

Loris First Baptist Church
“52 Vital Doctrines of The Bible”

Doctrine #31 – Sanctification

Note: Most information based on pages 202-211 of the book “Major Bible Themes” by Lewis Sperry Chaffer.

A. Importance of Correct Interpretation

The doctrine of sanctification suffers “misunderstanding” despite the fact that the Bible provides extensive revelation on this important theme. In light of the history of the doctrine, it is important to observe “three” laws of interpretation:

1. The right understanding of the doctrine of sanctification depends upon the consideration of all Scripture bearing on this theme.
 - a. The body of Scripture presenting this doctrine is much more extensive than appears to the one who reads only the English text; for the same root Hebrew and Greek words which are translated “sanctify,” with their various forms, are also translated by two other English words, “holy” and “saint,” with their various forms.
 - b. Therefore, if we would discover the full scope of this doctrine from the Scriptures, we must go beyond the passages in which the one English word “sanctify” is used and include as well the passages wherein the words “holy” and “saint” are used.
 - 1) Leviticus 21:8 illustrates the similarity of meaning between the words “sanctify” and “holy” as used in the Bible. Speaking of the priest, God said:

Leviticus 21:8 *“Thou shalt sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, am holy.”*

- 2) Here the root word used four times is twice translated “sanctify” and twice translated “holy.”
2. The doctrine of sanctification cannot be interpreted by experience.
 - a. Only one aspect of sanctification out of three deals with the problems of human experience in daily life.
 - 1) Therefore an analysis of some personal experience must not be substituted for the teaching of the Word of God.
 - 2) Even if sanctification were limited to the field of human experience, there would never be an experience that could be proven to be its perfect example, nor would any human statement of that experience exactly describe the full measure of the divine reality.

- b. It is the function of the Bible to interpret experience, rather than the function of experience to interpret the Bible.
 - c. Every experience which is wrought of God will be found to be according to Scripture.
3. The doctrine of sanctification must be rightly related to every other Bible doctrine.
- a. Disproportionate emphasis on any one doctrine, or the habit of seeing all truth in the light of one line of Bible teaching, leads to serious error.
 - b. The doctrine of sanctification, like all other doctrines of the Scriptures, represents and defines an exact field within the purpose of God, and since it aims at definite ends, it suffers as much from overstatement as from understatement.

B. The Meaning of Words Related to Sanctification

1. "Sanctify" in its various forms is used 106 times in the Old Testament and 31 times in the New Testament and means to "set apart," or the state of being set apart.
 - a. It indicates classification in matters of position and relationship.
 - b. The basis of the classification is usually that the sanctified person or thing has been set apart, or separated from others in position and relationship before God, from that which is unholy. This is the general meaning of the word.
2. "Holy" in its various forms is used about 400 times in the Old Testament and about 12 times of believers in the New Testament and refers to the state of being set apart, or being separate, from that which is unholy.
 - a. Christ was "holy, harmless, undefiled, and separate from sinners." Thus was He sanctified.
 - b. So, also, there are certain things which the words "holy" and "sanctify," in their biblical use, do not imply.
 - 1) Sinless perfection is not necessarily implied, for Scripture speaks of a "holy nation," "holy priests," "holy prophets," "holy apostles," "holy men," "holy women," "holy brethren," "holy mountain," and "holy temple." None of these were sinless before God.
 - a) They were holy according to some particular standard or issue that constituted the basis of their "separation" from others.
 - b) Even the Corinthian Christians who were utterly at fault were said to be sanctified.
 - c) Many "inanimate" things were sanctified, and these could not even be related to the question of sin.

- 2) The word does not necessarily imply finality.
 - a) All these people just named were repeatedly called to higher degrees of holiness.
 - b) They were set apart again and again. People, or things, became holy as they were set apart for some holy purpose. Thus they were sanctified.
3. “Saint” is used of Israel about fifty times and of believers about sixty-two times, is applied only to human persons, and relates only to their position in the reckoning of God.
 - a. It is never associated with their own “quality” of daily life.
 - 1) They are saints because they are particularly classified and set apart in the plan and purpose of God.
 - 2) Being sanctified they are saints.
 - b. In several epistles, according to the Authorized Version (Rom. 1:7; 1 Cor. 1:2), believers are addressed as those who are “called to be saints.”

Romans 1:7 *“To all in Rome who are loved by God and CALLED TO BE SAINTS..”*

1Corinthians 1:2 *“To the church of God in Corinth, to those sanctified in Christ Jesus and CALLED TO BE HOLY...”*

- 1) This is most misleading; the words “to be” should be omitted.
- 2) Christians are saints by their present calling from God.
 - a) The passages do not anticipate a time when they will be saints.
 - b) They are already sanctified, set apart, classified, “holy brethren,” who therefore are saints.
- 3) Sainthood is not subject to progression.
 - a) Every born-again person is as much “a saint” the moment he is “saved” as he ever will be in time or eternity.
 - b) The whole church which is His body is a called-out, separate people; they are the saints of this dispensation.
 - c) According to certain usages of these words, they are all sanctified. They are all holy.

- 4) Because they do not know their position in Christ, many Christians do not believe they are saints.
 - a) The Spirit has chosen to give us the title of “saints” more than any other but one.
 - b) Believers are called “brethren” 184 times, “saints” 62 times, and “Christians” but 3 times.

C. The Means of Sanctification

1. Because of infinite holiness, God Himself—Father, Son, and Spirit—is eternally sanctified.
 - a. He is classified, set apart, and separate from sin. He is holy.
 - b. The Spirit is called the Holy Spirit. He is sanctified:

Leviticus 21:8 “*Regard them as holy, because they offer up the food of your God. Consider them holy, because I THE LORD AM HOLY—I who make you holy.*”

John 17:19 “*For them I SANCTIFY MYSELF, that they too may be truly sanctified.*”

2. God—Father, Son, and Spirit—are said to sanctify persons.
 - a. The Father sanctifies

1 Thessalonians 5:23 “*MAY GOD HIMSELF, the God of peace, sanctify you through and through...*”

- b. The Son sanctifies

Ephesians 5:25-26 “*Husbands, love your wives, just AS CHRIST also loved the church and gave Himself for her, that HE MIGHT SANCTIFY and cleanse her with the washing of water by the word...*”

Hebrews 9:11-13 “*But CHRIST CAME as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, BUT WITH HIS OWN BLOOD He entered the Most Holy Place once for all, having obtained eternal redemption. For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, SANCTIFIES for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, CLEANSE YOUR CONSCIENCE FROM DEAD WORKS to serve the living God?”*

Hebrews 13:12 “*Therefore JESUS also, that HE MIGHT SANCTIFY THE PEOPLE with His own blood, suffered outside the gate.*”

c. The Spirit sanctifies

Romans 15:16 “...to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, SANCTIFIED BY THE HOLY SPIRIT.”

2 Thessalonians 2:13 “But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through THE SANCTIFYING WORK OF THE SPIRIT and through belief in the truth.”

d. God the Father sanctified the Son

John 10:36 “...do you say of Him WHOM THE FATHER SANCTIFIED and sent into the world...”

e. God sanctified the priests and the people of Israel

Exodus 29:44 “So I will consecrate the Tent of Meeting and the altar and will CONSECRATE AARON AND HIS SONS TO SERVE ME AS PRIESTS.”

Exodus 31:13 “Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I AM THE LORD WHO SANCTIFIES YOU.’”

f. Our sanctification is the will of God

1 Thessalonians 4:3 “It is GOD’S WILL THAT YOU SHOULD BE SANCTIFIED: that you should avoid sexual immorality...”

g. Our sanctification from God is:

1) By our union with Christ

1 Corinthians 1:2 “To the church of God in Corinth, to those SANCTIFIED IN CHRIST JESUS and called to be holy...”

1 Corinthians 1:30 “But of Him you are IN CHRIST JESUS, who became for us wisdom from God—and righteousness and SANCTIFICATION and redemption...”

2) By the Word of God

John 17:17 “SANCTIFY THEM by the truth; YOUR WORD IS TRUTH.”

1 Timothy 4:5 “...for it is SANCTIFIED BY THE WORD of God and prayer.”

3) By the blood of Christ

Hebrews 9:13 “THE BLOOD of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean SANCTIFY THEM so that they are outwardly clean.”

Hebrews 13:12 “Therefore Jesus also, that HE MIGHT SANCTIFY THE PEOPLE WITH HIS OWN BLOOD, suffered outside the gate.”

4) By the body of Christ

Hebrews 10:10 “By that will we have been SANCTIFIED through the offering of THE BODY OF JESUS CHRIST once for all.”

5) By the Spirit

1 Peter 1:2 “who have been chosen according to the foreknowledge of God the Father, through the SANCTIFYING WORK OF THE SPIRIT, for obedience to Jesus Christ and sprinkling by his blood...”

6) By our own choice

Hebrews 12:14 “MAKE EVERY EFFORT to live in peace with all men and TO BE HOLY; without holiness no one will see the Lord.”

2 Timothy 2:21-22 “If A MAN CLEANSSES HIMSELF from the latter, he will be an instrument for noble purposes, MADE HOLY, useful to the Master and prepared to do any good work. Flee the evil desires of youth, and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.”

7) By faith

Acts 26:18 “to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are SANCTIFIED BY FAITH IN ME (i.e. Jesus Christ).”

3. God sanctified days, places, and things

Genesis 2:3 “Then God blessed THE SEVENTH DAY AND SANCTIFIED IT, because in it He rested from all His work which God had created and made.”

Exodus 29:43 “And there I will meet with the children of Israel, and THE TABERNACLE SHALL BE SANCTIFIED by My glory.”

4. Man may sanctify God. This he may do by setting God apart in his “own thought” as holy.

Matthew 6:9 “*HALLOWED* be Thy name.”

1Peter 3:15 “*But SANCTIFY THE LORD GOD IN YOUR HEARTS...*”

5. Man may sanctify himself. Many times God called upon His people to sanctify themselves.

1Peter 1:15-16 “*But just as He who called you is holy, so be holy in all you do; for it is written: ‘BE HOLY, BECAUSE I AM HOLY.’*”

2Timothy 2:21 “*If a man therefore PURGE HIMSELF from these [vessels of dishonor and by departing from iniquity], he shall be a vessel unto honor, SANCTIFIED, and meet for the master’s use*”

a. Self-sanctification can only be realized by the divinely provided means.

1) Christians are asked to present their bodies a living sacrifice, holy, and acceptable unto God

Romans 12:1 “*Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship.*”

2) They are to “come out from among them” and be separate

2 Corinthians 6:17 “*Therefore COME OUT FROM THEM AND BE SEPERATE, says the Lord. Touch no unclean thing, and I will receive you.*”

b. Having these promises, they are to cleanse themselves

2 Corinthians 7:1 “*Since we have these promises, dear friends, LET US PURIFY OURSELVES from everything that contaminates body and spirit, perfecting holiness out of reverence for God.*”

Galatians 5:16 “*This I say then, WALK IN THE SPIRIT, and ye shall not fulfil the lust of the flesh*”

6. Man may sanctify persons and things.

1Corinthians 7:14 “*For the unbelieving husband is SANCTIFIED by the wife, and the unbelieving wife is SANCTIFIED by the husband: else were your children unclean; but now are they holy [sanctified]*”

Exodus 19:14 “*So MOSES went down from the mountain to the people and SANCTIFIED THE PEOPLE, and they washed their clothes.*”

2Chronicles 29:17 “*So they SANCTIFIED THE HOUSE OF THE LORD*”

7. One thing may sanctify another thing

Matthew 23:17, 19 *“Fools and blind! For which is greater, the gold or THE TEMPLE SANCTIFIES THE GOLD?...Fools and blind! For which is greater, the gift or THE ALTAR SANCTIFIES THE GIFT?”*

8. From this limited consideration of Scripture on the subject of sanctification and holiness, it is evident that the root meaning of the word is to “set apart” unto a holy purpose.

a. The thing set apart is sometimes cleansed and sometimes it is not.

b. Sometimes it can itself partake of the character of holiness and sometimes, as in the case of an inanimate thing, it cannot.

c. Yet a thing which of itself can be neither holy nor unholy is just as much sanctified when set apart unto God as is the person whose moral character is subject to transformation.

9. It is also evident that where these moral qualities exist, cleansing and purification are sometimes required in sanctification; but not always:

1 Corinthians 7:14 *“For the UNBELIEVING HUSBAND has been sanctified through his wife, and the UNBELIEVING WIFE has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy.”*

D. Three Major Aspects of Sanctification

Although the Old Testament has an extensive revelation of the doctrine of sanctification, especially as related to the law of Moses and Israel, the New Testament provides a clearer picture of the major aspects of sanctification. The New Testament doctrine falls into three divisions: (1) positional sanctification, (2) experiential sanctification, (3) ultimate sanctification.

1. Positional sanctification is a sanctification, holiness, and sainthood which is accomplished by the operation of God through the body and shed blood of our Lord Jesus Christ.

a. Believers have been redeemed and cleansed in His precious blood, forgiven all trespasses, made righteous through our new headship in Him, justified, and purified.

1) They are the sons of God.

2) All of this indicates a distinct classification and separation, deep and eternal, through the saving grace of Christ.

3) It is based on facts of position which are true of every Christian.

b. Hence every believer is now said to be *positionally* sanctified, holy, and is therefore a saint before God.

- 1) This position bears no relationship to the believer's daily life more than that it should inspire him to holy living.
 - 2) The Christian's position in Christ is, according to Scripture, the greatest incentive to holiness of life.
- c. The great doctrinal epistles observe this order.
- 1) They first state the marvels of saving grace and then conclude with an appeal for a life corresponding to the divinely wrought position

Romans 12:1 *"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—THIS IS YOUR SPIRITUAL ACT OF WORSHIP."*

Ephesians 4:1 *"As a prisoner for the Lord, then, I urge you TO LIVE A LIFE WORTHY OF THE CALLING you have received."*

Colossians 3:1 *"Since, then, you have been raised with Christ, SET YOUR HEARTS ON THINGS ABOVE, where Christ is seated at the right hand of God."*

- a) We are not now accepted in ourselves: we are accepted in the Beloved.
 - b) We are not now righteous in ourselves: He has been made unto us righteousness.
 - c) We are not now redeemed in ourselves: He has been made unto us redemption.
 - d) We are not now positionally sanctified by our daily walk: He has been *made* unto us sanctification.
- 2) Positional sanctification is as perfect as He is perfect. As much as He is set apart, we who are in Him are set apart.
 - 3) Positional sanctification is as complete for the weakest saint as it is for the strongest.
 - a) It depends only on his union and position in Christ.
 - 1)) All believers are classified as "the saints." So, also, they are classified as "the sanctified" (note Acts 20:32; 1 Cor. 1:2; 6:11; Heb. 10:10, 14; Jude 1).
 - 2)) The proof that imperfect believers are nevertheless positionally sanctified, and are therefore saints, is found in 1 Corinthians.
 - a)) Corinthian Christians were unholy in life

1Corinthians 5:1-2 *"It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father's wife. And you are proud! Shouldn't you rather have been filled with grief and have put out of your fellowship the man who did this?"*

1Corinthians 3:1-3 “Brothers, I could not address you as spiritual but as worldly—mere infants in Christ. I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready. YOU ARE STILL WORDLY. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?”

b)) But they are twice said to have been sanctified

1Corinthians 1:2 “To the church of God in Corinth, TO THOSE SANCTIFIED IN CHRIST JESUS and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ—their Lord and ours...”

1Corinthians 6:9-11 “Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. AND THAT IS WHAT SOME OF YOU WERE. But you were washed, YOU WERE SANCTIFIED, you were justified IN THE NAME OF THE LORD JESUS CHRIST and by the Spirit of our God.”

b) By their position, then, Christians are rightly called “holy brethren” and “saints.”

Hebrews 10:10 “And by that will, WE HAVE BEEN MADE HOLY through the sacrifice of the body of Jesus Christ once for all.”

Ephesians 4:24 “...put on THE NEW SELF, created to be like God in TRUE RIGHTEOUSNESS AND HOLINESS.”

- 4) Positional sanctification and positional holiness are “true” sanctification and holiness.
 - a) In his position in Christ, the Christian stands righteous and accepted before God forever.
 - b) Compared to this, no other aspect of this truth can have an equal recognition.
- c. But let no person conclude that he is holy or sanctified in life because he is now said to be holy or sanctified in position.
 - 1) While all believers are sanctified positionally, there is never a reference in any Scripture to their daily lives.
 - 2) The daily-life aspect of sanctification and holiness will be found in another and entirely different body of truth which may be termed experiential sanctification.
2. “Experiential” sanctification is the second major aspect of the doctrine in the New Testament and relates to sanctification as experienced by the believer.
 - a. As positional sanctification is absolutely dissociated from the daily life, so experiential sanctification is absolutely dissociated from the position in Christ.

b. Experiential sanctification may depend on: “Some degree of yieldedness to God”

1) Complete self-dedication to God is our reasonable service (see Romans 12:1)

a) By so doing the Christian is classified and set apart unto God by his own choice.

b) This is self-determined separation unto God and is an important aspect of experiential sanctification.

Romans 6:22 *“But now that you have been set free from sin and have become slaves to God, THE BENEFIT YOU REAP LEADS TO HOLINESS, and the result is eternal life.”*

2) Sanctification cannot be experienced as a matter of feeling or emotion any more than justification or forgiveness.

a) A person may be at peace and be full of joy because he *believes* he is set apart unto God.

b) So also, by yielding unto God, a new infilling of the Spirit may be made possible which will result in a blessedness in life hitherto unknown.

1)) This might be either sudden or gradual.

2)) In any case it is not the sanctification that is experienced: it is the blessing of the Spirit made possible through sanctification or a more complete separation unto God.

c. Experiential sanctification may also depend on: “Some degree of separation from sin”

1) Experiential sanctification is the result of freedom from sin.

a) The Bible takes full account of the sins of Christians.

b) It does not teach that only sinless people are saved or kept saved; on the contrary, there is faithful consideration of, and full provision made for, the sins of saints.

c) These provisions are both preventive and curative. There are three divine provisions for the prevention of sin in the Christian:

1)) The Word of God with its clear instructions

Psalm 119:11 *“I have hidden YOUR WORD in my heart THAT I MIGHT NOT SIN AGAINST YOU.”*

2)) The present interceding, shepherding ministry of Christ in heaven

Romans 8:34 *“is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God AND IS ALSO INTERCEDING FOR US.”*

Hebrews 7:25 “Therefore He is able to save completely those who come to God through Him, BECAUSE HE ALWAYS LIVES TO INTERCEDE FOR THEM.”

Luke 22:31-32 “Simon, Simon, Satan has asked to sift you as wheat. BUT I PRAYED FOR YOU, Simon, THAT YOUR FAITH MAY NOT FAIL. And when you have turned back, strengthen your brothers.”

3)) And the enabling power of the indwelling Spirit

Galatians 5:16 “So I say, LIVE BY THE SPIRIT, and you will not gratify the desires of the sinful nature.”

Romans 8:4 “...in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature BUT ACCORDING TO THE SPIRIT.”

2) However, should the Christian sin, there is the divinely provided cure, which is the present advocacy of Christ in heaven by which He pleads His own sufficient, sacrificial death.

a) By this means alone imperfect believers are kept saved.

b) The divine prevention of sin is imperative in the case of every child of God, since as long as he is in this body he retains a fallen nature which is ever prone to sin.

Romans 7:21 “So I find this law at work: When I want to do good, EVIL IS RIGHT THERE WITH ME.”

2Corinthians 4:7 “But we have this treasure IN JARS OF CLAY to show that this all-surpassing power is from God and not from us.”

1John 1:8 “IF WE CLAIM TO BE WITHOUT SIN, we DECIEVE OURSELVES and the truth is not in us.”

1)) Scripture promises no eradication of this nature, but there is a moment-by-moment victory promised through the power of the Spirit. (Gal. 5:16-23).

2)) This victory will be realized just so long as it is claimed by faith and the conditions for a Spirit-filled life are met.

3) The sin nature itself is never said to have died.

a) It was crucified, dead, and buried with Christ; but since this was accomplished two thousand years ago, the reference is to a divine judgment against the nature which was gained by Christ when He “died unto sin.”

b) There is no Bible teaching to the effect that some Christians have died to sin and some have not.

1)) The passages include *all* saved persons

Galatians 5:24 “Those WHO BELONG TO CHRIST JESUS have crucified the sinful nature with its passions and desires.”

Colossians 3:3 “FOR YOU DIED, and your life is now HIDDEN WITH CHRIST in God.”

- 2)) All believers have died unto sin in Christ’s death; but not all believers have claimed the riches which were provided for them by that death.
- c) We are not asked to die experimentally, or to enact His death; we are asked to “reckon” ourselves to be dead indeed unto sin.
- 1)) This is the human responsibility

Romans 6:8-14 “Now IF WE DIED WITH CHRIST, we believe that WE WILL ALSO LIVE WITH HIM. For we know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death He died, He died to sin once for all; but the life He lives, he lives to God. In the same way, COUNT YOURSELVES DEAD TO SIN but alive to God in Christ Jesus. Therefore DO NOT LET SIN REIGN IN YOUR MORTAL BODY so that you obey its evil desires. DO NOT OFFER the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace.”

- 2)) Every victory over sin is itself a separation unto God and is therefore a sanctification.
- 3)) Such victory should ever be increasing as the believer comes to know his own helplessness and the marvels of divine power.
- d. Experiential sanctification may also depend on: “Some degree of Christian growth to which the believer has already attained”.
- 1) Christians are immature in wisdom, knowledge, experience, and grace.
 - a) In all these things they are appointed to grow, and their growth should be manifest.

2Peter 3:18 “BUT GROW IN GRACE AND KNOWLEDGE of our Lord and Savior Jesus Christ...”

2Corinthians 3:18 “And we, who with unveiled faces all reflect the Lord’s glory, ARE BEING TRANSFORMED INTO HIS LIKENESS WITH EVER-INCREASING GLORY, which comes from the Lord, Who is the Spirit.”

- b) This transformation will have the effect of setting them more and more apart. They will, to that extent, be more sanctified.

2) A Christian may be “blameless,” though it could not be truthfully said of him that he is “faultless.”

a) The child laboring to form his first letters in a copybook may be blameless in the work he does; but the work is not faultless.

b) We may be walking in the full measure of our understanding today, yet we know that we are not now living in the added light and experience that will be ours tomorrow.

1)) There is perfection within imperfection.

2)) We who are so incomplete, so immature, so given to sin, may “abide in him.”

3. Ultimate sanctification is the third major aspect of the doctrine in the New Testament and relates to sanctification that will be experienced by every believer and is that aspect which is related to our final perfection, and will be ours in the glory.

a. By His grace and transforming power He will have so changed us—spirit, soul, and body—that we will be “like him,” and “conformed to his image.”

1John 3:2 “*Dear friends, now we are children of God, and WHAT WE WILL BE has not yet been made known. But we know that when He appears, WE SHALL BE LIKE HIM, for we shall see Him as He is.*”

b. He will then present us “faultless” before the presence of His glory.

c. His bride will be free from every “spot and wrinkle.”

1Thessalonians 5:23-24 “*MAY GOD HIMSELF, the God of peace, SANCTIFY YOU THROUGH AND THROUGH. May your whole spirit, soul and body BE KEPT BLAMELESS at the coming of our Lord Jesus Christ. The One who calls you is faithful AND HE WILL DO IT.*”

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Doctrine # 31 - “Sanctification”

1. Read Pages 1-14 from the Doctrine#31 Study Guide by next Wednesday.
2. Answer the following Questions about “Sanctification” as you read:

a. Importance of Correct Interpretation

- 1) True or False. The doctrine of sanctification suffers “misunderstanding” despite the fact that the Bible provides extensive revelation on this important theme. (page 1, top)

- 2) What are the “three” laws of “interpretation” that need to apply for the right understanding of the doctrine of sanctification? (page 1 thru page 2, top)

- 3) Why is the body of Scripture presenting the doctrine of sanctification much more extensive than appears to the one who reads only the English text of the Bible? (page 1, top)

- 4) What are the two words in Leviticus 21:8 which come from the same Hebrew root word? (page 1, middle)

- 5) True or False. There are many examples where “personal experience” is a way to best interpret what the Bible is saying about “sanctification”. (page 1, bottom – page 2, top)

- 6) True or False. Disproportionate emphasis on any one doctrine (including “sanctification”) or the habit of seeing all truth in the light of one line of Bible teaching, leads to serious error.
(page 2, top)

b. The Meaning of Words Related to Sanctification

- 1) How many times is the word “sanctify” used in its various forms in the Old and New Testaments “and” what does this word mean? (page 2, middle)

- 2) How many times is the word “Holy” used in its various forms in the Old and New Testaments? (page 2, middle)

- 3) True or False. The words “holy” and “sanctify”, when it applies to believers in Jesus Christ, refers to the “sinless perfection” of those God loves. (page 2, bottom)

- 4) True or False. The term “saint” is applied only to believers who have achieved super human feats of “spirituality” and have demonstrated the ability to perform miracles. Thus they have “earned” a supreme status within the kingdom of God amongst other believers in Christ. (page 3, top)

- 5) When a person accepts Jesus as their Lord and Savior, he (or she) is immediately “what” by their present calling from God? (page 3, middle; see also Romans 1:7 and 1Corinthians 1:2)

- 6) Why do most Christians NOT believe that they are a “saint”? (page 4, top)

c. The Means of Sanctification

- 1) Which person of the “Holy Trinity” can “sanctify” a person? (page 4-5, middle; see also 1Thessalonians 5:23; Ephesians 5:25-26; Hebrews 13:12; Romans 15:16)

- 2) According to 1Thessalonians 4:3, what is God's "will" for all believers?

- 3) Our sanctification from God is by what "7" Scriptural things?
(pg. 5-6; 1Corinthians 1:2, 30; John 17:17; Hebrews 10:10, 12:14, 13:12; 1Peter 1:2; Acts 26:18)

- 4) True or False. The only thing that God "sanctifies" are people who are believers in Christ.
(page 6, bottom)

- 5) How can a person "sanctify" God? (page 7, top; see also Matthew 6:9; 1Peter 3:15)

- 6) True or False. It is possible for man to "sanctify" himself, but only through "divine" means.
(page 7, top-middle; 1Peter 1:15-16; 2Timothy 2:21; Romans 12:1; 2Corinthians 6:17, 7:1)

- 7) True or False. Everything that is "set apart" (i.e. "sanctified") is "cleansed" and thus "holy" to God.
(page 8, top; 1Corinthians 7:14; Exodus 19:4; Matthew 23:17, 19)

d. Three Major Aspects of Sanctification

- 1) What are the three major aspects of "sanctification" that are revealed in the New Testament?
(page 8, bottom)

- 2) What is "positional" sanctification? (page 8, bottom)

- 3) True or False. Every “believer” in Jesus Christ is “positionally” sanctified (i.e. “holy”) and is therefore a “saint” before God. (page 8, bottom)

- 4) When a Christian understands his “position” of sanctification it should “inspire” him or her to “what”? (page 9, top)

- 5) Complete the following true statement about the results of “positional” sanctification: “*We are not now positionally sanctified by our daily walk...*” (page 9, middle)

- 6) True or False. Positional sanctification for a “believer” makes him as “perfect” in the eyes of God as Christ is “perfect”. As much as Christ is “holy”, then a believer (by “his position IN CHRIST”) is holy. (page 9, bottom)

- 7) What are the only two things that a believer’s positional sanctification depends upon? (pg. 9, bottom)

- 8) True or False. It is possible for Christians to be living “unholy” lives and still be “positionally” sanctified and still “saints” in God’s eyes. (page 9, bottom; 1Cor 3:1-3, 5:1-2)

- 9) What does “experiential” sanctification relate to in the New Testament and what is it to be absolutely “dissociated” from when it comes to a “believer”? (page 10, bottom)

- 10) Experiential sanctification depends on “some degree” of what three things? (see pages 11-13)

- 11) What is the “reasonable service” of a Christian? (page 11, top; see Romans 12:1)

- 12) True or False. You can “feel” when you are in a state of “sanctification”. You can assure you are living in a way that is increasing your “sanctification”, when you are overcome by “joy”, “crying”, or “dizziness”. (page 11, middle-top)

- 13) True or False. The Bible does NOT teach that only “sinless” people are saved or “kept” saved; rather, there is a faithful consideration of, and full provision made for, the sins of “saints” throughout their lives. (page 11, bottom)

- 14) What are the “3” divine provisions for the prevention of sin in the Christian?
(page 11 bottom – page 12 top; Psalm 119:11; Romans 8:4, 34; Hebrews 7:25; Galatians 5:16)

- 15) What is the ONLY divinely provided cure for a believer’s sin which “alone” keeps imperfect Christians saved? (page 12, middle; see also 1John 2:1-2)

- 16) Why is Christ’s intercessory ministry in heaven on behalf of a believer absolutely “imperative” to keep a believer “saved”? (page 12, middle; see also Romans 7:21; 2Corinthians 4:7; 1John 1:8)

- 17) What are two things that are necessary for a believer to accomplish “experiential” sanctification and have victory over sin in his daily life? (page 12, bottom; see also Galatians 5:16, 24; Colossians 3:3)

- 18) According to Romans 6:11, we are to “reckon” or “count” ourselves dead to “what”?

- 19) What are two things that should cause a believer to increase his victory over sin in his daily life?
(page 12; middle)

- 20) What are some things that immature Christians are encouraged to “grow” in reference to their “experiential” sanctification? (page 13, bottom; see also 2Peter 3:18; 2Corinthians 3:18)
- 21) True or False. It is possible for a Christian to be “blameless” (positionally sanctified), while NOT being “faultless” (experientially sanctified). (page 13, top)
- 22) What does “ultimate” sanctification in the New Testament relate to? (page 14, middle)
- 23) True or False. A dedicated Christian, who works hard to “walk in the Spirit” and “deny himself” the pleasures of any sin can achieve “ultimate sanctification” before he (or she) dies.
(page 14, middle; see also 1John 3:2; Romans 7:18-25; Philippians 3:12)
- 24) Who is the only one that can keep a believer’s body, soul, and spirit “blameless” at the coming of our Lord Jesus Christ? (page 14, middle; 1Thessalonians 5:23-24)