

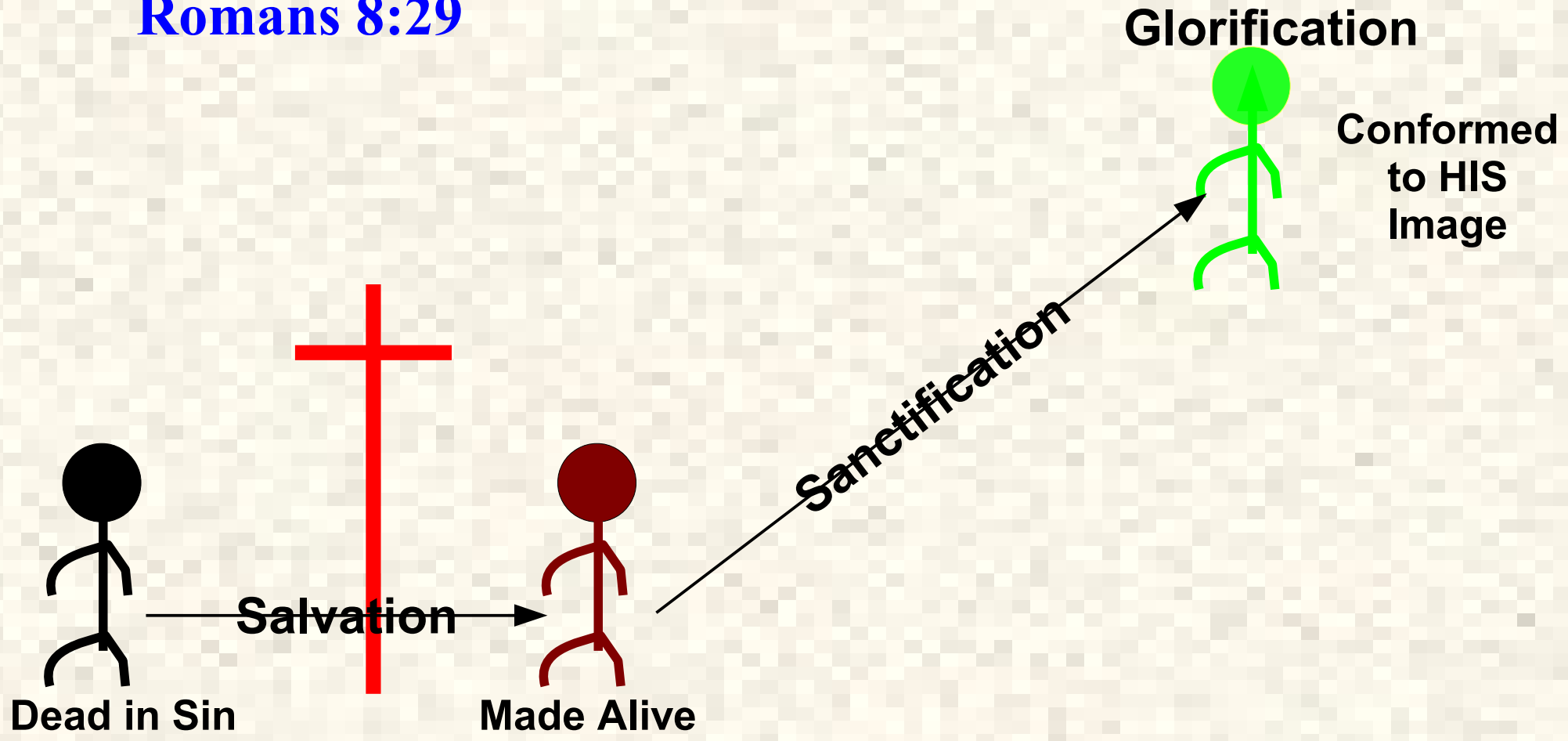
Orientation to Sanctification

Terminology
Critical Issues
Various Views

The Plan of God for Believers

The Lord's Stated Goal

To conform each believer “to the image of His Son, that He [Jesus] might be the firstborn among many brethren.”
Romans 8:29



Three Aspects of Sanctification

Rightly Dividing Sanctification

Positional

Legal Aspect
God's salvation blessings: life, regeneration, righteousness, justification, etc.

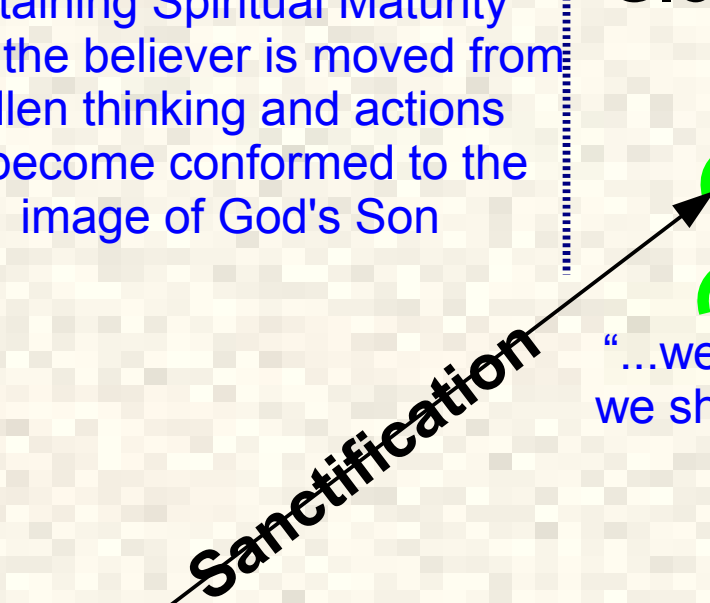
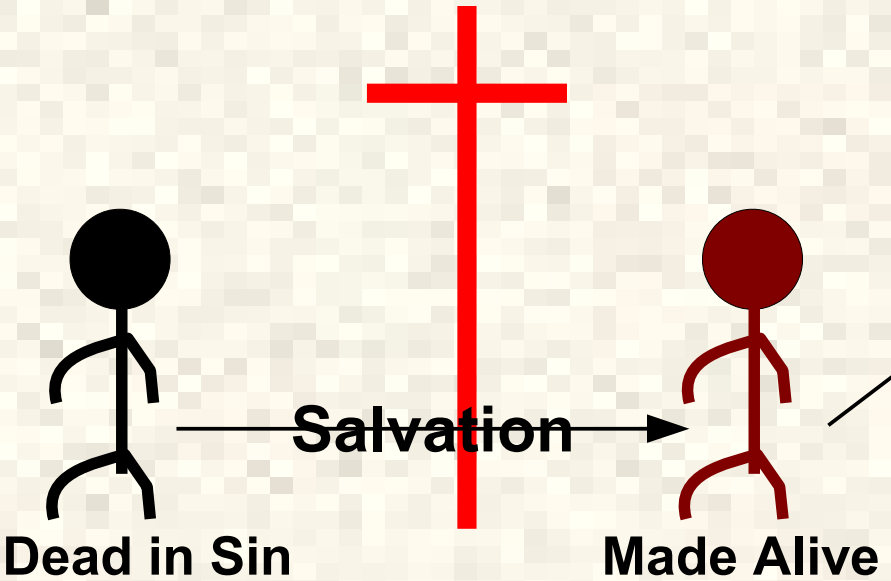
Experiential

Believer's Day to Day Life
Attaining Spiritual Maturity
How the believer is moved from fallen thinking and actions to become conformed to the image of God's Son

Ultimate

**Taken to Heaven
Glorification**
Conformed to HIS Image

"...we shall be like Him, for we shall see Him as He is."
1 John 3:2



The Importance of this Doctrine

Dr. Lewis Sperry Chafer has said:

“Though clearly stated in the Bible, no doctrine has suffered from misunderstanding and misstatement more than the doctrine of Sanctification.”

Chafer emphasizes:

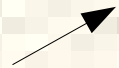
- **Sanctification must be related to all other doctrines**
- **Sanctification cannot be interpreted by experience**
- **All scriptures translated as “sanctify,” “saint,” and “holy” need to be considered**

Biblical Words in the Study of Sanctification

Hebrew Old Testament:

קָדוֹשׁ *qadosh*

קִדְשׁ *qadesh*



**Old Testament translations:
“holy, saint, sanctified, dedicate,
consecrate, hallowed”**

Biblical Words in the Study of Sanctification

Greek New Testament:

ἅγιος *hagios*

ἁγιασμός *hagiasmos*

ἁγιάζω *hagiazō*

ἁγιότης *hagiotēs*

ἁγιωσύνη *hagiosune*

New Testament translations:
“sanctify, holy, holiness,
saint, and hallowed”

Working Definition of Sanctification

Sanctification means: To set apart to the service of God and set apart from that which is not associated with God.

Sanctification is not inherently related to sin since the sinless Lord Jesus Christ would grow to be sanctified in His humanity (John 17:19; Heb 5:8)

Sanctification for the Christian is a theological term describing the believer in relationship to sin over the three phases of sanctification: positionally freed from the penalty of sin; experientially freed from the power of sin, and ultimately freed from the presence of sin.

Why Sanctification is Important?

What is next **AFTER** salvation?

How does the **Christian Life** proceed?

How does the **Christian** deal with sin?

How does the “**babe in Christ**” reach spiritual adulthood or spiritual maturity?

Sanctification is the Answer

Why Sanctification is Important?

A faulty view of Sanctification hinders spirituality and stunts spiritual growth even driving believers away

Examples:

A subjective mysticism – non-transferable experience becomes the criteria

The supposed removal of the sin nature making Christian living possible

Fulfilling morality and good works as the basis of relationship with the Lord

An experiential empowerment where God touches the believer by receiving the Holy Spirit in a second work

Sanctification Models (8)

The Contemplative-mystical model

The Sacerdotal model

The Lutheran model

The Reformed model

The Wesleyan-Holiness model

The Keswick/Victorious life model, and

**The Augustinian-Dispensational model (AKA the
Chaferian model)**

The Pentecostal model

Sanctification Models (8)

The Contemplative-Mystical model

The Sacerdotal model

- **Roman Catholic Models**
- **Not Addressed in this study**

Sanctification Models (8)

The Lutheran model

- The Holy Spirit brings us to faith and makes us holy
- The Holy Spirit directs and empowers a godly life
- Lutheran sanctification is simply an extension of justification

Sanctification Models (8)

The Reformed model

- **Experiential sanctification is guaranteed by the Sovereignty of God**
- **God gradually removes man's sinful nature**
- **The tendency to sin is replaced by the will to do righteousness**

Sanctification Models (8)

The Wesleyan-Holiness model

- After salvation there is a second “crisis point”
- God grants a “second work of grace” where the sin nature is removed
- This makes holy living possible

Sanctification Models (8)

The Keswick/Victorious life model

- **Emphasis is on receiving the sanctification work of the Spirit as an act of “entire consecration.”**
- **In a crisis experience the believer is to “Let Go and Let God”**
- **Sanctification is, like salvation, a second act of faith**

Sanctification Models (8)

The Chaferian model

(Augustinian-Dispensational model)

- At salvation the believer received a new nature
- The new nature is at war with the old nature
- As the believer determines to live by the new nature sins of grieving and quenching the Spirit are handled by confession
- Growth takes place as the believer submits to the Lord to “walk in the Spirit” and “abide in Christ.”

Sanctification Models (8)

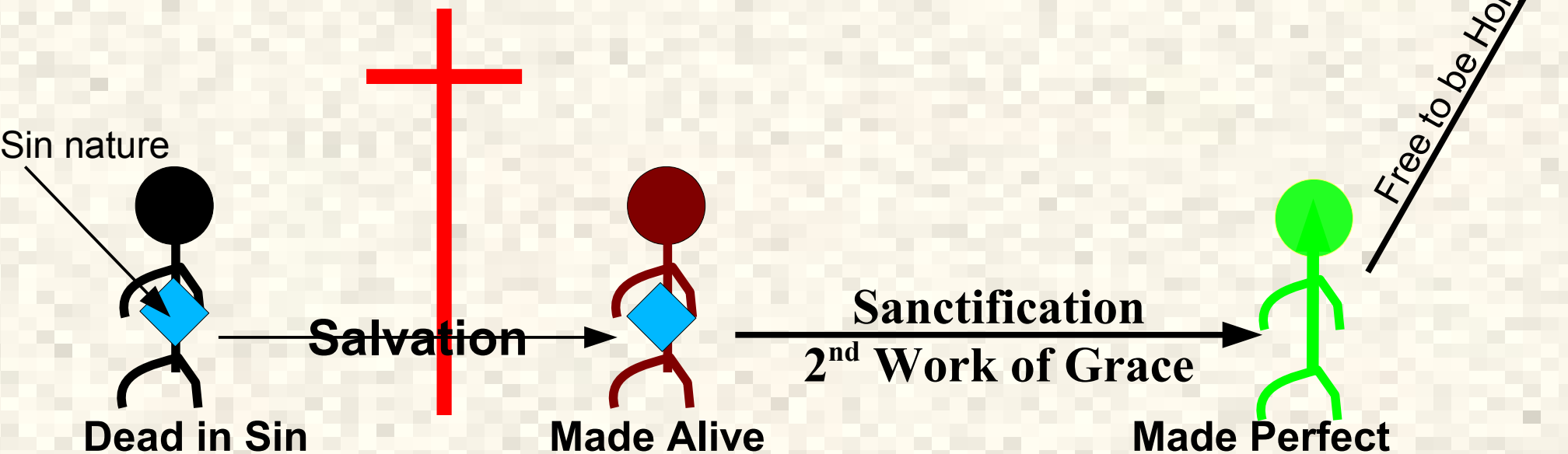
The Pentecostal model

- **Varied – Classical Pentecostalism tends to Wesleyan-Holiness model – second work of grace with tongues**
- **Other branches tend to the Keswick-Victorious life model of “crucifying the sin nature.”**
- **Assemblies of God see a threefold sanctification, but confuse the baptism of the Spirit with the filling of the Spirit also including “tongues”**

Critical Issues

1. Entire Sanctification and Second Work of Grace

- The major dividing issue: Wesleyan-Holiness vs Rest
- Instantaneous removal of the sin nature by God
- As the work of salvation, it is a second work of grace



Critical Issues

2. A Singular or Three Part Sanctification

Is sanctification a one time event or multiple parts?
Most models see the Bible presenting three stages

Positional

Legal Aspect

God's salvation blessings: life, regeneration, righteousness, justification, etc.

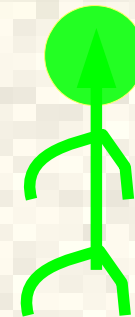
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Taken to Heaven Glorification



Conformed
to HIS
Image

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1 John 3:2

Critical Issues in Positional & Ultimate Sanctification

Issues in “Positional” and “Ultimate Sanctification”

1. Most models agree with slight variations

(Reformed, Keswick, Pentecostal (AoG), Chaferian)

2. Terminology Differences: Reformed vs Others

Reformed Model: Uses “Definitive Sanctification” in place of “Positional Sanctification”

Slight Nuance: “Definitive Sanctification” includes “*Death to the Dominion of Sin*” - The truly saved cannot continue in sin as a dominate way of life. An ongoing carnality is impossible.

Critical Issues in Experiential Sanctification

Six Critical Issues

1. The labeling (Experiential or Progressive);
2. The relationship between justification and sanctification;
3. The relationship of Sovereignty to Human decisions and involvement;
4. The issue of one or two natures in the believer;
5. The role of the Holy Spirit and the mechanics of walking by the Spirit; and
6. The means of victory in the Christian life

Critical Issues in Experiential Sanctification

1. The labeling (Experiential or Progressive)

Reformed Model – They like the label "Progressive Sanctification" because they see the involvement of the Sovereignty of God and constant upward trend in moving away from sin and towards holiness. The concept of carnality is rejected in the Reformed model



The other three (Chaferian, Keswick, and Pentecostal (AoG)) are quite comfortable with the "Experiential Sanctification" as it allows for a lack of progress

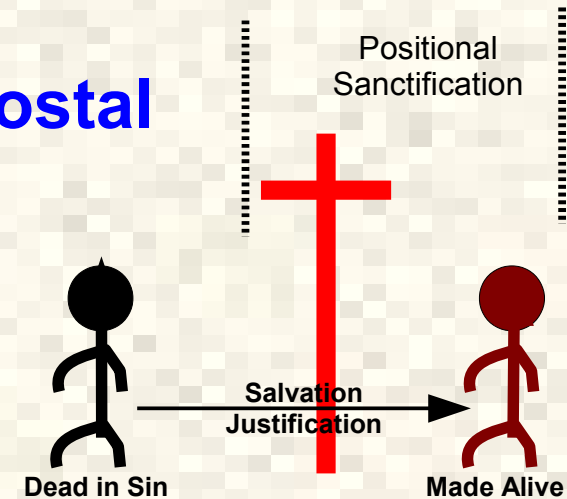


Lack of progress allowed
Failure is also allowed

Critical Issues in Experiential Sanctification

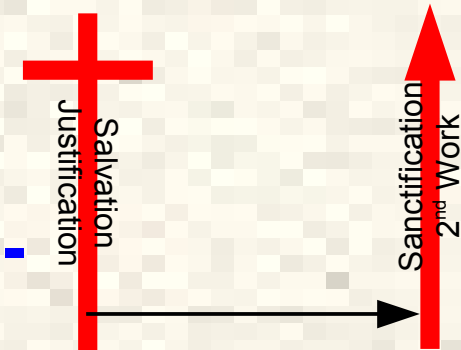
2. The relationship between justification and sanctification

Reformed, Chaferian, and some Pentecostal models all see justification and positional/definitive sanctification occurring at salvation



Keswick/Victorious Life model sees justification and sanctification as two separate acts of faith

Wesleyan-Holiness model and Pentecostal-Holiness models also see two separate acts of faith

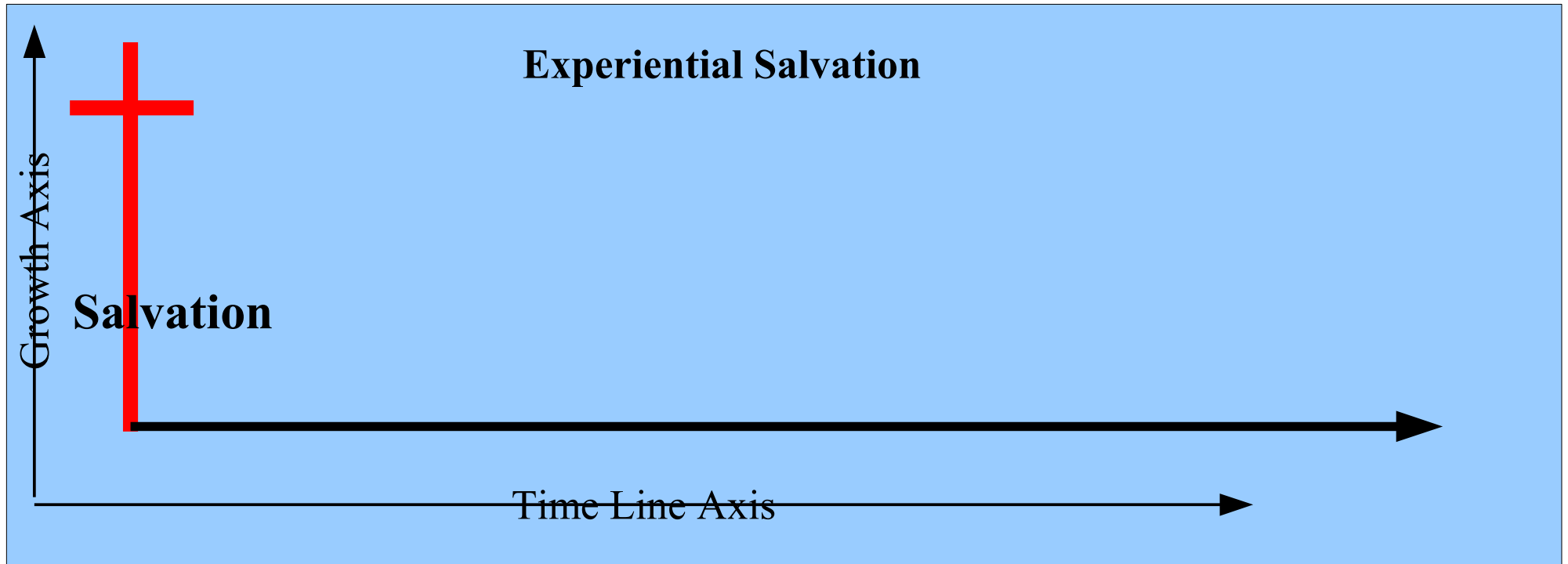


Critical Issues in Experiential Sanctification

3. The relationship of Sovereignty to Human decisions and involvement

Reformed, Chaferian, and Pentecostal (AoG) see a sharing of God's Sovereignty and human involvement

Diagramming Experiential Sanctification Models



Basic Chart

Critical Issues in Experiential Sanctification

3.1 The relationship of Sovereignty to Human decisions and involvement

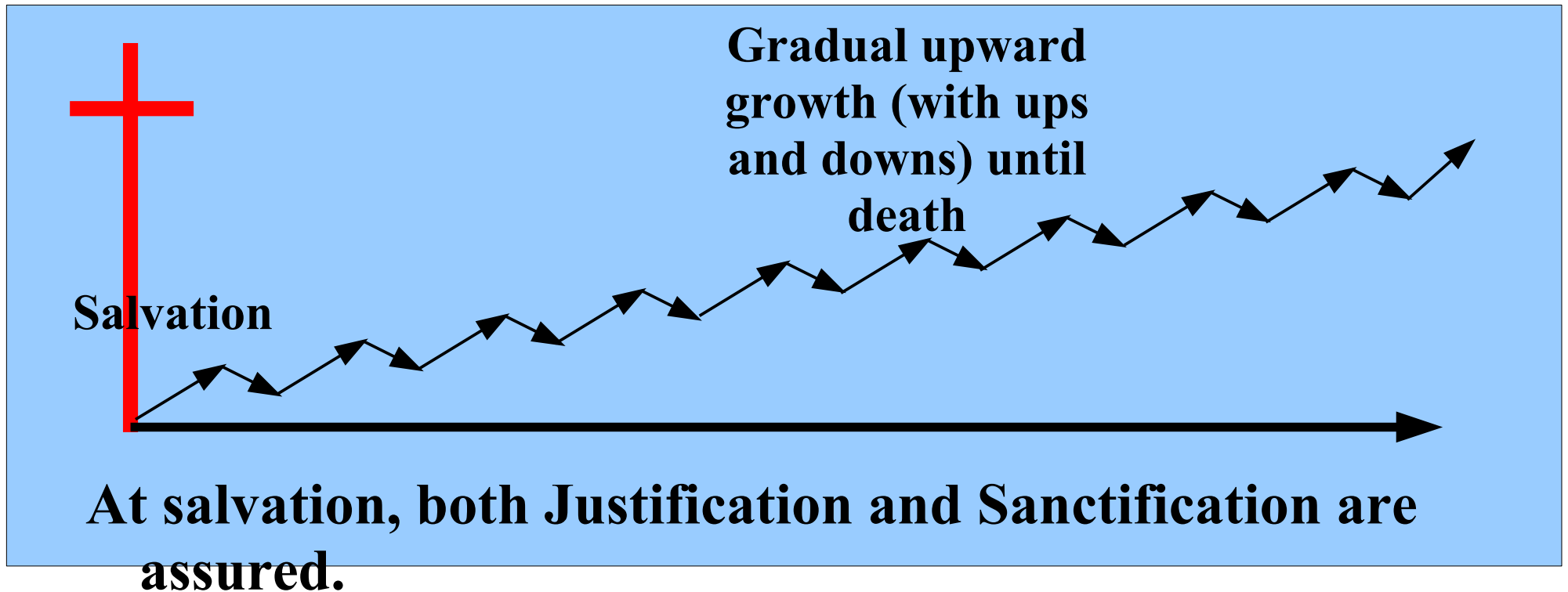
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Reformed Model – More emphasis on sovereignty than human involvement

C.Hodge – a cooperation of man with Divine Sovereignty

B.B. Warfield - “irresistible sovereignty:” a good tree (true believer) will produce good fruit

Reformed Model



Over time, cooperating with God, the sin nature is mortified with the growth of spiritual life and holy living.

Critical Issues in Experiential Sanctification

3.2a The relationship of Sovereignty to Human decisions and involvement

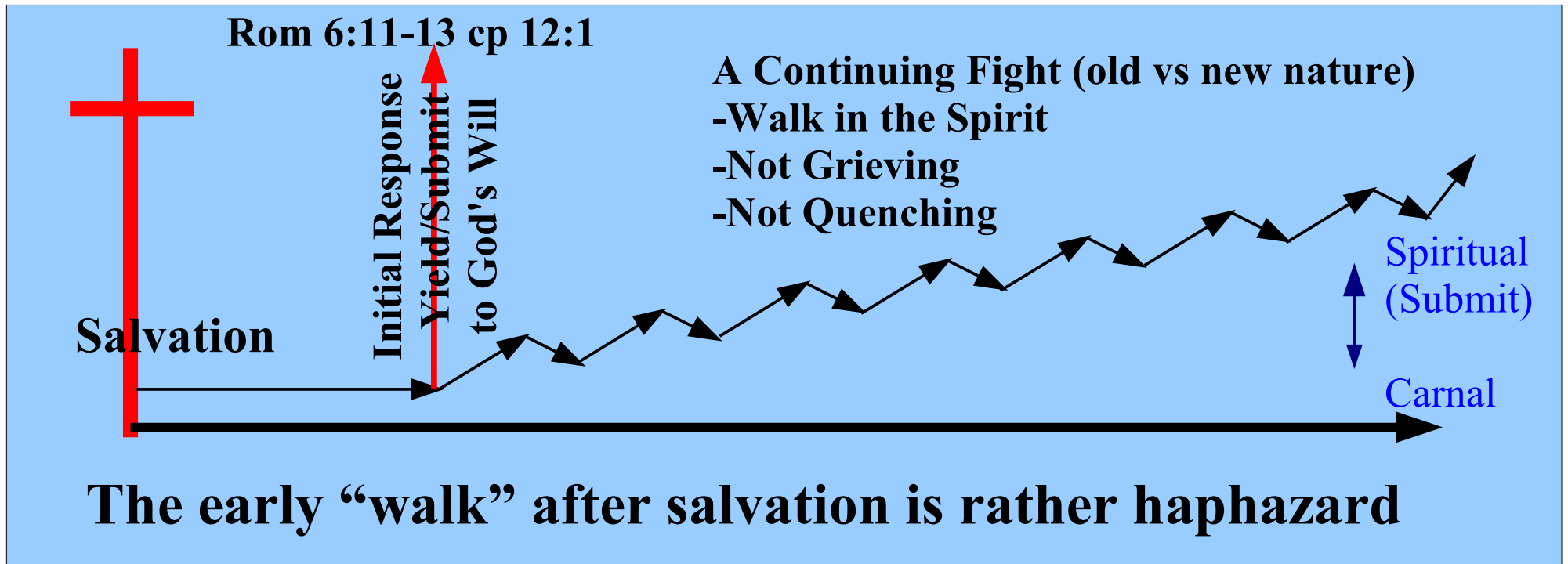
Reformed, Chaferian, and Pentecostal (AoG) see a sharing of God's Sovereignty and human involvement

Chaferian Model – Positional & Ultimate Sanctification are totally the Sovereignty of God. Experiential Sanctification is a cooperative effort

L.S. Chafer Model – The believer participates, but sanctification is not inevitable. It begins with a step where the believer responds to the beseeching of the Lord to begin their reasonable service. The believer agrees to submit themselves to the authority of God

Classical Chaferian Model

(L.S. Chafer)



As Romans is understood, the believer responds to yield/submit to the authority of the Lord.

Spiritual empowerment is maintained by walking in the Spirit and dealing with the sin nature.

Critical Issues in Experiential Sanctification

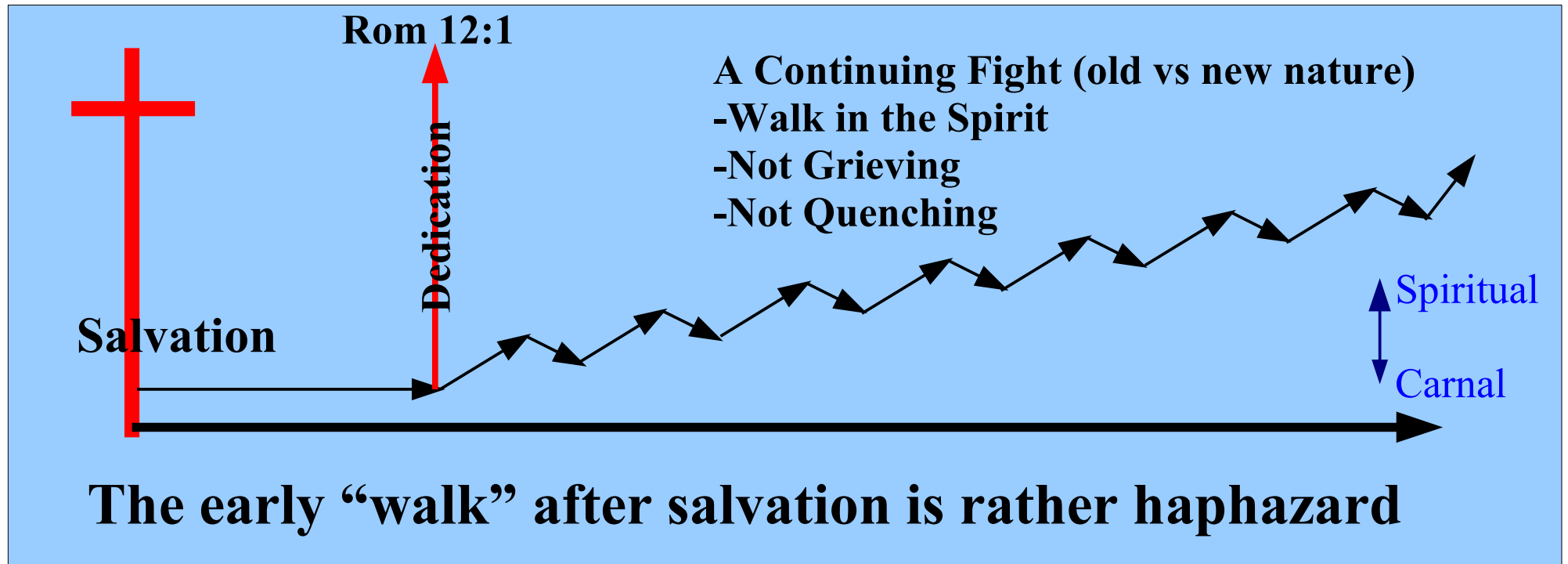
3.2b The relationship of Sovereignty to Human decisions and involvement

Reformed, Chaferian, and Pentecostal (AoG) see a sharing of God's Sovereignty and human involvement

Chaferian Model – Positional & Ultimate Sanctification are totally the Sovereignty of God. Experiential Sanctification is a cooperative effort

C. Ryrie & J. Walvoord Model – Both established a beginning point of dedication presenting oneself as a “living sacrifice”

Classical Chaferian Model (Walvoord/Ryrie)



Once Romans 12:1 is understood, the believer dedicates his life to the Lord.

Spiritual empowerment is maintained by walking in the Spirit and dealing with the sin nature.

Critical Issues in Experiential Sanctification

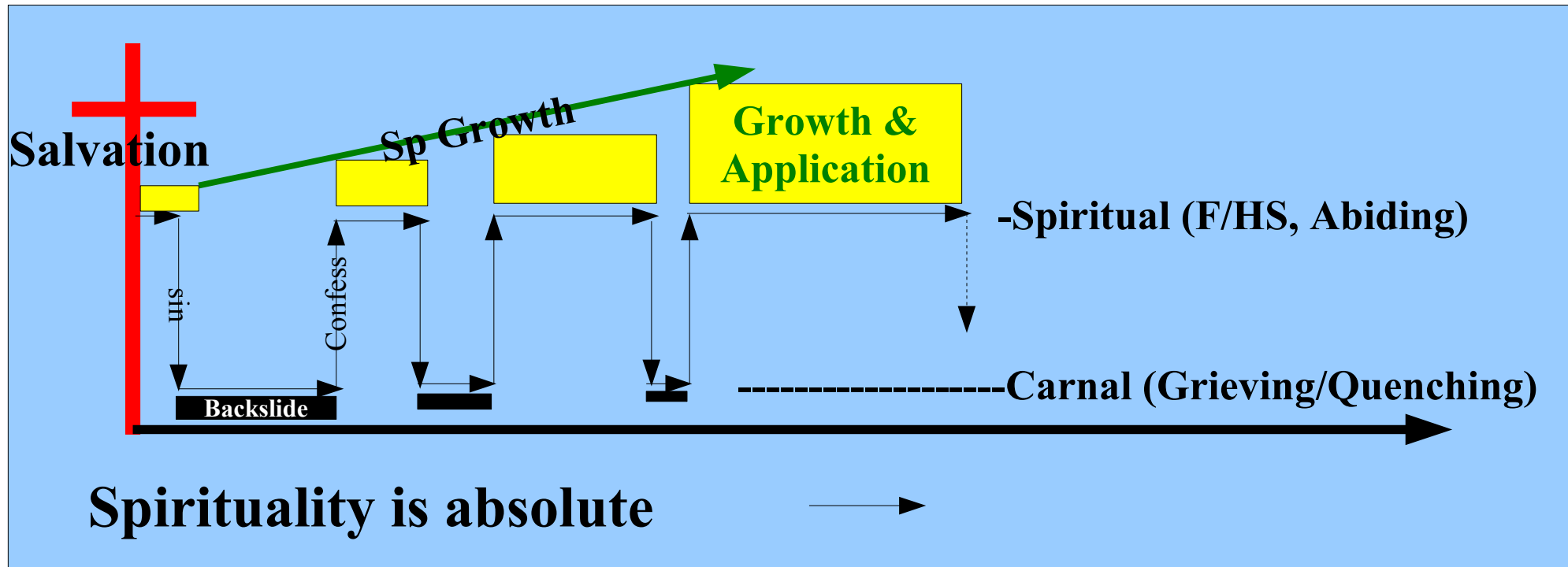
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Reformed, Chaferian, and Pentecostal (AoG) see a sharing of God's Sovereignty and human involvement

Chaferian Model – Positional & Ultimate Sanctification are totally the Sovereignty of God. Experiential Sanctification is a cooperative effort

Modified Chaferian Model – An absolute spirituality. Growth happens as the believer walks in the Spirit. The believer sins by grieving or quenching the Spirit and is restored by the confession of sin.

Modified Chaferian Model



Believer walks in the Spirit or “According to sin”

Spiritual Growth is under Filling/Spirit in the Light

Lost ground in Carnality [Heb 5:12]

Critical Issues in Experiential Sanctification

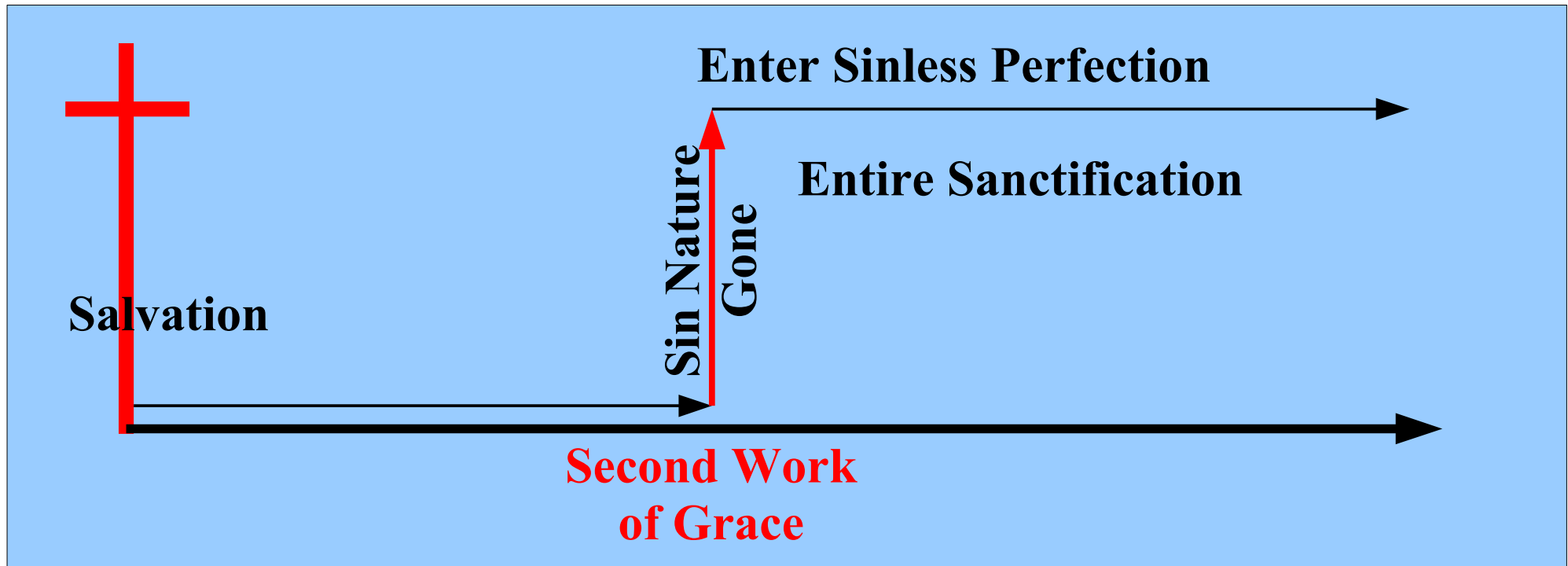
3.4 The relationship of Sovereignty to Human decisions and involvement

Wesleyan-Holiness, Pentecostal-Holiness, and Keswick-Victorious Life Models explain sanctification as entirely the work of God's Sovereignty

Wesleyan-Holiness Model – A second work of “Entire Sanctification” where God remedies systemic sinfulness by removing the sin nature.

M.E. Dieter - “Entire Sanctification is a personal, definitive work of God's sanctifying grace by which the war within oneself might cease and the heart be fully released from rebellion into wholehearted love for God and others.”

Wesleyan/Holiness Model



After salvation and ongoing defeat in life a “Crisis Point” is reached.

The “Second Word of Grace” removes the sin nature making a “holy” life possible

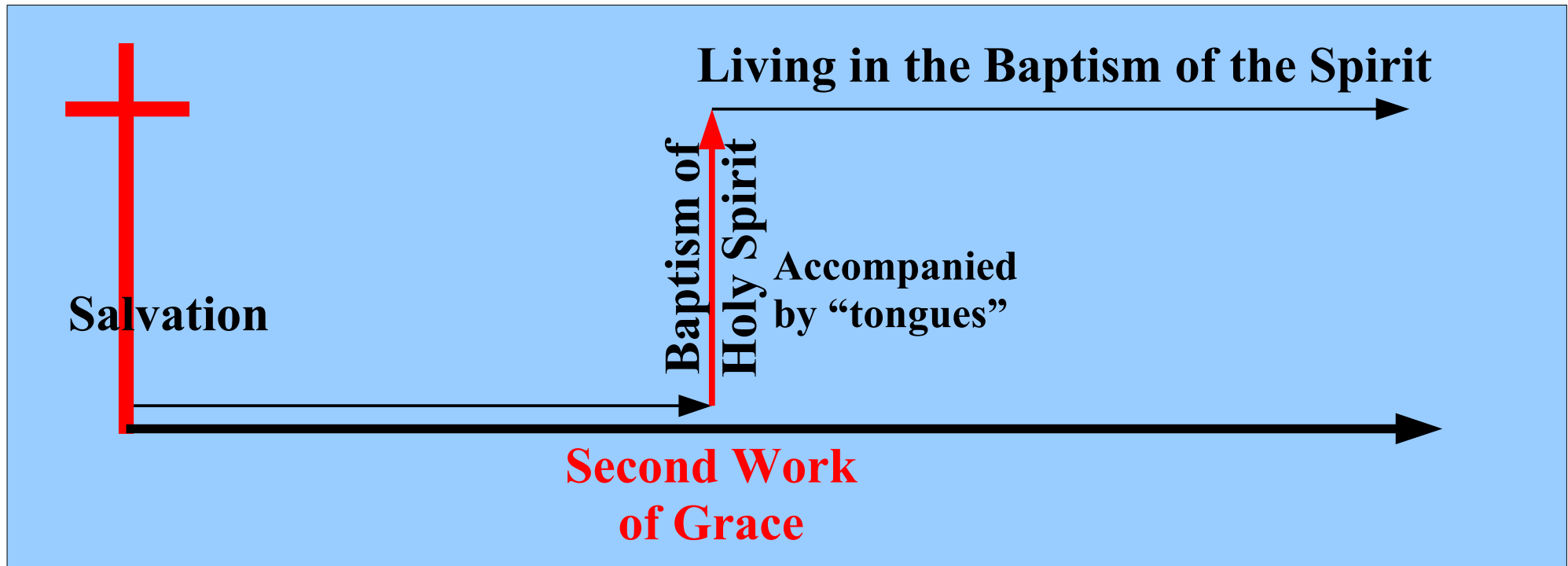
Critical Issues in Experiential Sanctification

3.3b The relationship of Sovereignty to Human decisions and involvement

Wesleyan-Holiness, Pentecostal-Holiness, and Keswick-Victorious Life Models explain sanctification as entirely the work of God's Sovereignty

Pentecostal-Holiness Model – The second work of Grace is the Baptism of the Spirit received after salvation accompanied by tongues speaking. The believer's sin nature is removed and Divine Empowerment for Christian living is received from the Holy Spirit

Pentecostal/Holiness Model



After salvation a second work of the Spirit is needed to give empowerment to the believer.

An experience of the “Baptism of the Spirit” gives the desired Divine Empowerment.

Critical Issues in Experiential Sanctification

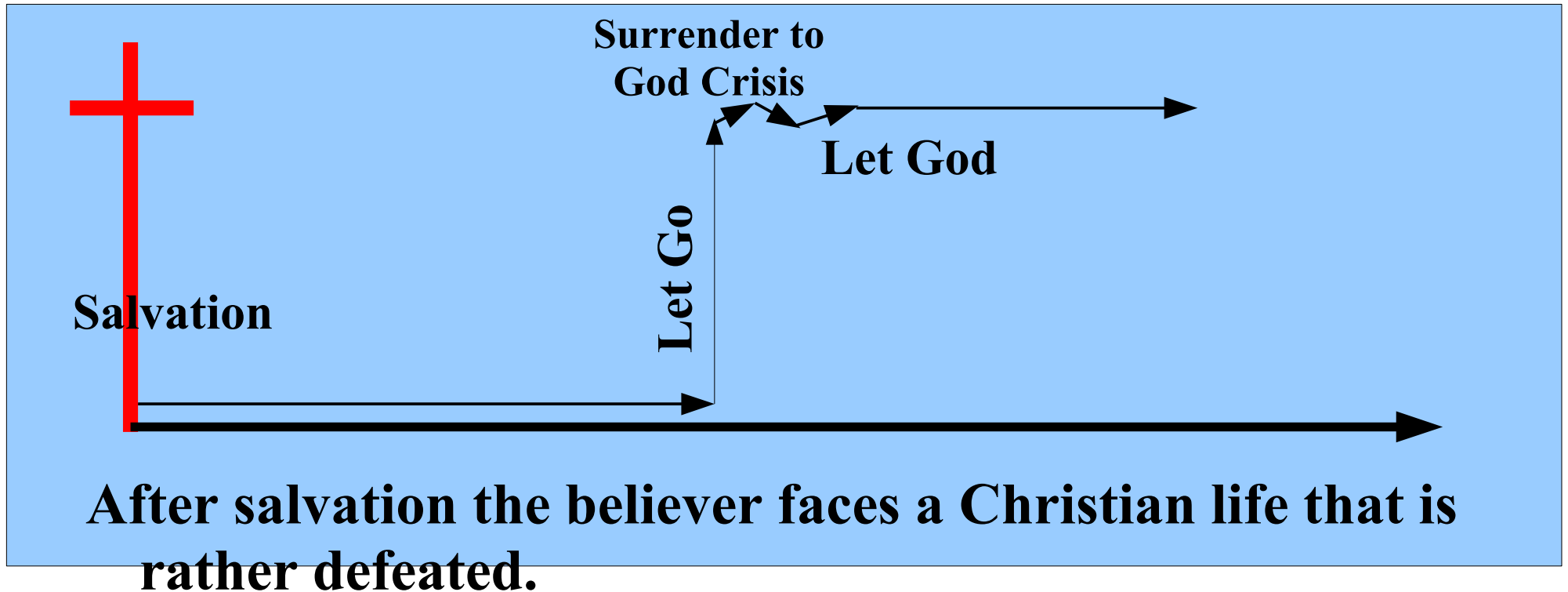
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Wesleyan-Holiness, Pentecostal-Holiness, and Keswick-Victorious Life Models explain sanctification as entirely the work of God's Sovereignty

Keswick-Victorious Life Model – Sanctification is the total work of God as the believer surrenders entirely to God, “letting go” in order to “let God.”

C. Ryrie on the Keswick Model: “The believer receives sanctification by faith through a crisis act of entire consecration to God.”

Keswick/Victorious Life Model



A crisis occurs where the believer realizes the need to let go of human power and let God work in Divine Power to provide victory.

Critical Issues in Experiential Sanctification

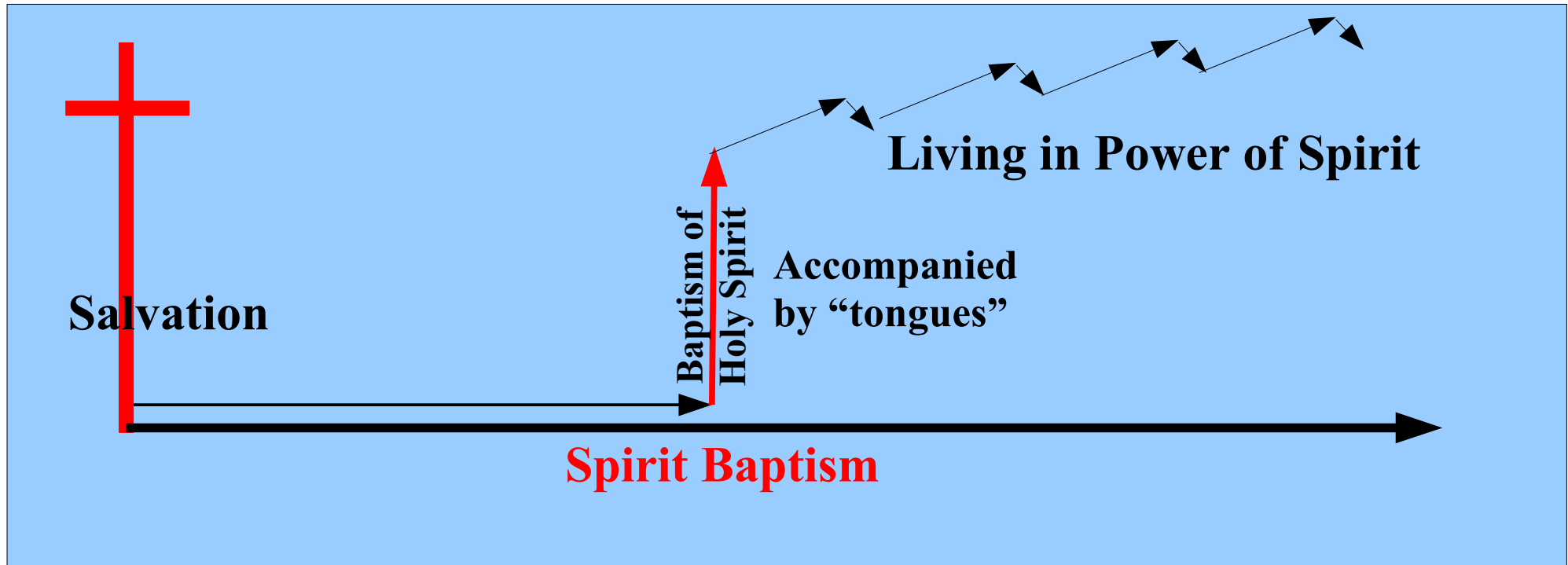
3.3a The relationship of Sovereignty to Human decisions and involvement

Reformed, Chaferian, and Pentecostal (AoG) see a sharing of God's Sovereignty and human involvement

Pentecostal Model (AoG) – Positional & Ultimate Sanctification are totally the Sovereignty of God. Experiential Sanctification is a cooperative effort

T.P Jenney - "Christian's choose to be sanctified by the Spirit, a process that requires each individual's continuing cooperation (1 John 3:3; Rev 22:11)."

Pentecostal (AoG) Model



After salvation a second work of the Spirit is needed to give empowerment to the believer.

An experience of the "Baptism of the Spirit" gives the desired Divine Empowerment.

Critical Issues in Experiential Sanctification

4.2 The issue of one or two natures in the believer

Reformed Model – opposes the view that the believer has two natures after salvation.

C. Hodge - “Regeneration is the infusion of a new principle of life into this corrupt nature”

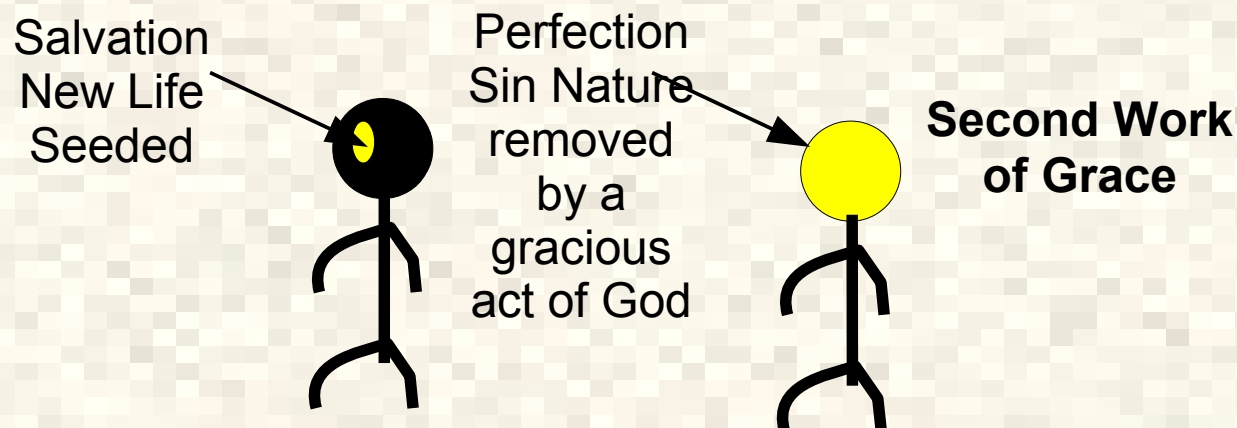
This single nature is gradually being eroded (Reformed Term: “extirpated”) in favor of a growing spiritual life.



Critical Issues in Experiential Sanctification

4.3 The issue of one or two natures in the believer

Wesleyan-Holiness Model – Initially the believer has two natures after salvation but the “second work of grace” obliterates the sin nature perfecting the believer to live a “holy” life.



Critical Issues in Experiential Sanctification

5.1 The role of the Holy Spirit and the mechanics of walking by the Spirit

Reformed Model – The Holy Spirit has a place in the sanctification of the believer as sovereignly “transforming the believer's moral and spiritual character.”

C. Hodge – The Spirit is a “controlling influence which determines their inward and outward life”

No clear “mechanics” as to how the believer “walks in the Spirit” are given. The process is left to God's Sovereignty.

Critical Issues in Experiential Sanctification

5.2 The role of the Holy Spirit and the mechanics of walking by the Spirit

Wesleyan-Holiness, Keswick, and Pentecostal Models
– The Holy Spirit is part of a second work that lies beyond salvation.

There is genuine confusion between the Baptism of the Spirit and the Filling of the Spirit. His role is many times more experiential with tongues speaking and other supposed “manifestations” than biblical.

No clear “mechanics” as to how the believer “walks in the Spirit” are given.

Critical Issues in Experiential Sanctification

5.3 The role of the Holy Spirit and the mechanics of walking by the Spirit

Chaferian Model – This model is the only one with a clear threefold mechanics for “walking in the Spirit” and the Spirit's part in the experiential stage.

- A. "Grieve not the Holy Spirit of God" (Eph.4:30) which involved sin in the life of the believer;
- B. "Quench not the Spirit" (1 Thes. 5:19) which involves a yieldness to be led of the Spirit; and
- C. "Walk in the Spirit" (Gal. 5:16) which is a dependence on the Spirit

Sin is handled by confession (1 John 1:9)

Critical Issues in Experiential Sanctification

6. The means of victory in the Christian life

Reformed Model – Sovereignty of God gives victory

Wesleyan-Holiness Model – The “Second work of grace” removes the sin nature allowing holy living.

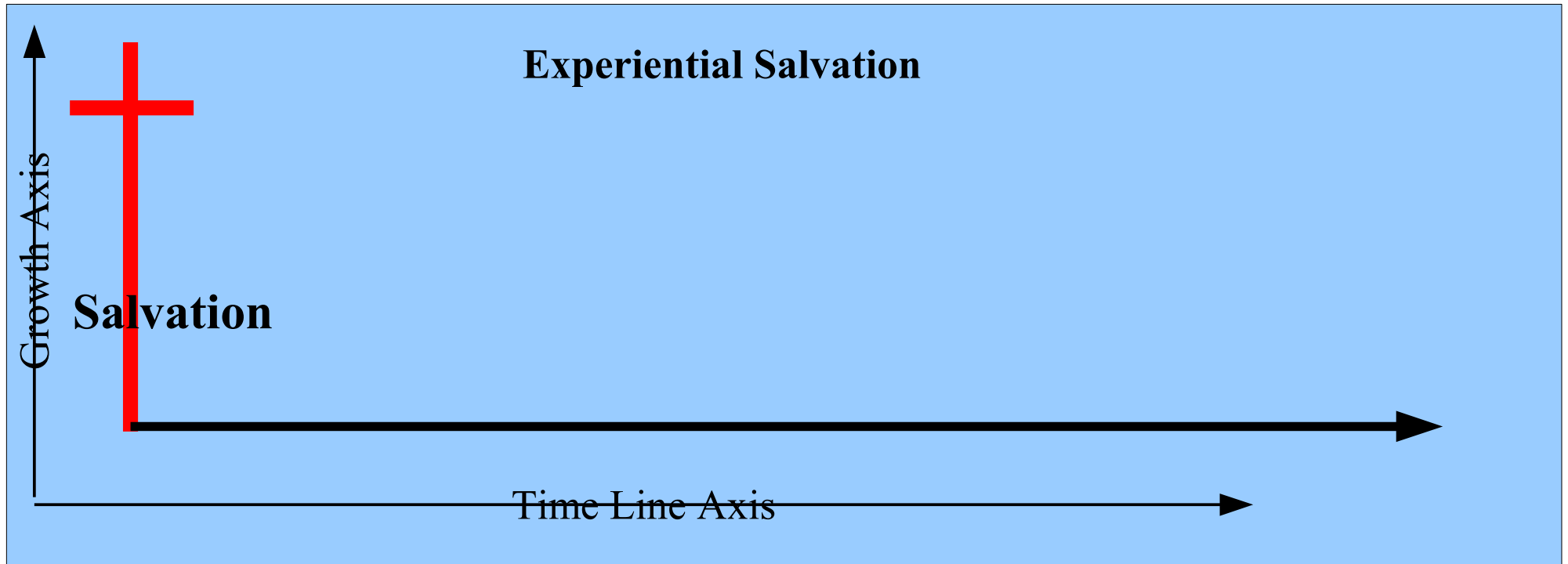
Keswick Model – Victory is attained only as the believer surrenders to God to “Let Go and Let God”

Pentecostal Model – (Many splinter groups) Victory is related to an experiential relationship with the Holy Spirit empowering the believer

Chaferian Model – Victory is attained as the believer walks in close dependence by the Spirit, confesses sins, and abiding in Christ

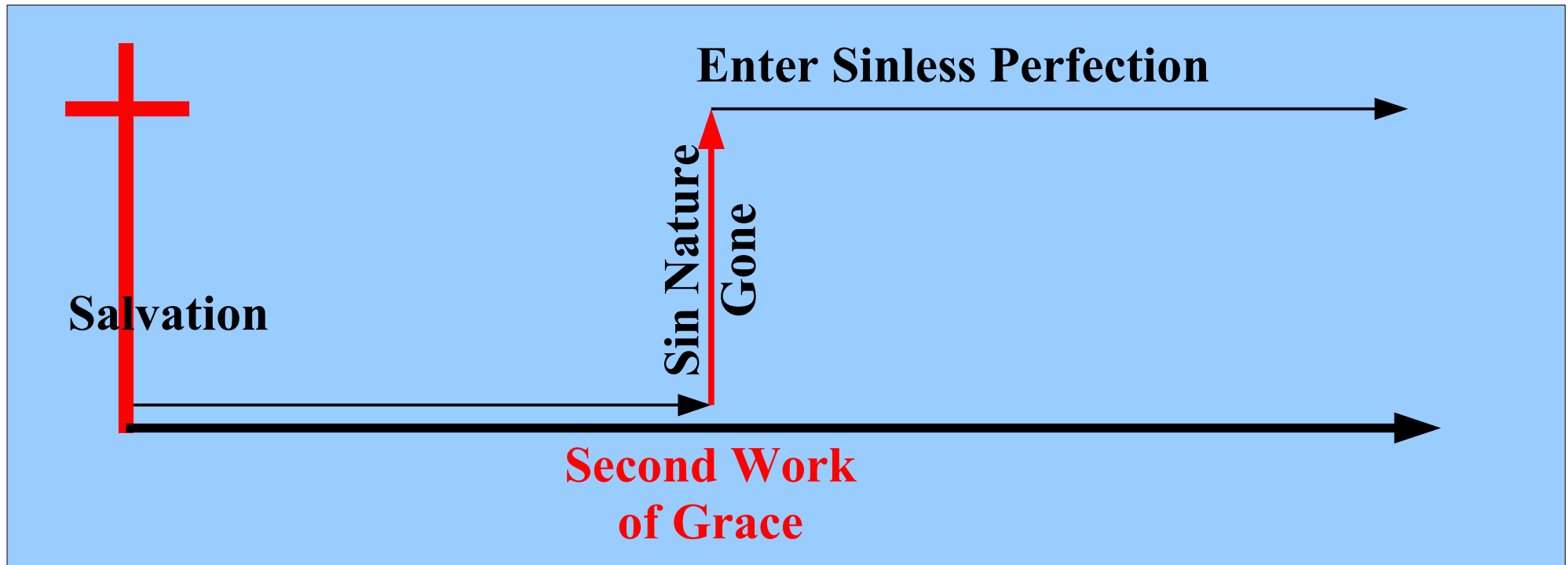
Sanctification Models Diagrammed

Diagramming Experiential Sanctification Models



Basic Chart

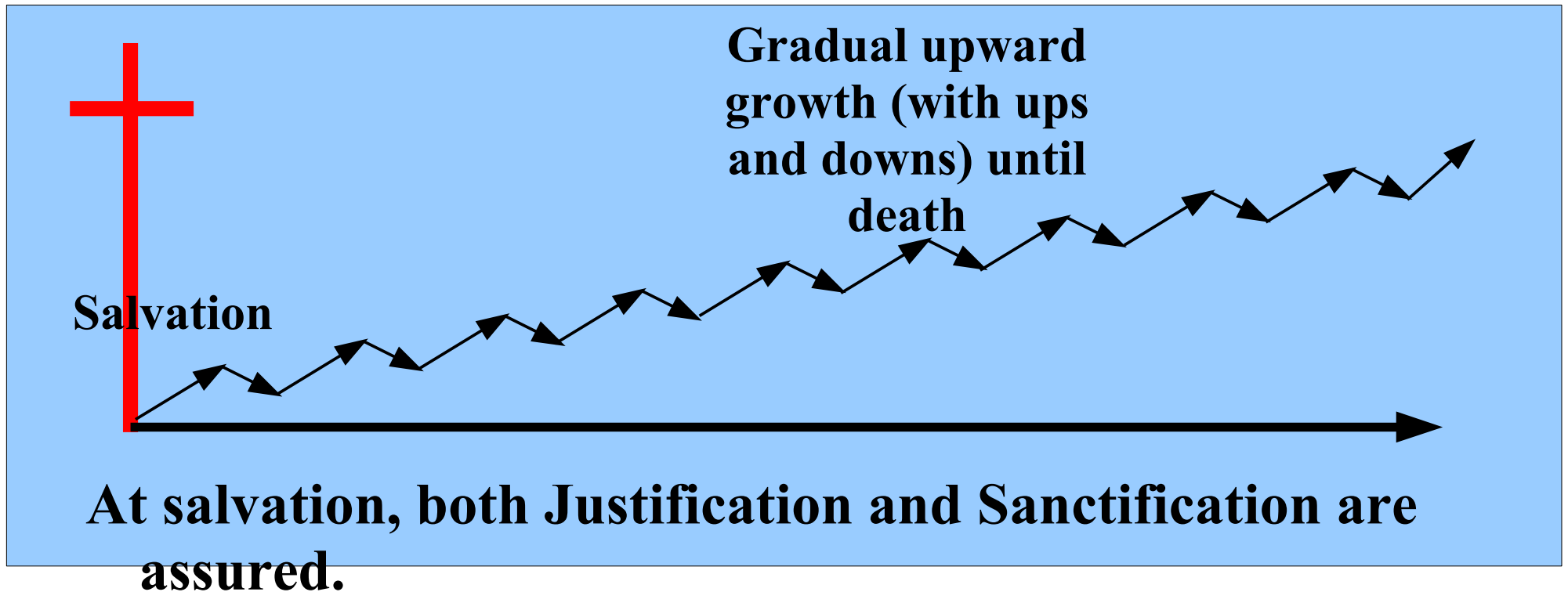
Wesleyan/Holiness Model



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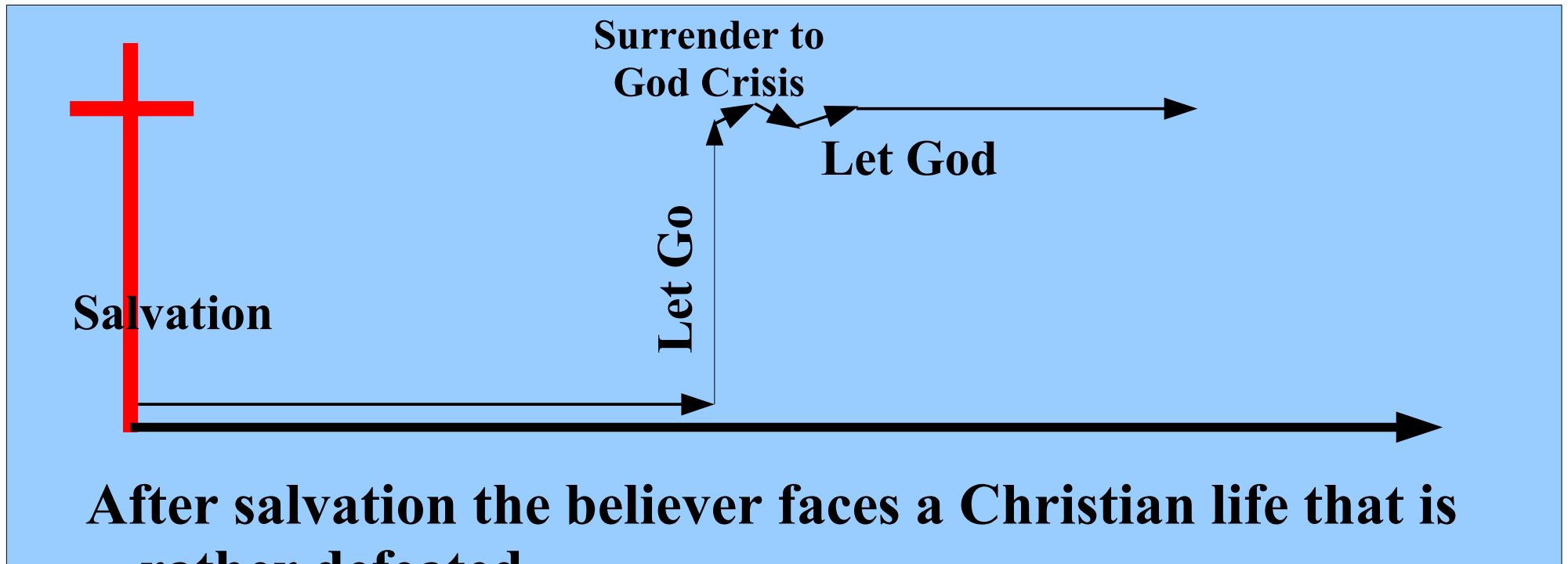
The “Second Word of Grace” removes the sin nature making a “holy” life possible

Reformed Model



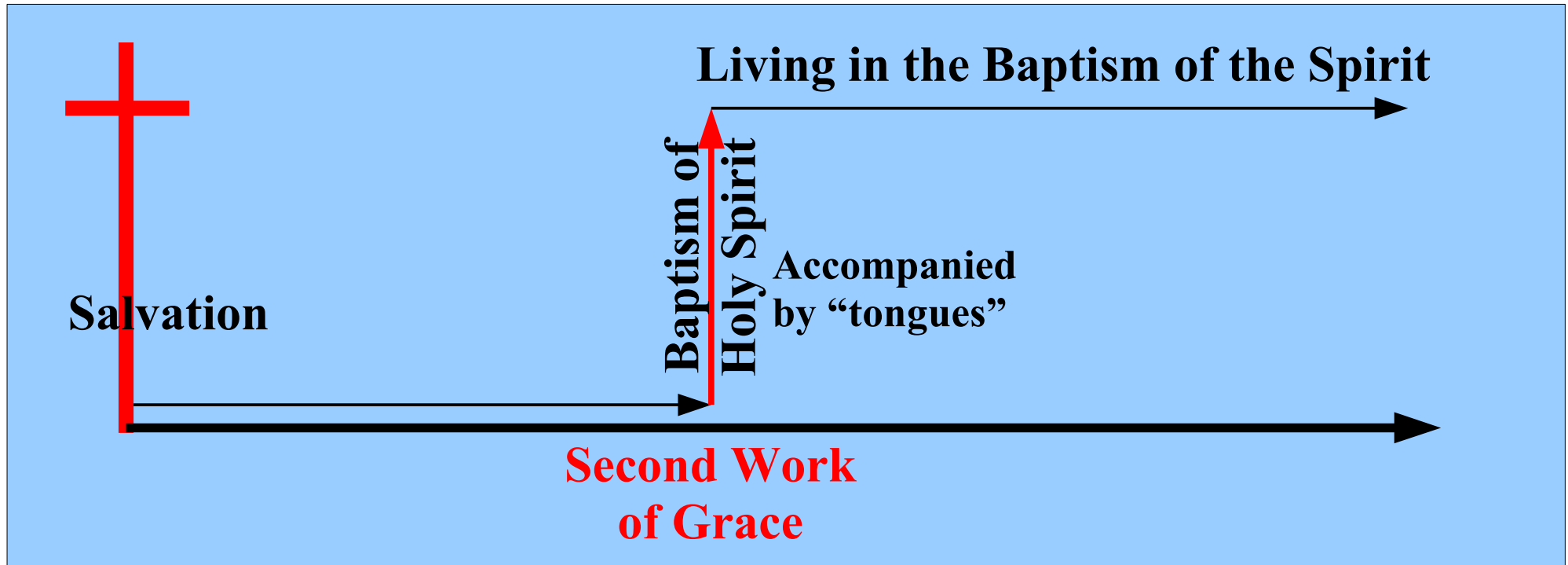
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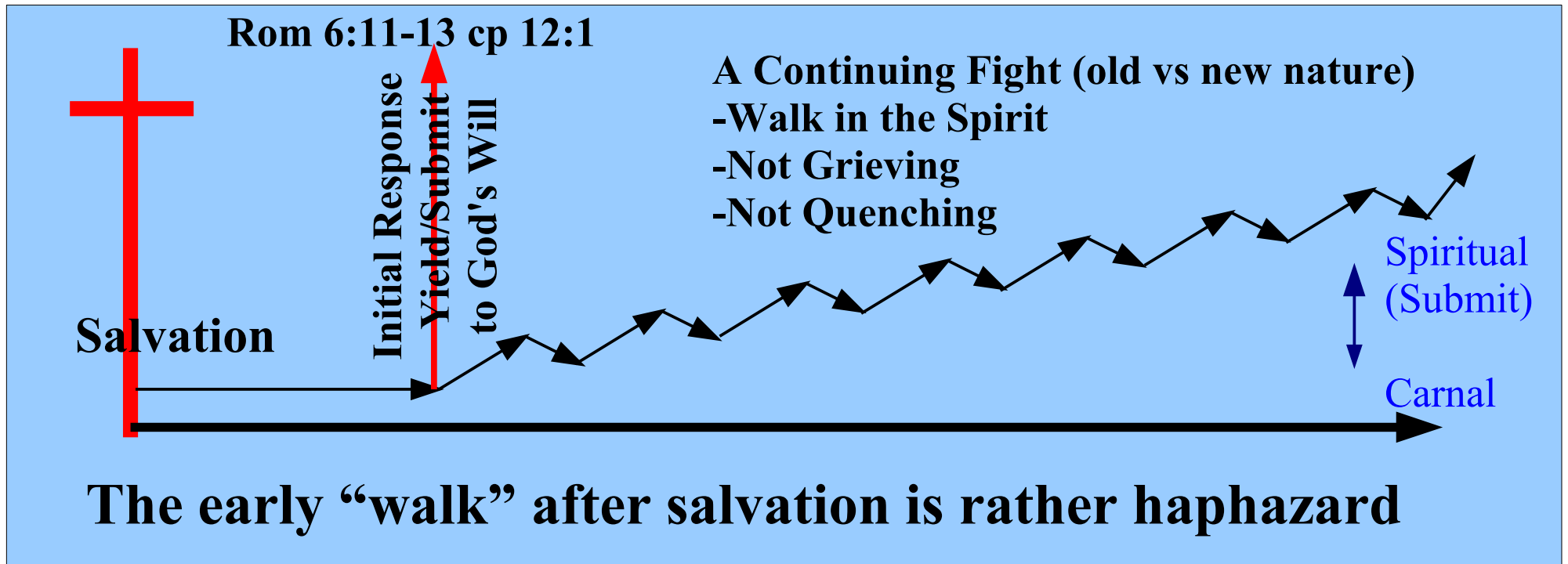


After salvation a second work of the Spirit is needed to give empowerment to the believer.

An experience of the “Baptism of the Spirit” gives the desired Divine Empowerment.

Classical Chaferian Model

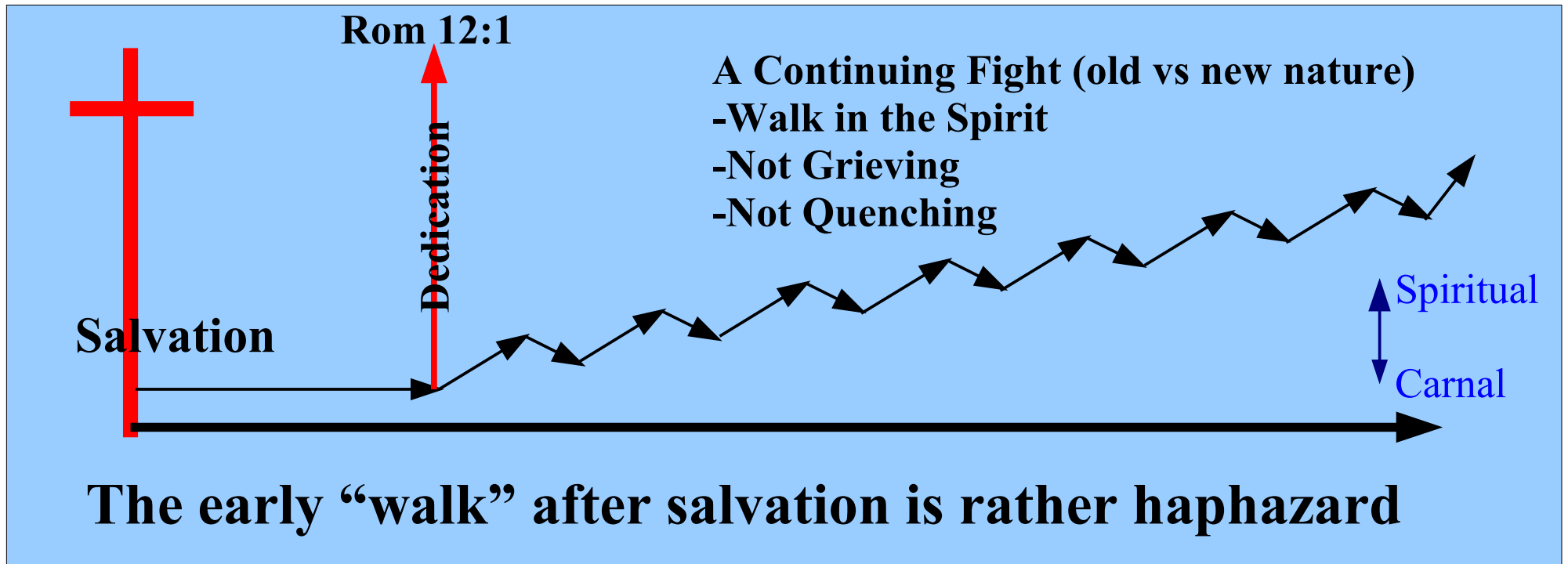
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As Romans is understood, the believer responds to yield/submit to the authority of the Lord.

Spiritual empowerment is maintained by walking in the Spirit and dealing with the sin nature.

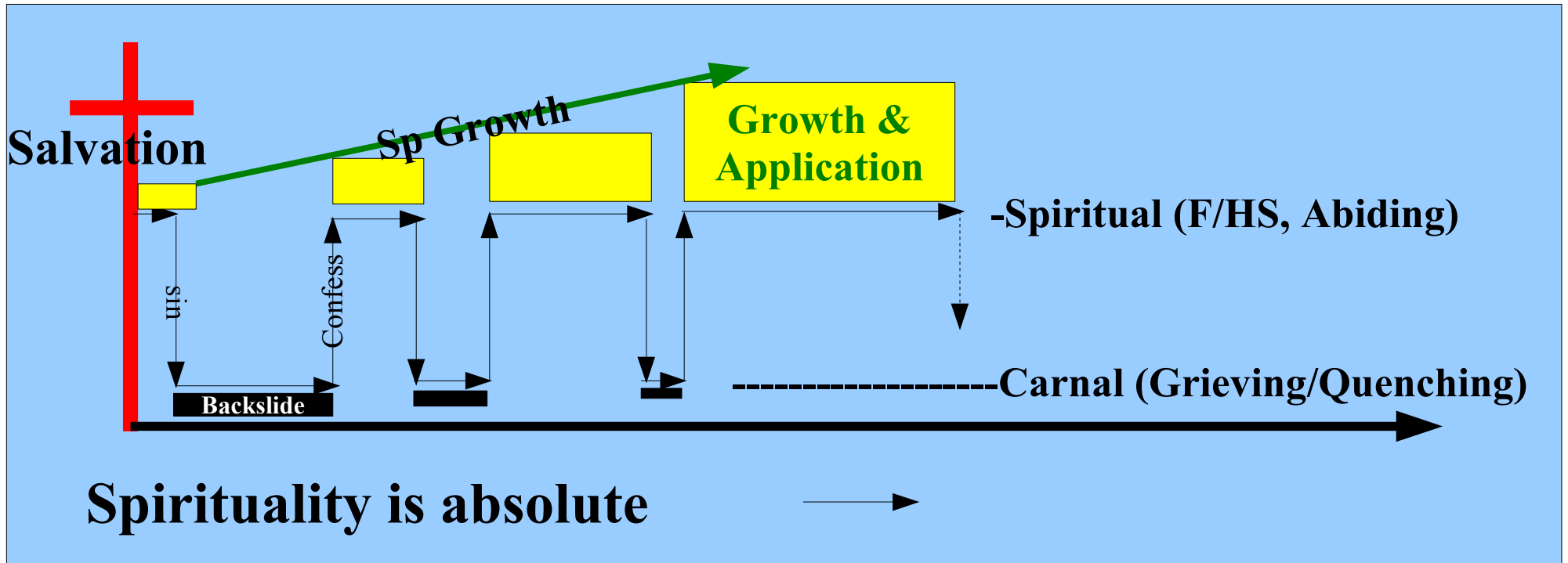
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NEXT

Get Ready for the Details

**Chafer Theological Seminary
Conference on Sanctification**