

Salvation—Sanctification (6th)

(Today we will conclude our study of *judicial* sanctification in the redemptive work of Christ.)

In the previous two podcasts we interrupted looking at various passages of the Scriptures that refer to our sanctification in the redemptive work of Christ to give a lengthy quote from the book entitled *The Doctrine of Sanctification* by Arthur W. Pink. We identified this element of sanctification as *judicial* sanctification (or as Pink termed it the *objective* side of sanctification). That the elect are sanctified through the life, death, burial, and resurrection of the Lord Jesus Christ, we draw your attention to Hebrews 10:10: “By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.” While Calvin’s comments on this verse is somewhat lacking, to say the least, the note regarding the word “sanctified” by the editor is refreshing. It is as follows:

“Sanctified,” here, as in Hebrews 2:11, includes the idea of expiation; it is to be sanctified, or cleansed from guilt, rather than from pollution, because it is said to be by the offering of the body of Christ, which was especially an expiation for sins, as it appears from what follows; and the main object of the quotation afterwards made was to show that by his death remission of sins is obtained. “By the which will,” or, by which will, is commonly taken to mean, “By the accomplishing of which will;” or ἐν [The Greek for “by.”—JKB] may be taken as in Hebrews 4:11, in the sense of κατὰ, “according to which will we are cleansed (that is, from guilt) through the offering of the body of Christ once made.” “Will” here does not mean the act of willing, but the object of the will, that which God wills, approves and is pleased with, and is set in opposition to the legal sacrifices. And as there is a οἱ [The Greek for “the.”—JKB] in many good copies after ἐσμὲν [The Greek for “we are.”—JKB], some have rendered the verse thus, “By which will we are cleansed who are cleansed by the offering of the body of Christ once made.” Thus “the will,” or what pleased God, is first opposed to the sacrifices, and then identified with the offering of Christ’s body. — *Ed* (From the computer Bible program *Sword Searcher*.)

Equally, Albert Barnes comments on this verse is very edifying.

We are sanctified. We are made holy. The word here is not confined to the specific work which is commonly called sanctification—or the process of making the soul holy after it is renewed, but it includes *everything* by which we are made holy in the sight of God. It embraces, therefore, justification and regeneration as well as what is commonly known as sanctification.

Matthew Poole testified to this meaning as follows:

We are sanctified: *sanctified* is to be taken largely, for a communication to us of all the benefits of redemption, as pardon, reconciliation, absolution from punishment, renovation of God’s image, and such a discharge of sin at last, as never to be guilty of it more, perfection of grace in glory.

However, we cannot ignore the delightful words of John Gill regarding this statement.

By the which will we are sanctified, That is, by the sacrifice of Christ, which was willingly offered up by himself, and was according to the will of God; it was his will of purpose that Christ should be crucified and slain; and it was his will of command, that he should lay down his life for

his people; and it was grateful and well pleasing to him, that his soul should be made an offering for sin; and that for this reason, because hereby the people of God are sanctified, their sins are perfectly expiated, the full pardon of them is procured, their persons are completely justified from sin, and their consciences purged from it.

Additionally, we will add the comments of Gill from Hebrews 10:14:

[H]e hath perfected for ever them that are sanctified; that is, who are sanctified by God the Father, Jude 1:1 or, who are set apart by him in eternal election, from the rest of the world, for his own use, service, and glory, to a state of grace and holiness here, and happiness hereafter; for this is not to be understood either of their being sanctified in Christ, though the Syriac version reads, “that are sanctified” in him, or by his Spirit, though both are true of the same persons; these Christ, by his sacrifice, has perfected, and has perfectly fulfilled the law for them; he has perfectly expiated their sins; he has obtained the full pardon of all their sins, and complete redemption; he has perfectly justified them from all things, and that for ever; which shows the continued virtue of Christ’s sacrifice, in all generations, to all the elect of God, and the fulness and duration of their salvation; and so Christ by his one sacrifice did what the law, and all its sacrifices, could not do, Hebrews 10:1.

The editor of Calvin, commenting on Hebrews 10:10 stated that “‘Sanctified,’ here, as in Hebrews 2:11, includes the idea of expiation” It says, “For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren.” The comments of the editor on this verse are equally enlightening. They are as follows:

The word to sanctify ἁγιάζω, means — 1. To consecrate, to set apart to a holy use or to an office, Matthew 23:19; Joh 17:19; — 2. To purify from pollution, either ceremonially, Hebrews 9:13, or morally and spiritually, I Thessalonians 5:23; — 3. To purify from the guilt of sin by a free remission, Hebrews 10:10, compared with Hebrews 10:14, 18. Now, which of these meanings are we to take here? Calvin takes the second, that is to purify from pollution, or to make spiritually holy; others, such as Stuart and Bloomfield, take the last meaning, and the latter gives the rendering, “the expiator and the expiated.” This is more consistent with the general tenor of the passage. The subject is not sanctification properly so called, but expiation or atonement. See Hebrews 2:9, 17.

John Gill agrees as follows:

For both he that sanctifieth, Not himself, though this is said of him, John 17:19 nor his Father, though this also is true of him, Isaiah 8:13 but his people, the sons brought to glory, whose salvation he is the Captain of; they are sanctified in him, he being made sanctification to them; and they have their sanctification from him, all their grace and holiness; and they are sanctified by him, both by his blood, which expiates their sins, and removes the guilt of them, and by his Spirit, working internal principles of grace and holiness in them, who are by nature, and in their unregenerate state, guilty and unclean:

and they who are sanctified; the sons brought to glory; they are not naturally holy, nor so of themselves, they are made holy; all that are sons are made holy; whom God adopts into his family, he regenerates: sanctification is absolutely necessary to their being brought to glory; and between the sanctifier and the sanctified there is a likeness, as there ought to be.

Agreeably, Jamieson-Fausset-Brown said this referring to the finished work of Christ regarding His expiatory sacrifice:

[H]e that sanctifieth—Christ who once for all consecrates His people to God (Jude 1, bringing them nigh to Him as the consequence) and everlasting glory, by having consecrated Himself for them in His being made “perfect (as their expiatory sacrifice) through sufferings” (Hebrews 2:10; 10:10, 14, 29). God in His electing love, by Christ’s finished work, *perfectly* sanctifies them to God’s service and to heaven *once for all*:

Even A. T. Robertson said of this that “Jesus is the sanctifier (Hebrews 9:13; 13:12).”

Other passages of Scripture could be presented with comments to support *judicial* sanctification or that the chosen people of God were sanctified in the finished work of Christ. This shows that a rich legacy is robbed from the Lord by omitting this, along with *eternal* sanctification, when studying the doctrine of sanctification. The Lord willing, in our next podcast we will turn our attention to the *experimental* side of sanctification, but our time is up for today. Farewell.