

**COMPLETING  
THE  
REFORMATION**

*Handbook to Happiness*  
**Revisited**

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## COMPLETING THE REFORMATION

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# COMPLETING THE REFORMATION

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“Let Us Rise Up and Build...” the Church!

# INTRODUCTION

There are differing views of the needed Reformation which apply to today. Since the Church is becoming increasingly ineffective in its mission, a revitalization is sorely needed.

I believe we need to revisit the first Reformation of some five centuries ago and discover what was lacking. The rallying cry was 'justification by faith' at a time when the Roman Church had Christianity in a strangle hold.

The printing press was a boon since the people could eventually read the Bible for themselves in the vernacular. Martin Luther and his fellow reformers were able to make the break with the Roman Church and herald salvation by grace alone through faith alone.

This was a welcome innovation since the Roman Church considered that grace must be dispensed by its sacraments. However, those who

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experienced salvation by faith alone from hell did not take the next step of being saved from themselves (Rom. 5:10). Therefore, sanctification by self-effort through the Church and sacraments became the theology of choice (or default). This despite the truth taught in Gal. 3:3:

*Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?*

Though we believe in progressive sanctification, it is a means—not an end, and is subsequent to the Cross rather than instead of it!

Thus, the cross for justification was loudly proclaimed—the cross for the Lord Jesus. This refers to Christ's work as our substitutionary sacrifices as 1 Peter 3:18 declares,

*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.*

However, the cross in sanctification, the cross for the believer, did not receive twin billing. The cross in sanctification refers to the believer's

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surrender (Rom. 12:1) and his co-death and co-resurrection with Christ. Paul testified,

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me (Gal. 2:20).*

Thus, the implicit message of sanctification was reduced to a self or flesh improvement program which continues to this day (with some notable exceptions).

The lack of such widespread teaching on the full message of the cross has resulted in a Wilderness Church which has a less than desirable impact on its believers and the surrounding culture. Even the major awakenings, such as the Welsh Revival at the turn of the 20th century, failed to make the cross explicit. Since it was implicit, lives were transformed by the Holy Spirit; but the revival soon began to wane, with the question being asked, "How do we maintain revival?" God used Jessie Penn-Lewis to address the aftermath in her excellent writing on the cross for the believer. Because of her writing and that of others

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in the following decades, influential leaders, such as Major Ian Thomas, have been used of God to teach dynamic sanctification to pockets of believers. However, the Church as a whole has not been impacted by such teaching.

Now, we have need of a *completed Reformation* with the cry of sanctification by faith. However, instead of nailing 95 theses to the Wittenberg door, as Luther did, we will have to nail one thesis, the truth of Galatians 2:20, to 95 denominational doors!

Our being crucified with Christ is not popular, since most people are rather attached to their 'lives'. However, losing our lives to save them is still the beginning of real discipleship (or sanctification) as we read in Luke 14:27:

*And whosoever doth not bear his cross, and come after Me, cannot be My disciple.*

Since the late 1960's, Grace Fellowship International has pioneered such an application of the cross in individual lives and small groups. This message and process have been validated with the Spirit's transforming lives of those who were obedient to His injunction. However, the Church has been enamored with Christian psychology which



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is more in tune with a progressive sanctification based on the improvement of the flesh.

Desperation has been a common preparation for those who have lost their lives to find them (Matt. 16:25). The Church in the Dark Ages was desperate for an answer for eternal *and* abundant life (John 10:10), even an incomplete one (as was dispensed in the Reformation). Now, the Church is teetering on the brink of widespread desperation which will make it more desirable, nay necessary, that it *lose its life corporately in a completed Reformation when the best of self effort is futile.*

The church growth or mega church movement, along with Christian psychology, seem to be, in my opinion, on the wane. A return or re-visitation to the core values of Reformation, empowered by the Holy Spirit, is the needed antidote for the Wilderness Church.

However, reverting or harking back to the Reformers as a complete body of truth for dynamic sanctification is not an option since they fell short of teaching sanctification by faith. In spite of these blind spots, many of today's leaders call for a return to Reformation era doctrine.

Justification by faith is foundational to the cross for the believer, but it must no longer be implicit. Sanctification by faith and the teaching of

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Romans 6:1-14 must be front and center as the rallying cry.

Only then can the Church know revitalization or continuous revival, which many have desired, but few have found.

Romans chapters 1-5 must be coupled with Romans chapters 6-8 if the banner is to read, not only *justification by faith*, but also *sanctification by faith*. Then, and only then, will the Reformation have been completed.

NOTE: Please peruse the poetry which is not added for 'window dressing' but to underscore the basic tenets presented herein and amplify the message of the Cross. While excellence in verse is not claimed, I do believe that teaching via poetry can be used by the Holy Spirit to evoke a response to the Word of God and witness with your spirit.

While realizing that some have an aversion to poetry, which is frequently lacking in meaning, I implore you to think through each poem, reading the referenced scripture verses, that one or more might strike a resonant chord in your heart!

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### THE CHURCH IN THE WILDERNESS

As I mount to view the Church  
From the vantage point of time,  
My heart is overwhelmed  
By God's grace sublime.  
Though Christ's blood was shed  
That sin might be propitiated,  
His Church has turned a blind eye  
And with the flesh is satiated.

Preoccupied with buildings, budgets and bodies  
The flesh is in ascendancy;  
It must come to brokenness  
If it is to know dependency.  
So long as programs and human effort  
Combine to keep things humming,  
Church growth and apparent success  
Will staunch the need for overcoming.

When it no longer can be propped up,  
The Truth must be squarely faced;  
Human effort with best intentions, (Gal. 3:3)  
With the Christ-life must be replaced.  
With the Cross for Jesus clearly taught,  
It is missing the believer's Cross; (Rom. 6:6)  
Increased effort and more spending  
Will cause the Body to suffer loss.

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As believers experience revival  
And the way of holiness know,  
The Church will dispense with self-effort  
And the way of true growth know.  
As revival spreads from person to person,  
The Church will take on a glow;  
Those looking for Truth will come,  
And the Body can't help but grow.

C. R. Solomon  
October 25, 2007

# CHAPTER 1

## WHY COMPLETE THE REFORMATION?

As with Luther of old, I deplore the proliferation of indulgence—his with the sale of indulgences and mine the indulgence of the flesh, both in personal life and ministry (Rom. 8:12)! History has proven that he was following God's leading in propagating the truth of justification by faith alone and his pointing out the shortcomings of the Catholic Church of that day.

Though it was a vital correction that has reverberated down through history, the Reformation fell short in the area of sanctification by faith or *preaching the cross which is the power of God* (1 Cor. 1:18). Although there have been notable exceptions which eventuated in the Keswick conferences in the late 19th century and similar teaching by the Christian and Missionary Alliance, the Reformation is yet incomplete without the same

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emphasis on sanctification that is accorded justification.

That being the case, the Church in recent centuries has been strong on evangelism but weak on discipleship. Luke 14:27 holds that taking up the cross is the beginning of discipleship; in light of Paul's epistles, this 'cross' includes the believer's surrender to God and personal identification with Christ (Col. 3:1-11). Yet, most discipleship teaching lacks the explanation and application of the cross in the believer's life. If we settle for the definition as only being that of a 'learner', then the flesh can be taught the disciplines of the Christian life. However, as confessed in an analysis of a premier megachurch, it produces many converts but few disciples. Those who fail to receive scriptural discipleship frequently turn to Christian psychotherapy to deal with psychological and behavioral deficiencies.

Most such maladies would respond to Christ-centered and cross-centered discipleship as Grace Fellowship has found in more than four decades with transformed lives around the world. However, flesh training inside or outside the Church is not noted for miraculous results.

Indulging the flesh, whether bad or good (?), does not make for a powerful church! Attempting to live the Christian life and minister in our

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own strength has sadly become the norm, with the Holy Spirit's decidedly taking a back seat!

Such glaring lack of power has, by default, contributed to the secular society which is our lot today. Without a vibrant church as salt and light, our country has bought into self-destructive ideologies. These humanistic beliefs strike at the heart of our country and depart from the Judeo-Christian values on which it was built.

The last half of the 20th century saw a consistent and quickening deterioration of Christian values, with the Church's being marginalized by the press and a liberal government which no longer invokes the name of God or the Lord Jesus. Absent such guidance, our country is in a financial quandary from which it is unlikely to extricate itself.

This has filtered down to the citizens such that unemployment and underemployment are rampant, and life as we have known it is less and less viable. Two or more families forced to share one residence is becoming more common, with interpersonal conflict being predictable. Loss of homes and the dissolution of the 'American dream' could well eventuate in the 'American nightmare'!

The necessary curtailing of government subsidies or entitlements will cause much suffer-

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ing and frustration which is likely to be vented in anti-social and/or self-destructive behaviors.

Since I lived through the Great Depression, the above scenario has a familiar ring to it! However, those of the younger generations are far from accustomed to primitive conditions, such as lack of electricity or running water! Moreover, much fewer are able to grow food or to be self-sustaining as was the case with a more rural society.

Most churches in the 1930s were primitive wooden structures that were short on the world's goods but long on moral fabric, if not discipleship teaching. Also, those who had this world's goods tended to share with those who didn't; today's self-centeredness would militate against such a scenario, with those in need tending to take by force from the more prosperous.

Whether viewed from a spiritual or socio-economic standpoint, the glaring need cannot be denied. However, the Church has had little or no preparation to minister in such adverse circumstances. The vital importance of such preparation is the subject of this booklet.

### **REVERSE IDENTIFICATION**

From the beginning, in the ministry of the Lord Jesus, the world was an enemy of the Church



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which did not pretend to curry favor with it (1 Pet. 4:12-19). Speaking in the name of the Lord Jesus was not only discouraged but could be life-threatening! Persecution resulted in dispersion which served to multiply the gospel (Acts 8:1-4).

The gospel was not watered down to be more palatable to the masses but was unflinching in its challenge to the culture and government of that day. We might say it was rather seeker unfriendly or insensitive to detractors!

Not only did it not play to the masses, but it was also counter-cultural in its insistence that Jesus was the only way, the truth and the life, which is hardly politically correct! By comparison, the Church of our day tends to blend with the trends, with 'success' being couched in terms of programs, attendance, facilities and favorable impressions (Acts 5:12-14)!

In too many cases, the Church is teaching a performance-based discipleship of *doing in order to be*, as contrasted with *being in order to do*! Since true discipleship is dying on order to live (Luke 9:24), anything short of such teaching is teaching the flesh to jump through hoops, or teaching believers to live *for* Jesus, as contrasted with letting Jesus live (John 15:1-3)! It should be painfully obvious that such teaching is not seeker friendly! Since

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most of us are rather attached to our lives, losing them is fraught with resistance (Matt. 16:24,25)!

Since many approaches to discipleship fail to teach the experienced cross (Rom. 6:6-14), the end result is not miraculously transformed lives promised by scripture (Rom. 12:2). Settling for less than transformed lives has resulted in an evangelical church that is heavy on evangelism but weak on producing Spirit-filled disciples.

Thus, the Church and, indeed the country, is in desperate need of Reformation which produces true disciples whose lives are attended with changed, or exchanged lives (Gal. 2:20). Such a chain reaction could produce major changes in society. When the Church is typified by such Spirit-empowered lives, it will again be a force with which to reckon (Matt. 16:18b)!

Our Christian higher educational institutions have fallen short in this regard by adopting world system developments in the treatment of psychological maladies, as contrasted with Spirit-empowered discipleship. Such adaptation of secular-oriented counseling perpetuates identification with the world, rather than standing in stark contrast with it.

Since the Church has defaulted its birthright in identifying with humanistic approaches, only a completed or new Reformation will suffice to

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break free of such fleshly entanglements. Death is the only way out! But the preaching of the cross (for the believer) has long since lost favor in the ministry of the Church. And, harking back to the Reformers of Luther and Calvin's day will not rectify it, since the believer's cross was mostly overlooked in the Reformation.

Thus, only a radical movement of grace, such as a *completed Reformation* with concomitant transformed lives based on the preaching of the cross (or sanctification by faith), will suffice to transform lives and the Church. Or, we might say, the 'reverse identification' (church with the world) must be reversed to accord with identification with Christ in His death and resurrection!

Since our Cross-oriented, deeper life discipleship has been documented and proven in the crucible of transformed lives for more than four decades, it is not 'pie in the sky in the sweet by and by' but state of the art ministry in the 'nasty now and now'!

However, it will necessitate a massive re-education program to equip pastors, since seminary education is usually lacking in this regard. Having dealt with pastors and churches in our forty year history, I am only too well aware that the Christian establishment is wed to the status quo; but I am equally aware that today's Church

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is powerless to confront the adverse conditions in which it will be ministering in the near future—probably more quickly than we can imagine!

In my ministry experience, by far the preponderance of those whose lives were transformed were those experiencing desperation. I have no reason to believe that churches will be otherwise! However, churches are likely to be pushed to the brink of desperation in the present socioeconomic situation. Present day ministry in human strength (even while asking for God's help!) will be no match for tomorrow's challenge.

### THE GREAT COMMISSION

In my experience, it has been commonly understood, or practiced, that Matthew 28:18-20 has to do, primarily, with evangelism. That being the case, the emphasis is on reaching the lost and, hopefully, seeing them come into a Bible-believing church. However, merely reaching them does not disciple them since the typical 'plan of salvation' omits the vital teaching that we must die out of Adam to be born into Christ (Rom. 6:6-11). Or, to put it in another analogy, the Romans Road verses assist them in crossing the Red Sea but deposits them in the Wilderness, where most Christians live and die! Or, they get enough gospel to

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be saved from sin but not enough to be saved from themselves! As Romans 5:10 puts it, they are *reconciled to God by the death of His Son* but not *saved* (from themselves) *by His life!*

When evangelism is coupled with discipleship, an extended stint in the Wilderness can be avoided; and fully functioning believers will be added to the Church. However, church leadership must be convinced that anything less than death/resurrection's being part and parcel of the gospel presentation is short-changing the new believer.

A major obstacle to the above scenario is that many, if not most, of those in full time ministry have had deficient education in this regard. Therefore, they are usually unaware of this vital missing element in their ministry, if not in their own lives.

We have found that it is not difficult to incorporate the cross for the seeker, along with the cross for his sins, and, sometimes, have him experience both simultaneously. It is just as easy for the Spirit to reveal one aspect of the Cross as it is the other! Even a child may understand that he invites Christ into his life to live, rather than the child's trying to live *for* Him.

Such faulty teaching has been more prevalent in recent years; but it had its genesis in the in-

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complete Reformation where justification by faith was the watchword, with sanctification pretty much left up for grabs! With such a deficiency, the omission of the cross in sanctification became prevalent in various ministries and theological systems, and is regularly propagated in many circles today, and codified in some approaches to theology.

### A UNITED STAND

If the Church is to be a potent force in the world's eyes, it must present a united front with the cross up front and central. Transformed lives must be the rule, rather than the exception, if it is to be such a credible witness!

Since desperation, or being crowded to Christ and His Cross, is usually necessary to get our attention, it is likely that the Church as a whole—regardless of its brand of theology—is on the brink of being open to the only complete Answer. It seems that, as the level of desperation increases, there is a corresponding decrease or lowering of long established barriers to dynamic sanctification!

It is amazing how biblical anthropology (the dichotomy versus trichotomy debate) pales into insignificance when the death/resurrection real-

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ity is revealed! Being filled with the Spirit gives a oneness with believers where we once had little known common ground. Once there, we find that the ground is level at the cross; and sweet fellowship is not averted by longstanding theological differences.

When such fellowship becomes commonplace, the world can again say, "See how they love one another" rather than how they fight one another!!

With such a united front of teaching the Cross in the Spirit spreading through the Church, mountains of cultural, governmental, and religious origin can be moved in the Spirit (Matt. 21:21,22).

### A PLAN OF ACTION

#### **Completing the Reformation and Preaching the Cross (1 Cor. 1:18)**

One could infer that all Christ-centered renewal could be done by preaching. However, the term, 'preaching the cross', includes all types of ministry. In this treatment in particular, emphasis is given to sharing the cross one on one in discipleship, mentoring, or counseling. In comparing justification and sanctification, it is commonly ac-

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cepted that a believer can witness to an unbeliever and, by so doing, lead him to faith in the Lord Jesus, thus changing his eternal destination. Or, it might be termed leading one to the Lord Jesus Christ for salvation or reconciliation.

However, it is not so commonly accepted that one believer might lead another believer to an experiential understanding of the cross (Gal. 2:20, Rom. 6:6-11) where discipleship or sanctification by faith becomes revealed reality, thus transforming the life and changing the inclinations while on Earth. Preaching the cross in evangelism is seldom questioned in evangelical circles, nor is one on one sharing in personal evangelism discouraged. Since the cross is not prominent in much discipleship, neither is its inculcation in a one on one setting, with preference being given to the relatively recent development known as Christian psychology.

With the rise in popularity in Christian psychology, there has been a corresponding decrease in the equipping of pastors and they, in turn, their parishioners. Thus, the shepherd and sheep analogy has, to a large degree, lost its meaning in the modern church. This comes at a time in Church history, when such a relationship will be ever more needful with the moral fabric unraveling



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and the socioeconomic conditions likely to create havoc!

Our experience over more than four decades has proven the efficacy of one on one mentoring or discipleship. Psychological and behavioral issues are resolved as a byproduct of identification with Christ. This provides motivation for living here and hereafter!

Nor is such sharing to be limited to professional Christian ministers or counselors, since rank and file 'lay' Christians have proven very effective in such ministry, once the cross is a revealed reality in their own lives.

The ministry herein described results in renewal, revival, or the filling of the Spirit. These terms are more commonly understood than 'transformed lives' through discipleship or sanctification. Therefore, a *completed Reformation* is an absolute necessity to revive the teaching of the experienced cross (dynamic discipleship or sanctification) to bring new life to the Church at a time when lethargy is the rule, rather than the exception (Rev. 2:4; Col. 3:1-4).

Since we are heading into a time where only authentic Christianity can impact our culture with transformed lives of believers and unbelievers, judgment must begin at the House of God before it will have a credible witness to society as a whole

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(1 Pet. 4:17). Unbelievers have a right to see something *of* God before they make a decision *about* Him.

When the Church has too often identified with the world, onlookers do not see a substantial difference between the culture of the Church and that of the world. In the completed Reformation, they should see Christ in the believer, with lives which cannot be explained in human terms.

Some have called the Good News of the believers's co-death and co-resurrection with Christ 'the rest of the gospel'. This phrase denotes two observations. First, the Good News of justification by grace through faith (as in Romans 1-5) should also include the Good News of sanctification by grace through faith (as in Romans 6-8). Secondly, in Matthew 11:28-30, Christ not only offered salvation rest to the weary and heavy laden, but also 'rest for your souls', implying the 'rest' of grace-based sanctification (cf Heb. 4:8-10).

Since only a minority of believers ever experience such a life, a massive re-education ministry in the power of the Spirit must have priority. As such a ministry takes priority over man-made programs, life transformations and, therefore, church transformation will become commonplace, with lives being transformed every day of the week in churches across our country.

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The *completed Reformation* must be a movement of the Holy Spirit which sweeps unbelievers to Christ in its wake—and the name of God and His Son, Jesus Christ are accorded the respect and honor due Them as the King of Kings and Lord of Lords. The fear of God must once more rule in our hearts and land.

When the Church is typified by Christ-centered discipleship, the Spirit will once again rule and reign in believers' hearts; and the revitalized Church will be a touchstone to the nation and invite God's favor once again!

Andrew Murray said that it took fifty years for the Reformation to be established where there was a pronounced change in the society of that day (see page 48). God's calling to establish dynamic discipleship as herein described was in 1967, that the Church might be edified in this vital area. The task to be accomplished in the Spirit is to make known His intervention this way in lives in various parts of the world, so that the widespread moving of the Holy Spirit might gain momentum. Then, the Church will have a major impact on the world to reverse the present trend (the world which continues trying to make the Church a laughing stock); and the fear of God will again pervade the affairs of men.

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The message, methods, and materials are presently available with God's having honored them consistently. Now, the Church must cease to lean on the arm of the flesh and return to its birth-right of leading in the power of the Holy Spirit, rather than following the fads of the day and becoming known as the 'religious right'!

When God is given His rightful place in our hearts and His Church, the world will have reason to respect it; and the power of God will pervade our country as men's hearts begin to fail them for fear (Luke 21:26).

## Why Complete the Reformation?

### COMPLETING THE REFORMATION

The Reformation served its purpose,  
While needed much in Luther's day.  
Again, the Church needs reforming  
With fleshly teaching holding sway.

When measured by earthly standards,  
The numbers indicate success;  
But when assessed by the Spirit,  
There are signs of much distress.

With the world in great confusion,  
Will the Dark Ages be repeated?  
Though we are satiated with knowledge,  
Spiritual life has been depleted.

The printing press was Luther's ally,  
With the way of salvation needed;  
A similar need exists today,  
With the way of the cross unheeded.

The internet can be *our* ally,  
With sanctification by faith the cry;  
Preaching the cross, the power of God, (1 Cor. 1:18)  
On which the Church must rely.

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The Reformation stopped short  
Of teaching the believer's cross, (Gal. 2:20)  
Thus subverting true discipleship, (Lk. 14:27)  
With the Church suffering great loss.

The Reformation must be completed  
With sanctification the missing piece;  
The bands of flesh must be broken,  
If the Church is to know release.

The world will soon be clamoring  
For the Church to be the Church;  
When it fulfills its destiny,  
The hungry can cease to search.

Only a completed Reformation will suffice  
To make the mid-course correction;  
Sanctification must have twin billing  
With the foundation of justification.

When we return to preaching the cross,  
The power of God will be displayed;  
And the world will know once again  
That full atonement has been made!

## Why Complete the Reformation?

The Light is the Answer to darkness  
And only Jesus can it quell;  
When the believer's cross is central, (Rom. 6:6-11)  
The full story the Church will tell!

C. R. Solomon  
September 30, 2011

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## CHAPTER 2

### JUSTIFICATION: THEN WHAT?

In setting the stage for considering the scriptural, and vital, impact of sanctification and its role in *completing the Reformation*, the reality of justification is a given. Salvation may have been explained and interpreted through Reformed theology, Keswick theology, or simple John 3:16 theology; but the believer is regenerated, justified, and *saved to the uttermost* (Heb. 7:25). Now, let's put that to rest as foundational (1 Cor. 3:11) and build thereupon.

Also, we will accept as axiomatic that the regenerated and justified believer was crucified, buried, and raised to the right hand of the Father in Christ (Eph. 2:4-6). Though it is true positionally and spiritually of every believer, the illumination of this vital truth by the Holy Spirit may yet be lacking. If so, the believer may go for varying periods of time, oblivious to the truth of his union

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with Christ in death and resurrection. It would be true *of* him, but not *in* him experientially. Lack of teaching, or faulty teaching, on this vital dimension may result in varying lengths of time in the Wilderness of defeat.

Since this is the plight of a great majority of believers of all theological persuasions, only a completed Reformation will suffice to evoke conviction of the reign of the flesh to leader and layman alike (Rom. 7:18).

An Anglican bishop in Uganda recently stated that concomitant with the cessation of preaching the cross (1 Cor. 1:18) was our inheriting of a powerless Church. Understanding the cross for Jesus is sufficient truth on which to base justification; but it may result in the believer's being set on a course of trying to live *for* the Lord—in his own strength—as contrasted with allowing Jesus to live the abundant life *through* him. Or, Christians are typically trying to be good *for* God as contrasted with letting God be good! The central theme being proposed here is the *not I, but Christ* life (Gal. 2:20).

Justification and regeneration involve receiving new life which was the theme of the first Reformation. The theme of the *completed Reformation* (which is in its beginning stages) is dynamic sanctification—*living* the Life!

Justification: Then What?

**“I AM THE WAY, THE TRUTH, THE LIFE”  
JOHN 14:6**

*I am the way*

You are to walk; (Col. 2:6)

I'm to be the theme (Deut. 11:19)

Of your daily talk.

*I am the truth*

You are to believe;

New birth is yours

When Me you receive. (John 3:3)

*I am the life*

You are to live;

When yours you lose,

My life I give. (Matt. 16:24, 25)

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### THE THEOLOGICAL MILIEU

The Church, which was bought with the blood of the Lord Jesus, has many splinter groups today. Each denomination holds its view, if not application, of the basic tenets of discipleship or sanctification. While all have some truth involved, most are lacking in implementation, if not inculcation, of the vital truth of the cross for the believer, as laid down in Luke 14:27:

*And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

Also, Luke 9:23 lays down the precepts and injunction that we *deny ourselves and take up the cross*. Since this is a command, not a suggestion, we would do well to heed it!

Though some groups would agree with the theology in theory, most fall short of it in implementation in practice. Therefore, the *preaching of the cross* (1 Cor. 1:18) is in short supply today.

The various groupings, such as the holiness teaching of the Wesleyan or Nazarene Churches, teach a work of the Holy Spirit subsequent to sal-

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vation. Though there are various emphases, one is the teaching of 'entire sanctification'.

Then, Pentecostal and charismatic groups weigh in with a variety of emphases, all under the general rubric of sanctification, which may include the filling of the Spirit, the baptism of power, etc., subsequent to salvation.

The Christian and Missionary Alliance was founded by A. B. Simpson on the vital truth of our union with Christ in death and resurrection. However, it did not eventuate in a systematized approach to remedial discipleship where this was routinely taught to its adherents on an individual basis.

Then, there are a variety of Baptist groups, many of which would agree with a theology of the cross but which fail to implement it broadly in practice. Therefore, Christ-oriented discipleship is a lost art for all intents and purposes, again, with some notable exceptions.

Our approach to discipleship counseling would come under the general heading of Keswick teaching from the late 1800's in Keswick, England (See *Five Views of Sanctification* by Melvin Dieter, Zondervan and *The Keswick Story* by John Charles Pollack and Ian Randall, Fort Washington, PA: CLC, 1964). Though many would agree with such teaching and some have made pilgrimages to

## Completing the Reformation

a Keswick conference, their churches do not, regularly and thoroughly, implement such teaching.

And, lastly, there is the teaching of progressive sanctification which is embraced by Reformed theology, which is a major player on the scene today. This accords, to varying degrees, with the systematic teaching of Calvin, et al.

1. Each view of sanctification recognizes that believers are positionally sanctified when regenerated by the Holy Spirit (1 Cor. 6:11; Heb. 10:10). Furthermore, there is agreement that growth in practical holiness is progressive, culminating in glorification (1 Pet. 1:14-16; 2 Cor. 7:1). However, we who affirm a cross-oriented, grace-based, faith motivated sanctification allow for—and welcome—break-throughs of accelerated spiritual growth.
2. The study of Paul's epistles and spiritual biographies give credence to progress that is often punctuated by special workings of the Holy Spirit subsequent to salvation. These pivotal steps may coincide with (but are not limited to)

## Justification: Then What?

believer's baptism, the Lord's Table, whole hearted surrender (Rom. 12:1,2), appropriating one's co-death and co-resurrection with Christ (Rom. 6:3-14), ordination to vocational ministry and discovering of spiritual gifts (1 Cor. 12).

3. Sometimes, these spiritual breakthroughs are precipitated by a crisis. In other cases, these episodes are more of a process.

Though all of the above views of gaining holiness have something to commend them, it still boils down to a tension between the progressive sanctification of Reformed theology and the Keswick message which is represented herein, as systematized into a discipleship counseling approach since 1970. The major proponent of the former is Dr. Jay Adams, with his Nouthetic counseling and the latter, myself, with what I have termed, *Spiritotherapy*. Both models are biblical counseling. However, a closer comparison reveals that in the former, the Cross is *implied* whereas in this model it is *applied*.

Therefore, the remainder of this book is devoted to a comparison and contrast of the two

## Completing the Reformation

main teachings on sanctification, Reformed theology and Keswick teaching, culminating with the Spirit-given results of the latter over more than a century. The interested reader can evaluate the data and form his own conclusion as to the efficacy of each, measured by the Holy Spirit's honoring it with transformed lives in the short term.

The following is submitted to define the urgent need, and the readily available supply of the Holy Spirit, through Whom the Church could be seeing lives transformed for God's glory routinely, rather than sporadically, at best.



Justification: Then What?

**CROSS OR NO CROSS?  
THAT IS THE QUESTION!**

The cross in justification  
Is without a serious detractor;  
The cross in sanctification  
Is an entirely different factor!

Some would have us believe  
Sanctification is a progression—  
From justification to life's end,  
Without need for a regression.

Coming to the end of self  
And the experience of the cross, (Gal. 2:20)  
Would seem to be superfluous,  
If not an ultimate loss.

Some would call it two stage salvation,  
For the believer to experience the cross;  
But lacking dealing with the flesh,  
Means the believer will suffer loss.

Until the cry, *O wretched man* (Rom. 7:24)  
The believer is in denial;  
With theology buttressing the way,  
It is man, not God, who's on trial.

## Completing the Reformation

*I am crucified with Christ* (Gal. 2:20)  
Was declared at our justification;  
The reality, ours in experience,  
Is the substance of sanctification.

Yes, there is a progression—  
To the end of self's strength;  
For God to make this known,  
He will go to any length!

So long as self can muster  
The strength to feign obedience,  
The outward appearance is acceptable  
As His commands we give credence.

But transformed lives are in short supply  
When on the flesh we do rely!  
Having begun in the Spirit, (Gal. 3:3)  
We revert to flesh as our ally!

With the cry, *O wretched man,*  
The Spirit prepares us for the cross;  
The progression, ever downward,  
Assures that we are prevented loss.

## Justification: Then What?

When we are *alway delivered unto death*, (2 Cor. 4:11)

Life will result in others; (2 Cor. 4:12)

Death and resurrection with Christ (Rom. 6:3-6)

Levels the ground with our brothers.

C. R. Solomon  
April 20, 2010

## Completing the Reformation

## CHAPTER 3

### THE REFORMATION— LIMITED to the ATONEMENT

Before we move on, we need to recap the Reformation so as not to denigrate its crucial importance in the Church. Though it fell short of being complete, the crying need at the time was clear teaching on justification by faith, as contrasted with the teaching of the Roman Catholic Church where the sale of indulgences was rampant.

And, as is often the case, those who had truly received new life had such a 'heady' experience that an understanding of living it out was understandably deficient. Though there were individual believers and small groups which taught the experiential cross in sanctification, such teaching was far from general. As a result, their trying to keep the commands of scripture, which they now had in their own language, became the rule of the day, if not the rule in the Church!

## Completing the Reformation

We are admonished in Hebrews 6:1:

*Therefore leaving the principles of the doctrine of Christ, let us go on to perfection. . .*

It is my understanding that this scripture could be interpreted as refusing to be content with resting in justification, as important as it is, and that we go on to sanctification by faith or to mature in the relationship with Christ which was established at the new birth (Heb. 5:11-14).

Or, to expand it in terms of this writing, we should go beyond the tenets of justification as espoused by the first Reformation—justification by faith—and trust our Lord for a *completed Reformation*—sanctification by faith. As one believer learns to share such new-found faith with another believer, the life-transforming message of the cross will spread through the Church such that the Reformation would be completed!

In the words of Andrew Murray from his devotional book, *God's Best Secrets*, on November 18 and 19:

*That great work of Reformation was not accomplished in a day or a year. It took fifty years to es-*

## The Reformation—Limited to the Atonement

*tablish the Reformation, and even after that time there were many priests whose conversion did not include the power of a holy life. Calvin himself said the Reformation was more in doctrine than in the lives of the people, and he felt deeply the need of the people to be taught and trained in the paths of righteousness. It was no wonder that so long as the foundation had to be relaid in the full truth of conversion and faith, there was delay in the building itself on the true foundation—a life of sanctification.*

*The Reformation is sometimes thought of as a return to Pentecost, but it was by no means that. Instead of brotherly love, separation from the world, and earnestness in preaching Christ by all who loved Him, there was much controversy among the Reformers.*

*In the Confession of Faith drawn up by the Reformers, prominence is given to conversion, acceptance of Christ. 'Justification' and*

## Completing the Reformation

*'justified' are words in frequent use. But the word 'sanctification' is rarely found. Emphasis is laid on the doctrine of forgiveness of sin, of faith in Christ as our righteousness before God, but we find little about Christ living in us, and our life being rooted in Him.*

*Let us thank God for the Reformation as a time when the foundation truth of a crucified Saviour was laid, but at the same time let us go on to perfection, to a daily uninterrupted walk in Christ wherein we may abound in faith, experiencing the abundance of grace from the fullness there is in Christ for us to enjoy.*

In other words, let us go on to a *completed Reformation*, to use the nomenclature herein advocated.

Before we launch into our systematic presentation of the communication of sanctification, it will be well to investigate some of the fallout of its near omission in the Reformation. Proper emphasis on sanctification would put the care of souls in its proper setting—that of the Church.



## The Reformation—Limited to the Atonement

Historically, the care of souls has been the domain of the Church, both as to its eternal destiny and in temporal matters. However, the last century has seen the appearance of a new kid on the block in the form of psychology. This fledgling discipline has flexed its muscles to the point that it has bullied the Church into defaulting on its God-given responsibility of both soul *care* and soul *cure*.

Since psychology deals purely with soul matters, to the near exclusion of the spirit, it must settle for *care*, since *cure* is the domain of the Spirit of God who alone does miracles!

In the latter half of the last century, there has arisen another upstart, known as Christian psychology, which attempts to integrate the soul and spirit. However, it borrows rather freely from its secular counterpart and capitalizes on world system developments in therapy, but with the integration of scripture in varying degrees.

However, psychotherapy with this spiritual additive is yet dealing with the symptoms of the soul (care) rather than the source of the abnormalities. Since God ordained the Church to be the arbiter of matters spiritual, it is high time that any compromised approach be confronted so that soul *cure* regains its prominence, with soul *care* (treat-

## Completing the Reformation

ing symptoms) relegated to the arena of those refusing the direct intervention of the Spirit of God.

Down through the centuries since Calvary, there have been those who experienced the healing power of the Spirit and, to some degree, ministered to others with the ministers sometimes being known as mystics. However, these tended to be individuals who did not gain prominence in the Church such that First Century power was demonstrated in the broad ministry of the Church.

With the Word of God not available in the language of the common people, they were obliged to trust Church authorities to dispense grace and spiritual understanding which culminated in the Dark Ages. With the advent of the printing press and the Reformation, a return to the authority of the Bible, personal salvation, with the understanding of justification by faith alone, broke through the tyranny of the Church. However, the Reformation stopped short of the teaching of sanctification by faith. This resulted in the teaching of a progressive sanctification which did not make the cross for the believer central.

Since the preaching of the cross *is the power of God* (1 Cor. 1:18), its lack caused the Church progressively to lose its power in the transformation of the lives of believers and gave rise to substitute answers of which Freud became a prime propo-

## The Reformation—Limited to the Atonement

ment. His development and advocacy of psychoanalysis was foundational to the medical model and the advent of psychology and psychotherapy in various forms. For example, Freud's id, ego, superego became a substitute for body, soul, and spirit, respectively.

Since the flesh and the world system had an affinity for an approach based on man's wisdom, it gained increasing acceptance in society, academia, and the legal system. The Christianized variety proceeded to find lodging in Christian educational institutions where they have been oriented to academics and state licensed counseling careers.

Thus, the scene is ripe for a new or *completed Reformation* with the rallying cry of sanctification by faith, with transformed lives following in its wake. When that is the case, the current seeker-targeted church growth movement will give way to the organic, spiritual, and numerical growth of the Church. Since Christian psychology, as the means of soul *care*, moved in tandem with the market-based church growth movement, the demise of the influence of both is likely, as the socioeconomic situation dictates that both be replaced by Reformation in the power of the Spirit.

A Christ-centered soul *cure* approach has been proven over the past four decades, inter-

## Completing the Reformation

nationally, and is the subject of this writing. A global initiative to make it available to the Church around the world has been launched, trusting the Holy Spirit to transform lives and churches and impact society as whole.

## The Reformation—Limited to the Atonement

### REFORMATION REVISITED or SANCTIFICATION BY FAITH

The tenets of scripture  
Are there for all to receive,  
But they're only availed  
By those who believe.  
While the world holds  
That we see to believe,  
In the spiritual domain  
We believe to receive.

The cry of the Reformation  
Was justification by faith,  
Contrary to current teaching  
Decrying the Spirit's breath.  
Denial of mixing faith and works  
Earned Luther persecution;  
Staunch adherence to faith alone  
Brought spiritual revolution.

A renaissance in thinking  
Has begun to take place;  
Having been saved by faith alone,  
We've been adding works to grace. (Gal. 3:3)

## Completing the Reformation

Faith alone has been the cry  
While in salvation receiving;  
With spiritual growth, too often,  
Being the product of achieving.

The Reformation needs be revisited—  
Sanctification by faith alone,  
With the cry, *O wretched man* (Rom. 7:24)  
While on our faces prone.  
With Spirit-sent revival,  
Our lives, not built, but lost, (Matt. 16:25)  
The new life that He gives  
Ours free at so great cost!

The Church waits for revival  
Oblivious to its taking place,  
With the Spirit's pouring life  
Into believers through faith by grace.  
Revival shared from one to one  
Can bring new life to our nation;  
As churches catch the vision  
We'll know spiritual reformation!

C. R. Solomon  
July 28, 2005

## CHAPTER 4

### THE WHEEL AND LINE Freedom Through the Cross

As you read this, you may be in the midst of turmoil. Man may have failed you and God may seem too distant to help. You may have grown up not feeling loved in a way that met your needs. You may never have accepted or loved yourself.

The sense of inadequacy a person can feel in coping with life may run the gamut from mild depression to thoughts of suicide. Because of this, your relationships with those you love may be at the breaking point—or may already be broken seemingly beyond repair. If you are at the point of mild despair or utter desperation, this message is tailored to your situation.

God loved you enough to send a Person—His Son, the Lord Jesus Christ—to die on the cross for your sins, to raise Him again and to provide through Him all that is necessary for a victorious, abundant life. Today you either trust that His

## Completing the Reformation

death met God's condition for the free pardon of your sins or you do not. If you do not, this simple message, and the diagrams to illustrate it, could transform your life as you receive His Life—the Life of the Lord Jesus Christ.

It may be that you have trusted Christ for your salvation but now you are a struggling, defeated believer who has yet to find the way to victory in the Christian life. If either of these situations describes your condition, please study the following thoughts with an open Bible and a prayer that God will illuminate these truths for you.

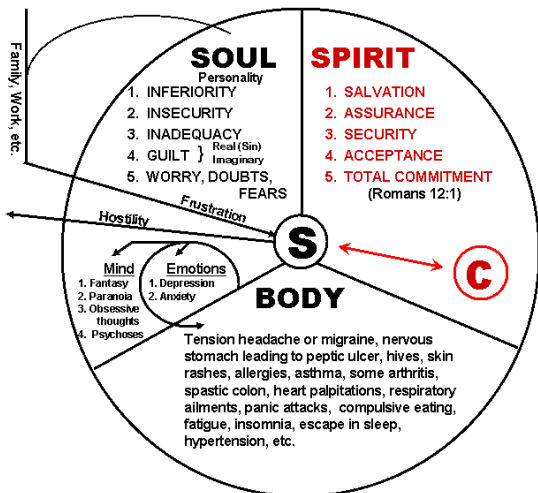
### YOUR DESIGN

The Wheel Diagram depicts man as a three-part being consisting of spirit, soul and body (1 Thess. 5:23). With the body, through the senses, we relate to our surroundings. The soul, or personality, consists of the functions of the mind, will and emotions. The soul enables us to relate to one another. The spirit enables us to transcend our abilities, limitations, and circumstances as we are regenerated or reborn and indwelt by the Holy Spirit.



## The Wheel & Line

### Wheel Diagram



Note: Part 1 of *Handbook to Happiness and You—A Spiritual Clinic* allows you to work through this material in the context of a personal counseling interview using the book as a counselor.

The spirit is either related to Adam—Satan's family (see Line Diagram [below])—or to Christ, God's family. We are born into the world as descendants of Adam and partakers of his nature. That means our spirits are dead to God and alive

## Completing the Reformation

to Satan. We are in the wrong family! Since our lives came from our first father, Adam, and go back in an unbroken chain to him, we were actually in him when he sinned. Thus, we became sinners before we were physically born. This being the case, we are only doing what comes naturally when we commit sins (Rom. 3:23).

Every life that remains in Adam will eventually end in Hell, as shown in the diagram (Rom. 6:23). Even though we may live very good lives, humanly speaking, we are separated from God unless and until we are born into His family by a spiritual rebirth.

### YOUR NEEDS

The word 'salvation' (1) in the Wheel Diagram means we must have a spiritual birth. Only in this way can we leave the life of Adam and be born into the life of Christ, which is an eternal life, as depicted in the Line Diagram (John 3:3). To be born spiritually, we must recognize or confess that we are in the wrong life and therefore born sinners, with the unavoidable result that we have committed sins. Then we must accept Christ into our lives, because he died for our sins.

In being born spiritually, those who receive the Spirit life of Christ into their spirits by faith

## The Wheel & Line

become one spirit with Him (1 Cor. 6:17). If they are to have victory over temptation and experience the peace of God in their lives, however, they must have assurance of their salvation. Assurance (2) must be based on the absolutes of God's inerrant Word or it will be fleeting at best.

Many who know (with their minds) that they have personally trusted the Lord Jesus Christ still lack genuine assurance because they have never felt saved. Due to emotional conflicts, many of which stem from childhood rejection, a person's feelings (or emotions) are seldom in harmony with the true facts, either as those facts are described in the Bible or as they exist in the physical world. How we feel things to be is likely to differ from how they really are until Christ becomes central in our lives and heals the damaged emotions.

The believer, old or new, must know that he enters into a secure, eternal spiritual relationship with God through the Lord Jesus Christ (John 5:24) and that he can rely upon and enjoy that security (3). Though many believers know they have accepted Christ, few understand and experience the fact that they are accepted in Him. Most have been forced to earn acceptance on a human basis and feel they also must earn God's acceptance (4), though they have already been accepted

## Completing the Reformation

entirely through their Christ Life (Eph. 1:6). Every believer is accepted, but many never accept their acceptance, or righteousness (2 Cor. 5:21), by faith.

Few, too, are those who make total commitment (5) or total surrender of their lives to the Lord Jesus Christ. This is an irrevocable decision in which we give God our permission to do anything He wishes in us, with us, to us or through us. We give up all our rights.

Frequently, circumstances degenerate into near chaos after we make such a decision, because God honors our request for Him to take complete control of our lives. If He is to take control then we must lose control, and that is a process that seldom gives us joy! The circumstances or persons God uses to bring us to the end of our control of our lives are often not in themselves spiritual. They sometimes inflict undeserved suffering, but it is just such suffering that accomplishes God's purposes in our lives (1 Pet. 2:20-21; Phil. 1:23-30). At the time of the suffering or chastening (Phil. 3:10; Heb.12:11), it seldom seems a cause for rejoicing, but it is the crucible that produces the holiness we long for.

God's purpose for the believer is to conform him to the image of Christ (Rom. 8:29). Such conformity involves suffering. The *all things* of Ro-

## The Wheel & Line

mans 8:28 which work together for good are rarely seen as good in themselves, except in retrospect.

### YOUR INNER CONFLICT

The “S” at the center of the wheel [above] represents the self controlled life or ‘flesh’ (KJV). The flesh is in ascendancy in the lives of most believers for their entire Christian experience. It seeks differing forms, depending upon the individual, to get its needs met by some thing or person in either a negative or a positive way. Money, material things, success, fame, sex, power or any of countless other things can drive or motivate a person and become his central focus when he is dominated by the self-life or flesh. Thus the ‘flesh’ is merely the believer’s attempt to live the Christian life in his own strength.

The ‘flesh’, therefore, is a very serious problem for the Christian—as serious as idolatry. For when we replace the centrality of Christ with anything—even ourselves whatever we install on the throne of our lives becomes an idol. God must deal firmly with the flesh. And He does, usually by revealing the self-centered life’s inability to cope until the believer, finding his situation un-

## Completing the Reformation

bearable, gives up on himself and becomes interested in exchanging the self-life for the Christ-life.

So long as self (flesh) remains in control, the conflicts depicted in the 'soul' (personality) part of the Wheel Diagram will continue. They may become worse with age and increasing responsibilities. Occasionally, a psychologically well-adjusted self-life can cope with circumstances for most of a lifetime, but the results are far from fulfilling.

The psychological deficiencies, along with the guilt (both real and imagined), combine to produce varying degrees of frustration in the self-controlled life. The frustration must be dealt with. Some choose to dump it on others in the form of blows—physical or verbal—while some are more fearful of retaliation and suppress their hostility as best they can. Others suppress anger and frustration because they blame themselves for every problem and annoyance they encounter. When hostility and frustration are suppressed, for whatever reason, they will have an impact in the mind or emotions or both. Internalized hostility or anger often results in depression and/or anxiety in the emotions. Some persons can use their minds to implement various distortions or denials of reality. This enables them to escape the necessity of dealing with the real problem, the self-life.

## The Wheel & Line

When the psychological conflict drags on without remedy, however, it commonly results in somatic complaints, as illustrated in the diagram. The physical ailments, though real, actually are symptoms of a deeper problem—the self-life. So are the psychological problems depicted in the ‘soul’ area.

### YOUR DELIVERANCE

These psychological and physiological symptoms begin to disappear when one sees how God can deal with the root problem by dethroning the self-life.

The following Line Diagram shows the ‘life out of death’ principle—God’s way of disposing of internal conflict. The horizontal line represents eternal life, the life of Christ. By definition, eternal indicates no beginning or end. It exceeds the boundaries of time. Since Christ is God, He has always lived and always will. His life is the same yesterday, today, and forever (Heb. 13:8). As portrayed at the left of the line, Christ *became flesh* (John 1: 14) and lived in a human body for some 33 years. Then, He was crucified, buried and raised from the dead on the third day (1 Cor. 15:3-4). He continues to live today (Heb. 7:25). Note that eter-

## Completing the Reformation

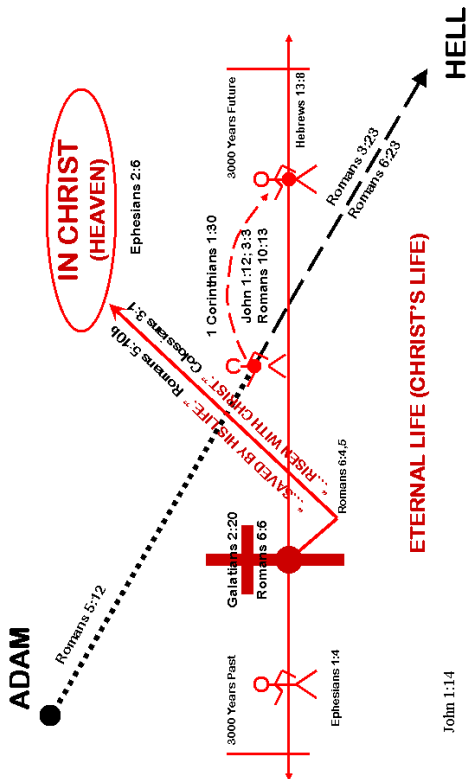
nal life is not only a present and future reality for the believer but also involves the eternal past.

Until we are born again (John 3:3) we are not in the life of Christ—eternal life—but we are in the spiritually dead life of Adam. One can readily see that if any one of our ancestors, represented by the hatch marks on the diagonal line, had been missing, we also would be missing. Physically speaking, our lives had beginning in Adam, so whatever happened to him also happened to us. When he sinned, we sinned. When he died (spiritually), we died—just as we would have died in our great grandfather if he had died before siring any children. Thus, since spiritual death is separation from God, we were all born dead (spiritually). We need forgiveness for our sins, but we also need life. The Lord Jesus Christ came to give us both—by dying for our sins and by giving us His resurrection life (John 10:10).

If you are a Christian, you already know this much. What you may not yet know is the following; For the believer, physical death is the gateway from life in the world and the presence of sin to life in Heaven and the presence of God. Similarly, another type of death is the gateway from the sinful life of Adam to the eternal life of Christ. When a person is 'born again', he in the same instant dies.



# The Wheel & Line



## Line Diagram

(See Chapter 2 of *Hamibook to Happiness* for more detail)

## Completing the Reformation

He is born into the life of Christ but he simultaneously dies out of the life of Adam

Christ comes into our lives when we believe in Him and are born again, but that is not all. We are also made ‘partakers’ of His life—eternal life. Romans 6:3 says we are not only baptized into Jesus Christ (His life) but also into His death. We can’t occupy two opposite lives at the same time—the life of Adam and the life of Christ

### **YOUR IDENTITY**

When we receive Christ by faith, it means that His death on the cross counts as payment for our sins. But it means much more. It also means that we enter into a new life—one that extends forever into the past as well as into the future. To put it another way, we exchange our history in Adam—the bad and the good—for an eternal history in Christ. We inherit a new ‘family tree!’ By becoming partakers of Christ’s life, we become participants in His death, burial, resurrection, ascension and seating in the heavenlies (Rom. 6:3-6; Gal. 2:20; Eph. 2:6). He only has one life, and this is the life we receive at our new birth (1 John 5:11-12).

## The Wheel & Line

Unless and until we know by personal faith experience that we were crucified with Christ, we will continue to try to live for Christ, using the methods we learned in our old self-lives. The conflicts stemming from our history in Adam will go on plaguing and defeating us. But when, by faith, we take our rightful place at the Cross in union with Christ's death and resurrection, then—and only then—can we truly *walk in newness of life* (Rom. 6:4b) where *old things are passed away; behold, all things are become new* (2 Cor.5:17).

The Cross experience (understanding experientially our crucifixion and resurrection with Christ) is the gateway into the Spirit-controlled life (Gal. 5:16). It is life out of death, victory out of defeat—the purpose and answer for suffering in the life of the believer. Our path to the Cross, as well as the Cross itself, is a path of suffering, but it is the only path that leads to the end of suffering.

Are you weary enough of your internal conflict and constant defeat to put an end to it by faith? Are you willing to die to all that you are so you can live in all that He is? To do so is to exchange the self-life for the Christ-life and be filled or controlled by the Holy Spirit. To refuse to do so is to continue a walk after the flesh and to grieve

## Completing the Reformation

the Spirit with a continuation of conflict, suffering and defeat.

### SALVATION PRAYER

If you are tired of the anguish that results from doing things your way, Christ will free you if you will sincerely commit yourself to let Him have His way. If you have never accepted Christ as your personal Savior, your first need is to let God create you anew by giving you spiritual rebirth. You can be born again if you can honestly pray like this:

*Heavenly Father, I have seen that I am a sinner, still in the life of Adam, and that I have committed sins. I believe you sent your only Son, the Lord Jesus Christ, to die in my place for my sins. I also believe He rose again and now lives, and right now I receive Him into my spirit as my Savior. I surrender all that I am, all I have and all I shall be to you. I turn from my sins and my selfish ways to live my new life in Christ. Thank you for saving me. Amen.*

## IDENTIFICATION PRAYER

If you have prayed the 'salvation prayer', you have been born again, for God says He gives to all who believe in Christ the privilege of becoming His children (John 1:12). Now, whether you prayed for salvation just now or in the past, praying an "identification prayer" may help you to experience Christ's life of victory and peace. Before this prayer can be effective, you must be truly sick of your self-life; you must be under conviction by the Holy Spirit of trying to live the Christian life in your own strength, and you must be ready to give up control of your life. If this is your condition, pray in this manner.

*Father, thank you for forgiving my sins and taking me out of the life of Adam and grafting me into the life of Christ. Now that I am in Christ, I believe that I was crucified with Him, buried with Him, raised with Him and that I am seated with Him at your right hand. From this moment on, I choose to have your son, Jesus Christ, live His life in me and through me. I consider myself*

## Completing the Reformation

*dead to sin and alive to you, and I am counting on the Holy Spirit to make me aware when I forget my death with Christ and try to live His life for Him in my own human wisdom and energy. I choose to yield my total being to you as an instrument of righteousness, allowing no part of me to be used for sin. Thank you for making Christ and his life real to me. Glorify yourself through me. In Jesus' name I pray. Amen."*

## The Wheel & Line

### JOURNEY TO THE END OF SELF

When I came to Jesus  
For the cleansing of my sin, (John 3:3)  
My heart was set at peace  
As the Savior came within. (2 Cor. 5:17)

Looking to His promise  
Of a life of victory, (2 Cor. 2:14)  
My faith was sadly taxed  
As I struggled to be free. (Rom. 7:24,25)

The burdens that I bore  
Were heavier day by day;  
It seemed God didn't care (Psalm 142:4)  
As I labored in the way.

I searched for other means  
For relief from trials sore;  
No comfort could I find,  
And I yielded to Him more. (Rom. 12:1)

My Lord had heard my cry (Psalm 142)  
And began to guide my way; (Psalm 37:5)  
Tho' comfort was not giv'n,  
He refused to let me stray.

## Completing the Reformation

My strength was well nigh gone  
And continued to decrease;  
Until there was no more  
And He gave to me His peace. (John 14:27)

My heart was filled with peace  
That passeth understanding. (Phil. 4:6,7)  
I knelt in heartfelt awe;  
My soul was not demanding.

Tho' pain had been my lot, (Phil. 1:29,30)  
In His suff'ring I was blest; (Phil. 3:10)  
Crucified with Christ, (Gal. 2:20)  
I have found in Him my rest. (Matt. 11:28,29)

Charles R. Solomon



## CHAPTER 5

### APPLIED SANCTIFICATION

#### *Doing in Order to Be or Being in Order to Do?*

*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2:8-10)*

**Progression from the Cross  
or to and through the cross?**

**Romans 6:3-6, 11, 13;**

**Galatians 2:20; John 12:26**

As I have said previously, my comparison of discipleship approaches or theology of sanctification will be restricted here to the two prominent forces in the Church today. The Keswick oriented

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message can be epitomized with the doctrine and testimony of Galatians 2:20:

*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

This perspective has been respected for more than a century, though it had not been codified into a discipleship counseling approach until 1970, and beyond. This model appeared in print in 1971 in *Handbook to Happiness*. In God's timing, Dr. Jay Adams' first book, *Competent to Counsel*, appeared in the same time frame. However, he had Westminster Seminary behind him from the beginning which gave him a jump start! That seminary holds to a Reformed view of sanctification. Although reclaiming pastoral counseling for the church was welcome, the early stage of this approach focused more on applying biblical teaching to behavior, rather than applying the Cross to the counselee's life (as foundational). Thankfully, some in this tradition have come to emphasize truths integral to an ongoing Reformation (such as identity in Christ, grace, union with Christ, and the ministry

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of the Holy Spirit. These are the only two fountain heads of the biblical counseling movement that was launched in 1970. I will be contrasting these two systems of applied discipleship as a way of differentiating a 16th century Reformation emphasis with a continuing reformation emphasis.

Therefore, it is only logical that the Reformed position, entitled Nouthetic counseling, be contrasted and compared with *Spirituotherapy* which is essentially that of the Keswick message applied. As previously stated, the fact of justification is a given; so I will compare the essentials of sanctification or discipleship.

Since God called me without prior theological training and taught me from scripture in heart and head—in that order—my theological training and position are primarily from Paul's epistles and from devotional reading, rather than following some existing form of systematic theology. In retrospect, my conclusions are in agreement with scholars such as Franz Delitzsch's *A System of Biblical Psychology*, Evan Hopkin's *The Law of Liberty in the Spiritual Life* (summarizing the classic Keswick viewpoint), and Richard Lovelace's *Renewal as a Way of Life*.

Therefore, my scriptural model of man is based on 1 Thessalonians 5:23:

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*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

and Hebrews 4:12:

*For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

which has proven sufficient to explain man's functioning. My theological position is rooted in the exposition of Romans and Galatians.

I have not, and do not, appeal to man for validation or authority since the Holy Spirit has witnessed to the truth and adequacy of the Word of God with transformed lives on six continents for the last four decades. I do not believe that He would witness to lies or an erroneous interpretation of scripture; neither would lives have been so

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affected, were it not a true model and process on which to base discipleship or sanctification.

The following diagram (end of chapter) assumes the fact of justification which will be taken for granted without the usual discussion, if not argumentation, regarding Calvin, Arminius, and others vocalizing about various aspects of salvation. The doctrines of the new birth, regeneration, and justification generally do not explicitly integrate with the makeup of man or Biblical anthropology, whether dichotomous or trichotomous. However, such distinctions are in order, nay necessary, when applying Scripture to the process of sanctification or discipleship in a clinical or one on one setting. To accommodate the model of man and the process of sanctification, I am employing the following diagram to compare and contrast that which is assumed, and/or stated, relative to the overall discipleship process whether or not a discipler is involved.

Since the proof is in the results given by the Holy Spirit, I will follow this chapter with a recital of the transformations wrought by the Holy Spirit to the glory of God, rather than defend the model and process. The reader can compare such results with documented life transformations by

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adherents of Reformed theology applied in a clinical setting and assess the authenticity for himself.

In the diagram on page 85, you will note that justification is a given, however obtained, so we will proceed from that point with the process or application of our branches of theology in the process of discipleship. After justification, there is agreement on the perseverance of the saints!

Since mainline Reformed theology holds to dichotomy, that is assumed for the purpose of this comparison, while trichotomy is usual in the Keswick or exchanged life approach.

You will note that there is a second cross in the Keswick model, since the cross is central in discipleship:

*And whosoever doth not bear his cross, and come after me, cannot be my disciple (Luke 14:27);*

in identification:

*Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as*

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*Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:3-6);*

in appropriation:

*For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

Absent the experienced cross in Reformed theology subsequent to justification, if it were not revealed reality to the believer at that time, the primary emphasis in the process of sanctification must be that of changing thoughts and behaviors to accord with scripture, such as put-offs and put-

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ons or habituation and dehabituation or other such parlance. Since the human spirit as a distinct functioning entity is not recognized, it is not appealed to in the process.

This necessitates that a discipler must have broad training in scripture to be able to apply it exclusively in the discipleship process, since the process is heavily fraught with intellectual learning and consequent behavior change. This is typically known as (non-crisis) progressive sanctification, with such gradual progression being a lifetime process.

By contrast, in Keswick teaching, the cross is central in both message and process with its becoming revealed reality, initially and perpetually. To greatly oversimplify the process, it is akin to the approach to evangelism where a seeker is led to place his faith in the death, burial, and resurrection of the Lord Jesus for his sin. The deeper issue is dealing with the believer's flesh or self-centeredness by his being led to an experiential appropriation of the cross, though he was positionally and spiritually crucified with Christ upon trusting Him as Savior and Lord. Thus, the unbeliever is led to the Lord for salvation; and the believer is led to the cross for sanctification, discipleship, or identification.



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The unbeliever must be drawn by the Holy Spirit and convicted of his *sin*, whereas the believer must be convicted of his *flesh*. Thus, the downward path to the experiential cross, subsequent to salvation, indicates that most believers do not have sufficient explanation from the Scriptures about the second aspect of the cross when they are saved and must experience it at a later time.

This understanding of the second aspect of the cross is taught via the Line Diagram, as in the previous chapter. It is not unusual for a believer to be greatly impacted by the Holy Spirit upon realizing that the gift of eternal life entails a *new past* as well as a new future!

Since each believer is dependent upon revelation or illumination by the Holy Spirit, the discipler is, likewise, dependent upon the Holy Spirit from beginning to end. That being the case, the discipleship process eventuates in the revealed reality of the cross in the believer's life, Galatians 2:20; and the time required for major life change is usually a fraction of that incurred in the application of progressive sanctification. Resurrection life is that which was needful for on-going growth in obedient living.

In so doing, the Holy Spirit witnesses with the spirit of the believer which necessitates its being a separate functioning entity (Rom. 8:16). Just

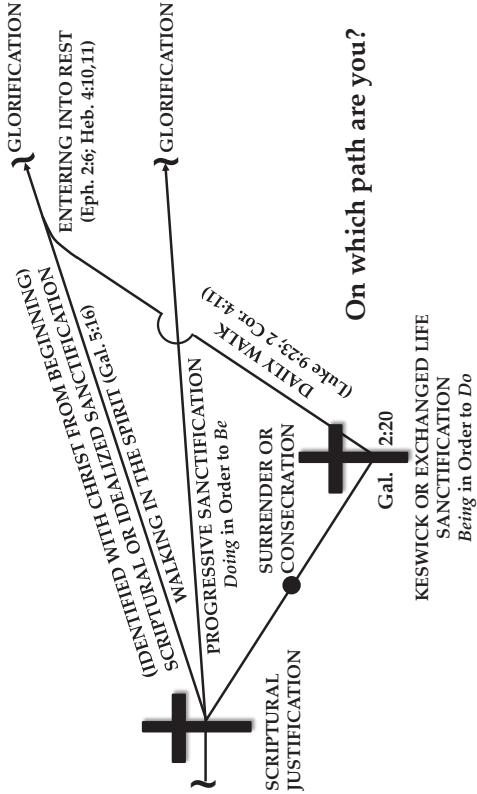
## Completing the Reformation

as the unbeliever must see the futility of conquering his own sin, the believer must be at the end of his resources, frequently trying everything the Church has to offer and still coming up short. When he comes to the point of near despair, he can cry with Paul in Romans 7:24, *O wretched man that I am!* and move from the defeat of Romans 7 through the truth of Romans 6 into the victory of Romans 8, with the Holy Spirit orchestrating and implementing it from beginning to end for God's glory.

As you will note in the diagram on the next page, there is a progression in both approaches. With the Reformed approach, the progression is, hopefully, ever onward and upward, whereas the Keswick approach is typically downward to the experiential cross and upward in the Spirit to freedom afterward. In the latter model, the transformation may be sudden (crisis) or gradual, depending upon the preparation of the individual and the sovereign work of the Holy Spirit. The more desperate people are usually the better candidates for crisis change, but all are dependent upon illumination of the Word by the Spirit (1 Cor. 2:12-15).

The bottom line is that the reality of the experienced cross is essential if the believer is to function in the Spirit. Since our churches, of what-

# PATHS OF SANCTIFICATION



On which path are you?

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ever theological persuasion, are rarely preaching the cross (1 Cor. 1:18) with clarity, it is the rule rather than the exception that a small percentage of believers grow to their full potential, with Christ-centered discipleship being all but a lost art!

The two lower paths illustrate both the Keswick or exchanged life theology and practice and contrast it with the tenets of the Reformed view of sanctification as generally taught. There are those who teach and walk in the Spirit in both camps, and there are those who walk in the Spirit who do not know the doctrinal difference!

Also, there are those who walk in victory who know the filling of the Spirit; but the role of the cross in such filling has not been recognized or articulated. When this is the case, there are those who may default on their walk due to this omission.

A case in point is the Welsh revival at the turn of the 20th century where all of UK was greatly impacted—for a short time. However, as the revival began to wane, both people and leaders were at a loss since they did not know to take up their cross daily (Luke 9:23). In fact, most did not know intellectually that they had taken it up initially! This deficiency was addressed in the excellent writing of Jessie Penn-Lewis as a correc-

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tive measure, though it was too late to prevent the stalling of the revival.

Those whose experience was lacking this vital reckoning (Rom. 6:6-11) could not continue to walk consistently in the Spirit, and neither could they articulate to others how to experience what they had appropriated by a sovereign moving of the Holy Spirit. There was a lack of practical cross-oriented discipleship concerning how to walk in victory daily.

This scenario has been repeated in other major awakenings, with the logical dilemma expressed often in the words, "How can we maintain revival?" It is my position that the cross must deal with the flesh before the Spirit can take control; it is not either/or but both/and! The understanding of the role of the cross in the filling of the Spirit can do much to facilitate a more continued walk in the Spirit (Eph. 5:18; Gal. 5:16) and, also, to equip the Spirit-filled believer to minister personal 'revival' when no general awakening is in prospect.

The upper path in the diagram is idealized from Scripture and could be representative of all branches of theology (or that of no theology), where the two lower paths are indicative of the need of remedial discipleship and/or a corrective in understanding and applying the walk in the Spirit. In the idealized path, a believer may be

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relatively untaught but yet able to fulfill the admonition of Scripture, *to walk humbly with thy God* (Micah 6:8). A thorough presentation of both aspects of the Cross in sharing the gospel frequently results in miraculous change from the beginning. Such was the case at GFI when one addicted to drugs and one to pedophilia were set free immediately upon salvation/filling of the Spirit.

To summarize, if a believer experiences the true filling of the Holy Spirit, the cross of *not I, but Christ* has become a reality simultaneously; and conversely, if the cross becomes a revealed reality, the believer is filled with the Spirit. Experience without understanding can be a valid construct, but the daily walk and ability to articulate it to others may be lacking.

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### JESUS CROSS FOR ME?

Experience the Cross,  
My Savior said;  
To the power of sin  
Reckon yourself dead. (Rom. 6:11)  
But, Lord, I feel so alive  
And my life doesn't square  
With commands in your Word;  
They are too much to bear.

I desire to do your will  
But something inside protests;  
Could it be an old nature? (Rom. 6:6)  
Am I yet at its behest?  
Or, is it as You say—  
Flesh that yet holds sway? (Gal. 3:3)  
And what of the power of sin  
That continually gets its way?

I know I'm born again (John 3:3)  
That my heart is your abode,  
But how do I attain  
To that high and holy road?  
And where and what is my heart?  
Are my soul and spirit the same? (1 Thes. 5:23)  
What was really changed  
When into my life You came?

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I've been taught there is a fight  
Between natures new and old,  
And the conflict is very real (Rom. 7; Gal. 5:17)  
As in Romans 7 we are told.  
And do I have a spirit  
That is separate from my soul?  
If not, does regeneration only  
Have changing attitudes as its goal?

And while we're talking, Lord,  
Your Body is teaching today  
That the flesh and old man are one,  
Causing confusion to hold sway.  
Since the old man is crucified (Rom. 6:6)  
The flesh would be gone, too:  
For sin to show itself,  
There would be no avenue.

Sinless perfection is the hue and cry  
For those who the Cross oppose;  
Not realizing that the power of sin  
Will yet the flesh expose.  
Jesus died unto sin once (Rom. 6:10)  
But sin, it did not die;  
Though the old man is gone, (Col. 3:9,10)  
With sin we still must vie. (Rom. 6:11)



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Yes, sin is missing the mark;  
Transgressing God's law is, too.  
Sin is also a strong power —  
Not just something that we do.  
Confessing sins is admonished (1 John 1:9)  
That we might be cleansed;  
Dealing with the power of sin  
Likewise, must be sensed.

But, Lord, its all too simple  
Is not education a must?  
Will turmoil in my psyche  
Dissolve as my Savior I trust?  
And what of a chemical imbalance —  
Is that yet in your domain?  
Are you grieved that man's answers  
Are applied while sin yet reigns?

A new life You promised  
As the old one I lose; (Matt. 16:24,25)  
The turmoil increases as  
Against myself I choose.  
Man's answers are appealing  
Since I can keep control,  
But years of self effort  
Have taken their toll.

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Well, Lord, I've enjoyed talking  
Over things not new to You;  
Though in You I am complete  
It's my mind You must renew. (Rom. 12:2)  
Since I am crucified to the world (Gal. 6:14)  
And it is crucified to me,  
I'll reckon myself dead to sin (Rom. 6:11)  
That You the world may see.

Charles R. Solomon  
May 15, 1999

# CHAPTER 6

## TRANSFORMED LIVES

In the presentation of our approach to discipleship counseling, known as *Spiritotherapy*, I have referred to transformed lives as the result of an approach which essentially embraces the exchanged life or Keswick message which God has blessed for almost 150 years. I have stated that usually lives are radically changed in a few interviews, with a significant percentage being set free in the first, or prior to returning for the second. Some have had the same experience by reading *Handbook to Happiness* or the *Wheel and Line* tract which was condensed from Chapter 2 of the *Handbook to Happiness*, as repeated in Chapter 4 of this book.

I attribute the above to the Holy Spirit's honoring God's Word and ministering directly to the believer (or an unbeliever who trusts the Lord Jesus Christ). Approaches which do not make the

## Completing the Reformation

experienced cross central cannot promise transformational change, with the result usually being long term counseling and/or therapy, unless the Spirit sovereignly intervenes.

Since you may not have read my earlier books, you could be wondering how I came by this truth of identification with Christ and learned to articulate it to others. My testimony is given in detail in my second book, *The Ins and Out of Rejection*, and online. Here I will simply state that God sovereignly revealed it to me on the night of October 25, 1965.

I had been saved as a teen and whole heartedly surrendered to the Lord at age twenty seven, yet still with psychological conflicts (while serving as chairman of deacons in an evangelical church!).

Though I had been seeking and searching for an answer to life as a believer, the answer came directly from the Word as the Holy Spirit spoke *I am crucified with Christ* (Gal. 2:20) to my heart and transformed my life instantaneously. The total victory lasted about a week! In the following years, I was learning how to live it out daily without personal mentoring. I read over fifty deeper life books that confirmed and clarified my discovery and testimony. Thus, I was to learn in detail what God had done; and, in the process, He showed me He could do the same for others and

## Transformed Lives

called me to such ministry about two years later, while yet in the aerospace industry. I was summoned to this vocation through a *rhema* of Isaiah 58:10,11:

*And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.*

Before proceeding farther, I will include my autobiographical poem, *God's Processing Tunnel*. This, too, was sovereignly given, while I was on the job, shortly after my call to the ministry. Since it was written in a few minutes, without previous poetic experience, I can claim no credit for it, other than that of transcribing! However, it *was* my initiation as a poet; it follows word for word just as it was given:

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### GOD'S PROCESSING TUNNEL

As we embark on the journey of life  
And partake of its burdens and cares,  
Ere long we loathe the turmoil and strife  
And seek respite from its snares.

In vain we search for joy that endures  
Among the pleasures and trinkets of Earth;  
Only to find that which beckons and lures  
Is empty and devoid of true worth.

On and on 'til the restless heart cries  
For the relentless ache to cease;  
Oh, for Someone to wipe tears from our eyes  
And flood our beings with peace.

At length, we see that He who died  
Was acquainted with sorrow and grief;  
And we come, confessing our sin and pride;  
And, in coming, experience relief.

In this new-found Friend all grace resides  
That abounds to our every need;  
The promise is to him who in Jesus abides,  
To him who from Self has been freed.

## Transformed Lives

But the monster Self is a dauntless foe  
That insists on ruling the life;  
So, instead of the peace we fain would know,  
We encounter a new kind of strife.

As the battle rages and clouds are dark  
And our way with heartaches is lined;  
We almost give up; we almost give out: when hark—  
A promise: “. . . I will bring the blind. . .”

Many are the doubts as He leads us along  
By a path that we would not choose;  
But, clinging to Him, we can't go wrong,  
Since our life to save we must lose.

As in a tunnel whose center is black,  
We yearn for light on our path;  
In the wall of despair we search for a crack  
That we might walk by sight--not faith.

The Spirit's discipline, reaching far and wide,  
Denies the comfort we keep demanding;  
But, as we take our place in the Crucified,  
We find peace past all understanding.

## Completing the Reformation

Though your way seems hopeless and full of fears,  
God is handling you in love, dear friend;  
No matter how dark your tunnel appears,  
Take heart, there is light at the other end.

C. R. Solomon  
1968

Rather than cite many specific examples of transformed lives from six continents, I will recommend resources about the of Holy Spirit's ministry where the cross became a reality, primarily from the last century.

The first reference is that of twenty believers, mostly leaders, whose lives were transformed through the message of the cross. The book is *They Found the Secret* by V. Raymond Edman, former president of Wheaton College.

Another book is perhaps the best biography on the exchanged life, that of J. Hudson Taylor, *Hudson Taylor's Spiritual Secret*. I have recently published two books of testimonies and case studies, *Discipling the Desperate, the Spirit's Ministry to Hurting Believers*, containing some sixty case studies; and *From Pastors to Pastors, Testimonies of Revitalized*



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*Ministries* with more than thirty first person testimonies from around the world.

Also, two excellent writers along the same line are Hannah Whitall Smith, author of *The Christian's Secret of a Happy Life* (in print for 140 years!) and one who was involved in the Keswick Conference's early years. The other is Jessie Penn-Lewis, whose books were written as correctives of the shortcomings of the Welsh Revival at the end of the 19th century.

And, involved in the Keswick conferences were Andrew Murray of South Africa and F. B. Meyer of England. Their books have been a blessing to many, as have those of Watchman Nee whose life and ministry were profoundly affected by the wellspring of the Keswick conventions.

The foregoing citation of transformed lives, especially through the ministry of Grace Fellowship International (GFI) and spin-off ministries, should provide ample evidence of the Spirit's honoring the ministry which He called into being in 1967. Later in this chapter, I do include the first person testimony of a young man who was touched by the Holy Spirit with a changed (exchanged) life.

We have trained believers who had less than a high school education to be effective in articulating the message of the cross and witness the

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Spirit's ministering victory to those with whom they shared. One of these lay counselors also had English as a second language, with no training except for reading my books and some telephone coaching.

Churches could be seeing the same life transformations on a daily basis if the truth of the cross were taught in a manner similar to this presentation. A *completed Reformation* is needed to launch such teaching by preaching the full message of the cross which *is the power of God* (1 Cor. 1:18). Lacking that, churches will continue to shortchange their members by providing the scriptural truth of being saved from sin, but lacking being saved from the reign of the flesh. This deliverance comes through co-death and co-resurrection with Christ (Rom. 5:10; Rom. 6:3-11). The first Reformation accomplishment continues to propel the Church after five centuries, yet without the cross for the believer! Of course, there are exceptions to this where faithful pastors clearly preach the Cross. However, usually, the congregation does not have access to personal discipleship which is often needed to receive illumination on the message of the cross, just as is usually done in personal evangelism.

The following testimony is a classic example of a believer who found victory after much search-

## Transformed Lives

ing and defeat, though frequenting the church regularly at some points in his journey.

*I have come to a place that I felt compelled to share the impact God has had on my life through GFI. How grateful I am that God would choose to reveal His Truth to me in such a way. At 33 years of age, the truth in Colossians 3:3 brought me to my floor in my room one night and then to my feet! What a wonderful thing is this "death" (Rom. 6:6)!*

*It seems to me that there are three different positions people can be in. First being those who are asleep in the world. Next, those who are asleep, but dreaming as if they are awake; and then, those who are really awake. How could I have known who I am? And even more, how can I really begin to know who He is, if I'm asleep?*

*Through the Wheel and Line, it was made clear to me that I was already dead. That my past, and future, were already accepted in*

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*Christ. Acceptance was not based upon my own behavior no matter how good or bad. He is wonderful. He is my comfort, my guide, my necessity. He is everything to me, as to where He once seemed distant and unobtainable.*

*In times past, I was a drunk and drug addict, among other things. I grew up mostly alone, self taught on most everything. My one dog was my only consistent friend, yet I had wonderful, loving parents. Confession of faith was made at seven years of age. My family went to church every Sunday and Wednesday, and I was raised as best they knew how. For years, I looked around the church and tried to measure up to the suits, ties, wonderful prayers of men, seemingly wonderful lives; everyone enjoyed living from prosperity, their knowledge, wealth, the messages I heard on Sunday. It felt good to get a good hard sermon on Sunday so that I could be able to work hard on myself trying to make myself*

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*better. Those hard sermons that beat me over the head were the best so that I had something to work on. If I didn't have those, then God wasn't talking to me. I don't think I was instructed that I was "dead." Never was I taught the truth of God's plan and the Gospel. If so, God had not yet brought me to a place to where I could hear it. I was taught "do this, don't do that" lessons. I quickly learned I could gain no acceptance from the church because of sin and lack of being able to conform to be like them, and no acceptance from the world because of Christ in my life.*

*At fifteen years of age, I found acceptance in friends and a bottle, for they seemed to accept me no matter what my behavior or condition. Grades and school dropped accordingly, all the while trying to live up to the unspoken, unachievable standard that the church seemed to surround me with at services. I thought that a true Christian should look and act*

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*like those I saw on Sunday. I was a mess, yet refused to conform to that stereotype. After 21, my family rejected me, and I them. I began to cover up a lot of my separation pain in drugs. It seemed hopeless. Quickly, thievery for drugs led me to several stints in jail, where I was able to clean up for some short while. The more I tried to belong, the worse I became. All the while, crying out to God "please change me! You can do anything! Just make me not want drugs and misery!" All to no apparent avail.*

*After stints in jail and traveling to quit doing drugs, I always came back to myself and more misery. After some time, I was beyond despair. I was sent to a halfway house and psychologist. Placed on medication for depression, ADD, and monitored by a support system, I managed to gain some steady "clean time" and began to live like the rest of the world. All the while believing in God, hitting my knees on routine occasion, beg-*

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*ging for help, but no relationship.*

*Once again I looked to the modern Church for answers. The resentment I felt for the modern traditional, legalistic format and method in churches was still intense for lack of answers, due to lack of power that I could see. I began to conform to the world's image of a Christian. Soon, I got involved, I was revived by the Sunday sermon, and Wednesday would get me through barely till Saturday, begging for God's help the whole way.*

*After this pattern for some time, the "pre" drug patterns of my life began to appear again. Depression would come, a message from the preacher would again revive me. Having stopped taking medication for a couple of years, I began to seek medication again so as not to return to a life of covering up my symptoms with drugs and drinking. It seemed there were no concrete answers in church. Only pray more, read more, study more*

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*was what I heard. I read the Bible daily, but could not see where the modern church fit into the book of Acts. The church of old didn't seem like the church today—seemingly no real lasting power, little real change in life. No miracles. Only prayers for the physical symptoms we all deal with and very little prayers for life changing problems. So I quit going to church for some time. I began to take items from a source near to me so as to make ends meet financially. Thieving was how I had learned to get my physical needs met. God brought Ephesians 4:28 to my attention. I quit taking things for money.*

*Again, quitting my medication, I started back to church where one of the first few days I went, a local Baptist Church had set up a condensed version of the conference, where Dr. Charles Solomon was the speaker. The date was June 17th. From this moment on, I began a more real experience than I had ever had. I didn't realize at the*



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*time what this really all meant, but God led me to search out answers. The Wheel and Line presentation of the gospel was so clear to me; all the major questions I had seemed to be coming together, as I began to explore the difference between soul and spirit. It was then, God brought Ephesians 4:28 to my memory, that only in Christ could needs of all kinds be met. A drug addict thief steals to get his needs met. Trusting in my flesh is futile, whereas conversely, Christ is everything, and the answer to everything. The truth of the cross was taught in Ephesians as well as Galatians 2:20! Doubting assurance was removed. God had shown me the truth of Ephesians, being "accepted in the Beloved" meant that I was accepted in Christ; and it had nothing to do with my behavior, neither past nor future! What relief! It wasn't about me!*

*After sometime, God led me to return for the conference held in Pigeon Forge, Tennessee. Again,*

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*the conference clarified more truth for me. It was a week later, reading God's Word, in my home at night that I read the words in Colossians 3:3: "For you died". PAST TENSE! It nailed me like a baseball bat to the head. I was already dead! Not some other chore to obtain, person to make happy or person to strive to be like. It was already true! I was dead, a long time ago! Not only those words, but, reading on, the words in verse 4: "for Christ, our life" also threw me to my knees, so that God revealed to me that Christ is life. Not a part time hobby, nor something that I must strive to achieve. He is life. I think I ran back and forth to every room in my home. What wonderful news, that the Creator of the universe chose to be in me and give me His Spirit, to even reveal a glimmer of the Truth He has accomplished, out of all the beings and creations He has made. What wonderful truth.*

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*From that moment on, I could not lie against, nor deny, the truth that I now know! Nothing is the same now; Scripture is now all new; I cannot seem to stop reading and learning of this indwelling. I suppose I am "ruined" now for life!*

*Now, work is not burdensome; no longer am I bent on pleasing man; insecurity in things has left me. I simply lean on Him daily for my substance in being in this world, trusting Him to raise my daughter, trusting Him for everything in both worlds.*

*What a marvelous relationship that God has chosen to undertake with me. May He be glorified in whatever way He sees fit. As God applies the truth of Galatians 2:20 more to my daily life, there seems to be an unmovable joy that I have never known, nor thought possible. Before the GFI conference I was beginning to think there could be no assurance. Now, sin comes, is quickly confessed, and is gone. The*

## Completing the Reformation

*love of Christ now moves me more to know Him.*

*I am so thankful to Him that He saw fit to reveal this truth to me. Oh, what circumstances that brought the timing to be just perfect for me to be in a pew to hear the Truth that God has given you. Even as I write this letter, this same day, June 17th some years later, my heart cannot express what firmness I know is now in me. 2 Timothy 1:12 has been in my mind for days: "I know Whom I have believed, and am persuaded that HE is able to keep..." How magnificent is God. How awesome is He that all the life of Christ Jesus, His Son, could be translated to us, without cause; who but God could share His Spirit with me...and throughout time and distance interweave all the timing and circumstances for that cause?! How Awesome is that!*

- Mr. R.J.C.

## Transformed Lives

### SANCTIFICATION SIMPLIFIED

Sanctification is a subject  
Where definition is evasive;  
When clouded with theology,  
Meanings can be persuasive.  
As with most important things,  
Keeping it simple is good;  
This will result in the rank and file's  
Knowing it is understood.

Justification is receiving life,  
While sanctification is living it;  
Neither is the product of self-effort,  
With the Holy Spirit's giving it.  
When we are convicted of our sin,  
We're candidates for justification;  
Being convicted of our flesh,  
We are prepared for sanctification.

Justification by faith was the cry,  
When the Reformation was going strong;  
But equal emphasis on holy living  
To the Reformation did not belong.  
Absent the centrality of the Cross,  
Today's Church is lacking power;  
Only as it returns to preaching the cross, (1 Cor. 1:18)  
Will it cease to retreat and cower.

## Completing the Reformation

We must lose our life at the cross (Luke 9:23,24)  
If we are to know resurrection,  
But educating the flesh to perform (Gal.3:3)  
Has substituted for co-crucifixion.  
While losing our lives is unpopular,  
It is the only way of the Cross;  
Not losing our lives, but saving them,  
We will surely suffer loss.

Only a new Reformation will suffice  
Where the cry is sanctification by faith;  
Only then will we realize  
The power that raised Jesus from death. (Eph. 1:18,19)  
Ours must be a life out of death, (Gal. 2:20, Rom. 6:6)  
If it is to be resurrection life—  
With sanctification a life, not a theory,  
The Spirit's giving peace for our strife.

The time for spinning theories  
Must be replaced with lives transformed,  
Which can only be our lot  
As to Jesus' life we're conformed. (Rom. 8:29)  
Educating the flesh will be out of vogue  
When true discipleship is done; (Luke 14:27)  
Only then will we know Christ as Life  
And victory when the race is run.

# CHAPTER 7

## A CHALLENGE TO THE CHURCH

From the beginning of my ministry, as the Holy Spirit ministered transformation in the lives of believers, it was my desire and the Spirit's leading that I share this Christ-centered, cross-oriented message with the Church. However, the church growth movement and the advent of Christian psychology occupied center stage for most of the forty years. Since the preaching of the cross was also in short supply, such a message fell on deaf ears, with some notable exceptions. But even those exceptions were primarily pastors who would receive the message for teaching, but usually not for one on one ministry, intentional discipleship or counseling.

With the advent of Freud and his ilk, the Church gradually ceded the ground of soul care to the helping professions so that Christian educational institutions did not prepare pastors for such

## Completing the Reformation

ministry. Though the first edition of my *Handbook* had testimonies of the Spirit's setting the captives free, it was considered by many too simple to be taken seriously.

Therefore, we began to take the message to the world and found the developing nations infinitely more receptive than Western Europe, UK and North American churches. Though I knocked on the doors of churches and educational institutions, receptivity to the message of the cross for the believer was lacking on the part of most.

Now, four decades later, with tenuous economic and political situations, it is anticipated that the demise of the seeker-targeted mega church movement is imminent. Christian psychology may also parallel this waning emphasis, since they were lacking in inculcating cross-focused discipleship; and the way may be paved to open the door to the only complete answer—resurrection life for the believer (Rom. 5:10). However, resurrection follows crucifixion; and losing one's life in exchange for that of Christ is unpopular with those who are not hurting! As the desperation increases, with failing human answers, the barriers against the true spiritual answer will undoubtedly begin to lower!

The present situation in our country may get us back to basics in more ways than one! When



## A Challenge to the Church

the populace is seeking answers, the Church can no longer go with the tide of popular opinion! However, it has skirted the truth of co-death and co-resurrection with Christ so long that the learning curve is fairly steep.

That being the case, it is vital that the Church get back to its first love and preach the cross, the power of God (1 Cor. 1:18). We have found that basic training can be done in ten days or less, with those who are already living the Christ-life being equipped to articulate it more effectively to others. Too, those who are hurting frequently find victory in such a systematic presentation of the truth and are prepared for study and further assimilation.

The Holy Spirit has attested to the truth of Scripture as shown in the previous chapter and is still in the business of miraculously transforming the lives of those who are ready obediently to lose their lives in order to save them! (Matt. 16:24, 25).

It is high time for the Church to take a crash course in the preaching of the cross from the pulpit, and in personal ministry, and cooperate with the Holy Spirit in doing His office work!

God has called upon GFI to launch a global initiative to make known the message, materials and method of communicating the message of the cross (Gal. 2:20) which, at once, is profoundly simple and simply profound!

## Completing the Reformation

There is nothing to be proven, but it must begin from the top (leaders) down! Though that has always been our desire and purpose, we have been forced to work from the bottom (laity) up which is less than effective, just as it is difficult for water to flow uphill! Thousands of lives have been changed (exchanged!); but, too frequently, it is despite the church administration rather than because of it!

Such a reversal in present ministry will only take place when the role of the flesh is addressed, whether bad flesh, 'good' (?) flesh, or 'Sunday go to meetin' flesh'; it is all cut out of the same material (Phil. 3:2-8)! To do so will necessitate that we quit playing follow the leader (the world) and begin to lead the way out of the Wilderness. Sadly, the Church has also been in the Wilderness and must cross the Jordan into Canaan (Heb. 4:10,11), if individual believers and the local church are once again to exhibit and articulate the way of victory.

Such an 'about face' means that the Reformation must be revisited where an equal emphasis is placed on sanctification, rather than stopping with historic justification. This will entail completing the Reformation where the believer's crucifixion with Christ, and his entering into res-

## A Challenge to the Church

urrection life, will result in its being lived in the power of the Holy Spirit. (Gal. 5:16)

### SUMMARY AND CONCLUSIONS

Since the Church is already ministering in a drastically changed environment—culturally, economically and politically—it is of utmost importance that discipleship/sanctification be restored to the place it is accorded by scripture. Since the cross for the believer has not been central is the vast majority of churches in our country in recent decades, regardless of theological persuasion, the net result is progressive sanctification, whether by intent or default!

Absent the centrality of the cross, the net result is strengthened flesh for its inevitable conflict with the Spirit (Gal. 5:17), which may also be incurred by psychotherapy—whether in a Christian or secular setting. A return to *the preaching of the cross...the power of God* (1 Cor. 1:18) will be a major paradigm shift for the Church, which will necessitate a *completed Reformation*.

However, much of the Church has contracted the plague of programitis from the world system, along with an alternate power source known as the flesh. We, as members of the Body, must

## Completing the Reformation

participate in the withdrawal of such life support as we exchange it for resurrection life through the illumination of the Holy Spirit, if we are to be freed to walk in the Spirit (the death/resurrection process of Romans 6:3-11).

As with other addictions, the withdrawal process may be fraught with pain as the familiar is replaced by the Spirit. Just as an individual believer comes to the end of himself and experiences the cross, the corporate life of the church is likely to partake of the same (See *Handbook to Happiness and You—A Spiritual Clinic*, my earlier book, for a description of this process).

There may be 'death throes' as the rule of the flesh is replaced, or exchanged, for the rule of the Spirit. When the preponderance of the members of the Body experience the cross and resurrection life, joy and peace will be in evidence as the *completed Reformation* reflects the Holy Spirit, the only antidote to the plague which is now infecting the Body in epidemic proportions. Thus, renewal, revival, or revitalization will typify the individual members and the corporate life of the church.

Since God called me to teach the *not I, but Christ* life (Gal. 2:20) and the Holy Spirit has blessed it with transformed lives, He has burdened me to plead for its continuation and mul-

## A Challenge to the Church

tiplication around the world. With a proven method (leading believers to the Cross) and time tested materials (beginning with *Handbook to Happiness*, 1971), the Church has everything to gain and nothing to lose, as the Spirit touches the lost and saved and the Lord Jesus receives the glory! *Therefore, let us believe God for a completed Reformation as we preach the cross with the cry of sanctification by faith! The Church must awaken to its birthright!*

With testimonies from six continents and more being added daily, the Holy Spirit's work is irrefutable! Nor is there need to search for another approach to sanctification since the Spirit cannot improve on Himself and His honoring the centrality of the cross!

**TO GOD BE THE GLORY;  
GREAT THINGS HE HAS DONE!  
(Psalm 126:3)**

## Completing the Reformation

### THE PSYCHOLOGY OF THE CROSS

Speak to me not of ivory towers  
Nor the churches man has built;  
Tell me instead of lives transformed  
Along with freedom from sin's guilt.  
With lives hanging in the balance  
There's no time for spinning theories;  
Having tried the current church scene,  
From man's efforts many are weary.

Soul care, the Church's birthright,  
Ceded to the world in recent years,  
Must be retaken in the Spirit  
To have an answer for man's fears.  
The Church has borrowed from the world  
And called it Christian psychology;  
While the Bible had all needed Truth  
For an approach based on theology.

Our Lord has proven faithful, (2 Tim. 2:11-13)  
His truth and calling to honor; (Isa. 58:10,11)  
His miraculous transformations (Rom. 6, Gal. 2:20)  
Provide us much on which to ponder.  
Compared with therapy done by man  
The Spirit moves with consummate ease;  
His ministering resurrection life  
Gives suffering believers sweet release!

## A Challenge to the Church

When believers are at wits-end corner  
Having tried all methods to cope,  
It is common to hear them say,  
“If this doesn’t work, there’s no hope”.  
But faith, hope and love are embodied (1 Cor. 13:13)  
In one perfect Answer for all; (Col. 3:11)  
In losing our lives to save them  
We see reversed the loss of the Fall.

Many are those who are seeking  
And turning to the Church for relief;  
They concentrate on the externals  
Not realizing the problem is unbelief. (Heb. 3:19)  
Unbelieving believers must lose their lives  
(Matt. 16:24,25)

In exchange for His at the Cross.  
Only so is the mind renewed and life transformed;  
(Rom. 12:1,2)  
To save our lives is to suffer loss. (Matt. 16:25)

Charles R. Solomon  
September 8, 2006

## Completing the Reformation



# EPILOGUE IN VERSE

The *completed Reformation*  
Has been couched in prose;  
Now, I will summarize  
In poetry as I close.

The points have been made  
About the needed Reformation;  
Only so will lives be touched  
With resulting transformation.

C. R. Solomon

## Completing the Reformation

### THE WORLD IN TURMOIL

When your world falls apart  
And for answers you are gleaning,  
You must forsake the usual haunts  
And look to the cross for meaning.

Losing our lives to save them (Matt. 16:24,25)  
Is not known by the masses.  
We're forced to learn by default;  
It's usually not taught in classes.

Discipleship has long been neglected (Luke 14:27)  
Such that the Church has suffered loss;  
It can only regain its power  
By the preaching of the Cross. (1 Cor. 1:18)

Defeated and desperate believers (Rom. 7:24)  
Cannot settle for justification; (John 3:3, Rom. 5:10a)  
Spiritual growth is an absolute must,  
Which is the object of sanctification. (Rom. 5:10b)

*...I will settle you after your old estates,  
And will do better unto you than at your beginnings;  
And ye shall know that I am the Lord. (Ezek. 36:11)*  
As your battles, within and without, I am winning.

## Epilogue in Verse

### TO BE OR NOT TO BE—A DISCIPLE!

Taking up the cross is not a suggestion,  
But a requirement of our Lord. (Luke 14:27)  
Losing our lives to save them (Matt. 16:24,25)  
Is commanded by the Word.

A disciple is always a learner,  
But learning does not one produce;  
The flesh can be taught disciplines,  
And prerequisites it can reduce.

Disciplines can direct behavior,  
But transformation is absent;  
Only resurrection life will suffice,  
But crucifixion most will resent!

Resurrection life is a must,  
If we're to lead others to the cross;  
Leading others where we haven't been  
Is bound to result in great loss.

Discipling others in our own strength  
May give us reason for pride;  
The only way to avoid it  
Is to know we've been crucified! (Gal. 2:20)

## Completing the Reformation

The watching world must know  
That our lives cannot be explained;  
Only by God's sovereign working  
Will the miraculous be ingrained!

When discipleship is reduced to behavior,  
It is doomed to producing strife. (Gal. 5:17)  
It is only resolved by co-crucifixion, (Rom. 6:6-11)  
Which results in resurrection life!

Then we can disciple others,  
As we lead them their cross to take;  
Only the Spirit can witness with theirs,  
As a new disciple He does make!

C.R. Solomon  
October 7, 2011

## Epilogue in Verse

### SIN OR SINS?

The fact of sin is legend  
As are the torts which follow;  
Unless we receive God's Answer,  
We will, in our own mire, wallow.

God sent His only Son  
That our sin debt be paid,  
Thus allowing us to go free,  
As our sins on Him were laid.

Churches major in the teaching  
Of a simple plan of salvation,  
And the propitiation of our sin  
Brings the needed justification.

With good teaching on sin's penalty,  
Many have experienced regeneration;  
Though lacking in maturity,  
They have a new Destination.

But many have been retarded  
In building on the sure foundation;  
While such a foundation is imperative,  
Teaching is needed on sanctification.

## Completing the Reformation

With the penalty of sin removed,  
A pre-condition of regeneration,  
Our focus must shift to sin's power—  
A pre-condition of sanctification.

But teaching on dealing with *sins*  
Has been short on dealing with *sin*;  
The first is an act or transgression,  
While the latter's a power within.

Dealing with identity based on sins  
Majors in that which we *do*;  
While an identity based on sin's power  
May yet affect us through and through.

We must repent of our sins  
And know Christ's death for them;  
As believers, we suffer sin's power  
Requiring our death *with* Him.

After conviction of our sins,  
We are saved by grace through faith; (Eph. 2:8,9)  
Once we are convicted of our flesh,  
Christ's life must stem from our death. (Gal. 2:20)

## Epilogue in Verse

While all of us need forgiveness,  
Knowing that we are reconciled, (Rom. 5:10)  
We must also know our inheritance, (Eph. 1:18)  
Now that we've become His child. (John 1:12)

The working of His mighty power,  
As saints, is ours who believe; (Eph. 1:19)  
But we must know death and resurrection, (Rom. 6:4,5)  
If we are this power to receive.

The watching world awaits a word  
From believers with resurrection power;  
Only as He is enthroned as Lord  
Will He be evident in this dark hour.

C. R. Solomon  
June 21, 2011

## Completing the Reformation

### THE CHURCH AT WAR

The Church has done its thing  
While society crumbled around it;  
Gone are the days of yore,  
And the needs of many surround it.  
It is late to train for battle  
When R and R is its comfort zone;  
Those who have engaged the enemy  
Have all but done it alone.

The Lord's song in a strange land (Ps. 137:4)  
Will find many singing off key;  
Beset from within and without,  
Great will the consternation be.  
Judgment begins at the House of God,  
And great will be the cleaning;  
Swept out will be fleshly programs  
And practices which are demeaning.

Discipleship has taken a back seat  
And will shortly come to the fore;  
Only losing its life to save it (Luke 9:24)  
Will permit ministry to those at its door.  
Ministry centered in programs  
Will shortly come to naught;  
With eternal results a scarcity,  
They will die, as well they ought!



## Epilogue in Verse

With our nation crying for answers,  
The Church must come to the table;  
Since consummate selfishness is rampant—  
To solve it, the world is unable.  
The church must do an 'about face',  
With the Cross, for the believer, centered;  
Its near absence in recent decades  
Has caused the Church to be splintered.

Only a new Reformation will suffice  
To raise the banner of the Cross;  
Mere teaching of justification by faith  
Has caused the Church to suffer loss.  
Sanctification by faith, the hue and cry,  
Will result in radical reformation;  
The world's witnessing such power  
Will result in saints' and sinners' transformation.

Barring God from our classrooms  
And making secular our public life,  
Has brought us where we are  
And engendered continued strife.  
Only our Lord can intervene,  
And His Church is His vessel;  
It must take its rightful place  
As the world with its actions wrestles.

C. R. Solomon  
November 25, 2008

## Completing the Reformation

### THE CHURCH IN TRANSITION

The Church has faulty vision,  
As the world it has courted;  
“Thus saith the Lord”  
Has all but been aborted.  
With worldly methods harnessed  
And its values creeping in,  
It only stands to reason  
That it become soft on sin.

The ‘church growth’ movement  
Has touted large facilities,  
With most borrowing funds  
To live beyond their abilities.  
With such as an accepted practice  
Few will encounter resistance;  
Commodious structures are built  
With pastor’s and pew’s insistence.

With an expanding economy an ally,  
Ample facilities can be enjoyed;  
People and programs are multiplied,  
With satisfaction and emotion buoyed.  
‘Seeker-sensitive’ approaches are adopted  
With discipleship suffering loss;  
Having appealed to the masses,  
It’s less than friendly to the Cross.

## Epilogue in Verse

Having created a soft underbelly,  
It is hardly geared for adversity;  
But the 'seeker friendly' programs  
Are more inclined to diversity.  
With 'church growth' firmly emplaced,  
And built on much that is emotional,  
*The growth of the true Church  
Can be inversely proportional.*

With 'church growth' built on prosperity—  
Neither built, nor staffed, for recession,  
The growth pangs become shrinkage pains  
As expansion gives way to regression.  
'Church growth' replaced by growing the Church—  
'Friendly seekers' by people in pain,  
Surface ministry is doomed to failure;  
Only scriptural discipleship will net gain.

For the pastor and people to be disciples (Luke 14:27)  
The Cross must central be; (1 Cor. 1:18)  
With a firm resolve for equipping,  
From self-strength to be free. (Gal. 5:16,17)  
Discipleship must be front and center,  
Which today is not the norm;  
Pastor and people losing their lives, (Matt. 16:24,25)  
Will church and ministry transform.

## Completing the Reformation

The signs of the times—  
The economy and 'political correctness'—  
Combine to marginalize the Church, and  
Must be faced with scriptural directness.  
Avoiding accusations of 'hate speech'  
Could force the Church underground,  
With the true Church in massive structures  
No longer to be found!

C. R. Solomon  
December 28, 2008

## Epilogue in Verse

### THE BLOOD AND THE CROSS

Jesus' Blood was shed for sinners  
That sins might be expiated;  
Only so are we forgiven,  
With our spirits regenerated.  
The Reformation made this clear  
With teaching on *justification*,  
But the sinner—not just sins—  
Is the object in *sanctification*.

Five centuries of justification by faith  
Have focused the Church on *doing*,  
But the Spirit would change our thinking  
With the Cross central in His wooing.  
Sanctification by faith, the heart cry,  
Is the urgent need of the Church;  
Limiting teaching to sin's forgiveness,  
Society will leave it in the lurch!

The Reformation based on the *Blood*  
Was the needed mid-course correction;  
A Reformation based on the *Cross*  
Must change the Church's direction.  
The Blood deals with what we've *done*  
Which changes our destination;  
The Cross deals with what we *are*  
Which changes our inclination.

## Completing the Reformation

The Church must be revitalized  
If the World is to respect her;  
Decades of shallow teaching  
Have made her message a blur.  
With members searching for answers  
And few having a life to share,  
*Only a new Reformation*  
Will prepare them burdens to bear. (Gal. 6:2)

C. R. Solomon  
July 5, 2010

## Epilogue in Verse

### THE COMPLETED REFORMATION IN PROSPECT

Reformation seems far away  
When viewed in human terms;  
But it's in the Church's reach  
When God His Word affirms.  
With need great and the hour late,  
Much prayer is indicated;  
God will honor preaching the Cross, (1 Cor. 1:18)  
Even though it is belated!

Confession of self dependence  
Surely goes against the grain;  
But continuing to indulge the flesh,  
We'll reap the results of its reign. (Gal. 5:17)  
God has promised to be with us  
As in our Lord Jesus we abide; (John 15:5)  
Taking up the cross is the answer, (Luke 9:23a)  
As "*with Christ in God*" we hide. (Col. 3:3)

Since we know we've been crucified (Gal. 2:20)  
We're bidden to count it true; (Rom. 6:11)  
Losing our lives to save them, (Matt. 16:24,25)  
The flesh our spirit will rue!  
And when the Spirit gives revelation,  
We'll know the needed transformation; (Rom. 12:2)  
As we witness to our brethren,  
We'll reap the *completed Reformation!*

## Completing the Reformation



# APPENDIX

## FIVE PHASES OF DISCIPLESHIP

The chart on the next page was developed by Dr. John Woodward on our staff and is intended to summarize the various aspects of discipleship (or sanctification) with most entries being self-explanatory. It is included that you might visualize the sequence or progression which is verbalized or tacit as intentional discipleship is undertaken.

Of course, these are not necessarily five steps since they are separated for the purpose of clarity in teaching or understanding, and several might be experienced simultaneously.

Further clarification may be had by addressing our office or by referring to our website.

## Completing the Reformation

# PHASES OF CHRIST-CENTERED DISCIPLESHIP AND COUNSELING

ASPECT OF THE CROSS	CHRIST'S SACRIFICE ON THE CROSS	THE BELIEVER'S SURRENDER	THE BELIEVER'S IDENTIFICATION WITH CHRIST	CHRIST'S VICTORY THROUGH THE CROSS	THE BELIEVER'S ABIDING LIFE — "NOT I, BUT CHRIST"
BIBLICAL BASIS	Isaiah 53:6 1 Peter 2:24	Joshua 1:16 Acts 20:24	Galatians 2:20 Ephesians 2:4-7	John 8:32-36 Colossians 2:15	Luke 9:23 John 15:1-8 2 Cor. 4:11
OUR RESPONSE	Repent and Receive Christ as Savior and Lord by Faith	Yield Wholeheartedly to God's Control	Claim Your Death, Burial, Resurrection, and Ascension with Christ	Intentionally Replace Areas of Deception with Truth	Maintain a Posture of Surrender; Trust Christ to Live Through You
TYPOLOGY — ISRAEL'S REDEMPTION	Crossed the Red Sea	Wilderness, Covenant at Sinai	Crossed the Jordan River	Conquered the Walled Cities	Covenant Living in Promised Land
DELIVERANCE	Deliverance from <i>Old Man</i> and Hell	Delivered from Self-Ownership	Delivered from the <i>Pharisee</i> , <i>Sin</i> 's Authority, the Law	Delivered from Lies and Demonic Oppression	Delivered from Fruitlessness
BROKENNESS	Broken of Unbelief	Broken of Independence	Broken of the Self-Life (Fleshly Identity)	Broken from Deception	Broken from Worldliness
CHRIST'S ROLE	Christ, the Lamb 1 Pet. 1:18,19	Christ as Lord Phil. 2:11	Christ as Life Col. 3:4	Christ as Liberator Heb. 2:14-16	Christ as Leader John 10:27
ROMANS OUTLINE	Rom. 1:1-5:11	Rom. 12:1,2	Rom. 5:12-8:39	Rom. 9:1-11:36	Rom. 12:3-16:27
EXAMPLE OF A LEADER	Luis Palau Ray Comfort	Andrew Murray Roy Hession	Charles Solomon Ian Thomas	Neil Anderson John Regier	Wayne Mack June Hunt
MINISTRY FOCUS	Evangelism	Full Discipleship Commitment	+ <i>Spiritualtherapy</i>	+ <i>Freedom in Christ</i> Steps	+ <i>Nouthetic</i> Counsel

# RESOURCES AVAILABLE FROM GRACE FELLOWSHIP INTERNATIONAL

## Books by Dr. Charles Solomon:

*Handbook to Happiness*  
*Ins and Out of Rejection*  
*Rejection Syndrome and the Way to Acceptance*  
*Handbook to Happiness & You*  
*Handbook for Christ-Centered Counseling*  
*Handbook for Soldiers of the Cross*  
*Handbook to Happiness for the Church*  
*For Me To Live Is Christ*  
*The Romans Road*  
*Let Us Rise Up and Build the Church*  
*From Pastors to Pastors—Testimonies of  
Revitalized Ministries*  
*Discipling the Desperate—The Spirit's  
Ministry to Hurting Believers*  
*The Wisdom of (Charles R.) Solomon*  
*2 Volume Poetry Set*  
*Gems & Jargon*  
*Wheel & Line Tract*  
*Romans Road Tract*

“Let Us Rise Up and Build...” the Church!

**Books by Dr. John Woodward:**

*Blessed Reassurance*

*Man as Spirit, Soul, and Body*

Weekly e-devotional GraceNotes

**Media Materials:**

Conference Audio CDs

Conference DVDs

Conference Notebook

**Book by Dr. Phil Jones:**

*How To Exchange Your Life For A New One*

**Books by Dr. Lee Turner:**

*Grace Discipleship Course #1*

*Grace Discipleship Course #2*

**Book by Captain Reginald Wallis:**

*The New Life*