

190731-4 Doctrine Series, Sanctification-CThurman

31. Sanctification*

All believers are a holy and sanctified people. Their sanctification is a spiritual grace of the new covenant and an effect of the love of God manifested in the soul. By it the believer presses after a heavenly obedience to all the commands which Christ as head and king in His new covenant hath prescribed to them.

1Co.1:2; 1Pe.2:9; Eph.1:4; 1Jn.4:16; Mt.28:20; He.8:6-12, 10:15-17.

**Formerly Article 29 of 1644 COF*

The importance of sanctification should be understood by every soul that professes Christ as Savior.

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord ...

see, ὄψεται, 3ps. fut. ind. act. of ὁράω, and tss. See thou tell no man, Take heed ... of the leaven, See and say nothing to any man, I see men as trees walking, he seeth Abraham afar off, he stood afar off, beholding these things, No man hath seen God at any time, We have seen the Lord, having seen all the things that he did, See thou do it not.

ὁράω, by the above translations of the word in our KJV Bible, involves sight with the eye as well as a perception of things, self, or others. In this case, a man that will not pursue holiness has yet to truly perceive Christ as He is. The experiences of the new birth and conversion are not this experience. These open the door to an intimate understanding of the Person of Christ. This understanding is ours as we relate to His experience. Only by holy living in the midst of a perverse world do we begin to know Christ's experience, and therefore know Him.

1Jo 5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true,

and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Phl.3.10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

God is the author of sanctification. The Spirit is the agent. The Son is the basis.

The Father:

Jude 1:1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called ...

ηγιασμένοις, dat. pl. masc. part. perf. pass. of ἁγιάζω; their sanctification was an accomplished fact them which bore present results in them that believed. (**same verb in 1Co.1.1; Jude 1, see below**)

The Spirit:

1Co.6.11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. (ἡγιάσθητε, 2pl. aor. ind. pass., Expressing the fact of sanctification [though they weren't living like it.]

...

Eph.1.2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

(Ro.8.9, 10; Ga.5.16)

The Son:

He.10.10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

...

14 *For by one offering he hath perfected for ever them that are sanctified.*
(ἀγιαζομένων, acc. pl. masc. part. pres. pass., [them that are being sanctified.])

A Brief Word about Progressive Sanctification

The Bible teaches *practical* sanctification. It is a manner of life that is lived moment by moment, one day at a time. *Progressive* sanctification, at least to me, suggests an improvement and a *letting up* of the conflict between the principle of the flesh and spirit. The apostle Paul never in His epistles suggested any kind of improvement so that the conflict eases as we grow in Christ.

Ro.7.18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

No matter how old I might become, no matter what heights of spiritual maturity I might reach by the grace, the battle between my flesh and my spirit continues. Failing to understand guarantees confusion and discouragement.

The topic of sanctification is generally divided into two parts. Those two parts can be described as *Standing versus State – Positional versus Conditional – Dedicational versus Relational – Past versus Present.*

Lewis Sperry Chafer divides it into three: *Positional, Experimental and Future* (or, ultimate faultlessness)

For the most part these all address the same things. Sanctification is synonymous to dedication, being set apart to God. In the past, the LORD dedicated us to Himself. Afterwards, we hope to experience personal holiness. For example, the nation of Israel was dedicated to the Lord when He brought them out of Egypt.

Lev.22.32 Neither shall ye profane my holy name; but I will be hallowed (sanctified, קִדְּשׁוּ) among the children of Israel: I am the LORD which hallow (sanctify) you,

33 That brought you out of the land of Egypt, to be your God: I am the LORD.

Their sanctification was based on the shedding of blood. This is brought out in the slaying of Passover Lamb and the sacrifices that are made on the Day of Atonement.

Ex.6.6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments (the last of which judgment was the Passover Lamb):

Yom Kippur shows the once for all sanctification of the people of God by the one act of Christ's death:

Le 16:29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

30 For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean (Hebrew root טָהַר, to be cleansed, purified, purged) from all your sins before the LORD.

...

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.

John Owens describes this two-fold sanctification:

'[T]here is mention in the Scripture of a *twofold sanctification*, and consequently of a twofold holiness. The first is common unto persons and things, consisting in the peculiar dedication, consecration, or separation of them unto the service of God by his own appointment, whereby they become holy. Thus the priests and Levites of old, the ark, the altar, the tabernacle, and the temple, were sanctified and made holy; and indeed in

all holiness whatever, there is a peculiar dedication and separation unto God. But in the sense mentioned, this was solitary and alone. No more belonged unto it but this sacred separation, nor was there any other effect of this sanctification. But, secondly, there is another kind of sanctification and holiness, wherein this separation to God is not the first thing done or intended, but a consequent and effect thereof. This is real and internal, by the communicating of a principle of holiness unto our natures, attended with its exercise in acts and duties of holy obedience unto God.’ *The Works of John Owen*, vol. 3, p.370 (underlining added)

T. P. Simmons in his book *A Systematic Study of Bible Doctrine*, refers to past & present sanctification.

Past sanctification refers to being consecrated to God. Simmons says, ‘There is a sense in which saved people have been sanctified already.’ *A Systematic Study of Bible Doctrine*, T. P. Simmons, p.313 The Lord does this to His people without any cooperation by any man.

Ac.20.32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

ηγιασμένοις, dat. pl. masc. part. perf. pass. of ἁγιάζω; their sanctification was an accomplished fact them which bore present results in them that believed. (**same verb in 1Co.1.1; Jude 1, see above**) The sanctified here are considered as one, whole, saved company of people. (cf. J-F-B Bible Commentary)

*1Co.1.1 ¶ Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,
2 Unto the church of God which is at Corinth, to them that are sanctified (ηγιασμένοις, dat. pl. masc. part. perf. pass. of ἁγιάζω, Ac.20.32, Jude 1); in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours ...*

Note that the Corinthian church was in many way in sin and out of order. They were carnal. Yet, they *are sanctified* in Christ Jesus.

1Co 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

Again it is written of the saints in the church at Corinthian (again referring to 1Co.6.11):

1Co.6.11 And such were some of you: but ye are washed, but ye are sanctified (2ppl. aor. ind. pass), but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Christ perfected us to a permanent position of holiness when He offered Himself as a sacrifice to God.

He.10.14 For by one offering he hath perfected (τετελείωκεν, 3ps. perf. ind. act. of τελειόω, to finish, perfect) for ever (εἰς τὸ διηνεκές, into perpetuity) them that are sanctified (ἀγιαζομένους, acc. pl. masc. part. pres. pass., 'that are being'). (This was accomplished by Christ alone.

As the tabernacle and all of the accoutrements were consecrated to service before being put into service, so the elect were consecrated or dedicated to God's service before being put into that actual *condition of service*.

*Ex.29.43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory.
44 And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office.*

Notice that the LORD sanctified Jeremiah *to be a prophet*. Later he *really* became a prophet.

Jer.1.5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

‘Sanctification in this sense is a formal and external setting apart for or separation unto God. There is no thought of inward holiness.’ *A Systematic Study of Bible Doctrine*, T. P. Simmons, p.314 So, the people of God are *legally* cleansed.

1Co.1.30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption ... (Christ became to those that were in Him ... sanctification. Certainly, this refers to positional or past sanctification. Christ is made our sanctification.)

He.10.10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

are sanctified, ἡγιασμένοι, nom. pl. masc. part. perf. pass.

He.13.12 Wherefore Jesus also, that he might sanctify the people (all of them at once) with his own blood, suffered without the gate.

might sanctify, ἀγιάσει, 3ps. aor. subj. act.

This notes the past act of sanctification as the work of God alone. In this no man cooperated. The elect of God are *holy, dedicated, set apart* to Him by Jesus Christ. Following this is the time of our experience of holiness. All of the elect of God are brought by faith so that they might live for Christ. This is *present* sanctification.

‘He makes us not only *accepted*, but also *acceptable*. He doth not only purchase love for his saints, but also make them lovely.’ *The Works of John Owen*, vol. 2, p.170

It is the personal experience of being holy.

Ga 4:19 My little children, of whom I travail in birth again until Christ be formed in you...

1Co 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

It is a conforming to the image of Christ.

Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

How do we personally experience holiness? By faith we begin to yield our members in obedience to the word of God so that fruit is borne from our lives. This cannot be done independently of the Spirit of God. The believer does this as he abides in Christ.

Joh 15:4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Ro.6.19 I speak after the manner of men because of the infirmity (weakness, inability, impotency) of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

...

22 But now being made free from sin (that is, from its dominion; free from sin ... justified by faith, the experience), and become servants to God, ye have your fruit unto holiness (or, sanctification), and the end everlasting life.

1Th.5.23 ¶ 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. (the whole person is yielded up to God to work righteousness in holiness.)

1Pe.1.15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

Present sanctification is accomplished through the power of the Holy Spirit, the word of God, and our faith. The result of this is holiness.

*Ac.15.8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;
9 And put no difference between us and them, purifying their hearts by faith. (As they heard the word of God. [Ac.10.44])*

Joh 17:17 Sanctify them through thy truth: thy word is truth.

...

*19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.
20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word ...*

Ro.15.16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

*1Pe.1.21 Who by him (or, you) do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently ...*

In present or practical sanctification believers subject themselves to the will of God.

*Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*

Ga 5:19 Now the works of the flesh are manifest ...

...

22 But the fruit of the Spirit ...

The work of sanctification continues as walk by faith. That is the manner of our lives until we come into the presence of Christ.

Phl.1.6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ ...

Until then there is a war in our members between the flesh & spirit. (body of sin, Ro.6.6) A truce will never be called between these two warring factions in this life. Not until either death or the resurrection are we freed from the evil principle of the flesh.

‘When it is no longer a duty to grow in grace, it is so not to mortify sin. No man under heaven can at any time say that he is exempted from this command,

(Owen is referring the imperative in *Col 3:5 Mortify [put to death] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry ...*)

‘nor on any pretense; and he who ceaseth from this duty lets go all endeavours after holiness. And as for those who pretend unto an absolute perfection, they are of all persons living the most impudent, nor do they ever in this matter open their mouths but they give themselves the lie ...’ *The Works of John Owen*, John Owen, vol. 3, p.541 (underlining added)

‘Sanctification is a supernatural work of God. ... It consists fundamentally and primarily in a divine operation in the soul, whereby the holy disposition born in regeneration is strengthened and its holy exercises are increased.’ *Systematic Theology*, Louis Berkoff, p.532

Without present sanctification the believer cannot know the Lord as He should be known. It is this vein that we begin to have a vital relationship with him. Then the believer moves from a theoretical knowledge of Christ to a real knowledge.

Who can know the love of God better than he that has learned to love the unlovely and to love his enemies?

Who can know the peace of God better than he that has learned to trust Him when he comes into great trouble himself for Christ's sake?

Who can know the joy of the Lord better than he that has himself joyed in God when his soul is cast down within him?

I believe that God separated all of the elect in Christ and dedicated them to His service when our Lord died on the cross. At some time each of these shall be brought to saving faith in Jesus Christ. Then they are to present their living, holy, and acceptable sacrifice to God, not being conformed to this world, but being transformed by the renewing of their minds.

We are commanded to be holy because He is holy. Live for Him.