

# "Spiritual Formation and Salvation"

Dallas Willard

Wheaton College - April 17, 2009 [1:13:00]

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## Video Source



<https://www.youtube.com/watch?v=DCJ-qYsRbM0&t=4380s>

**\*Scribe's Comments** - The session was transcribed from the YouTube video in good-faith effort but it is not without possible errors. The *[brackets]* & **bold** disclose the scribe's commentary and cross-references other Dallas Willard teachings.

For the full transcription, see *Renewing of the Christian Mind, Chapter 26*

## **"Spiritual Formation and Salvation"**

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## **"Spiritual Formation & Salvation"**

Dallas Willard @ Wheaton Theology Conference, 2009

*[Two Page Outline]*

*"Test yourself to see if you are in the faith. Examine yourselves or do you not recognize this about yourselves that Jesus Christ is in you unless in deed you fail the test."*

II Corinthians 13:5

### **Soteriology ["Salvation"] Today as We Know it**

Transformation in the New Testament

Romans 5:1-5; Colossians 3:4-17; II Peter 1:2-11

Spiritual Formation in Christ as portrayed in the Bible is not...

Spiritual Formation in Christ is...

Jesus - "Love God with all your heart, soul, mind & strength and loving your neighbor as yourself."

I Co. 13, Romans 5:5; Colossians 3:14, II Peter 1:7

To become the kind of person who easily and routinely does obey

What does being Saved have to do with this transformation?

**The Problem** - Soteriology - "Being Saved" means having your sins forgiven

The background assumption - Justification is the entirety of Salvation

If you are justified, your sins are forgiven, then you are saved and you will be okay after your death. Current Evangelism efforts to convert people to Christianity. What people generally understand to be essential to the transaction.

Often the theory of Atonement - if you believe that Christ took a beating then you won't have a beating.

They will tell you, "You ought to have Him as your Lord." But the ought does not follow from the "is".

There is no way to being move to discipleship and spiritual formation or transformation.

*"Giving you heart to Jesus." "Accepting Jesus as Lord of your life."*

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### **Grace Explained**

*A view which takes Salvation as the same as justification, forgiveness of sins and assurance of Heaven based on it, can not come to see Spiritual Formation as a natural part of Salvation.*

### **Christian View of Salvation with Spiritual Formation**

\* John 3 & "Jesus Christ is in you" (II Corinthians 13:5)

A new type of life entering into the human being.

\* Colossians 1:13 & 3:3

"Knowledge" is Interactive relationship

"Grace" - God acting in us to accomplish what we can not do on our own

A new non-human activity becomes a part of our life. Our life is interwoven with His and His amazing grace is interwoven with ours.

**What is life?** Self-Initiating, Self-directing, Self-Sustaining activity

### **Salvation is...**

Phil. 1:6 - When He gets a hold of you, He doesn't turn loose.

II Peter - Partakers of a Divine nature

Jesus really is the one. He is the anointed one, the Christ, Lord, Master, Maestro, Governor of the Universe. Apprenticeship to Jesus and Kingdom living. Recognize Jesus as Lord

Discipleship - Staying close to Jesus as possible

\* Abraham

### **Disciplines - Means of Grace - *Caught up in the Kingdom***

"Abide" Put His word into action, into practice to come to know truth

We inhale the manner of the Kingdom. Live free from the bondage of sin.

II Peter 1:2-11; 3:17-18 - Grow in grace & knowledge

### **The Challenge & Call Before Us Believers Today**

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## **"Spiritual Formation and Salvation"**

**[Transcription\*]**

START [01:40] - [Prior to Dallas teaching, he states he will present the material in an unusual fashion by reading a paper he wrote. \* See *Renewing of the Christian Mind*, Chapter 26, for the full transcription of the paper.]

### **Spiritual Formation and the Problems Posed by Theology**

[see Dallas Willard "Emotional & Spiritual Maturity" Talk #3]

*"Test yourself to see if you are in the faith. Examine yourselves or do you not recognize this about yourselves that Jesus Christ is in you unless in deed you fail the test."* II Corinthians 13:5

The concern of the conference -

*"The Deeply Spiritual and Practical Aspects of Following Jesus."*

I would like to use my time to address...

**The Problem - Soteriology ["Salvation"] today as we know it.**

Given prevailing understandings poses almost insurmountable barriers of professing Christians into Christlikeness which is the meaning of spiritual formation in Christ.

Spiritual formation happens to everyone. It is like an education. You get one whether you want it or not. The question is which one do you get?

\* Hitler or Mother Theresa both got one.

Simply put, being saved, hence being a Christian, has no conceptual or practical connection with transformation into Christlikeness.

Transformation in the New Testament

Romans 5:1-5; Colossians 3:4-17; II Peter 1:2-11 ("Brilliant passage")

Such transformation is presupposed in the New Testament's massive descriptions of normative behavior. It shines in the lives of the great ones. All of this appears like near or distant galaxies in the night sky. Visible somehow, but inaccessible in the conditions of life as we know it. Hence, you will rarely meet an individual seriously engaged in transformation depicted in the Bible and in church history or even has a hope for anything like that this side of Heaven. You might think Christian organizations might have such transformation as their central focus but it turns out to not be true. They are doing something else.

**I. "Spiritual Formation" Clarification** - Spiritual Formation in Christ as portrayed in the Bible and the great ones is not primarily behavior modification, though modification of behavior certainly is an outcome of it.

It is not being trained into one or another outward cultural form - Lutheran, Benedictine, Quaker, Baptist. That is not spiritual formation, though often especially in the Catholic tradition - usually formation of priests into a particular form or order they are going to serve in. That form of spiritual formation is alive and well. If that's

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all there is to it, it will only result in another form of the "righteousness of the scribes & Pharisees" which leaves untouched the inward character of the person, the heart, the source of action of the outward bearing.

**To think of Spiritual Formation as the process of reshaping the inner side until it has, to a substantial degree, the character of the inner dimensions of Jesus Himself.** So having the Mind of Christ, having the heart of Christ, having Christ's peace, having Christ's Joy is not a fancy way of talking. In spiritual formation, you come to actually have those, then the other dimensions of the personality as well.

This is the process where the agency of the Holy Spirit is indispensable along with other instrumentalities of God and His Kingdom. One can think of the process of spiritual formation as the formation of the human spirit and also formation by the Divine Spirit. There are two dimensions of spiritual that go into in Spiritual Formation in Christ.

Teachings of Jesus and his early and late followers. When asked to supply the greatest commandments, Jesus replied in terms of recognition of Jehovah as the one God and our "*Loving God with all your heart, soul, mind & strength and loving your neighbor as yourself*" - that would be the **outcome** or the produce of the process of spiritual formation in Christ.

That is the uniform testimony of the New Testament.

High points - I Co. 13, Romans 5:5; Colossians 3:14, II Peter 1:7

Where all these progressions culminate in agape love.

The behavioral outcome is assured. Jesus says, "*He who obeys my commands is he who loves me obeys me. He who does not love me, does not keep my words.*"

\* Not - if you love me, you'll buy me a new car.

He is talking about the connection between loving him and becoming the kind of person who routinely does what He says.

Paul remarks "*Love does no wrong to the neighbor. Love is the fulfillment of the law.*" **Romans 13:10**

"The one who says, '*I have come to know him*', and does not keep his commandments is a liar and the truth is not in him." **I John 2:4**

**We have almost made a cultural form of saying we know him but we do not keep his commandments.** [10:10]

One must understand the order that is in these sayings or otherwise they will throw us into a legalistic frenzy as has happened over and over in the history of Christ's people. Accordingly, the practical aim of the one who takes obedience seriously is not to obey, but to become the kind of person who easily and routinely does obey as a result of a devotion to Jesus and consequently as taking Him as Lord, Teacher & Friend. The practical aim is to know Him, to be devoted to Him in this inclusive manner.

**II. What does "Being Saved" have to do such a Transformation?**

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[11:00]

We should start with for almost everyone in Western Christendom, being saved has nothing essentially to do with it. We might find being saved and such transformation conjoined in an individual here, and we do find that, and that is admirable, but not normative for being a Christian. When it does happen, it has to be accounted for in terms other than what we take to be the basic nature of salvation. All notable, theological and ecclesiastical positions claim you can be right with God in ways that do not require transformation and in ways that do not routinely support and advance transformation. These ways may involve, and often do, professing right doctrine, or a specific form of association with a denomination or group, or on the more liberal side, a kind of vague or intense sympathy with what one takes Jesus to stand for. There are many ways this can be spelled out. I've tried to deal with that in various writings, but together these three paths, frequently overlapping, pretty much take in the ways in which North Americans at least as well as many Europeans think of themselves being Christian, and this seems to me to be a merely descriptive point which as a matter of fact, born out by statistics.

A narrower group - think of salvation or being saved - strictly having one's sins forgiven and having Heaven nailed down as a result.

They can't find any reason to keep you out so they have to let you in.

**III. The Problem we are addressing** - arises from soteriology that identifies with being saved with having your sins forgiven. [13:20]

Our question comes down to having your "sins forgiven" relates to spiritual formation as a process and an outcome? The background assumption is that **Justification is the entirety of Salvation**. Simply put, that is the problem.

If you are justified, your sins are forgiven, then you are saved and you will be okay after your death. I submit to you this is what is offered, and in still more specific forms, in current efforts in evangelism to convert people to Christianity. It is what people generally understand to be essential to the transaction. I hear it constantly being offered. Our most popular TV evangelists and teachers, and many of them very fine people, present salvation in those terms. Very often a theory of the Atonement - if you believe that Christ took your beating, then you will not have a beating. [15:00] (I'm trying purposely to infuriate you.)

With best of intentions they will tell you, "*You ought to have Him as your Lord, you ought to obey Him.*" But this is one of the cases where the "ought" does not follow from the "is". It is left hanging in the air and there is no way to move from being saved in this sense to discipleship, then from there to spiritual formation or transformation. Other words may be used:

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"Giving your heart to Jesus", "Taking Him into your heart", or "Accepting Jesus as Lord of your life" and often they mean enough for some, they do move on to discipleship. That is wonderful. I am saying that is not the usual case. Where it does happen, it happens because something other than the gospel that they have heard from the version of salvation they have been given. Something else has been given to them and that is wonderful.

### **IV. Explain How Grace is Understood**

[16:30]

Salvation is by grace through faith. That is a foundational truth. But, it is usually understood to mean there is nothing you do contributes to salvation. With this, as understood, a pervasive passivity enters the scene. You will even be told by some your very faith in Christ is not something you do. It is something God produces in you, or not, as the case may be. It's not that just grace is unmerited favor. Grace is unmerited favor.

We have the great teaching by Dietrich Bonhoeffer on *Cheap Grace*. Grace is always cheap to the person who receives it. You can't solve the problem by making grace expensive, rather, you solve the problem by making grace active.

The teaching that we have is one that makes the effect of grace something exterior to, often it is said something that happens in God, or on the records up there, but not something that becomes a reality in the life of those who are saved. Now, when this transaction is done, it is done, and salvation is complete.

On some soteriologies you still have to service the account in various ways if you are going to make it in. Faithfulness to the sacraments, for example, or periodic repentance and efforts to do better, or perhaps re-baptism, various forms this takes. Of course, this is a major division even with Evangelicals whether or not you still have something to do, and might you lose what you got if you didn't behave in certain ways. Those are all real issues and you may want to talk about them some later. That's just a part of the landscape when we are talking about salvation.

The conclusion I draw from all of this...

[18:55]

**A view which takes salvation to be the same thing as justification, (now here come the theology in theological terms) forgiveness of sins and assurance of Heaven based upon it, can *not* come to see spiritual formation as a natural part of salvation.**

The result of that will be the routine omission of spiritual formation into Christlikeness as a serious objective of individuals and groups who hold a "mere justification" view of salvation. Further, it seems to me adherence to this view of salvation is what accounts for the transformation of Evangelical Christianity at large into a version of nominal Christianity. This has happened largely over the course of the 20th Century even though historically evangelicals have strongly opposed nominal Christianity and even have defined themselves in opposition to it. You may disagree with that and I may be wrong. I am told by my wife that I have been wrong and I'm glad to receive instruction about it.



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### **V. Christian View of Salvation with Spiritual Formation [20:25]**

There is however a recognizably Christian view of Salvation, one prominent in scripture and history, that does have spiritual formation as a natural part or outgrowth of salvation understood as an identifiable status, sometimes at least associated with a specific event, not always. You will perhaps not be surprised to hear me say that there is such a view and it comes in the form of the theological concept of **Regeneration**.

Now to just gather up the main theological point: You have two things: Justification and Regeneration. Regeneration has almost totally disappeared into justification, so much so that Biblical exegesis is often skewed beyond recognition.

Like **John 3** being read as a justification passage. John 3:16 is not about forgiveness of sins, it is about life from above. That's regeneration. This is the event of **a new type of life** entering into the individual human being.

*"Do you not recognize this about yourself that Jesus Christ is in you?"*  
(II Corinthians 13:5)

**If we are going to have a form of being saved that naturally leads to spiritual transformation - that's where we have to start.** We have to speak about it as reality that is both theological and psychological. It has to be a real event in the life.

Now, once you say that, you look back at the New Testament, you see the descriptions there, the kind of life that the human being has on its own, it's natural life so to speak, the kind of death compared to the type of life that begins to move in us at regeneration. Once this is mentioned, I believe a person familiar with the New Testament will recognize the passage from death to life is a constant, biblical theme where "life" is a real powerful presence in the regenerate individual. The way this often works is that life is tacitly referred to "after death". To have life means your name is in the book. You're going to have eternal life as something that comes after death not something that is present now.

But, I think myself that if you simply do the study in the New Testament, you will see that is not what is meant by it. The passage from death to life is a constant biblical theme where life is a real and powerful presence in the regenerate individual. You see Ephesians for example is simply full of it.

John the apostle states a a sure indication that we pass out of death into life that we love the brethren.

*"Death unto life because we love the brethren.  
He who does not love abides in death."*

**I John 3:14**

**If you have a version of salvation that does not include loving your brother, you didn't get life, you got something else.**



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John the apostle uses that language, "*He who has the son has life.*" **I John 5:12.** "Life" is perhaps John the Apostle's favorite word to describe what happens when one comes to Christ. Life is the entire point of the birth from above. Again, you will find the "New Birth" is systematically treated as forgiveness.

Paul **Colossians 1:13**, "*He delivered us from domain of darkness and transferred us into the Kingdom of His beloved son.*"

To enter the Kingdom is to have the life from above. Having that life is **The Principle of Kingdom Inclusion.** It is otherwise described by Paul as sharing in the resurrection life with Jesus Himself.

"*You have died and your life is hidden with Christ in God.*" **Colossians 3:3**

The life you actually now have from above as a regenerate person is so glorious that it has to be hidden from you. Medieval theologians use to say that, "*The human soul in God's hands is so glorious that if it knew itself it would be hopelessly corrupted by pride.*"

Remember John says, "*We are now called the children of God but we don't yet know what we shall be.*" **I John 3:2**

This glorious life is the principal of inclusion in the Kingdom of God.

"*You are dead in your trespasses and sins but God made us alive together with Christ. Grace brought you to life in Christ.*" **Ephesians 2:5**

By grace you have been saved. The saving there by grace was bringing you alive together in Christ. That's what grace did, it brought life.

That is what the birth from above does. Simple inductive study of the New Testament will convince anyone that the primary way of understanding salvation according to the New Testament is in terms of "divine life" that enters the human being as a gift of God. There is then a new psychological reality that is God acting in us and with us.

Eternal life is said by Jesus to be knowledge. **John 17:3**, "*And this is eternal life, that they may know you, the only true God, and Jesus Christ, whom you have sent.*" Eternal life in the individual is not something that begins after death. It is something that is present in us now.

—> **"Knowledge" in the scripture is basically interactive relationship.**

Please hang on to that because we have to re-work the understanding of **Grace** to go along with that. **Grace** is God acting in us to accomplish what we can not do on our own. **A new, non-human activity becomes a part of our life.** That's what happens at regeneration. Our life is now interwoven with His and His amazing **grace** is interwoven with ours. Speaking thus, we must make it clear we are not just talking something up but referring to the concrete reality of regenerate existence.

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### **VI. What is a New Life?** [[Hearing God, 193](#); [SOTD, ch. 3](#); "HSH" #4@35:00] [29:35]

Not to attempt a definition of life here but observation will show...

"Life" is Self-initiating, Self-directing, Self-sustaining activity of some kind, or some degree.

[[Initiating - Father](#); [Directing - Son](#); [Sustaining - Spirit](#)]

A child learns that one day when they come in and find their gold fish belly up. They say, "What happened to the fish?". You say, "It died." Or, their plant withers and dies. And so Self-initiating, Self-directing, Self-sustaining activity of that kind disappears. What distinguishes living things from non-living things, and things that are still living and things that have died is precisely this kind of activity. An important part of the activity that is life consists of the living thing's interactions with its environment and indeed the kind of life that is in a thing determines what counts as its environment.

\* The life that is in a **plant** makes soil, water, and sunlight the major factors of its environment. And when it dies, it ceases to interact with those factors by appropriate activity of its kind.

\* A kitten has a different kind of life in it and it acts with different types of things in different ways. Small rubber balls, mice, other kittens for example. A dead kitten is totally indifferent to these things as the plant is indifferent to them while the plant is alive. It doesn't care about small rubber balls. That's a difference in the "kind" of life. That is what I am trying to make clear here in a very simple way.

### **A human being in a comparison to other living things has a real or possible environment of fantastic proportions that, as yet, have not been revealed.**

*"Eye has not seen, ear has not heard, nor has it entered into the heart of man the joys that God has prepared for those who are faithful to Him."*

**I Corinthians 2:9**

The sufficiency of God to the human being as you see in Romans 8 for example is adequate to the fantastic proportions of human abilities and aspirations. To lose that central reality is what it means to be: *"Dead in trespasses and sin."* Life activity of a sort continues in a human being for a while but defined in terms of the reversed trinity - world, flesh & devil which is stated there in the opening chapter **2 of Ephesians**. That activity draws from limited, chaotic, and self-destructive forces. Its conditions of spiritual death ends in total death as **Romans 8:5-6 tells us**.

God alone has life in Himself. Nothing else does. It is He who gives life to all things. (**I Timothy 6:13**) He alone can say, *"I am that I am"* (**Exodus 3:14**) Not, please, "I am who I am". That's even true of Popeye. *"I y'am who I y'am."* Everything is what it is. What distinguishes God is that His being is predicated on His being. He is absolutely unique in that regard. That is a part of what it means to say "God is Spirit." We are talking a lot about spirit here and I can't go into that here but we want to remember that is the nature of spirit, and in God, it is perfect. Life in anything other than God is always dependent. Its self-initiating, self-directing, self-sustaining activity is always limited and dependent upon other things, ultimately upon God.

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In **regeneration**, God utilizing various instrumentalities, above all Himself, Holy Spirit, Incarnate Word, Written Word. Through these He imparts His own life to the fallen life of the human being apart from God. The Self-Initiating, Self-Directing, Self-Sustaining activity of God now penetrates the darkened world of the human soul, and begins to act in it and around it. It has rarely if ever been better said than this: [35:12]

*"Long my imprisoned spirit lay,  
Fast bound in sin and nature's night.  
Thine eye defused a quickening ray,  
I woke the dungeon flamed with light.  
My chains fell off, my heart was free,  
I rose, went forth and followed thee."*

That's the natural progression. That's the reality of regeneration!

**Salvation** Being saved is not then a meager, merely human existence here with an account flush with the merits of Christ. It is human existence to be sure. Meager it may be. But it is one in which the currents of divine life which has begun to pulsate. It is as Paul says in **Colossians 1:27**,

*"Christ in you the hope of glory."*

It is important to understand when we say that we are not just talking metaphorically, we are not trying to talk something up. We are referring to a new reality that is in the personality, the body, the soul, the spirit, the mind of the person who is born from above.

**Philippians 1:6** - *"He who began a good work in you will perfect it."*

I don't actually believe in the perseverance of the saints. I believe in the perseverance of the Savior. When He gets a hold of you in this way, He doesn't turn loose.

It is **II Peter 1:3** - *"Becoming partakers of divine nature having escaped the corruption that is in the world by lust."*

It is **Colossians 3:3** - *"Your life is hid with Christ in God."*

### **VII. Life of Whatever Kind has a Natural Development** [37:40]

A carrot would develop in a certain way. It would not develop as a carrot, not a cabbage, kitten or a horse. That's for George Lucas to do. This is the absolutely crucial point for our discussion here. The activity which is life is poised for a specific order of development. It can be deflected or stunted and still be that kind of life but its natural course is set by the kind of life it is. The same is true with the new life from above that enters the human being however degraded upon regeneration. [Hearing God, 193; "HSH" session 4 @ 35:00]

The first clear manifestation of heavenly life in the individual is recognition, hearty confidence that Jesus really is the One. He is the anointed one, He is the Christ, He

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is Lord, He is not only Master, He is Maestro, He is the Governor of the universe. If you believe that, you are **regenerate**. If you believe that, not if you profess it, if you believe it. One of our great problems in our current situation is that we do not distinguish clearly between profession of belief and believing. When you believe something, you are prepared to act as if it were true.

You all believe those chairs will hold you up. I can tell by how you are sitting there. You can profess to believe things you don't believe. We routinely baptize people on profession of their faith. That has serious complications.

The first clear manifestation of heavenly life in the individual is recognition, hearty confidence that Jesus really is the anointed one, Christ the Lord. That is not primarily a profession. It is a gripping realization of what is the case. It is not possible for the unaided human being to arrive at such a condition.

When it gripped Peter, and you'll remember that scene, "Who do you say that I am?" The Lord told him that only divine assistance could have brought it to him. You'll remember the language. **Matthew 16:16-17** "Not flesh and blood." That was not a point on which error could be tolerated. Jesus went on to say the rock of this realization would be the foundation upon which his triumphant "ekklesion" [church] would prevail and stand with access - "keys" - to the Kingdom of the heavens.

Paul - *"No one can say Jesus is Lord except by assistance of the Holy Spirit."* **I Corinthians 12:3** You understand he was not talking about profession. Anyone can say the words. Paul also says in the famous section in Romans 10, *"If you confess with your mouth Jesus as Lord and believe in your heart that God raised Him from the dead, you will be saved."* **Romans 10:9**. You will not only be saved, you will be off like a rocket. To confess is to own up to a condition of your soul. You confess a crime you don't profess a crime. To profess is to put forth, to claim an understanding of something.

**Confidence in Jesus as absolute Maestro of the Universe is the first indication of Regeneration.**

[42:30]

It is this, not a mere credit transfer, that constitutes a personal relationship with Jesus Christ. You would never count as a personal relationship to someone who merely put money in your account is not a personal relationship. A personal relationship involves an understanding, a confidence, an interaction, a mingling of lives, and that's why knowledge and grace go together.

The natural consequence of this confidence now is an apprenticeship to Jesus in Kingdom living. We will not say that failure to become an apprentice or disciple of Jesus is a metaphysical impossibility for one who has confidence that He is Lord of the universe. If you are sufficiently confused, you may not make the connection. A certain degree of understanding of what comes next is presupposed in recognizing Jesus as Lord and in the midst of confused teaching and example, things may not proceed as they naturally would. Life in all of its forms permits distortions within limits of not becoming what it was meant to be. But, in the nature of case of one

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who really understands who Jesus is sees their own situation in a realistic light and wants to take measures to remedy their condition by staying as close to Jesus as possible.

### **VIII. Discipleship is a natural part of confidence in Jesus as He really is.**

[44:12]

What exactly is a faith that does not naturally express itself in discipleship to Jesus? It would be that of a person who uses what Jesus did but has no use for Him. That is the person I have outrageously called the "Vampire Christian" - *"I'll take a bit of your blood, Jesus, enough to cover my debts but I will not be staying close to you until I have to."* Wouldn't Heaven be hell for a person stuck forever with the magnificent Jesus and the Trinity that they did not admire or even like enough to stay as close to them as possible. After all, God is going to be unavoidable in Heaven.

There is no way I think you can say that such a person has faith or confidence in Jesus Christ. This is not the faith which works by love - Galatians 5:6. Or the faith that dwells in our heart through Jesus Christ - Ephesians 3:17. It is not the faith which is a natural part of **regeneration** as life from above.

**Discipleship** may be loosely described as staying close to Jesus Christ as possible. It is a life with Him which from the reverse side is His life with us.

**As His disciples, we are learning from Jesus how to live our life here and now in the Kingdom of the heavens as He would live our life if He were we.**

The locus of our life with Him as disciples is precisely **obedience** where we are. Our obedience to start with will be ragged, messy and inadequate. Disciples are notoriously green. That's OK. Discipleship is not an advanced stage of spiritual development. The thief on the Cross became a disciple of Jesus. He just did not have very long to work it out. His belief was, *"Jesus, we see who you are. Remember me."* And Jesus remembered him. That was the reality that entered his life.

We are not trying to be righteous anyway, you know. That's one of the things we give up when we step into the domain of grace. We abandon our hopes. All hope in that direction has been abandoned. We do not deal with ourselves and with others on a basis of righteousness. Our faith in Christ, now that we understand what it is, is the basis upon which our interactive relationship with God in Christ is based.

*"Abraham believed God and it was reckoned to him as righteousness."*

**(Romans 4:3; Galatians 3:6)**

Do you remember what he believed God for? It is worth looking at. Go back and look at the story. You'll see what it was that Abraham believed God for that was the basis for God's accepting him in terms of his faith. Ah shucks, I'll just have to tell you. He believed God for a male heir. That's what he believed God for. That's real life confidence in God.

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Now, my view is that justification comes about as a result of that kind of relationship to God. In a manner of speaking God looks at a person and says, "*What am I going to do with you? I can't throw you away.*" A relationship that involves forgiveness of sins is based upon a relationship of newness of life. The reason why we customarily invert those is something that requires careful thought.

What would lead us to think that forgiveness is first?

God based his relationship to Abraham upon Abraham's confidence in God, not on Abraham having always done or continuing to do the right thing. Abraham, like David, is often a scandal to the proper Christian of today. So with us, obedience to Jesus Christ is not how we earn anything, it is simply the place where **the Kingdom of God is in relation to us. It is where we know it, where we know Him. Merit is not the issue. Life is the issue and it is life beyond merit.**

### **IX. That Enables us to get Grace Right**

[49:45]

**Grace is God acting in our life to bring about and to enable us to do what we can not do on our own.** Inductive study of scripture will make this unmistakably clear. Grace is inextricably bound up with discipline in the life of the disciple or apprentice of Jesus. Discipline in the spiritual life is doing something in our own power that enables us to do what we can not do by our own direct effort. Because in this way we meet the action of God - which is grace with us - and the outcome is humanly inexplicable, as it was the case of Abraham and Sarah.

In the New Testament, the birth of Isaac is treated as a work of grace, a work of promise precisely because it was not something Abraham and Sarah could do on their own. Abraham and Hagar could do something on their own and they did. And Paul goes on to elaborate on the consequences of that.

**X. Disciplines is a means to Grace** - That does not mean that anything is earned. Grace is not opposed to action. It is opposed to earning. Earning is an attitude and God won't have anything to do with it. Because that's all shot. That's what we have to give up on to come in faith to Jesus Christ.

That's why Jesus tells His puzzled and frightened friends,

*"If you love me, you will keep my commandments and God will give you a Helper."* **John 14:15** God will give them another helper that will always be with them.

Now, I've always thought, *"How about sending the helper first and then I'll do the commandment."* That is not how the way it works. You throw yourself into the deed in confidence in Christ and help comes. That's how faith works. That's how you undertake disciplines...in faith.

The famous statement from Jesus about being His disciples: [52:24]

*"If you **abide** in my word, you are truly my disciples and you will know the truth and the truth shall make you free."* **John 8:31-32**



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The **Abiding** here is dwelling, or living in. The word is "ineite" - imperative - the same word that is used by Jesus in His great teaching in **John 15**,

*"Abide in me as the branch abides in the vine."*

What does it mean to **abide** in His word? It means to put His Word into action. It does not mean a non-stop Bible study, though that could do you some good. It means to put His words into practice, that's how we come to know the truth of them. When we do that we inhale the reality of the Kingdom in a manner of speaking. That is what it means to be His disciples indeed, and one who does this will come to know the truth of the reality of the Kingdom and God's action with them, and that in turn will enable them to live free from the bondage of sin.

Which is exactly what Jesus is talking about in that passage. He's not talking about political freedom or some sort of metaphysical freedom. He's talking about freedom from the power of sin which Paul discusses in Romans 6 & 7.

So we think like this. (I think like this. You will have to decide.)

### **XI. Regeneration to Discipleship**

[54:00]

Being a disciple or apprentice or student of Jesus is the status into which regeneration naturally brings us. That's the natural progression just because of the nature of the belief in Christ through which regeneration expresses itself.

**Discipleship to Jesus has as its natural outcome transformation of character.** The hidden realities of heart, mind, soul, body, social atmosphere, in such a way that conformity to His commands become the easy, routine, standard way the well developed disciple comports himself or herself. We are, of course, not talking about legalistic perfection or perfection in the way it has taken in most of the battles over the subject. When we say natural, we mean in such a way that it does not exclude but it actually requires supernatural. (It should be clear from what we already said.) It should be clear that we, with all our faults and failures, have an indispensable role in both discipleship and spiritual formation.

*"Be on the alert. Stand firm in the faith. Act like men. Be strong."*

**I Corinthians 16:13**

Once we're clear that the issue is no longer merit. but life, that grace is not opposed to effort but to earning, this responsibility to stand, to be firm, and all that would involve, should cause no problem. We are quite prepared to hear the ceaseless admonitions to action set down in scripture, to welcome them as best we can, learning as we go, Paul's admonitions to, *"put off the old person and put on the new,"* now present themselves as what they are, something we do.

He says, *"Mortify the deeds of the flesh."* (**Romans 8:13; Colossians 3:5**) That is for us to do. Now, you will not do it on your own. And in Romans 8 he talks about, *"If you do mortify through the Spirit, the deeds of the flesh, you will live."* (Romans 8:13) Mortification is accomplished by the Spirit of God in us. But that's something we are to do.



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James' directive, "*Prove yourself doers not merely hearers who delude themselves*" (**James 1:22**) is completely appropriate. Jesus' own picture, "*The foolishness of those who hear him but not do what He says,*" as in **Luke 6:49** makes utter sense. Paul's statement to Titus. (**Titus 2:11-14**)

*"The grace of God which brings salvation does not offer us a cushion, but instructs us to deny ungodliness and worldly desires, and to live sensibly, righteously, godly in the present age, zealous for the good works."*

That looks like the only way for a believer in Jesus to go anyway.

### **XII. The Key: Indirection** from a point of view of action.

[57:30]

We want to obey Jesus and we know that we can not do that by trying to do what Jesus said. We understand we are broken. We are not only wrong, we are wrung, twisted with parts that do not connect upright. We realize that our feelings embedded in our body in a social context are running and ruining our life, producing godless and destructive actions under the direction of false ideas and images and messed up patterns of thinking. We know that we must instead of just trying to obey, find a way to become the kind of person who does easily and routinely what Jesus said. Does it without having to think much about it, if at all, in the ordinary case.

### **XIII. It is here that Disciplines Come to Our Rescue...**

...always encompassed by grace, in engaging the disciplines, we go to the root of the tree of our life, the sources of behavior. We do things that will transform our minds, our feelings, our will, our embodied and social existence. What our body is ready to do or not to do. Even the depths of our soul to, in the words of Jesus,

*"Make the tree good and it's fruit good."* **Matthew 12:33**

We cultivate and fertilize the tree as in the story of **Luke 13:8**. We don't just try to squeeze fruit out of the end of its branches, and in doing this we used tried and true methods of Christ's people as well as any sensible means at our disposal including, where it is appropriate, professional help, and in this way we become, by divine grace, the kind of person who does the things Jesus said to do and avoid what he said not to do. From the point of view of our assemblies of His disciples in Jesus' words,

*"We teach disciples of Jesus to do everything Jesus commanded."*

So. all of this, if we get it, can give us a practical hope when we look at remarkable New Testament passages such as **II Peter 1:1-11, Colossians 3, I Corinthians 13** or, at the landmark literature of discipleship and spiritual formation generated by the lives of disciples throughout the ages. St. Francis of Assisi, Hudson Taylor, Amy Carmichael, and on and on.

### **XIV. A Close Look at a Brilliant Passage: II Peter 1:2-11** [1:00:03]

In I Peter 1, the writer addressed,

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*"Those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ. [He then prays that] Grace and peace be multiplied to you in the knowledge of [interactive relationship with] God and of Jesus our Lord; [He sights the fact that] through genuine knowledge of Him who called us to Him by His own glory and virtue, divine power has granted to us everything pertaining to life and godliness."*

Now as you look at that, how many things does that leave out? Everything pertaining to life and godliness. All of this means that, continuing Peter's words, (v.4) *"He has given to us His precious and magnificent promises, in order that by them you may become partakers of the divine nature, having escaped the corruption that is in the world through desire."*

"Lust" is usually used there for "epithumia". It's kind of a colorful word. What he is really talking about is obsessive desire which runs the world apart from God."

This brings fully before us the picture of salvation as leading a life that is caught up in the Kingdom of the Heavens, or in what God is doing in human history. It is a life in which God works all things together for good to those who love Him and are absorbed in His purposes.

Then there comes as a natural part of such a life the active response of discipleship and spiritual transformation. Peter continues:

*"5 For this reason, [that is because of all of this] also applying all diligence, in your faith, achieve moral excellence [or virtue]; and in your moral excellence, achieve knowledge; [knowledge again] 6 in your knowledge, achieve self-control; and in your self-control, achieve endurance; in your endurance, achieve constant admiration; [eusebion -that's my own translation. I struggle with that translation. "Godliness" is what is often said, but I don't think that is what it is after.] 7 in your adoration, achieve kindness to others [brother love]; and in your kindness to others, achieve divine love. [That is agape.]*

[1:02:30] - I don't have time to discuss each of these in turn, but an adequate course in discipleship and spiritual formation would go in detail into how each of these additions comes about and explore how each lays a foundation for the later and how each of the later ones enriches and strengthens the earlier ones.

Also, such a course, (should it not be the standard curriculum of our local assemblies and denominations), would go into detail as to how, starting from faith, one achieves virtue, from virtue, one achieve knowledge, and so forth. Always presupposing divine assistance and grace in the human progression. This would be done in a way that includes practical direction, training sessions and disciplines, not just information. Though the relevant information is crucial and currently, is sorely lacking. Such details are not laid out in the New Testament because they were conveyed by the examples and practices of the communities arising out of the original fellowship established by Jesus with His apostles.

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Peter in this case clearly assumes that these qualities are to be yours and increasing. *"They render you neither useless or unproductive in the genuine knowledge [there comes knowledge again] of our Lord Jesus Christ."* **II Peter 1:8** That would be the natural progression and outcome of spiritual formation in the disciple. Diligence in this direction makes one sure of his calling and election because as long as you practice these things you will never stumble, because in this way the entrance of the eternal kingdom of our Lord Jesus Christ will be abundantly supplied to you. (v. 10-11) I think we should not assume that this latter entrance refers primarily to the famous gates of splendor, though that entrance is sure grand and is also included in the life in question. It, too, is a natural part of the life in question. *Glorification - Sanctification - Justification - Regeneration ...all go together.*

**The Eternal Kingdom mentioned is the one Jesus announced as already at hand from which the regenerate person is drawing the life that is life indeed as Paul says in I Timothy 6:19.**

With all of this before us, we can perhaps make good practical sense of the parting admonition of II Peter 3:18,

*"Grow in **grace** and **knowledge** of our Lord and Savior Jesus Christ."*

You have to think that is something for us to do.

"Grace" we have said is God acting in our life to bring about results beyond human ability & "Knowledge" biblically is interactive relationship with what is known. They are two aspects of one reality in the concrete existence of the disciple of Jesus living out the process of spiritual formation.

For our purposes here, it is vital for us to understand we can, by our attitudes and actions, actually increase the amount of grace and knowledge of Christ that is in our lives. *"Be strong in the grace that is in Christ Jesus."* Paul instructs Timothy. **II Timothy 2:1** To increase in grace and knowledge is to open our life ever more fully to the presence or action of God with us in all we are and do. This is something we intentionally undertake and learn to do as we go. In Old Testament language...

*"To acknowledge Him in all our ways."*

*"Increasingly humble ourselves under the mighty hand of God."*

On prevailing understandings of grace and salvation, **II Peter 3:18** seems to remain in the category of pretty words without practical implication.

Christian Education now has the mandate to change that!

### **XV. To Review & Re-Emphasize**

[1:06:30]

**Regeneration** - entry of God's nature and life into our real existence and identity - has a natural progression or part as entry into the status of discipleship to Jesus Christ in the power of the new life. Living in the status as a disciple has a natural part of progression of spiritual formation in Christlikeness. Progression in spiritual formation in Christlikeness leads to easy, routine obedience to the commandments Christ brought to us and to living the public life from the inside out any sincere and

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thoughtful person would expect from the biblical record and the track record of the great ones in Christian history.

In practice all of this is no doubt more ragged and messy than I have, for the sake of simplicity, made it look here. But the basic structure is clear and holds up in the demands of actual human existence.

### **XVI. The Difficult Practical Problems**

[1:07:25]

Difficulties in spiritual formation of Christlikeness in our local assemblies and larger units of Christian organization. Even indeed in the Christian atmosphere of thought still pervading the Western world, we have to deal with a massive population of churching and unchurching people who think of being saved or being right with God merely in terms of a picture of justification not regeneration. Being born again is usually understood now not in terms of being animated from a life from above but in terms of a profession of faith, often a profession of faith in the death of Christ as bearing the punishment for sin that otherwise would fall on us. This understanding usually prevails in ways that do not involve, may not even make mention of, participation in divine life. And, of course, one can mention it without engaging it. Then of course, the otherwise natural progression into discipleship and spiritual transformation naturally does not occur.

### **XVII. The Church**

[1:08:30]

The churches and surrounding societies flooded with discipleship-less Christians whose lives seem to not differ profoundly, if at all, from non-Christians. Because of human hunger for something deeper than a strictly physical existence, we then see multitudes who say that they are not religious, not churching that usually means, but they nonetheless are very spiritual. Most often these people who think they have seen and seen through the authentic Christian way have not the slightest idea what that way is about. Ironically, the spirituality they practice commonly has no moral content, has little or no bearing on character, for they despise morality almost as much as they do religion. Morality now is often lumped together or confused with religion and treated as the same thing.

For Evangelical Christians, turning around the ship of their social reality and restoring the understanding of salvation that characterized evangelicalism from its beginnings in Luther, and periodically after him, will be very difficult, if not impossible.

It will primarily be a work of scriptural interpretation, theological reformulation, but modification of time hardened practices will also be required. I mean by that simply what we do in church. Radical changes will have to be made. I've tried to align some of these in the last chapter of the American edition of *Renovation of the Heart*.

This in turn will demand the utmost in loving character, humility of mind, willingness to suffer misunderstanding and mistreatment, and dependence on the

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hand of God in the with-God life. But that is the way it's supposed to be anyway isn't it? It can be done and it has to be done providing some of the most brilliant periods in the history of Christ's people.

### **XVIII. Two Steps on the Way Forward**

[1:10:48]

One — Responsible leaders at all levels of Christian activity began to exemplify and teach in their official activities spiritual formation in Christlikeness as something essential to the condition of "being saved", not as a precondition but as a natural development. How that has to be worked out avoiding works righteousness and legalism is something that must be carefully elaborated in scriptural, theological, ecclesiastical, and psychological terms.

Second — Efforts in evangelism and toward increasing church membership be very purposefully oriented toward bringing people to the point of regeneration and discipleship. The work of turning people to Christ is not done until that point. If we continue to make converts or Christians instead of disciples animated with the life from above that comes at new birth, spiritual formation and obedience to Christ, doing all that He commanded, has little prospect other than that of a passing fad which will certainly disappoint or will fade into diverse legalisms and vacuous spiritualities, things that fall entirely within human abilities otherwise known as flesh.

—> **The future of vital Christian life lies in the hands of the pastors and others who teach for Christ, especially those who teach pastors.**

[\[These words gave rise to Jesus College\]](#)

[1:12:18]

What will they do? The greatest field open for discipleship evangelism today is the North American and European churches and seminaries or divinity schools. They are full of people hungering for real life which, surely we all know, is offered in companionship with Christ and His Kingdom.

Thank you for your forbearance. That is the end.

~ ~ ~ **End of Teaching** ~ ~ ~ [1:13:00]

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### **Q & A with Dallas Willard**

**Q** [1:13:30] Do you believe there is an immaterial aspect to a human? I ask that with the popular emergence of Neuroscience with not much of a separation of the mind and body? Would you say that you are a dualist, a monist, and what evidence do you have for that?

**A** - I'm a stark raving dualist. The first dualism is between God and the physical creation. It is God who establishes spiritual reality. Now, I also believe the mind is not identical with the brain, and in fact, I don't think it is even ultimately dependent on it, although there are obvious important connections.. And now we are learning the structure of the brain itself is modified by the mind. That's experimentally established now. The thing about it is, if you establish the point about God, you are not going to worry too much about the rest of it, although they are important questions of detail. Actually God does not have a brain. Did you know that? That's why everything is a no-brainer to Him. You just can't resist things like that.

Also in terms of human personality - straight forward arguments about identity: Two things are identical if every property of one is the property of the other. Properties of thought, emotion, and so on are not properties of the brain. The brain is a very interesting piece of meat. And in my present condition, I would not want to do totally without one. The whole business about the resurrection of the body is something very serious about the nature of personality. I spend a lot of my time in philosophy dealing with that issue.

**Q** [1:16:10] In your book *Renovation of the Heart*, you devote a entire chapter to the soul. You make a clear point that the soul & spirit are very different things, and yet, Lee Ann Payne seems to mix the two. Do you two agree to disagree?

**A** - These things are really very difficult to have a clear view of. I try to characterize what the Spirit is - basically the executive center of the self. The Soul is that part of human personality which arranges all the other parts so that it constitutes a life. When it is broken, life is broken. There are different aspects of the self. I like to describe the Soul as the deepest part of the self. Because it is the part that runs the whole show. We don't have direct access to it. That's why in scripture and poetry, often the soul is referred to in the 2nd person. "*Build thee more stately mansions, oh my soul, as the swift seasons roll...*" ["The Autocrat of the Breakfast-table" by Oliver Wendell Holmes] You talk to it because it really has a life of its own. "*Why are thou cast down oh my soul.*" (Psalm 42:5) We talk to it. We admonish it because we can not do much else about it. We don't have direct access to it. It is like the computer that runs the whole operation. You hope that someone knows what to do about it, but you prefer not to hear about it. Just work. It is important to characterize them in some way that is consistent biblically and makes sense out of spiritual formation. There is a lot of room for disagreement.

**Q** - Education today forming has nothing to do with learning. Has this complicated and contributed to our problem? [references Marsden]

**A** - [1:19:44] It has tremendously complicated the problem. We have teaching institutions of what you just said. Everyone of us go to these teaching institutions and we get PhDs from institutions that don't buy into any of the interpretation of



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the person that you would find biblically. What are they to say about character formation? It's a public fact and well known that character formation, character development is something that the learned world simply has no way of coping with. Who do you turn it over to? The physiologists. They'll fix your brain and you'll turn out to be a wonderful, loving and honest person. That's the only place they have to go.

Until our Christian institutions take up the challenge of developing a Christian, biblical, theological, sound interpretation of the human being, that's where we are going to stand. The secular world simply does not have the resources to cope with it. They don't have it. All you have to do is confront them with it and they will tell you.

**Q** [1:21:35] What are the tasks the church and Christians are going to have engage? Could you pick one and expound on it?

**A** - The main one is to develop a coherent understanding of the human being and make that a part of preaching and teaching on a regular basis. Then you can begin to deal with these issues like "What is regeneration?" Instead of thinking of it as some kind of divine lightning that strikes you, if it does, you think of it in terms of what is the change that comes about? We have let so much of our language degenerate to the point where it is empty. Being "born again" is one of the main ones. The whole catalogue of terms in the New Testament that deal with the person, body, social relations, soul - all those terms, we have to give new life to. [1:22:40] **The ones who can do that has to be the pastors and the people who teach the pastors and maybe the pastors who teach the teachers of the pastors. It's our responsibility.** [[Jesus College mission!](#)]

In the early centuries of the church, that job was picked up. The church fathers routinely and systematically wrote and taught on this. Much of that literature is lost. It remains in fragments. For example Tertullian wrote a book on the soul he intended to replace the writings of Plato and Aristotle which he saw very clearly left out the connection of the soul to God. That's why it is tough to say but we don't really have a Christian Psychology today. We have Christian Psychologists but not Christian Psychology. That's what we need.

**Q** - [1:23:50] My question is about your statement that grace is not opposed to effort, it is opposed to earning. I think grace by definition is free. If there is some sort of effort on my part to get grace, how is grace still free?

**A** - Because freedom does not presuppose passivity. If I understand you, the way you are thinking about grace is you are passive. That's what it means to exclude action is to be passive. Grace does not make you passive. To exclude action is to be passive. As an old preacher I use to know would say, "The only thing you have to do to go to Hell is to do nothing." Now, we Baptists will preach to you for an hour and a half to tell you there is nothing you can do to be saved, and then sing to you for forty-five minutes to try to get you to do something. If we were consistent after our sermons, we would just say, "You know, there's nothing we can do about it folks." But we don't. How come? Because you can't. Like I mentioned, "Putting off



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the old person, putting on the new..." that's something for us to do. Denying ungodliness and worldly lust..."that's something for us to do.

I like to say, especially to my Baptist brothers, that we are not only saved by grace, we are paralyzed by it. If we don't do something, nothing is going to happen. It is true Jesus said, "Without me you can do nothing" but if you do nothing, it will certainly be without Him. We just have to get straight on the connection between action, grace and passivity and so on and to understand that to act is not to displace the sovereignty of God and the dependence of the individual upon the action of God for salvation. It doesn't mean that. This is a large part of what we really need to desperately get straightened out in our teaching and preaching.

**Q** - [1:26:55] These ideas have anything to do with the Emergent Church?

**A** - As far as I can tell, nothing whatsoever. Their church is not going to emerge until they get a gospel. As of yet, we don't know what that is. Hopefully when they get one, it will not be one that breeds passivity and makes discipleship and spiritual formation that leaves that dangling, because if do, they will create groups just like the ones that they hate.

[1:29:15] [Pastor re-writing a declaration of Baptism]

**Q** - [1:29:05] What happens to the old self in salvation and do you think that matters as we expand our view of salvation beyond justification?

**A** - Yes, what happens is the old self really starts to fight. What it realizes is it is now occupying ground that does not belong to it. **Romans 5**, "*Having now peace with God...*" but we don't have peace with the old self. Now we have to deal with it. Before we simply went with the flow and took what came with that. Now I'm listening to Jesus and Jesus says, "*Bless those who curse you.*" Someone just cursed me and I don't want to bless him If can't, I probably would have cursed him back because that is what is in my body. So, now what am I going to do about that? I have to deal with that. By the grace of God I say, "What could I learn? How can I change so that when people curse me, blessing comes out?" How can I change? Now that's what's going on. Discipleship to Jesus enables us to become a person who, when punched, instead of whooshing cursing, we whoosh blessing. It comes out of of our body because our body is filled with it. That's why Jesus said, "*Those who believe in me, rivers of living water will flow from the belly*". He did not say their mouth because the problem is bodily, the whole body. That's what goes into transformation. What we want is the goodness and righteousness of Christ to inhabit our bodies as the old person inhabited them.

I like to point out that when the Israelites came into the Promised Land, the first city they took on the walls fell down. Do you remember how many more cities the walls fell down? None. It's the development of human beings in godliness that this life is about. This life is about training for reigning. The problem is character, the problem is not power. God, in His mercy, usually doesn't gives us the power if our character can't stand it. Of course, we have an eternal future ahead of us and it isn't just gonna be about pickin' & singin'.

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**Q** - [1:32:30] The Law as any works of our hands?

**A** - I don't think Paul identifies the law with the works of our hands. He identifies the flesh with the works of our hands. **Romans 8** - Paul says "*what the Law could not accomplish because it was weak through the flesh.*" Paul's statement is the Law is spiritual, holy, good. He never comes down on the Law. Now there is a usage of the Law in the New Testament that is the customs of the people and he does come down on that because they were precisely the works of the flesh.

What is the law? "*Therefore, there is now no condemnation for those who are in Christ Jesus who walk after the Spirit, for what the Law could not do God did sending His son in the likeness of sinful flesh...that the righteousness of the law that might be fulfilled in us who walk not after the flesh but after the Spirit.*" You have a big choice because the standard way to interpret that is to say the way the righteousness of the law is fulfilled is to accept the merits of Christ. Is there another way? Yes. If you walk according to the Spirit, you will fulfill the deeds of the law. Don't worry about perfection, you're not going to need to worry about that for a long time. It's silly to try to deal with perfection. As I said in the paper, it is always understood legalistically, and that always turns out to be a human, cultural form. That's perfection.

The perfection that is presented as the Fruit of the Spirit in the New Testament is not a perfection of action. It is a perfection of love. That is to say, you come to the point where your actions are governed by love. Love as the fulfillment of the law is, I think, the standard teaching that we have to deal with.

That's very important question and in deed, thank you. That is so important to re-work it. The law is good. The law is not bad. Trying to justify yourself by the law is a disaster. But that's not the law's fault. The law is a primary manifestation of the grace of God. The goodness of the law is something the scripture, Jewish-Christian tradition has a lot of things in it, does not question the goodness of the law. Human systems trying to fulfill the law and the righteousness by it is the death. It's not the law's fault. That's the fault is of human pride.

**Q** - [1:37:10] - How does sanctification function in your understanding of spiritual formation? Justification and sanctification both sides of the same coin.

**A** - [1:38:00] I would imagine the reason not much has been said about it is because it is such a scrambled subject, and also, a lot of harm has been done by talking about sanctification in ways that really has brutalized people. And so, while it was a much more common term in the past, it is no longer widely used except in theology books. It is important term. Sanctification refers to a process of progressing holiness understood as being increasingly taken over by the new life that is in you through regeneration. Now, the process, at a certain point, is not the outcome or status that you might call sanctification. I define **sanctification loosely as an abiding and pervasive presence of Christ in our life.** What that does sets you into another world -sanctification, holiness refers to a kind of otherness. Progressively you grow in grace and knowledge of our Lord and Savior Jesus Christ. To use other language, increasingly you are filled with the Spirit and the scripture commands you to be filled with the Spirit. That means more and more the Spirit

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occupies every part of your life. That's a progression. At a certain point it is appropriate to say you are sanctified.

It is like warming a pot of coffee, there is a time when it is being warmed that it is not warm. Then there is a time when it is warmed, maybe it is hot.

There is a process and an outcome and we need to distinguish them. Of course, they are indispensable terms biblically and when we understand them rightly, they are indispensable to understand the process of spiritual formation. Spiritual formation, I believe if you understand it biblically, is the process of sanctification. Remember, you can be "being sanctified" before you are sanctified just like you can be warming up before you get hot.

**Q** - [1:40:35] Jesus as a real teacher in the realm of academia?

**A** - [1:41:39] That is an unfortunate lack in our understanding of our disciplines. What **secular knowledge means** is that knowledge in an area has no connection to God. The common assumption today in the academic world is that's the way it is. You go to get a PhD in some field at a university, no one talks about a connection in the subject matter to God. And so, you have some impression of what it is to be adequate in your field and it does not include any relationship to God. Now, that's the problem. That's why we need disciples in all academic areas who will be able to put forth the effort and receive the grace of God to make the connection.

What is the view of business that is presented in business schools? I can tell you about USC's business school - it certainly has nothing to do with God. You would think God didn't even know about it. Suppose you say, "What is business?" Actually, that question will not be addressed. What is journalism? What is law? All of our fields now systematically avoid the fundamental questions and concentrate on the techniques of success. That's what has to be addressed when we talk about integration of faith and learning. That is the tremendous task that lies before Christians in every field, every profession, is to make the conceptual connection between the content that is taught in their field and their theology.

[1:43:52 - Final comment] When you began tonight, you referenced a really remarkable move of God in response to somebody reading a paper from the pulpit in North Hampton. I sensed the Spirit of God moving, at least in me. I am a pastor and I find myself sitting back there just asking that the Spirit of God would bring life to me, to my parish in the church and I want to thank God for that move of the Spirit in a paper.

**Dallas** - "Praise be to God."

~ ~ ~ **Q & A Session Ends @ 1:44:35** ~ ~ ~

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For a Willard toolbox with free resources with A/V & notes: [JesusCollege.com](http://JesusCollege.com)

## **"Spiritual Formation and Salvation"**

Dallas Willard

Wheaton College - April 17, 2009 [1:13:00]

### **Jesus College Postscript**

Thank you and God bless you for venturing into a life that is really life with Jesus as both Master and Maestro. We trust you have had a fresh hearing of Jesus. May your quietly transforming, conversational friendship with Jesus immersed in the Trinitarian community be pervaded with joy and relaxed with shalom, as you willfully seek the good of God, others & yourself.

For more resources to follow Jesus with the wise, warm, winsome teaching of Dallas Willard...

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*The Study Guide work was prepared by Doug Webster of Jesus College. We welcome your comments, suggestions and ideas on how we might better help you actually do the things Jesus commanded in your pursuit of Christlikeness.*

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