

# Grace Upon Grace!



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**A brief excerpt of the study:** The main purpose of this study is to show the difference between Justification and Righteousness. In that, justification has to do with the effect of the Blood of the Lord Jesus Christ, while righteousness has to do with the work of the Holy Spirit. However, in the Church these two concepts are commonly presented as interchangeable. Meaning, the majority of times when we consider the Grace of God, our only focus has to do with the forgiveness of sins, and we fail to recognise the Grace of God is also meant to empower us in the walk of righteousness. So, in this study we hope to show the different aspects of Grace as it relates to the Blood and the Spirit, in order to highlight the main pursuit of a Christian life for the purpose of inheriting the Kingdom of God.

**We will begin with a prayer:** We thank you, Lord, for this opportunity, our prayer is for your word to go out in the power of your Spirit so that it might bring repentance to the knowledge of the truth to those who hear, we pray this in the name of the Lord Jesus Christ. Amen.

The main text of our study is from, John 1 verses 16 to 17, which reads, “For from His fullness, **we have all received and Grace upon Grace.** For the Law was given through Moses; **Grace and Truth came through Jesus Christ.**”

Many times we have heard righteousness being defined as, “**right standing with God.**” As a result this has formed in our mind that righteousness is something static, and not something that has to be actively pursued by Christians. However, in true essence “Justification,” is right standing with God, for which we have Adam before the fall as an example. In that, Adam, having done nothing good or bad, stood in the presence of God naked and unashamed, for which reason “Justification,” is rightly defined as, “**just-as-if-i-have-never-sinned.**” Having said this, the common error we make is that we have made justification and righteousness to be interchangeable. Now, this might seem like splitting hairs, but the implication that is represented in these words are of great significance. In short, this is what the foolish virgins failed to grasp, which cost them the inheritance of the kingdom of God. That

is, Righteousness, unlike Justification, must be put to practice because it is related to the nature of God.

When Christ was hanged on the cross naked bearing the sins of the world upon His body, He was in effect restoring mankind to the original state, so that we may be able to stand before God without fault or blame. For which reason, the death of the Son of God is associated with reconciliation with God, as Paul says, “For if, being enemies, **we were reconciled to God through the death of His Son**, much more, having been reconciled, shall we be saved in His life!” Romans 5 verse 10. And again, “**God was in Christ reconciling the world to Himself, not reckoning their trespasses to them**, and having put into us the word of reconciliation.” 1 Corinthians 5 verse 19. That is to say, God recognises the fact that people became sinners, on the account that their body was made subject to sin through the disobedience of one man. For which reason, the evidence of our reconciliation with God is expressed in water baptism, as Peter says, “[**Water**] **baptism now saving you**, not a putting away of the filth of flesh, but **the demand of a good conscience toward God, through the resurrection of Jesus Christ.**” 1 Peter 3 verse 21. That is to say, through Water Baptism we show the enmity that once dwelt in our body is put off with the death and burial of the Lord Jesus Christ, so that we may be raised with Him to a new life in the Spirit. [Romans 6 verses 3 to 4, Romans 7 verse 6, & Colossians 2 verses 11 to 12.]

In regard to which Paul said, “**To whom [righteousness] is about to be credited, to those believing on the One having raised Jesus our Lord out from the dead, who was delivered over for our trespasses, and was raised for our justification.**” Romans 4 verses 24 to 25. We can see here righteousness being used side by side with justification, through which the intended meaning of each word can be deduced. In that, Christ being raised from the dead is the evidence of our Justification on the account our sins have been fully paid. In which regard Paul says, “So then, **just as through one trespass**, it is unto **condemnation to all men**, so also **through one act of righteousness** it is unto **justification of life to all men.**” Romans 5 verse 18. Please note, Christ being raised from the dead has resulted in justification of life to all men. That is to say, our body that was condemned to death on the account of the trespass of Adam, is now justified to life on the account of Christ’s one act of righteousness. [1 Corinthians 15 verses 21 to 22.] So, Paul through this statement is basically telling us, the first death that came on the account of the fall of Adam is annulled in Christ, and this applies to everyone, whether they believe it or not.

However, the gift of righteousness is given to the one who believes this truth, that God has raised the Lord Jesus Christ from the dead. And the belief of this truth which God gave as a witness to His Son results in the purification of the heart in the forgiveness of sins. Meaning, Christ being raised from the dead is meant to be the evidence which God gave that sin is utterly put aside for everyone. Because it is an expression of the reversal of the condemnation that came on the account of the first sin. The significance of which is that justification has to do with the price of sin being paid in death, that is Redemption. While righteousness has to do with the New Life that is meant to be lived by the power of God, resulting in Sanctification. As Peter said, “Who **Himself bore our sins in His body on the tree**, so that, having been dead to sins, **we might live to righteousness.**” 1 Peter 2 verse 24. Meaning, justification is a legal term that is used to acquit one who is rightly accused of a crime. But righteousness has nothing to do with acquittal, since it takes for granted the one who is meant to receive its benefit is already justified, meaning to be without fault. So, Peter said of the gentiles, “**And the heart-knowing God bore witness to them**, having **given them the Holy Spirit**, as also to us. And He made no distinction between both us and them, **having purified their hearts by the faith.**”

Acts 15 verses 8 to 9. That is to say, God having declared them Justified by faith, He gave them His Holy Spirit so that they may live for righteousness.

The most important point we need to grasp is that Righteousness is not the forgiveness of sins, but the giving of the Divine Nature on the account we are forgiven of our sins. Paul said, “[God] having predestined us **for divine adoption as sons to Himself through Jesus Christ**, according to the good pleasure of His will, **to the praise of the glory of His grace**, which **He has freely given us in the Beloved One**, in whom we have **redemption through His blood, the forgiveness of trespasses**, according **to the riches of His grace.**” Ephesians 1 verses 5 to 7. In this statement Paul makes two references of Grace, the first has to do with Divine Adoption as sons through Jesus Christ, that is to say the giving of the Holy Spirit. In which regard Paul wrote, “For you have not received a spirit of bondage again to fear, but **you have received the Spirit of divine adoption as sons**, by whom we cry, ‘Abba! Father!’” Romans 8 verse 15. And again, “**He might redeem those under the Law**, so that **we might receive the divine adoption as sons**. And because you are sons, **God sent forth the Spirit of His Son into our hearts**, crying out, “Abba, Father!” Galatians 4 verses 5 to 6. The main point we want to highlight is that the divine adoption as sons given in the Spirit of His Son, is the gift of righteousness, which is given for the purpose of exhibiting the nature of God, so that we may bear fruit to God. [Romans 7 verses 4 to 5, Romans 8 verses 9 to 10.] The Second reference of Grace has to do with redemption through the blood in the forgiveness of sins.

This in effect means, righteousness is not a benign state, but the manifestation of the will of God through the working of the Holy Spirit. This is not to be confused with the righteousness of the flesh, which is born out of a sinful nature, which God hates. However, there is a righteousness that is exhibited as a consequence of having the Life of the Lord Jesus Christ in us. And no one can work this righteousness apart from the presence of the Holy Spirit. The death of the Lord Jesus Christ gave us right standing with God, which is a result of having a good conscience toward God in the forgiveness of sins, that is justification. But the life of the Lord, that is the Holy Spirit, helps us to walk according to the knowledge of His will, doing those things that are pleasing in His sight, producing the fruit of Sanctification. [Colossians 1 verses 9 to 10.]

The best way we can make sense of all this is by contrasting our Old nature to the New one. Paul describing the effect that came on the account of the disobedience of Adam said, “**And you, being dead in your trespasses and sins**— in which once you walked according to the age of this world, **according to the ruler of the authority of the air, the spirit now working in the sons of disobedience**, among whom we all also once lived **in the desires of our flesh, doing the things willed of the flesh and of its thoughts.**” Ephesians 2 verses 1 to 3. Now, when saying sons of disobedience, Paul is referring to all those that partake of the nature of sinful flesh on the account of the one that disobeyed, that is Adam. Meaning, they are sons of Adam. Likewise, our new nature is also determined on the account of the obedience of One Man, that is Jesus Christ. As Paul said, “For as indeed through **the disobedience of the one man, the many were made sinners**, so also through **the obedience of the One, the many will be made righteous.**” Romans 5 verse 19. The main point we need to see is that, through the disobedience of one man our body was made subject to the spirit of the power of the air, resulting in the corruption of our desires to bear fruit unto death. Likewise, through the obedience of One Man, now our body is made subject to the power of the Holy Spirit through whom we receive life, so that we may walk in a manner that is pleasing to God. As Paul said, “**And if the Spirit of the One having raised up Jesus out from the dead dwells in you**, the One having raised up Christ Jesus out from the dead **also will give life to your mortal bodies, on account**

**of His Spirit dwelling in you.**” Romans 8 verse 11. That is to say, the body that was designed to bring forth death in sin, is now given life by the Spirit of God resulting in sanctification and honour.

So, Justification is given in Grace on the account of the blood of the Lord Jesus Christ. Now, as children of obedience to the truth, through which our soul is purified, we are given the Spirit of Adoptions as sons in Grace, within which is contained the nature of righteousness. And this is the vital point which is fundamental to our walk as Christians, that is, Righteousness is inseparable from the Holy Spirit. Meaning, there is Grace which is according to the Blood, through which we are redeemed from the kingdom of darkness in the forgiveness of sins. And there is Grace which is according to the Spirit of God, through whom we are Sanctified in truth in order to obtain the inheritance. As the Lord said to Paul, **“To open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those having been sanctified by faith in Me.”** Acts 26 verse 18. It is very important to note, the inheritance of the kingdom of God is on the part of those that are sanctified by faith in Him, which is distinct from the forgiveness of sins.

We have now come to the main issue that the Church faces, that is the part a believer is expected to play in the pursuit of righteousness in order to obtain the fruit of Sanctification. Please note, we are not required to actively seek justification from sin, we either are, or we are not. But we are asked to actively seek righteousness, as Paul said to Timothy, **“But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, endurance, and gentleness. Fight the good fight of the faith. Lay hold of the eternal life to which you were called,** and also did confess the good confession before many witnesses.” 1 Timothy 6 verses 11 to 12. And in Romans he says, **“For just as you yielded your members in bondage to impurity and to lawlessness unto lawlessness, so now yield your members in bondage to righteousness unto sanctification.”** Romans 6 verse 19. And since righteousness is given in the Person of the Holy Spirit, which is the nature of God Himself. Then to be in pursuit of Righteousness means to be in the pursuit of a relationship with the Holy Spirit, through His Word, Prayer, and Worship.

Here is the main point, just as our Justification in the forgiveness of sins, which is in Grace, required obedience to the truth, likewise, the outworking of Righteousness to produce the fruit of sanctification requires the knowledge of truth. That is why Paul repeatedly associated our walk as Christians, with statements like, **“The God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of Him,** the eyes of your heart being enlightened, **in order for you to know what is the hope of His calling,** what are the riches of the glory of His inheritance in the saints.” Ephesians 1 verses 17 to 18. And again, **“We all may attain to the unity of the faith and of the knowledge of the Son of God,** unto a complete man, **to the measure of the stature of the fullness of Christ.”** Ephesians 4 verse 13. And in Colossians he says, **“You may be filled with the knowledge of His will** in all spiritual wisdom and understanding **to walk worthily of the Lord: pleasing in all,** bringing forth fruit in every good work, **and growing in the knowledge of God.”** Colossians 1 verses 9 to 10. And there are many such verses. The main point of which is that the Spirit of God is given precisely for this purpose, so that we may know God and appropriate His divine attributes by faith. [1 Corinthians 2 verse 12, 2 Peter 1 verse 3 to 4.]

Now, in the main text of our study, John wrote, **“We have all received and Grace upon Grace.** For the Law was given through Moses; **Grace and Truth came through Jesus Christ.”** By saying, Grace upon Grace, John is describing to us the Grace which is according to the Spirit of God for the purpose of Sanctification, is built upon the foundation of Grace that is set by the Blood of the Lord Jesus

Christ in the forgiveness of sins. [Ephesians 1 verses 5 to 7.] The next point John makes is that he describes Truth to be a feature of Grace, which he contrasted against the Law of Moses. Now, this is not to say, the Law is not truth, since it is the word of God. But in order to illustrate the primary difference between Law and Grace, which is Faith. In which respect Paul also compares Law with Grace and writes, **“For if a law had been given being able to impart life, then righteousness indeed would have emerged from out of the Law. But the Scripture imprisoned all things under sin, so that by faith from Jesus Christ, the promise might be given to those believing. Now before faith came, we were held in custody under the Law, having been locked up until the faith being about to be revealed.”** Galatians 3 verses 21 to 23. That is to say in the words of Paul, **“the Law is not of faith.** Rather, **“The one having done these things will live by them.”** Galatians 3 verse 12. However, Grace can only be appropriated through faith in belief of the truth. In that, the Law gives us a set of criteria which we by our own striving can never obtain. However, Grace holds up Christ as the hope of Glory, who became to us, wisdom from God, Righteousness, Sanctification, and Redemption, so we, through the knowledge of the Son of God may walk in all His ways by faith. [Romans 9 verses 30 to 32, 1 Corinthians 1 verses 30 to 31.]

The essential point we want to emphasise is that Grace works by Faith. Paul said, **“Therefore it is of faith, that it may be according to grace, for the promise to be sure to all the seed—”** Romans 4 verse 16. And in order for Faith to be effective, it requires the knowledge of Truth on which to base its hope. As Hebrews says, **“Now faith is the assurance of things hoped for, the conviction of things not being seen.”** Hebrews 11 verse 1. Meaning, what we believe will affect the working of the Grace of God in our lives. Paul said to the Galatians, **“Are you so foolish? Having begun in the Spirit, are you now being perfected in the flesh?”** Galatians 3 verse 3. Paul was not questioning the merit of their faith in Christ Crucified, but the manner they conducted their faith after knowing the truth. In that, they proved they were moved from the Grace of the Gospel of God through the works of the Law they sought to put in practice in their flesh, as a result they put themselves in jeopardy. So Paul tells them, **“Behold, I Paul say to you that if you shall become circumcised, Christ will profit you nothing.** Now again I testify to every man receiving circumcision that he is a debtor to keep the whole Law. **Whoever are being justified in the Law, you are severed from Christ; you have fallen away from grace.”** Galatians 5 verses 2 to 4. Meaning, the reason they accepted circumcision was on the account they believed those who told them, **“Unless you are circumcised according to the custom of Moses, you are not able to be saved.”** Acts 15 verse 1. So, by taking part in circumcision they in effect were declaring the Cross of Christ was not sufficient for the forgiveness of sins, which is the denial of the Gospel. So, even though they believed the principle of the truth of Christ Crucified, the practice of their faith in the works they implemented invalidated the Grace of Christ, making it without effect.

Paul describing our current state in Christ wrote, **“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand; and we boast in the hope of the glory of God.”** Romans 5 verses 1 to 2. First, he describes our justification by faith resulting in our reconciliation with God. And he follows this with the present Grace into which we stand by faith in the hope of the glory of God. When saying, **“the hope of the glory of God,”** that is to say, the nature and characteristics of the Divine nature which we can appropriate by faith through the knowledge of Him. So, by saying, “hope,” Paul is giving us a substance on which our faith can be based upon. So, Faith to be justified in Grace, and Faith to stand in the present Grace with the hope of the glory of God. God wants us to be partakers of His Holiness to which end He works in us by His Spirit as we grow in the knowledge of Him. Paul wrote, **“For the Grace of God has appeared, bringing salvation to all men, instructing us that,**

**having denied ungodliness and worldly passions, we should live discreetly and righteously and piously in the present age.**” Titus 2 verses 11 to 12. Grace and the Spirit are almost interchangeable, we say almost, because Grace is also applicable according to the Blood. Nonetheless, Grace is the method by which God works. So, Paul by saying, “Grace instructs us,” he is saying the Spirit of God instructs us. Remember the Lord said, “**The Helper, the Holy Spirit**, whom the Father will send in My name, **He will teach you all things** and will bring to your remembrance all things that I have said to you.” John 14 verse 16. In that, the one aspect God has revealed to be His will in respect to our walk of faith, has to do with our Sanctification. As Paul says, “God has chosen you from the beginning **unto salvation in the sanctification of the Spirit, and by faith of the truth**; to this also He called you through our gospel **to the obtaining of the glory of our Lord Jesus Christ.**” 2 Thessalonians 2 verses 13 to 14. Unfortunately, this is the one concept we generally in Church have relegated to be inconsequential to our salvation. [Hebrews 12 verse 14.]

Yet, sanctification as an aspect of the fruit of righteousness is imperative to the inheritance of the kingdom of God! Sanctification is the product of the Word and the Spirit, meaning a living relationship with God is essential to the production of its fruit, because it is the very nature of God Himself that is being exhibited in our body, as Paul says, “For we the living are always being delivered to death on account of Jesus, **so that the life of Jesus may also be manifested in our mortal flesh.**” 1 Corinthians 4 verse 11. The Life of Jesus is not apart from His Spirit, in which is contained the characteristic of His Nature, that is the fruit of the Spirit. So, Sanctification is not bound to one feature as it is with Justification, which relates to the death and resurrection of the Lord Jesus Christ. In that, to be partakers of the Holiness of God requires the unending pursuit of the knowledge of the infinite God, meaning the pursuit of an ever present relationship with Him. That is, there is no concept that is given in all of creation through which we might claim we have fully come to the knowledge of God, yet He has given the depth of His infinite nature to be the pursuit of our walk, so that we may be partakers of His holiness.

Now, by saying, Grace upon Grace, this gives us insight into the means by which we can make our pursuit of righteousness for the purpose of holiness. Meaning, we can draw on the principle of Grace as it relates to the forgiveness of sins and apply it to the life we are expected to live in Him. In this regard, Paul describing the practical application of being saved by Grace through Faith said, “If you confess with your mouth, **“Jesus is Lord,”** and **believe in your heart that God raised Him out from the dead**, you will be saved. For **in the heart is belief unto righteousness**, and **in the mouth is confession unto salvation.**” Romans 10 verses 9 to 10. So we can deduce, Grace works through Faith in the knowledge of the truth, which we confess with our mouth, as Paul said, “**I have believed therefore I have spoken.**” 2 Corinthians 4 verse 13.

The implication of this in respect to the present Grace in which we stand is that, the Sanctification of our walk is also determined in respect to the truth of the will of God we have come to know. Paul, speaking about being saved from sin asked, “**How then shall they call on Him** whom they have not believed? And **how shall they believe on Him** of whom they have not heard? **And how shall they hear apart from preaching?**” Romans 10 verse 14. The question then becomes, if we are sanctified by the Word of God in Truth, as the Lord pointed out saying, “**Sanctify them by the truth; Your word is truth.**” John 17 verse 17. Likewise, Paul also says, “[Christ] **might sanctify her**, having cleansed her **by the washing of water by the word**, so that He might present to Himself the church in glory, **not having spot or wrinkle or any of the such things, but that it would be holy and blameless.**” Ephesians 5 verses 26 to 27. Then, how can the Spirit of God work to Sanctify us, if we do not take time to receive His words? How can we walk in a manner that is pleasing in His sight, if

we do not know His will? The words of our mouth must be directed by the truth we have come to know of Him. So, by saying Grace and Truth, our walk in the Spirit is inextricably bound with faith. And the most significant factor for us is that this means what we believe will bear serious consequences. Paul said, “For if you live according to flesh, you are about to die; but **if by the Spirit you put to death the deeds of the body, you will live.**” Romans 8 verse 13. Please note, by saying, “by the Spirit you put to death the deeds of the body,” Paul is in effect telling us, our pursuit must be by Grace through Faith in the knowledge of the Truth. Therefore, if we do not believe the power of the Holy Spirit to work in us in order to bring the deeds of our bodies to death, then the Grace of God will not work for us. Worst of all, we might even be tempted to lie to ourselves and others, that our failure in our walk is inconsequential to our salvation, since our sins are already forgiven.

However, Sanctification is not about the forgiveness of sins, but the practice of the nature of God, on the account we have become a New Creation in Christ. John said, “**If you know that He is righteous,** you know also that **everyone practicing righteousness has been begotten of Him.**” 1 John 2 verse 29. Then, John associates the practice of righteousness with the effect of purification and says, “**And everyone having this hope in Him purifies himself, just as He is pure.**” 1 John 3 verse 3. This is the same concept as Paul, who taught the practice of righteousness produces the fruit of Sanctification, with the aim of obtaining the eternal riches. [Romans 6 verses, 19 & 22.] However, we often make the serious mistake of thinking the inheritance of the kingdom of God is based solely on the forgiveness of our sins, it is not. That is why Paul repeatedly warned those that make the practice of sins that they will not inherit the kingdom of God. [1 Corinthians 6 verses 9 to 10, Galatians 5 verses 19 to 21, and Ephesians 5 verses 3 to 7. Please note, he does not say to them your sins will not be forgiven, since they already are. However, he is simply declaring to them the consequence of forsaking the fruit of Sanctification.

The main concept we need to grasp when it comes to the Grace of God, for the purpose of Sanctification is that the Spirit of God needs the Word of God to work! Paul said, “**And now I commit you to God and to the word of His grace, being able to build you up and to give you an inheritance among all those having been sanctified.**” Acts 20 verse 32. The word of His Grace, simply means what God has bound Himself to do for us, through which we are built up and sanctified. But note the important factor, it takes knowledge of this word. Meaning, the responsibility of sowing His word into our hearts is solely placed on us, be it through our private study, or taking part in the gathering of the saints, being careful how we hear. Please note, we are saved from sin by Grace, and we live this new life of righteousness also by Grace. The former is in respect to the forgiveness of sins, the latter is in respect to exhibiting the nature of God in power. That is why Paul says, “**Now I say, walk by the Spirit, and you should not gratify the desires of the flesh.**” Galatians 5 verse 16. If our victory from the dictates of sins is determined by the Spirit, then it is important for us to know what it means to walk by the Spirit? By the Spirit always means, it is by Grace through Faith in the knowledge of the truth. So to walk by the Spirit simply means to walk with God. The best way to look at this is in respect to proximity, we exhibit the nature of the one we closely associate with. God in saving us from the power of darkness, has given Himself to us, so that we by drawing near to Him in the knowledge of Him may exhibit His nature. This mainly may take the form of reading His word, prayer, and worship, which in essence means to be actively engaged in a relationship with Him. Jude says, “**But you, beloved, building up yourselves in your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God,** awaiting the mercy of our Lord Jesus Christ unto eternal life.” Jude 1 verses 20 to 21.

We cannot overstate the important fact that Sanctification is essential to the inheritance of the kingdom of God. Paul said, **“Pursue peace with all, and holiness, without which no one will see the Lord, observing lest any be failing of the grace of God.”** Hebrews 12 verses 14 to 15. Now, the fact that the fruit of Sanctification is meant to be achieved by Grace means God has not placed on us a burden which we are not able to carry, because He has given Himself to us so that we may walk in all His ways. The expectation and will of God in effect is very simple, as Paul said, **“For this is the will of God, your sanctification: You are to abstain from sexual immorality; each of you to know how to win mastery over his own vessel in holiness and honor.”** 1 Thessalonians 4 verses 3 to 4. And here is the wonders of God, in that He Himself will work in us to empower us to have mastery over our own vessel. He gives His expectation, but He also gives us Himself in order we may meet that requirement, meaning we have no excuse! Grace works by Truth, so when we twist the word of God to muddy the water we are in effect rendering Grace to be without effect. What we believe will determine what we obtain, so, if you are constantly being told the state of the body is just what it is, we will live a life of defeat. The consequence of which is that we will miss the inheritance of the kingdom of God. Paul said, **“For if, by the trespass of the one, death reigned through the one, how much more will those receiving the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ!”** Romans 5 verse 17. Now, what does it mean to reign in life? Considering the context of the text, which is compared against the state that came on the account of the disobedience of Adam resulting in the life of condemnation. Therefore, **“to reign in life”** means, we will not live a life of defeat that is given to the dictates of sin, but one of self-control and peace by the power of God. The point is we need to associate Righteousness with the Power of God, which is in respect to the Life of the Lord that is lived in us.

Justification and Sanctification are in respect a mirror effect, what is true in one will also be true in the other, since they both operate in the principle of Grace. So, in effect the determining factor to bring forth the benefit of each is in respect to the truth we have come to know. That is to say, the truth we believe in respect to the Blood of Christ will determine our Justification, and the truth we believe in respect to the working of the Holy Spirit will determine our Sanctification. We look at the world and wonder how they missed the grace that is available in Christ in the forgiveness of sins. But do we ever wonder how we have missed the Sanctification that is available in the Holy Spirit that we may exhibit His nature? A forgiven person is a justified person, but a righteous person is one who walks according to the nature of God. The difference between these two is a matter of practice in accordance to the nature of God through faith in the knowledge of truth. The main point we need to grasp is that God did not just forgive our sins for the sake of forgiving our sins, but so that we may be conformed to the image of His Son, through the knowledge of Him. And this is the Hope of His calling in the Gospel. Paul said, **“Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom. And we all having been unveiled in face, beholding as in a mirror the glory of the Lord, are being transformed into the same image, from glory to glory, even as from the Lord, the Spirit.”** 2 Corinthians 3 verses 17 to 18.

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