

Preface

1. Let's begin with a definition of the English word sanctify. The Encarta Dictionary records five definitions:

- to make something holy
- to free somebody from sin
- to bless something through religious vow
- to officially approve something
- to make something a means of holiness

1.1 As we will later see there are three types of sanctifications occurring in the life of a believer: Phase I, II and III.

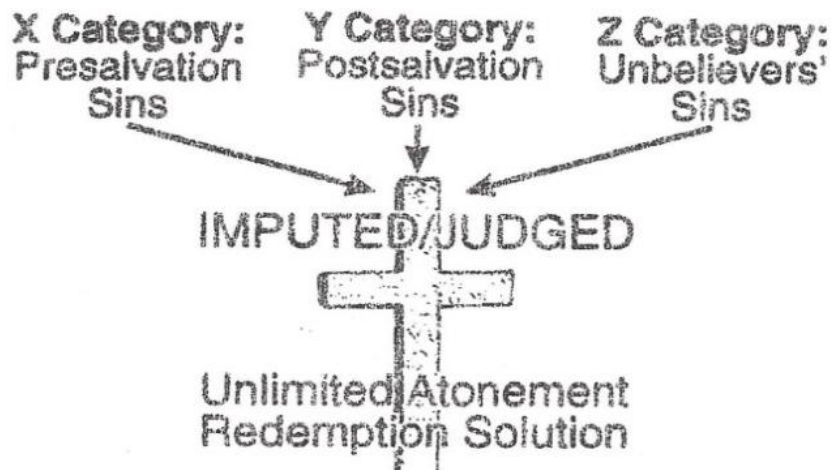
Introduction

1. At salvation eternal life is imputed to a regenerated human spirit.

2. The result is what we call positional sanctification.

2.1 Keep in mind sin is not an issue here because all sin was imputed to and judged on Christ; this includes the sins of both the believer and the unbeliever.

1Jo 2:2 And He is the propitiation for our sins but not for ours only but for the sins of the entire world.



3. Salvation doctrine is clearly communicated to the believer, by the Holy Spirit, and the believer becomes a possessor of +R, God's perfect righteousness, including all of God's essences.

4. Our new position in Christ is a forever condition guaranteeing we will not see the Lake of Fire.

5. At that moment when we become a child of God, we also receive the baptism of the Holy Spirit, and from this point our life has meaning and purpose.

6. By identification with our Lord's spiritual death, we are free from the indictment of spiritual death, imputed at birth to our Old Sin Natures.

Rom 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Rom 5:13 (For until the law sin was in the world: but sin is not imputed when there is no law.

Rom 5:14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.



Rom 5:15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Rom 5:16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Rom 5:17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Rom 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom 5:19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

7. After faith in Christ personal sin is no-longer an issue since Christ on the cross took care of sin.

Gal 2:20 I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

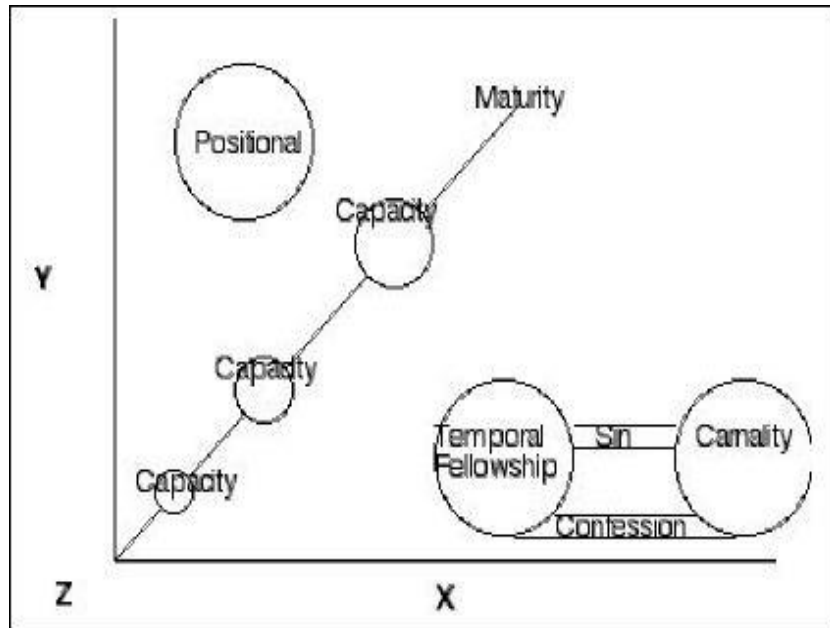
8. Positional sanctification is all grace, and we do nothing for it. Even the most carnal Christians receive positional sanctification.

1Co 1:2 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,

2Th 2:13 But we are bound to give thanks always 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:

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

8.1 Let's look at a chart and two Scriptures which will better help us understand the three types of sanctification.



Rom 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

9. Production in time is a result of Phase II sanctification, but does not produce sanctification.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Jam 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

10. The purpose of Phase II sanctification is to maximize the flow of blessings from God's justice to the believer, because this glorifies God.

11. Phase II also sets up another afortiori, because if God can provide blessings in time, right smack in the middle of the devil's world, He can with ease provide ultimate Phase III blessings in eternity.

12. Phase III sanctification

12.1 This is called ultimate sanctification, since it's the eternal status of all believers.

12.2 A believer can never lose his or her Phase III sanctification.

13. Phase III sanctification is what we often refer to as “pie in the sky by and by.”

New Testament Etymology

1. In the New Testament the verb translated sanctify is **Hagiazo**. The Greek verb has four cognates: **Hagios**, **Hagiasmos**, **Hagiotes** and **Hagion**.

1.1 **Hagiazo** appears 28 times where in the KJV it is translated “hallowed, that sanctifieth, be holy, sanctify” or “sanctification.”

Luk 11:2 And he said unto them, When ye pray, say, Our Father which art in heaven, **Hallowed** be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

Mat 23:19 Ye fools and blind: for whether is greater, the gift, or the altar that **sanctifieth** the gift?

Joh 10:36 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?

1Ti 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

1Ti 4:5 For it is **sanctified** by the word of God and prayer.

1Co 1:2 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 their's and our's:

1Co 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ

2. **Hagios** appears more than 242 times where in the KJV it is translated “holy, saint” or “saints.” As we shall see it is used as a description of the Third Person of the Trinity and the born-again believer.

Joh 7:39 (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.)

Acts 11:15 And as I began to speak, the **Holy** Ghost fell on them, as on us at the beginning.

Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the **Holy** Ghost.

1Co 1:2 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:

Col 3:10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

Col 3:11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Col 3:12 Put on therefore, as the elect of God, **holy** and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Col 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

2.1 **Hagiasmos** appears ten times where in the KJV it is translated "holiness" or "sanctification."

1Co 1:30 But of him (Holy Spirit) are ye in Christ Jesus, who of God is made (has become) unto us wisdom, and righteousness, and **sanctification**, and redemption:

2Th 2:13 But we are bound to give thanks always 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:

1Th 4:3 For this is the will of God, even your **sanctification**, that ye should abstain from fornication:

1Th 4:4 That every one of you should know how to possess his vessel in **sanctification** and honor;

Heb 12:13 "Make level paths for your feet," so that the lame may not be disabled, but rather healed.

Heb 12:14 Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.

Heb 12:15 See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many.

2.2 **Hagiotēs** appears once where in the KJV it is translated “holiness.”

Heb 12:10 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may be partakers in his **holiness**.

2.3 **Hagion** appears ten times where in the KJV it is translated “sanctuary, holiest, holiest of all, holy places” and “holy place.”

Heb 9:1 Then verily the first covenant had also ordinances of divine service, and a worldly **sanctuary**.

Heb 9:8 The Holy Ghost this (thus) signifying, that the way into the **holiest of all** was not yet made manifest, while as the first tabernacle was yet standing:

Heb 9:24 For Christ is not entered into the **holy places** made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

2.4 **Hagiosune** appears three times where in the KJV it is translated “holiness.”

Rom 1:4 And declared to be the Son of God with power, according to the spirit of **holiness**, by the resurrection from the dead:

2Co 7:1 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.

1Th 3:12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

1Th 3:13 To the end he may stablish your hearts unblameable in **holiness (Hagiosune)** before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Sanctification and the Believer

1. Sanctification is a technical term describing the plan of God in the life of the believer. Phase I (positional), Phase II (time), and Phase III (eternity).

2. Sanctification means to be set apart as sacred.

3. Sanctification is a priestly term, reserved for only the Royal Family.
4. Jesus' battle field victory when he was proclaimed the victor in the angelic conflict demanded the interruption of the Jewish Age, and the intercalation of the Church Age.
5. Having no Royal Family demanded the Church Age, so as to call out, and acquire a Royal Family.
6. For this purpose we have been sanctified in Phase I.

Concept

1. Jesus in the KJV is called the set-apart one of God.

Joh 6:69 And we, ourselves, have believed in the past, with the result we now believe, and we have known in the past, with the result we now know, that you are, and keep on being, **the set-apart one (Hagios) of God.**

2. Jesus in the NIV is called the Holy One of God.

3. We of the Church Age are **Hagioi**, i.e., set-apart in union with Christ, as believers.

1Co 1:2 To the church of God in Corinth, to those **sanctified** in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ -- their Lord and ours:

4. The adjective **Hagiotetos** describes the state of the set-apartness.

Heb 12:10 Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may be partakers in his **holiness (Hagiotetos).**

5. The noun **Hagiosune** refers to the process of being set-apart as Holy, or sacred. The **Sune** suffix refers to a process of growing toward temporal sanctification. Notice the special use: it is hoped we will be moving toward maturity when the Lord returns in the heavens to get His family.

1Th 3:13 To the end he may stablish your hearts unblameable in **holiness (Hagiosune)** before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

6. The noun **Hagiasmos** is used for the forever set-apartness in eternity future, as royal aristocracy.

1Pe 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.

7. The verb form of these nouns is **Hagiazo** meaning to set-apart as sacred or holy.

Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

Eph 5:26 That he might **sanctify** and cleanse it with the washing of water by the word,

Eph 5:27 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 (**Hagios**) and without blemish.

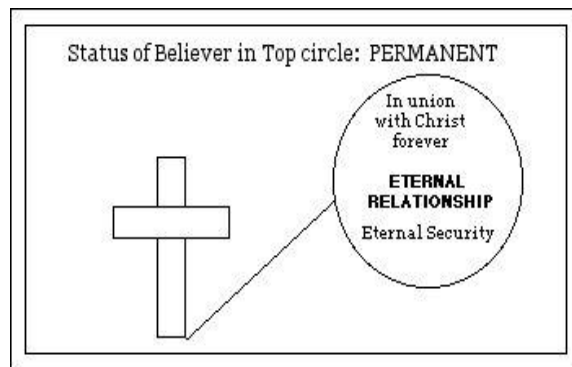
Targets and Agents of Sanctification

1. The targets for sanctification are the souls of the believers. As we have already noted there are three types of sanctifications: positional, temporal and ultimate.

2. The method of sanctification, as far as Phase I and Phase III are concerned, is faith in Christ.

Heb 10:10 By the which will we **are sanctified** through the offering of the body of Jesus Christ once for all.

3. The Phase I and Phase III sanctification is a forever condition.



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