

## Salvation—Sanctification (1<sup>st</sup>)

(We are beginning the study of sanctification in the podcast today.)

In previous podcasts we studied the subject of justification. In the podcast for today we are beginning the study of sanctification. In theology this subject is generally presented after justification and so we will follow this pattern as well. Hopefully, in our studies you will be able to see the connection of justification and sanctification as well as how they differ. When studying justification we attempted to show what justification is and the truth of the phrase “justification by faith.” In doing so we avoided the difficulty of trying to expose the many different defective views (as I understand them). I believe too often one is buried in the quagmire of a multitude of positives and negatives in studying certain doctrines. It has been my opinion for many years to simply seek the truth of the Scriptures regarding a subject instead of weighing all the different designs and ideas set forth and becoming so overwhelmed and lost in the sea of uncertainty. I realize that my way of thinking may seem too simplistic and that it may run the risk of being narrow-minded and having tunnel vision and, therefore, miss the truth of the matter. Nevertheless, I believe that if one seeks to channel his thinking with the overall truth of orthodoxy as presented down through the centuries, he will likely avoid sectarian notions and heretical doctrines altogether. More importantly when considering any subject it is essential that we submit our thinking to the clear overall teaching of the Scriptures regarding it. The Lord willing, we will follow this same line of thinking as we not only study all topics but with the doctrine of sanctification, too.

I believe Arthur W. Pink raised several questions to be considered regarding this subject. They are as follows:

But what is “sanctification”: is it a quality or position? Is sanctification a legal thing or an experimental? that is to say, Is it something the believer has in Christ or in himself? Is it absolute or relative? by which we mean, Does it admit of degree or no? is it unchanging or progressive? Are we sanctified at the time we are justified, or is sanctification a later blessing? How is this blessing obtained? by something which is done for us, or by us, or both? How may one be assured he has been sanctified: what are the characteristics, the evidences, the fruits? How are we to distinguish between sanctification by the Father, sanctification by the Son, sanctification by the Spirit, sanctification by faith, sanctification by the Word?

Is there any difference between sanctification and holiness? if so, what? Are sanctification and purification the same thing? Does sanctification relate to the soul, or the body, or both? What position does sanctification occupy in the order of Divine blessings? What is the connection between regeneration and sanctification? What is the relation between justification and sanctification? Wherein does sanctification differ from glorification? Exactly what is the place of sanctification in regard to salvation: does it precede or follow, or is it an integral part of it? Why is there so much diversity of opinion upon these points, scarcely any two writers treating of this subject in the same manner. Our purpose here is not simply to multiply questions but to indicate the many sidedness of our present theme, and to intimate the various avenues of approach to the study of it. *The Doctrine of Sanctification*, pp. 8-9.

I believe that the subject of sanctification is often misunderstood and carries the idea of sinless perfection. This is not the case because God makes it abundantly clear that we not only have sinned in the past but that we currently have sin. I John 1:10 declares, “If we say that we have not sinned, we make him a liar, and his word is not in us.” And, I John 1:8 states, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” Therefore, whosoever professes that he has not sinned makes God a

liar, and if one affirms that he does not have sin he is deceived and is not of the truth. The apostle Paul also acknowledged his sinfulness. “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.” “I find then a law, that, when I would do good, evil is present with me.” “But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?” (Romans 7:18, 21, 23-24.) There is no such thing as sinless perfection with man (other than Jesus Christ) this side of glory. With this being said, it is equally certain that God works sanctification in the lives of His people.

Before we get too far into the subject at hand, it is important that we understand what is meant by sanctification. The two primary words for sanctification are the Hebrew word *qâdash* (qâdash, *kaw-dash'*) and the Greek word *hâgios* (*hâgios*, *hag'-ee-os*). There are derivatives of these two words but we will limit our study essentially to these in order to simplify the matter as much as possible. *McClintock and Strong Cyclopedia* said that these two words are “rendered ‘holy,’ ‘hallowed,’ and ‘sanctified.’” The *International Standard Bible Encyclopedia* states that the words “holy,” “hallow,” “hallowed,” “holiness,” “consecrate,” “saint,” “sanctify,” and “sanctification” ... “are all translations of the same root, and that therefore no one of them can be treated adequately without reference to the others.” The article further says, “By sanctification is ordinarily meant that hallowing of the Christian believer by which he is freed from sin and enabled to realize the will of God in his life. This is not, however, the first or common meaning in the Scriptures.

“To sanctify means commonly to make holy, that is, to separate from the world and consecrate to God.”

When we see the total number of related words that are found in the Scriptures linked to the subject of sanctification we are amazed and made to consider the overwhelming evidence that God would have us to seriously consider this doctrine. Notice in the following chart the number of times the ten words related to sanctification are used in the verses as found in the Scriptures. Including the word sanctification with the other ten words (as seen below) we find a total of 957 times in 877 verses that sanctification and the related words are found in the Holy Scriptures. (Remember that this information is from the King James Version Bible as given in the computer Bible program *SwordSearcher*.)

<b>Words</b>	<b>Times Used</b>	<b>Verses</b>
Holy	611	544
Holiness	43	43
Hallow	15	15
Hallowed	22	21
Concentrate	14	14
Concentrated	14	14
Saint	5	3
Saints	96	95
Sanctify	70	65
Sanctified	62	58
Sanctification	5	5
<b>Total</b>	<b>957</b>	<b>877</b>

The modern religious world says much about the love of God and the Scriptures say that God is love two times, but the holiness of God is ascribed to Him well over six hundred times. The Scriptures clearly

affirm that His people not only are commanded to be holy: “Be ye holy; for I am holy,” cf. Leviticus 11:44-45; I Peter 1:16. The Lord equally chastens His sons so that they are “partakers of his holiness,” Hebrews 12:5-10. The idea that God will leave true believers to wallow in the mire of sin and live in the ways of the world is contrary to the idea of salvation. People who live accordingly are not delivered from the world, whereas the Scriptures tell us that Jesus Christ “gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father,” Galatians 1:4. Notice that it is according to the will of God as well as the result of the Person and work of Christ that the redeemed are delivered from this present evil world. It is to be further noted that the word for “world” is the Greek word αἰών or age showing that it is talking about the system of this world. The Lord willing we will enlarge on this in future studies, but our time is up for today. Farewell.