious, come, experience it too!"* Not a single one solidarizes with his hearers on the level of their own inability and their own can't dos and personal sin. All of them say, *"Get out of your sin!"*. And all have a clear conscience. All are convinced that God can give victory to his people. No apostle is conscience-stricken that he himself is not doing what is God's standard. Instead, the apostles give testimony of their own pure and holy lives in good conscience (1 Thess 2:10; Heb 13:18; 1 Jn 1:6-7; 5:2-3). And they appeal to the fact that their readers can confirm

this from their own experience (1 Thess 1:5; 2:1-12). They encourage their readers to live perfect lives like themselves (Phil 3:15-17; 1 Thess 1:6). And they even scold their readers when they are not yet where they could and should be (1 Cor 3:2; Heb 5:11-14).

23. In our theoretical theology we are like the disciples AFTER Pentecost. After all, we received the Holy Spirit at our conversion. But in truth we preach and live only a weak pathetic Christian life like the disciples BEFORE Pentecost without the baptism with the fire of God's holiness. Anything else would be blasphemy for us. By and large, we behave - even as evangelical Christians - like the disciples of Jesus during Jesus' lifetime: we argue, fight rank battles, struggle with sleep and unbelief and fear, do not look to Jesus and cannot do many things that Jesus said and did, that we should say and do. And that our behavior can only be and will remain like this is our true theology. Man and Christian is and remains weak, even if he is with Jesus. We experience only weakness, believe only weakness and experience only weakness. The life of Christ and the law of God are unattainable for us. This is our true image of man as Christians. And it is not the picture of our being Christians that the Bible draws of the disciples AFTER Pentecost. Here, after the disciples' baptism of fire, we find Jesus-likeness, love, authority, power, unity, courage and much, much fruit.
24. Our failure to fulfill the law of Christ is not because of our futile attempts, it is because *we are still trying* - instead of leaving it to Christ in us. For we can never do what He alone can do: Keep His law in us.

25. Jesus Christ came to fulfill the law of God. He did it, to the last iota. Christ is the only man who ever HAS fulfilled the law of God. And he is also the only one who ever WILL fulfill the law of God completely. This is the great mystery of the Christian faith. Christ can bring me to the point where I no longer live myself, but only Christ lives in me. Then he himself keeps his law in me. Because he is the only person who can keep God's law. And he can also do that in me.
26. Our problem on this path is that we - our old man and our I - are not yet dead enough, so that only Jesus lives in us. We shun the cross and our inner death. But Jesus says: *Hate your - old - life (Lk 14, 26). Kill the old behaviors (Col 3, 5) and put them away (Col 3, 8).* And whoever does this completely will follow Jesus to the crucifixion of his inner man (Phil 3, 10). And such a person will also experience the resurrection power of Jesus in his spiritual life (Rom 8, 13; 2 Cor 6, 9; Rom 6, 4-11+Gal 2, 19-20). He will experience that Jesus lives in him alone and without sharing His lordship with anyone else - and that Jesus Himself keeps His law in him.
27. In Hebrew there is only one form of the verb for "you shall" and "you will". How then does the highest commandment (Deut. 6:5 F) sound? *And you WILL love the LORD your God with all your heart, with all your soul and with all your strength!* Completely different from what you are used to. Coincidence? No, God has built His empowering promises even into the grammar of His people's language. We are not just to do something. God's commandments always resonate with God's promise that we can and will keep them.
28. Yes, there is still the flesh, the original sin, our old man, the old Adam, the sin in us. Didn't Christ also defeat it

on the cross? And didn't his victory become ours when we accepted his substitutionary death for us? Yes, he did, yes we believe that. He conquered all of that. But he did not take away our old enemies. They continue to do their mischief and bring us Christians into sin, dishonor, and not having God's name honored and sanctified through us. But why did God not take away these enemies of ours right away through the victory of Christ? HE has defeated them, after all, and it would be easy for Him. But God has decided that we should still have enemies. God is good and His purposes are good. Surely, he has not left our enemies for THEM TO CONQUER US. No, God has not yet taken away our enemies so that WE might defeat OUR ENEMIES - and thus learn what we could never otherwise learn so well: To seek and love and trust God with all our hearts and learn to wage war against our enemies within. If we do this, we will experience God's victory (Ri 3:1ff) and sanctify His name (Mt 6:9) and glorify Him (Jn 15:8) and be one as a people (Jn 17:23), so that the world may recognize the Son of God in us.

29. Who really rules when we continue to sin lawfully as Christians? Who is really our Lord if we have to keep succumbing to sin, even in subtle forms, until the end of our lives? Then Christ AND sin reign. Then Christ has not yet fully taken his reign in us. Then God's will is not yet done in my life as it is in heaven. Then Christ has not yet come to complete dominion in us. Then there is still a rival on the throne. Jesus reigns on the throne of my life and sin also reigns on the throne of my life. It may be that the relationship is shifting more and more in favor of Christ's reign. But I still belong to two masters. And that is incompatible with Christ's claim and promise for His complete reign in my life. *Jesus is Lord and Thy will*

be done - on earth as it is in heaven. This only makes sense if Jesus can really be Lord in me and if the Father's will can really be done in my life on earth as it is in heaven: namely, completely.

30. If we had to sin for life according to an existing law of sin - then Christ either did not conquer sin at all. Or we are simply not applying the means of grace that He has provided for us to overcome sin: *The law of the Spirit of life in Christ, which sets me free from the law of sin and death! For is there anyone who will set me free from the deadly entanglement of sin? Yes, and for this I thank God: It is Jesus Christ my Lord (Rom 7:24, 25; 8:2; Heb 7:25; 12:1)!*
31. There is not one Bible passage that relates our bodily death to a deliverance from sin or our sinful flesh. All Bible passages concerning our bodily death refer exclusively to the transition from perishability to imperishability, from corruptibility to incorruption, from earthly conditioned distance from the Lord to complete close fellowship with the Lord. Never does our bodily death save us from our sin nature according to the Scriptures. How is that? Yes, it is true, we can necessarily be saved from our sin nature only through our death and resurrection. But this death and resurrection already took place in this life at our rebirth here on this earth! We have already died and been resurrected with Christ in the course of our conversion and rebirth, and thus escaped our old man. Our deliverance has already taken place! This is the true gospel! This is a spiritual fact. God has long since done for us what we first long for in heaven. And if we take hold of this in faith, we will experience this truth and power of God now already in this life.

32. Growth is a core theme of the Bible and a fundamental principle of God in creation and in our spiritual lives. But every growth has a clear beginning and also a clear end. The beginning of growth is always characterized by a punctual event, by an act of procreation, a birth, a fertilization, by a creative action of God. This is followed by a longer period of growth. At the end of a period of growth there is death. And through death, God's elect come to a new quality of life and a renewed phase of growth. We can grow IN a state of grace, IN a time of salvation before. But we cannot grow from one state of grace to another, nor from one time of salvation to another. For this we need a striking, clear and temporally short transition, in which a paradigm shift takes place - as in our conversion. Then everything becomes new. Our *entire sanctification* is this transition. Through it we arrive at real freedom and perfect love, of which Jesus and the apostles write. This is the new covenant fully fulfilled.
33. The biblical images through which God makes clear His redemption periods and transitions are many and varied. A selection of the most important ones:
- World after Adam - after Flood - after Judgment by Fire
 - Egypt - Desert - Canaan
 - Forecourt - Holy of Holies - Most Holy
 - Disciples without Jesus - with Jesus - through Jesus
 - only carnal - spirit versus flesh - spiritual
 - lost - righteous - fully sanctified
 - Sinner - child of God - fully grown up.
- It becomes clear that no growth in the world makes us fully holy, fully spiritual, or fully adult when we are saved. We must die inwardly and be resurrected to a

new quality of our spiritual life to become fully sanctified and spiritual, adult and mature followers of Christ.

34. The Old Testament is brimming with promises that God will one day look at the misery of his people's sins and deliver them from it. God will give his people a new spirit - his spirit. He will give his people a new heart - a pure heart. He will make such people of his people who will keep and do his commandments. God will completely purify His people, completely sanctify them, and completely save them. God Himself will fight for His people and no enemy of this world will be able to stand against the people of God anymore. These are the promises of the New Covenant as described in the Old Covenant (Ezek 36:22-38; Isa 54:17; Jos 21:44; 23:10; Zech 12:8; Deut 30:6). And do we want to expect less in the New Covenant than we have already been promised in the Old Covenant?
35. The New Covenant is NOT - I repeat NOT - ONLY about forgiveness. Also in the Old Covenant there was always the possibility to come to forgiveness by sacrifice, but ultimately by God's grace. What was promised as completely new for the New Covenant was victory over the problem of sinning again and again. Since man obviously could not do it any other way, God Himself wanted to come and solve the problem and Himself win this victory constantly for His people. The victory over the compulsion to get away from God and to sin again and again is what is special, what is new about the promised New Covenant.
36. If it is only about forgiveness in salvation in Christ, then we are no better off than the Old Testament believers. And that, although now everyone in the people of God

receives the Holy Spirit - that was not so in the Old Covenant. But now Jesus baptizes us with the Holy Spirit already at our rebirth. And those whom he sanctifies completely and through and through, he also baptizes with the fire of his holiness. And then they can also live holy.

37. No, if we are *"only"* forgiven, and God does nothing else for us, then it really is as is commonly said in theology and in congregations today: *"We are not better than other people, we are just better off."* And that is true. WE are not better than others either. But CHRIST IN US makes the difference! It doesn't behoove us at all to want to be *"better"* than others. No one is better than anyone else. All carry the same old man and the same corrupted "flesh" as a deadly legacy of Adam. God alone is good. But Christ dwells in us! Therefore, God wants and is convinced that His people can make a difference. God wants His people to live differently and better than those around them. It is to be different from all other peoples. It is to sanctify God's name. God Himself wants to make the difference IN God's people. God Himself wants to be the good one in us and live out His goodness. The breaking of our own strength, the insight into our own complete helplessness (Zef 3, 12; Rom 7, 24) is the inner basis of God's victory in his people, not a selfish arrogance of wanting to be better than others (Phil 3, 7ff). And if it is so, then there is only a boasting of the Lord, for what HE has done and is doing (1 Cor 1, 30-31). And then the people of God experience the victory of God over their enemies and not defeat after defeat in their own strength. Yes, the new covenant carries the promise of victory over sin (Heb 8:10).

38. The exultation of victory of the apostles in the New Testament is not compatible with a depressed attitude of believers regarding their prospects in the struggle against sin. No, rejoicing in the work of Christ and the salvation and fullness given to us in Him to live victoriously in this life lifts our minds and hearts in thanksgiving and praise before Him who has done and can and will do all things for us in us. To HIM be the glory forever and ever!
39. What we can bring to God is only what arises from our union with Christ, never something of our own and thus never something we can boast about. All that counts before God's eyes is what we bring forth through the riches of Christ in us (John 15:5). But it is precisely this wealth IN CHRIST that we must proclaim and experience if we do not want to fall off the horse from the other side. In us we are beggars, yes! But in Christ we are made rich, yes, yes, yes! And whoever is rich in Christ bears much fruit, does the will of the Father and the works of Jesus, and has perfect joy in himself (John 14+15).
40. If the apostles themselves really expected us to be nothing more than beggars before God all our lives, then this should also be expressed in their letters. The opposite is exactly the case: always the apostles show how rich the church has been made in Christ. And the natural conclusion is the possible victory, the glorious fullness, the wonderful love and the amazing perfection and purity that the apostles expect from the church still and already in this life and for which they pray.
41. *Joh 8, 34+36 S: Jesus answered them: Truly, truly, I say to you: Whoever commits sin is the servant of sin. ... If therefore the Son shall make you free, ye shall be free*

indeed. In view of this promise of Jesus, how can we think that we cannot become completely free from sin and free from doing sin?

42. No one would align authentic Christianity with permanent gross sins such as adultery, murder, lying, stealing, and the like. Christ frees us from this if we truly follow Him (1 Cor 6:9-11). Yes, deliverance from such sins is the mark of genuine following of Christ in the first place (1 John 1:6; 3:15). But yes, every Christian, like all other people in principle, can always fall and sin at points in all these areas (1 Cor 1:11; 5:1ff; 6:8; Epistle of James, etc.). And yet Christians live basically liberated from sin in all these areas. Through Christ, the Christian can live liberated and do God's will. But can Christ free us only from our gross sins, or also from the subtle and subtlest and seemingly smallest sins? If not, we would not be truly free. James says (Jas 2:10) that if we transgress even a single commandment of God, indeed, if we become guilty before God in only one point, we have become guilty of all the commandments, of transgressing the whole law. This shows us quite clearly: we are only truly free, truly ruling in this life, when we are no longer subject to sin and sinful in any point. And the same James reckons that Christians can stand in every temptation and be victorious by God's grace (Jas 1:4,25), to the point of having their whole body under control and not sinning in their words (Jas 3:2).
43. Whoever expects and hopes for help from somewhere else than from God will be disappointed. Whoever relies on his own strength will be put to shame. Whoever seeks to fulfill the law of God in the strength of his own ability - both in the Old and in the New Covenant - is un-

der a curse (Jer 17:5-6; Gal 3:9-12). ONLY and exclusively ONLY in trusting God alone lies our salvation, our blessing, our victory and our success (Jer 17:7-8; Gal 3:12- 14).

44. Throughout the Bible, there is one principle: victory is only through God. There is victory only when God's people humble themselves before God. Victory only comes when God's people completely abandon trust in their own strength and completely submit to Christ in all areas of their lives (Deut. 20:4; 1 Sam. 2:9; 17:47; Jas. 4:6-11; Rom. 7:25; 8:2, 37; 12:1).
45. It is not because of our obvious failure to gain victory over sin: Rather, it is because we fail to meet the conditions for God's victory in us: Breaking down in our own strength and falling prey to our own possibilities, and trusting in a Lord who can save not only from the guilt of sin but also from the power of sin. Being weak in ourselves, repentance, obedience, willingness to lay down our lives for God and others, and faith in what God has promised: These were then and are still today the cornerstones of every victory against our enemies that God gave and gives.
46. How is it to abide in Christ's word and obey Christ? *If I, Christ, am not more important to you than everything that is dear to you in the world, even dearer than your own life and your physical life: Then you cannot be my disciple, then you are insipid and powerless (free after Lk 14:25ff). "Christ is everything to me; everything else is nothing to me."* This is the only attitude and condition of Christ's church that has the promise of power and victory in spiritual life.
47. In both Testaments we are promised victory - we can drive out the nations and sin/s that are stronger than us

through God, through Christ, through His victory, through His Spirit (Deut 9:1ff; Jn 15:10-11; Gal 5:16).

This is the promise. And if we do not believe it, we will never possess the promised land (Jn 14:12-14,15ff; 15:1ff).

48. God's remedy for our old man is our conscious inner dying and resurrecting, not improving. It is our own inner death on the cross that prepares the victory of Christ in us. And it is the resurrection power of Christ in our lives alone that gives us the victory, not our own effort.
49. If we as Christians and followers of Jesus Christ continue to be inescapably at the mercy of our original sin, *why and how should and can we then*
 - have a pure heart
 - and no more evil thoughts and motivations Mt 5, 8
 - rejoice under persecutions Mt 5, 12 Lk 6, 22
 - and not give evil rebuttals (1 Pet 3, 9)
 - have such a clear eye
 - that our whole body is light Mt 6, 22
 - be like our Master and Lord Mt 10, 25
 - find real rest for our souls Mt 11, 29
 - do the will of the Father in heaven here on earth
 - as it is done in heaven Mt 12, 50
 - walk on water in faith,
 - that other people would swallow Mt 14, 26
 - touche the hem of Jesus' garment
 - and not recovering from our sin sickness
 - or remaining unclean Mt 14, 36
 - believe that Jesus delivers people
 - from the strongest unclean spirits without problems,
 - but not from their own unclean spirit Mk 5, 13
 - trusting that Jesus heals

the source of my outer uncleanness,
but not also the source of my inner uncleanness

Lk 8:43

- have life and full sufficiency? Jn 10:10
- take up the cross of Jesus
without also experiencing also His resurrection
power Mt 16:24-25
- have mustard seed faith
and not experience God moving the mountain
of our sin nature as a result Mt 17:20
- humble ourselves like a child
and then not be given abundant gifts Mt 18, 4
- ask for deliverance from what God hates most: *sin*
and then not being heard Mt 18:20
- forgive seventy times a day
and not being holy in any way Mt 18:22
- believe in the possibility of deliverance from the
power of sin through the blood of Jesus Heb 9:14
and then hearing from God: "*Impossible!*" Mt 19, 26
- as the temple of Jesus be cleansed twice
(Joh, 2, 15; Mt 21, 12)
- love God with all my heart, soul and mind
and my neighbor as myself as Jesus teaches
Mk 12, 29-31
- truly cleanse the inside and outside of the cup
as Jesus says Mt 23, 26
- watch and pray as Jesus says
and then still fall Mt 26, 41
- have a Savior and Lord in heaven
to whom all authority in heaven and on earth
has been given, and yet still to fall into sin Mt 28, 18
- keep all things ourselves and even teach what Jesus
commanded us, and yet still sin Mt 28, 20
- be delivered from the hand of our enemies

to serve God without fear all our lives in holiness and righteousness before His eyes? Lk 1,75

50. AFTER their salvation, all those saved by Jesus are called HOLY in the Scriptures - and that, although they still sin many times, as the Bible testifies in many places in the same breath. Yes, the term sinner appears again and again in the New Testament. But it is only ever used in proof of us humans in our unconverted state, when it is shown that we as humans are inherently evil, have an unclean heart, and sin. Such is the whole reasoning of Paul in Romans and Galatians: precisely because we are sinners by nature, we need the forgiveness and justification of God by free grace. Afterwards, when we are so endowed by God, we are made saints and righteous by God, considered as such and also addressed as such. Even if we continue to sin: as long as we truly follow Jesus we are saints, brothers, beloved, righteous, disciples, Christians. God names us according to our NEW BEING, not according to our DOING.
51. It is a HUGE DIFFERENCE whether a saint sins or a sinner sins: A sinner cannot help but sin. He does what he is. A saint can and should live holy. He too should and can do what he is. And that is to live holy. That is what his name says. Sin is the exception and does not suit him. Therefore, the saints can also put away and put to death ALL evil, ALL impurity and ALL bad in their lives, as Scripture says (Rom 8:13; Col 3:5, 8; Jas 1:21; 1 Pet 2:1) and do ALL that Christ has commanded us to do (Mt 7:21; 28:20; Jn 15:14).
52. Therefore, a theology that, contrary to the Word of God, calls believers sinners and not saints, and then falsely - but within this falsification logically - expects only sin, is completely contrary to the Word of God.

And not only that: by using non-Scriptural words, when we call saints sinners even though they are saints, we deny the work of Christ in us - and will never experience His power. Therefore I say: Even if I sin 10,000 times a day,

I am still a saint and not a sinner! Because God has made me a saint!

53. In the beginning, there is always a wrong image of man. Every image of man that is not inspired by God is devilish. It devalues, treads in the dirt, robs man of the dignity that God intended him to have, denigrates man, does not give him the honor he deserves, but wants to fix man to something he is not. Behind such a mindset is ultimately hatred of man and seduction by God's adversary.
54. Therefore: If we as Christians - in apparent humility, but in open contradiction to the word of God - call ourselves sinners, then we claim before the invisible world that we ARE further cursed. Sinners, according to Scripture, are accursed and will be condemned (Ps 104:35; Gal 3:13; Jas 5:20; 1 Pet 4:18). So we see ourselves as cursed, even though Christ has ransomed us from the curse of sin. This is a negative profession of faith. Every time we call ourselves sinners, even though we are saints and righteous, we are giving expression to our belief that we are cursed. We actively place the curse of sin on ourselves and our lives. Yes we curse ourselves. The one who curses himself in this way will not be able to see or grasp the salvation of God in his life. Nor will he believe - be able to believe - what God has already made of his life and can do. He has committed himself, and to the curse. And it will happen to him and her according to his and according to her faith. There is only

one right way of truth, faith and confession: we have to name ourselves again as the New Testament calls us: as saints, beloved and justified.

55. We hold. It is a momentous mistake to call saints sinners. This is how we pervert the Scriptures. Thus we imply that God can do nothing for us after He has called us and sanctified us by His blood. And we end up disbelieving all the promises that aim to do just that. We believe the curse of Adam more than the victory of Christ. This devilish brainwashing to the wrong view of us as believers and saints starts exactly there, where we value our experience higher than the word of God. And where we then, by our renaming contrary to the Word of God, turn saints into sinners and distort the spiritual facts.
56. In the New Testament, there is no "*can't*", "*can't*", "*don't need*". There are no concessions to sinners to sin. And there are also no concessions to saints to sin. And why do we claim that we can't help but sin? This is outright rebellion against God's Word!
57. The essence of God is reflected in His law. It is not a law that God has devised outside of Himself. God is like the law, he IS the law. The law of God describes God as He is. Only God Himself can live out His law perfectly, and He does, naturally. Those who are not like God will fail at it. Jesus in His humanity could do nothing of Himself, but only what the Father did through Him (John 5:19). He lived out the law of God through the Father in him. Through his oneness with the Father, this was possible for him. For our part, we as human beings must be like Jesus if we want to live out the law of God. Rather, we must be dead and Jesus must be everything in us. Only through our unity with Jesus, can we - can Jesus through us - live out His law as the Father lived it out in

Jesus, otherwise we fail. But hasn't Jesus given us and offered us this very gift of unity with Him? He is the vine, we are the branches (John 15)!

58. Only those will experience a special work of God in their life who also expect a special work of God in their life according to His promise (Joh 14, 14+21+23; 17, 17+26). Only then will they be changed as Christ always wanted them to be and they themselves as well. Only then, through a deepened knowledge of Christ AFTER conversion, will they become perfect in love and in Christ (1 Jn 4:18; Jn 17:26). And this is the declared goal of Christ for all His followers, indeed for all people (Col 1:28).
59. Total sanctification is not one's own effort, but the revelation of God that I am one with Christ (Jn 14:20,23) and Christ is also my Savior from the power of sin (Rom 7:25). So the Christian can recognize Jesus at least twice: As the one who saves him from the guilt of sin, and as the one who saves him from the power of sin (Jn 17:3; 14:21; 8:32).
60. How on earth is there to be such perfect unity and love in the Body of Christ as Jesus has with the Father (John 17:21) and as Jesus asks of the Father for the church (John 17:23) if sin is still involved?
61. The great mystery of the Christian faith is the unity of Christians with Christ (John 17:23). Through Christ we reach a perfect exchange. Our old man is crucified with Christ and we receive a share in the resurrection life of Jesus. Before we know Christ, we are fools, losers, unrighteous, unholy and unredeemed. In exchange, Christ makes us saints. Christ becomes our wisdom, he gives us his victory, his righteousness, his holiness, his redemption. God has made this so that in every way everyone may boast only of the Lord (1 Cor 1:30).

62. All that God has and belongs to Jesus becomes ours with our rebirth (John 17:10; Rom 8:32). And this includes His victory over sin (1 Cor 15:57; 2 Cor 2:14, Col 2:15)!
63. But can Jesus entrust us with the sacred, put His pearl of great value in our hands, without us defiling or trampling on the sacred? God will and can give it to us our inheritance in Christ in this life only when we from our side first give EVERYTHING, keep nothing more for ourselves and like Abraham offer God our Isaac - our dearest and withhold nothing more from God. And then, completely emptied of ourselves before Him on our knees, we need a firm expectation that God wants to bless us abundantly in and through Christ - already in this life. Don't we finally want to take up our inheritance in Christ?
64. It is not the one who dishonors Christ, who gives Christ all the glory for his fourfold redemption, from death, guilt, sinfulness and impermanence (1 Cor 1:30,31). No, it is he who excludes original sin from Christ's work of redemption who dishonors Christ. And he will not experience the redemptive power of Christ in the realm of the sin of his life. For our Redeemer always comes in his power and might only to those who prepare themselves for him and await him believingly in his glory.
65. The closer we come to God, the more dazzling the colors become, the richer the images that express true life in God. Holiness, love, purity, light, truth, freedom, obedience and faith, for example, are eight of these color rays. And yet, in God, they belong together inseparably, as in a rainbow, and are united in perfection and inseparably and harmoniously in Jesus. In various places in Scripture we are urged once to one, then to the other:

We are to live sanctified through and through, to purify ourselves completely, to love perfectly, and to live in the light as God is in the light. We are to believe and obey as Jesus did. And for this to happen, we are to be made completely free by the Son through the knowledge of the truth. Each aspect is important in itself. And yet, at the same time, none is conceivable without the others. Addressing each partial aspect always means addressing the whole. We cannot be holy without love, cannot live in the light without purity, cannot love without also being free, cannot be holy and at the same time still be in darkness. We cannot believe without being obedient, not obey without loving, not be free without having been made free by the truth in person and filled with his love. One always needs the other in the Bible. Therefore, we are to reach out for all of these things at the same time - and in fact, one can almost be used as a synonym for the other. And the New Testament testifies to us plainly: Each of these eight color rays of God knows a COMPLETELY FULFILLED BEING in the life of Christ-believers - already in this life.

66. How can I

- reign in life through the One, Jesus Christ (Rom 5:17)
- abide in Jesus and He in me (John 15:5)
- live like Jesus (1 John 2:6)
- obey the Father like Jesus (John 15:9-10)
- do the same works as Jesus
 - and do greater works (John 14:12)
- pray so that all my prayers will be answered (John 14:13; John 15:7-8; 1 Jn 3:21-23)
- have Jesus as a model and follow in his footsteps
 - which consist of *not committing sin, not letting an untruthful word pass my lips and enduring all unjust sufferings without evil backlash* (1 Pet 1:21-23)

when I myself still live unholily because Jesus saves me from my sins but not at the same time from my sin nature (Mt 1:21; Jo 8:32-26; Rom 6:6-7)?

67. Yes, as saints we may sin much, constantly, continually and, to speak with Luther, vigorously. And thanks be to God, who gives us forgiveness in Christ and catches us at all times and all the time! But never does the Word of God allow us to stay there. Always it is painted before our eyes: It goes. Through the forgiveness and love of God we go forward, God has provided for everything. In Christ we have everything we need for a life pleasing to God. He himself creates it in us.
68. God has created spiritual facts in us outside our perception. We cannot see them, but we can believe - like Abraham (Rom 4:19-21) - or not. What we already have in the spirit now, we are to live out on this earth already now. Spiritually, we have already died with Christ, been buried and resurrected, and arrived in heaven (Col 3:3; Eph 2:6; Heb 12:22-24). We are to live this heavenly life now on earth (Col 3:5; 12-17) and not after we die. And the way to do this is devotion to God and to believe what God has done to be true (Rom 6, 11+13).
69. Whoever, as a follower of Christ, loves Christ, will also sacrifice and consecrate to God the most intimate and sensitive part of his own personality (Rom 12:1). To this love toward God, God responds in turn. The Father accepts the sacrifice. And he circumcises the believer who has thus given himself to God with all that he has and is (Jn 15:2-3). This painful circumcision leads to a deeper knowledge of God and a newly experienced indwelling of the Holy Trinity, of which the believer becomes aware and which enables him to live a holy life in the love of Christ (Jn 14, 20-21+23; 17, 17+19-20+26).

70. If we would really fulfill all conditions to abide in Christ and in His Word - if we would -, then - we would also experience the fulfillment of all His promises. And this includes also and especially our complete sanctification (1 Thess 5:23), the knowledge of Christ (Jn 14:21), consciously experienced indwelling of Christ and the Father (Jn 14:23), filling ourselves with God's love (Jn 17:26), deliverance from sin (Jn 8:32), streams of living water from our bodies (Jn 7:38), our coming of age in Christ (Eph 4:13), being filled with all the fullness of God (Eph 4:13), and entering into a life of victory through Christ (Gal 2:20), in which I no longer live, but in which Christ lives in me.

But: Will and does anyone who reads these lines want to stand before Jesus one day and say and claim: I could not stay in you Jesus. That was too hard, too difficult, even impossible. You are a hard master, Jesus, to ask such a thing. What will Jesus answer you then, who says to you here on earth: *Abide in me!* (John 15:4)?

71. *Joh 14, 20 E In that day you will know that I am in my Father, and you in me and I in you.* The principle of Jesus is: *"As the Father is to me, so am I to you, and therefore you are as I am"* There are no restrictions. Through our (conscious) oneness with Christ, we have access to all that God has and all that is in Christ. We can live out our humanity as Christ lived out His humanity. We can keep the commandments of Christ as Christ kept the commandments of the Father (Jn 15:10-11), we can do the works of Christ as Christ did the works of the Father (Jn 14:12), and we can be heard as and always as Christ was heard by the Father (Jn 14:13).

72. Paul does not comfort his churches at any point with his own current failures, but spurs them on to excellence

based on his own good example (2 Cor 4, 2; 1 Thess 2). And so do the other writers of the New Testament epistles (Heb 12, 1+14; 13, 13-18; 1 Jn 1, 3-7; 2, 3+6; 5, 3; Jas 1, 2-3; 1 Pet 1, 15; Jude 1, 24). How can someone do that who is still caught in sin himself? He who does not himself do what he teaches judges and condemns himself (Rom; 2, 21ff; 1 Cor 9, 27; Jas 3, 1). In the New Testament there is no teaching à la: *"I have problems and fail like you, congregation, but we should actually all"*. There is only, *"Do it - as I do. My life covers my teaching."*

73. The injunction that we should imitate the example of Christ and the apostles in the same way (1 Cor 11:1) clearly shows us that we can live like Christ and the apostles - without any limitation.
74. We are to imitate Christ Himself. And how exactly are we to imitate Christ? Let us examine for ourselves: 1 Peter 1:22 *N Christ also suffered for you and set an example for you to follow in his footsteps: He committed no sin, and no untrue word ever passed his lips. He was offended and did not rebuke, He suffered and did not threaten retribution, but left His cause to Him who judges righteously.* And whoever excludes anything here from the following of Christ, which is commended to us and not re-commended, leaves the ground of the Scriptures.
75. *Ezk 36:22 +27 N Thus says the Lord Yahweh: I am not doing it because of you, O people of Israel, but I am intervening because of my holy name, which you have brought into disrepute everywhere you have gone among the nations. ... I put my Spirit within you and cause you to follow my laws and to be governed by my judgments.*

Mt 6, 9-10 N Our Father in heaven! May your holy name be honored! Your reign come! Your will be done on earth as it is in heaven!!!

And we thought we were already pure and holy enough as believers, oh what a mistake! We are pure and holy enough to be saved. But we are not yet pure and holy enough to give God the glory that is actually due to Him through a completely purified life. Without God's complete purification and without God's complete sanctification, we do not yet sanctify God's name in this world as our Heavenly Father wants us to do and as He promises us in the prophets and teaches us to ask in the Lord's Prayer.

76. The most important thing in heaven and on earth is that God's name is sanctified - first by His people, but then also by all people. God's name should be and is sanctified in all the world through the holy walk of His people. God wants His people to be holy and a kingdom of priests. When God is first among His people, when His name is honored above all other names through the holy walk of His people, then His name receives radiance even to the nations of the world. Then they too will experience his cleansing grace and love.
77. God does what he says. Always. It is God's business to resolve apparent contradictions in His Word. Our task is to trust, obey and follow God. God's thoughts and possibilities far exceed our imagination, horizons and resources. There are practically no limits to God's redemptive and liberating power. Trust Him when He says, *Do my will, always and completely* (John 15:9-11). And Jesus himself will do his will in you if you trust him (Jn 15:4-5).

78. How could Peter go from failure to saint in such a short time - 50 days? Not by laborious growth: only by repentance, death of the ego and purification, only by complete sanctification and empowerment through the baptism with the Holy Spirit and fire, only by a new step experience in faith, only by a quantum leap in his experience, only by new life entirely from God.
79. Blessed is the man who does not look at what is before his eyes, but looks at God's glory, strength, power and salvation. To him God will give victory. The victory of such a person is the victory of God's people and God's glory before many people. Through him, the name of God is exalted, lifted up and sanctified.
80. How can it be that I share in the fullness of Christ and in his victory over all powers, and yet constantly suffer defeats at the hands of the God-opposing powers within and without me (Col 2:9-10; 1 Cor 15:57)? When we are constantly overcome by sin, how can we thank God for giving us victory and triumph in Christ at all times, and boast of our absolutely pure and holy walk before God without falling into the Pharisee trap (Lk 18:11; 1 Cor 15:58; 2 Cor 1:12; 2:14, 17; 1 Thess 2:10; Rom 9:1-3; Phil 1:20)?
81. How dare we say, as Christians, we are not perfect either and never can be, when Jesus commands us to be, Paul prays for it, works for it and counts on it, John and James believe in it, and there is a host of perfect ones on earth and in heaven who have achieved this God-given perfection and lived it out in their lives on earth (Matt. 5:48; 2 Cor. 13:9; Col. 1:28; Eph. 3:15; 1 John 4:18; Jas. 1:4; 3:2; Rev. 14:1-5)?

82. How dare we complain that our sanctification is a never-ending chewing gum process with often more regress than progress, when we can completely cleanse ourselves of all the filth that still clings to us, and when Jesus can sanctify us completely and thoroughly even in this life if we obey and trust Him (Jn 14:21, 23; 1 Thess 5:23; 2 Cor 7:1; Jn 17:17)?
83. How dare we say that God does not have the power to keep us from EVERY misstep and from EVERY evil work (Jude 1:24; Matt 6:13; 2 Tim 4:18)? On the day of Jesus' return, will you have boldness because of your blameless heart in holiness (Thess 3:13) or will you be ashamed before Him because of your way of life (1 Jn 2:28)?
84. Thousands do what they say. Confession and action are one with them. And they are right and perfect in the eyes of God. Nothing false has been found in their mouths. They have pure hearts, tongues and lips, and no deceit was found in their mouths. They are the perfect man, not lacking in speech, and also able to keep the whole body under control (Jas 3:2). On earth they lived like their Lord Jesus and spoke like their Lord Jesus. So also in heaven they speak like him and sing his praises as no one else in heaven and on earth can. Those symbolically perfect in number, the 144,000 in heaven, show us what is possible on earth in following Jesus: to follow the Lamb wherever he goes with pure speech and pure lips without reproach, and not to be guilty of any unfaithfulness to the Lamb. And they are honored with the greatest gift Jesus has to bestow in heaven: To stand on the unapproachable holy mountain of God with Jesus in His highest possible presence. The

144,000 not only washed themselves clean, they kept themselves clean.

85. On whom does the fire of God's holiness fall without consuming him or her? On sinners? Sinners perish in the fire of God's holiness. Only repentant and sacrificial ones God purifies by his fire without consuming them. And then they burn for him - without being burnt. Yes, their thorn bush burns from the holiness of God, in whose presence no human carnal work can abide that God's Spirit has not wrought (1 Cor 3:15).
86. If we, as Christians and followers of Jesus Christ, continue to be inescapably at the mercy of our original sin, then how can Jesus
- *preach to the captives that they should be free?*
Lk 4:18
 - *cast out the unclean spirit,*
and not my unclean nature? Lk 4:35
 - *making lepers clean*
but not sin lepers? Lk 5:13
 - *commanding a legion of demons in me*
but not sin in me? Lk 8,33
87. We have never passed the maturity test, as Jesus did in the wilderness, we have never received the journeyman's certificate, as the disciples did at Pentecost after they failed, we have never grown up in Christ as we should - and we wonder why God cannot entrust us with our inheritance in Christ - *His holiness* - ?
88. The Sabbath stands for the unrestricted reign of God, in heaven and on earth. The Sabbath stands for eternity with God, where we rest from our own works and in God's work for us. And on every weekly Sabbath and on all the feast Sabbaths of Israel, we acknowledge and

proclaim God's Sabbath covenant given to us. He makes it possible for us even now on earth for Christ to reign in us without restriction. Christ is our salvation, our sanctification, our rest and our peace. We rest in him from our own works - and he works his works in us for his good pleasure. For those who trust Him, it is NOW POSSIBLE to enter into His Sabbath rest. Then we rest from our works and Christ in us does His works - until finally in eternity we enter into full Sabbath rest together with all the saints.

89. *Acts 2, 3-4 E And there appeared to them divided tongues as of fire, and they sat upon every one of them. And they were all filled with the Holy Spirit.*

Here no longer animal sacrifices and the thorn bush burn, not the mountain of God or the Holy of Holies of God, here not transgressors or sinners or dead works are burned by fire: Here men burn from and in the fire of God, without being consumed by the flames of God's holiness! And this, although they still have the curse of Adam on them! The shadows of God's truth from the Old Testament become reality in the birth of the church. Jesus is the shield of the first disciples. Their worship takes place in a completely correct way, the disciples stand pure and holy before God and they are completely in His will. The absolute high points in the history of the ancient people of God become reality in the first disciples. These are sacred peak experiences in the history of God's people, which find their spiritual counterpart in the New Testament at Pentecost. The disciples experience complete purity and holiness in their lives - there is nothing impure and unholy left in their lives. They do not burn at the fire of God, but burn from the fire of God. They have exchanged water for wine. They are no longer in the flesh, they are now fully

in the Spirit and have victory over their flesh. They live in the new man God created in them, in righteousness and holiness of truth (Eph 4:24). Finally, their holy worship rises unmixed as a holy flame to the glory of the Lord.

90. The Bible so often describes that there is a second experience of sanctification - but except for Pentecost, never how it happens. It is a mystery for those who love God, who, on their lonely way to the inner cross, enter before God into the Holy of Holies and there experience His resurrection life and holiness fire like Isaiah, which henceforth burns in them and drives them without burning them - like the fire in the burning bush. You are baptized not only with the Holy Spirit at your conversion, but also with the fire of the Holy Spirit for your entire sanctification.
91. In the Word of God - both in the Old and New Testaments - sinners are not converted by the prayers of God's people. No, they are struck to the heart by the empowered Word of God through empowered preachers and by the fiery life of a holy church that is full of the Spirit of God. There is ONLY ONE example prayer for the conversion of sinners in the New Testament, indeed in the whole Bible. And that is for the called people of God Israel, who do not know God (Rom 10:1). Otherwise only for the authority of God's messengers and for the holy radiance of the church is prayed.
92. In the Old Testament we learn that YAHWE will one day rule the world from a sanctified Israel and reach the world with his truth through Israel (Ps 99, 2). The sanctified people of God no longer do sin on all their holy mountain (Isa 11, 9) and live in Yahweh's law (Ezek 36, 27) - although they still carry the inheritance of Adam

with them. For Yahweh not only rules over them, but in them. He sanctifies even his name (Ezek 39, 7). And so the sanctification of God's name through the sanctified life of God's people is already in the Old Testament the key to the knowledge of God for the whole world.

93. And at the center of Jesus' prayer for his disciples and for his church in John 17 is their preservation, their sanctification, their mission, and the filling of his disciples with God's love through a deeper revelation of the Father. Therein lies the key to reaching the world. It is not the prayers for the world, but the prayers for the sanctification of God's people through which God's name is sanctified in the world. This is the heart's desire of Christ. This is his final legacy to his disciples before his suffering for us. Thus the church will become and be the witness and the light that God has set it forth to be in the world. And God the Father will be glorified and honored as He is due.
94. Rev 21:2-3 N "*Now God's dwelling is with men. Among them he will dwell and they will all be his people. God himself will be with them as their God.*" This is the and more than the Garden of Eden (Genesis 2:8ff). This is the formula of the fully restored God relationship in heaven. But we do not have to wait until heaven for God to dwell with us in this way. In the New Covenant, Yahweh promises both Israel (Ezek 36:28) and Jesus to his church (2 Cor 6:16-18; 7:1) that he can dwell with us on earth and be our God, just as he does in heaven. For the justified this is his promise, for the completely sanctified it is already reality. God makes his people holy and loving and they will live in his law and do it - if Yahweh really sits on the throne of their heart. Then the Kingdom of God is fully established among us, as we

pray in the Lord's Prayer. Then God's will is really done on earth as it is in heaven as we implore daily (Mt 6:9-10). And then Yahweh dwells exalted, glorious and without restriction among his people in the midst of the earth. We are his people and he is our God - here on earth as in heaven.

95. How can a sinner thus convict other sinners of their sin with authority and power, if he himself is not completely free from his sin (according to Acts 7:51; 3:14f; 5:32)? *You stiff-necked and uncircumcised in ears and heart! You are always resisting the Holy Spirit, as your fathers did, so also you who received the new commandment of Christ through the Lord Himself and did not keep it! You deny the holy and righteous one in you and believe much more the murderer in you. To this I am a witness, and the Holy Spirit God has given to those who obey Him!*

Pros and cons of entire sanctification in the New Testament

Not a single author, not a single book in the New Testament supports the assumption of a lifelong necessary captivity of believers in Christ in sin or their constant coming short before God. Throughout, they call for complete victory over sin and hold out the prospect to believers that they can and should live entirely according to God's commandments. They trust that God has provided all the means to do so. In the book "*Did God Really? Say*" (complete edition), I carefully weighed the arguments for and against this view and present the result here. The detailed investigation and argumentation can also be read at 95thesenteil2.de.

	Did God really? say	your rating
Matthew	pro	
Markus		
Luke		
John	pro	
Acts	pro	
Romans	pro	
1 Corinthians		
2 Corinthians	pro	
Galatians	pro	
Ephesians	pro	

	Did God really? say	your rating
Philippians	pro	
Colossians	pro	
1 Thessalonians	pro	
2 Thessalonians		
1 Timothy	pro	
2 Timothy	pro	
Titus		
Philemon		
Hebrews	pro	
James		
1 Peter	pro	
2 Peter	pro	
1 John	pro	
2 John		
3 John		
Judas	pro	
Revelation	pro	

pro = for possible total sanctification, contra = against,
field empty = open. *Larger textbooks are in bold*

The 7 Biggest Errors of Theology

1. **The law of God is too high for us to keep.**

Thus we accuse God of overburdening us. And we accuse Christ that His work of redemption is not sufficient to make us loving and holy in true life. And we deny the resurrection power of Jesus in us, claiming that his life in us is powerless, and the vine does not supply its branches.

2. **Even as Christians, we are and remain sinners for life.**

We are everything else but sinners. We are saints, righteous, beloved, children, kings and priests of God. Sinners go to hell, saints to heaven. Sinners must sin, saints can sin. Our identity is our new man in Christ, created according to God in true righteousness and holiness of truth. And he can live holy when we have completely crucified our old self and when we are inwardly resurrected with Jesus to His new life. And this happens through obedience of faith.

3. **We save people by praying for their conversion.**

Jesus did not pray for the salvation of the world, but for the authority of his messengers and for perfect love and unity of his followers. This is how light and darkness separate. This is how people come to believe or turn away. In the love, holiness and authority of the fully sanctified people of God lies the main key to the evangelization of the world and the knowledge of the Son of God.

4. **Our theology is a prison of lies, so we sing differently**

In the longing of our hearts and songs for God, we know that we can be completely one with Jesus, full of love, pure, holy, completely dependent on Jesus - and that with Him we can overcome everything. But with our

theology, we deny the possibility of fulfilling that longing. Instead of believing our hearts and the Scriptures, in our theology we place ourselves in prison walls of unbelief, on which the minions of the devil stand as sentinels, watching that no one escapes from their prison of eternal defeat before sin.

5. **Christ's victory has no effect on my life.**

Tell me, what enemy of God is exempt from the victory of Christ? Death, the devil, the works of the devil, our old man, the flesh, sin? And if no enemy can stand before Christ any longer, then where is Christ's victory in our lives day by day, hour by hour, minute by minute, second by second? Let me tell you where Christ's victory has fallen by the wayside in our lives: In disobedience and unbelief that looks not to the work of Christ, but only to its own possibilities. In both the Old and New Testaments, God's enemies have power over God's people only when God is not the absolute Lord over His people and His people do not trust Him for victory. Unbelief, disobedience and that we love ourselves and other things and others more than God: this is the only and always true explanation for the fact that God cannot do in us and through us everything that He would like to do and can do.

6. **Sanctification is an endless chewing gum process with which we never come to an end in this life.**

Nothing could be further from God's word. We are already sanctified completely at our rebirth in our new existence. And the possibility and goal of our also conscious total sanctification in this life is witnessed by Jesus and all the apostles. In it - in Jesus, our sanctification - there is complete purity, perfect love, shadowless light, real freedom, perfect faith, complete unity with Jesus, whole obedience, perfect holiness, as the one

who called us is holy - already in this life. The fully sanctified life is the only true life to which Christ calls us. It is the life of Jesus Christ in us. The life before is desert, the conscious life in Christ is the promised land. And with our life completely sanctified in Christ we can grow infinitely - without limits.

7. **At our bodily death we are freed from sin.**

Search and find even one Bible passage that proves this. At our bodily death, we only lay down this tent and our corruption. We change from faith to sight. Yes, we change realms of power. But Christ has already redeemed us from our old nature and from sin at the cross and at our rebirth. His deliverance from our old nature is for now, not just for our death. Why don't we experience this? Because we do not believe God. Consider your old man dead and yourself alive to God - and you will experience His resurrection power in your life right now.

And what follows from this?

Our current theology is

- 1) deficit-heavy**
- 2) people-heavy.**

As Christians, we have too poor an image of ourselves. We do not suspect and experience how powerfully CHRIST works and dwells IN US. Jesus in us is risen and alive. He has overcome our old body of sin and put it out of action. We experience this new reality only through a complete surrender of ourselves to Christ and through faith in His saving. The new conscious life "in Christ" is given to us in a single moment, just like our conversion. Jesus saves us from the power of sin by the power of his Holy Spirit. He lives his life through us. This is experienced by all his children who fail because of their own inability: then, when they completely surrender to Jesus and faithfully entrust themselves to his saving.

Christ our sanctification - this is the good land that belongs to God and in which He reigns. This land is VERY GOOD. It is a very fertile land, watered by the rain of heaven and bearing abundant fruit. God Himself dwells in it. No wall is too high, no fortress too fortified, no foe is too strong or powerful that we cannot overcome him. Christ is God's inheritance for his people.

The saints of God have given this land very different names: Rest in Christ, Pure Heart, Perfect Assurance of Faith, Overcomer's Life, Life in the Light, Being and Abiding in Christ, Entire Sanctification, Canaan, Rest in Christ, and many more. God's Word and people struggle for words to describe the fullness of this glorious rainbow of God's grace that reaches from Creator Heaven to the everyday level of our lives here on earth.

This land is given to us by grace and Jesus calls us to take it through Him! Come with me, let's conquer the land!

The great biblical arc

Man in Paradise had communion with God. But he listened to the voice of the serpent, who sowed doubt in him about God's word:

Did God *really?* say

Then man broke free from God and His word and loved the creature and its autonomy more than his Creator. Adam and Eve sinned in paradise and lost their innocence. Then man was expelled by God from the Garden of Eden and from the presence of God. Since then, he has been under the curse of sin.

God quickly makes it clear: It is not one's own performance and works that can restore the relationship with God, only a substitutionary bloody sacrifice and trust in God's grace. In the time of the original fathers after Adam and Eve, sin and the wickedness of the human heart nevertheless took such over that God had to send the Flood.

Only Noah, who was righteous in God's eyes, survived the flood with his family. But human depravity never completely left Noah and his family out of its clutches. And with the building of the tower of Babel God had to put again a bar in front of the united human self-centeredness to the evil.

Then God begins to write salvation history with the election of Abram. God calls Abram and Abram follows God: he moves out of his homeland. Abram believes God's promises of blessing. This is counted to him by God as righteousness. Abram becomes Abraham and the father of Isaac, the son of promise. Finally, Abraham becomes perfect in his love for

God when he is willing to sacrifice his promised son Isaac to God. Now he and his descendants will have victory over all their enemies, God promises.

These are Abraham's stations of faith that encourage every believer by example from then on.

Isaac obeys his father Abraham and thus God completely until death.

Jacob comes to the end of his strength in his encounter with Esau, his brother, whom he deceived. In the struggle with God, he finally wants only God and his blessing. Then God grants him victory and a new name.

All the original fathers were tested to the utmost by God and overcame.

Then Israel grows into a nation in Egypt. God redeems his people from the oppression of the Egyptians. The angel of death passes by Israel's firstborn unscathed because of the blood of the Passover lamb. After the Exodus from Egypt, Israel is baptized into Moses in the waters of the Red Sea, while the Egyptians perish therein. Liberated Israel is educated and guided by God in the wilderness. God reveals His holiness and His law to them. If Israel keeps God's law, they shall be his people and he will be their God. But already on the feast day of Yahweh's betrothal to his people, Israel becomes unfaithful to Yahweh: they sin against the first commandment of having no other gods besides Yahweh. Only through the intercession of Moses do the people survive God's wrath.

The erected tabernacle with its worship symbolizes God's truths that Yahweh is a holy God. One can approach Yahweh only gradually and completely purified under special sacrifices. But Israel has not been given open eyes, open ears or an understanding heart by God until this time.

And so they sin, grumble and rebel against God in many ways.

The continued disobedience culminates in the people's refusal to enter the Promised Land after two years of desert and teaching.

They did not listen to 2-times good advice, but to 10-times bad advice. The result is God's wrath and 40 years of wandering in the desert until the unbelieving people die out.

Then, after the death of God's lawgiver Moses, Israel takes the Promised Land under the leadership of Joshua. The prerequisite for this is complete surrender to God's will and trust, sanctification, a renewed circumcision of Israel, their faith in God's work and victory and God's action. And indeed, when the Israelites step into the waters of the Jordan through the priests in faith, God cuts off the Jordan at Adam and allows his people to cross over dry-footed into the Promised Land. Once there, Yahweh passes the enemies of Israel before them in the future as well, as long as they faithfully follow him. But only one transgression lets God leave the camp. Through repentance and purification by fire, God comes back into the camp. Then Israel has permanent victory and God fights for them. So Israel finally takes large parts of the land while Joshua and the elders of his time are still alive.

But Israel's conquers following no longer the whole country. They fall into idolatry. Israel enters a spiral of oppression by their enemies and the intervening rescue by judges whom God awakens to them. When the people want a king, Yahweh gives them Saul, whom he soon rejects for his unfaithfulness and servitude to men. God raises up in David a new king after his own heart. As a young man, David overcomes the bear, the lion, and finally Goliath, who

mocks the army camp of the living God. In God's strength and by God's Spirit and trusting in God, David is strong. Over years of persecution by Saul, God shapes David. Then, through him, he establishes the true kingdom in Israel. David is the type of a true follower of Yahweh. He counts on God's strength, not his own. And he fights for God's glory. He seeks God with all his heart, much more so after his terrible fall with Bathsheba. In the end, God can say of David that, despite all his faults, David was a man after God's own heart.

But already David's son King Solomon, after a good beginning, falls away from God at the end of his life and thus initiates the division of Israel into a northern and a southern kingdom.

The Northern Kingdom is quickly led by Jeroboam into a deadly idolatry from which it never fully recovers. It results in the Assyrian captivity and the assimilation of the 10 tribes into the surrounding peoples.

The southern kingdom of Judah is longer more faithful to Yahweh. But Judah also falls away more and more from Yahweh, despite all the calls for repentance of its prophets. Finally, it ends up in Babylonian captivity. From there, Yahweh delivers them after 70 years and brings them back to their land. From then on, they wait for the Messiah and his kingdom and the New Covenant that is promised to them. God will completely change Israel in the new covenant. He has promised His people through His prophets to give them a new heart and a new spirit through which they can obey God's law. Only then will Yahweh establish His kingship in His people Israel on earth and His will be done through Israel on earth as it is in heaven.

In this time of waiting for God and His promises, Jesus, the Messiah, the Son of God comes to this earth and visits His

people. He comes to fulfill the law and show its true meaning. He calls for repentance and conversion. Whoever loves God must follow Jesus with all that he has and is. Love for God, Jesus and neighbor are the highest goal for God's people. This is our destiny. Sinners must leave their sins, even amputate their sinful inclinations, as if life is valid. Yes, life is what counts. To whom much is given by the revelation of Jesus, much will be required. Jesus first establishes God's spiritual kingly rule, and not yet his visible rule on earth. And he claims to be God's son, Yahweh incarnate. That is why he is rejected by Israel and crucified by the hands of the Romans.

But the disciples of Jesus are baptized with the Holy Spirit and fire after His resurrection. With authority, they carry the gospel of salvation through Jesus to the whole world. After the first Jews, the Gentiles also believe in Jesus, their Savior from sin. The messengers and apostles of Jesus want to lead his believing church into perfect unity with Jesus their head. From this union, the people of God of the New Covenant are to live out the life of Jesus so fully and in unity that the world will know that the Father has sent the Son as Messiah. The full fulfillment of this plan and commandment of Christ is yet to come. For this to happen, each believer, as well as the people of God as a whole, must purify and sanctify themselves until they complete sanctification. We must all be sanctified by God through and through. Only then will His people live like Jesus, doing the will of the Father in heaven on earth and sanctifying the name of God by their holy way of life. Then the world will know that the Father sent the Son. Then every individual who lives like this and the whole church who lives like this will not be put to shame when Jesus comes again. And when Jesus returns, he will gather his church around him and establish his kingdom on this earth through Israel. Whenever and however that

happens, God alone knows. But the end of the world will be in the fire, in which all ungodly and ungodly works will find their end. Only the righteous redeemed by blood and the saints who overcome and work godly works will make it to heaven. There, as a redeemed multitude, we will see God's face and serve and rejoice in Him for eternity.

All lines of salvation converge where God dwells and reigns among His people. Where God truly reigns, there is unity and holiness and love. This will be so in heaven. It is already so here on this earth among us Christians. And Israel will also experience this and live it out visibly on this earth. Christ will one day be enthroned in Jerusalem on his holy mountain and will rule Israel and the world for 1000 years. No one in Jerusalem and on the whole holy mountain of God will do wrong anymore. This is the foreshadowing of life in heaven on earth. Everyone can see how wonderful it is when the Prince of Peace, Jesus, reigns and His people serve Him as Yahweh should. Israel no longer tries in vain to keep God's law on its own and to win God's approval. No, Yahweh sanctifies His people through the New Covenant and Himself creates in them what is pleasing in His sight. Yahweh Himself causes them to live in, keep, and do His commandments and statutes. This is the true and fully fulfilled Gospel. Then the earth will become full of the knowledge of the glory of the Lord, just as the waters cover the seas. In the Kingdom of Peace of Christ, the nations will come to the house of God and learn His ways.

But until that time comes, we as the church of Christ go out into the world as the witnesses of Jesus to bring people the Good News of the still invisible Kingdom of God. Jesus will still make his church completely pure and holy and one at the end of time and fill it with his love. Then the world will recognize that the Father has sent the Son.

To live and love holy: This is the way

God's word came to speak. After all that has been said, have you become convinced that

- living holy and loving through Jesus is possible
- holy living and loving is exactly what Jesus wants to give YOU personally?

Then you will be faced with the question:

How do I come to be able to live and love holy?

Here comes the answer - from God's Word. It is a truth of victory over sin. The way to this victory knows different aspects:

- Everything for everything
- Shipwreck
- Labor
- Crucifixion
- Through faith
- By faith

Those who want to experience God's victory in their lives must go through all these stages. Without the fulfillment of these spiritual truths in our lives, we will not experience God's victory in our lives.

And yet it may be that God puts his finger on *one of* these areas in particular to help us break through. His Spirit may then have already done the necessary groundwork in our lives in the other areas. We are almost ready. All we lack is this *one* important prerequisite. Let us understand what we still owe to God and give it to Him willingly. When everything is fulfilled that God has presupposed for obtaining His promise, God will act. For he is faithful who made the promise (1 Thess 5:24).

Then, believing, we wait for His action until He comes to bless us.

No matter if you still need complete breakthrough in *all* or only in *one* area. Let God speak to you, let Him give you gifts and experience your breakthrough to complete salvation in Christ!

1 Thess 5, 23+24

But He Himself, the God of peace, sanctify you through and through, ...

Faithful is He who calls you; He will also do it.

Everything for everything

It is so self-evident that one can easily overlook it. And yet it is as clear as day: God gives his all to our lives only for our all to him. He would never entrust his holiness, love and power to someone in all its fullness who is not completely and utterly devoted to him in every way.

The condition is simple and clear: **everything for everything.**

The disciples had to **leave everything to** follow Jesus (Mt 19:27).

The rich merchant **sold EVERYTHING** he had to buy the one most precious pearl of holiness (Mt 13:46).

Jesus must be **more important** to us **than ALL the people** who are dear and precious to us (Mt 10:37).

We are to offer our whole bodies and **WHOLE lives to God as a living and holy sacrifice as a** love response (Rom 12:1).

In our race to heaven, we are to be **abstinent in EVERYTHING** (1 Cor 9:25).

Whether we eat or drink or whatever else we do, **EVERYTHING** is now to be done **for the glory of God** (1 Cor 10:31), NOTHING is exempt.

We are to be of the **same mind IN EVERYTHING as Jesus Christ was** (Phil 2:5): Jesus emptied Himself, *served all*, and was **obedient to** His Father in **everything**, even obedient *unto death* - so are we.

Now that we know Christ, we are to **consider EVERYTHING ELSE that was important to us before as a loss**. Against the inestimable gain of knowing Christ, everything becomes null and void. Only when we become willing to lose everything else and consider it as dirt; only when, like Jacob, we want God alone and only God and His blessing, only when Jesus alone has value for us, then we have the attitude that is under the promise of God's victory (Phil 3:7-8).

This is our **ALL for God**.

The ALL of us, however, is also opposed by wonderful **ALLs for us from God**. To Him who can do so infinitely more than we ask or conceive, and who works in us with His power, to Him alone belongs **ALL glory** (Eph 3:20-21 N)!

In His divine power, God has already **given us EVERYTHING** we need to live a life of loving reverence for God (2 Pet 1:3,5).

God withholds nothing from us, He **gives us ALL that He can give** (Rom 8:32).

Jesus wants to lay hands on us for the second time - and then we will **see EVERYTHING clearly again** (Mk 8, 25)

A disciple is not above his teacher; but when he has **learned EVERYTHING, he is completely like his master** (Lk 6:40 F).

If we trust and obey Jesus IN EVERYTHING, we will do such things as Jesus did, even greater things, because he is now with the Father. And **Jesus will then do EVERYTHING** we ask Him to **do in** His name. For this is how the Father is honored in the Son (John 14:12-14; 15:7-8,10).

Through Him who makes us strong, we can then **stand IN EVERYTHING** and **overcome far IN EVERYTHING** (Rom 8:37; Phil 4:13, 1 Jn 5:4).

Then, when we pass the battle, we will **inherit ALL** that God has prepared for us. Then God will become our God and we will be His sons and daughters (Rev 21:7).

Whose power? Necessary shipwreck

The Bible says and confirms without ceasing that our own human strength is useless before God. No, it is even under God's curse.

Jer 17:5-6 N

Thus says Yahweh: "Cursed is the man who trusts in men, who relies on human strength and turns his heart away from Yahweh! He is like a bare bush in the steppe, hoping in vain for rain.

Is our spiritual life like a bare bush? Are we trying to live the divine life in our own strength? That is doomed to failure from the start.

The only right attitude in which we can come to God and experience HIS power is when we have previously been crushed by our own power.

Jacob the deceiver first had to come to the very end of his own possibilities. Throughout his life, he had tried to obtain God's blessing by unfair means. Jacob fought for God's blessing. And when he was about to lose everything, he still continued to fight with God. Then God dislocated his hip joint, the most muscular joint in man. And Jacob, after this apparent final defeat, still would not let go of God. He wanted nothing and no one but God Himself and His blessing. He had reached the crucial point: Everything he had was in danger of perishing. He himself was practically defeated and deprived of his own strength. And then Jacob wanted nevertheless and all the more only God and his blessing.

Then God judges the situation quite differently: Yes, Jacob fought with God. But when he inwardly loses everything to win God, in reality Jacob wins. And Jacob wins everything: God.

Because God awards him the victory and gives Jacob a new name:

Israel

Israel translates as "*God contends (for us)*" or "*God may contend (for us)*" and "*God rules*" or "*God may rule*" or can also be translated as "*mind that sees God*" (19).

When we have become ashamed of our own strength, when God is everything to us and everything else is nothing to us, then God truly reigns.

Then his kingdom has completely dawned in us.

Then we have recognized God as the victor.

And our victor God fights and wins for us in our weakness.

Our succumbing to our own strength is absolutely necessary.

Only those who no longer rely on their own strength are ready to be helped by God. As long as the drowning man is still struggling by himself, he cannot be helped. Only the one who trusts God and leaves his salvation to Him will be saved. And he will not be proud when God gives him victory. Because he knows and is deeply convinced that he himself would never have achieved this by his own strength. He gives God all the glory.

Zef 3, 11-13 N

*Den then I will remove from you your arrogant boasters. Then there will be no more arrogance on my holy mountain. **I will leave in you a humble and poor people who will seek refuge in the name of Yahweh: the remnant of Israel, people who will do no wrong and will no longer lie.***

Israel, too, must first be ashamed of itself before it trusts Yahweh, does no more wrong, and no more lies, and instead lives as God wants it to.

Jonah first had to be put to shame by his own strength, his own will and his own plans and come to the point of death and fear before he became willing to do God's will completely. And he became the most powerful preacher of his time. With a sermon of only 5 words he saved the lives of 100,000 people and together with them countless animals (Book of Jonah).

Only those who trust in God alone and completely and no longer count on their own resources experience God's salvation. The apparent superiority of the enemy is then no longer important. How many kings of Israel experienced this (2 Chron 14+15+16, 8-9; 18, 31; 20; 26, 1-15; 27; 31-32).

Paul and with him every religious man and every carnal Christian must first come to the point where he calls:

*Rom 7, 24 I,
wretched man! Who will deliver me from this body of
death?*

And only then is he ready to meet his faithful Savior.
And after this encounter, he can call out:

*Rom 7, 25 N
I thank God through Jesus Christ our Lord!*

It is absolutely necessary that we get away from relying on our own possibilities to experience the resurrection power of Jesus in our own lives, which alone creates the life of Christ in us and enables us to live in a way that is pleasing to God.

*Phil 3, 8-10 N
Yes really, everything else seems worthless to me when I compare it to the inestimable gain of knowing Jesus Christ as my Lord. Through Him, I have lost everything else and consider it dirt as well. Only he has value for me. And to him I want to belong at any price. Therefore, I no longer trust in my righteousness, which came from obeying the law, but in the righteousness I have through faith in Christ, in the righteousness that comes from God and is granted to the believer. I want to know nothing else but Christ, and I want to experience in my own body the mighty power that raised him from the dead.*

The disciples, first of all Peter, had been totally wrecked by their own possibilities and had suffered shipwreck. But Jesus reinstates them in their ministry. And from one second to the next, at Pentecost, God is able to bless them and use them and gives them victory.

The men and women of God did not grow into this victory. All of them first had to bitterly and painfully experience the

limits of their own possibilities, creatureliness and powerlessness in the fight against sin.

The (apparent) own defeat becomes the condition for the victory of God. But it is not *our* victory. *It is God's victory over us* in our own strength, our self-will and our old nature. And only and only when God has overcome us in this way and we have allowed ourselves to be overcome in this way, then God gives us his victory and declares us the real victors. Our total defeat all along the line becomes our greatest victory.

Our own shipwreck becomes a prerequisite for God's complete salvation in our lives. Only those who are broken in their own strength no longer trust in human strength and are freed from the curse of relying on their own strength.

Rather, he now trusts in God and God alone for his salvation.

And there lies the blessing.

Let us listen to the testimony of Hanna Whitall Smith on this (9, chapter 16).

I had learned to trust Him to forgive my sins. But I had always believed that I could overcome sin myself. I had recognized my sad error of being saved by legalism. But in terms of a holy life, I still thought legalistically. I would not have dreamed of trusting the Lord for a holy life, nor did I know how to do it practically.

And so I gave myself even more seriously. Again and again I tried to consecrate myself completely to God. I tried to steel my will with chains of tenacity and offer it to God as a holy sacrifice. I lay awake whole nights, struggling in prayer for God to grant me the blessing He had given to those other Christians. I did, in short, everything but the one thing that was necessary. I could not believe. And I could not trust. But

everything else was even more useless than useless. Or maybe not so useless after all. Because it very effectively taught me a necessary lesson: And that was my own complete and utter helplessness.

At last I clearly understood that I was really nothing; that I needed the Lord for my daily life as much as I had first needed Him when He gave me life. I realized that I was just as incapable of holding my temper or my tongue for even five minutes today as I was long ago when I was converted. I found out, in short, the simple truth that I should have learned long before, that without Christ I could do nothing, absolutely nothing. I saw that all my efforts had helped nothing, but had only hindered His work. ...

I confessed my own absolute inability to serve Him and my powerlessness to submit to His will. I threw myself head-long, so to speak, into the ocean of His love in order to have all these things accomplished in me by His almighty working. I trusted Him completely and utterly. I accepted Him as my Savior from the daily power of sin in as naked faith as I had once accepted Him as my Savior from my guilt. I believed in the truth that he was my practical sanctification as well as my justification, and that he not only could and would save me, but that he did. The Lord Jesus Christ became my present Savior, and my soul finally found rest, a rest that no words can describe: Rest from all legal efforts, rest from all tiring conflicts, rest from all bitter failures. The mystery of holiness was revealed to me, and that mystery was Christ. Christ became to me wisdom and righteousness and sanctification and redemption.

And so this truth of God stands immovable and rock solid: In the breaking of our own strength and trust in Jesus alone, we experience Jesus as our sanctification.

Jer 17, 5-8 N+F

Cursed is the man who relies on human strength / and turns his heart away from Yahweh! ...

Blessed is the man who trusts in Yahweh, whose hope is Yahweh! He is like a tree that stands by the water / and stretches out its roots to the brook. He has nothing to fear when heat comes, his leaves remain green and fresh. He is not afraid of the year of drought; he always bears his fruit.

Labor, crucify, die, new life

Before the beginning of every new life there are birth pangs, a crucifixion or a death.

Rom 8, 21-22 N

*Even the **creation** will be **delivered from enslavement to corruption to the glory of the children of God.** For we know that the whole creation groans under its condition until today, as if it were in **birth pangs**.*

Mt 24, 8 N

*But this is only the **beginning**, it is like the **birth pangs**.*

On the level of the world, we see this truth realized in creation and human history.

On the personal human level, Jesus set the standard. Jesus gave his life willingly. As a seed, Jesus gave his life to death. Our newly given life is the fruit - we owe it to him. And we are to do the same. And from the death of our own life will come the new supernatural and fruitful life from God that is promised to us (John 14:12-15; 15:9-10).

Joh 12, 24-26 N

Yes, I assure you: Unless the grain of wheat enters the earth and dies, it remains alone. But if it dies, it will bring forth

many new grains. ...

If anyone wants to serve me, he must follow me on my way.

What are the phases in this happening?

- Mission, Way and Goal (Mt 20:28; Eph 2:5-23)
- Willingness and determination (Lk 9, 44+51; Rom 8, 13)
- Doubt, fear, despair, prayer (Mt 26:37-42; Rom 7:23-24).
- Suffering, perseverance, being far from God, faith (Heb 12:2; Rom 4:18-21).
- Crucifixion (Mk 8:34; Gal 5:24; Rom 8:13)
- Death (John 19:30; Romans 7:4)
- Resurrection (Mt 28:6; Rom 6:4)
- New, supernatural life from God (Jn 20:14ff; Gal 2:20-21)
- Ascension (Lk 24:51; 1 Thess 4:17)

And we learn (7, chapter 29):

In order to be **justified**,
a person must **give up**
his **sins**.

In order to be **completely sanctified**,
he must **give up himself**.

We should kill everything that still belongs to this earth. It shall die. Then only what God has created anew in us will remain. That alone will fill and determine our life.

And this is the way (7, chapter 29):

Justification is a birth.
Sanctification is a crucifixion.

What is the sum total of all God's will as revealed to us in the Bible?

Mt 22:37-40 N

Master, which is the greatest commandment in the law? Jesus said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind." This is the first and greatest commandment. But another is equal to it, "Thou shalt love thy neighbor as thyself." On these two commandments hang all the Law and the Prophets.

And this is true in the Old Testament as well as in the New.

Rom 13, 10 N

[Paul says] Therefore, through love the whole law is fulfilled.

Generally, we assume that we can love by making a special effort to love. We choose to love. While this is certainly a partial aspect of the truth, true love has much more to do with the cross and death than we are usually aware of and might like.

Mt 10, 38+39 N

Whoever does not take up his cross and follow me is not worthy to be my disciple. Whoever wants to hold on to his life will lose it. But whoever loses his life because of me will find it.

Mk 10, 21 N

Jesus looked at him full of love. "One thing you lack," he said, "go and sell all you have and give the proceeds to the poor-you will then have treasure in heaven-and come, follow me!"

Lk 9, 23-24 N

If anyone wants to be my disciple, he must deny himself, he must take up his cross daily and follow me. For whoever

wants to save his life will lose it. But whoever loses his life because of me will save it.

These are the conditions of following Jesus.

But what has

- take up his cross daily
- not hold on to his life
- not want to save his life
- lose his life for the sake of Jesus
- be self-denying
- give up everything you have

to do with love?

John 14, 15+21+23 N

- *If you **love me, you will obey my commandments.***
- *He who **knows my commandments and obeys them truly loves me.***
- *If anyone **loves me ... he will act according to my word.***

Jesus quite naturally applies the biblical commandment to *love God with all one's heart, with all one's mind and with all one's strength to oneself.* Only those to whom Jesus is more important than anything else in the world really love him.

Only the one who truly loves Jesus obeys Him also in terms of the self-denial required by Jesus, the renunciation of everything else in the world, the abandonment of one's natural loyalties, the surrender of one's life, and he takes up his cross daily.

Jesus as the Son of God alone has the right to demand this. Because he loved us first. And Jesus has exemplified this love to us in perfection and has given us through it - through it alone we are saved.

Rom 8, 32 N

[The Father] did not even spare His own Son, but delivered Him up for us all.

Phil 2, 7-8 N

[Jesus] laid down everything and became like a slave. ... He humbled himself and obeyed God to the point of death - the criminal death on the cross.

To be saved is relatively simple. Coming to faith in Jesus means laying the right foundation and starting to build (1 Cor 3:11).

One of two criminals with Jesus on the cross trusted in Jesus without being able and having to do anything else. And he was saved.

The first believers after the miracle of Pentecost only had to acknowledge their sin and believe in Jesus to be saved (Acts 2).

The Samaritans in Samaria only needed to listen to the GOOD NEWS of Philip to be saved and rejoice.

Cornelius the centurion and his were born again and received the Holy Spirit, on the good news of God's forgiveness through Jesus Christ alone. Then the foundation for their faith was laid and they were enlightened like the Hebrews (Heb 10:32). They did not have to hear the Sermon on the Mount first or that as disciples they must be willing to deny themselves for Jesus' sake and take up their cross daily. The pure message of Jesus' substitutionary crucifixion for their guilt and their faith in this good news saved them.

And so it was with all the believers of the newly founded churches in the apostolic era. The good news of the gospel alone saved them.

But believers in Jesus must also be made disciples with the proclamation of the Gospel and learn to keep all that Jesus commanded, so Jesus instructs His disciples before His ascension.

Mt 28, 16-20 S

Now the eleven disciples went up into Galilee to the mountain where Jesus had told them to go. And when they saw him, they fell down before him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, even to the end of the age!

And so the apostles **taught** the new converts **AFTER their conversion** how precious, wonderful and glorious Jesus still is above his redeeming us from the guilt of sin and how to **him alone belongs all our devotion, discipleship and loyalty and our lives.**

They did this with the Lord's words of Jesus

Lk 14, 26-29+33 N

"If anyone wants to come to me, I must be more important to him than his own father, mother, wife, children, brothers and sisters, and even his own life; otherwise he cannot be my disciple. Whoever does not carry his cross and come after me cannot be my disciple.

If one of you wants to build a tall house, surely he must sit down beforehand and estimate the cost to see if his money is enough for it. Otherwise, he may have laid the foundation, but cannot continue to build. ...

Therefore, none of you can be my disciple who does not part with everything he has.

Or in your own words

Acts 22, 14 S

[Barnabas and Paul] strengthened the souls of the disciples and exhorted them to persevere in the faith, telling them that through many tribulations we must enter the kingdom of God.

Acts 20, 27-31 S

I have kept nothing back, that I have not declared unto you the whole counsel of God. Take heed therefore ... Watch therefore, and remember that for three years I did not cease day and night to exhort every one with tears.

As with the people of Israel in the desert, **Jesus gives his law to love him more than anything else only after redemption and after the exodus from the slavery of sin.**

God gives us to know him first in his goodness and grace before he asks us to give everything ourselves. **The sinner only needs to give Jesus his guilt in order to be saved. Jesus requires his followers to give their lives.** Yes, it is the followers of Jesus who have come to know him and his commandments, to whom Christ says, *"Love me more than anything else."*

Whoever wants to build his house of life after his salvation in such a way that it can withstand the storms of life and is suitable for eternity (Mt 7), must become a disciple of Jesus, who loves Jesus more, more than anything else in the world. It is not enough for Jesus to stop at the rejoicing over the forgiveness of his guilt.

No one can serve two masters at the same time (Lk 16:13). We can only love Jesus wholly and completely when we literally die to everything else we have in our lives. For the sake of Jesus, we must put everything on the back burner.

And whoever *dies to all other loves and gives them to the cross* has a double experience like Jesus.

Jesus overcame at the beginning of his ministry in the desert (Mt 4)

- physical
- mental
- spiritual

and completely denied himself and his own needs in all these three areas of his personality. He figuratively gave them to the cross already there. In all temptations he loved the Father with all his heart, soul and strength.

Crucifying one's self and one's own needs was the basis for Jesus' empowered ministry in the power of the Holy Spirit.

And so we learn that the conditions Jesus places on our discipleship are the basis for the true love of God in our lives and for authority in our ministry.

Only those who love Jesus above all else are worthy of Him.

Only those who have given up not only their sins but also themselves will experience the resurrection power of the Holy Spirit in their lives.

Only those who die to themselves will experience God - and bear abundant fruit.

And at the end of his life, Jesus literally goes to the cross. He crucified his own will in order to do the will of the Father.

Mt 26, 38 N

Once he [Jesus] was seized with terrible fear and horror and said to them: The anguish of my soul is almost killing me. Stay here and watch!" he ... prostrated himself, with his face to the ground, and prayed, "My Father, if it is possible, let

this bitter cup pass from me! But not as I will, but as you will." ... My Father, if it cannot be otherwise and I must drink this cup, then your will be done! And [he] prayed the same thing for the third time.

And from Jesus' willingness to do the Father's will and go to the cross for others came infinite new life for Jesus himself and for so many who follow him. From crucifixion and death comes new life in the power of the resurrection.

Jesus denied himself completely. He died before and on the cross to his own will. And what Jesus took upon himself for us opens the way for us as followers of Jesus into the deepest communion with God in the immediate vicinity of the Father.

Mt 27, 50-53 N

But Jesus uttered a loud cry and died. At that moment the curtain in the temple was torn in two from top to bottom. The earth began to shake, rocks cracked, and tombs opened. Many deceased saints were resurrected. After Jesus' resurrection, they came out of their tombs, went to the Holy City and appeared to many people.

Joh 12, 24-26 N

If the grain of wheat does not come into the earth and die, it remains alone. But if it dies, it will bring forth many new grains.

Yes, when we are born again of the Spirit of God, all that Jesus purchased for us through his death becomes ours. And whoever adheres to the Lord is one spirit with him (1 Cor 6:17).

But only if we

- deny ourselves and crucify our own lives and desires as Jesus did.

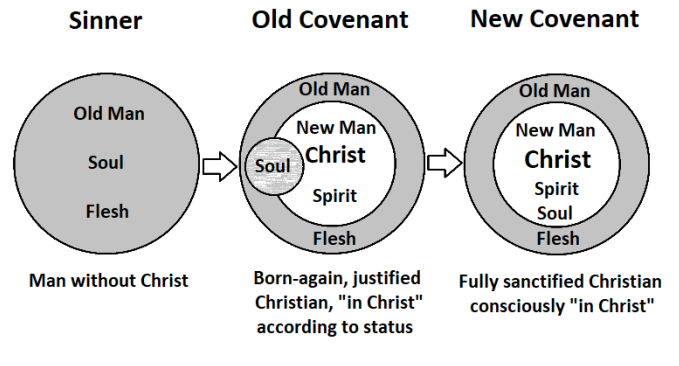
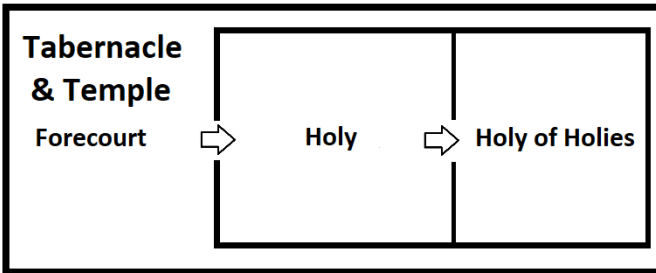
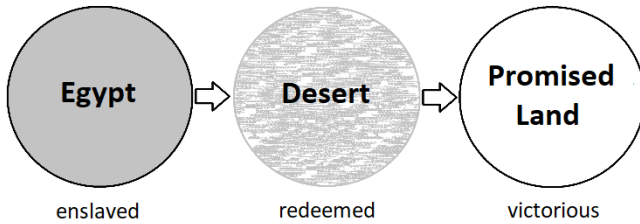
- Really die inwardly to everything that is not the love of God
- Truly putting Jesus first in all things in our lives
- believe that after this inner death follows an inner divine life in resurrection power

Then we will also experience in our consciousness this step into a completely new dimension of God's presence and empowerment. Then we will truly experience His resurrection power.

With my spirit I am already in Jesus since my conversion. But only with the death and resurrection of my conscious self in complete sanctification is my soul also completely in Jesus and may enjoy all the privileges associated with it. Our body, on the other hand, will be transformed into the heavenly body, which is like Jesus', only after our death or at Jesus' return.

The diagram on the next page shows what happens and striking biblical images for it.

Three biblical examples of
 3 states and
 2 transitions to complete sanctification and victory in the New Covenant



By faith

Through the Fall in Adam and Eve's paradise, humankind lost everything it had: innocence, communion with God, eternal life, the Garden of Eden. Their nakedness had not been a problem before. Now her nakedness awakens her shame before God and calls for covering. And God uses animal skins to cover her shame.

Already through Cain and Abel we learn how it is possible again to come into fellowship with God: Not by one's own works, like Cain, but only by a substitutionary sacrifice, like Abel offered it to God in faith (Heb 11, 4). Abel was followed by Enoch (Heb 11:5) and Noah (Heb 11:7). They believe God and take him at his word and experience his saving action.

Then Abraham is specially chosen by God. All mankind is to be blessed by the faith of Abraham and learn from the faith of Abraham (Gen 12-25; Jn 8:39; Acts 3:25; Rom 4; Gal 3:6-29; Heb 6:13; 11:8; Jas 2:21-23; 1 Pet 3:6).

We see three phases of godly faith in Abraham.

1. Abram believes God and moves out of his homeland. Abram begins to follow God (Gen 12).
This corresponds to our conversion and rebirth today (Mt 8:22; Lk 14:33; 2 Cor 5:17).
2. Abram believes God even though he does not see what God has promised. And God imputes this faith to Abraham as righteousness (Gen 15:6).
Here we see in the picture our justification by faith (Rom 4).
3. In his justification, God pronounces the calling of Abraham to a perfect life (Genesis 17:1). And this perfection is closely connected with the circumcision of

Abraham for God, in which Abraham is to give God the most intimate and sensitive part of his personality. This is the claim of God (Genesis 17:9).

Christ's call also goes out to us Christians: love me more than anything else (Lk 14, 25-35) and be perfect (Mt 5, 48) and our true and inner circumcision is expressed in keeping the commandments of God (Rom 3, 17ff).

4. Abraham believes and obeys God. Abraham follows the call to God's perfection. He gives God everything that is dear to him. Abraham returns to God the promise he received from God: his beloved son Isaac. God is more important to Abraham than his gifts. Abraham loves God above all and lives out his circumcision (Genesis 22). He is ready to give his only beloved son Isaac to death for God. At the same time, Abraham counts on the resurrection power of God (Heb 11:19). Such faith is granted victory over its enemies in addition to all other blessings (Gen 22:17).

And so do we: If we surrender our dearest things to God, if we honor Jesus more than anything else in our lives, if in the face of the impossibility of fulfilling God's commandments we believe that Jesus' resurrection power can do in us what we cannot, then we will experience victory over our arch-enemy: Sin (see all the explanations in this Part 5 of this book).

So God already makes clear through Abraham:

Everything we can ever get from God on this earth is by faith. No efforts of our own, no works of our own bring about the blessing of God. It is all by the grace of the one who calls and upon our response of faith, faith in our God who is able to do what He promises.

And so it is with salvation:

No works of our own of any kind can secure for us the forgiveness of our sins. Only faith in the precious blood of Jesus Christ as a flawless sacrificial lamb can (Eph 2:13; 1 Pet 1:2).

And so it is with our complete sanctification and victory over our enemies:

Victory is given by God alone. And he gives it when we give everything to God and withhold nothing from him. No works of any kind else can bring us the victory we so long for. No effort of our own makes us worthy, holy, loving and pure like Jesus. Only the blood of Jesus, sprinkled seven times on the curtain of our heart and of the Holy of Holies, can do that for Him who loves Jesus above all things.

Do you believe that?

Faith is the absolute trust in what God says and promises. And faith is our inner and outer response to God's speaking, which leads us to the conviction that what God says is true and which sets our thoughts and actions in motion to act according to His word.

Knowledge of God's word and will are crucial in this.

Hebr 10, 17 N

Thus faith comes from hearing the message and the proclamation from the word of Christ.

Behold, today is the day of salvation.

Behold, this book clarifies the biblical message:

Jesus is the victor over sin, even in your life.

Christ wants to gift you with his resurrection life.

Only Jesus with his life force can create in you what makes you pleasing before him.

If something is not preached, it cannot be believed.

And what is not believed cannot be experienced.

See here is God's word. Believe that God also means you.
And you will take possession of the good land by faith.

In the meantime, do you believe how good God also means you?

I am convinced that you believe by now. And I pray that sooner or later all of Christendom will believe this good news:

Christ frees us from the guilt of sin

AND

Christ frees us from the power of sin.

To experience both is possible only by faith.

Yes, our faith will heal us and make us healthy from our sin sickness. And (only) our faith in the preserving God will constantly keep us in this salvation.

Will Jesus find such faith in His church? From north, south, east and west, those who believe will come to Jesus. And whoever comes to Jesus believing, he will not reject or cast out, but have the most intimate fellowship with him. Father and Son will dwell in the Spirit with such believers as never before. And they will know Christ and the love of the Father - and be filled to all the fullness of God. Do you believe this?

Yes, I believe that you are the Christ Jesus. You are also my Savior from the power of sin. And because I believe, I will see the glory of God, even in my life. And my face will shine, and be ashamed no more. For I know in whom I trust. And as the Most High, He and He alone will reign in my heart. Without any rival. The forgiveness alone in the outer court was already so good, bought by your dear blood. But the

*entrance into the Holy of Holies is still so much better,
bought by the stab in your and my heart with the knife.
Seven times you blast me, so I finally become completely
pure and I can be holy in you. As a friend, who is yours, you
raise me, if I do your will. The will of the Father - like you - I
do from now on through your work. Heaven comes to this
earth when I become your sanctuary. The cloud then fills
this house, it remains and throws sin out. And you are
mighty to preserve this entrusted good to me poor. I count
on your faithfulness, only your work saves me. I love to
confess - everything comes from my Lord.*

Redemption

Wisdom

Salvation and Power

Sanctification that Creates Purity

*they are given to me for good. My heart full of certainty
rests in your cry "It is finished" which also ends my night.
The hopeless struggle of the flesh turns into a heavenly
singing. God is even better than I thought, perfect in Christ
he made me. My song exalts the highest God, who redeems
me from my misery and gave the sinner to death, to awaken
new life, in which word and deed completely coincide.
Therefore I give glory to the God of heaven, that all this may
increase his fame. The world shall see he is the Lord, so
glorious is no one else. God alone is truly good, I go forward
with the courage of my faith! Amen.*

Through faith

The disciples of Jesus already showed remarkable faith when they followed Jesus when he called them. They left everything and followed him. That was the beginning of their discipleship. And they persevered with Jesus in his temptations and trials (Luke 22:28). This alone was reason enough for Jesus to promise them that they would one day sit with him on twelve thrones and judge the twelve tribes of Israel.

And yet the disciples are consistently rebuked by Jesus in their discipleship for their pettiness, unbelief and lack of understanding (Mt 6:30; 8:26; 14:31; 15:16; 16:8; Mk 7:18; 8:33; Lk 24:25, 38).

There was still a dimension of faith that was still hidden from them and that they experienced only after Jesus' resurrection.

Other people already believed Jesus completely - and gained Jesus' recognition for their faith. These were actually not as close to Jesus as the disciples. And yet they were even **more un-shamed** in it,

TO TRUST JESUS WITH EVERYTHING.

The centurion of the paralyzed servant (Mt 8, 10) only wanted a word from Jesus for his faith, no sign like the Jews, nothing more. And he received the word of Jesus and experienced his power.

The Syro-Phoenician woman (Mt 15, 28) did not let go of Jesus with a perseverance that reminds of total self-sacrifice. Nothing clouded her view of Jesus and her trust in him. And she got what she desired from Jesus, although it was not actually Jesus' mission.

And what shall I say? Through their faith in Jesus, lepers became clean, the blind saw, withered hands were healed, the lame walked, parents got their dead children back alive or they experienced the deliverance of their demonized children. Has anyone ever experienced the limits of Jesus' healing and deliverance power who came to him believing on this earth? Has Jesus ever excluded anything that is not possible through our faith in him? And all the more possible, if we absolutely count on the answer and even more possible, if two or three of us also become one, to ask it from our Father in heaven?

It is the unashamed faith that looks at nothing but Jesus alone that makes a disciple get out of his everyday boat and go out to meet Jesus on the water. One word from Jesus is enough.

Yes, Jesus means me too. He also wants to bless me. Not only the others. His word is enough for me. And that means in our case for you and me: To love and live holy.

Love and holiness in our lives are not only not excluded in the things for which we may trust and ask Jesus. They are explicitly commanded, not recommended, to us as the highest concerns and commandments of God!

How much more will the great physician Jesus, who healed all infirmities and all diseases, who cast out all devils, who destroyed all the works of the devil, and to whom is given all power in heaven and on earth exalted in heaven, also deliver our souls, spirits, and hearts from the sin sickness that has plagued us since the fall and curse in paradise?

Do we believe that Jesus can do this?

Yes Lord, I believe

is the only answer that faith can give in looking up to Jesus. And it will happen to us according to our faith.

John knows only two main commandments of Jesus: we are to love the brethren and believe in Jesus. And then he says:

His commandments are not difficult after all.

Why does John emphasize to believers in Jesus that it is so important to believe in Jesus? Could it be that God is not only concerned with saving faith in Jesus, but also with faith in Jesus as the savior from the power of sin? About the faith in Jesus, who can save in such a way that it is no longer difficult to keep his commandments? The one commandment would contain everything we need: *Trust Jesus!* Jesus is our wisdom, righteousness, sanctification and salvation and so much more. For all this we trust him. Trusting Jesus - and not relying on our own performance or strength - that is the pure gospel in every way, in all that Jesus wants to give us and that we do not have. We are his and he is ours.

Jesus is not only the door into the kingdom of God to which we have reduced him. He is also the truth that sets us free, the vine that gives us everything daily that we need to live and the overflowing life that he promised.

Faith means taking God at His word.

Faith means following a goal set by God.

Faith means exercising patience.

Faith knows three phases: Impossible, difficult, it is done!

Without faith it is impossible to please God (Heb 11:6).

In this [faith] our ancestors lived and found the approval of God (Heb 11:2).

Have faith in God! says Jesus (Mk 11, 22 S).

Nothing is impossible for God. (Lk 1, 37 N) - and least of all that he makes us able to do his will in our lives.

Therefore, we can also be full of confidence that God hears us when we ask Him for something according to His will. (1 John 5:14).

And what is more in accordance with His will than that we do His will and love and live holy all along the line? What is in front of our eyes does not count. God counts.

What is left for us in the meantime until Jesus has fully heard us? It is up to us to purify and sanctify ourselves (1 Cor 7:1; 1 Thess 4:7; 1 Jn 3:3) and to remain firm in our trust in the One who can, will and will sanctify us completely (1 Thess 5:23-24). By the Spirit of God, let us put to death the deeds of our flesh and our members that are still on earth (Rom 8:13; Col 3:5). Let us pray on the basis of the Word of God that Jesus may dwell in our hearts through faith, that we may know Him more deeply and thus be filled with His love and thereby filled to all the fullness of God (Eph 3:17-19). Let us wait with faith like the disciples who knew that only when the Holy Spirit comes and equips us with divine power will we truly be ready to serve God in this world as He wants and the world needs (Acts 1-2).

And the communal faithful waiting and praying in the complete conviction that God will come and act has a special spiritual penetrating power. For where two or three, and even more so where 120 or more are together in Jesus' name, believingly expecting and asking something of him, Jesus will answer them - us - with roaring and fire from heaven and with trembling on earth (Mt 18, 19; Acts 1 - 2; 4, 31). The prayer for entire sanctification (1 Cor 7:1; 1 Thess 5:23-24), for complete oneness with Jesus (Jn 17) and

perfection in Christ (2 Cor 13:9) is for all believers, not just a select few. The whole church of Jesus should, can, may and will, if they believe in it, experience this spiritual reality.

But will Jesus, when he comes to sanctify us, also find us as those who long for it, stretch out, purify ourselves, pray and fast for it, and wait for it with firm unbroken faith, and thus for him, the Savior who sanctifies us completely?

If Jesus finds us thus watching and waiting for Him, He will sanctify us through and through - and immediately.

Call

Look in the mirror

Look at the Word of God. Look at it, look deeply into it. In it is the perfect law of freedom. God's Word and His law are a mirror for our spiritual life (Jas 1:23-25). This is how our life can and should be.

Where do you find yourself in the Word of God? Are you

- ... in the lives of the disciples when they were still with Jesus? Are you in the lives of the Christians and churches for whose spiritual welfare the apostles are struggling, and yet who still experience so much sin and defeat?
- ... or are you with Caleb and Joshua in the Promised Land, with David in the battle against Goliath, with the apostles after their baptism with fire, and with Paul, who can call God as a witness to his always pure and holy life in love, expecting God to keep him from all evil?

Our problem today is that our reflection of the Word of God is like a mountain landscape with all the heights and peaks cut off. The main view of the reflection consists only of the valley bottoms. Towards the top, everything is cut off. There are no high, prominent peaks and snow-laden summits reaching out to the sky in praise of the Creator. Everything is flattened.

What are you doing, what are all preachers doing, with all the mountain tops of the outstanding promises of the Word of God? Where are those unshakable rocks of eternity in our theology? Is the picture frame just too small and the focus only downward? Do Mount Everest and all the high

mountains not fit into our reflection of the Word of God? And yet they all rise up into the sky and are surrounded by heavenly air and heavenly fragrance. Blessed is he who sets his sights to wide angle and accepts God's word as a whole as true and lets his own reflection be reflected back by the whole word of God.

- Be full of love as your Father in heaven is full of love.
- Be and live holy in all things, as He who called you is holy.
- Do the will of the Father just as I have done the will of the Father, Jesus says, and then rejoice in all measure.
- Because: God's commandments are not difficult. Therefore:
- Love as I have loved you - and do the works that I have done. If you believe in me, it will happen, says Jesus.
- Then God gives you victory at all times, and in your body Jesus is magnified at all times.
- God and people are then witnesses to how pure and holy and blameless you live at all times.

How does your own reflection look in the light of these words of God?

These are the mountain peaks in which we do not see our image reflected in general. These are the spiritual heights that we see and immediately forget. This is the image of us that God actually wants to see in us (Jas 1:24).

But these mountain peaks are just as real and true as the fact that Jesus forgives our sins. There is no difference. God's word is God's word. God's promises are God's promises. Why do we make a distinction between forgiveness through our Lord Christ and our complete sanctification through Christ? We just have to fulfill the appropriate conditions in each case.

Whoever wants to experience forgiveness and salvation must repent from his sins and from his own ways. He must realize that he cannot contribute anything himself to his salvation. And he must repent and make Jesus his king.

Whoever wants to be and live like Jesus, as God's Word commands and promises, must die inside. He must crucify himself and his own goals. He must realize that he cannot be and live like Jesus by his own strength and ability. He must recognize, accept and believe the complete salvation in Christ.

With regard to forgiveness, what God's Word says is true. You have experienced it. But how many decades and centuries do you and we want to wait until the peaks of God's promises are also fulfilled in our spiritual lives?

Where do you want to go, what is your longing?

How will you reflect yourself with your life in the mirror of God's Word, once you stand before Christ, what will your reflection be? Will it match what Christ has reflected to you in His Word throughout your life of glory?

Fulfill your - God's - longing

Do you know this longing to be completely one with Jesus, to merge completely with Him in faith, to be completely filled by Him and ready for any service for Him?

An infinite number of Christian songs know this longing and give it expression with a deep cry of the soul and spirit, such as.

Oceans - walking on the water with Jesus in faith, in total dependence on him and unity with him triumphing over otherwise unconquerable laws of nature. Being totally dependent on Jesus, following him wherever he leads me, walking above the deep and the waves and being secure in him.

No longer slaves - no longer being a slave to sin, yes, being free from the guilt of sin. But also free from the power of sin. To experience that Jesus truly sets me free from all that still binds and shackles me. In part, it is already true. In part, I still long for it. Because I know deep inside. This is my inheritance in Christ. Jesus can and will give me this complete freedom from sin.

Make me pure, make me holy, purify me like gold, fill me with your love - this is what we sing to God full of longing, although we already are and have all this since our rebirth. And yet we know very well deep within ourselves: It still needs further purification, it still needs a deeper work of sanctification, I do not yet have God's love as I could have it and need it for the encounter with the need in this world. And in my song to God and in my worship, I get the courage to believe that and reach out to it.

And when you listen to devotions and sermons: Again and again the longing and hope flares up in our preachers to be

more at one with God and to be able to merge and conquer in faith with Jesus. But it is always a distant, unattainable land of *should* and *could*, never a land of *being* and *having*.

Yes, deep down we also know as Christians that we are not yet all that we can be in Christ, and that we do not yet have all that Christ can and will give us. Deep inside, we sing and praise God for this perfect spotless union with him that we long for, for which he has placed such a fervent desire in our born-again heart, which is our right of inheritance already in this life,

and - which our current theology condemns in practice:

"Impossible!" "Heresy" "desertion" says a theology that makes us lifelong sinners who cannot escape their Adam heritage. It keeps us imprisoned and immature, it binds us in chains, it wants to prevent with all its might that we escape from it.

Or rather, instead of *"theology,"* should I say:

The devil and his demonic powers?

For God's Word says:

You are free! And Christ makes you truly free! Christ makes you more than an overcomer, nothing can separate you from His love. HE is powerful enough to keep you always and to lead you always in triumph through life. He is a Savior who saves completely, he has established with his blood a covenant that leads to perfection, and he himself leaves his glory to no one else - and least of all to sin and the devil, in whose hand we are still if we have to sin throughout life.

Yes, our theology and the devil like to make us sing and long for the great freedom in Christ - as long as we still do their slave service and are bound to chains in scorching heat cultivating their Adam fields and being subject to them. The

gospel choruses of the tortured may sound sweet, fine and yearning, even hopeful. But as long as we do not make the attempt to really escape our bondage and leave slavery behind us, our tormentors are happy to let us. We are and remain in their hands.

As Christians we instinctively know that there is a good land in Christ and we long for it on this earth! But we do not dare to think this longing consistently to the end in thoughts. For the very attempt is punished by our theology outside of songs and dream sermons. Too numerous are the false and illegal guards who keep us in check and subjugate us on the slave fields of forced labor. The theological edifice of being an eternal sinner is like the ring of evil - powerful and mighty and drawing us under its corrupting spell - and must be utterly destroyed in the mountain of mischief from which it was taken and in which it was forged by hell itself, and where it was endowed with all demonic powers. If we, as Christians, do not rid ourselves of this curse, we remain divided and, despite the kingship of Christ in us, we continue to be enslaved to the devil and sin within us. We still serve two masters, Jesus AND sin, and we walk through life with our unfulfilled longings for holistic Jesus-following.

But the hour has come, the age of the King is dawning, NOW! If we think our deep inner knowledge and longing through to the end, it inevitably leads us to the doctrine of total sanctification and love and the second-by-second union with Christ the Vine, who saves us every moment, yes, who saves us from what is within us and from what is outside of us. And the price is self-denial every moment and that we take up our cross daily and hourly. In our own constant weakness lies hidden the constant resurrection power of Christ for our spiritual life.

Yes, in worship we already feel this life and presence of God. And we know: This is our inheritance forever! As a young Christian, I often envied *praise bands - they are always allowed to praise God and can be close to Him much longer and more often than I can - or so I thought*. And I realized: Because I, because we like to hold on to the presence of God in worship and never want to give it away, worship can become a substitute drug to satisfy our unfulfilled longing for Jesus and our unity with him.

But Christ wants to be our life always and at all times and to give us fullness and full sufficiency, and not only when we praise him! When Christ sanctifies and purifies us completely and we enter into the Holy of Holies and he enters into us completely with the Father through the baptism of fire of the Spirit, we have this unclouded communion with him at all times even without outward praise, not only him our longings and dreams. Then our inner being sings a constant song: *"Adoration, praise and thanksgiving to him who has set me free, preserved me and become my complete savior in all things! Hallelujah! Christ has put a new song in my mouth, for He has come that I might have life and have it abundantly and in fullness."* Streams of living water have been flowing from me ever since, and my inward praise is constantly rising up to God even without outward singing.

Do you long for that life of freedom in Christ, where all your longings are satisfied and your dreams come true? Do you want to finally be free from your Adam heritage that drags you down? Then become part of the fellowship of the ring. Destroy the ring of evil that enslaves you and all desert Christians along with you! Go the way of the cross and humiliation before God and trust in his saving and action - and in the fact that God is ultimately the one who has already destroyed the power of the ring spoken in the image and all

evil. Christ has triumphed over all evil powers and the power of sin through His victory on the cross. He has already destroyed the ring of evil in the mountain of calamity! We only need to grasp it by faith. Let us melt down together our own ring of lies, which was put on us by the devil and his servants, in the fire of holiness, love and salvation promised to us by our Savior, until there is nothing left of it. Only then will we be free, completely free from the power of evil, if we trust God more than ourselves and the "really?" of God's enemy. For **God** our Rock **has said** it.

How better to conclude this chapter of longing and praise than with a song to the glory of God from the Word of God

Psalm 40:2-6

I hoped and hoped in Yahweh, and he turned to me and heard my cry. He pulled me up out of the seething hole, out of the silt and mud. He set me on solid rock and gave my steps sure footing. He put a new song in my mouth, a hymn of praise to our God. Shivering, many will see it - and trust Yahweh! How happy the man who trusts in Yahweh; who has his security in him, does not cling to impetuous people and does not believe liars. Yahweh, my God! You have done so much for us; no one is like you! Your plans, your wonderful deeds! Were I to tell of them, there would be more than can be enumerated.

and a personal testimony of the Swedish Herrnhuter
Arvid Gradin about his personal experience of sanctification
(5, Part II):

*Rest in the blood of Christ
a firm trust in God
and the certainty of divine favor;
perfect inner balance,
serenity and peace of mind,
accompanied by liberation
from all carnal desires
and an end to all sins, even inner ones.*

The Lord is faithful

When will God act, when will He sanctify me through and through? When will I be able to cross the Jordan dry-footed and enter the Holy of Holies and experience God's abiding presence, which my soul longs for, in a dry and arid land where there is hardly any water?

This is God's sovereign action and the time set by the Father and the Son in their authority.

Perhaps, now and immediately the moment has come, the kairos of God. If Jesus says to you now, as he did to Peter in the fishing boat, "*Follow me,*" then you no longer need to wait for better times. Follow your Savior! The way is free and you can go it! Believe and trust him NOW, when he calls you - and you will experience his action on you - NOW -

IF you meet HIS TWO CONDITIONS:

- A complete surrender to God without any restriction
- And the hopeful trust, no matter how trembling, strong or weak you are, that Jesus can do this, even for you

Caleb "*surrender*" (15) and Joshua "*God is salvation*" (14) alone believed their way into the Promised Land.

I have experienced it myself for 4 years! And even though I lost it again like Israel did, I look out for it and trust God again for it.

But even if the second coming of your Lord of glory to his temple and his second purification seems to be delayed, wait for it, because he will surely come, he will not stay away!

1 Thess 5, 23+24 S

But he himself, the God of peace, sanctify you through and through. ... Faithful is he who calls you; he will also do it.

Acts 1, 4-5+8 N

Wait until the promise of the Father comes true, which you have heard from me. ... You will soon ... be baptized with the Holy Spirit. ... But when the Holy Spirit has come upon you, you will receive power and appear as my witnesses.

Joh 14, 23 N

"If anyone loves me," Jesus answered him, "he will act according to my word. My Father will love him, and we will come and dwell with him.

Count on the coming of the Father, the Son and the Holy One at all times. He has promised it. And he is faithful who gave the promise. If you align yourself with the word of Jesus, love Him and fulfill His conditions, then He will inevitably come and the cloud of fire of God's glory will rest on the Holy of Holies of your mind and fill you.

In the meantime, get ready:

To the *Thessalonians*, Paul wanted to pay a visit first and fill in what was still lacking in their faith before he saw them ready to be fully sanctified.

In the same way, you, read God's Word and everything that strengthens your faith in the complete love of God within you, until you are so full of God's truth and freed from your doubts and everything that disturbs you, until you can grasp it, believe it and take hold of it.

The *Corinthians* still had to purify themselves from all defilement of the flesh and the spirit before Paul saw a chance in them that they, respectively God, could complete their

sanctification. There was still much to be done! But the way to get there was and is the most rewarding there is in the universe: Fullest and deepest and heavenly and lasting fellowship with God already on the way of discipleship now.

Where do you have to clean yourself from the dirt of this world and where do you have to avoid your constant new pollution? Go the way of purification! Only then the Lord will come to his temple and fill it.

For other churches like the *Ephesians*, the apostles prayed for revelation to believe, experience and live out the truth of this mystery of oneness with Christ. Join in the prayers of the apostles and pray with them daily, believing their words!

Peter, on the other hand, exhorts us not to be lazy and fruitless in the further knowledge of Christ: self-control, patience, godliness and love open the way to the deeper knowledge of Christ.

Where can you practice self-control, patience, fear of God, and love? Do it where you have the chance. This spiritual exercise brings us closer to the state where God can work and gift us. But the work of entire sanctification comes in the end from Christ alone and through our faith in His finished work, not through any works of our own.

The man in Romans 7, on the other hand, first had to come completely to the end of his own strength and his own possibilities. Then Jesus could save him, like a lifeguard saves a drowning man.

Have you already reached that low point? Have you learned in the school of God that you can never overcome the power of the flesh and sin by your own ability and effort? Jesus will not come until you are at the complete end of your own possibilities. Only then will your Savior appear to

you. But then he will enter and fill his sanctuary, and overcome and throw out everything that does not belong there!

The disciples had experienced this end of their own possibilities. They had failed completely in themselves. Then Jesus spoke to them 40 days of courage and all his promises. In the end, they waited only 10 days for their baptism with fire, which enabled them to witness in the world.

So the question of when God sanctifies us completely is open. We prepare ourselves and purify and sanctify ourselves. And God is immediately ready for His work when we fulfill the conditions and trust Him for it. One word of Jesus is enough and we can step on the water and walk with Him in the storm over the waves. And this moment CAN BE NOW.

Therefore, we await him believing in patience and count on the absolute and soon faithfulness of God.

Our waiting for the visible return of Jesus and our firm trust in God's action for our complete sanctification have much in common, moreover.

Always we prepare and clean ourselves and await our Lord - every moment.

But while Jesus will come only once at the end of times to take us visibly before all the world as his people to himself, Jesus can come and fulfill his temple at any time for every believer who purifies himself, sanctifies himself and awaits him believing. Thus you will already come to spiritual and experienced - not only bestowed - heavenly unity with your Lord. Henceforth, as long as a Christian thus sanctified remains in Christ, he does the works of Christ in union with Christ - and increases and grows in them. And he can lift up his head with boldness when his Lord comes, for as his Lord is, so is he in this world.

No, God does not give us a time limit in waiting for him. He asks us to prepare for him so that he finds us watching and believing and waiting for him whenever he comes.

And he will come - because he is faithful. He does not delay the promise, he will act. Jesus himself has the greatest longing for his people to be holy, pure and united with him. And this he will do in his time with haste to all those who are waiting for him with faith and longing. This can be now and at any moment. Let us expect him! And let us take hold of what he tells us and grasp it with faith. Amen.

Believe yourself into the good land

Without the Promised Land as an attainable goal in our lives, the last reserves in our discipleship will not be mobilized.

"If I can never become free from sin anyway, then yes, sinning once more or less doesn't matter."

Lack of expectation and lack of success in the fight against sin lead to apathy and lethargy in the fight against sin. Ultimately, we then settle for being *"like the world"* and that we only have forgiveness ahead of the world (1 Cor. 3:3; 6:1-11; 2 Cor. 6:11-18; Col. 2:18). That is, we consent to continue to be a carnal Christian who still acts *"naturally"* and does not, as Jesus urges in the Sermon on the Mount, live completely differently from the world and those who do not know God.

And is it not so: In every moral area there are individual non-Christians who are morally better, who have more natural love, who are more selfless, and who do more for others than the average of us Christians. In this sense, we are no different or better than the best representatives of our non-Christian environment.

But God wants every single Christian to live better and different than the world. He wants all his people to be positively different from this world. Only when we are like Jesus, we are really no longer like the world. And only then will the world also notice - on the whole people of God - that Jesus is Lord. Then we are one as the people of God. And then the Father will get the honor that is due to Him: When finally his will is done on earth through his people, as it is in heaven.

Come on, follow Jesus!

I have realized that anew. That has become important to me.

I want to do that in faith.

Closing words

The situation is serious. Either there is a life of perfect holiness and love in following Christ, or there is not.

In these pages, I have illuminated and deduced in detail from God's Word that God calls and enables us to be one with Christ. We can be and have everything that Christ is in us. And Christ is stronger than the Adam in us, He has completely overcome him. Jesus Christ is the victor! Through his substitutionary sacrifice he saves us. By his substitutionary life he fulfills his law in us. Jesus is our high priest who saves us to the utmost. We can be free and holy and love. Despite all our faults and human imperfections, we can live as God wants us to live: to love and live holy. God Himself fights and conquers in us. He alone is our hero and our life, our love, our redemption, our justification and our sanctification. Let him who boasts boast in the Lord!

Are you convinced now? I would not be surprised, because God's message of Christ's victory in us is so clearly testified in His Word.

Or are you absolutely against this groundbreaking message that has been forgotten over the centuries? Are you outraged, shocked and appalled, despite all God's words on this truth, and fear for the seduction of Christianity into a path of evil?

Then I'll tell you this:

My concern is NOT the following:

"Please, please listen to God through me, acknowledge a little of what I say in the name of Christ without condemning me outright."

No, on the contrary. I say to you, I say to your church, I say to the Christians, I say to the followers of Jesus all over the world:

"Repent, apostate Christendom! Repent of your unbelief toward God's promises, repent of your disobedience toward God's Word, be appalled at your love of the world, be disgusted with your love of the flesh!

Finally, put away the wine that you have drunk from the cup of evil and that has dulled your sense of the holy and perfect in you. Sober up, wake up, straighten yourself up, so that you yourself walk upright and do not crawl. Yes, go, yes, run towards your Goliath, confident of victory, the glory of God alone in your mind, put away everything that hinders you and take nothing with you but your trust in your God - his is the battle! Arm yourself with 5 promises of God from the whole arsenal of God's armory, face your opponent courageously, count on victory and hurl God's word in the face of the enemy without pity. He is so great, you cannot fail. The very first stone from your sling of God's word will strike him down. He cannot stop in front of God's word, he falls, and the horror among the enemies is great. And then with the sword of the whole word of God gives him the rest! What follows is history and the people of God, seeing David's victory over Goliath, will hurry up and chase after the enemy army until they have destroyed the last remnant. That is the goal, that is the way! The weakest among us will be strong like David and we spiritual David's descendants like a power of God, like Jesus Himself, who leads us forward. On to the promised land! We CAN take it, because God is with us!"

I do NOT see it that way:

Those who are not against me and just let me go with this message are at least no danger to me.

No, it's the other way around:

Whoever is not for this truth of God is fighting against God!

This is a fundamental decision like the one on Mount Carmel:

Is sin in us believers the secret true God, because it prevents us from doing God's will fully?

Or is the true God the God of Elijah and the Father of Jesus Christ, who causes fire to come down from heaven and burn these thorn bushes for Him?

I challenge the whole of Jesus-following and Bible-believing Christianity:

All who are convinced that God can and will let the fire of his holiness and love fall on his people and burn holy in these thorn bushes like the apostles, behind me! And not behind me, but behind God and his truth!

And all of you who admit the power of sin to have the highest place in your life, gather yourselves together and also call upon God for His fire for your life.

We with the expectation that God will make us holy and fit for love and equip us with His own life for the service of HIM in this world.

You with the conviction of being eternally sinners and subject to sin despite all God's partial deliverances and a mixture of your own power and God's power.

Yes, each of us should pray for the fire of God's holiness in our lives that glorifies and honors God!

And whose God will answer with fire, let him be God!

It is about the glory of God in this world, nothing less. Can God keep what he has promised, or should he just have said it? Can it be that he commands us to *do* something and we impudently say to his face, "*We can't do that, nothing will come of it.*" In the face of such insolence of insulting the honor of God, there can no longer be neutrality. In view of the approaching end times, we must no longer limp to either side. Giving everything, everything for God and trusting Him and His Word completely, and that now and immediately, that is the commandment of the hour! Let us say to the darkness, in spite of everything that seems to speak against it: **God has said** this. And let us no longer listen to the "*Really?*" of the serpent.

Let us call, yes let us call to God, repent and crucify our self, our flesh and our self-life - let us trust Him and Him alone until God's fire falls from heaven and He graciously accepts our sacrifice and burns in those briars without consuming them, as with the disciples at Pentecost - to the glory of His holy name and as a witness to this world of what God can make of the lives of those who trust Him completely.

The whole world will see this, and we will go into the whole world and be His witnesses - in the power of the Holy Spirit - glorifying the name of Jesus wherever we go.

Amen, yes Come Lord Jesus!

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