

Chapter 1 : What is Sanctification? Bible Definition and Meaning

The doctrine of sanctification has a deeper level when applied to human beings. People can be sanctified, which we usually refer to as "salvation" or "being saved." As with sanctified objects, people must be cleansed from their impurities in order to be made holy and set apart for God's purposes.

Ever deepening relationship with God in prayer and assurance Ability to persevere Joyful and thankful heart Hope of eternal life in heaven Sanctification is a spiritual state whereby we become holy like God, we take on the character of Christ and manifest it to the world: Adoption describes our new relationship with God. Justification describes our new standing with God. Perfection describes the new quality that God gives us. Sanctification describes the new character that God is developing in us, and moving us to manifest to the world. Adoption, justification and perfection happen in a moment at baptism when we are united to Christ through faith; these cannot be increased by any other activity. Sanctification, however, is a process that takes place throughout our lives and will be completed when we receive our glorified bodies at the return of Christ. The Process of Sanctification I said that adoption, justification and perfection happen at the same moment at baptism , but sanctification is a process that takes time. Positional Stage This is when we are actually set apart by God into our new position in Christ at baptism. This is the beginning stage Hebrews Of course God helps in this daily struggle and effort. Unlike the priests, He does not give us special uniforms, rules and job descriptions. This stage lasts for as long as we live on this earth. Perfected Stage When Christ comes we will actually be perfected and actually manifest His perfect likeness for eternity I John 3: Sanctification says that we are set aside by God to become like His Son, Jesus Christ, as we faithfully struggle each day until He returns and completes our sanctification. We lose our position only if we abandon the practical task of manifesting Christ as best we can each day. So long as we practice manifesting Christ, God assures us that when Christ comes, practice will be turned into perfection. One of the most common errors that Christians make is that they fail to understand that adoption, justification and perfection all happen in an instant at baptism, and that sanctification is a lifelong process. Or, they try to earn justification, adoption or perfection by working extra hard in the process of sanctification. In this life you are never more justified forgiven , adopted belong to God or perfect acceptable to God as the day you were baptized. Sanctification is preparation for the heavenly life and the manifestation of that heavenly life to the world now. You do not gain heaven by this process, you experience heaven. Since sanctification is a process, it also explains a few things that happen in the church. Why some people remain saved even though they are extremely immature spiritually. Their immaturity simply shows that they are not far in the process. It also explains why we should not be discouraged or afraid when we fail. The process is a long and painful one, and so long as we are willing to remain faithful, God will continue to bring us along. Better to try to love them now than later, that is part of the process. In closing this chapter let us try to summarize the sub-doctrines we have looked at so far: God promised that those He set apart would perfectly manifest Christ.

"Sanctification is the continuing work of God in the life of the Believer making him or her actually holy." - Erikson, "Sanctification is a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives."

Both appearances are in the New Testament. It was used once by our Lord in Matthew. It means simply a new birth, a new beginning, a new order. Here the Lord used the word in a wider sense when referring to His coming kingdom on earth. In that day God shall renew His creation. This is the golden age, the utopia for which man has sought in vain. Our Lord used it in its widest sense, of the restoration of all things, at His Second Advent to the earth. This new order is the Church, the Body of Christ. Ephesians 1: Regeneration then, may be defined as an act of God whereby He bestows upon the believing sinner new life. The Mistakes About Regeneration Some sincere students of religion have made wrong deductions from the Bible passages which speak of regeneration. Let us examine three erroneous views and then attempt a correct biblical interpretation. First, the mistake that water baptism is regeneration. But to insist that the new birth occurs as the result of water baptism makes regeneration a matter of external ritualism. If in His word to Nicodemus our Lord was referring to baptism by water, then it follows that all who have died and were not baptized are lost. This mistaken view would mean, then, that the penitent thief on the cross was not saved, notwithstanding the fact that Jesus said he was. If we accept the erroneous idea that baptism is a means of regeneration, then it would follow that all baptized persons are regenerated. Simon Magus was baptized, but he was not regenerated. A person can have an intellectual concept and give mental assent to a truth or doctrine, yet never become born again. When great numbers of Samaritans heard Philip and believed and were baptized, Simon also accepted the facts and came forward to be baptized. But was he ever truly saved? It appears from Acts 8: He lacked the real power of God, so he thought to purchase it with money. Thou hast neither part nor lot in this matter: Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. This is an evil without any authority in the Bible. It is nowhere taught by Christ nor expressed in the writings of the Apostles that infant baptism was believed by them. There is no trace of infant baptism in the New Testament. Second, the mistake that reformation is regeneration. Human reformation is superficial. But no matter how far one is able to proceed in the reformation of the old life, no amount of improving the fallen nature can serve as a substitute for the Divine Nature which is given us of God when we are born from above. The same thing is true of the natural and spiritual man. As to his understanding, he cannot know the things of God. I Corinthians 2: The utter inability of the natural man to enter into the Kingdom of God shows the necessity of being born again. Third, the mistake that regeneration is hereditary. It is erroneous teaching which says that spiritual life can be transmitted from parent to child. The grace of God does not run in human veins. God has children but no grandchildren. It is not possible for a child of God to communicate the Divine nature to an unsaved person, even if that person is his own flesh and blood. All that is born of human blood is depraved and is therefore heir to death. Romans 5: Only God can communicate life. Some who believe regeneration to be hereditary use Acts. If he believed on the Lord Jesus Christ, he would be saved, and if those at home would believe on the Lord Jesus Christ, they too would be saved. God has but one way of saving people. Paul and Silas were not telling the jailer that his faith would save both himself and his family. They feel that only drunkards, thieves, murderers, harlots, dope addicts, and the like need to be born again. A woman, whose parents were missionaries to India, told me that she did not need to be born again because she was born right the first time and simply needed to continue being good. This is far from the truth. The need for being regenerated is universal. The best thing God can do for man is to bring him to a knowledge of his sin so that he will realize his need of being regenerated. Our Lord left no doubt as to the indispensable necessity of the new birth as a pre-requisite to entrance into the Kingdom of God. Heaven may be reached without education, wealth or worldly acclaim, but it will not be inhabited by those who have not been regenerated. It has been said that George Whitfield preached more than three hundred times using John 3: The Means of Regeneration. Regeneration is the implantation of a new life. The theory known as Spontaneous Generation,

that is, that life can spring into being of itself, is no longer believed by modern day scientists. The evolutionary theory holds that life must come from pre-existing life, but it is at a loss to know where life begins. The basic error of false systems of theology, philosophy and science is the failure to accept the most sublime and comprehensive statement in human language which introduces us to the greatest revelation of truth ever given to mankind. Here we learn that God is the Source and Cause of all things. Life begins with God. Neither the universe nor anything in it is self-originated. God stands at the commencement of all life. Man in his original state was the perfect work of God. But man has fallen. God is the Source of the new life which is communicated to the believing sinner. Man is unable to impart Divine life, therefore he has no part in the New Birth. All Christian parents would bestow eternal life on their offspring if they could, but they cannot. A man is born again. Since only God possesses creative power, He alone can impart life where there is no life. But by what means does God produce the miracle of the New Birth? We have already stated that it is erroneous to assume that one is born again at the time of his being baptized with water. Whenever we come to a verse in the Bible, such as this one, about which there is disagreement and difference of interpretation, we must be patient and prayerful in our pursuit of other Bible passages which shed light on the subject under discussion. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit. It would appear that when water is used symbolically of the Holy Spirit, it is in connection with drinking purposes. Water is also used in the Bible as an emblem of the Word of God, and in such uses it is associated with cleansing or washing, not drinking. Is Christ speaking of the water of the word in John 3: Let us turn to the Scriptures for the answer. In the second most important passage on the means of Regeneration, we find our answer. Here Peter speaks of the use made of the Word of God in Regeneration. Here Peter is saying the same as Jesus said in John 3: This is understood more clearly when we realize that the Word of God is both living and life-producing. The living word came from the living God, and it has power to impart life to all who believe it. And if you are wondering how the Word of God quickens faith, the answer is, By imparting knowledge. Knowledge precedes faith, because faith always has an object. The Word of God presents to us the fact of our sin and condemnation, that without Christ we are without a Saviour and with no hope. The Word of God assures us that all one needs in order to pass from death to life is to believe the facts and receive the Saviour. So you see that without the Word of God a man cannot be regenerated, or born again. This is why people are not being born again in churches where the Word of God is not preached and taught. The Holy Scriptures are both living and life-producing. In further support of the water-Word interpretation of John 3: God the Father is the Author of regeneration and His Word the means. The Holy Spirit is the active Agent in regeneration. Just as there must be the human agent in a human birth, so there must be the Divine Agent in the new birth from above. When we came into the world by means of our physical birth, we were born of corruptible or perishable, dying seed, because two human parents can beget a child only in their own likeness. Through natural birth they pass on to their offspring their own nature and likeness. The Holy Spirit was active in the generation of the physical universe. The Holy Spirit was the active Agent in the creation of man. Regeneration is in a sense a repetition of that which took place in the first man, Adam; however, the processes are different. Adam, in his original state, was created with the gift of life; this was the implantation of life through the creative process. Today God is implanting spiritual life to believing sinners through the redemptive process.

Chapter 3 : What is sanctification? What is the definition of Christian sanctification?

Sanctification (holiness) is a crucial Bible theme. Unfortunately it often has been neglected—both in study and application. One must constantly remind himself of the ancient, inspired admonition.

What is progressive sanctification? Progressive sanctification is what gradually separates the people of God from the world and makes them more and more like Jesus Christ. Sanctification differs from justification in several ways. Sanctification is a process, beginning with justification and continuing throughout life. Sanctification is a three-stage process—past, present, and future. The first stage occurs at the beginning of our Christian lives. It is an initial moral change, a break from the power and love of sin. There is a reorientation of desires, and we develop a love of righteousness. The second stage of sanctification requires a lifetime to complete. As we grow in grace, we are gradually—but steadily—changing to be more like Jesus 2 Corinthians 3: This occurs in a process of daily spiritual renewal Colossians 3: The apostle Paul himself was being sanctified even as he ministered to others. The third and final stage of sanctification occurs in the future. When believers die, their spirits go to be with Christ 2 Corinthians 5: Since nothing unclean can enter heaven Revelation The sanctification of the whole person—body, soul, and spirit—will finally be complete when the Lord Jesus returns and we receive glorified bodies Philippians 3: He changes our desires, making us want to please Him, and He empowers us to do so. Jesus earned our sanctification on the cross and, in essence, has become our sanctification 1 Corinthians 1: The Holy Spirit is the primary agent of our sanctification 1 Corinthians 6: Our role in sanctification is both passive and active. Passively, we are to trust God to sanctify us, presenting our bodies to God Romans 6: Actively, we are responsible to choose to do what is right. Both the passive role and the active role are necessary for a healthy Christian life. To emphasize the passive role tends to lead to spiritual laziness and a neglect of spiritual discipline. The end result of this course of action is a lack of maturity. To emphasize the active role can lead to legalism, pride, and self-righteousness. The end result of this is a joyless Christian life. We must remember that we pursue holiness, but only as God empowers us to do so. The end result is a consistent, mature Christian life that faithfully reflects the nature of our holy God. John makes it clear that we will never be totally free from sin in this life 1 John 1: Thankfully, the work God has begun in us He will finish Philippians 1:

Chapter 4 : Christian perfection - Wikipedia

The Doctrine of Sanctification is composed of articles that appeared in Studies from to Today the various subjects are being gathered together by topic and.

While some see sanctification as an operation distinct from salvation, in actuality sanctification is an integral component of the salvation process. Some of the questions we will seek to address in our discussion are: How does God make a believer in Christ holy? Through what operation does sanctification occur? Is each of these operations immediate direct and instantaneous, or mediate an indirect process over time? What is the temporal relationship of each operation to the others, and what part do both God and the individual believer play in each? Theologians have attempted to explain sanctification from various perspectives. According to the two nature view, the nature that manifests itself to the greatest extent is the one with which the believer chooses to cooperate. While this model does illustrate the conflict between righteous and sinful impulses that occur within the believer as described by Paul in Romans 7: The two-nature view simply lacks enough specificity to be of much use in understanding the ongoing operation of sanctification. The new nature is already holy and the sin principle cannot be made holy as indicated in Romans 7: The ambiguity of the two-nature model and the precise identification of the two natures and their relationships leads to some rather fruitless theological discussion that generates little light on the overall sanctification process. Also in Hebrews According to this view the redeemed person is made holy in some limited and undefined sense at the moment of redemption past, then continues to be sanctified in their present walk, and will be fully and finally sanctified at the appearing of Christ in the future. This too seems to be a valid model, but by itself leaves some questions about sanctification unanswered. Nevertheless, understanding that sanctification occurs within a temporal frame of reference past, present, and future is extremely important. A somewhat existential view emphasizes that when a person is regenerated they are separated from the penalty of sin, then as they grow in their walk with the Lord they are progressively separated from the power of sin, and finally, when they are with Christ in his presence, they will be separated from the presence of sin. If nothing else, this might make it easier to conceptualize how some of the elements of the various views fit together. In the following paragraphs we will show how the objective view, which focuses on the sanctification of the human nature, is developed biblically, and then how the elements from the other views can be correlated. Of course this is only one way of organizing and correlating the numerous observations that have been made about sanctification. The sanctification of the human nature The Bible describes sanctification as occurring in three stages: Union with God is predicated upon holiness. When a person is regenerated, they must also be cleansed, not only judicially, but actually. He says, 14For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin. 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. This seems to be an instantaneous and final operation. Therefore it appears that when a person is regenerated the human spirit is cleansed and made perfectly holy—“which is as holy as it will ever be. Man can contribute no more to the sanctification of his spirit than he can to his own redemption—“which is nothing; it is entirely of God. No one reaches a state of perfection in this present earthly existence. Perhaps the level to which one attains is less significant than the fact that there is continual progress toward the ideal which will be fully formed in us only when we are finally changed by Christ at his appearing. How does God sanctify the heart and mind? He does it through the process of transformation. The sin principle i. Paul says in Romans In progressive sanctification the onus is on the believer, and our progress will depend on our own choices, though we must not forget that God can, and often does bring about circumstances to move us along if we need motivation. Given these facts, we should not be surprised to find that not all believers progress at the same rate or to the same degree. If we choose to live carnally according to the sinful impulses of our fallen nature our progress will be negatively impacted—that was what was happening in the lives of some of the believers at Corinth, cf. We can only assume that whatever is lacking in the sanctification of the soul, which in all cases will be considerable, is completed by God at the death of the believer. This will occur when Christ comes and either resurrects or changes believers,

giving them a glorified, eternal body. Since the final sanctification of the redeemed person is an immediate direct and instantaneous operation, the believer cannot contribute anything to his final sanctification. Paul alludes to the final sanctification of the believer in Romans 8: Final Ultimate Sanctification The body is the last part of man to be sanctified. Once this operation occurs, the larger process of sanctification will be complete. Correlating information from other perspectives on sanctification As mentioned above, much of the information from the various perspectives on sanctification can be correlated. One possible correlation is as follows. Correlation of Some of the Views on Sanctification When a person is regenerated, their spirit is immediately sanctified. For the one who has placed their faith in Christ this is a past action, and it was at that time that he or she was released from all penalty for sinâ€”past and future. However, discipline does not involve wrath or eternal punishment, only corrective action from God for the spiritual benefit of his child. At some point in the future every believer will be delivered from the presence of sinâ€”at least the presence of sin withinâ€”when his or her nature is fully transformed. Of course God can see the end from the beginning and in some respects chooses to regard his redeemed as though this process were already an accomplished fact, which in fact it is from a declarative judicial standpoint. Where to go from here We have surveyed the major views on sanctification and how they correlate. This has been largely a conceptual discussion. A more complete presentation of the Christian life should at the very least include a discussion of law and grace; an understanding of the nature of fellowship with God; the nature, purpose, function, and gifts of the Body of Christ; the transforming power of the Word of God; confession of sin and restoration; prayer, and empowerment through the Holy Spirit; and spiritual rewards. Smith May be copied for non-commercial, education use. All other rights reserved.

Chapter 5 : The Doctrine of Sanctification by Arthur W. Pink

*The Doctrine of Sanctification [Arthur W. Pink] on blog.quintoapp.com *FREE* shipping on qualifying offers. Spiritual sanctification can only be rightly apprehended from what God has been pleased to reveal thereon in His holy Word.*

Sanctification Sanctification - Biblical Meaning Sanctification is a biblical doctrine that is emphasized a great deal in Christian teaching. Yet despite its importance, it is often perceived as a religious notion too complex to comprehend. Though sanctification may at first seem to be a foreign concept, it is one of the greatest things that has and is happening to every believer in Jesus Christ. Sanctification comes from the verb sanctify. Sanctify originates from the Greek word *hagiazō*, which means to be "separate" or to be "set apart. In the book of Exodus, God sanctifies a place of worship. Even a day can be sanctified as seen in Genesis 2: The very moment we are saved in Christ we are also immediately sanctified and begin the process of being conformed to the image of Christ. Sanctification - Different Than Salvation It is important to differentiate between justification and sanctification. Justification is another word for salvation. Jesus gave his life on the cross as a sacrifice for our sins. His blood washes away our sins and frees us from an eternity of suffering and condemnation. Believers are saved because of what Christ has already done. We can do nothing to earn salvation, it is the gift given to every child of God regardless of race, age, maturity, or merit. Sanctification occurs as a result of salvation. At the moment of conversion, the Holy Spirit enters our life. We are no longer held hostage by death, but are free to live the life God desires for us. We are thus sanctified simply because of our standing as lost souls saved by grace. Unlike the things and places that are sanctified by God in the Bible, people have the capacity to sin. As Christians, we realize shortly after we have been saved that there is a new inner battle being waged within us - a battle between our old sin-lead nature and new Spirit-lead nature. Paul in Galatians best describes this inner struggle in Galatians 5: Yet, it is in our continual struggle with sin and obedience to God that sanctification does its work. But what is the work of sanctification? What does it practically mean to be "set apart"? Sanctification can be described as an inward spiritual process whereby God brings about holiness and change in the life of a Christian by means of the Holy Spirit. The effects of living in a fallen world have harmed everybody differently. We all face different issues, struggle with sin, and past hurts of varying degrees, hindering our ability to live the life God desires for us. Once we accept Jesus Christ into our lives, the Holy Spirit enters our life to start a transformation process progressive sanctification. He convicts us on areas that need to be changed, helping us to grow in holiness. We begin to view the world, people, and personal difficulties from a more biblical perspective. Our choices begin to be motivated by love and truth and not selfishness. For instance, we may have misplaced our confidence and security on beauty, wealth, and materialism, but God may ordain difficult circumstances to liberate us from these growth-hindering snares. Further, God promises in His Word to not give us more than we are able to handle 1 Corinthians This is the working process of sanctification in the life of every believer. Though the process is personal for each individual, the end goal is to prevent sin and produce spiritual growth. Note that sanctification has nothing to do with living in sinless perfection. We will never be sinless in this life. In fact, the Bible warns against such false teachings in 1 John 1: Rather, sanctification is for our own benefit. God commands us to pursue sanctification so that through it we may be blessed. Read Sanctification Page 2 Now! God , the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus , the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried , and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior , declaring, " Jesus is Lord ," you will be saved from judgment and spend eternity with God in heaven. What is your response?

Chapter 6 : The Bible Doctrine of Sanctification : Christian Courier

Understanding the Biblical Doctrine of Sanctification-Sam A. Smith. Sanctification refers to how a redeemed (born again) person is ultimately made "holy" and acceptable to God; it is a necessary part of the salvation process since God's holiness limits the relationship he can have with sinful men. While.

The specific problem is: December In the various branches of Christianity sanctification usually refers to a person becoming holy, with the details differing in different branches. However, they are not the same thing. Sanctification cannot be attained by any works-based process, but only through the works and power of the divine. But when a man is justified through Christ, it is no longer the man in his essence that sins, but the man is acting outside of his character. In other words, the man is not being himself, he is not being true to who he is. A key scripture supporting this is 2 Peter 1: The Holy Spirit uses churches to gather Christians together for the teaching and preaching of the Word of God. When the Holy Spirit creates faith in us, he renews in us the image of God so that through his power we produce good works. These good works are not meritorious but show the faith in our hearts Ephesians 2: Sanctification flows from justification. It is an on-going process which will not be complete or reach perfection in this life. It is expounded upon in the Methodist Articles of Religion: A key scripture is Hebrews Sanctification is initiated at the moment of justification and regeneration. From that moment there is a gradual or progressive sanctification as the believer walks with God and daily grows in grace and in a more perfect obedience to God. This prepares for the crisis of entire sanctification which is wrought instantaneously when believers present themselves as living sacrifices, holy and acceptable to God, through faith in Jesus Christ, being effected by the baptism with the Holy Spirit who cleanses the heart from all inbred sin. The crisis of entire sanctification perfects the believer in love and empowers that person for effective service. It is followed by lifelong growth in grace and the knowledge of our Lord and Savior, Jesus Christ. Our reconciliation with God, which the redemption of Christ has merited for us, finds its accomplishments in sanctifying grace. Through this most precious gift we participate in the divine life; we have the right to be called children of God. This grace is the source of all our supernatural merits and bestows upon us the right of eternal glory. For the individual, it is a close union with God and the resulting moral perfection. It is essentially of God, by a divine gift. For a society, it is the ability to produce and secure holiness in its members, who display a real, not merely nominal, holiness. Sanctity is regulated by established conventional standards. Other Christian denominations and movements[edit] Beliefs about sanctification vary amongst the Christian denominations and movements, influenced by various Christian movements. These beliefs differ from each other on: Converted believers are expected to "make every effort to live a holy life" Even though Christians may not attain absolute perfection in this life. Higher Life movement teaches that even though believers still have an inclination to sin after conversion, they must constantly rely on the Holy Spirit to struggle against this tendency, and therefore can attain sinless perfection in this life. They proclaim that this means a Christian does not only receive the forgiveness of sins, but can also conquer all sinful tendencies in their own human nature. Please improve this section by adding secondary or tertiary sources. December This article possibly contains original research. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. To become Sanctified, or Holy, one must do all that he can to live as Christ lived, according to the teachings of Christ. One must strive to live a holy life to truly be considered Holy. Nevertheless they did fast and pray oft, and did wax stronger and stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God.

The Doctrine of Sanctification is one of Pink's most insightful books, which is a high commendation indeed! In it he deals with the Biblical answers to the following questions poised in the Introduction, and more.

When they finally are adopted by loving parents it takes time to become acclimated to the love, attention, warmth and the rules of the new family. These children often steal food rather than just ask and receive because it was a habit held over from their old life. As Christians we have old habits that hold into our new lives in Christ. Sanctification is the process in which God the Holy Spirit purges us of our sinful ways and makes us like Christ. Simply put: Justification is where we receive the forgiveness of sin and the righteousness of Christ by faith. Sanctification is the process that allows us to grow in our faith. In Romans, Paul really expounds on the doctrine of sanctification [Though we are going to hit on the three main points this evening, I encourage you to study Romans chapters concerning the process of sanctification].

I. The Path of Sanctification

a. Because of grace we have been set free from the penalty of sin i. BUT this in no way gives us license to sin ii. Shall we continue in sin that grace may abound? How shall we who died to sin live any longer in it? We are to consider ourselves dead to sin i. Remember we have been bought with a price 2. And having been set free from sin, you became slaves of righteousness. Sanctification begins with a decision of discipline i. What is being said here is 1. Before salvation we willingly present our members to sin 2. Now we are to purposefully present our members to righteousness iii. This is not a natural thing, as we will learn about in Ch 7 1. This requires that we decide to follow Christ with our actions not just our words 2. And the Holy Spirit, who is our helper, takes us through this process

II. The Problem of Sanctification

a. Sanctification is a battle i. Paul separates the flesh from the spirit in this analogy iii. He says there is an ongoing battle between the two iv. Jesus confirmed this point in Matthew. There are those who say that Paul is referring to his old self, before becoming a Christian, but a good look at the scripture tells otherwise.

Sanctification. Sanctification - Biblical Meaning Sanctification is a biblical doctrine that is emphasized a great deal in Christian teaching. Yet despite its importance, it is often perceived as a religious notion too complex to comprehend.

Navigate The Doctrine of Sanctification "Sanctification is the continuing work of God in the life of the Believer making him or her actually holy. Justification and Sanctification Compared. You shall sanctify him, for he offers the bread of your God. He shall be holy to you, for I, the Lord, who sanctify you, am holy. These phases have been described as past, present and future sanctification; initial, progressive and ultimate sanctification; and terms like these. Sanctification has a definite beginning the moment someone has been regenerated. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. Sanctification increases as we age in our Christian life. Our task as Christians is "to grow more and more in sanctification, just as [we] previously grew more and more in sin. For one who has died has been set free from sin. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for [weapons of] righteousness. For sin will have no dominion over you. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, you also be holy in all your conduct, since it is written, "You shall be holy, for I am holy. For this comes from the Lord who is the Spirit. If not, then is God commanding something unreasonable? Sanctification is never complete in this life. Sanctification of our souls is complete at death. He who calls you is faithful; he will surely do it. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification. There are no "quick-fixes" to sanctification. We need to use the tools God has given us to be sanctified.

Chapter 9 : Our Wesleyan Heritage – The United Methodist Church

Sanctification is the process of being set apart for God's work and being conformed to the image of Christ. This conforming to Christ involves the work of the person, but it is still God working in the believer to produce more of a godly character and life in the person who has already been justified (Phil.).

The Doctrine of Sanctification: There is the Pentecostal Holiness model, the Reformed model, the Fundamentalist model, the Higher Life model, and so on. And for all the differing distinctives among them, they all have one major point in common: For one it may be perfectionism, for another it may be progress, for another it may be surrender, and for another it may be a given experience. But virtually all sides understand sanctification in terms of something we do. It is a certain status and relationship we enjoy in Christ: Christ is our sanctification 1Cor. In other words, our theological discussions of sanctification are not always tied tightly to the biblical usage of the terms. We have not always used the sanctification terminology in quite the same way the biblical writers do. In theological discussion, sanctification usually denotes something we do or strive to obtain – personal godliness, the process of becoming increasingly godly, and so on. But in New Testament usage, the sanctification terminology overwhelmingly has to do with a status we enjoy in Christ. At some level, of course, this consecrated status entails reform and personal godliness: This is reflected, for example, in 2 Corinthians 7: Personal godliness is usually spoken of in other categories, whereas in theological discussion all this is usually just lumped together. Now then, because in theological discussion these categories have merged, theologians have had to add descriptive terms to differentiate. This, in turn, raises the question of progress. In 1 Thessalonians 5: But this is simply a plea for God to bring about the consecration of every aspect of their lives to himself in the present. Instead, they speak of increased faith 2Cor. This is not a major crime, of course. But this subtle turn does have one unhappy consequence: If when we speak of sanctification virtually all our attention is given to what we do, what becomes of what we are? What is there about what we are, in Christ, that is important to know in order for us to be godly people? This confusion of categories persists in theological discussion, and it is probably impossible, at this point in theological history and tradition, to correct Christian vocabulary entirely. But it is important to recognize these distinctions. And so we now obey God because we can. As many like to say it, the imperative what ought to be rests on the indicative what is – we are called to be what we are. That is to say, union with Christ carries with it not only judicial implications justification but moral and ethical implications also transformation. There is in Christ a definitive break with the sin-slavery of the past – a marvelous theme the apostle Paul unpacks for us in Romans 6, among other places. With all this in mind, here is a suggested agenda for profitable reading on the doctrine of sanctification.