

Course DC205: Sanctification

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. 1 Thessalonians 5:23

Intro: A.W. Tozer wrote, "Show me an individual or a congregation committed to spiritual progress with the Lord, interested in what the Bible teaches about spiritual perfection and victory, and I will show you where there is strong and immediate defiance by the devil!"¹ The preaching and exhortation concerning the Christian doctrine of sanctification certainly poses a great threat of terror to Satan's work on earth. As Tozer pointed out, there is an immediate resistance from him when people are stirred up to leave the elementary things of Christ and go on to perfection. There is no mystery concerning why Satan opposes anyone getting serious about the doctrine of sanctification. To read the history of those who proclaimed and taught and pursued entire sanctification (e.g., Wesley, Whitefield and Finney) is to know that the results greatly shook the kingdom of darkness—*souls being saved and believers entering the harvest field*. In his opposition, Satan has used all his tricks in order to discredit the doctrine among Christians—and *he has sadly had great success in his opposition to its proclamation*. For there are many who speak disdainfully of both the doctrine and of those who believe it. Many water down the meaning of the word sanctification until it carries no meaning other than that of being *set apart*, and thus deny that there is any cleansing/purifying or power associated with it for the Christian. However, besides this manner of attack against the doctrine, it has suffered as well from some of its well-meaning friends. For some who to preach and teach upon the doctrine of entire sanctification have claimed too much for it! This practice has fueled the kneejerk reaction in others who deny that a believer can be entirely sanctified. As you approach the study of this, do so with prayer and a simple faith, one which only hungers to know "What saith the Scriptures?"—and remain determined that whatever the Spirit of God reveals to you from the Word of God, you will not harden your heart against it but proclaim, "It is written."

I.) Three Doctrines NOT to be Convolutd:

Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. 1 Thessalonians 5:23

Justification: Sinners can experience this here in this world, and in this world alone. It is to become saved, to believe on Jesus, to experience the remission of sins. A key word associated with one knowing justification is *repentance*.

Sanctification: Believers can experience this here in this world. It concerns heart purity (a blameless heart), full consecration as a living sacrifice, and intimacy with God which results in power from on high. The Christian is not freed from temptation, nor from errors in judgment, nor from many of the consequence from the fall which plague life under the sun. But it is to be renewed in the image of the new man, conforming to Christ in the inner man. A key word associated with sanctification is *consecration*.

Glorification: Only for believers, but not experienced in this world. It touches the truth that we will one day know absolute/faultless perfection, the removal of every consequences which has resulted from the fall of mankind into sin—even our lowly mortal bodies will be transformed and clothed with immortality, being conformed to Christ's glorious body. A key phrase associated with glorification is *the redemption of the body*.

¹ A. W. Tozer, *I Talk Back to the Devil* (Harrisburg, PA: Christian Publications Inc., 1972), 10.

One of the troubles associated with proclaiming the *Doctrine of Entire Sanctification* (a name which will be used in this lesson to describe the reality of the doctrine) is the fact that it is known under various names. Some hear it expressed as *the Deeper Life, Christian Perfection, the Second Blessing, the Second Work of Grace*, and perhaps a few more (of all the titles listed here, *Entire Sanctification* is certainly akin to the phrase appearing in 1 Thessalonians 5:23 [i.e., “**sanctify you completely**”]). The fact that none of the above titles is precisely used in Scripture does not testify against the reality of the doctrine, for the same could be said about the Doctrine of the Trinity. Rather, the names used express the doctrine to which we refer in a brief manner. It is not the name but the reality of the doctrine which needs to be known. One may encounter these various titles, and some may attach or emphasize some point of distinction through the title they use, but they all describe the same basic teaching—namely, that there is a life of blameless-perfection, purity and power which a Christian can know now in this life; a spiritual encounter and reality beyond justification. Although known by different names, it is a teaching which has its adherence across typically rigid theological lines of distinction (e.g., Wesley and Whitefield, one an Arminian, the other a Calvinist).

Basic Elements of the Doctrine: Scripture has not been written as a dictionary of biblical doctrines. Rather, the Church harmonizes the various aspects which Scripture sets forth in the formation of sound doctrine—for example, the doctrine of the Trinity is the harmonization of what Scripture has set forth in various manners. Likewise, the Doctrine of Entire Sanctification is the harmonization of what Scripture has set forth in various manners.

- *Full Consecration* of one’s life (abilities, strength, mental—all of one’s self [body, soul, and spirit]).
- *Heart Purity*, a cleansing from carnality (a morally blameless perfection rather than a faultless perfection).
- *Victorious living* over all evil in the full assurance of faith (the pursuit of holiness, experiencing power from on high for the inner and outer life).
- *Love for God and mankind* (after the likeness of our Lord).

That these various elements are clearly held forth in Scripture as being knowable in this life by the believer (i.e., those who have been justified) harmonizes into the Doctrine of Entire Sanctification.

II.) Biblical Basis for the Doctrine Revealing that Sanctification is Subsequent to Justification:

¹ I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. ² And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Romans 12:1-2

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It is clear that this “**living sacrifice**,” the presenting/consecration of one’s body, *is not spoken to unbelievers* but to the saved, to “**brethren**” who have already experienced the mercies of God. This offering is to be “**holy**” (ἅγιος [Phonetic: hag'-ee-os]), a closely related word to “sanctify” (ἀγιάζω [Phonetic: hag-ee-ad'-zo]). This consecration of the total self (body, soul and spirit) results in one no longer being “**conformed to this world**” but “**transformed by the renewing**” of the mind, enabled to “**prove what is that good and acceptable and perfect will of God.**” What a different spiritual standing this is from that which belonged to those in Corinth who, although they were saved, Paul said that he “**could not speak to you as to spiritual people but as to carnal**” for they were “**behaving like mere men**” (1 Cor. 3:1 &3).

- ¹⁷ But God be thanked that ***though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.*** ¹⁸ And ***having been set free from sin,*** you became slaves of righteousness. ¹⁹ I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, ***so now present your members as slaves of righteousness for holiness.*** Rom. 6:17-19

A spiritual people/spiritual maturity/perfect man:

- ¹² for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, ¹³ till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; ¹⁴ that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, ¹⁵ but, speaking the truth in love, may grow up in all things into Him who is the head—Christ— ¹⁶ from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love. Eph. 4:12-16
- ¹² For though by this time you ought to be teachers, you need *someone* to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food. ¹³ For everyone who partakes *only* of milk *is* unskilled in the word of righteousness, for he is a babe. ¹⁴ But solid food belongs to those who are of full age, *that is*, those who by reason of use have their senses exercised to discern both good and evil. Hebrews 5:12-14
- ¹⁵ Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. ¹⁶ Nevertheless, to *the degree* that we have already attained, let us walk by the same rule, let us be of the same mind. Philippians 3:14-16

Love perfected in us/likeness to Jesus in this world/full assurance of faith/boldness:

- ¹⁴ But above all these things put on love, which is the bond of perfection. Colossians 3:14
- ¹⁷ Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world. ¹⁸ There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love. 1 John 4:17-18
- ¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰ by a new and living way which He consecrated for us, through the veil, that is, His flesh, ²¹ and *having* a High Priest over the house of God, ²² let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Hebrews 10:19-22

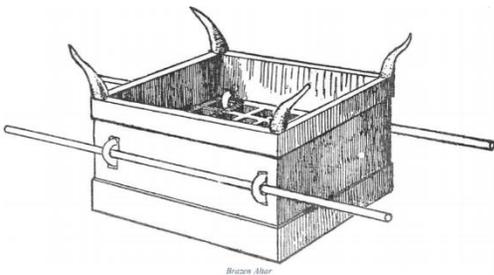
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IV.) Shadowed in the Old Testament:

The Doctrine of Entire Sanctification, as with so many other New Testament Doctrines, is revealed in shadows and types in the Old Testament. The tabernacle had two altars, and two compartments. One was the brazen altar at which the sacrifice was slain and offered up. It was before the first veil into the holy place, along with the laver for washing. These testify to the entrance into the holy place (the first compartment of the tabernacle) was through the death of the sacrifice, the sinner was made clean, washed. Those who enter in to salvation do so through the death of Christ, being cleansed from their sins. In the holy place (the first compartment of the tabernacle) was the table with the show bread and the lampstand, and only priests could be there. In Christ we are made priests, we partake of the living bread of Christ, and we become in Him the light of the world. However, there was also the golden altar of incense, a second altar. Yet, although it was in the holy place, it was placed before the veil which led into the most holy place. As the first altar served as an entrance to the first compartment (the Holy Place), so the second altar served as the entrance into the second compartment (the Most Holy Place). The only access to the altar was for those who were already in the Holy Place (priest-symbolizing the saved). This second altar was closely identified with the first, both in regards to the coals and the blood applied. However, there was a very great difference. The first altar was of death, sin being dealt with – revealing justification. The second was not for consuming the dead sacrifice which proved the entrance into the Holy Place, but it was an altar from which the beautiful fragrance of incense was to be offered up to God which proved to be the entrance to the second compartment (the Most Holy Place) – revealing sanctification. Upon the second altar, we are to present ourselves not as a dead sacrifice but as a *living* sacrifice offered up to God (Rom 12:1-2). Read the text above from Hebrews 10:19-22 in which the brethren (i.e., the justified/saved ones) are told that we have boldness to enter into the Holiest (the second compartment) in the full assurance of faith.

Consider afresh Hebrews 10:19-20 in which the brethren (i.e., the justified/saved ones) are told that we have boldness by the Blood of Jesus to enter into the “HOLIEST” (i.e., the second compartment)—that we can draw near with a true heart in full assurance of faith:

¹⁹ Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, ²⁰ by a new and living way which He consecrated for us, through the veil, that is, His flesh, ²¹ and *having* a High Priest over the house of God, ²² let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Hebrews 10:19-22



James 4:8, “**Cleanse *your* hands, *you* sinners. . .” “. . . and purify *your* hearts, *you* double-minded.”**

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Shadowed in Dagon's Two Falls: (The Temple of Dagon becoming the Temple of God)

The Ark of the Covenant is where the presence of God was said to dwell between the Cherubim. When the Ark was captured by the Philistines, they brought it into the temple of Dagon. However, in the darkness of the night, Dagon fell on his face before the presence of the Lord. This shadows well an unbeliever becoming saved, becoming the temple of the Holy Spirit. Self is dethroned, falling on one's face and confessing that the Lord, He is God!—and becomes justified by faith. However, it does not take long before the Christian detects an enemy within the temple of his heart—the self-life which operates as a carnal man. Dagon's friends tug and pull on the cables, and before long, Dagon is standing upright within the temple again. How many can relate to Paul's words when he spoke about justification under the law in the Old Covenant: **"O wretched man that I am! Who will deliver me from this body of death?"** (Rom. 7:24). How blessed and instructive is the second fall of Dagon. Then Dagon's head and hands were broken off before God. How well this symbolizes entire sanctification! The head symbolizing the mind being given to God, and the hands one's works—it is offering one's self as a living sacrifice. And just as nature abhors a vacuum, so does the spiritual realm—as a man empties himself, the Holy Spirit fills him.¹ Who can deliver us from such a body of death? Paul answered his own question: **"I thank God—through Jesus Christ our Lord!"** (Rom. 7:25).

Jacob life reveals this twofold cleansing:

Jacob was a scoundrel, his name meaning "heal-catcher" (i.e., deceiver, one who trips up another). The bold manner of variety by which he lied to Isaac is astounding! He lied by deceiving Isaac with 4 of the 5 senses, taking advantage of his lack of sight—by touch (goat hair), by smell (clothes of Esau) by taste (offering doctored meat to taste like wild game) and hearing (repeating a most bold faced lie, even bringing God into it saying that **"the LORD your God brought it to me"** (see Gen. 27). But Jacob had two great encounters with God, one at Bethel and one at Penuel.

The first at Bethel symbolizing Justification: There he had the dream of the latter set up between heaven and earth with the angels of God ascending and descending upon it. This symbolized Jesus, the only connection between heaven and earth (the only way to God being through Christ), the reason angels are concerned with man in this world. This symbol our Lord Himself explained saying, **"And He said to him, 'Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man'"** (John 1:51). Jacob's response reveals the doctrine of Justification:

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¹ In the A.V. we read, **"only the stump of Dagon was left to him"** (1 Sam. 5:4). How expressive that is, only the stump is left. And so in entire sanctification, even offering all that we have, the stump remains. We still have imperfect bodies. We still error in judgment. We still put our foot in our mouth. And, we are not removed from temptation. We are not given impenetrable flesh or spirit which protects us from failure—i.e., we are not yet glorified. We do, however, come into contact with power from on high. Even Adam and Eve having no sinful nature were tempted and fell. So may we if we do not watch and pray. However, if one has entered sanctification, he will not defend a wrong attitude when he recognizes it, he will not continue on until he's made his point and then repent—when wrong, even if he should (not must) stumble so as to sin, he will not remain a moment past the Spirit's conviction. To do so is to risk what he could not bear to lose, but he flees to Jesus instantly. Praise God, even though the "stump" remains (consequences of living in a fallen world in a body that has been affect with physical death, and all the weaknesses associated with such), it will not remain forever. For one day all the consequences of the fall will be redeemed, even our lowly bodies being transformed like unto own His glorious one. It is now through the grace that is entire sanctification that we can have a ***blameless*** heart. And one day we shall stand before Him ***faultless*** and with great joy (Jude 24-25).

¹⁶ Then Jacob awoke from his sleep and said, "Surely the Lord is in this place, and I did not know *it*." ¹⁷ And he was afraid and said, "How awesome *is* this place! This *is* none other than the house of God, and this *is* the gate of heaven!" ¹⁸ Then Jacob rose early in the morning, and took the stone that he had put at his head, set it up as a pillar, and poured oil on top of it [well symbolizing becoming a living stone (1 Pet.2:4)]. ¹⁹ And he called the name of that place Bethel [house of God (1 Cor. 6:19)]; but the name of that city had been Luz previously. ²⁰ Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, ²¹ so that I come back to my father's house in peace, **THEN THE LORD SHALL BE MY GOD** [which takes place in Justification]. ²² And this stone which I have set as a pillar shall be God's house [1 Pet. 2:4, 1 Cor. 6:19], and of all that You give me I will surely give a tenth to You." Genesis 28:16-22

The second at Peniel symbolizing entire sanctification: There Jacob separated himself from all his worldly possessions and from all his family, sending all over the ford of Jabbok—and he wrestled alone with God. Great has been the agony of many in consecrating all of themselves to God. But Jacob, *praise God*, would not let go, declaring **"I will not let You go unless You bless me!"** (Gen. 32:26). (It is easy to understand why some would refer to it as *the second blessing*, the first blessing being that of receiving the birthright/firstborn status [Heb. 12:23].) That this was not just a physical but a spiritual wrestling with tears of anguish is plain from Hosea where of Jacob's life we read: ³ **He took his brother by the heel in the womb, and in his strength he struggled with God. ⁴ Yes, he struggled with the Angel and prevailed; he wept, and sought favor from Him. He found Him *in Bethel*"** (Hosea 12:3-4). It is there that Jacob had his name changed (a name change speaks of a change in character) from Jacob (heal-catcher/deceiver) to Israel (prince with God)—shadowing sanctification. Of the Angel of the Lord (God/Jesus), Jacob spoke of, **"The God who has fed me all my life long to this day, the Angel who has redeemed me from all evil"** (Gen. 48:15-16—shadowing entire sanctification.

²⁶ And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!" ²⁷ So He said to him, "What *is* your name?" He said, "Jacob [i.e., My name is deceiver/a carnal man]." ²⁸ And He said, "Your name shall no longer be called **Jacob, but Israel** [Prince with God/a spiritual man]; for you have struggled with God and with men, and have prevailed." ²⁹ Then Jacob asked, saying, "Tell *me* Your name, I pray." And He said, "Why *is* it *that* you ask about My name?" And He blessed him there. ³⁰ And Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." Genesis 32:26-30

Likewise Lot and Abraham shadow these: Lot a carnal believer, and Abraham revealing an entirely sanctified believer. Both men are referred to in the New Testament as being saved. Concerning Lot: **"and delivered righteous Lot, *who was oppressed by the filthy conduct of the wicked (for that righteous man, dwelling among them, tormented his righteous soul from day to day by seeing and hearing their lawless deeds)*"** (2 Peter 2:7-8). Concerning Abraham: **"Abraham believed God, and it was accounted to him for righteousness"** (Rom. 4:3). Yet, how different their spiritual standing. The lessons from their lives is deeply instructive. Consider:

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And it is to the Hebrews who after so much time were still but babes, “**partakers only of milk**” who were “**unskilled in the word of righteousness**” to whom it is written:

- “**Therefore, leaving the discussion of the elementary *principles* of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God**” Hebrews 6:1 (The reader is encouraged to read Hebrew Chapter 3-4 about entering into His rest)

Final word:

It is important to understand that sanctification never removes from us what is human, but sin’s dominance over humanity is removed. Just as a man’s fondness for strawberries before will remain afterwards, so also our human sense of justice, and the human quality of anger will remain after one is entirely sanctified—but these will no longer be given to sin’s control. He instead finds that there is power from above to be angry, and sin not. Sanctification calls us to live as the same people all the time, whether at church or at work or at recreation.

In consecrating oneself as a living sacrifice, there is growth. However, there is also a crisis moment. That is, just as there was a crisis moment when a sinner became justified, yet he was growing closer to God before it, so in sanctification. Consecration of all of oneself is a great thing. People frequently yield to conviction to God in one area of their lives reluctantly after becoming tired of wrestling with guilt over keeping it back from Him. But in relinquishing control of something to God, it may be so that one might enjoy control over what he thinks he has left to him. But, that will last only until some other aspect of his control is challenged, and then also that too is surrendered to God—but again, with a desire to control what is left without guilt. But the crisis comes when one yields all of himself, holding no part back, wanting God to have control of everything even if it ruins him!—*which it never does*. The man becomes whole.

There is growth after sanctification as there was before it, but it is as a man grows who has put away childish (or carnal) things. Attempts to put into words and definitions just what is entire sanctification has never satisfied me, including my own attempts. But more to be dreaded is the idea of abandoning the doctrine just because it is so incredibly hard to set forth in words. That it is plainly revealed in Scripture, and a known reality to countless faithful ones, is simply a fact. Let no one fail to experience the fact because he is not satisfied with the explanation of its reality.

There is however, one illustration of sanctification which I heard from my pastor, Dr. Jack Hope (close to 30 years ago now) which has always remained with me. I will do my best from memory to share the facts. He told the congregation about this horse that he once had on a sheep ranch. The horse was broken on two sides (*an expression to be explained in a moment*). The horse had come to share his mind. It knew which sheep he wanted to go after. It knew what pace to trot next to the sheep, the distance to allow for him to quickly dismount and grab it, and to circle back to his master for the next duty. Now a horse that is broken on both sides is a horse that can be mounted from the left or the right side. Most horses can only be mounted from the left side. To try to mount on the other side is to cause the horse to go around in circles or some sort of unwanted action. (He then leveled the boom.) Some Christians are only broken on one side! They can only do the Master’s will if He approaches them one certain way. But like a horse is a great blessing to its master which can be mounted on both sides, and a horse which learns its master’s mind so well that it can be lead to do what his master wants with but a gentle suggestion—so do those believers bless God who are broken on both sides—justified and sanctified. May the Lord use this lesson to the benefit of your souls, and to the blessing of the Master’s service.

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