

The Sanctification of the Child of God — 05/16/21

TEXT- 2 Ch 29:5 *And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.*

29:15-18 *And they gathered their brethren, and sanctified themselves . . .*

INTRO – Regeneration has to do with our nature, Justification with our standing, and Adoption with our position, then Sanctification has to do with our character and conduct In Justification we are declared righteous in order that, in Sanctification, we may become righteous. Justification is what God does for us, while Sanctification is what God does in us. Sanctification exhibits the fruit of a life separated from a sinful world and dedicated unto God.

I. THE MEANING OF SANCTIFICATION.

ἁγιασμός *hagiasmos* - the state *purity*; holiness, sanctification.

A. Separation from evil

B. Dedication to God

Whenever a thing or person is separated from the common relations of life in order to be devoted to the sacred, such is said to be sanctified.

It is set apart for sacred use.

At the age of 30 Fanny Crosby put her faith in Christ at a Methodist revival meeting, and it was a hymn that God used to awaken her heart to Him. The congregation was singing Isaac Watts's *Alas, and Did My Saviour Bleed?*, and the last stanza says:

**But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do.**

II. THE TIME OF SANCTIFICATION.

Sanctification may be viewed as past, present, and future; or **instantaneous, progressive, and complete.**

A. INSTANTANEOUS SANCTIFICATION.

2 Co 5:17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

1 Cor. 6:11 *And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Heb 10:10* *By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

Charles Wesley's first year at Oxford 1726

The very moment a man believes in Christ he is sanctified, he is separated from sin and separated unto God. Believers are **called saints**. Every Christian is a sanctified man. By a simple act of faith in Christ the believer is at once put into a state of sanctification. There is a change in life.

B. PROGRESSIVE SANCTIFICATION.

Sanctification carries with it the idea of growth unto completion.

I am not what I might be, I am not what I ought to be, I am not what I wish to be, I am not what I hope to be. But I thank God I am not what I once was, and I can say with the great apostle, "By the grace of God I am what I am.

John Newton.

2 Pet. 3:18 *But grow in (the) grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Cor.3:18* *We are transformed into the same image from glory to glory, even as from the Lord the Spirit.*

We are being transformed from one degree of character, or glory, to another. It is because sanctification is progressive, a growth, that we are exhorted to increase and abound **1 Th 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:*

At conversion a change takes place but not a total transformation.

The desire of God is for us to grow in grace.

2 Co 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.*

Eph 4:11-14 *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

- **Some are misled by false teachers**
- **Others get lazy and backslidden**
- **Some get discouraged**
- **But He desires we go forward!**

Php 3:12-14 *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, 14 I press toward the mark for the prize of the high calling of God in Christ Jesus.*

III. THE MEANS OF SANCTIFICATION.

How are men sanctified?

A. FROM THE DIVINE SIDE: IT IS THE WORK OF THE TRIUNE GOD.

Php 1:6 *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

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

Eph 5:26-27 *That he might sanctify and cleanse it with the washing of water by the word, 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 and without blemish.*

B. FROM THE HUMAN SIDE.

There is a sense in which the believer is responsible for his progress in the Christian life

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1) Faith in the Redemptive Work of Jesus Christ

2) By the Word of God

Our sanctification is limited by our limitation in the knowledge of and our lack of obedience to the Word of God. How does the Word of God sanctify? By revealing sin; by awakening conscience; by revealing the character of Christ; by showing the example of Christ; by offering the influences and powers of the Holy Spirit, and by setting forth spiritual motives and ideals. There is no power like that of the Word of God for detaching a man from the world, the flesh and the devil.

3) Chastisement oft times is intended to produce the peaceable fruit of righteousness.

The lazy man will not be the holy man. God chastens us for our profit, that we might be partakers of his holiness.

4) Separating himself from all that is unclean and unholy

By these acts of surrender unto holiness, sanctification soon becomes the habit of the life

IV. COMPLETE AND FINAL SANCTIFICATION.

1 Th 5:23 *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*

Wholly means complete in every part, perfect in every respect, whether it refers to the Church as a whole, or to the individual believer. Some day the believer is to be complete in respect of character.

This blessing of entire and complete sanctification is to take place when Christ comes: **1 Th 3:13** *To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

CONCL – 1 Pe 2:21-23 *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

Peter than gives us five specific examples of how Jesus acted while He was on this earth. And these are obviously examples in which we are to imitate when faced with similar circumstances.

The first he says is that Jesus committed no sin. He was holy, righteous, and spotless.

Secondly, nor was any deceit found in His mouth. Jesus didn't lie, He didn't deceive. He spoke the truth.

Thirdly, while being reviled, He did not revile in return. To revile means to criticize, to insult, to retaliate. **Isa 53:7** *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.*

Fourthly, He uttered no threats. He was suffering unjustly, and yet He still did not threaten those who were mistreating Him. In fact, Jesus prayed for them, saying "*Father forgive them, for they know not what they do.*"

The fifth He entrusting Himself to Him who judges righteously. Peter will go on to say in chapter 4:19 "Therefore, those also who suffer according to the will of God shall entrust their souls to a faithful Creator in doing what is right."

Charles Wesley's first year at Oxford 1726 was uneventful, but by his second year he settled down to a more serious life. He and a number of friends formed a "Holy Club." They covenanted with each other to live disciplined Christian lives given to serious study of the Bible, prayer, fasting, and charitable works.

In 1735 the brothers Wesley sailed with General Oglethorpe on his second expedition to Georgia, but even in this missionary service, the old doubts about their experience of salvation surfaced. Neither John nor Charles could find assurance that he was indeed the child of God by grace. They returned to England believing their lives and ministry had failed. John Wesley wrote of his experience in Georgia, "I went to America to convert the Indians; but, oh, who shall convert me?"

Both he and Charles were influenced by Moravian friends who bore witness to salvation by grace through faith in Christ.

Charles Wesley was the first of the two to be justified by faith, and on Whitsunday, May 21, 1738, he was saved. He wrote in his journal that the Spirit of God "chased away the darkness of my unbelief." (eventually he wrote six to seven-thousand hymns) wrote a hymn to commemorate his day of salvation. "And can it be that I should gain an interest in the Saviour's blood?" The last verse triumphantly proclaims:

No condemnation now I dread,
Jesus, and all in Him, is mine:
Alive in Him, my living Head,
And clothed in righteousness Divine,
Bold I approach the eternal throne,
And claim the crown,
through Christ, my own.