

“Of Sanctification” part 1

2021.01.03 Sabbath School Lesson

Hopewell ARPC, Culleoka, TN

WCF 13

I. They who are once effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,(a) by His Word and Spirit dwelling in them:(b) the dominion of the whole body of sin is destroyed,(c) and the several lusts thereof are more and more weakened and mortified;(d) and they more and more quickened and strengthened in all saving graces,(e) to the practice of true holiness, without which no man shall see the Lord.(f)

(a) I Cor. 6:11; Acts 20:32; Phil. 3:10; Rom. 6:5, 6.

(b) John 17:17; Eph. 5:26; II Thess. 2:13.

(c) Rom. 6:6, 14.

(d) Gal. 5:24; Rom. 8:13.

(e) Col. 1:11; Eph. 3:16, 17, 18, 19.

(f) II Cor. 7:1; Heb. 12:14.

- The inevitability and cause of our sanctification: our calling and regeneration
- The type of sanctification meant here: growth by grace in holy character and conduct
- The power by which we are sanctified: Christ's death and resurrection
- The means through which this power is applied: His Word and Spirit

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Let's pray. Our father in heaven we thank you. For your everlasting love we thank you. For the way it has broken into time by your creating and by your providence and especially the providence of your redemption. That you yourself have broken into time to accomplish it and you pour out your spirit upon us to apply it.

We thank you for that part of your redeeming us. That you call sanctification. The opportunity to study it this morning. And the reality of experiencing it. That you give to all believers. We pray Lord for the help of your spirit that he would. Give us light. For understanding your word sharpness for clarity of thought.

That he would stir up our hearts. Our emotions our wills that we would. Be properly moved. By what you teach us in your word. So help us now we pray in Jesus name. Amen.

So, We come to chapter 13 in the confession. Just take the first paragraph this morning of Saint chapter 13 as of sanctification. People tell me what the root sanked means.

Okay, set apart. Holy both meaning similar things same thing. So sanctification is like holifying holy if occasion the making holy the first paragraph of our confession if you got a paper you can see at the top says they who are once effectually called and regenerated having a new heart and a new spirit created in them are further sanctified.

Really and personally, Through the virtue of Christ's death and resurrection. By his word and spirit dwelling in them. The dominion of the whole body of sin is destroyed. And the several lusts thereof are more and more weakened and mortified. And they more and more quickened and strengthened in all saving graces to.

The practice of true holiness. Without which no man shall see. The Lord. That is a paragraph that says a lot of important things and they're very important things for you all to become acquainted with because the reality of sanctification the reality of Christians growing in holy character and

holy conduct as a result of the life of Christ in them applied by his spirit that reality is either explicitly with plain words denied or implicitly by the ways.

That we? Talk and think and act denied in many of the churches. Even many of the reformed. Churches. The perhaps the most common way that you see the reality of sanctification denied is in this attitude that seems to communicate that Christians really aren't that different from the rest of the world.

That we've just kind of know some things about Jesus that mean that we are forgiven and we enjoy that he is okay with us the way that we are. And that if you imply that Christians are those who among other things do better and better in loving God and neighbor and that they're actually is growth and maturation and the less and less sinning and the more and more service and obedience you get called a what?

Pharisee. Legalist. Yes, they'll eat they'll even use that word legalist or sometimes the word. Pharisee to mean you don't understand. Christianity. That you are teaching something less than the Gospel. But the Gospel is more than just justification and adoption. Justification and adoption are wonderful. We learned about those things.

But the gospel includes the whole of what God does for us by his son our Redeemer. So. Let's jump in they who are once. Effectually called having a new heart in the spirit created in them are further sanctified. So what words, do we what words did we emphasize in as we went that far?

And maybe I just didn't emphasize him well enough. Further was one of them. And the first one Frula was the second one that I emphasized what was the first one that emphasized? Once now, what's the difference between those two things? If you've studied languages we're talking right the difference between perfect and imperfect, but don't just you language people use those words Jeremiah.

Right?

So further is something that is ongoing and once is once it's punk-tillier. It happens at a point to happens in a moment, okay? So there is a way of talking about sanctification, that is once and that is pumped tillier. And it is one that is signified in our baptisms and that's why you are once that ties and it's the one that is that Mr.

Winnaker helped us out with what was what did Mr. Whitaker, give us as the. The meaning of sank or the sense of the root saint. Set apart. So there is a once for all setting a part of the believer where God says this one is set apart to me and it is a distinction that is made and that's it.

You are as set apart to God the moment that he sets you apart the moment that he separates you from the world the moment that he. Changes you those who are once effectually called and regenerated as you will ever be but we are more and more sanctified in the sense that this that this paragraph is talking about.

That's important. You may have heard the. The two ways that we talk about sanctification described as positional. Okay the position or being in a place of being set apart to God and well see other word that you hear maybe, you know, it's also a pea because preachers like to alliterate progressive yes, thank you very good.

So there's positional and progressive and this this paragraph is talking about progressive sanctification. So they who are once effectually called and regenerated are further sanctified. So how many of those who are called and regenerated? End up sanctified in the way that this paragraph is talking about. All of them right and we've seen that already when we study justification when we studied adoption because all of these things started with God's everlasting love and God's purpose in himself for his pleasure.

So those whom he foreign you he predestined to be conformed to the image of his son those whom he predestined. He called those he called he justified those he justified. He glorified but sanctification is implied, isn't it? As one of the reasons why we can't give sanctification up. Because it is necessary to and part of our glorification.

You will not fully enjoy. Jesus forever. Unless you are holy. Because the flesh does not enjoy Jesus. And you will not grow in enjoying. Him now unless you are growing in being holy. Because the flash does not enjoy Jesus. So there's that we called it the golden chain. There's that necessary connection math people, it's a numerical identity.

You know those who are four known those who are predestined those who are called. Those who are justified. Those are glorified. It's the same exact people in each of those sense. So they who are once effectually called and regenerated happens once. Having a new heart and spirit created in them are further sanctified really and personally and so forth.

So it is inevitable if you are called and regenerated that you will grow in holiness. If God makes you know if God joins you to faith in Jesus Christ, and if Jesus is who he says he is and his spirit is whom he says Jesus said he would be and is doing what Jesus said his spirit would do then it is impossible for you to be born again and come to repentance and faith in Jesus Christ and be joined to him and remain the same.

Jesus makes a difference. And part of that difference is sanctification. So that's the inevitability. They who are once effectually regenerated are further sanctified, but we also have the cause or.

The you know, the cause having what they who are once effectually called and regenerated if we're called in regenerated we have what created in us. A new heart and a new spirit. We are a new person. Paul described this. To the Thessalonians as being regenerated or regeneration. Jesus described it to Nicodemus and John chapter 3 is what?

Being born again being an entirely new person entirely different person. Very offensive to Nicodemus who probably didn't as many commentators think that Jesus meant physically but was as offended that Jesus meant it spiritually as if he had meant it physically. What do you mean, there's nothing good in who I was apart from you?

Well, that's exactly what Jesus meant. But the good news on this side of the new birth or regeneration to use those two Bible ideas, is that you are a completely new person. Who you are in Christ is completely different than who you are who you were as dead. Who you are as risen again in the Lord in the Lord Jesus now who you were as dead, that's positional.

Killing what remains from who you were that's progressive. And I think we each find a great amount of who we were left in us, but don't don't fall into what I. I think maybe even up into seminary fell into which was thinking of this as having two natures at the same time.

That's not the nature of what a nature is. Your nature is who you are you only have one of them. If you have a new nature what you are killing is from your former nature. Okay, so you have a new heart and you have a new spirit and you've been called and regenerated so there's a mathematical reason that you will be sanctified you've been called in regenerating all those who are called and though those who are regenerated get sanctified and there's an effectual reason the change that God has made in you he's given you a new heart and a new spirit you are different now you can already hear why it's so dangerous and Christ denying and salvation denying and hope.

Fully spirit denying to act or talk or think like people who believe in Jesus are the same really just the same just forgiven but really just the same as everyone else because then you're denying the reality of this new heart and this new spirit that the Lord has created and you said in an inevitability and cause of our sanctification as our calling and regeneration regeneration in particular in which you get this new heart and new spirit.

Now we've already dealt with to some extent that type of sanctification meant here our further sanctified really and personally. So what do you what do you think he means there since we've already made this distinction between positional and progressive really and personally.

Means it shows up in your experience. And in your conduct. And in. You. That you do different things. Different kinds of things because you are a different kind of person. And we said when we were dealing with the whole idea of race and reconciliation, there's really just one race.

And then we said well actually there are two. What are the two races?

Okay dead on the live is a good way of describing them. What are the two races? Enoch? Seat of the woman and seat of the serpent, that's good. Bible language, right? The race in the first Adam. And the race in the last Adam. Right? So you are a different kind of person and that's why you do different kinds of things.

Now there can be an outward similarity, but they're going to come from two different places, aren't they? Because the way that God has designed his world to reinforce good character and conduct and to have this kind of self-retribution in wickedness where harms you and arms others and and then God has also included the institution of authority and the duty of authority to punish.

So he has set things up against wicked behavior for our good. So someone who's, Done converted can do many things that appear outwardly good. But what's the difference? It's not coming from. New heart new spirit and if you go past really impersonally, it's not coming through.

The virtue of Christ's death and resurrection. Okay, so we're going to get to at one point what good works are but not there yet so the type of sanctification that we mean here is growth by grace

through virtue of Christ death and resurrection. As an outworking of this new heart and new spirit that he has created in us.

So it's growth by grace in holy character and conduct. Really and personally holified. So, If it comes from Christ's death and resurrection if it comes from a new heart and a new spirit created in them, what does that guard us against? As he grows us in holiness.

Pride self-sufficiency obviously doesn't know we are not perfectly guarded against those things because we often slide into pride and self-sufficiency, right? So this is the the doctrine of sanctification is something that as God is making you holy. You need to be theological about it. So that you aren't unholy about his making you holy.

Okay so that you say not only it is by grace that I am saved through faith and that not of my selves not that not of myself it is the gift of God so that I can't boast but you also when you talk about your sanctification, what do you say from the next verse?

I am his. Workmanship created in Christ Jesus for these good works, which. He prepared beforehand. So you're really doing stuff and that's part of the amazement of sanctification that I'm really doing this as part of the amazement of saying this isn't me this is being done by faith in the Son of God who loved me and gave himself for me this is Christ living in me.

The me that was outside of Christ didn't do this. It's not for these reasons not in this way, not out of love and worship and obedience and life and a new spirit. So it's important to be theological about your sanctification and to make sure that that theology sees the plan of God and the work of Christ and the specially the work of Christ by his word and spirit.

That brings us to the next section by his word and spirit dwelling in them take the third one of those proof texts there well someone read for a second Thessalonians, two verse thirteen.

Jordan, please.

Thank you so there's a lot in that verse isn't there he's always thanking God for the Thessalonians Thessalonians just like anyone else he's he's as he writes into the inspiration of the Holy Spirit, they're things to correct things to instruct things to exhort them in but he's giving thanks for them thanks to God for them why?

Because the start point of what you guys are over there the start well and you're American not semitic. The start point is in the love of God and the end point is salvation and where the Thessalonians are right now between that start point and that end point is past calling regeneration justification by faith adoption is his children the slice of God's work of redemption between his loving them and his bringing them into the fullness finality of his saving work for them being completed is sanctification.

And so as Paul is writing to them, he sees the slice of their life that they are in as. Something that's part of this whole work and he says this happens in a particular way that God who decided this in his love and will have accomplished what he chose them for by the time he has done he's also appointed means by which the holifying the holification that's sanctification of the Thessalonians is going to occur what are those means?

Yes. In second Thessalonians 2:13. There's really a worker and an instrument here at the end of the verse. The Holy Spirit. Through faith in the truth, okay, so. Jesus works in those whom he saves by his spirit and his spirit especially uses the truth the Bible Jesus himself prayed this in John 17, which is the first proof text you've got there under be who can.

Approximate or quote.

Caller sanctify them actually doesn't say father. I think of the beginning of the verse but sanctify them by your truth your word is truth. Okay, so Jesus even in his I priestly prayer isn't just praying for our sanctification generally and it's for us too, right? I don't pray for them only but for those who will believe in me through their word, right?

Jesus prayed for you personally in John 17, which is marvelous and one of the things he prayed for you personally is that you would be made holy but not that you would be made holy. Merely by being inflamed with sentiment about him which is not a wrong thing it actually be wronged to be learning who Jesus is and what he has done and not have your sentiment about him inflamed okay, but the means by which this becoming more holy happens is included in Jesus's prayer, isn't it?

Sanctify them by your truth. Okay, so people say well, I don't want I don't like all that theology in church. I just want to love. Well, I like all that theology and church because I want to love.

Because love doesn't come from me it comes from God and God is the one who has set apart his truth he was appointed his truth as the way that you come to love him more.

So we don't want to send our kids away to Veggie Tales, which is sub Christian enough that at one point in time it was the most popular children's show in Yemen. Okay moral store, it's. We don't want to send our Christian our children away to vegetables we want to teach them the Westminster Confession of faith and catechism why because that's a helpful summary of the theology of the Bible and it's the truth that God teaches in his word that he uses to make them love.

God love neighbor love, brother. And we want our children to love God and love their neighbor and love their brother. And so you come and you hear things like, you know, that means holy and positional and progressive and the election and glorification and what's necessary for glorification and maybe you hear these words a hundred times over the first nine years of your life before you really start to wrap your head around them, but what are we doing?

We're pursuing Christ's agenda for those whom he has loved from before the world began and chosen for salvation through in the middle sanctification that comes how by the spirit and belief in the truth, so the power is Christ's and if the power is Christ's the way that power is applied or worked out in our lives is determined by Christ.

Okay, so they who are once extra called and regenerated having a new heart and a new spirit created in them are further sanctified really and personally through the virtue of Christ's death and resurrection. By his word and spirit. Dwelling in them. And I think we'll stop there and we'll do mortification and verification next week, what does Mort mean?

Death life, so next week we'll talk a little bit more about undetting and more and more aliveing.

Or putting to death and and pursuing and fostering life. All right any questions about any of these things.

So we do want to worship God in a way that we hear his commands and we want to hear that part of his work is actually growing us in loving him and obeying him and you do actually see a difference. And if you don't see a difference then you turn to Christ who is the one who doesn't?

You do renew effort, but you know that your effort is not where the power comes from you renew the effort trusting in the one who does it hoping in him clinging to him? And we'll talk about that more next week and modification of if a vivid vication. Lord willing they say here quickening quickening is easier to say than verification.

But you guys when you say quick you don't mean alive. You mean I won the race. All right, let's pray.

Our father we thank you. For life in Christ. We thank you for the joy of Christ. We thank you that all redeemer the last Adam. Your son. Perfectly has loved you and obeyed you. And that that is counted for us. We thank you for the worthiness that you have given us in him as you have set us apart in him and called us holy and declared us holy.

But we thank you also that. You are working out his character his life is goodness in us. That we might have his joy in us. And that as you grow us in delighting in the things that delight Jesus. That you are bringing us toward that day when our joy will be full.

We pray that you would bless to us what we have considered this morning in the class. And we pray now as we go into the worship which Christ not only leads and offers in glory, but also by which he works in us by his spirit on earth. That you would bless it unto those ends your glory and are good which we ask in Jesus name amen.