

1: The Nuts and Bolts of Sanctification | Gospel Reformation Network

Sanctification: Daily Death and Resurrection A short reflection on the uniqueness of the Lutheran doctrine of Sanctification You Can't Teach an Old Adam New Tricks.

When the Scriptures seek to illustrate the nature of the Christian life, the nature of sanctification, it uses two images: Note the order, death then life. In the covenant of works, made with Adam as the federal representative of all humanity, had in view eternal life and blessedness with God. There was, however, a threatened curse: Mysteriously, inexplicably, Adam chose death rather than life. He chose to enter into a covenant of death with the Evil One. The only remedy for our plight was death. After the fall God came to him and promised a curse upon the serpent and a Savior to fallen humanity: The Evil One was doomed. The eternal life promised originally in the Tree of Life, offered in the covenant of works sometimes called the covenant of life shall come A head crusher was to come but the salvation to be brought by the Seed of the Woman was to be costly. The serpent will strike his heel even as he triumphs over the serpent. The Savior will conquer but it will cost his own life. After the fall, life comes through death. So it is with the Christian life. In the Heidelberg Catechism we confess: What further benefit do we receive from the sacrifice and death of Christ on the cross? That thereby our old man is crucified, slain and buried with Him, that so the evil lusts of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving. The catechism is in three parts: Guilt, Grace, and Gratitude. This is just how Paul talks about our new life in Christ. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus Rom 6: Each Spring, in observance of Easter, there is a bizarre ritual in the Philippines, where well-intended Christians are crucified and paraded. This is not the sort of union with Christ that Paul has in mind. Being literally crucified is not sanctification. Nowhere does Scripture commend to us that sort of thing. It does commend genuine moral renewal, purity, and Christlikeness. Resurrection leads to glorification, which is the consummation of the good work that God began in us when he gave us new life and true faith Phil 1: Believers have been delivered from its perpetual control. This truth does not mean that we personally experience the full realization of this truth but there is, in us, by the Spirit, a principle of new life. Before we were united to Christ we were dead men walking. Now, in Christ, the chains of death have been broken. We can flee temptation 1 Cor Now, having been given new life, having been united to Christ we are able to see what we were. Paul says, In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead Col 2: The act of circumcision was about cutting away uncleanness. It was also a ritual death. Then Paul turns to baptism to illustrate the same truth. It too is a ritual death and the putting off of uncleanness Heb Circumcision and baptism are outward identifications with Christ. Circumcision looked forward to the incarnation, death, and resurrection of Christ. Because that is so, we sin has been put to death in us and we are free, the Spirit helping us, to put to death the old man and to be made alive by the Spirit in the new man. In the life our sanctification is always only inchoate, i.

2: The Necessity of Sanctification (Romans 6) | www.enganchecubano.com

and personally, through the virtue of Christ's death and resurrection" (Confession of Faith, xv: 1). The Bible emphasizes that Christ (and His redemptive work) is the ultimate source of a.

By Rick Arnold June 30, 1991 Jesus became to us wisdom from God, righteousness, and sanctification, and redemption. I believed the message that Jesus was the Son of God and the Savior of the world. I understood that he had entered into human history to live the life I could never live, die the death I should have died, and rose triumphant over the grave, making a way of rescue for all those who trust in him. I suddenly knew that I was accepted by God, that he loved me, and that there was nothing I could do to earn or repay him for his loving pardon. I had no idea at the time that great theologians had been writing about this same experience for thousands of years and had given it a name "justification by faith. Like Peter, Paul, Augustine, Luther, Wesley and countless others, my heart had been strangely warmed by an encounter with the living God of grace. My peaceful days of basking in the favor of God would be short-lived however. After being introduced to the gospel, I began to read the Bible. Are we to continue in sin that grace may abound? How can we who died to sin live in it? I was deeply troubled by this passage. There were many attitudes, habits, failures, and sins that I engaged in daily, knowing that they contradicted the clear commands of scripture. I repeatedly tried to stop doing those things that I knew to be wrong, but found myself powerless to do so. What I had failed to realize was, that not only was justification by faith, but sanctification was by faith as well. Having begun the Christian life by faith, I was trying to perfect myself through my own inadequate strength. The good news is, however, that though I turned my back on God, he did not turn his back on me. After hitting bottom and coming to the end of myself, I came to realize that not only was Jesus my salvation, but he was also my sanctification 1 Cor 1: Though often debated and commonly misunderstood, sanctification is an important doctrine in the Bible. Sanctification is both the work of God and the work of man, positional and experiential, decisive and progressive, now and not yet. The tension between these truths must be held in balance in order to avoid error on the subject. In the following pages, we will examine the biblical doctrine of sanctification using Romans chapters as a basis for our study. What is the foundation of our sanctification? How does the crisis or conflict found in Romans 7: How exactly does God bring about sanctification? And finally, is the process of sanctification ever finished? Synopsis of Romans The book of Romans is probably the clearest, most thorough, expression of salvation in the New Testament. In it Paul systematically lays out the doctrines of justification and sanctification by faith. Chapters describe the process of sanctification in the life of the believer. Finally, in verses Paul concludes that we, as sanctified, Spirit-filled believers, are more than conquerors through Jesus who loves us. The Foundation of Sanctification Romans On the cross, Jesus took the entire consequence for our rebellion upon himself by an astounding act of love. We are saved by grace through faith alone and not by our works so we have nothing to boast about Eph 2: Does this mean then that, having been justified by faith, we are to continue living in sin? The basis for this sanctification is clearly seen in Romans How can we who died to sin still live in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? In the same way that mankind was condemned to death through Adam, mankind has been given access to eternal life through Jesus. Jesus becomes the new representative head for all those who trust in him. Therefore, the foundation for Christian sanctification is clearly the sinless life, substitutionary death, and resurrection of Jesus. First, our death and resurrection in Jesus is a fact to be known. We are to know: Positionally and potentially our sanctification is complete in the work of Christ. We were set apart in Jesus when he died on the cross and rose from death. We are both saved and sanctified by the finished work of Jesus. The foundation of our sanctification is the knowledge of our union with Christ, but in order for our positional sanctification to be experienced as Spirit-empowered good works, we must appropriate that truth by faith. Knowing is a matter of objective truth; considering is a matter of faith. Having addressed the mind and heart of the believer, Paul now speaks to the will. Knowing that we died to our old life and are raised in Christ, we are not to present ourselves to sin, but rather, we are to present ourselves as instruments of God. In other words we are to cooperate with the fact of our positional sanctification in Christ, not allowing

sin to reign in our new life, but continuously yielding to God, allowing him to transform us so that our positional sanctification becomes experiential sanctification. The Crisis of Sanctification Romans 7: This conflict is vividly described by Paul in Romans 7: For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin that dwells within me! So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin. Our death to sin means that in Christ our death penalty for sin is carried out and finished. We have to ask ourselves: But we can and do share in its benefits by being united to Christ! he died for us, as our representative, so that we may be said to have died in and through him. The believer is to continuously yield to the Spirit in order not to obey the lusts of the flesh Gal 5: Sometimes we hang on to sin because we have an affection for it; other times we are trying to overcome in our own strength, and our pride refuses to let go. This is exactly where God wants us to be the end of ourselves. The Means of Sanctification Romans 8: Through Jesus God has adopted us into his family and made us fellow heirs with his son v It is the realization of this love of the Father, that sets us free from the fear of death. We love because he first loved us 1 Jn 4: Second, we see that our sanctification is a product of the Holy Spirit and his power. Paul mentions the Spirit by name at least nineteen times in Romans 8. The sanctified life is the Spirit-filled life. The believer turns away from the desires of the flesh and sets his mind on the desires of the Spirit v5. The Spirit in turn fills the believer bringing the love of God, liberating power, revelation of Christ, the Spirit of adoption, peace, and every other thing that pertains to life and godliness 2 Pet 1: Without the Holy Spirit, there can be no experiential sanctification, but Paul assures us that by the Spirit we are able to put to death the deeds of the body and experience life v Finally it is Christ Jesus himself that is our sanctification 1 Cor 1: The Spirit does not come to testify of himself Jn He comes to testify of Jesus. He reveals Christ as the source of every heavenly treasure Col 2: In sanctification we are given access to the divine nature of Jesus Christ himself 2 Pet 1: So then, Jesus does not just give us sanctification he literally is our sanctification. So then, sanctification is not something we accomplish ourselves. The work of Christ is the foundation, and the essence of God himself is the source, of our sanctification. However, we are called to cooperate with God in the process. We must come to the end of our self and yield to God. In our surrender we will find our sanctification. Our cooperation is not only in our passive surrender, however, but also in our active obedience. God works in our sanctification and we work as well, and we work for the same purpose. And the fact that Scripture emphasizes the role that we play in sanctification with all the moral commands of the New Testament, makes it appropriate to teach that God calls us to cooperate with him in this activity. We will never be perfect this side of heaven but, as we saw before, we are continually being transformed into the image of Jesus 2 Cor 3: When we are eternally in the presence of God, a kind of perfection will come. We will be free from sin forever. In that sense our sanctification will be complete. But even in heaven, we will continue to grow in the image of God. That which is finite can never fully grasp that which is infinite. For all eternity we will forever be learning of our wonderful Savior, and when we see him as he is, we will become like him 1 Jn 3: Earlier we saw that we already have the Spirit of adoption, but here Paul speaks of it as a future event and connects it with our resurrection bodies. Thus, we see that sanctification is a now and not yet reality. We can experience overcoming life now, but the fullness of it will come later at the appearance of Jesus.

3: Daily Bible Lessons 3//04 resurrection, justification, sanctification

Sanctification is that benefit of our union with Christ in which God, through the power and presence of the Holy Spirit, delivers us from our depraved natures by transforming us into the holy image of Jesus Christ through our participation in his death and resurrection.

If a believer in Christ is to live a life pleasing to God, understanding these passages is essential. Paul explained how the believer is to live his life before God and man after he has believed the gospel Acts Paul revealed anthropological information about our condition as members of the human race one finds nowhere else. The practical implications of this truth are tremendous. Anyone who believes the gospel 1 Corinthians This is what Christians call salvation. It is a divine activity of pure grace. As the believer has received new life by faith, he is to live that new life by faith. The normal Christian life is a life of faith. Are we to continue in sin so that grace may increase? How shall we who died to sin still live in it? What he revealed had never been revealed before. For a Pharisaic Jew, they were revolutionary. If a believer is not under Law but under grace Romans 6. Tragically, those with a legalistic frame of mind have no understanding of grace or its healthful effects. But when one appropriates by faith his position in Christ under grace he has a wholly different mind and set of attitudes. Paul declared the believer has died to sin verse 2. What did he mean? When Christ died on the cross, God identified the believer as having died with Him. This baptism contains no water. It is dust dry. God also sees the believer as risen with Christ. Paul taught that since we were united or identified with Christ in His death we also have a new, resurrected life in Christ. This new life will be completed with physical resurrection when Christ returns for His Church, the body of Christ. Members of the body of Christ will receive resurrection bodies at the Rapture. This new body will be incapable of sin. At the present time, no one can live a sinless life. Since Christ died for all believers, 5 what is the proper response to this reality? The proper response is faith. It is a reality apprehended by faith: We believe what God has said. The word is a present, middle, imperative. The action is continuous present tense and in the middle voiceâ€”the believer does it on his own behalf, and it is a command imperative mood. As one has believed the gospel 1 Corinthians

Both justification and sanctification operate through faith: Verse 14 forms the summary and conclusion to faith, which means our lives are to operate through Grace, not Law. The passage may be outlined in the following manner: Shall we sin because we are not under law but under grace? May it never be! For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness, so now present your members as slaves to righteousness, resulting in sanctification Romans 6. Paul anticipated an objection from legalists: He revealed a new truth: Before this, he was enslaved to sin. The believer has been freed from his enslavement to sin to become a servant of righteousness. For the outcome of those things is death. Paul concluded this portion of his argument with a declaration that before believing the gospel we were without righteousness and slaves to sin. Paul asked what benefit resulted from sin of which the believer is now ashamed since it leads to death. Some maintain Paul described his life before he became a believer. Others maintain Paul was describing his life as a Christian. If one follows the entire argument Paul made in chapters , it should be clear he was writing of his life as a believer. The believer is not home free, however. But, as we saw above, Paul revealed the way to victory was through faithâ€”by reckoning ourselves as dead to sin and alive to God. To illustrate, he gave an example of a married woman. As long as her husband lived, she was bound to him. Once he died, however, she was free. Paul then revealed another truth: The imperfect tense which always occurs in the indicative mood indicates the reality of continuous past action. Paul wrote sin the sin nature is aroused when it comes into contact with the commandment. Thus, the effect Law had upon the Adamic nature was to produce sin. He was released when God saw him identified with Christ in His death and resurrection. When did this occur? It occurred when the individual believed the gospel 1 Corinthians A believer has been freed from the Law at the moment of faith. Why is this significant? Is the Law sin? Having stated all the above, Paul anticipated another objection to his argument. God gave the Law. Was what God gave bad? On the contrary, Paul stated. God gave the Law to reveal sin. Where lay the fault? Was the Law at fault? What the Law did, what it was designed to do, was to reveal our rebellious, Adamic nature for what it

really is. Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful Romans 7. Nothing was wrong with the Mosaic Law. The problem lay not with the Law but with us. He died spiritually immediately. Later, over years later, he died physically. His spiritual death infected the whole human race 1 Corinthians The result is we wish to flee from God just as Adam and Eve hid themselves following their sin Genesis 3. The Law was extremely effective in this work. It not only revealed sin; it energized sin. But it had no power to effect righteousness. Verses attributed to John Bunyan expressed this thought: But gives me neither feet nor hands. Far grander news the Gospel brings: It bids me fly and gives me wings! Paul wrote the Law was good. Paul knew what was right, i. He desired to do what was right. But he could not. His new nature, i. But his old, Adamic nature did not. Verses indicate Paul was writing from the perspective of a believer: Who will set me free from the body of this death? So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin Romans 7. We will not be free from sin fully until we receive a new, resurrection body. This experience is what theologians call glorification. Romans 8 Introduction In Romans, chapter 8, Paul shook off his despair.

4: Identification With Christ “ www.enganchecubano.com

Salvation - Justification, Sanctification, Glorification God's plan for our salvation has three parts in this order: Justification, Sanctification, and Glorification. Justification is God's unconditional love for us through Jesus Christ's death on the cross.

What is Definitive Sanctification? It is by virtue of our having died with Christ and our being raised with Him in His resurrection from the dead that the decisive breach with sin in its power, control, and defilement had been wrought. Christ in his death and resurrection broke the power of sin, triumphed over the god of this world, the prince of darkness, executed judgment upon the world and its ruler, and by that victory delivered all those who were united to him from the power of darkness and translated them into his own kingdom. So intimate is the union between Christ and his people that they were partakers with him in all these triumphal achievements and therefore died to sin, rose with Christ in the power of his resurrection. While Jesus knew no personal sin, as our representative He subjected Himself to the guilt and power of sin. Distinct from the blessing of justification--which deals with the guilt of sin--definitive sanctification deals with the power of sin. That being so, Professor Murray was not contradicting the Reformed Confessions with his formulation; he was, in a very real sense, building upon what our Reformed forefathers had already said about sanctification--by means of exegetically driven doctrinal refinement. The Reformed church has commonly tended to shy away from doctrinal pioneering except in the realm of eschatology, for the obvious reason that such pioneering has usually ended in a jeopardizing of the biblical doctrines that we have come to so love and embrace. But this is not the case with definitive sanctification. You will sometimes find hints of the truth of this particular doctrine in the writings of the Puritans and other Reformed theologians of bygone ages--generally placed within the realm of regeneration or progressive sanctification. It may rightly be said to stand at the head of progressive sanctification, as it has a logical priority to our being made more and more into the image of Christ; but, it must be distinguished from progressive sanctification because--like the doctrine of justification--it is a once-for-all decisive act of God. In Romans 6, the Apostle Paul makes two astonishing statements. The first came in the form of a question: The reality of truth of this doctrine for the Christian is that he or she is no longer a slave of sin. In union with Christ, we too have died, been buried and have risen with Him. Colossians 2: When He died, we died. When He was buried, we were buried. When He rose, we rose with Him. This is something different than that which we get in justification. This means that we should not and do not have to go on sinning. The second astonishing statement is found in verse 14: When we are tempted to sin, we must say to ourselves, "I have died with my Savior and have been raised with Him. I am no longer a slave to sin. I do not have to enter into this temptation. As you do, you will make strides in your progressive sanctification. May God give us grace to learn, understand, meditate on and experientially enjoy the truth that we have been definitively sanctified in union with the Savior.

5: True Sanctification Through God's Grace | Global Grace News

Human beings are progressively sanctified now through faith in Christ and by the indwelling Spirit (2 Cor), while awaiting full sanctification at the resurrection. Believers under both the old and new covenants are sanctified the same way by grace through faith.

The Necessity of Sanctification Romans 6 Introduction This sixth chapter of Romans and its proper interpretation is not only imperative for your sanctification, but also for your sanity. Several years ago I visited a young woman in the psychiatric ward of a Dallas hospital. As we sat at a table behind the locked doors under the scrutiny of professional attendants, I asked this young woman what her problem was. She acknowledged that she was totally frustrated in her attempt to follow the teaching of Romans 6. She had been striving to follow the formula which many have suggested from this chapter: She said that she knew that she had died in Christ to sin, and she was trying as hard as possible to reckon it to be so and to yield herself to God. But somehow it always resulted in failure. Her frustration had finally led to a complete nervous breakdown. Much of her problem, I believe, was in failing to understand this chapter in proper relationship to chapters 7 and 8. And so, as we begin to study Romans 6, I urge you to study it carefully, not only for the sake of your sanctification but also for your sanity. Some people really do listen to what I say and attempt to practice it. It does not give us the full solution to the problem of sanctification; it merely presents the need for sanctification. To put this in different words, it does not deal with the method of sanctification know, reckon, yield, but with the motive for sanctification. Justification is the Process whereby God declares a person to be righteous on the basis of faith in the Person and work of Christ. Justification is the activity of God which liberates a person from the guilt of sin. Sanctification is the activity of God which liberates the Christian from the power of sin. Justification imputes the righteousness of God to man. Sanctification imparts the righteousness of God through man. Traditionally, sanctification is categorized into three aspects. It is the process of becoming what we are in Christ. This involves the putting off of the old habits of lying, stealing, backbiting, etc. Sanctification, the putting off of the old man, and the putting on of the righteousness of Christ, is three dimensional: The argument of the apostle Paul in Romans 6 is that we are obligated to experience progressive sanctification because of our positional sanctification accomplished on the cross of Calvary. The Question Raised 6: Are we to continue in sin that grace might increase? This question probably is best understood as arising out of the entire preceding section on justification by faith alone. How shall we who died to sin still live in it? But we are not to continue the life characterized by sin at the time prior to our conversion. The reason is because such a practice would be inconsistent with our position in Christ. In Christ we are dead to sin. How, then, could we continue to live in sin? Such a practice would deny our position. Living in Sin? A Positional Prohibition 6: We died with Him. So far as our justification is concerned we were joined to the Person and work of Christ so that we participated in the death of Christ for our sins. He died in our place as our substitute. But with reference to our sanctification, Christ died to sin. This is the point Paul is making in verses Water baptism does not secure either justification or sanctification, but it does symbolize it. When we are submerged into the baptismal water, we symbolize the fact that we died and were buried with Christ. Just as we participated in the sin of Adam and its consequences many years ago, so by the baptism of the Holy Spirit we have participated in the death, burial and resurrection of Christ. Our old self, what we were as a son of Adam, died to sin. That is, sin no longer has any claim or authority over us. Just as the Law has no authority over a dead man, just as collection agencies do not harass a corpse, so sin no longer has a claim on the one who has died. As the sin-bearer of the world, sin had a just claim on Jesus Christ. Sin had a debt to collect. But when our Lord was crucified, He died to sin. Since sin has no claim on Christ, sin has no claim on those of us who have died to sin in Christ. Thus, our participation in the death of Christ to sin abolishes all claim sin once had on us. But our identification with Christ does not end in death to sin; it extends to our participation in His resurrection to a new kind of life. Not only does sin have no claim on us, but in our union with Christ we have been raised to a newness of life. Sin no longer has dominion over us and we now have a new kind of life, a life which is capable of manifesting the righteousness of Christ. Positionally, we are dead to sin and alive to God.

Practically we dare not fall back under the dominion of sin, but must manifest a newness of life cf. On the basis of our position in Christ, Paul can not only cast aside any talk of continuing in sin, but can exhort us to demonstrate our position by the practice of personal righteousness: Therefore do not let sin reign in your mortal body that you should obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God Romans 6: As Paul will illustrate in the first verses of chapter 7 sin shall not rule over us, because we are no longer under the Law, but under grace v. Living in Sin—A Practical Prohibition 6: One such reason is discussed in verses The question is essentially the same as that in verse 1: Shall we sin because we are not under Law but under grace? May it never be! Paul lays down a very significant principle in verse 16, and that is that we become the slaves of whatever we choose to obey. If we give in to sin and submit to it, we are the slaves of sin. If we submit to God and serve Him, we become His slaves. While we were unsaved we had no choice, but were by our very nature the slaves of sin. The fruit of such service was hardly praiseworthy, for of the things we once did we are now deeply ashamed v. When we turned to God by faith in Christ and accepted the gospel, we were freed from servitude to sin and made servants of God. We should not deceive ourselves by supposing that these two alternatives—slavery to sin, or slavery to God—are only two of many options for the Christian. In reality, we must be one or the other. We are never truly free, but are only free to choose whether we will be the slaves of sin or the slaves of God. There is the servitude of God and there is service to sin. While servitude to sin produces unrighteousness and that which causes shame, servitude to God produces the fruit of righteousness and sanctification. The end result of sin is death, while the outcome of righteousness is eternal life. So not only does continuing to live in sin contradict our position in Christ as dead to sin and alive to God, and our profession of this at baptism, it violates every principle of common sense, since it constitutes us as slaves of sin, accomplishing shameful unrighteousness, and following the path which leads to death. What we see in chapter 6 is not so much the method of sanctification as the motive for it. We must leave the life of sin behind and seek to offer our bodies to God so that His righteousness may be lived out in us. We do learn from chapter 6 that the basis for our sanctification is to be found at the same place as we found the provision for our justification—at the cross of our Lord Jesus Christ. Just as our Lord died for sin and was raised for our justification, so our Lord died to sin and was raised to live His life to God. There is no work which you or I can perform which can earn our salvation. That work has been accomplished on the cross of Calvary. There is no work which you or I can perform to attain to sanctification. Our sanctification is accomplished only by our identification with Christ in His death to sin and in His resurrection to newness of life. What troubles me is the interpretation of this chapter that sees it as the method of attaining sanctification, rather than as our motivation for sanctification. What we shall learn from chapter 7 is that although sanctification is absolutely necessary, so it is also absolutely impossible to accomplish through human striving and effort. Sanctification cannot be produced through revivals, consecrations and dedications. The beautiful message of Romans 8 is that what we cannot do in and of ourselves, God has already accomplished through the work of His Son, and this is appropriated through the Holy Spirit by faith. Application Surely we must recognize first of all the necessity of sanctification for the Christian. All too often we present the gospel as though it were some insignificant modification or addition to the life of an individual. It is like another investment we add to our portfolio, or additional insurance in case our other policies fail. The message of the gospel calls for a radical transformation of life. The call of the gospel is the call to repentance—to change. The great blemish on the testimony of Christianity has been the lives of those who have failed to realize that the gospel calls for radical change. Not a change which we initiate, but a change with which we co-operate. Second, we should recognize the error of those who understand this chapter to teach that once a person has been united with Christ in His death, burial, and resurrection, he or she is incapable of sinning. Not only does chapter 7 and much of the Scriptures refute this, but so does our experience. The consistent challenge of the New Testament is that our practice should conform to our position. Finally, let us not seek some kind of formula—know, reckon, yield—which all too easily is perverted into a kind of work which we perform in order to be sanctified. This chapter does not focus our attention on the how of sanctification so much as it does the why.

6: Episode Sanctification Defined – The Jerusalem Chamber

In the context of union with Christ in the covenant of grace, Paul says, "If because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ" (Rom).

Justification, Sanctification, and Glorification. Sanctification is the reciprocation of our love toward Jesus. The wages of sin is eternal death. This price is more than we can ever repay—it is impossible. This one time event is done by Jesus. Only Jesus is worthy to pay the price for each one of us because he never sinned. Only Jesus can die a physical death and raise back to life; conquering death and taking the keys of hell. We are justified by Christ alone. After justification is sanctification. We are sanctified with the help of the Holy Spirit Comforter that Jesus gives us. Sanctification means to set a part or to make holy. The Holy Spirit helps us in this process to become like Christ. Our actions or work sanctify and purify us. We are separated from the world. We are in the world but not of the world. Our actions would be holy and righteous. We should think about heavenly things instead of worldly things. If you sanctify yourself to God, you may find that the world will hate you and persecute you. Our actions or work is to do what Jesus commands us to do, and not adding to our justification. Many churches are stuck in justification and believing that any work is adding to justification. They call it legalism. Our work of obedience to Jesus is the reward we will receive. Either way, you are just as justified. But if you do, your effort will please God and your reward will be waiting for you. The third stage in the plan of salvation is our glorification. Paul refers to this stage frequently. Paul speaks further of the doctrine of glorification when he says in Romans 8: Receiving eternal life and being with Him wherever he goes.

7: Sanctify, Sanctification - Hastings' Dictionary of the New Testament - Bible Dictionary

Resurrection Power in You We were buried with Him (Jesus) through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life (Romans) The death and resurrection of Jesus are the greatest events in history.

It is the process by which men are made holy, and it is also the state into which men pass as they become holy. The first fact to be noticed about this entire group of words is that it occupies a meagre place in the teaching of Jesus. The number of times when either of them is put into His lips is very small, and none of these few usages refers to man. It casts awe upon the worshipping soul. But also the name stands for righteousness. It is a name whose ethical splendour must not be smirched. When Jesus employs these words, He seems to give them their true historical sense as implying 1 a state of consecration to the Divine purposes, and 2 a state of ethical holiness. But He was constantly speaking about the thing itself. Probably the explanation is found in the state of religious feeling in His day. This term, with its kindred terms, had acquired a distinct connotation. It has been pointed out that the idea of holiness in OT is progressively spiritualized, and receives more and more ethical content. But whilst this is true of OT usage, the Greek period in Jewish history had ushered in a time of reaction in the significance of religious terms. The struggle of pious Jews to resist Hellenizing tendencies threw the emphasis of religion upon keeping the Law. Thus arose the Pharisaic interpretation of piety as rigid obedience to the Law. Under this influence holiness was again interpreted ceremonially instead of morally. When Jesus was born, the religious phraseology of the day was legal rather than ethical. Now this conception of sanctification was the subject of unsparing denunciation by Jesus. In the Sermon on the Mount He said: So that, if Jesus had used the current terms, He would have been understood in the current sense. In order to secure new moral contents for the terms, He had to drop them, and to use other phraseology to describe their true meaning. His teaching was not doctrinal. He did not express His ideals in formulas, but in pictures of what men ought to be. Neglecting the outworn dogmas of the scribes, He uttered sharp calls to men as to what they ought to do. When we turn to the Epistles, we discover that, though the familiar terms reappear, they reappear in a new form. They have no longer the Pharisaic connotation. They have a new Christian connotation, which lifts them above the highest ethical attainment of OT. His teaching about the ideal of sainthood. He found certain attributes in God that are capable of being the ideal for men. These attributes belong to the Fatherhood of God. This command held out a new ideal of perfection. Hitherto men had found their ideal in various human excellences. Jesus fixed attention upon God the Father. There are many Divine attributes that are inaccessible to men. No man can be perfect even as God is perfect. The omnipotence, omniscience, and omnipresence of God are absolutely beyond human reach. Such teaching rested upon the underlying belief of Jesus that man has a capacity for sonship of God, and that he reaches his ideal by realizing his sonship. And Jesus could conceive sonship only in the ethical realm. To give men power to become children of God, is to make them resemble their Father ethically John 1: The details of the teaching may be summarized conveniently under some of the leading categories of thought used by Jesus: He claimed to set forth the moral ideal, because He was the Son of God John As the Son, He revealed the Father Matthew The imitation of Christ is the true sanctification. The central and all-pervading glory of the Divine Fatherhood is love Matthew 5: Therefore holy people must be loving. The first demand is for love towards God. The character that lacks this devoted love for the heavenly Father is fatally defective. Likeness to the heavenly Father is impossible without the cultivation of a loving spirit Matthew 5: This love must be unselfish Luke It must forgive freely and unweariedly Matthew It must not judge Matthew 7: It must be full of compassion towards all needy ones, and must find a neighbour in any one requiring assistance Luke Jesus also inculcated the supreme importance of love by His rebukes of its opposites: Equally terrible were His denunciations of Pharisaic injustice to the weak Matthew The love of the Father is a holy love. Jesus came into the world from the Father to save from sins Matthew Therefore no man can resemble the Father who does not desire supremely to be cleansed from sin. Likeness to the Father involves complete consecration to His holy purpose, and readiness to be separated from every evil thing Matthew 5: The Christian must seek first the righteousness

of the Heavenly Father Matthew 6: His goodness must be manifest in deeds as well as words Matthew 7: He must be pure in heart Matthew 5: His righteousness must be inward and real, not outward and ceremonial Matthew 5: Jesus came that men might have life John Moral perfection is conceived as the true self-development Matthew God has made us for Himself; unfailing obedience to the will of God leads to fulness of life Matthew Mutilation is urged in preference to the loss of life Mark 9: But mutilation is only second best. The moral ideal is to find perfect life Mark 8: Jesus taught that moral perfection cannot be realized by men in isolation. This is the aspect of sanctification brought out by His teaching about the Kingdom of God. His ideal man is a citizen as well as a son. He must live as a member of a Society, showing those qualities that help to build the City of God cf. Such a recognition of other lives will keep men meek Matthew 5: It is not another aspect of natural development. Its history is distinct from the record of physiological and psychological growth. We note the striking saying about His forerunner: Here two kingdoms are distinguished: The latter kingdom belongs to a higher order than the former, as the animal kingdom is higher than the vegetable, or as the weakest mammal is greater than the strongest reptile. The babe in the higher kingdom of men is greater than the tiger in the kingdom of animals. This implies that entrance into the Kingdom of heaven is secured by a new principle of life. This necessity is further hinted at in the teaching about defilement proceeding from the heart Matthew It is not enough to adorn a life with kind actions, to hang bunches of grapes on a thorn bush Matthew 7: Good actions must be the fruit that grows on a good tree Matthew 7: The tree must be made good; the heart must be cleansed; the river of life must be purified at its source. It will not suffice to build a fine house on a wrong foundation. The hidden principle must be made secure if the life is to be saved Matthew 7: Sanctification involves the quickening of a new life in men. The maturing of their physical nature cannot suffice; their spiritual nature must pass through the stages of birth and childhood before it can attain maturity. This teaching finds exact expression in the words addressed to Nicodemus: This is suggested in the parable of the Sower Matthew Another set of parables represents men as servants of a long-absent Lord, who have to show diligence in trading with the pounds, fidelity in the use of talents, and patience in watching Matthew Probably this thought is contained also in the identification of true life with the knowledge of God cf. Such knowledge is not merely an intellectual apprehension; it is a spiritual fellowship. It implies ethical likeness through surrender of the whole being to the Divine will. Such likeness can be secured only through long conformity of the heart and mind and will to God. A pure heart is the organ of such a vision of God Matthew 5: Jesus was a man of prayer. There are fifteen references to His prayers in the Gospels. It is specially noteworthy that He betook Himself to prayer when any fierce temptation assailed Him Luke 5: But it is clear also that He was accustomed to pray on all occasions cf.

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He has much more to say about the resurrection and our sanctification. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.

That I may know Him and the power of His resurrection. The resurrection of Christ and the power of that resurrection are interwoven into that entire process. The primary context is getting to know the Lord. The scripture refers to this blessed goal as the greatest value available in all of creation: A growing knowledge of Jesus is referred to as "the excellence" This could be translated, "the excelling value. What a wonderful way to start out your fellowship with God! A glorious season of joy and gratitude accompanied this personal resurrection. His resurrection power gave you such a great appreciation of who your Lord actually was, a God of might and power. As time marched along, you discovered that there are other ways to get to know your Lord more fully: In your early joyous days with Jesus, you may have assumed that trials would never come your way. Eventually, you began to suffer as Jesus did for doing the right things, for righteousness sake. By experiencing the often painful trials of living in a mortal body -- in a sin-filled world -- you will learn more of the difficult path that Jesus Himself walked here on earth. One step at a time Dear Lord of power and compassion, I magnify You for Your resurrection power. I extol You for Your matchless compassion. You have allowed me to experience these that I might grow in knowing You. Unleash Your power in my weakness. Pour out Your compassion in my sufferings. Let me know You more, through Christ I pray, Amen. Bible Lesson for 3. Now, you add another amazing aspect to a growing acquaintanceship with Jesus: As Jesus was placed upon the cross, it looked like defeat. It seemed to be the greatest wrong that man could ever do. Yet, God was working out His sovereign purposes. By the same token, there will be times in your life when you are placed in situations that seem certain to lead to a deadly defeat. Yet, the Lord will be IN those situations with you, to bring about His sovereign plan for your sanctification. In taking you through such impossibilities and turning apparent defeat into victory , the Lord is allowing you to grow through becoming better acquainted with Him and His ways. When Jesus was dying, He hung helpless upon the tree. He entrusted Himself into the hands of His Father. The Father would have to prove faithful, if Jesus were to come forth from the grave. You, too, may some day be confronted by a crisis so terrible that it threatens every earthly thing that you hold dear to your heart. There may be NO remedy to that crisis except for a miracle. Either way, you will grow into a deeper knowledge of God, because of your fellowship in the sufferings of His Son. Dear Father of glory, help me to not shrink back in fear and doubt when You are conforming me to the death of Your Son. When everything looks like defeat and disaster, remind me to look to You to work out Your will, in spite of the evil intentions of foolish or godless people. When I am hanging helpless in the midst of crucifying circumstances, remind me to commit myself to You and Your great faithfulness. Lord, I want to know You more through any means You choose, Amen. You are attaining to "the resurrection from the dead. Your place in the Final Resurrection is determined by your relationship to God. That issue was already settled at the moment that you exercised a saving faith in Jesus Christ. You and all others who trust in Jesus as Lord and Savior will be raised unto eternal life in the Final Resurrection of the redeemed. Apostle Paul, the God-inspired writer of Philippians 3: Earlier, Apostle Paul had revealed what He was seeking after. This is why the Apostle wrote, "that I may know Him. The main thing that Apostle Paul sought was a growing fellowship with his resurrected Lord. The Apostle sought to know His risen Lord so well that he might -- during his lifetime -- attain to "the resurrection from the dead. The Apostle wanted to face each situation of life with a heavenly, resurrected perspective and attitude -- a way of life completely different from that of the dead and dying world all around him. To answer this question, ask yourself: Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in God who raises the dead, who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us 2 Corinthians 1: Again and again the Bible shows this to be true. Therefore, God inspired Paul to write about some of his difficulties so as to encourage you when hard times come YOUR way. If you do so, however, you will rob glory from God, when He delivers you. Also, you will

keep others from learning important lessons that come from watching God fulfill the faithful promises of His word. Yes, we had the sentence of death in ourselves. They were pressed down, overwhelmed, helpless, and hopeless. When you are in hopeless despair, your sufferings might seem to be pointless. God gives grace to those who humbly trust in Him. You are deeply moved to cry out to God in helplessness. Also, trials present new opportunities to trust in the Lord. When your trials are intense, God is purging you of the primary obstacle to trusting in God, and that is self-trust. For this reason, God counsels you as follows My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing. Show me where I am trusting in myself. Purge me of self-trust. I want to embrace humility and put my trust in You. Resurrect me, Lord, in Jesus name, Amen. Reality, Not Dead Religion Now as they spoke to the people, the priests, the captain of the temple, and the Sadducees came upon them, being greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead. Living by resurrection power is the difference between earthly striving and heavenly reality. These differences can be seen in the contrast between the religious authorities of Israel and the disciples of Jesus. The disciples were proclaiming to the people the wondrous message of the risen Lord Jesus. In the popular religious world, universalism and skepticism prevail. Each religion is viewed as one more road leading to God. Anything miraculous is unacceptable. Human reasoning reigns supreme. In many religions circles, the resurrection of Jesus Christ is either an object of scoffing or an area of hypocritical compromise. The Sadducees of old were like this. This happened 7 times in a row! Thus, 7 different men became the husband of the same woman, through 7 deaths and 7 remarriages. For they all had her" Matthew The Sadducees were being totally hypocritical and sarcastic when they dreamed up this question. Because they did NOT believe that a resurrection was possible. Jesus was fully aware that the question was designed to trick Him. Instead, He answered their question simply, mildly, and accurately. First, Jesus explained two reasons why the Sadducees doubted the resurrection: Next, Jesus answered their mean-intentioned question: God is not the God of the dead, but of the living. Instead, He ignored their sarcasm, then answered their question, then quoted what God has said, and that was it. You would be well advised to do the same. As for your own faith in the resurrection, it rests on very solid ground -- namely, the word of Almighty God, who cannot lie. For example, God inspired Apostle Paul to record the following list of eye-witnesses to the resurrection. For I delivered to you first of all that which I also received: After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time. Teach me more more more of what the scriptures say about living daily in the power of the resurrection of Christ, Amen. A Covenant of Relationship In Him you have redemption through His blood, the forgiveness of sins, according to the riches of His grace. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. You could not relate to God.

9: About Sanctification | Grace Family Baptist Church

Will only Christians be saved by the Death and Resurrection of Jesus Christ? God desires that all people be saved - even those "outside" the Catholic Church. The Catholic Church is the presupposition for those "outside" the Catholic Church to be saved.

Bible Lesson for 3. And if Christ is not risen, your faith is futile; you are still in your sins. But now Christ is risen from the dead. This was not an option for them; neither is it an option for you. The grace of God that is available in the gospel for both justification and sanctification requires a risen Lord. The resurrection is essential to the gospel, which is the new covenant of grace. The Spirit of God emphasized this strongly, as He inspired Paul to write: If Christ is not risen, then our preaching is vain and our faith is also vain. If Jesus is still in a tomb, His salvation mission ended in failure, not victory. Jesus is the object of your faith. If He is not alive, your trusting in Him would be fruitless. Jesus frequently taught of His death and resurrection The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised the third day. If Christ is not risen, your faith is futile; you are still in your sins. I declare to you the gospel which I preached to you. If your Lord is not resurrected, it is useless to place your confidence in Him. If you are trusting in a dead Savior to forgive you and set you free, you are still guilty and bound. However, your Lord is NOT in an ancient tomb. Abraham had faith in all the promises that God made to him -- Abraham did not waver at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and was fully convinced that what He had promised He was also able to perform. Therefore it is of faith that it might be according to grace. I praise You, Jesus, as my risen, living Savior. What a mighty salvation You have secured through Your victory over sin and death. Glory be to Your name for providing it all by grace through faith. Teach me to trust in You more and more, in Your holy name, Amen. But thanks be to God, who gives us the victory through our Lord Jesus Christ. In verse 56, you see two of the enormous problems that the resurrection of Jesus Christ overcomes Adam sinned and immediately died spiritually. Eventually, he died physically. We ALL sinned in Adam, our leader. Also, you personally walked in sin and spiritual death until you came to Christ. The righteous power of the law holds you fully accountable before the Lord. Such victorious grace stirs gratitude in the hearts of the redeemed. Eternal life comes to you as a gift, an undeserved generosity from God. The victory that you receive through the resurrection is established through Jesus Christ. Then, this victory is given to you, not earned or achieved by you. Thereafter, your Lord guides you daily in His resurrection victory of grace. Lord, I struggled under the spiritual deadness that sin brought. Your holy law, O God, rightly locked me under guilt and condemnation. I could do nothing myself to bring relief. Then, You gave me eternal life, as I trusted in Your Son. By Your grace, You gave me victory. Thank You, Thank You! Now, Lord, please lead me in that victory, Amen. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord. When this process is unfolding, an effective Christian life is developing, by the grace of God at work in you. God Himself will rejoice when your Christian walk manifests steadfastness and order: Apostle Paul was a good example of being immovable. Although he faced many threatening difficulties, he proclaimed "But none of these things move me" Acts In the letter to the saints at Ephesus, God warns you of a significant threat to your spiritual persistency. Namely, He puts you on alert to avoid false doctrines as well as doctrinal fads so "that you should no longer be children, tossed to and fro and carried about with every wind of doctrine" Ephesians 4: Living by grace will produce abounding good works in your life. The glorious fact is that such labors are actually the Lord at work in and through you: As you put your trust in your resurrected Lord, you will experience the daily growth of Spirit power -- steadfastness, immovability, joyous good works -- in your walk with God. Amen Dear Lord, I long to walk in spiritual stability. I yearn for a life that cannot be swayed. I want to abundantly labor with You. Therefore, Lord, I place my confidence in the reality of Your resurrection victory. Work in me by Your grace, I pray, Amen. He who believes in Me, though he may die, yet shall he live. And whoever lives and believes in Me shall never die. Martha, one of the sisters of Lazarus, was talking with Jesus. She had hoped that Jesus would have arrived earlier. Because she knew that Jesus could have

prevented this death. Even now, with her brother in the tomb, Martha realizes that Jesus could yet intervene. Jesus comforts Martha by assuring her that Lazarus will be resurrected. Martha assumes that Jesus is referring to the final resurrection of the saints. At this point, Jesus offers one of those glorious "I am" revelations. First, faith in Him can even bring the dead to life, like Lazarus. She wanted him to live once again. Jesus revealed that He Himself was what Martha desired for her brother. Jesus is the resurrection that you need from your deadness, whether physical or spiritual. Such a life can only be found in a resurrected Lord, and it can only be developed by following your resurrected Lord. Jesus, I bow down before You as my resurrected Lord. Apart from You, I would only know spiritual deadness as a fallen descendant of Adam. In You I have a spiritual resurrection to new life. Now, I want to walk with You daily to see that new, resurrected life more fully developed in me. Lord Jesus, lead me, I pray, into more life, Amen. Through faith in His name, you have received forgiveness and new life. Day by day He is present with you and is working in and through your life. How blessed you are! God has "begotten you again. Physical life will, one day, end in physical death. You, however, have believed on the Lord Jesus as your personal Savior. Because you are IN Jesus, God declares you to be entitled to all the advantages and rewards arising from perfect obedience to the law Rom 5: Your new birth is also "to a living hope. Biblical hope is about absolute certainty concerning the future. It is about guaranteed expectations for time and eternity. These are vital needs for every person. Otherwise, people flounder in hopelessness and despair, or they march along in vain fantasies and imaginations. The Resurrection Hope you have in Jesus Christ is sufficient to raise you from any agonizing deadness, whether in your aching heart or in your threatening circumstances. Lord God of mercy, I praise You for Your abundant mercy toward me. I thank You for new birth. I am especially grateful for living hope. I now ask You to work in the dead aspects of my life. Lord, You know what areas of my heart are lifeless. You see the circumstances that are killing me. Raise my heart to new vitality. Lift me above circumstantial living, through the reality of the resurrection of Your Son, Amen. And you, being dead in your trespasses.

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