

Discipleship Night
The Doctrine of Sanctification

Opening:

A Definition of Sanctification:

1. Past: "I am sanctified"

- This is called d_____ or p_____ sanctification.
- It occurs when God sets people apart for himself at the moment they become Christians

Biblical Support:

Acts 20:32 - And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

Acts 26:17-18 – "I am sending you to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me."

1 Corinthians 1:2-3 - To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

1 Corinthians 6:9-11 - Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. 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.

2. Present: "I am being sanctified."

- Progressive sanctification is the _____, _____, _____ maturing process in which a Christian gradually becomes more holy.

Biblical Support:

John 17:17 - Sanctify them in the truth; your word is truth.

2 Corinthians 3:18 - And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

Philippians 1:6 - And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.

1 Thessalonians 4:3-4 - For this is the will of God, your sanctification: that you abstain from sexual immorality; that each one of you know how to control his own body in holiness and honor.

3. Future: "I will be sanctified."

- U _____ sanctification corresponds to glorification.
- This happens after death when God sets his people apart from sin's presence and possibility.

Biblical Support:

Philippians 3:20-21 - But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

1 Thessalonians 5:23-24 - Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. He who calls you is faithful; he will surely do it.

Jude 24 - Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy...

Different Models of Sanctification

A model of sanctification is a view about how Christians mature as Christ-followers.

- Christians hold several different models of sanctification: the Wesleyan view, the Keswick view (higher life) view, the Chaferian view, and the Reformed view.

The Wesleyan view of sanctification

John Wesley (1703–1791) is the father of views that chronologically separate the time a person becomes a Christian from the time progressive sanctification begins. Wesley taught “Christian perfection,” which as he qualifies does not refer to absolute sinless perfection. *Christian* perfection is a type of perfection that only Christians can experience—as opposed to Adamic (uh-dam-ik) perfection, angelic perfection, or God’s unique, absolute perfection. The way Wesley qualifies Christian perfection hinges on how he narrowly defines sin as “a voluntary transgression of a known law.” He limits sin to only *intentional* sinful acts.

The essence of Wesley’s Christian perfection is perfectly loving God with your whole being and, consequently, perfectly loving fellow humans. Christian perfection occurs at a point in time after you are already a Christian. *Wesley labels this second work of grace as not only Christian perfection but salvation from all sin, entire sanctification, perfect love, holiness, purity of intention, full salvation, second blessing, second rest, and dedicating all your life to God.*

The Keswick view (“higher life”) of sanctification

Higher life theology is another type of second-blessing theology. Christians experience two “blessings.” The first is getting saved, and the second is getting serious. The change is dramatic. Higher life theology refers to these two distinct categories of Christians in various ways:

Category 1	Category 2
Carnal	Spiritual
Justified but no crisis of sanctification	Justified and crisis of sanctification
Justification actual (factual); sanctification possible	Sanctification actual and experiential (functional)
Received Christ by faith as your righteousness	Received Christ by faith as your holiness
Free from sin’s penalty	Free from sin’s power
First blessing	Second blessing (followed by more blessings)
First stage	Second stage
Average	Normal
Constant defeat	Constant victory
Expect defeat, surprised by victory	Expect victory, surprised by defeat
Life in the flesh	Life in the Spirit
Not abiding in Christ	Abiding in Christ
Have life	Have life more abundantly
Spirit-indwelt	Spirit-baptized and Spirit-filled
Spirit-indwelt	Christ-indwelt

Christ is Savior	Christ is both Savior and Lord
Believer	Disciple
Out of fellowship/communion with God	In fellowship/communion with God
Headship: "in Christ" positionally	Fellowship: "in Christ" experientially
The self-life (Rom 7)	The Christ-life (Rom 8)
Spiritual bondage	Spiritual liberty
Duty-life	Love-life
Restless worry	Perfect peace and rest
Experientially pre-Pentecost	Experientially post-Pentecost
No power for service	Power for service
Virtual fruitlessness	Abundant fruitfulness
Stagnation	Perpetual freshness
Feebleness	Strength
Lower life	Higher life
Shallow life	Deeper life
Trying	Trusting
The life of struggle/works	The life/rest of faith
The unsundered life	The life of consecration
The life lacking blessing	The blessed life
Liberated from Egypt but still in the wilderness	In the land of Canaan
The Christian life as it ought not be	The Christian life as it ought to be

*****Christians experience the second blessing (i.e., they move from category 1 to category 2) through surrender and faith:** "Let go and let God." There are two steps:

- **Step 1 is surrender:** "Let go." It is at this point that Christians completely give themselves to Jesus as their Master. "Letting go" includes surrendering to God every habit, ambition, hope, loved one, and possession, as well as oneself. Victory over sin that involves effort is merely a counterfeit victory.
- **Step 2 is faith:** "Let God." After this step, God is obligated to keep believers from sin's power.

The Chaferian view of sanctification

Three theologians have been most influential in spreading the Chaferian view, and they are each connected with Dallas Theological Seminary: (1) Lewis Sperry Chafer (1871–1952) cofounded Dallas Theological Seminary in 1924; (2) John F. Walvoord (1910–2002) served in leadership roles at Dallas Theological Seminary from 1935 until his death; and (3) Charles C. Ryrie (1925–2016) taught systematic theology at Dallas Theological Seminary (1953–1958, 1962–1983).

Like higher life theology, the Chaferian view identifies three categories of people: (1) natural (unconverted), (2) carnal (converted but characterized by an unconverted lifestyle), and (3) spiritual (converted and Spirit-filled). Unlike higher life theology, the Chaferian view insists that Spirit-baptism occurs at conversion for all Christians. Spirit-baptism is a once-for-all-time act at conversion, and repeated Spirit-filling is the key for a Christian to live as a spiritual person instead of a carnal one.

The Reformed view of sanctification

What fundamentally distinguishes the Reformed view from the other four is that the Reformed view does not create two categories of Christians. The other four views divide Christians into two distinct categories (e.g., carnal and spiritual).

All Christians are both justified and being progressively sanctified (Rom 5–8).

Justification and progressive sanctification are distinct:

	Justification	Progressive Sanctification
Quality	Instantly declared righteous	Gradually made righteous
	Objective, judicial (non-experiential): legal, forensic position	Subjective, experiential: daily experience
	External: outside the believer	Internal: inside the believer
	Christ's righteousness imputed, received judicially	Christ's righteousness imparted, worked out experientially
	Instantly removes sin's guilt and penalty	Gradually removes sin's pollution and power
	Does not change character	Gradually transforms character
Quantity	All Christians share the same legal standing	Christians are at different stages of growth
Duration	A single, instantaneous completed act: once-for-all-time, never repeated	A continuing process: gradual, maturing, lifelong

Justification and progressive sanctification are distinct, but they are inseparable. Faith alone justifies, but the faith that justifies is never alone. God's grace through the power of his Spirit ensures that the same faith that justifies a Christian also progressively sanctifies a Christian.

All humans are in one of two categories:

Category 1	Category 2
non-Christian	Christian
unregenerate	regenerate
unbelieving	believing
unrepentant	repentant

unconverted	converted
natural (does not have the Spirit)	spiritual (has the Spirit)

Paul rebukes the Corinthian believers for not acting like who they are (3:1–4). Although they were people who had the Spirit, they were acting like people not having the Spirit because people having the Spirit characteristically live a certain way. Christians may *temporarily* live in a fleshly way in some areas, but Christians by definition live in a characteristically righteous way.

Paul does not teach that there is a permanent category called “carnal Christians” in which fruitless, fleshly professing believers may remain throughout their entire “Christian” life.

All Christians are Spirit-baptized (1Cor 12:13). Spirit-baptism is Christ’s judicially placing Christians in the Holy Spirit when God regenerates them, thus placing them into the body of Christ. The New Testament never commands or exhorts Christians to pursue or receive Spirit-baptism because they are already Spirit-baptized.

How God Sanctifies Us As His people

1 Timothy 4:7: "Discipline yourself for the purpose of godliness."

We are going to look at **3 primary spiritual disciplines** for the Christian and the revitalizer or replanter.

Book Recommendation: *Donald Whitney and his book Spiritual Disciplines of the Christian Life, has been a helpful source for this teaching.*

Spiritual Discipline #1: Bible Intake

What does Bible intake look like?

1. _____ God’s Word.

2. _____ God's Word.

- Jesus said, "Man does not live on bread alone, but on EVERY word that comes from the mouth of God." (Matthew 4:4).

A Bible Reading Strategy:

1. Find the _____.

2. Find a Bible-reading _____ that works for you.

3. _____ a few things that stuck you in your reading and then pray over those things.

3. _____ God's Word.

Some ways to study the Word:

As Donald Whitney says, "Our growth in Godliness is greatly affected by the quality, not just quantity of our Bible intake. Hearing, reading, and studying with a focus on becoming Godlike will provide that quality."

4. _____ God's Word.

Psalm 119:9-11

*How can a young man keep his way pure? By guarding it according to your word.
With my whole heart I seek you; let me not wander from your commandments!
I have stored up your word in my heart, that I might not sin against you.*

Some ideas on memorizing Scripture:

Remember, the goal is not to see how many verses we can memorize, the goal is to memorize the Word of God so that it can transform our minds and our lives.

Spiritual Discipline #2: Prayer

Colossians 4:2, "Devote yourselves to prayer."

1 Thessalonians 5:17, "Pray continually."

How do I grow in my prayer life?

We grow as people of prayer:

1) By _____.

2) By praying with _____.

3) By _____ about prayer.

- *Proverbs 27:17: "He who walks with the wise grows wise."*

A Basic Method of Prayer: A.C.T.S.

A_____ : Give God praise and honor for who he is as Lord over all.

C_____ : Honestly deal with the sin in your life.

T_____ : Verbalize what you're grateful for in your life and in the world around you.

S_____ : Pray for the needs of others and yourself.

Spiritual Discipline #3: Fasting

What is fasting? *Fasting is a Christian's voluntary abstinence from food for spiritual purposes.*

9 Purposes for Fasting:

1. To _____ Prayer.
2. To _____ God's Guidance.
3. To Express _____.

4. To Seek Deliverance or _____.
5. To Express Repentance and a _____ to God.
6. To _____ Oneself Before God.
7. To Better Focus on and Lift up the Needs of _____.
8. To _____ Temptation and Dedicate Yourself to God.
9. To Express Love and _____ to God.

Sources:

Andy Naselli, *Models of Sanctification*

Donald Whitney, *Disciplines of the Christian Life*