

UNDERSTANDING SANCTIFICATION

The image features a large, open book lying flat, with a lit candle resting on its pages. The candle's flame is bright and casts a warm glow over the book. The background is a dramatic sunset or sunrise sky, with vibrant orange and yellow hues transitioning into a darker, cloudy sky at the top. The overall composition is centered and evokes a sense of quiet reflection and spiritual study.

Earl R. Borders

Understanding Sanctification

Earl R. Borders

The Church of God, God's Acres
2024

© 2024 by Earl R. Borders

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations in a book review or scholarly journal, or used as excerpts in messages preached or lessons taught.

First Printing: 2024

This book can be ordered by contacting the author or:

The Church of God, God's Acres
675 N. Cedar Street
Newark, Ohio 43055
740-345-1312

www.GodsAcres.org

Printed by Lulu.com

TABLE OF CONTENTS

PREFACE	1
CHAPTER 1	
Old Testament Sanctification	3
CHAPTER 2	
New Testament Diversity of Terms	17
CHAPTER 3	
The Positional Nature of Sanctification	29
CHAPTER 4	
Different Agencies and Aspects of Sanctification (Part 1) .	43
CHAPTER 5	
Different Agencies and Aspects of Sanctification (Part 2) .	55
CHAPTER 6	
Different Agencies and Aspects of Sanctification (Part 3) .	69
CHAPTER 7	
Biblical Clarity of Expressions	79
OTHER PUBLICATIONS BY THE AUTHOR	90

PREFACE

We are blessed to live in the most brilliant day of light in human history! The Apostle Paul was indeed inspired to pen those beautiful words recorded in Romans 16:24 that those in the first century were enjoying "the revelation of the mystery, which was kept secret since the world began." Yet, how much greater brilliance of light, or understanding, are we privileged to have in this twenty-first century when all seven seals are loosed, and the "little book" (Revelation 10:2) is "open."

As the light of the day becomes brighter, it provides a clearer vision of those things that may not have been as clearly understood previously. I am convinced that we are living in a time when the Lord is especially wanting to do a work amongst His people. The Prophet Isaiah under divine inspiration picked up the prophetic glass and looking down through that telescope of time prophesied of our day. In Isaiah 30:26, he spoke of this day that would have a "sevenfold" light, and that also in this period the Lord would affect a work that "bindeth up the breach of his people." I am confident the Lord both desires and will accomplish this binding up.

God's people are a people, as Jesus described in John 3:21 when He said, "He that doeth the truth cometh to the light." Sadly, for fifty years or so now the people of God have been divided over the doctrine of sanctification. It is grievous how much harm this divisiveness has not only done to the church but to the influence and outreach to both the lost and those in Babylon. I believe it is time to have the breaches bound up. We have never made understanding and agreeing on this point of doctrine with us "a test of fellowship," nor do we now.

Our intention in setting this book before you is twofold. One is to dispel the confusion that is associated with what we understand and teach on this vital doctrine of sanctification. It has been related to me that there are those who say we do not believe in sanctification. Nothing could be further from the truth. We wholeheartedly agree that the Bible clearly teaches we must live sanctified lives, and we teach our

people the importance of doing so. The second reason is that though we have never, nor shall we, make this a "test of fellowship," we do feel that this seventh-seal period of time is bringing clarity to many truths. I am not speaking of abandoning truth, compromising, or making any allowance for worldliness. The Apostle Paul instructed Titus in Titus 1:1 that "the acknowledging of the truth which is after godliness." Truth leads to greater "godliness," not less, nor a tendency toward the world. When the truth we preach is practiced, it leads to greater godly living, not less.

It is our hope and prayer, my dear brethren and sisters, first you will read this book to receive an accurate understanding of what we teach, and then I hope you will peruse it with a prayerful attitude and a mind open to what the Holy Spirit may reveal. Either way, whether you consider it or not, or understand the teaching as we do or not, you are still our brother. We have no desire to be contentious or seem derogatory to any dear saints in any manner. We love all the brethren everywhere, and "we wrestle not against flesh and blood" (Ephesians 6:12).

I trust you will find this writing beneficial to you. May God bless you is our prayer!

Yours in Christ,
Pastor Earl R. Borders
June 2024

OLD TESTAMENT SANCTIFICATION

Genesis 2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Numbers 7:1 And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them.

Leviticus 27:14 And when a man shall sanctify his house to be holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD some part of a field of his possession, then thy estimation shall be according to the seed thereof: an homer of barley seed shall be valued at fifty shekels of silver.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

The great lawgiver, Moses, penned quite an array of Old Testament Scriptures. The common vein of truth uniting our Scripture texts is the incorporation of the expression *sanctified*. Sadly, there is much confusion concerning the word *sanctified* and the Biblical doctrine of sanctification. The Bible explicitly teaches that we are to live sanctified lives. Unfortunately, confusion and differing positions arise in addressing these questions: What is sanctification? When do we achieve it? How is it accomplished? As the Apostle Paul admonished, it is our burden to "study" sanctification in order to be "rightly dividing the word of truth" (2 Timothy 2:15). In this first segment of our study, we will consider Old Testament sanctification. Galatians 3:24 informs us that the Old Testament Law "was our schoolmaster to bring us unto Christ." Old

Testament Scriptures and practices reveal New Testament realities.

First Corinthians 14:33 says, "God is not the author of confusion." Rightly dividing the Word of truth will dispel the confusion on this vital Biblical doctrine of sanctification. Throughout this study, we may allude to them, but we will not be dealing so much with the traditions and teachings held by some. We will instead attempt to confine ourselves to Biblical truths concerning this subject. We trust the Spirit of God will enlighten "the eyes of your understanding" (Ephesians 1:18).

Defining the Word "Sanctify"

According to *Strong's Exhaustive Concordance* of the Bible, the word *sanctifieth* does not appear in the Old Testament, only the words *sanctified* and *sanctify*. In Genesis 2:3, we read, "God blessed the seventh day, and sanctified it." The English word *sanctified* appears in the Old Testament forty-six times. The English word *sanctify*, as in Leviticus 27:14, which says, "And when a man shall sanctify," appears sixty-four times in the Old Testament, totaling one hundred and ten times for both words. In every instance, the words *sanctified* and *sanctify* are the same Hebrew word *qadash*. The first truth we want to point out is that this Hebrew word is employed in different tenses and senses according to the context in which it is used.

In the textbook, *Christian Theology*, page 449, by Brother Russel R. Byrum, in the section entitled "Entire Sanctification," it says, "The term sanctification is capable of being used in at least eight different senses in respect to experience or practice, and is used in most of these senses in the Bible." Study is essential because we must not view these words in an isolated sense but in the greater context to know how they are utilized in each particular passage.

Genesis 2:3 is the first place the word *sanctified* appears in the Bible. So, the first account of sanctification in the Bible is a day. The *Brown-Driver-Briggs Hebrew and English Lexicon* defines this word in this particular verse as "it is to be consecrated, dedicated." Genesis 2:3 refers to a day being dedicated for a special purpose. Also, in conjunction with the seventh day being sanctified, no ceremonies or cleansings were associated with this day, and no shedding of blood occurred on this occasion. Why would we mention that? Because some advocate connecting some of these things to sanctification and say they are necessary to have sanctification.

Moses had received instructions in Exodus concerning constructing the Old Testament tabernacle in the wilderness. In our companion text in Numbers 7:1,

we read that he "had fully set [it] up." He had erected the tent and put in all the articles and furnishings according to the pattern given to him on Mount Sinai. When he had them all placed in the proper positions, he "anointed them, and sanctified them." According to *Brown-Driver-Briggs Hebrew and English Lexicon*, the word *sanctified* in this context means "set apart as sacred; consecrate, dedicate."

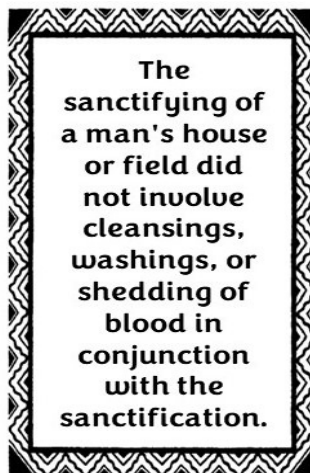
The tabernacle was just a tent, and the table with the shewbread was just a table with some bread before Moses anointed and sanctified them. He set them apart, consecrated them, and dedicated them for singular and sacred use. Although there are many aspects to the word *sanctify*, the overall intent and predominant definition is to "be set apart, consecrated, dedicated, or hallowed."

Sanctification Without Blood Application

We read in Leviticus 27:14-19 about a house and a field being sanctified for sacred purposes. Verse 14 says, "Sanctify his house," and verse 17 says, "Sanctify his field." When a man sanctified his house or field, it was essentially a monetary transaction or the equivalent of exchanging property for money. "The priest shall estimate it" (verse 14). And verse 19 talks about the "fifth part of the money," to provide funds for the maintenance or repair of the sanctuary, thus a sanctified purpose.

Many things under the old economy could be sanctified. According to *Brown-Driver-Briggs Hebrew and English Lexicon*, the word *sanctify* used in these Scriptures means "set apart, devote, consecrate." The sanctifying that occurred to a man's house or field did not involve cleansings, washings, or any shedding of blood in conjunction with the sanctification.

Nehemiah 3:1 reads, "Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel." They sanctified the sheep gate and the tower. In other words, they set them apart for specific, sacred purposes. Again, there were no cleansings, ceremonies, or application of blood in any of these.



Exodus 29:27 states, "And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons." Many Scriptures in the Old Testament deal with things being sanctified. The New Testament also speaks of many things being sanctified.

We say this with love and kindness. Many have preconceived notions of the true Bible teaching of sanctification. Sadly, it has been taught because of accepted tradition both repeatedly and fervently. Unfortunately, it has left an impression in people's minds that will not stand Biblical scrutiny. It has caused many to be confused about this vital doctrine. We need to understand, by rightly dividing the Word of Truth, that many things under the old economy—a day, a place, the Tabernacle, the vessels, a house, a field, the wave offering, the heave offering, the sheep gate, the towers of Meah and Hananeel—were sanctified. We cannot take one or two of these occasions as a fixed rule and say this is what sanctification is. There are differences in what the application of the word actually means according to the event or the context.

We are not out to denigrate, degrade, or belittle anyone in any manner, but as the Apostle Paul said in Philippians 1:17, we are "set for the defence of the gospel." Some forcibly advocate that sanctification is a definite, instantaneous experience. We trust you will see this is not an accurate Scriptural position when we are rightly dividing the Word of Truth and studying the entire scheme of the Scriptures. Ephesians 6:12 says, "We wrestle not against flesh and blood." We are not against any people anywhere. We love all the dear brethren and do not want to be hurtful or contentious. We desire to clarify the confusion generated over this teaching.

Sanctification—A Repeated Event

The next truth we need to consider is that sanctification, in many cases, was not a once or twice occurrence, but it was repeated. Deuteronomy 5:12 states, "Keep the sabbath day to sanctify it." It was a day to be set apart. How often was it to be set apart? It was to be kept once every week for the entire year under the old economy. It was not a singular event. The Jewish months had thirty days, and their weeks did not equate to fifty-two as our year does. However, the Sabbath Day was set apart and kept every week, not once or twice, but continually.

Consider the Passover. Second Chronicles 35:6 says, "So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses." God instructed the Israelites to

kill a lamb when they were getting ready to leave Egypt after more than four hundred years of bondage. Exodus 12:5-6 states, "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." The Passover lamb was a definite type of Christ, our Lamb, who was without spot or blemish. Notice, Exodus 12:2 says, "This month shall be unto you the beginning of months: it shall be the first month of the year to you." The Israelites killed this lamb, shed its blood, and applied it to the doorposts.

Verses 11 and 14 say: "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. . . . And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations." How often did they keep the Passover? Once a year on the fourteenth day of the first month. According to 2 Chronicles 35:6, they were instructed to "kill the passover, and sanctify yourselves." How often were they to kill the passover and sanctify themselves? At least once a year. It was an annual event.

Consider the words of the Prophet Joel in Joel 1:14, "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD." Joel 2:15-16 reads: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children." Obviously, this event was engaged in more than once. The fact is that it became a regular practice among those in Judaism.

In Luke 18:11-12, when the Pharisee went up to the temple, he proclaimed: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week." A regular practice among the Pharisees was to sanctify a fast. Twice every week, they set aside time for prayer and fasting.

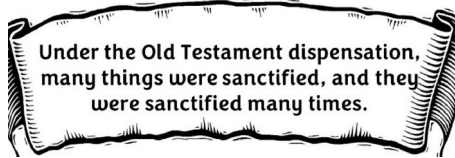
Old Testament Types Reveal New Testament Realities

First Corinthians 10:11 says, "Now all these things [the previous ten verses were Old Testament occurrences] happened unto them for ensamples." The Greek word for *ensamples* is *typos*, which means "a type or types." *Webster's New World Dictionary* defines a *type* as "a person, a thing or an event that represents or symbolizes another, especially another that is to come." These Old Testament types depict New Testament realities. Verse 11 continues, "They are written for

our admonition."

First Corinthians 5:7 says, "Christ our passover is sacrificed for us." He is the Lamb that was slain. His blood needs to be applied to our hearts in faith believing. Certainly, we recognize that if literal blood were a requirement, it would have been exhausted long before the end of the first century. Romans 3:25 tells us it is "faith in his blood," in the vicarious work it did because the wages of sin is death.

Sin required death. Jesus took on a substitutionary role. He died in our stead, so we would not have to pay for the terrible penalty of sin. Second Corinthians 5:21 says, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." He is the Lamb slain, the One who enabled us to be loosed from the bondage of sin, just as the Israelites were loosed from Egyptian bondage.



As we consider these truths, we find under the Old Testament dispensation, many things were sanctified, and they were sanctified many times. The Passover was an annual event; the keeping of the Sabbath and fasting became weekly events. These were continually sanctified, set apart, and consecrated for a specific purpose. Some things were done once. There is a reason for that. There was only one application of the lamb's blood over the doorposts for the death angel to see and pass over it. This enabled the Israelites to leave Egyptian bondage once, not twice.

Sanctifying the People

Let us consider another aspect of what was sanctified in the Old Testament. In Exodus, Chapter 19, Israel had come out of Egyptian bondage and was at the base of Mount Sinai where God was ready to meet with His people, particularly Moses. Verses 10-19 state: "And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast

or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

"And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at your wives. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

"And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part [or the lowest parts] of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

In verse 10, the Lord told Moses, "Go unto the people, and sanctify them." Some advocate that being sanctified indicates an application of blood. The examples we have considered, with the notable exception of the Passover, including this occasion, had no application of blood.

Exodus 19:10 is the second time the word *sanctify* is used in our English or *King James Bible*, which consists of three things. *Gill's Exposition of the Entire Bible* says, "The Jews understood not of their garments, but of their bodies also." *Ellicott's Commentary for English Readers* says: "The external purification was to consist in three things—(1) Ablution, or washing the person; (2) washing of clothes; and (3) abstinence from sexual intercourse." Exodus 19:15 reads, "Be ready against the third day: come not at your wives." According to *Brown-Driver-Briggs*, the word here is the same word used in the rest of the Old Testament (*qadash*), and it means "consecrate by purification."

External Observances and "Divers Washings"

Under the Levitical law, the requirement for washing clothes occurred on many occasions, not just once or twice. We read one of them in Exodus, Chapter 19. Also, Leviticus 11:25 states, "And whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even." If they came into contact with a carcass, they had to wash their clothes. Verse 28 says, "He that beareth the carcase of them shall wash his clothes, and be unclean until the even: they are unclean unto you." Verse 40 reads, "And he that eateth of the carcase of it shall wash his clothes, and be unclean until the even: he also that beareth the

carcase of it shall wash his clothes, and be unclean until the even."

Leviticus 13:6 says, "And the priest shall look on him again the seventh day: and, behold, if the plague be somewhat dark, and the plague spread not in the skin, the priest shall pronounce him clean: it is but a scab: and he shall wash his clothes, and be clean." Verse 34 reads, "In the seventh day the priest shall look on the scall: and, behold, if the scall be not spread in the skin, nor be in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean." Verse 58 states, "And the garment, either warp, or woof, or whatsoever thing of skin it be, which thou shalt wash, if the plague be departed from them, then it shall be washed the second time, and shall be clean."

Leviticus 14:8-9 reads: "He that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean . . . But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean." Verse 47 says, "He that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes." Leviticus 15:5 states, "Whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even." Many other Scriptures could be quoted.

Hebrews 9:10, speaking of the Old Testament dispensation, says, "Which stood only in meats and drinks, and divers [different] washings . . ." There were many external observances and "divers washings." The Israelites had to wash themselves and their clothes on many occasions. The Old Testament "washings" served as types of New Testament realities. We cannot transpose literal occurrences under the old economy into literal events in the new economy.

The Dedication of the First Covenant

Hebrews 9:18-22 states: "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."

Let us examine this Scripture passage and see what it truly references. Isaiah 28:13 instructs us to lay "precept upon precept; line upon line, line upon line; here

a little, and there a little." Isaiah 34:16 says, speaking of the Scriptures, "None shall want her mate." The writer of the Hebrew letter spoke to Hebrew converts, those familiar with the Old Testament practices and the Hebrew economy.

So what was the writer referring to when he said in Hebrews 9:18, "Whereupon neither the first testament was dedicated without blood"? Obviously, the first testament was the Old Testament. The Hebrew writer was talking about when the Old Testament was initially dedicated. He was alluding to what Moses did when he came down from Mount Sinai. Exodus 24:3-8 says: "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.

"And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."

Moses did all this when he came down from Mount Sinai. Verses 2-3 say: "And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the LORD." Moses received the words of the Lord, wrote them down, read them to the people, and informed them of the parameters of the new covenant, and they agreed to it. They said, "All the words which the LORD hath said will we do."

The Application of Blood

Verse 8 says, "Moses took the blood, and sprinkled it on the people." Why? Because it was a covenant between God and the people. Moses sprinkled half the blood on the altar and the book, which was God's part, and half on the people, which was their part because it was a covenant, or agreement, to unite the two. Moses went on to say, "Behold the blood of the covenant." How many times did Moses dedicate this covenant? *One* time, he sanctified or set apart the people and the covenant. It was not repeated. This application of blood was singular to

dedicate the new covenant they were entering into, or we refer to it as the first or old covenant.

Where did the blood come from? Verse 5 says, "Burnt offerings, and sacrificed peace offerings." These particular offerings showed the special position they held as a covenant people. Exodus 20:24 says, "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee."

These sacrifices and the blood that was applied to the altar and then to the people showed the uniting of God and His people in the old covenant. Hebrews 9:20 says, "This is the blood of the testament which God hath enjoined unto you." The *Amplified Bible* reads, "Saying these words: This is the blood that seals and ratifies the agreement (the testament, the covenant) which God commanded [me to deliver to] you." When we consider Hebrews 9:18-22, we must recognize it was a singular event. Verse 18 says, "Neither the first testament was dedicated without blood." So, it was dedicated with blood, as we read in Exodus 24:3-8, and it was a singular application of blood.

The Bible was not divided into chapters and verses until 1555 A.D. Hebrews was originally written in continuity as a letter. Hebrews 12:24 states, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling." How many times was the new covenant instituted? Once. How many times did Jesus sprinkle His blood? Once. The famous Scottish expositor, Dr. William Barclay, rendered his offering of verse 24 as, "To Jesus the mediator of the new covenant, to the sprinkled [past tense] sacrificial blood."

Ineffectual Sacrifices—The Blood of Bulls and Goats

Under the Old Testament, there were many applications of blood onto many various items, not just one or two, and we must consider why they were offered. Also, the applications of blood and sanctification were two separate things. Some in our day unite the two, even though in these Old Testament Scriptures, many times they were completely separate from each other, denoting separate events. Some occasions were singular, such as when Moses came down out of the mount and dedicated the old covenant and when the blood of the lamb was shed and applied to the doorposts before coming out of Egyptian bondage. When Jesus offered His blood, He became the mediator of the new covenant, and the shedding of His blood was also a onetime event.

Hebrews 9:1 says, "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Verse 7 reads, "But into the second [room of the Tabernacle] went the high priest alone once every year [this was a repeated event, not once or twice, but *once every year*], not without blood, which he offered for himself, and for the errors of the people." The priest had to atone for his own sins and the people's sins.

Hebrews 10:3-4 states: "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." The animal blood had no power. All it did was satisfy the tenets of the Levitical law. The people who partook of those sacrifices were put in a justified state looking forward in faith to Him who was to come. They did not have New Testament regeneration or the ability to be delivered from sin. They were justified, which is a legal declaration in Heaven. God was satisfied with those who met the conditions for that dispensation.

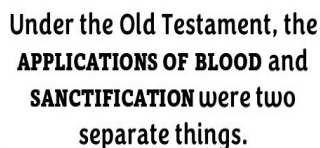
Notice, both Hebrews 9:7 and 10:3 say "every year." Once every year, there was an annual Day of Atonement. Today, it is called Yom Kippur. It took place yearly because of ineffectual sacrifices—the blood of bulls and goats could not take away sin. It served a purpose for a period of time.

The Efficacious Blood of Jesus Christ

Notice the contrast in Hebrews 9:12, which says, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Verse 14 reads, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

What would the blood of Christ "purge your conscience" of? Hebrews 10:2, speaking of the Old Testament sacrifices, says, "For then would they not have ceased to be offered? because that the worshippers once purged [If the Old Testament sacrifices had been adequate, or efficacious, they would not have needed multiple sacrifices or blood applications. They would have been once purged.] should have had no more conscience of sins." Jesus Christ purges the conscience of sins.

Hebrews 10:12 reads, "But this man [Jesus Christ], after he had offered one sacrifice for sins for ever." Jesus offered one sacrifice. Verse 14 says, "For by one offering



Under the Old Testament, the APPLICATIONS OF BLOOD and SANCTIFICATION were two separate things.



he hath perfected for ever them that are sanctified." Hebrews 9:20 talks about the "blood of the testament which God hath enjoined unto you." Referencing verse 18, the Old Testament was dedicated with blood. Hebrews 12:24 reads, "Jesus [is] the mediator of the new covenant, and to the blood of sprinkling," which occurred once. There is a singular application of blood in the dedication of the Old and New Testament dispensations and in the individual experience

of salvation.

Hebrews 10:1 tells us, "For the law having a shadow of good things to come, and not the very image of the things." One rendering says the Old Testament was "a crude outline" of types and shadows. They were typical, but to rightly divide the Word of Truth, we must recognize that the blood of Christ was efficient, or efficacious, and performed a singular work. First John 1:7 says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." There is no Scriptural support for two applications of blood.

Sanctification, even in the Old Testament, was an ongoing event converse to blood applications to the people. Leviticus 8:14 talks about the sin offering. Hebrews 9:21 says, "He sprinkled with blood," referring to Leviticus 8:15, which reads, "And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it."

According to verse 14, this application of blood came from "the sin offering." The purpose, according to verse 15, was "to make reconciliation." It was a type of Christ who, according to Hebrews 9:26, is our sin offering. Moses sanctified the altar, but there was no application of blood on the people on this occasion.

The Consecration of the Priesthood

Leviticus 8:22-24 deals with the "ram of consecration," which was part of a onetime installation of these Levitical priests. A blood application consecrated Aaron, the high priest, and his sons into the priesthood. In Exodus, Chapter 29, Moses followed through with the instructions given to him on the mount. He sanctified the Tabernacle, the vessels, and the officers of the Old Testament covenant, the Levitical priests, which occurred once. Exodus 29:20-22 states: "Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the

right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

"And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him. Also thou shalt take of the ram the fat and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration."

This blood was not dealing with sin. It did not come from the sin offering, but from the "ram of consecration." It was not to deal with sin, but with consecration. It served as a type. Verse 20 talks about putting it on the right ear. What does that tell us? Our ears need to be consecrated. Jesus said in Matthew 13:16-17: "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Seven times in the Revelation, Jesus said the same thing: "He that hath an ear, let him hear." The Greek word for *hear* means "heed." We could say, "*Heed* what the spirit saith."

Hebrews 3:1 tells us Christ is the "High Priest of our profession," but we are the priests. Revelation 1:6 says, "And hath made us kings and priests." Revelation 5:10 reads, "And hast made us unto our God kings and priests." According to Romans 5:17, we shall "reign in life" on the earth, not in a supposed utopian society to come.

Sanctification—An Ongoing Event

First Peter 2:21 says, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." First John 2:6 states, "He that saith he abideth in him ought himself also so to walk, even as he walked." Friend, just as Christ had a keen ear to hear, we need an anointed, sanctified ear to hear what the Spirit says.

In Exodus 29:20, we read about the blood "upon the thumb of their right hand." Why not the left hand? What is the meaning of the right hand? Galatians 2:9, when Paul went up to Jerusalem, states, "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship." The right hand denotes

fellowship.

First Corinthians 15:33 says, "Be not deceived: evil communications corrupt good manners." Another version says, "Do not be misled: 'Bad company corrupts good character.'" We need to be cautious about whom we fellowship and associate with. We can become corrupt if we get involved with the wrong people. Also, Exodus 29:20 talks about the blood being applied to the "right foot." Hebrews 12:13 says, "And make straight paths for your feet." How? Verse 14 reads, "Follow peace with all men, and holiness." We need to walk right, walk in holiness, and make straight paths for our feet.

Leviticus 8:22 tells us, "And he brought the other ram, the ram of consecration." Then we read in verse 30, "And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." Again, the blood was upon the altar, but it came from "the other ram, the ram of consecration." In verse 23, we read Moses "slew it."

These Scriptures in Leviticus are the fulfillment of what was actually implemented according to the instructions given in Exodus. The blood from the ram of consecration was on the altar. They took the blood and put it on the men and their clothes, which was a type of what Isaiah 61:10 calls "the garments of salvation." Again, the blood was not from the sin offering or for any blood cleansing, but it came from the "ram of consecration." The ram's life was forfeited for the purpose of consecration. We must yield our lives for the same purpose.

We trust you can see the truth that the expression *sanctify* does not speak of a singular event. Sanctification is continual. Under the old economy, which is a type of the new, many things and many occasions were sanctified, and many times when they were sanctified, it involved no cleansing or blood application whatsoever. It is necessary to establish this foundation because the New Testament is premised on Old Testament events and types. We need to understand sanctification in the Old Testament to understand the realities and truths of sanctification in this New Testament dispensation.

CHAPTER 2

NEW TESTAMENT DIVERSITY OF TERMS

John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

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

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

There is a commonality that unites these passages of Scripture text. The first place in the New Testament where the word *sanctified* appears is in John 10:36. John 17:17 is the first place in the New Testament where the word *sanctify* is employed. The word *sanctification* is first recorded in the New Testament in 1 Corinthians 1:30. Sadly, there is much confusion concerning this vital subject, called sanctification. First Corinthians 14:33 tells us, "For God is not the author of confusion." Certainly, God never intended for His Word to generate confusion. We are admonished in 2 Timothy 2:15 to "study . . . rightly dividing the word of truth" to eliminate confusion.

We rightly divide the Word of Truth through study and allowing the Spirit of Truth to guide us "into all truth" as John 16:13 declares. Ephesians 1:17-18 tells us the Spirit enlightens our understanding so we can understand the truths contained within the Scriptures. In this portion of our study, we want to consider the New Testament diversity of terms pertaining to sanctification. In our previous study, we learned the words *sanctification* and *sanctifieth* do not appear in the Old Testament. The only words used in that vein in the Old Testament are the words *sanctified* and *sanctify*. Although they are two different English words, it is the same Hebrew word *qadash*.

The Apostle Peter said in 2 Peter 1:20, "Knowing this first, that no prophecy of the scripture is of any private interpretation." We cannot isolate any given Scripture from the entire scheme of Scriptures or its context, or it will not be "rightly" divided. Every Scripture must be viewed in its context and in the harmony of all Scriptures. The doctrine of sanctification is no exception to that rule. We must look at the words used in their context.

The predominant overall definition of *sanctify* is "set apart," whether it means consecrated for sacred service, a dedicated facility, or a hallowed place. Many things were sanctified many times under the Old Testament dispensation. In this lesson, we will consider three passages of Scripture text in which three different English words are employed, although there are four different English words pertaining to this subject of sanctification. The fourth word used is *sanctifieth* found in Matthew 23:17.

Greek Terms Pertaining to Sanctification

There are four English words pertaining to this subject. However, in the Greek, only two words are used in the New Testament. One is *hagiasmos*, used ten times in the New Testament. Five times it is translated as *sanctification*, and five times as *holiness*. First, let us look at the five times it is rendered *sanctification*. One is our text in 1 Corinthians 1:30, which says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

The second and third place the word *sanctification* is used is in 1 Thessalonians 4:3-4, which reads, "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour." Second Thessalonians 2:13 says, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." First Peter 1:2 is the fifth and final place the word *sanctification* is translated from *hagiasmos*. It states, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

There are five places in the New Testament where the same Greek word *hagiasmos* is rendered as *holiness*. Romans 6:19 reads, "I speak after the manner of men because of the infirmity 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."

Romans 6:22 says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." First Thessalonians 4:7 states, "For God hath not called us unto uncleanness, but unto holiness." First Timothy 2:15 reads, "Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." Hebrews 12:14 says, "Follow peace with all men, and holiness." Again, the same Greek word *hagiasmos* is used five times as *sanctification* and five times as *holiness*.

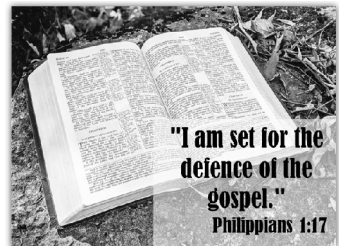
The other Greek word is akin to it. It is *hagiazo*, and it is rendered in the *King James Version* as *sanctified*, *sanctifieth*, and *sanctify*. It is also the same word offered as *hallowed*. In Christ's inaugural message beginning His public ministry, the Sermon on the Mount, He taught about prayer. He said in Matthew 6:9, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." We could say, "*Sanctified* be thy name." In this Scripture, we discern God is considered sanctified.

The same Greek word *hagiazo* is also translated as *holy* twenty-eight times in the English version of the New Testament. As in the Old Testament, it is used broadly and has many various aspects. One of these verses is Revelation 22:11, which states, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Does Man Have a Depraved, Carnal Nature?

Ephesians 6:12 says, "For we wrestle not against flesh and blood." We are not against any people anywhere. We are merely working to eliminate confusion by studying God's Word as instructed. The Apostle Paul said in Philippians 1:17, "I am set for the defence of the gospel." Sadly, and I say it with love, there are those who advocate that the doctrine of sanctification is necessary because man has a depraved, carnal nature. We know God does not have a depraved, carnal nature. We read, "Hallowed [or sanctified] be thy name." Certainly, this Scripture does not speak of cleansing or washing but of God's sacredness and separation. God is a separate personage from man.

We love all the dear brethren and are not attempting to be contentious, but we want to set forth the truth to eliminate confusion on this

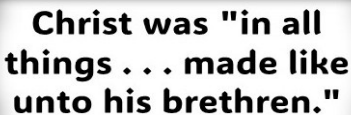


doctrine. When we rightly divide the Word of Truth, it is not Biblically sound to say that man is born with inherited sin or a carnal nature that needs eradication and a cleansing or sanctifying work. These teachings do not stand the scrutiny of Scripture. John 10:36 speaks of Him "whom the Father hath sanctified." We can immediately dismiss from consideration any inbred sin or carnal nature that needed to be eradicated from Jesus' life.

Hebrews 2:16-18 states: "For verily he took not on him the nature of angels [the nature of angels is totally different than the nature of man]; but he took on him the seed of Abraham. Wherefore [or because of] in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Hebrews 2:14 says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Jesus took on the same flesh and blood that we have.

Brother F. G. Smith lived in the sixth seal. He did a tremendous work in his day, and we are deeply indebted to him for the truth the Lord revealed to him. However, he did not have the light in its fullness that is available in this seventh period of time. Thank God, we are privileged to have light and understanding today. In his book *Sanctification and Baptism of the Holy Spirit* (on page 8) speaking of the "Fall of Man," he wrote, "As a result, all have received an evil nature." He advocated that all have received an evil nature due to the fall of man.

If his statement was correct, Christ, who was "in all things . . . made like unto his brethren," would have had an evil nature. If Christ did not have an evil nature, then one of two things must be true: either He was not "in all



Christ was "in all things . . . made like unto his brethren."

things . . . made like unto his brethren," thus, the sacred writer wrote an error; or we must conclude the teaching that man has an evil nature when he is born is incorrect. The Scripture is accurate. If Christ did not have a sinful nature, man does not have a sinful nature when born into this world.

In *Christian Theology*, Brother R. R. Byrum wrote (page 328), "Those who are sinful are sinful because their inner nature is sinful." If this is true and Christ was "in all things . . . made like unto his brethren," His nature would have led Him into sin. If man's and Christ's inner nature were sinful, Hebrews 7:26 would not be true, saying, "For such a high priest became us, who is holy, harmless,

undefiled, separate from sinners, and made higher than the heavens."

Man is not predestined to come into the world with an evil, or sinful, nature. Christ came into the world holy, harmless, and undefiled. He did not have an evil, inherited, or depraved nature. If Christ was indeed "made like unto his brethren," then His brethren did not, and do not, have an inherited, depraved, or evil nature.

Jesus Sanctified Himself

Jesus said in our Scripture text, in John 10:36, "Him, whom the Father hath sanctified," then He said in John 17:19, "I sanctify myself." The same Greek word *hagiazō*, is used in both verses. Obviously, these verses do not speak of any moral or spiritual cleansing because Jesus was holy, undefiled, and needed no moral or spiritual cleansing. Also, it is not dealing with sin or a sinful nature because Jesus did not have a sinful nature. Furthermore, when the Bible speaks of His sanctification, there was no application of blood. Some advocates teach both things must occur when sanctification occurs, but that is not so.

John 10:36 in *The Emphatic Greek Diaglott* says "him whom the Father set apart." *Thayer's Greek-English Lexicon* says "consecrated." Jesus consecrated Himself. He was set apart for a specific, sacred purpose. John 12:27 says: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." The Apostle Peter said in 1 Peter 1:18-19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

Hebrews 9:26 states, "For then must he [the antecedent of that pronoun is Christ] often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Jesus said in John 12:27, "But for this cause came I unto this hour." Jesus came and was set apart to be our Redeemer, to implement the redemptive plan, and to be the sacrifice for sin. He shed His blood for the remission of sin. Jesus prayed in Gethsemane, "And for their sakes I sanctify myself" (John 17:19). What was Jesus doing in Gethsemane? He was consecrating Himself to be set apart to perform this sacred purpose.

Luke 22:41-42 says, "And he was withdrawn from them about a stone's cast [Jesus physically set Himself apart from the disciples for a purpose], and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." Jesus consecrated Himself to the

will of God. He withdrew Himself apart for a specific, sacred service. First Peter 2:21 says, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Jesus is our example in all things.

A Sanctifying Influence and Purpose

In 1 Corinthians 7:13-14, the Apostle Paul dealt with marital duties and obligations. He wrote: "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, [Here Paul spoke of a wife sanctifying her husband. There was no water, cleansings, or blood applied.] and the unbelieving wife is sanctified by the husband [here we read of a husband sanctifying the wife]: else were your children unclean; but now are they holy."

First Corinthians 7:14 in the *Amplified Bible* says: "For the unbelieving husband is set apart (separated, withdrawn from heathen contamination, and affiliated with the Christian people) by union with his consecrated (set apart) wife, and the unbelieving wife is set apart and separated through union with her consecrated husband. Otherwise, your children would be unclean (unblessed heathen, outside the Christian covenant), but as it is they are prepared for God [pure and clean]."

If the wife is unsaved, the husband is sanctifying her as he lives a godly, holy life in the home. He brings a certain restraint and conviction to his wife. First Peter 3:1 talks about winning a companion "without the word" through the "conversation," or conduct, of the saved spouse. This separating, or setting apart, is a type of influence. An ungodly person is not free to engage in sinful activities when a godly person is present. How often have ones been in the workplace when someone uses a curse word and immediately apologizes for the sake of the godly person there? The saved individual is causing the ungodly to set apart, or sanctify himself, from worldly things.

First Timothy 4:3-5 reads: "Forbidding to marry, and commanding to abstain from meats [talking about 'doctrines of devils' (verse 1)], which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." Paul was talking about food being "sanctified by the word of God and prayer." To properly understand its usage, we must view it in its context.

Paul indicated in this passage that our food is consecrated when we pray over

it. It is set apart for its lawful and intended use, which is to be taken into the body to supply nourishment and strength. The purpose of food is to provide our bodies with sustenance. There is no spiritual function in food. When we offer thanksgiving to God and take in what He has created to benefit our physical frames, we are using it for the intended purpose God set it apart for.

In Genesis 1:28, when God created the animals, He said for man to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." One way to have dominion over fish is to have a fish dinner or eat a fish sandwich. First Timothy 4:3-4 lets us know all meats are "to be received with thanksgiving . . . and nothing to be refused."

A Change in Application

Matthew 23:17 reads, "Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?" Then, we read in verse 19, "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" The word *sanctifieth* in these two verses is the same Greek word *hagiazō*. *Thayer's Greek-English Lexicon of the New Testament* not only defines it as "to consecrate, to separate," but also "to declare sacred, to hallow." These items were hallowed, or declared sacred, for sacred use, which was a ceremonial distinction because it was gold before it was sanctified and gold after it was sanctified. Its application or usage changed from secular to sacred once it was set apart or hallowed as sacred.

The same is true in verse 19. The gift went from being secular to sacred when given to God. In verse 17, it was sanctified by the temple, and in verse 19, it was sanctified by the altar. In other words, when brought into what had already been declared as a sacred place or vessel, it became sacred or hallowed by the position it occupied. Its nature did not change. The sanctifying was not to change its nature, but its usage.

Again, we love all the dear brethren everywhere. We certainly do not make understanding of these truths a test of fellowship. Every man has to walk in the light God reveals to him. By the same token, God wants the truth declared so we can gain understanding. Ephesians 4:15 tells us we are to speak "the truth in love." This is how we are to clarify matters.

We are admonished in 1 Peter 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Here is an injunction to sanctify God, not for Him to sanctify us. John 4:24 says, "God is a Spirit."

Isaiah 57:15 states, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place." God does not need any cleansings or applications of blood; He is the One who inhabits eternity.

First Peter 3:15 in the *Amplified Bible* says, "But in your hearts set Christ apart as holy [and acknowledge Him] as Lord." We are to sanctify God and set Him apart as holy in our hearts. We trust you can see the three English expressions *sanctified*, *sanctifieth*, and *sanctify* are all the same Greek word *hagiazō*, and they have different applications according to their context. Building a doctrine around one Scripture or one usage of the word would be erroneous. In most cases, the predominant application is "to set apart, consecrate, or separate."

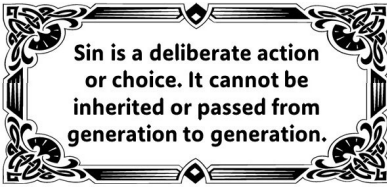
Set Apart as Sacred

In one instance, the gold was sanctified. In other words, it was hallowed or considered sacred. In Daniel, Chapter 5, Belshazzar had a drunken feast when God's people were in Babylonian bondage. Some scholars say the drunken feast lasted for months, and God let it go. Then, one day, Belshazzar said to bring in those vessels used in the temple in Jerusalem. He crossed the line because he took things that were sanctified, hallowed, and dedicated for sacred use and used them to worship his false gods.

The finger wrote on the wall, and Belshazzar quickly sobered up. None of Babylon's wise men could interpret the handwriting. Babylon's preachers still cannot interpret God's Word. The queen said in verse 11, "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers."

When Daniel came, the first thing he said to the king was, in so many words: "You should have known better. You saw what happened to your grandfather." Daniel gave the interpretation in verse 27, saying, "Thou art weighed in the balances, and art found wanting." Belshazzar took and wrongfully used those sacred, sanctified vessels set apart for sacred, singular use. It brought the judgment of God down, and it will still cause judgment today.

In most cases, the word *hagiazō* means "set apart, consecrate, or separate." None of these occasions address any cleansings or applications of blood. The traditional teaching says man is born with a depraved, inherited, sinful, carnal, or Adamic nature. Even after being saved, he still has a root of inbred sin in his heart that needs to be eradicated by a second work of grace. Then the Holy Ghost



comes, and he is Spirit-filled. We say this with love and kindness, but that is a misunderstanding of what the Bible teaches. First, there is no sinful nature to be eradicated. Nowhere do the Scriptures indicate sin can be inherited.

Ezekiel 18:1-4 reads: "The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die."

Sin is a deliberate action or choice. It cannot be inherited or passed from generation to generation. God places the soul at the time of conception. Galatians 2:17 asks, "Is therefore Christ the minister of sin?" Ezekiel said to use no "more this proverb." Do not say the fathers sinned and the children inherited it because it is not so.

A Progressive Work

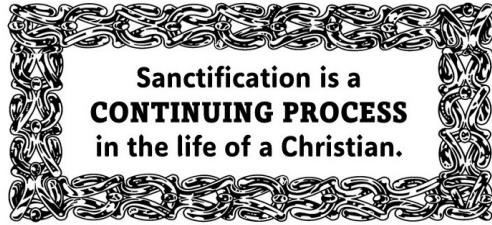
In 1 Corinthians 1:30, *sanctification* denotes a spiritual attribute incorporated into the redemptive plan. According to verse 31, it is designed to glorify God. The words rendered as *sanctification* and *holiness* directly speak concerning our spiritual experience. *Strong's Expanded Dictionary of New Testament Words* with *Vine's Complete Expository Dictionary* says, "Sanctification is thus the state predetermined by God for believers into which in grace he calls men and in which they begin the Christian course and so pursue it." It is not *who* is predetermined, but *what* is predetermined.

One writer penned in the *Pulpit Commentary* (volume 19, page 28), "When our sanctification is complete, we shall be like Him." The writer quoted 1 John 3:2-3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: [Why? We are not finished products.] but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Sanctification is a progressive work.

Again, there are five occasions where this Greek word, *hagiasmos*, is used and translated as *holiness*. Romans 6:19 speaks of yielding "your members servants to righteousness unto holiness." Yielding your members is an event not

completed once or twice, but repeatedly. It is an action performed many times daily. Romans 6:22 talks about becoming "servants" and bearing "fruit unto holiness." Being a servant and bearing fruit is a continual process. It says in 1 Thessalonians 4:7 that God called us "unto holiness."

First Timothy 2:15 speaks of continuing "in faith and charity and holiness with sobriety." Faith, charity, and holiness are not something you participate in once or twice, but they are ongoing activities in the Christian life by choice. Because *holiness* is the same Greek word translated as *sanctification*, this verse could say, "Continue in faith and charity and *sanctification*." Sanctification is a continuing process.



Hebrews 12:13-14 says: "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace [denotes action] with all men, and holiness, without which no man shall see the Lord." These verses are not talking about the Second Advent because at that appearing, "every eye shall see him" (Revelation 1:7). People will see the Lord here and now through a holy life. It says to "make straight paths for your feet," indicating a continuous walk. Holiness is something we follow. It is a continuous way of life.

Notice in 1 Corinthians 1:30, the Apostle Paul associated sanctification with other attributes. We are to continue to progress in righteousness and wisdom. We should have more wisdom now than when we started living for God. It is progressive, as sanctification should be. It is not something we get once and for all or twice and for all. When people think sanctification is a one-time work and begin struggling with things, the enemy is right there to say, "You are not sanctified." The accuser of the brethren starts working on them.

These Scriptures reveal the ongoing nature of sanctification in the life of a saint. We are to maintain and advance in a life of holiness by setting ourselves apart. I was not raised in the truth, and I did not know some things were wrong until God began to teach, sanctify, and help me separate from those things. I could not live today the way I lived the first day I got saved and be clear with God. I rejoiced when I got saved. It was wonderful, but now I know more. Knowledge brings responsibility.

Consecration, setting yourself apart, is an ongoing process. We trust you can see, these two Greek words rendered as four English words denote different

meanings according to the context used, but none indicate what is taught in many religious circles. God desires for the confusion to be cleared away concerning this vital Biblical doctrine of sanctification.

God desires for all to live sanctified lives. You cannot be saved if you will not be sanctified. You will not stay saved if you do not live a sanctified life. However, sanctification is not a one or two-time work. It is an ongoing, progressive, continual experience enhanced with knowledge that brings responsibility and requires more action and consecration. We trust you have a greater understanding of Old Testament sanctification and New Testament terms and what they denote concerning sanctification.

NOTES

CHAPTER 3

THE POSITIONAL NATURE OF SANCTIFICATION

2 Thessalonians 2:13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

1 Corinthians 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

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.

1 Thessalonians 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.

One misconception concerning sanctification is that it is an immediate, singular experience. With the help of God, we want to consider what the Scriptures teach concerning the real nature of sanctification. The Scriptures substantiate it has a three-fold nature. Several truths are portrayed in our Scripture text in 2 Thessalonians 2:13. First, the predominant object is salvation. Another truth depicted is the involvement of the entire Trinity. Jesus said in John 14:6, "I am . . . the truth." Prior to His Ascension, Jesus gave instructions concerning water baptism in Matthew 28:19. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Each member of the triune Godhead plays an integral role in our experience of salvation.

Many misunderstand the role of the Spirit in this process of salvation. There are only three verses that speak of the Spirit regarding sanctification in the New Testament. One is our text (2 Thessalonians 2:13), which uses the expression "sanctification of the Spirit." Romans 15:16 states, "That I [Paul] 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." Finally, 1 Peter 1:2 reads, "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."

I trust the Spirit of God will clear away any confusion. "For God is not the author of confusion" (1 Corinthians 14:33). He desires that "the eyes of your understanding" be "enlightened" (Ephesians 1:17-18). These verses speak of sanctification that occurs pre-conversion. When you begin to understand the positional nature of sanctification, you will see that it has a threefold nature regarding the varying positions that man occupies.

Sanctification works pre-conversion (prior to conversion), at conversion, and post-conversion (in a progressive manner after salvation). The Scriptures do not teach sanctification is an instantaneous, singular experience, although that is a common teaching. As we continue our study, we trust you can lay aside preconceived notions or ideas and allow the Scriptures to speak. A portion of one stanza in the song "The Church's Jubilee" says, "*The Bible is our rule of faith.*" Let us examine what the Bible says. We are in the seventh-seal period of this Gospel Day of the Christian dispensation, and God is giving understanding to enhance, not hinder our experience.

Christ Sent the Comforter

Second Thessalonians 2:13 clearly indicates sanctification precedes salvation. God chose "salvation *through* sanctification of the Spirit." It helps bring an individual to salvation. It has been commonly taught that salvation comes first, and sanctification is subsequent. This Scripture teaches the opposite. Notice verse 13 ends in a colon, indicating the sentence is incomplete. Verse 14 is a continuation of the same sentence. The Apostle Paul was referring to the call to salvation. He said, "Whereunto he called you by our gospel."

According to *Strong's Expanded Dictionary of Bible Words*, the Greek word for "sanctification" here is *hagiasmos*, which means "separation to God." It is the same word used in 1 Corinthians 1:30, which says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Our text reveals it is a working of the Spirit pre-conversion.

Jesus gave His disciples vital truths concerning what would occur after His death, burial, and resurrection. He said in John 16:7, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." John 7:37-39

states: "In the last day, that great day of the feast [the Jewish Feast of Tabernacles], Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly [or his inward parts] shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" He was "not yet glorified" because He had not yet paid the ransom's cost to institute the plan of redemption.

Hebrews 9:16-17 states: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." I have a last will, and you should have one too. As long as I am alive, I can change it anytime; it is revocable. My will is of no force because all the things I plan on giving away are still mine. However, when I die, it becomes irrevocable and in power. The New Testament dispensation officially commenced when Christ died. He told His disciples, "It is expedient for you that I go away." They could not receive the benefits of His testament, or will, as long as He was still with them. Christ had to die first and be glorified. Then, He ascended into Heaven.

When Christ ascended into Heaven, He took on the role of the High Priest. Revelation 8:5 says, "And the angel [speaking of Christ, our 'High Priest'; Hebrews 3:1] took the censer [He had a 'golden censer' and was at 'the golden altar' offering incense; Revelation 8:3], and filled it with fire of the altar [the Spirit of Christ], and cast it into the earth [the earthen vessels assembled in the upper room on the Day of Pentecost]." The Comforter, or the Holy Ghost, came on the Day of Pentecost.

Conviction of Sin

The Holy Spirit worked on every one of us prior to conversion, or we would have never been converted. Jesus said in John 16:8, "And when he [the Comforter] is come, he will reprove the world of sin." The word *reprove* is rendered in *The Emphatic Greek Diaglott* as "convict." When we were lost, we experienced old-time, Holy Ghost conviction. The Greek word for "reprove" is *elegcho*, which means "convicted of his sin." Four times in the Scriptures, this Greek word is rendered as "convince." The Holy Ghost will convict and convince you of your sin or wrongdoing before conversion.

Sanctification begins before salvation. Remember, the word means separation. When you get under old-fashioned, Holy Ghost conviction, some things you may have always been involved in will begin to bother you. You will start

to separate yourself from those things before you ever get saved. You will stop doing some things, going to some places, and keeping company with some people. For example, if you were a smoker, every time you lit up a cigarette, the Holy Ghost would say, "You know you should not be living this way." It may have caused you to throw the cigarettes away. You were not saved, but you were getting sanctified, or set apart, from some things.

God desires for everyone to have an experience of salvation. Second Peter 3:9 says, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." What causes a person to come to repentance? Conviction of sin causes you to separate yourself from the activities of a sinful life. You may have always enjoyed going out on a Friday night, drinking, and gambling. If you go to a worship service and get under the influence of the Gospel, it will enlighten you to your true condition. Then, the following Friday night, when you go out, you will no longer enjoy the drinking and the gambling as you once did because the Holy Ghost will say: "You know this is wrong. There is a better way to live." Perhaps you will leave, and your friends will wonder what is happening. You are beginning to separate yourself because of conviction.

The Apostle Paul said in Romans 11:13, "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." Paul wrote to this predominantly Gentile congregation and said, "Ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16). He introduced the expression "gospel" in Romans 1:16, writing, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." He was speaking of the working of the Spirit in conviction in connection with salvation.

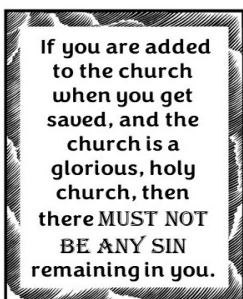
Who were the Gentiles? Ephesians 2:11-13 tells us: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Jesus Christ changed the Gentiles' position. Man is introduced to Jesus Christ through the Gospel that brings him to salvation.

Paul was the minister of Jesus Christ to the Gentiles. He brought the "gospel of God," which brought them to salvation. When the Gentiles hear the Gospel, meet Bible conditions, and humble themselves, they experience salvation. They become acceptable to God because the same Holy Ghost that brought others

under conviction brought them under conviction. They were brought to salvation through the sanctification of the Spirit.

Holy and Set Apart for God

In the Roman letter, we read about the Holy Ghost's work regarding initial salvation. The word "sanctified" in Romans 15:16 is the Greek word *hagiazō*, which means "to make holy and to set apart for God." When does one become holy? Is it *when* they get saved or *after* they get saved? Acts 2:47 says: "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." You are added to the church when you get saved.



If you are added to the church when you get saved, and the church is a glorious, holy church, then there MUST NOT BE ANY SIN remaining in you.

Ephesians 5:27 reads, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." If you are added to the church when you get saved, and the church is a glorious, holy church, then there must not be any sin remaining in you. However, if you hold to the position that you still have inbred sin in your heart after you are saved, then the erroneous conclusion would be that the church is not holy and without blemish.

If the teaching of inherited sin remaining in the heart subsequent to salvation is true, then either God does not add you to the church until you are sanctified, when inbred sin is supposedly removed, or there is sin in the church because you were added before sin was removed from your heart. If both Scriptures (Acts 2:47 and Ephesians 5:27) are true, and we know they are because Jesus said in John 10:35 that "the scripture cannot be broken," then that teaching regarding a subsequent working of grace to remove inbred sin is not Biblically sound. There cannot be sin in the heart after salvation.

Romans 10:13-14 reads: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" The first step is to hear. Jesus said in Mark 16:15, "Go ye into all the world, and preach the gospel to every creature." When a person hears the Gospel, the Holy Ghost does His office work and convicts and convinces.

People will not understand their position before God until they are exposed to the Gospel. Romans 7:13 reads, "That sin by the commandment might become

exceeding sinful." Once people hear the Gospel, the Holy Ghost can convict and convince an honest heart of his need for God. Romans 10:17 says, "So then faith cometh by hearing, and hearing by the word of God." Ephesians 2:8 states, "For by grace are ye saved through faith; and that not of yourselves [you did not produce it]: it is the gift of God." How do you get the gift of God? Through faith, which comes by hearing the Word of God. The Gospel is preached so an individual can know his true condition before God. The Holy Ghost not only convicts and convinces an individual of the guilt of sin, but He also reveals the remedy so he can gain a real experience of salvation.

When faith is inspired, Romans 3:25 says, "Whom [speaking of 'Christ Jesus'; verse 24] God hath set forth to be a propitiation [The Greek says 'mercy seat.' He is our mercy seat, the reality or antitype of the mercy seat designed in the Old Testament Tabernacle. It was a foreshadowing of the work of Jesus Christ.] through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Thank God, the work of salvation is wrought. Again, this text in Romans portrays sanctification prior to and leading up to conversion. Isaiah 35:8 reads, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." God wants the way to be so clear that a "wayfaring" man would have no trouble finding it.

From Disobedience to Obedience

The last passage of Scripture, speaking of sanctification of the Spirit, is found in 1 Peter 1:2, which speaks of "sanctification of the Spirit, unto obedience." This verse talks about what it takes to bring an individual to a place of obedience to God. Can a person be disobedient and be saved while supposedly not yet sanctified? No, my friend. Peter was teaching us that sanctification of the Spirit will work to bring ones to a place where they are ready to obey God. When the redemptive blood of Jesus Christ is applied, it enables you to set yourself apart under obedience.

How do you get into a position where you can obey? Through the "sprinkling of the blood of Jesus Christ," not through a second application. You must become obedient when you get saved. When you are saved, you become one of the "elect." Again, this verse is speaking of pre-conversion. The Spirit of God begins to sanctify us prior to salvation by convicting and convincing us to get into a position of repentance. In our old life, we were disobedient and lived a sinful

lifestyle. Jesus said in John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do." When the Spirit of God moves in, after you hear the Gospel, you see your need to move from a position of sinfulness to being saved, from disobedience to obedience. You must apply for this salvation and take faith in His blood for the remission of your sins.

Consider our companion text in 1 Corinthians, Chapter 6. The word "sanctified" in verse 11 is in conjunction with the words "washed" and "justified." This verse speaks of the Spirit of God doing a sanctifying work. The Greek word is *hagiasmos*, which *The Greek-English Lexicon of the New Testament* defines as "to separate from things profane and dedicate to God." If you view this verse in context, you can clearly see that one must separate from these things mentioned.

When does one separate from these things? At conversion. The Apostle wrote about fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners. He said, "Such *were* some of you," denoting past tense. There has been a change because now you are washed, sanctified, and justified. The second aspect of the nature of sanctification is the work wrought by sanctification at conversion.

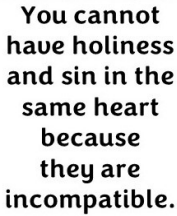
When true conversion takes place in your life, you will separate yourself from the way you lived before getting saved. The Apostle Paul wrote in Romans 6:6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The old man is destroyed at conversion when you stop participating in sin.

Remember, as we continue our study that we are not disparaging or disrespecting any individual. Ephesians 6:12 says, "For we wrestle not against flesh and blood." We are not against any dear brethren with opposing views of these texts of Scripture. Our intention is to defend the Gospel and clear away the confusion.

Putting on the "New Man"

Ephesians 4:22 states, "That ye put off concerning the former conversation [the Greek says 'conduct'] the old man, which is corrupt according to the deceitful lusts." When you get saved, your conduct changes. You do not act the way you did before. The things you used to love, you now hate, and the things you used to hate, you now love. The old individual, before conversion, was corrupt.

Verses 23-31 states: "And be renewed in the spirit of your mind; And that ye put on the new man, [When do you put on the new man? At conversion.] which after God is created in righteousness and true holiness [you cannot have holiness



**You cannot
have holiness
and sin in the
same heart
because
they are
incompatible.**

and sin in the same heart because they are incompatible]. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: . . . Let no corrupt communication proceed out of your mouth, . . . Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." All

that occurs when you put off the old man at conversion.

One songwriter said, *"I'll tell you the best thing I ever did do, I laid off the old coat and put on the new."* This all happens at conversion when we no longer, as Romans 6:6 says, "serve sin." The "new man" is "created in righteousness and true holiness" (Ephesians 4:24), so there cannot be any sin remaining in the heart. If sin would remain in the heart, as some advocate, then man would not have righteousness and true holiness at conversion. The Bible teaches you to put on the new man. You put on the new man as soon as the old man is put off.

Romans 6:11 reads, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Verses 17-18 say: "But God be thanked, that ye were [past tense] the servants of sin, but ye have obeyed [again, sanctification of the Spirit moves one from a position of disobedience to obedience] from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

It takes more than verbal acknowledgment, mental assent, or compliance. If people only conformed to external standards, the devil could make them think they were all right when they had not been regenerated. God is not interested in conformity, but in conversion. When a person gets a real Holy Ghost conversion, he will conform to the teachings of God's Word. It has to start within the heart first, and then it will work out.

This aspect of sanctification occurs at conversion. If an individual is unwilling to put off the former conversation or conduct, they will never be converted. Some people come to an altar of prayer and leave in worse condition because they did not meet Bible conditions. Romans 6:19-20 reads: "I speak after the manner of men because of the infirmity 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. For when ye were the servants of sin, ye were free from righteousness." Verse 22 says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness,

and the end everlasting life." When you become a new creature, your new life will start producing holiness.

Many Works of Grace

First Thessalonians 4:3-4 says: "For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour." When do you abstain from fornication? Is it after you have had a second, definite work of grace? Certainly not! Titus 2:11 reads, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." The grace of God that brings salvation teaches us to live godly at conversion.

The third aspect of sanctification works in post-conversion, or after salvation, in a progressive manner. One brother proclaimed in a message printed in a publication, "Well, you don't get it all in one work." I agree wholeheartedly with his statement. Many times, we have been inappropriately labeled as "one workers," or that we believe in just one work of grace. That is grossly incorrect because the Bible teaches many works of grace.

Paul said he was put in the ministry by a work of grace. He said in 1 Corinthians 15:9-10: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain." There are as many works of grace as long as grace works.

In 2 Corinthians 12:9, Paul was praying about his thorn in the flesh, and the Lord responded to him by saying, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul received the message and said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Here, he tells us grace is strength, or the power of Christ. The Lord informed Paul that as long as there was weakness, there would be grace, and it would be applicable and adequate. It is an ongoing work, not something that only works once or twice.

The words "weakness" and "infirmities" in 2 Corinthians 12:9-10 are the same Greek word, *asthenia*. *Thayer's Greek-English Lexicon of the New Testament* says "native weakness and frailty." We will all have "native weakness and frailty" throughout our lives. God has made provision for grace to continue to work. The Greek word for "grace" is *charis*, which, according to *Strong's Expansive Dictionary of Bible Words*, means "the divine influence upon the heart

and its reflection in the life."

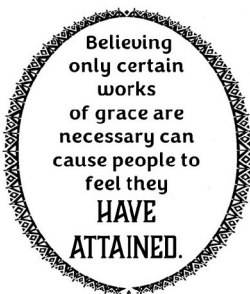
The Apostle Paul said in Philippians 2:12-13: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do his good pleasure." God works it in; we work it out. He has the divine influence upon the heart, and we show it in the reflection of our lives.

A Continual Ongoing Work

Our final Scripture text in 1 Thessalonians 5:23 says, "And the very God of peace sanctify you wholly [meaning completely or entirely]." The word "wholly" in the Greek is *holoteles*, which means "complete to the end." It means whole, complete, or through and through. Let us consider the surrounding context of this Scripture. Verse 16 says, "Rejoice evermore." Is that something you do once or twice? Or is it ongoing and progressive? Verse 17 states, "Pray without ceasing," which means it is perpetual. Verse 18 reads, "In every thing give thanks," and verse 19 says, "Quench not the Spirit." Then, in verse 22, we read, "Abstain from all appearance of evil." We are instructed to do these things continually, and verse 23 is no different. Sanctification is continual.

When Jesus prayed His High Priestly prayer in the garden, He brought to God what was pressing the most upon His heart. He prayed in John 17:17, "Sanctify them through thy truth: thy word is truth." These words of our Lord let us know there is a post-conversion process of sanctification. The Word of Truth has a sanctifying effect. We are taught in 2 Peter 3:18, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." One rendering says, "You must steadily come to know more and more," which is why God has a ministry and pastors.

Ephesians 4:11 begins a sentence that does not end until verse 16. It is all one sentence or part of the whole. Ephesians 4:11-15 reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors [God promised in Jeremiah 3:15 to give us 'pastors according to mine heart, which shall feed you with knowledge and understanding.' This verse speaks of the fulfillment.] and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ [it is a progressive process that takes place as the eyes of our understanding are enlightened]: That we henceforth



be no more children, tossed to and fro, and carried about with every wind of doctrine, . . . But speaking the truth in love, may grow up into him in all things."

The word "perfecting" in the Greek means "complete furnishing." It comes from the root word meaning "to render fit, complete." It is an ongoing process. How long does it take a saint to become perfected? How long does God ordain for you to have a pastor? The rest of your life. If in one or two works you were complete, you

would not need a pastor, you would not need to be taught, and you would not need a Bible. That is one danger of holding a position that only certain works of grace are necessary. It can cause people to feel they have apprehended, or attained, that they are finished products.

The Apostle Paul stated the attitude and position we should hold when he penned these words in Philippians 3:12-13: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." We must refrain from falling under the erroneous persuasion that we have attained. We will only have attained once Christ shall appear.

How long will you need to be fed from the Word of God? Literally speaking, we all eat every day. We will not stay alive by being fed only once or twice in our lifetime. The same is true spiritually speaking. We must be constantly fed, and this is one purpose for pastors. All these offices mentioned in Ephesians, Chapter 4, are still needful. Romans 11:29 says, "For the gifts and calling of God are without repentance." Every gift Christ put in the body is as vital in this twenty-first century as they were when Paul wrote his Epistles in the first century. Without the operation of all these gifts, we will become deficient in our spiritual lives.

Growing Spiritually

One role of a pastor is to help people grow up, spiritually speaking. Someone may say, "The Bible says we are to be child-like." Yes, we are to be *child-like*, not *childish*. There is a vast difference. If a subsequent single work would accomplish spiritual perfection once and for all, there would be no need for ministerial offices. The fact these offices were ordained indicates our sanctification

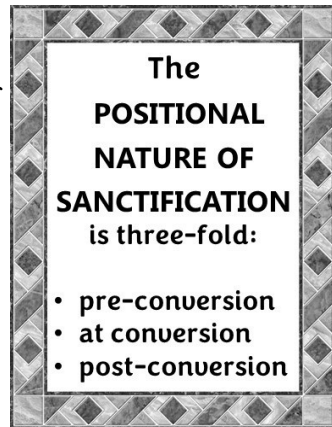
is ongoing.

The Spirit uses those in the Holy Ghost-called offices to do as 2 Timothy 4:2 instructs, "Preach the word." Ephesians 1:17-18 states, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened." A God-called ministry preaches the Word, the Spirit enlightens the eyes of your understanding, and you can grow spiritually.

Second Corinthians 3:18 reads, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." When the eyes of our understanding are opened, we can see areas where we need to grow, and we can measure to what has been revealed to us. We become changed into an image that is more Christ-like. One writer said, "I don't find anywhere in the Scriptures where sanctification is a progressive experience." I humbly beg to differ. Jesus made it expressly clear in John 17:17 when He said, "Sanctify them through thy truth: thy word is truth." Friend, we need to continually grow in grace and in the knowledge of the Word.

The more knowledge we have, the more sanctified, or set apart, we become. There were things I did not know when I first got saved. As I sat under the Word, my understanding was enlightened, and I saw some things I needed to put away and some things I needed to put on. If God gives you knowledge, He will give you the grace to perform that knowledge. That is how post-conversion, or progressive, sanctification works. First John 3:2 says, "Beloved, now are we the sons of God [we are the sons of God *now* if we have a born-again experience], and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This Scripture portrays the progressive work of sanctification. One, two, or even a dozen works will not complete us.

First John 1:7 says, "Walk in the light." A walk is a progression, an advancement, and a movement. Psalm 119:130 reads, "The entrance of thy words giveth light; it giveth understanding unto the simple." As God gives us understanding, we are to walk, advance, and progress in that understanding. We will set aside things as He shows us and embrace things He says we need to take hold of. We will become more set apart, more sanctified, and more conformed to the image of Christ.



Salvation is an initial, immediate experience wrought in the heart. The sanctification that brought it is an ongoing experience. We must do as Philippians 3:13 says, "reaching forth," which is a constant, continual effort, "unto those things which are before" because the danger is believing you have attained and no longer have any needs.

We trust you can see the positional nature of sanctification and that it is three-fold: pre-conversion, at conversion, and post-conversion. We trust the Spirit of God has enabled you to see these Biblical truths.

NOTES

CHAPTER 4

DIFFERENT AGENCIES AND ASPECTS OF SANCTIFICATION (PART 1)

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

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Acts 26:18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

Hebrews 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

1 Peter 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.

Jude 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.

When considering these passages of Scripture texts concerning the vital doctrine of sanctification, it is necessary to establish some Biblical principles first. The Prophet Isaiah instructed in Isaiah 28:10, "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Verse 13 says, "But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

The word translated in our English as *line* is the same Hebrew word used later in this chapter in verse 17, which reads, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." The employment of the word *line* in conjunction with the word *plummet* reveals these verses speak of an implement used in building.

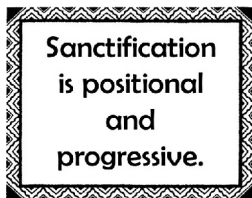
When we are "rightly dividing the word of truth" (2 Timothy 2:15), it will be complementary and compatible, not conflicting or confusing. First Corinthians 14:33 tells us, "For God is not the author of confusion." God never sent His Word to bring confusion. If confusion enters, there is another spirit working. When we

study as instructed and lay "precept upon precept, line upon line," we can apply one truth upon another as a building process, and they will fit perfectly.

Three different English words are employed in the five Scripture texts we read: sanctify, sanctified, and sanctification. Four of these five passages are translated from one Greek word, *hagiazō*. According to *Young's Analytical Concordance to the Bible*, *hagiazō* is defined as "to separate; set apart." We must keep sight of that definition because it is one of the prominent definitions of the word *hagiazō*. Our Scripture text (1 Peter 1:2) uses the other Greek word, *hagiasmos*. We must consider each of these terms in their context to be "rightly dividing the word of truth." You will fall into erroneous conclusions when you isolate a Scripture from the context or the greater scheme of Scriptures. Second Peter 1:20 says, "No prophecy of the scripture is of any private interpretation."

We can liken this to how one fellow read his Bible every day. He played, what I call, Bible roulette. Whatever place the Bible fell open to was his verse for the day. One day, his Bible opened to the Scripture in Matthew 27:5, which says, "And he [Judas] . . . went and hanged himself." He thought, "That can't be the Scripture for the day." So he closed his Bible and opened it back up, and his eyes fell on the Scripture, "Go, and do thou likewise" (Luke 10:37). He opened the Bible a third time. This time, his eyes fell on the text, "That thou doest, do quickly" (John 13:27). When you take things out of context, it can be misleading, misapplied, and inappropriate. You cannot privately isolate any truth in God's Word, or you will take it away from its intended meaning.

One dear writer said, "We are sanctified by the blood." One of our Scripture texts does say, "Sanctify the people with his own blood" (Hebrews 13:12). However, we read an array of other Scriptures that let us know there are other agencies and aspects concerning sanctification. We read: "sanctify them through thy truth" (John 17:17); "sanctified by faith" (Acts 26:18); "sanctification of the Spirit" (1 Peter 1:2); and "sanctified by God the Father" (Jude 1). Sanctification is broader than a singular expression. The Scriptures clearly teach sanctification is positional and progressive.



**Sanctification
is positional
and
progressive.**

Reverting Back to Old Judaism

Our Scripture text in Hebrews 13:12 is the only Scripture in the New Testament that expressly states, "Sanctify the people with his own blood." Let us examine this passage and look beyond this verse and consider the context. First,

we need to know to whom the author wrote this Epistle. Hebrews 1:1-2 reads, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." The author clearly referred to the Old Testament dispensation when he spoke of "time past." Conversely, verse 2 says, "Hath in these last days spoken unto us by his Son." These "last days" commenced a new era, speaking of the New Testament dispensation.

The Hebrew writer addressed those who came up under "the fathers," or the leaders of old Judaism. We see this expression employed by Jesus in Matthew 23:32, when He said, "Fill ye up then the measure of your fathers." Verses 27 and 29 both read, "Woe unto you, scribes and Pharisees, hypocrites!" Verse 37 says, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Jesus also addressed those who came up under "the fathers," or the leaders of old Judaism.

The Hebrew Epistle was written to Jewish converts who were tempted to defect and revert back to old Judaism. Hebrews 10:35-39 states: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." They had a false, errant expectation of the Second Coming of Christ. He did not come according to their preconceived misconception.

Hebrews 6:4-6 says, "For it is impossible for those who were once enlightened [past tense], and have tasted [past tense] of the heavenly gift, and were made partakers [past tense] of the Holy Ghost, And have tasted [past tense] the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The Greek word for "fall away" is *parapipto*, which means "to apostatize or defect from the truth." We must be careful to avoid building extra Biblical expectations, or going beyond what the Scriptures teach.

One fallacy *some* have gone so far as to teach concerning the two works of grace doctrine is when the carnal nature is eradicated in an individual, he is sanctified and beyond temptation. That would provide them with a better experience

than what Jesus had. Hebrews 4:15 reads, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." No experience you can get will take you beyond being tempted by sin.

Building an expectation up in your mind (because of a misconception of some Scripture) that does not occur will allow the enemy to move in with disillusionment, disenchantment, and depression. It was happening to those Jewish converts in the Book of Hebrews. Christ did not come as imminently as they thought He should, so they were reverting to old Judaism.

Grace Came by Jesus Christ

Hebrews 12:18 states, "For ye are not come unto the mount [speaking of Mount Sinai] that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest." Exodus 19:18 says, "And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." The Law was given to Moses on Mount Sinai in the Old Testament dispensation.

Hebrews 12:22-23 reads, "But ye are come [present tense] unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." These are all different expressions denoting various aspects or facets of the one and self-same church. The writer was telling them not to revert back to what was instituted on Mount Sinai.

Hebrews 13:9 reads: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." Again, the Law was given to Moses on Mount Sinai, the mountain "that burned with fire" and could not be touched. John 1:17 says, "For the law was given by Moses, but grace and truth came by Jesus Christ." Man could not experience the life God ordained by grace until Jesus Christ came.

The Greek word for "grace" is *charis*. *Strong's Expanded Dictionary of Bible Words* says it is "the divine influence upon the heart and its reflection in the life." Ephesians 2:8 reads, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Grace came by Jesus Christ. Prior to Jesus Christ's Advent, man could not enjoy an experience of grace that changed his

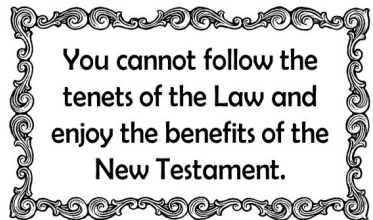
heart, spirit, and nature. *Wuest's Word Studies in the Greek New Testament* (volume 2, page 236) comments on the phrase "divers [or different] and strange doctrines" (Hebrews 13:9). It states: "Refers to the various phases of one radical error. The denial of the Messiahship of Jesus and of his Messianic sacrifice as superseding Judaism." They believed Christ's sacrifice was not sufficient, and they needed to go back to the old temple and offer animal sacrifices again.

One of the most prevalent words in the Book of Hebrews is "better." We have a *better* covenant, *better* sacrifices, and *better* promises. What Christ came to institute superseded what old Judaism had to offer mankind. These Hebrew converts were following misguided thoughts and were returning to various Old Testament doctrines and external Jewish practices that did not profit them. There was no merit to change man in those Old Testament practices.

Hebrews 10:4 reads, "For it is not possible that the blood of bulls and of goats should take away sins." These sacrifices were instituted under the Levitical Law for a time for a purpose. Hebrews 10:1-2 tells us: "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered?" If those sacrifices had an efficacious value, they would have only needed to be offered once. They merely satisfied that particular time's requirement without any value regarding changing man's nature or heart.

Christ's Redemptive Work

Hebrews 13:10 states, "We have an altar, whereof they have no right to eat which serve the tabernacle." *Wuest's Word Studies in the Greek New Testament* says this about verse 10: "The writer now makes it clear that those Jews who persist in adhering to the first testament sacrifices can have no part in the blessings of the New Testament. The two testaments are mutually exclusive." You cannot follow the tenets of the Law and enjoy the benefits of the New Testament. The Old Testament was full of offering meats, literal altars, and multiple sacrifices. The New Testament provides grace, a work on the heart that can change the life.



Hebrews 13:11 states, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the

camp." When they slew those animals in the Old Testament, the high priests would take the blood into the camp, but the bodies were left outside the camp. The Hebrew writer compared the Old Testament practices with verse 12 when he said, "Wherefore Jesus also, that he might sanctify [or set apart, separate] the people with his own blood, suffered without the gate." Jesus was sacrificed outside the city of Jerusalem.

Wuest's Word Studies in the Greek New Testament says: "Jerusalem was the center of the apostate Judaism that crucified the Messiah and continued the temple sacrifices in defiance of God's plainly revealed will. When the Jew would leave the temple sacrifices in order to place his faith in their fulfillment to the crucified, risen Messiah, he would necessarily be separated, thus set apart from that Judaism, which he had formerly espoused. The word *sanctify* in the Greek means to set apart for God, thus our Lord becoming a sacrifice under the jurisdiction of the New Testament and as an outcast from Israel set apart from the first Testament in Israel, the Jew who places faith in Him and consecrates that person to God, it was with His own blood He did this."

This passage in Hebrews 13:12 speaks of Christ's work to sanctify (the Greek word is *hagiazō*, defined as "separate"; *New Analytical Greek Lexicon*) and set apart the people from old Judaism and its practices. Hebrews 9:26 says Jesus was our sacrifice. So, it is talking about the redemptive work that Christ did to bring salvation. This has nothing to do with a subsequent work of grace.

Hebrews 13:14 reads, "For here have we no continuing city, but we seek one to come." In Judaism, there was no continuing city. This Epistle was written in the proximity of A.D. 63-69. In A.D. 70, Jerusalem was desolated. Matthew 23:37-38 states: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Deliverance From Dead Works and Sin

Matthew 24:1 says, "And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple." The temple was a magnificent structure that took forty-six years to build. It was made of marble with gold between the marble stones' layers. Verse 2 reads, "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Verse 15 says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel

the prophet, stand in the holy place, (whoso readeth, let him understand)."

Daniel prophesied in Daniel 9:27 and said, "He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Desolation was poured out in A.D. 70 under Prince Titus and the Roman army. The Book of Hebrews was written before Jerusalem was destroyed (A.D. 63-69). The Hebrew writer let Jewish converts know soon there would be no more altars or sacrifices. It had been written that the city of Jerusalem would be desolate and its spiritual function obsolete.

Hebrews 10:9-10 says: "Then said he, Lo, I come to do thy will, O God. He taketh away the first [covenant or testament], that he may establish the second [covenant, or testament]. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Again, Christ came to institute the redemptive plan of salvation, which would separate or remove them from old Judaism. *Wuest's Word Studies in the Greek New Testament* (volume 2, page 175) says, "Here the word sanctification refers to the placing of the believing sinner into the status of a saved person."

Hebrews 9:14 asks, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" This verse speaks about the purging from the dead works of old Judaism and enabling an individual to serve the living God. Under the old economy, the blood of bulls and goats could not take away sin. Jesus came to do a work and offered Himself as a sacrifice to take away sin. His sacrifice remains, and it replaced all those Old Testament sacrifices. It made "an end of sins," which Daniel 9:24 prophesied.

We read in Ephesians 2:11-13, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Not only was the Jew through the blood of Jesus Christ able to be delivered from dead works and sin to serve the living God, but thank God, the Gentiles could also be made free from sin. Jesus took away the first covenant so He could establish the second.



Becoming One of the Elect

Our Scripture text (1 Peter 1:2) speaks of the "elect." It pertains to the person. How do you become the elect? "Through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Peter spoke of a sanctification that applies the blood of Jesus Christ to enable us to become obedient and one of the elect. Do you become the elect in a second work of grace? When do you become obedient? It all happens in salvation.

First Peter 1:1 tells us the Apostle Peter was addressing "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." First Peter 2:10-11 reads: "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Peter wrote to "strangers and pilgrims," such as you and me, in this time world.

Verse 12 says, "Having your conversation [or the Greek word means 'conduct'] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." Peter was writing to the Gentiles who "had not obtained mercy, but now have obtained mercy." Now, they were part of the elect because of mercy. They received that "through sanctification of the Spirit." The Greek word for sanctification here is *hagiasmos*, and *Strong's Expanded Dictionary of Bible Words* tells us in this verse, it means "separation to God."

Sanctification is positional. These verses portray pre-conversion sanctification, or personal preparation. "Sanctification of the Spirit" brings a person to a position of obedience. It is the work the Spirit of God does to convict and convince an individual of sin, leading them to a position where they will repent and have faith in the blood of Jesus. The sprinkling of blood remits the sins of the past and, through the Spirit of regeneration, enables them to be set apart from sin and come to a position of obedience. The Holy Spirit brings a person to obedience and makes them part of the elect.

Second Thessalonians 2:13 reads, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." This is the work the Holy Spirit does according to John 16:8, when Jesus said, "He will reprove [or the Greek word means 'convince and convict'] the world of sin." That is how the Holy Spirit begins to set people apart to lead them to an experience of salvation.

"Partakers of the Inheritance"

The Apostle Paul said in Romans 15:16 and 18: "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. . . . For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed." It is the work the Spirit does through conviction, convincing the sinner of his need to repent and become obedient to God so his life can be changed. This happens pre-conversion. All three Scriptures speaking of "sanctification of the Spirit" (1 Peter 1:2; 2 Thessalonians 2:13; Romans 15:16) refer to pre-conversion. Sanctification is progressive and perennial in the life of the saints. Sanctification by Jesus' blood shows the implementation of the redemptive work, the plan, and its effect on the person.

Acts 26:17-18 reads, "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Paul was relating what Christ spoke to him on the Damascus Road before his conversion, what his role was to be. It talks about being "sanctified by faith." Notice the word he correlated that with is "inheritance."

The Greek word for *inheritance* is only translated this way twice. Colossians 1:12-14 states, "Giving thanks unto the Father, which hath made us meet to be [a present-tense experience] partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins." This shows the third feature. Hebrews 13:12 speaks of the plan. First Peter 1:2 speaks of the person. This verse speaks of the participation. We are "partakers of the inheritance of the saints." The inheritance we receive is deliverance from sin.

Again, Ephesians 2:8 says, "For by grace are ye saved through faith." We see a picture of what occurs at conversion. The Apostle Paul's commission in Acts 26:18 was to "open their eyes." Jesus told Nicodemus in John 3:3, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." When you are born again, your eyes are opened, and you can see spiritual things. It happens when you get saved. All these verses concerning sanctification substantiate that sanctification is positional.

We trust you can clearly see what is advocated as a subsequent, definite

second work of grace is incorrect by rightly dividing the Word of Truth and laying "precept upon precept; line upon line" (Isaiah 28:10). Through studying the Scriptures in their context and with the entire scheme of the Scriptures, they show that sanctification works pre-conversion, at conversion, and post-conversion.

The Beloved of God

Our final Scripture text in Jude 1 says, "To them that are sanctified by God." Scholars tell us the word "sanctified" used in this text in the oldest manuscripts reads "beloved." *The Pulpit Commentary* says "three of the five primary uncials (the Vatican, Sinaitic, and Alexandrian)" all render this as "beloved." *Jamieson, Fausset, and Brown's Bible Commentary*, *Ellicott's Commentary for English Readers*, and *The Expositor's Greek New Testament* all render it as "beloved." *The Cambridge Bible for Schools and Colleges* states: "Some of the better manuscripts, however, give beloved in God." In other words, God the Father has separated, or set us apart, by His love to enable us to be a part of His elect. Again, it is not speaking of something subsequent; it is reverting back to the work done through regeneration.

Second Corinthians 13:14 reveals the role of the Triune Godhead in the redemptive plan. It reads, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." John 1:17 states, "Grace and truth came by Jesus Christ." Jesus made grace available to all men everywhere. John 3:16 says, "God so loved the world." First John 4:8 tells us, "God is love," speaking of what the Greek word *agape* describes as divine love. God made the commitment to man. He is the originator of the plan. Christ was the implementer of the plan, and the Holy Ghost is the administrator of the plan. Jude wrote "to them that are sanctified by God the Father," telling us we are the beloved of God.

Sanctification has a three-fold nature. In this lesson, we have studied sanctification predominantly at pre-conversion and conversion. Our next study will examine how the progressive aspect of sanctification operates perennially throughout our experience. We trust the Spirit of God through the truth in the Scriptures we have studied thus far has provided a clearer understanding of the different agencies and aspects of sanctification.

We encourage you to study as the Berean saints did in Acts 17:11, which says, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." When they heard something preached, they studied it to see

if it was true. The truth will stand examination and scrutiny. If the Spirit of God will reveal truth to one, He will reveal truth to another if he will honestly seek and inquire. We need to be Bible students and study with an open mind and "an ear to hear what the Spirit saith" to ensure our positions will stand Biblical scrutiny.

NOTES

CHAPTER 5

DIFFERENT AGENCIES AND ASPECTS OF SANCTIFICATION (PART 2)

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

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

1 Thessalonians 4:1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

2 Timothy 2:20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God

*peradventure will give them repentance to the acknowledging of the truth;
26 And that they may recover themselves out of the snare of the devil,
who are taken captive by him at his will.*

In the previous chapter, we learned sanctification is positional and works in three aspects: pre-conversion, conversion, and post-conversion, or progressively. We focused primarily on pre-conversion and conversion. In this chapter, we will look more closely at post-conversion, or the progressive nature of sanctification. One writer stated: "I do not find anywhere in the Scriptures where sanctification is a progressive experience. It is a definite second work of grace." Many dear brethren hold to the traditional teaching of sanctification and may not understand the message we are setting forth. We are in no way disparaging them or casting aspersions on their character or experience whatsoever. We are merely "set for the defence of the gospel" (Philippians 1:17).

God desires His Word to be rightly divided (2 Timothy 2:15). The only way we can rightly divide is to do as Jesus taught in John 16:13 and allow "the Spirit of truth" to "guide" and give us an understanding concerning the Word of Truth. We must be certain we are not merely holding to accepted tradition. John 17:17 lets us know the truth is "thy word."

Tradition is easy to embrace. It reminds me of a story about a young bride whose husband asked her to bake a ham. She cut off part of the shank and then put the ham in the oven. Her husband asked, "Honey, why did you cut off part of the ham?" She said, "That is how my mother always made ham." Her husband wanted to know why. She called her mother and asked: "Mother, I'm making a ham, and I cut off part of the shank like you always do. My husband wants to know why we do that."

Her mother answered: "Well, I am not sure. That is the way my mother always cooked ham. You should call your grandmother and ask her." So, the young bride called her grandmother and asked, "Grandma, why did you always cut a part of the shank off the ham before putting it in the oven?" Grandma said, "It was because I didn't have a pan big enough to put the whole ham in." A tradition was passed from grandmother to mother to granddaughter without any thought. Upon examination, there was no need for the tradition to continue.

Sadly, many we dearly love and have confidence in are merely following a tradition that has always been taught. May God help us open our minds to what the Bible teaches.

God's Word Is a Mirror

Let us examine our Scripture texts in conjunction with other texts. In John 17:17, Jesus said, "Sanctify them through thy truth: thy word is truth." The word *sanctify* comes from the Greek word *hagiazō*, which means "to set apart for God." The sanctifying agent described in this verse is the "truth," or the Word. There is no mention of any type of blood cleansing, but rather a work done by the Word. Is it a subsequent and instantaneous work? I submit to you, it is *not* an instantaneous work. Second Corinthians 3:18 reads, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The expression "we all" is universal. Second Corinthians 1:1 says the Apostle Paul was writing "unto the church of God which is at Corinth, with all the saints." Paul was addressing the saints in the Church of God. So, in this third chapter, "we all" speaks of the Church of God, the saints, or those who have been saved.

Again, the Apostle Paul said in verse 18, "With open face beholding as in a glass ['mirror'; *The Emphatic Greek Diaglott*]." James 1:21-23 states: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted *word*, which is able to save your souls. But be ye doers of the *word*, and not hearers only, deceiving your own selves. For if any be a hearer of the *word*, and not a doer, he is like unto a man beholding his natural face in a glass." The context reveals the "glass" (the mirror) is the Word.

"Glass" is an Old Testament term. Before the priests entered the Tabernacle or the temple, they had to wash in a laver full of water made of brass. (Read Exodus 30:18.) Exodus 38:8 says, "And he made the laver of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the door of the tabernacle of the congregation." The women polished the brass so it would shine until it became a looking glass or a mirror. Moses was instructed to take those "looking glasses" and make the "laver." When the priests came to the brazen laver, the first thing they saw was their reflection, or how they looked.

James used the looking glass as a type, or an illustration, of the role the Word performs. God uses His Word to enable us to see ourselves. We have the most difficulty seeing ourselves. We can see shortcomings and faults in others, but often we cannot see our own. James 1:24 states, "For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." When he spoke of "the engrafted word," he was talking about taking the Word in and making it a part of us.

Ezekiel 2:8-10 reads: "But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll [some renderings say 'scroll'] of a book was therein; And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe."

Ezekiel 3:1 says, "Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel." Verse 4 tells us, "Speak with my words." This "roll," or scroll, represented God's Word, and Ezekiel was told to "eat" (ingest, digest, and make it a part of him). We are instructed likewise. Jeremiah 15:16 reads, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts."

John was instructed in Revelation 10:8-11: "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

What John ate enabled him to prophesy, or preach. This "book" was in his "mouth sweet as honey." The "book" is the Word of God (Psalm 119:103). When God enlightens the eyes of your understanding, when you hear the truth preached and it becomes clear, it is "sweet as honey." When you enter the workforce or a hostile environment, it can become bitter when you have to stand for it. Nevertheless, God's Word needs to be ingested.

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). You are "filled" by feeding on the Word.

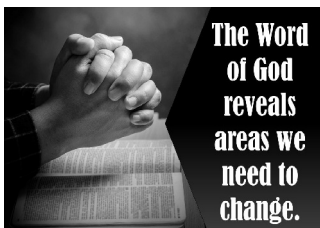
Conforming to the Image of Christ

James 1:25 states, "But whoso looketh [present and continual tense] into the perfect law of liberty, and continueth [present and continual tense] therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." *Doer* means "to be constantly doing." The *Amplified Bible* says, "Looks carefully into . . . and perseveres in looking into it . . . an active doer."

The verbs used here denote continual action. We are continually to look into the glass, or the Word of God. It is an ongoing, continual process, not a singular event in post-conversion.

Second Corinthians 3:13 reads, "And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished." When Moses came down from Mount Sinai, he had to wear "a vail." Today, many of Jewish stock and others have "a vail" on when they read the Word of God. They cannot clearly see it. Paul stated in verse 14, "Which vail is done away in Christ." (Remember, Paul was addressing the Church of God.) In verse 18, we have an "open face" because no "vail" covers our eyes. We can clearly see into the glass, or the Word of God.

Next, we need to establish what "the glory of the Lord" (2 Corinthians 3:18) is referring to. In the truest sense, it is not an *it* or a *something*; it is a *Someone*. Hebrews 1:1-3 reads: "God, who at sundry times and in divers manners spake in time past [the Old Testament dispensation] unto the fathers by the prophets, Hath in these last days [letting us know we have entered into the last days] spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."



God's Son, Jesus Christ, is "the brightness of his glory." Second Corinthians 3:18 could read, "But we all, with open face beholding as in a glass [the Word of God] the glory of the Lord, are changed into the same image [of Jesus Christ] from glory to glory." How are we changed "from glory to glory"? John 1:16 reads, "And of his fulness have all we received, and grace for grace

[one grace after another'; the *Amplified Bible*]." There are not just one or two works of grace, but many works of God's grace in the life of a saint.

The Word of God is held before us as a mirror, and as we see the image of Christ, we see areas we need to change to conform to His image. We can be changed from "glory to glory" by the Spirit of God, bringing us the grace of God. It describes post-conversion sanctification as becoming increasingly set apart and more Christ-like.

Let me give you an example. I was raised in Kentucky, the second-highest tobacco-producing state in the union. I smoked cigarettes. Almost everyone I knew smoked, including my parents, grandparents, teachers, and even Sunday

school teachers. When I was first saved, I was in a sectarian religion, and the folks there misquoted a Scripture, convincing me it was okay to smoke. After I heard the truth and was saved, I continued to smoke because I did not realize it was wrong. However, there came a time when the mirror of God's Word was held up before me.

One day, I read 1 Thessalonians 4:7, which says, "For God hath not called us unto uncleanness, but unto holiness." The manager of the store I worked in was a chain smoker who had smoked for years, and his fingers were stained yellow and brown from the nicotine. As I read that Scripture, God gave me a vision of his fingers and said, "Is that unclean?" God showed me to lay those cigarettes aside. The mirror of His Word brought understanding. It caused me to become more conformed to the image of Christ.

I cannot imagine Christ smoking a cigarette. The same Spirit of God who enlightened my understanding through His Word gave me grace, allowing me to set that habit aside. Titus 2:11-12 says, "For the grace of God that bringeth salvation hath appeared to all men, Teaching us [grace teaches us] that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." The Spirit, or the grace of God, showed me smoking cigarettes was ungodly. Then I took hold of the Word and went from "grace to grace." A work of grace came to me and presented me with the ability to make a change, and I went "from glory to glory" (2 Corinthians 3:18). It works that way throughout our experience.

If you reflect on your experience, you may recall things God showed you along the way you did not know or see at the beginning. As the mirror of the Word was held before you, and the Spirit enlightened the eyes of your understanding (Ephesians 1:17-18), you saw the glory of the Lord, or the image of Christ, and you saw a shortcoming in your life. Second Corinthians 7:1 reads, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are changed by the Spirit of the Lord, who brings understanding and grace to help us become more set apart for God.

Ephesians 1:7 says, "In whom we have redemption through his [Jesus Christ's] blood, the forgiveness of sins, according to the riches of his grace." Real salvation is a rich experience, but there are more "riches" as we "grow in grace, and in the knowledge of our Lord" (2 Peter 3:18). It is a wonderful experience. Redemption provides access to the riches of His grace! Ephesians 2:7 says, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Grace was not for those under the old dispensation. It was for "the ages to come." In Ephesians 3:8, the Apostle Paul called them "the unsearchable riches of Christ." Paul used the terms "riches of his grace" and "the unsearchable riches" of His grace. It is not a misuse of the Scripture because he had been contextually talking about the "riches of his grace." The word *grace* used in Ephesians 1:7, 2:7, and other Scriptures is the Greek word *charis*, which means "the divine influence upon the heart and its reflection in the life." This grace continues throughout our entire experience.

Let us read what the Lord told Paul when he prayed about "a thorn in the flesh." Second Corinthians 12:9 says: "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul was well into his experience with the Lord, yet he received the work of God's grace in his life. God's grace will work throughout the entirety of our salvation.

The Work of the Word

Ephesians 5:25-27 is all one sentence. It states, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it [the church] with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The word "sanctify" in the Greek is *hagiazō*, which means "set apart for God." The sanctification in this text is the setting apart that comes with the cleansing at conversion. It is the work of the Word.

The Word of God has cleansing power. Psalm 119:9 reads, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Jesus said in John 15:3, "Now ye are clean through the word which I have spoken unto you." These verses reveal the position of the Word in conversion.

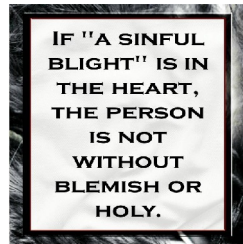
When did Christ present the church to Himself? Christ instituted the church on the Day of Pentecost in A.D. 33. A bridegroom marries his bride on a given date at a specific time, and they become husband and wife. The Day of Pentecost is when Christ presented the church to Himself and became the Husband. That is when the cleansing and setting apart took place. In Ephesians, Chapter 5, the Apostle Paul compared Christ and the church to a husband and a wife. First Corinthians 15:24 says, "Then cometh the end ['his coming'; verse 23], when he shall have delivered up the kingdom to God, even the Father." When the end comes, Christ will present the church to His Father, not to Himself.

Christ presented the church to Himself without spot or wrinkle or any such thing, holy and without blemish. A person becomes holy and part of the church when that individual is saved, and "the washing of water by the word" does its work. How does this occur? Jesus told Nicodemus about a born-again experience in John 3:5, saying, "Verily, verily, I say unto thee, Except a man be born of water [This is not talking about a baptismal pool. There is no power in a baptismal pool to wash away sin. It is 'the washing of water by the word.'] and of the Spirit, he cannot enter into the kingdom of God."

It takes two things to get saved. The Word is the mirror that reveals our condition, and the Spirit of God uses the mirror to convict and convince a person of sin. When an individual becomes convinced and convicted of sin and repents, the Word and the Spirit do a work that births the believer. Conversion incorporates taking away all past sins and making the person a new creature in Christ Jesus (2 Corinthians 5:17). They become holy (Ephesians 5:27).

An individual with inbred sin in his heart would not be holy. Someone may say, "They have sin; they just do not know about it yet." Where there is no knowledge of sin, there is no sin (Romans 4:15). One songwriter said, "*There's a sting of guilt, and a sinful blight, That will keep you from ent'ring in.*" That verse refers to a supposed Adamic, carnal nature, or inbred sin. If "a sinful blight" is in the heart, the person is not without blemish or holy. Again, the Scripture says it is "a glorious church, not having spot, or wrinkle, or any such thing," referring to what the Word does in conversion.

First Peter 1:22 states, "Seeing ye have purified your souls in obeying the truth through the Spirit." Verse 23 says, "Being born again . . ." The water [the Word] and the Spirit enable you to be "born again." Conversion is being set forth in these verses of Scripture found in Ephesians, Chapter 5; 1 Peter, Chapter 1; and other Scriptures we have studied.



Possessing Your Vessel in Sanctification

In 1 Thessalonians, Chapter 4, the Apostle Paul addressed the "brethren" (verse 1). He was not writing to the world, but to the saints of God. He said, "Ye ought to walk and to please God, so ye would abound more and more." That does not sound like something you do once or twice. In verse 4, the Apostle penned, "That every one of you should know how to possess his vessel in sanctification and honour." The *Amplified Bible* says, "That each of you should know how to

possess (control, manage) his own body in consecration (purity, separated from things profane) and honor." It is an ongoing process, or practice, to control and manage your vessel.

Verse 7 says, "For God hath not called us unto uncleanness, but unto holiness [the Greek word *hagiasmos* is also translated as 'sanctification'; verses 3-4]." We could say, "For God hath not called us unto uncleanness, but unto *sanctification*." Verse 10 reads, "And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more." If sanctification were an instantaneous, subsequent work, how could you "increase [it] more and more"?

Verse 11 states, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." Consider the verbs. First, Paul said, "*Study* to be quiet." Is that something you do once or repeatedly? Next, he said, "*Do* your own business." Are you tempted to get involved into someone else's business? Is that something you have to work at? Can you get a one-time experience and never have to worry about studying to be quiet or doing your own business? Paul said, "*Work* with your own hands." We use our hands constantly. The context shows these are not one-time events, but progressive, ongoing, and continual.

Verse 12 says, "That ye may *walk* honestly toward them that are without." That is how you should live your life. It is not a one-time occurrence. You should be honest and do honest work before other people. They should see you paying your bills, not running from them. (If a man runs from his bills, he has no business participating in the services or being in the pulpit.) Sometimes, when the money is due, you cannot pay. I have been there. Do not avoid it. Go to the person or business you owe and tell them you need more time to pay what you owe. Acknowledge the debt; do not run from it.

These verbs Paul used require continual action on our part. Again, verse 4 says, "Every one of you should know how to possess his vessel in sanctification and honour." "Possess" is continual. I own my car. It requires maintenance. I have to change the oil and rotate the tires; that is a part of maintaining my car. Possessing your vessel "in sanctification and honour" requires maintenance. Again, the *Amplified Bible* uses the terms "possess, control, and manage."

Perfecting Your Faith

Second Timothy 2:21 says, "If a man therefore purge himself from these." One version states, "Keeps himself clear of these." Another rendering says,

"Keeps himself clean." Notice the tenor of the text. Verse 22 says, "Follow righteousness, faith, charity, peace." These are not things you can do instantaneously or singularly. Faith has to grow and be perfected. Paul wrote in 1 Thessalonians 3:10, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?" That is why 2 Timothy 2:22 says to "follow." You need to continue to develop and perfect your faith, enabling it to grow.

The same is true for charity, which is *agape*, the Greek word for divine love. First John 4:17 says, "Herein is our love made perfect [or complete]." Verse 18 reads: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." Your love has to be perfected. It has to grow and develop. Some people will try your love. You need continually to sanctify and set yourself apart in a greater way to love the unlovable.

Galatians, Chapter 5, speaks of the fruit of the Spirit. Every one of these attributes comes in seed form. When a child is born, he has all his natural senses (sight, smell, hearing, taste, and touch), but they are underdeveloped. They must be developed and perfected as the child grows. A baby can touch but cannot automatically become a pianist and perform a symphony. There may come a time when she can. Some can sing in a service, and in a few minutes, a piano player or guitarist can play along because he has developed his ear. So it is with spiritual qualities. The fruit of the Spirit must be perfected, developed, or sanctified more and more, and set apart for sacred use.

Isaiah 26:3 states, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Peace is another attribute that has to be perfected. Second Timothy 2:24-25 states, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness, instructing those that oppose themselves." These are all ongoing qualities we must engage in to be more set apart for God.

Another passage portraying progressive sanctification is 1 John 3:1-3. It does not specifically employ the word, but one word it does use is in the same family of words as *hagiazō* and *hagiasmos*. It says: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God [now, we have been regenerated], and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The statement "doth not yet appear what we shall be" does not refer to the general, physical resurrection. John was speaking to those who are already "the sons of God." The Greek word for "purifieth" is *hagnizo*, and it is from the same family of words translated "sanctify" and "sanctification" (*hagiazō* and *hagiamos*). One definition of the Greek word rendered "purifieth" is "sanctify" (*Strong's Expanded Dictionary of Bible Words with Vine's Complete Expository Dictionary*). The Apostle John was talking about the work of sanctification.

Some connect these verses in 1 John with the resurrection at the end of time. Philippians 3:21 says, "Who shall change our vile body, that it may be fashioned like unto his glorious body." That event does not require anyone to "purifieth himself." When the physical resurrection occurs, our bodies will be changed regardless of how we have lived. This Scripture refers to a progressive sanctification. Acts 24:15 tells us "the just and unjust" will participate in the general resurrection. You can do nothing in the sense of the physical resurrection to alter its literal, physical effect by purifying yourself. You can alter your soul's destiny, but you cannot change any aspect of the physical resurrection.

The Continual Working of the Grace of God

Why is sanctification a continual or ongoing process? One writer penned: "We believe in sanctification. We believe it to be a second experience, a second work of grace, a cleansing and a purging of our carnal nature." Brother R. R. Byrum, in *Christian Theology* (page 450), said, "The doctrine of sanctification as a second cleansing, rests upon the idea that depravity remains either in whole or in part in those who have been truly regenerated." The traditional sanctification teaching is premised on the need to purge, cleanse, or eradicate the carnal nature of man because it has sin within it. This doctrine makes it appear that man's nature may be completely eradicated at the time of sanctification.

If this were true, why did Paul write, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27)? If Paul was sanctified and the carnal nature completely eradicated, why would there be a constant necessity to keep his body under? One rendering says, "I keep on," indicating a continual effort. We have fleshly desires to contend with, even after we are saved. No experience can eradicate fleshly human desires. If we could eliminate them, we would not have temptation.

James 1:13-14 reads, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But

every man is tempted [saved or unsaved, sanctified or not, 'every man is tempted'], when he is drawn away of his own lust, and enticed." The Greek says "inordinate desire." God gives every individual his fleshly desires to be serviced in a rightful manner. God put sexual desires in both men and women for the reproduction of the race. God said in Genesis 9:1, "Be fruitful, and multiply." The enemy tempts an individual to exercise a lawful desire in an unlawful manner, which is the nature of temptation.

The desire to drink is essential to life, but the enemy will try to get you to fulfill that desire in an unlawful way by drinking alcoholic beverages. We would be immune from temptations if we had no desires. First Peter 2:21 tells us Christ is our example. Hebrews 4:15 states Christ "was in all points tempted like as we are, yet without sin." Thank God, temptation is not a sin because every man is tempted, even Christ.

On Sunday morning, when the alarm clock goes off, your human desire is to stay in bed. The flesh says, "I do not feel like getting up and going to church this morning." The enemy wants you to give in to your fleshly desires. That is how he tempts you. No experience will eradicate human nature or temptation. First Corinthians 9:27 says, "But [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it" (the *Amplified Bible*). By the grace of God and the power of the Spirit, we must tell our flesh, "I don't care what you want to do; this is what we're doing." I was told of a brother who believed he was so sanctified that he was no longer tempted by sin. This is how the power of deception works.

James 1:14-15 states: "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." There is no sin until there is a conception. In the physical, a man or woman cannot conceive a child by themselves. They have to come together. It is the same with sin. Temptation is not sin, but when your will embraces the temptation, then it becomes sin. James 4:17 says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." When you have knowledge of sin and your will embraces it (you know it is wrong, that you should not do it, but you still do it), or you know you should do it and you do not, then it becomes sin. All sin is a willful act or transgression. That is the Biblical definition of sin.

We will contend with our human nature throughout the duration of our lives. God can give the power to overcome the temptations. When a person is in sin, the flesh dominates the spirit. When you get saved, thank God, the Spirit is able to defeat the flesh. There is a continual working of the grace of God in the life of a saint of God.

I trust you can see this post-conversion, progressive nature of sanctification is not a singular experience. The grace of God is not one work or two works. It is designed to work throughout the entirety of our experience. Jesus said in John 17:17, "Sanctify them through thy truth: thy word is truth." As God enlightens our understanding concerning the Word, He holds before us as a mirror, and we see "the glory of the Lord" (2 Corinthians 3:18), the image of Christ, and our need to be more conformed to His image.

John 1:16 says, "And of his fulness have all we received, and grace for grace." The Spirit of God takes us from "glory to glory," and we become more set apart and sanctified. We are sanctified if we walk in all God has revealed, but we must continue to receive "grace for grace" as understanding comes to us through the Word and the Spirit.

NOTES

CHAPTER 6

DIFFERENT AGENCIES AND ASPECTS OF SANCTIFICATION—PART 3

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

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

1 Corinthians 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Jesus prayed in the Garden of Gethsemane, "Sanctify them through thy truth: thy word is truth." Jesus desires we be sanctified through the truth of His Word. Sanctification is progressive. As our understanding progresses in the Word, so does our sanctification. Second Peter 3:18 says, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Christ is the Word (John 1:1, 14, 17). As our knowledge of the Word increases, He administers grace to incorporate that knowledge into our lives, and we become more sanctified, or set apart.

Ephesians 4:11-15 states: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting [or completing] of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." We will always need the ministry. Growing is a process. God uses the ministry to help develop a people.

One writer penned: "We believe in sanctification. We believe it to be a second experience, a second work of grace, a cleansing and a purging of our carnal

nature." The traditional teaching is that sanctification is an instantaneous, one-time experience of an eradication of a sinful, carnal, inherited nature.

Our Scripture text says: "Know ye not that they which run in a race run all, [Running a race is a progressive effort. You run until you reach the goal, which in our case is a blissful eternity.] but one receiveth the prize? So run [present tense], that ye may obtain [future tense]. And every man that striveth [present and continual tense] for the mastery is temperate in all things. Now they do it to obtain the corruptible crown; but we an incorruptible.

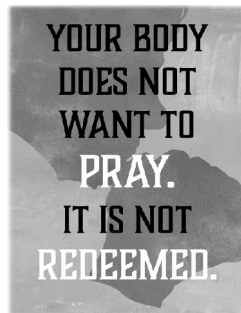
"I therefore so run, [Paul was still engaged in the race. He kept his eyes on the prize, but he had not received it yet.] not as uncertainly [he knew what the goal was]; so fight I, not as one that beateth the air: But I keep under my body, [If Paul's carnal nature was eradicated by a second work of grace, why would he need to keep under his body?] and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The Greek word for *castaway* is translated in other Scriptures as "reprobate" (Romans 1:28; 2 Timothy 3:8; Titus 1:16). Even after Paul preached to others, he knew there was a risk for him to become a reprobate, or "a castaway." First Corinthians 9:27 in the *Amplified Bible* reads, "But [like a boxer] I buffet my body [handle it roughly, discipline it by hardships] and subdue it." Sanctification does not remove our human nature. We must contend with it until we die. We are not making allowance for sin, but it is dangerous to say you can make a one-time move and the issue with your fleshly nature will be forever resolved.

Contending With the Flesh

Second Peter 1:4 says we become "partakers of the divine nature." However, we still have a human nature we must bring under and keep in subjection every day. When you feel inspired to pray, you wrestle with yourself, not your husband, wife, or children. Your body does not want to pray. It is not redeemed. Sometimes, it does not want to read the Bible. It will also give you any excuse possible to stay out of the church services if you let it.

In the garden, Jesus prayed in Matthew 26:39, "O my Father, if it be possible, let this cup pass from me." Yet He said in John 12:27: "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." Jesus knew why He came, yet He still battled with His flesh. He was in temptation.



Matthew 26:40-41 states: "He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." The disciples were not in temptation; they were asleep. Jesus was being tempted in His flesh and body. The weakness is not in the *spirit*, but in the *flesh*. Jesus said, "I sanctify myself" (John 17:19). He was already sanctified, but His flesh was weak. The flesh is always weak.

In 2 Corinthians 12:7, Paul said he had "a thorn in the flesh." The Lord told him in verse 9, "My grace is sufficient for thee: for my strength is made perfect in weakness." Paul was contending with human weaknesses. We all have human weaknesses, and we must apply for grace to gain victory in times of weakness. The grace did not remove the weakness (the thorn), but it gave Paul strength and power to be victorious in the midst of it.

God did not take the three Hebrew boys *out* of the fire; He saved them *in* the fire. God does the same for us. First Peter 4:12 states, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Again, God does not save us *from* the fire; He saves us *in* the fire. He gives a sufficiency of grace, not in one or two works, but by the grace that works throughout our experience.

We have fleshly desires to contend with, even after we are saved. Paul wrote to people who were regenerated and had a change of nature. Romans 13:14 reads, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." There is only one way you can put on the Lord—by putting on the Word (Jesus; John, Chapter 1). Another rendering says, "Spend no thought on your earthly nature to satisfy its cravings." Paul wrote this Epistle to the congregation in Rome. He was not writing to the world but to God's people. God changes your nature when you get saved, but you still have a body to keep in subjection.

In sin, the flesh triumphs over the soul. The soul gives in to the flesh and does what sin dictates. Paul clearly explained this in Romans, Chapter 7. Paul said he found himself doing things he knew he should not do and not doing things he knew he should do. Verses 17-18 state: "Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing." When sin is removed through salvation, the heart and nature change, and the spirit rules over the flesh. However, there is still a flesh to contend with.

Galatians 5:16-17 reads: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do

the things that ye would." You cannot walk in the Spirit if you are not *in* the Spirit. If you do not possess the Spirit, you cannot be directed in your walk by the Spirit because the flesh is contrary to the Spirit.

Bringing the Body Into Subjection

Romans 8:9 says, "If any man have not the Spirit of Christ, he is none of his." It is dangerous to think you can obtain an experience in which you will not need to deal with the flesh. Galatians 5:16 in *The Emphatic Greek Diaglott* says "the desires of the flesh." Romans 13:14 admonishes, "Make not provision for the flesh." We are not encouraging making provision for the flesh. Nevertheless, the Bible does not teach an experience that will eradicate or eliminate your human nature.

We constantly must, as Paul wrote, "keep under my body, and bring it into subjection." Sometimes, you are tempted to speak when it would be better to keep silent. Other times, you ought to talk but do not want to. Perhaps it is necessary to stand for the truth, but it is uncomfortable. You may not know what to do, but God will tell you. The psalmist said in Psalm 139:2, "Thou knowest my down-sitting and mine uprising, thou understandest my thought afar off."

Ecclesiastes 3:1 says, "To every thing there is a season, and a time to every purpose under the heaven." Verse 7 tells us there is "a time to keep silence, and a time to speak." You will know when to keep silent and when to speak by walking in the Spirit and listening to Him. Your human nature will want you to be quiet when you ought to speak and to speak when you need to be quiet. We must keep the flesh under subjection to the spirit.

Romans 8:10-11 states: "And if Christ be in you, the body is dead because of sin [talking about the body of sin, not your physical flesh; you do not physically die as soon as God saves you]; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive] your mortal bodies [not talking about the resurrection day because our bodies will be immortal on that day] by his Spirit that dwelleth in you."

When conversion occurs, God makes your mortal body spiritually alive by His Holy Spirit that now dwells within you. He gives you the power of His Spirit to help you keep your body under. When



a person is in sin, the body is under the domination of sin, and Satan controls him. In salvation, the body no longer dominates because the Spirit takes over.

Verses 12-14 say: "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: [You can still choose to live after the flesh. Salvation does not eradicate your power of choice.] but if ye through the Spirit do mortify [*The Emphatic Greek Diaglott* says 'put to death'] the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Verse 13 says "through the Spirit," we can "mortify the deeds of the body." *Wuest's Expanded New Testament and Word Studies in the Greek* says, "By the Spirit you are habitually putting to death the deeds of the body."

The *Amplified Bible* reads, "Through the power of the [Holy] Spirit you are [habitually] putting to death (making extinct, deadening) the [evil] deeds prompted by the body." *Habitually* means "continually becomes a habit." You can habitually, or continually, put the flesh down today, but you will face him again tomorrow. Not every move of the flesh is a sin, but it can become a sin. This is an example of progressive sanctification working on an ongoing, continual basis.

God Made Man Upright

The underlying error is the fallacious doctrine of original sin. This teaching says every child is born with an inherited, sinful, depraved, carnal nature because of the fall of man. Augustine of Hippo, a Roman Catholic theologian from A.D. 354 to 430, propagated and popularized this erroneous teaching. Jesus said in John 8:32, "And ye shall know the truth, and the truth shall make you free." The truth will free you from error and falsity. Acts 10:34 says, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons." James 2:9 reads, "But if ye have respect to persons, ye commit sin." Second Timothy 3:16 lets us know the Bible is the inspired Word of God. Therefore, if God is no respecter of persons, we need to refer back to the beginning of man.

Genesis 1:26 reads, "And God said, Let us make man in our image, after our likeness." The words *our* and *us* refer to the Trinity, or the Triune Godhead. God did not make man after the nature of angels. Hebrews, Chapter 2, lets you know the nature of angels differs from the seed of man. If God made Adam "in our image, after our likeness," then He is duty-bound to create everyone else in the same manner, or He would be a respecter of persons.

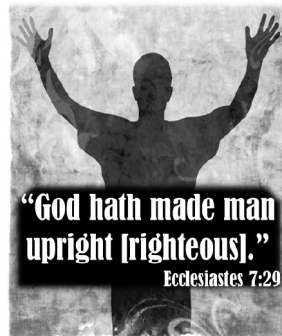
Colossians 3:9-10, speaking of the regeneration, states, "Seeing that ye have put off the old man with his deeds; And have put on the new man, which is

renewed in knowledge after the image of him that created him." Ephesians and Colossians are companion Epistles. Ephesians 4:24 reads, "And that ye put on the new man [speaking of the same experience], which after God is created in righteousness and true holiness." The Colossian Epistle terms it "the image of him," and Ephesians defines it as "righteousness and true holiness." When God created Adam, He created him in "righteousness and true holiness." Since God is "no respecter of persons," every other person who has come into this world has come in a state of "righteousness and true holiness."

Isaiah 53:6 says, "All we like sheep have gone astray; we have turned every one to his own way." Sin comes by choice, not by inheritance. If people can blame their sins on someone else, they will never receive help. Some husbands who cannot hold an experience blame their wives. Wives will try to blame their husbands. Some children blame their parents. Others will blame the ones they work with. Those are all lame excuses. Individuals will never receive help if they think someone else is the problem. Part of a familiar children's song entitled "Standing in the Need of Prayer" says: "*Not my father, not my mother, but it's me, O Lord, Standin' in the need of prayer. Not my brother, not my sister, but it's me, O Lord, Standin' in the need of prayer.*"

Everyone turns to his own way when they reach the age of accountability. Romans 5:6 states, "For when we were yet without strength." Although created in "righteousness and true holiness," we did not have the indwelling of the Holy Spirit before conversion. Thus, we chose our own way. The Bible makes it clear the doctrine of original sin is not an accurate Biblical doctrine. Children born subsequent to Adam are not referred to as having original sin.

King Solomon was the wisest man who ever lived, with the exception of our Lord Jesus Christ. He wrote three books of the Bible, including Ecclesiastes, which was written in approximately 977 B.C. He wrote in Ecclesiastes 7:29, "Lo, this only have I found, that God hath made man upright." The Hebrew word for "upright" is *yashar* (the same word translated as "righteous" in Numbers 23:10 and other Scriptures for a total of nine times). It was written at least 3027 years after Creation. God was still making man righteous when Solomon was divinely inspired to write these words.



The rest of that verse continues, "But they [not Adam or Eve] have sought out many inventions." "They" wrongfully exercise their power of choice. The

responsibility for sin lies within the individual. God makes every child in the same spiritual state as Adam.

Ezekiel, Chapter 28, was written around 588 B.C., about 389 more years subsequent to the fall of man. We have moved further up on the historical scale. Verse 12 reads, "Son of man, take up a lamentation upon the king of Tyrus." God was talking to a man. Verse 15 says, "Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee." King Tyrus was perfect the day he was created "till iniquity was found." He was not born with innate or inherited sin.

Sin Is Not Inherited

Man cannot inherit a sinful condition. Consider Christ, who is our "example" (1 Peter 2:21). There are those who espouse the argument, "Jesus did not inherit the sinful nature because He was born of Mary, and no man was involved in His conception." Think about what this position is advocating—a sinful, carnal nature is inherited from *men*, not *women*. Does this mean only men, not women, need a second work of grace? It would be contrary to the teaching that God is no respecter of persons. Hebrews 2:14 states, "Forasmuch then as the children are partakers of flesh and blood, he [speaking of Christ; verse 9] also himself likewise took part of the same."

Verses 16-17 say: "He took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren." These reveal one of two things must be true. If "his brethren" were all born with an inherited sinful nature, then for Christ "*in all things . . . to be made like unto his brethren*," He also must have been born with a sinful, carnal nature; or if Jesus was not born with an inherited, sinful nature (and we know He was not), then "his brethren" also were not born with a sinful, carnal nature. Hebrews 7:26 says, "For such a high priest became us, who is holy, harmless, undefiled." Gabriel announced to Mary in Luke 1:35, "Therefore also that holy thing which shall be born of thee shall be called the Son of God." The only conclusion we can make is Jesus was not born with inherited sin, and neither were His brethren.

Ezekiel 18:1-4 reads: "The word of the LORD came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord GOD, ye shall not have occasion any more to use this proverb in Israel [in other words, 'Quit saying the father sinned, and that is what is wrong with the children']. Behold, all souls are mine; as the soul of the father, so also

the soul of the son is mine: the soul that sinneth, it shall die." This Scripture indicates action or choice.

Psalms 139:13-14 states: "For thou hast possessed *my* reins: thou hast covered *me* [personal pronouns] in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my *soul* knoweth right well." The "my" and "me" in verse 13 is the "soul" in verse 14. You have a body, but the real you is the soul.

Verses 15-16 say: "My substance was not hid from thee, when I was made in secret [speaking of the marital act of conception], and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect [no body yet, only a conceived embryo]; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." God places the soul in at conception before there is a body with members. That is why abortion is murder. Verses 17-18 read: "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee."

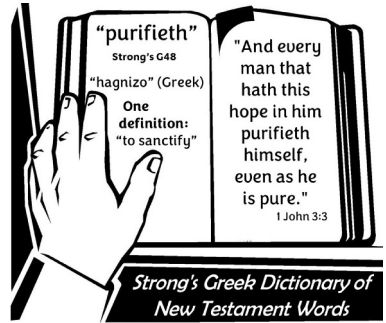
In Galatians 2:17, Paul said, "Is . . . Christ the minister of sin? God forbid." If all souls belong to God, and the soul is placed in the body at the time of conception, would God put a sinful soul into a body? No, He is *not* "the minister of sin." A spiritual condition cannot be inherited. That is a scripturally unfounded position based on teachings that became popular during the Dark Ages and were passed on through the generations.

Sin is a willful transgression. James 4:17 says, "Therefore to him that knoweth [there must be a knowledge] to do good, and doeth it not [there must be an exercise of the will], to him it is sin." There are not two forms of sin—actual and inherited. Sin is a willful act, and there are no Scriptures that teach sin in two forms.

We must ask some serious questions. Where does this sinful nature come from? The sinful nature supposedly is perpetual through reproduction. However, if both parents are saved and sanctified, and their carnal natures are eradicated, how is it then produced in their children? Does God place it there? If you can inherit sin from your parents, could you also inherit salvation from them? Also, if a person is saved and sanctified, his carnal nature is eradicated and removed, then what happens if he backslides? Does he get it back? If so, where does it come from? Can it be inherited twice or more often than once? These questions need Biblical answers, but there are no Biblical answers because inherited sin is not a Biblical doctrine.

Progressing in Our Spiritual Walk

Again, sanctification is not instantaneous but progressive. It takes your entire life to receive entire sanctification. First John 3:2 says, "Beloved, now are we the sons of God [this only takes place through the new birth, by being born again], and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." We are not finished products. John was not talking about the physical resurrection. Verse 3 reads, "And every man that hath this hope in him purifieth himself, even as he is pure." The word "purifieth" according to *Strong's Greek Dictionary of New Testament Words* is *hagnizo*. One definition is "to sanctify." This verse is referring to the progressive nature of sanctification. It is an ongoing process.



John penned in 1 John 1:7, "If we walk in the light, as he is in the light, we have fellowship one with another." Walking is a progression, an advancement, or a move "in the light." Psalm 119:105 tells us, "Thy Word is a lamp unto my feet, and a light unto my path." His Word will show you where you are standing, the position you are now in, and the path you need to take, or the moves you need to make. Psalm 119:130 says, "The entrance of thy words giveth light; it giveth understanding unto the simple."

John said to "walk in the light," or the understanding, God gives. When we do that, we continue to have "fellowship" (the Greek word is *koinonia*, which means "share in common"). The context of 1 John, Chapter 1, is we share this God-life in common. As we grow in grace and knowledge, gaining a greater understanding of His Word, we become more conformed to the image of Christ, more sanctified and set apart, so in the end, we will be more like Him.

John said to "walk in the light," or the understanding, God gives. When we do that, we continue to have "fellowship" (the Greek word is *koinonia*, which means "share in common"). The context of 1 John, Chapter 1, is we share this God-life in common. As we grow in grace and knowledge, gaining a greater understanding of His Word, we become more conformed to the image of Christ, more sanctified and set apart, so in the end, we will be more like Him.

It is an erroneous, fallacious, and dangerous position to feel we have arrived or apprehended in our experience to where no further perfecting or sanctifying is necessary. Such thinking will prevent us from progressing in our spiritual walk. This progressive sanctification does not produce frivolous, light, loose living. It does not promote a compromise with the world, worldliness, or apostasy; rather, it enhances, increases, and improves holiness. It brings about a constant caution and consecration.

Philippians 3:12-14 states: "Not as though I had already attained, either were already perfect [the Greek word is *teleos*, which means 'complete']: but I follow

after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended [the traditional teaching of two works of grace makes too many feel they have apprehended]: but this one thing I do, forgetting those things which are behind, and reaching forth [a constant effort] unto those things which are before, I press toward the mark for the prize [a continual effort while we live] of the high calling of God in Christ Jesus."

Ephesians 5:27 reads, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Acts 2:47 says, "And the Lord added to the church daily such as should be saved." If the church is "holy and without blemish," and you are "added to the church" when you are "saved," there must not be any sin in your heart after you are saved, or there would be sin in the church.

Those who believe the teaching of inherited sin, that sin remains in the heart after salvation, must either believe an individual would need to be added to the church after being sanctified, or the church is not holy and without blemish. Romans 3:4 says, "Yea, let God be true, but every man a liar." God's Word is true. If both Ephesians 5:27 and Acts 2:47 are true (and we know they are), then you are added to the church when you are saved. It is indeed "a glorious church," and there is no more sin in your heart after God saves you.

Sanctification is a continual process. As the Spirit of God opens "the eyes of your understanding" (Ephesians 1:18) and we become more "enlightened" concerning the Word, we can incorporate it into our lives. It enables us to be more set apart. Sanctification is a Biblical doctrine; the Lord desires us to live a sanctified life. There should be no allowance or excuse for sin, but we should live "in holiness and righteousness before him, all the days of our life" (Luke 1:75).

Second Peter 3:18 says to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Every child has an instantaneous birth, and the new birth is also an instantaneous experience. After a child receives physical life, he goes through a growing process. We, as children of God, grow in our experience of salvation. Sanctification is three-fold: pre-conversion, conversion, and post-conversion (or progressive). We have not attained or apprehended. We are still in this Christian race, growing and moving "unto the measure of the stature of the fulness of Christ" (Ephesians 4:13).

BIBLICAL CLARITY OF EXPRESSIONS

1 Corinthians 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 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.

Jude 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.

Our Scripture texts, along with other passages, proclaim these Epistles are addressed "to them that are sanctified." Our burden is to examine these verses, along with other Scriptures, and to clarify what they are conveying. One dear brother who dealt with this text said, "To them that *are* sanctified, not *being* sanctified, not *getting* sanctified." He was trying to establish the point that sanctification is an instantaneous, singular experience. The same dear brother said: "I want to show you something in the Word of God because there is the thought that teaching sanctification is somehow an ongoing teaching, that you get better little by little and you get purified little by little. I don't find such in the Scriptures." He used Jude 1, "to them that are sanctified," to indicate a "past tense experience," advocating it is a one-time instantaneous experience. So, we want to examine the Scriptures to see what they actually teach concerning this vital matter.

Isaiah 28:13 says, "But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Verse 17 reads, "Judgment also will I lay to the line, and righteousness to the plummet." The Prophet Isaiah was drawing an analogy from that which is necessary to construct properly a building. The "line" is a tool that certifies the building is vertically straight. The "plummet" is an instrument used to ensure the building is straight horizontally. Before constructing a building, you need a straight line for the building to be square before laying the bricks. It is important to keep the line straight as you build so the doors and windows can open and shut properly.

Likewise, the Word of God is designed for line to build upon line. Revelation 21:16 says the church is "foursquare." Truth builds upon truth to make the church

a foursquare structure and ensure that everything functions as it ought. God's Word must be built upon properly. The scheme of the Scriptures is to lay "line upon line."

The Apostle Peter said in 1 Peter 2:2-5: "As newborn babes [being born again; 1 Peter 1:23] desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house." Verse 6 tells us Jesus Christ is the "chief corner stone." Having everything measured to Christ by "the line" of "judgment" and "the plummet" of "righteousness" is what makes the building, or spiritual house, "foursquare." The "lively stones" are the saints of God who are aligned and plumbed to Jesus Christ, the "chief corner stone," through His Word, which presents His judgments and righteousness to us.

The Apostle Paul said in Acts 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 [present tense] sanctified." In Acts 26:18, Paul was relating the call he received from the Lord while on the Damascus road. It states, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are [present tense] sanctified by faith that is in me."

Hebrews 2:11 reads, "For both he that sanctifieth and they who are [present tense] sanctified are all of one." Hebrews 10:10 and 14 say: "By the which will we are [present tense] sanctified . . . For by one offering he hath perfected for ever them that are [present tense] sanctified." In our text in Jude 1, we read, "To them that are [present tense] sanctified." To those predisposed by prior teachings, a casual perusal of these verses indicates these saints experienced a one-time, previous, instantaneous experience of sanctification. One writer said, "We believe sanctification to be a second work of grace." Let us "study" (2 Timothy 2:15) and see what the Bible advocates. Let us lay "precept upon precept; line upon line . . . here a little, and there a little" (Isaiah 28:10).

The Continual Experience of Salvation

Consider how the term *salvation* is used in the Bible. First Corinthians 1:18 states, "For the preaching of the cross is to them that perish foolishness; but unto us which are [present tense] saved it is the power of God." Ephesians 2:5 says, "Even when we were dead in sins, hath quickened us together with Christ, (by

grace ye are [present tense] saved;)." Second Timothy 1:9 reads, "Who hath saved us." *The Emphatic Greek Diaglott Interlinear Bible* says "having saved us," which is past tense. Titus 3:5 says, "Not by works of righteousness which we have done, but according to his mercy he saved [past tense] us." Our salvation is spoken of in both the past and present tenses. A person saved in the past can still be saved today, in the present tense.

Jesus said in Matthew 10:22, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be [future tense] saved." This Scripture speaks of an aspect of salvation we have yet to attain. Matthew 24:13 states, "But he that shall endure unto the end, the same shall be [future tense] saved." Verse 14 tells what we need to endure, stating, "And this gospel of the kingdom shall be preached." We must walk in the light and endure, or continue in, the Gospel. Psalm 119:105 says, "Thy word is a lamp unto my feet, and a light unto my path." It reveals the position we are standing in, and the "path" or direction we should take.

Mark 13:13 reads, "And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be [future tense] saved." Although salvation is an instantaneous experience (John 3:3 and 7 refer to it as being "born again"), conditions must continually be met for it to continue. Acts 13:43 states, "Now when the congregation was broken up [the enemy is always trying to break up congregations], many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God." The work of the grace of God is not a one-, two-, or three-time experience but a continual experience.



Acts 14:22 says, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." We are to "continue in the faith." Several other Scriptures advocate many things we are to continue in. First Timothy 2:15 reads, "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." We are to continue in faith, charity, and holiness.

First, Paul said our faith should continue to grow and develop. Jesus used the example of a mustard seed because it is the least of all seeds. In Matthew 13:32, Jesus said it would grow and become "the greatest among herbs." It would become a tree large enough for "the birds of the air [to] come and lodge in the branches." The mustard seed starts as the smallest of seeds but grows and

develops over time. Our faith is designed to operate in the same way.

Paul wrote in 1 Thessalonians 3:10, "Night and day praying exceedingly that we might see your face, and might perfect [or the Greek word means 'complete'] that which is lacking in your faith?" Paul wanted to come and help perfect or complete what they lacked in their faith. Second Thessalonians 1:3 says, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly." There was a significant change between when Paul wrote the first letter to the Thessalonians and the second letter—their faith had grown.

Second, Paul said we should continue in charity. Jesus said in John 15:9, "As the Father hath loved me, so have I loved you: continue ye in my love." First John 4:17-18 reads: "Herein is our love [written with the Greek word *agape* and speaking of that manner of love] made perfect [or complete], that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." These Scripture verses talk about our love being made perfect or completed and developed.

Finally, Paul spoke of continuing in holiness in 1 Timothy 2:15. The Greek word for "holiness" is *hagiasmo*, the same word rendered as "sanctification" in five other New Testament passages. We are to continue in faith, charity, and holiness (or sanctification). We develop these on an ongoing basis. Salvation is an instantaneous experience, but a grave danger exists in feeling fully developed or matured in one, two, or any other particular works of grace.



Perfecting Holiness

Paul cautioned in Philippians 3:13, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." We are in a race, an ongoing process, running to obtain the prize. You cannot run by staying in one place marking time. Sad to say, many people are doing just that, spiritually speaking. They go through many motions but have yet to make any progress. God wants us to make progress.

Our salvation incorporates all three tenses—past, present, and future. We

were saved yesterday, and we are saved currently, or today. When the Bible talks about "shall be saved" in Matthew 24:13, it is referring to ongoing developments and conditions we must meet to maintain or continue our experience.

Consider what the Apostle Paul said concerning deliverance. Colossians 1:13 says, "Who hath delivered [past tense] us from the power of darkness." Every saved person has had a past-tense experience of deliverance. Second Corinthians 1:10 reads, "Who delivered [past tense] us from so great a death, and doth deliver [present tense]: in whom we trust that he will [future tense] yet deliver us." Paul incorporated all three tenses in this Scripture text. One does not nullify the other. If you have been delivered in the past, there are things you need to be delivered from today, and certainly, there will be things you will need to be delivered from in the future. I realize Paul spoke of his persecution, but the principle remains the same. Regardless of what we are facing, many things have a three-fold aspect.

Let us study 1 Timothy 2:15 more closely. The attributes of faith, charity, and holiness (or sanctification) are to be perfected or completed. They are all progressive in nature. Second Corinthians 7:1 states, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." According to *The New Analytical Greek Lexicon*, the Greek word used for "holiness" is *hagiosune*, which means "sanctification, sanctify, or holiness." This shows our sanctification needs perfecting. According to *Strong's With Vines*, "perfecting" is the Greek word *epiteleo*, which means "to fulfill further or complete." Notice the word *perfecting* is a present tense continual verb. It is an ongoing process.

You may have gotten gloriously saved, heard the traditional teaching on sanctification, and come to an altar the second time to supposedly receive the second work of grace, but there were still things you may not have known right away. Many of us came from the world or Babylon. If you were raised in the Church of God, thank God, you may have already known some things. Some of us were saved and continued engaging in habits and activities we did not know were wrong until God's Word brought enlightenment. Then we realized we could no longer participate in those things and remain saved. As the eyes of our understanding became enlightened, the Word of God helped us to set ourselves apart from those things. We were perfecting ourselves or aiming to fulfill further or completely.

Paul talked about cleansing ourselves "from all filthiness of the flesh." When we were first saved, we had some filthiness hanging on. I am not making any allowance for sin, but there were some things we did not know right away. Isaiah 4:4 says, "When the Lord shall have washed away the filth of the daughters of

Zion [you can be a daughter of Zion and have filth], and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and the spirit of burning."

Judgment comes from the Word. Psalm 119:43 says, "And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments." Psalm 119:160 states, "Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever." These are couplets and parallelisms, a common Hebrew teaching style in which a truth was stated in one manner and then restated in another. The judgments come from His Word. The Spirit uses the Word to help enlighten us (Ephesians 1:17-18).

Psalm 119:130 reads, "The entrance of thy words giveth light; it giveth understanding unto the simple." Light is understanding. First John 1:7 says we need to "walk in the light." As we walk in the understanding, or light, God gives, we cleanse ourselves and become more set apart, or sanctified.

The Progression of Spiritual Life

Again, salvation, deliverance, and sanctification are all spoken of in the past, present, and future tenses. How about our spiritual life? First Timothy 4:8 reads, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." First John 5:11 says, "And this is the record, that God hath given [past tense] to us eternal life." Luke 18:30 states, "Who shall not receive manifold more in this present time, and in the world to come life everlasting." This Scripture talks about the present time and the world to come (future tense).

Titus 3:7 says, "That being justified by his grace, we should be made heirs according to the hope of eternal life." Certainly, we have life now, but we also had life when we were initially saved. If we continue to meet Bible conditions, we will have life in the future. All three tenses—past, present, and future—are incorporated into our spiritual lives. John 3:36 states, "He that believeth on the Son hath [present tense] everlasting life." Romans 5:21 reads, "That as sin hath reigned [past tense] unto death, even so might grace reign [present tense] through righteousness unto eternal life by Jesus Christ our Lord."

Grace reigns, or continues to work, "through righteousness unto eternal life." An aspect of grace lies ahead to enable us to achieve spiritual life in the future successfully. It is a continual process over time. We are not wresting the Scriptures (2 Peter 3:16); this is what the Scriptures clearly teach. Our spiritual life is ongoing. Hebrews 10:29 says, "Of how much sorer punishment, suppose ye, shall

he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified [past tense], an unholy thing, and done despite unto the Spirit of grace?"

Our Scripture texts in 1 Corinthians 1:2 and Jude 1 speak of sanctification in the present tense. Jesus said in John 17:19, "For their sakes I sanctify myself, that they also might be sanctified [future tense] through the truth." I realize Jesus prayed these words before Pentecost, but notice the agent of sanctification. John 17:17 says, "Sanctify them through thy truth: thy word is truth." The Word is designed to save the lost and, as Ephesians 4:15 tells us, "Speaking the truth [the Word] in love, may grow up into him in all things." Growing up is a progressive experience.

We *are* sanctified (present tense), just as we *are* saved" according to 1 Corinthians 1:18. We currently have spiritual perfection if we walk in all the light we have. God desires to show us more light and understanding so we will have spiritual perfection in the future. Philippians 3:15 reads, "Let us therefore, as many as be perfect [present tense] . . ." We can "be perfect" now, but we must continue to develop our experience with the Lord.

Hebrews 12:14 states, "Follow peace with all men, and holiness." The verb "follow" applies to both peace and holiness. The Greek word for "holiness" is *hagiasmos*, translated as "sanctification" in five other verses. This verse is telling you to *follow* sanctification. The Greek word for "follow" is *dioko*, which means "to pursue." Our holiness and sanctification are an ongoing pursuit. We are not finished products.



Yielding Your Members

Other Scriptures quote the Greek word *hagiasmos* as "holiness." Romans 6:19 says, "I speak after the manner of men because of the infirmity 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." This yielding is not a singular event. Did you only sin one time? No, you yielded your members and became, as verse 20 says, "the servants of sin." Because we were "the servants of sin," we yielded our members, or our body, and became the "servants to uncleanness and to iniquity unto iniquity."

A liar needs a good memory to remember what he said because he will have to lie again and remember what he said the first and second time to keep from crossing himself up. Someone with a lying spirit will tell one lie after another. Some tell lies when the truth would serve them better because a lying spirit binds them. It is the same with someone who has a lustful spirit. Some men go from woman to woman. They are never satisfied because they have a lustful spirit. That is the way sin works. That is what Paul was talking about when he spoke in verse 19 of "iniquity unto iniquity." We were bound and yielded our members to serve sin.

Paul said, "Now yield your members servants to righteousness unto holiness [or the same Greek word rendered as *sanctification* in other verses]." It is a constant yielding. Verse 22 reads, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness [one rendering says, 'unto sanctification']." Another rendering says, "Your fruit is growth in holiness," which is not a singular event. Another version reads, "Put them at the service of."

The progression, or development, of sanctification has nothing to do with eradicating sin, or a supposed sinful nature. One writer said: "We believe in sanctification. We believe it is a second experience, a second work of grace, a cleansing and purging of our carnal nature." When are we cleansed and purified of sin, according to the Bible? First Peter 1:18-19 states, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [or the Greek says 'conduct'] received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

Jesus taught Nicodemus in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water [the washing of water by the word'; Ephesians 5:26] and of the Spirit, he cannot enter into the kingdom of God." First Peter 1:22-23 says, "Seeing ye have purified your souls in obeying the truth [Thy word is truth'; John 17:17] through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again." The Word and the Spirit together bring a born-again experience and enable your soul to be purified, which gives you a "pure heart," and a subsequent work is unnecessary.

Romans 3:25 reads, "Whom God hath set forth [speaking of 'Christ Jesus'; verse 24] to be a propitiation [the Greek says 'mercy seat'] through faith in his blood, to declare his righteousness for the remission of sins that are past." When old-fashioned conviction seizes a soul, and the individual sees his sinful state and is convinced and convicted of sin, thank God, he can confess his sins, take faith in the blood of Jesus Christ, and receive "remission of the sins that are past."

Titus 3:5 states, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." In other words, the stronger than the strong man comes in (Luke 11:21-22) and expels the unclean spirit. Then, thank God, the Holy Ghost comes into his heart and makes him a "new creature" in Christ Jesus (2 Corinthians 5:17). The born-again experience is a conversion that takes place when an individual takes faith in the message from the Word of God and exercises faith in His blood, which enables "the remission of the sins that are past." Then, through the work of the Holy Spirit, the individual is in a position to have their spirit cleansed, and then, they can receive regeneration.

Purging the Guilty Conscience

Hebrews 9:14 says, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 10:2 tells what He is purging our conscience from. It reads, "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." Faith in Christ's blood not only remits past sins but also purges the guilty conscience. When I was in sin, I remember looking up at the ceiling at night and thinking, "If I die, I'm going to hell." I had a guilty conscience. Thank God, He purged my conscience from sin.

Hebrews 10:3-4 reads: "But in those sacrifices [speaking of the Old Testament sacrifices] there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." Those were the "dead works" spoken of in Hebrews 9:14. The blood of the Old Testament was not efficacious. According to *Oxford Languages*, *efficacious* means "successful in producing a desired or intended result." The blood of bulls and goats did not succeed in producing a desired or intended result that mankind desired of clearing the conscience because it could not take away sin. The blood of Christ is efficacious, or capable and effective, in purging your conscience from dead works.

Hebrews 10:1 speaks of "those [Old Testament] sacrifices." If they had been efficacious or successful, Hebrews 10:2 says, "Would they not have ceased to be offered?" Those animals would have only had to die one time for "the worshippers once purged" to have no more "conscience of sins." The blood of bulls and goats could not purge our conscience from sin, but the blood of Jesus Christ can (Hebrews 9:14). There is no need for a second cleansing because an individual

can be "once purged."

The sanctifying work subsequent to salvation has nothing to do with removing sin but rather preventing sin. Unfortunately, the traditional teaching of an inherited, sinful, depraved nature in every child born into the world, and the necessity of a second work of grace to eradicate that sinful nature, has been carried over from Babylon into the church. In *The Evening Light Hymnal*, in the song entitled "All in Jesus," the songwriter penned, "*There's a sting of guilt and a sinful blight, That will keep you from ent'ring in.*" He was talking about inherited sin and a carnal nature, or natural depravity. Guilt comes from something someone has done, not something a person is supposedly helpless to control. Guilt comes from knowledge, knowing you have done something wrong, not something inherited.

Hebrews 9:14 makes it clear only one blood cleansing is necessary. "The blood of Christ" can "purge your conscience from [sin and] dead works to serve the living God." If more than one purging, or cleansing, is necessary, when do you serve the living God? Do you wait until you receive a second work of grace? Acts 2:47 says, "And the Lord added to the church daily such as should be saved." If a person is added to the church when he is saved, and Ephesians 5:27 says the church has no "spot, or wrinkle, or any such thing; but . . . [is] holy and without blemish," then there can be no sin left in someone who is saved. The efficacious blood of Christ enables a person to be once purged of the conscience of sin, and there is no more sting of guilt.

Truth Leads to Greater Godliness

We learned in previous lessons from studying 1 John 3:2 that "*now* are we the sons of God [if we have experienced the new birth], and it doth not yet appear what we shall be." This is not talking about the physical resurrection because verse 3 says, "Every man that hath this hope in him purifieth himself, even as he is pure." *Wuest's Expanded New Testament and Word Studies in the Greek* says "constantly purifying himself." The Greek word for "purify" is *hagnizo*, according to *Strong's With Vines*, which means "sanctify." First John 1:7 declares, "Walk in the light, as he is in the light." Our Scripture texts state "we are sanctified" even as we are saved, but we must continue to walk, progress, and advance in the light, or understanding, God gives.

Peter said to "grow in grace, and in the knowledge" (2 Peter 3:18). John said "purifieth." Sanctification is a continual, progressive experience. Some advocate: "The blood intended to make us saved, sanctified, and unified. That is what the

work of the blood does." With all due respect, that statement is incorrect. In salvation, Romans 5:9 says, we are "justified by his blood." Romans 3:25 states, "Through faith in his blood . . . for the remission of sins that are past." We read in Hebrews 13:12, "That he might sanctify the people with his own blood." Jesus shed His blood for the redemptive work.

Unity has nothing to do with the blood or the work of the blood except to institute the plan of redemption and purchase the church. Ephesians 4:3 says, "Endeavouring to keep the unity of the Spirit [unity begins in the Spirit]." Verse 13 reads, "Till we all come in the unity of the faith." Unity begins with the Spirit and proceeds to the faith, not with the blood. The blood is not an active agent in unity or post-conversion sanctification.

"Sanctification" in the original Greek, *hagiasmos*, means "to set apart for God." We also learned in previous studies, in the Old Testament, it applied to days, places, vessels, houses, fields, and other items. In the New Testament, it has a similar meaning when applied to food or even unsaved companions. First Corinthians 7:14 tells us they can be sanctified through the saved companion.

Sanctification is positional. It has three aspects: pre-conversion (or prior to conversion), conversion, and post-conversion (or progressive). If you are saved currently, walking "in the light, as he is in the light" (1 John 1:7), then you *are* sanctified as our Scripture texts proclaim.

Sanctification is a vital Biblical doctrine. The Lord desires we live sanctified lives. Understanding these truths encourages, enhances, and enlightens us to greater holiness and godliness. It does not make us live looser, but tighter. Titus 1:1 reads, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness." Truth based on God's eternal Word leads to greater godliness, not greater worldliness. It will make you more like Christ. Ephesians 6:12 says, "For we wrestle not against flesh and blood." We are not against any dear brother anywhere. Philippians 1:17 states, "I am set for the defence of the gospel." My desire is to speak the truth in love so the Spirit of God can use His Word to enlighten the eyes of our understanding.

OTHER PUBLICATIONS BY THE AUTHOR

- ◆ *Daniel and Revelation Texts Examined*
- ◆ *Depression*
- ◆ *Did Jesus Descend Into Hell?*
- ◆ *Gifts, Offices, and the Operation of the New Testament Church*
- ◆ *How to Study*
- ◆ *Identifying the Beasts of Revelation*
- ◆ *Jude, the Acts of the Apostates, Volume 1 (Sunday School Quarterly)*
- ◆ *Jude, the Acts of the Apostates, Volume 2 (Sunday School Quarterly)*
- ◆ *Properly Understanding the Position of the Old Testament*
- ◆ *Prophecy and Revelation Concerning Gog and Magog*
- ◆ *Prophecy and Revelation Concerning Seraphims, the Way of the Tree of Life, and Cherubims*
- ◆ *Social Issues*
- ◆ *Symbols – The Key to the Revelation*
- ◆ *The Beatitudes of Christ*
- ◆ *The Book of Revelation Explained – Volume 1 (Chapters 1-3)*
- ◆ *The Book of Revelation Explained – Volume 2 (Chapters 4-8:2)*
- ◆ *The Book of Revelation Explained – Volume 3 (Chapters 8-11)*
- ◆ *The Book of Revelation Explained – Volume 4 (Chapters 12-14)*
- ◆ *The Book of Revelation Explained – Volume 5 (Chapters 15-19)*
- ◆ *The Book of Revelation Explained – Volume 6 (Chapters 20-22)*
- ◆ *The Devil, His Origin, His Nature and His Destiny*
- ◆ *The Formula of Prayer*
- ◆ *The Prophecies of Ezekiel – Volume 1*
- ◆ *The Seven Prophetic Parables of Christ*
- ◆ *The Truth Concerning: The Old Testament Ordinances, The New Testament Ordinances, The Two Resurrections – Physical & Spiritual, and The Final Judgment*
- ◆ *"The Worshipers Once Purged"*
- ◆ *Types in Genesis*
- ◆ *Understanding the Providence of God*

Understanding Sanctification

Sanctification is a vital Biblical doctrine. Unfortunately, differing positions and teachings have caused confusion. Certainly, God never intended His Word to generate confusion. The design of "truth" is to "make you free" (John 8:32), "free" from teachings that confound and confuse.

What is sanctification? Is it an instantaneous experience or a progressive one? How is it achieved? When does it begin? When is it completed? This book addresses these and many other questions on this vital subject.

Earl R. Borders began in the ministry in 1972 and has continued for almost fifty-two years. Brother Borders is the pastor of The Church of God in Summersville, WV. He is also the author of twenty-nine books. Brother Borders has had the great privilege of sitting under the ministries and working with Pastor Emerson A. Wilson and Pastor Roger L. Decker, both of The Church of God, God's Acres, Newark, Ohio. He feels a tremendous debt of gratitude to both of these brethren.



Brother Borders is married to his wife of forty-nine years, Sandra, who has faithfully labored with him in the ministry. They have five children, nineteen grandchildren, and two great-grandchildren.