

Lesson 1: Introduction to Sanctification

I. Introduction

Worldly people sometimes complain with reason that "religious" persons, so-called, are not so amiable and unselfish and good-natured as others who make no profession of religion. Yet sanctification, in its place and proportion, is quite as important as justification. Sound Protestant and Evangelical doctrine is useless if it is not accompanied by a holy life. It is worse than useless; it does positive harm. It is despised by keensighted and shrewd men of the world, as an unreal and hollow thing, and brings religion into contempt. J.C. Ryle, *Holiness*

II. Course Outline

A. Lesson 1: Introduction

B. Lesson 2: Evangelical Doctrine of Sanctification

C. Lesson 3: Sanctification in Practice

III. Importance of Sanctification – Hebrews 12:14

IV. Biblical Terms

In Scripture the quality of holiness applies first of all to God, and as applied to Him its fundamental idea is that of unapproachableness. And this unapproachableness is based on the fact that God is divine and therefore absolutely distinct from the creature. Berkhof, *Systematic Theology*, 532.

A. Old Testament

1. שֶׁ־קֹדֶשׁ. **holy**: of things, awe-inspiring, to be treated w. caution, kept from profane use: place Ex 29:31, day Ne 8:11, waters Nu 5:17 — 2. **holy**: of persons, w/o particular ref. to God: Nu 6:5 (cf. v.8) — 3. **holy**: singled out, ordained, for a priest, for the people Lv 21:8) sabbath Is 58:13; Israel, for God Nu 15:40 — 4. (fm. 3.) individuals are called **holy**: of Israel. Lv 11:44 — 5. God is **holy**: Is 1:4; 6:3; his name is holy Is 57:15 — 6. pl. **holy** = heavenly beings Zc 14:5, sg. Dn 8:13.

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2. **שָׁרָף**: **be holy**, withheld from ordinary use, treated w. special care, belonging to the sanctuary, e.g. priest & his garment Ex 29:21, things touching the altar 29:37, warriors in a campaign 1S 21:6.
3. **nif.**: pf. **שָׁרָף** — 1. **show, prove oneself. Holy** (of God): w. Lv 10:3; — 2. **be treated as holy**, Ex 29:43.
4. **piel**: pf. **שָׁרָף** — 1. Puts things into a state of holiness, i.e. treat according to the procedures of worship, **pronounce a thing (to be) holy**: sabbath Gn 2:3, a place 1K 8:64 — 2. put someone into a state of holiness, **consecrate, dedicate**: priest 1Sam 7:1, first-born Dt 15:15; Job purifies his sons, absolves them from sin Jb 1:5 — 3. **establish, appoint a holy day or period of time** (characterized by special cultic procedures) 2K 10:20 (to Baal); a fast Jl 1:14; war = period of holy war Je 6:4; — 4. subj. God: put (someone or something) into a state of holiness, consecration, inviolability, **consecrate, dedicate**: obj. Isr. Ex 31:13, sanctuary Lv 21:23, Y.'s name Ez 36:23 — 5. make (someone) holy (by having them touch something consecrated), **transfer or convey holiness** to someone Ez 44:19; — 6. **Treat** (someone or something) **as holy, consecrated, dedicated**: sabbath Ex 20:8, God Dt 32:51.
5. **pual**: pt. **שָׁרָףְוּ, שָׁרָףְוּ**: **be made holy, consecrated, dedicated**: priest Ez 48:11, warriors Is 13:3.
6. **hif.**: pf. **שָׁרָףְוּ** — 1. **designate** (someone or something) **as made holy, consecrated, dedicated**: prophet Je 1:5, temple 1K 9:3, sheep for slaughter Je 12:3; — 2. **treat** (someone or something), **offer up, as made holy, consecrated, dedicated**: votive gifts 2K 12:19, field Lv 27:16, silver 2S 8:11; — 3. subj. God: **declare** (someone or something) **to be holy to him, consecrated or dedicated to him**: temple (to his name) 1K 9:7; — 4. obj. God: **treat God as holy, take him to be holy** Nu 20:12; — 5. **give as votive offerings** Ne 12:47; **(re)consecrate** 2C 29:19.
7. **hitp.**: pf. **שָׁרָףְוּ** — 1. **behave as** (people who have been) **consecrated, made holy** Ex 19²²; — 2. **Prove oneself. (to be) holy** Ez 38:23 — 3. **Put oneself.** (or each other) **into the state of dedication or cultic purity** 1S 16:5, of a woman after menstruation 2S 11:4.

In the Old Testament we find the word שׁוֹמֵר ; used in the piel and hiphil, to express sanctification. In its lowest sense, it seems to mean simply separation to a particular purpose, and that purpose not sacred, (Jer. 22: 7). More frequently it is used in the sense of consecrate, or dedicate as priests, utensils, the Sabbath day, where the idea is that of setting apart to a holy use. See (Ex. 28: 41; Deut. 5: 12). But in its proper sense, it means to cleanse away ceremonial, and, especially, moral pollution. (2 Sam. 11: 4) (Num. 15: 40). Kindred to this is the sense where God is said to sanctify Himself, or to be sanctified by His people— i. e., declaratively (Ezek. 38: 23).
Hodge, *Systematic Theology*

"The terms 'sanctification' and 'holiness' are now used so frequently to represent moral and spiritual qualities, that they hardly convey to the reader the idea of position or relationship as existing between God and some person or thing consecrated to Him; yet this appears to be the real meaning of the word." Girdlestone quoted by Berkhof, pg. 529.

B. New Testament

1. **ἁγιάζω** - *make holy, sanctify, consecrate, dedicate, purify*: Mt 23:17, Jn 10:36, 17:19, Ac 20:32.
2. **ἅγιος** - *set apart for or by God, morally or ceremonially holy*: 1 Cor 3:17, Mt 7:6, Heb 9:12, Jn 17:11, Mk 1:24, Ro 1:7, Eph 1:4.
3. **ἁγιασμός** - *holiness, consecration, sanctification* Ro 6:19, 22; 1 Ti 2:15.
4. Moral Conduct: 1 Cor 6:9-11, 1 Pet 1:15-16

C. English words: holy, holiness, sanctification, sanctified, consecrated, set-apart, purified, dedicated.

V. Summary

In the old dispensation, as well as in the new, ethical holiness results from the renewing and sanctifying influence of the Holy Spirit. It should be remembered, however, that even where the conception of holiness is thoroughly spiritualized, it is always expressive of a relation. The idea of holiness is never that of moral goodness, considered in itself, but

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always that of ethical goodness seen in relation to God. Berkhof, *Systematic Theology*, 533.

Sanctification, in the gospel sense, means then, not only cleansing from guilt, though it presupposes this, nor only consecration, though it includes this, nor only reformation of morals and life, though it produces this; but, essentially, the moral purification of the soul. This is the great idea to which all the ceremonial sanctity of the typical dispensation pointed; (Ps. 51: 6, 7; 25: 4, etc.,) and it is yet more emphatically and prominently expressed in the New Testament word ἁγιάζω. Dabney, *Lectures in Systematic Theology*.

VI. Homework

A. Read Romans 6:1-7:25

B. Read 1 Corinthians 6:9-11

C. In what sense is Paul talking about sanctification in each passage?

(Objective/positional or subjective/practical)

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