

**Cloverdale FPC Adult Sunday School W.C.F.
To Codify - Unify - Testify**

Chapter 13. Of Sanctification.

[Sanctification is by application of the benefits of Christ's death and resurrection]

1. They who are 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. Acts 20:32; Rom 6:5-6; 1 Cor 6:11; Phil 3:10

b. John 17:17; Eph 5:26; 2 Thes 2:13 c. Rom 6:6, 14

d. Rom 8:13; Gal 5:24 e. Eph 3:16-19; Col 1:11

f. 2 Cor 7:1; Heb 12:14

Contrasts between justification and sanctification:

Justification	Sanctification
Is a relative change in state.	Is a real change of nature in the whole man.
Precedes sanctification in nature.	Begins immediately after justification.
Is righteousness imputed.	Is righteousness communicated to the inner life.
Is a legal act.	Is a moral series of acts.
Is perfect and equal in all believers.	Is imperfect and by degrees in believers.
Is a believer's declared title to heaven.	Is a believer's inner meetness for heaven.
Is solely God's work.	Is a duty to be exercised and sought after.

[Sanctification is imperfect in this life]

2. This sanctification is throughout in the whole man,^a yet imperfect in this life; there abideth still some remnants of corruption in every part,^b whence ariseth a continual and irreconcilable war, the flesh lusting against the spirit, and the spirit against the flesh.^c

a. 1 Thes 5:23 b. Rom 7:18, 23; Phil 3:12; 1 John 1:10

c. Gal 5:17; 1 Pet 2:11

[By their Sanctification believers are made overcomers]

3. In which war, although the remaining corruption for a time may much prevail,^a yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;^b and so the saints grow in grace,^c perfecting holiness in the fear of God.^d

a. Rom 7:23 b. Rom 6:14; Eph 4:15-16; 1 John 5:4

c. 2 Cor 3:18; 2 Pet 3:18 d. 2 Cor 7:1

DEFINITION OF SANCTIFICATION

“In Scripture, the word *sanctification* bears a variety of senses. It signifies *separation* from a common to a sacred use, or dedication to the service of God. Thus the altar, temple, priests, and all the sacred utensils, were sanctified. It also signifies purification from ceremonial defilement. Heb. 9:13. But the sanctification of believers, of which this chapter treats, consists in their purification from the pollution of sin, and the renovation of their nature after the image of God.” Robert Shaw.

Antinomians maintain that there is no inner change required after believers receive the holiness of Christ imputed to them. They seek no inner change. The confession guards against antinomianism when it teaches of believers being “sanctified, really and personally.”

“In short, the same work which is begun in regeneration is carried on in sanctification, until the new creature attains to the full stature of a perfect man in Christ (Phil. 1:6).” Robt. Shaw

PERFECT The term perfect, when used of men in the Bible, must be taken comparatively. Noah was perfect when compared with the people of his day. Likewise, Abraham was comparatively perfect, when God said, “Walk before me and be thou perfect” (Genesis 17:1).

The W.C.F. teaches that sanctification is imperfect in this life. That is in contrast to Romanists, Methodists, Holiness groups and many Pentecostals. The Keswick movement taught the eradication of the sinful nature in believers, who were spirit filled.

The W.C.F. rightly teaches that there will be a spiritual war within believers until the day we are glorified, when we are changed into the likeness of Christ (1John 3:2).