

**Scriptures and Doctrine :: Sanctification and Mortification****Sanctification and Mortification - posted by KingJimmy (), on: 2009/10/26 18:48**

The following is from a brief series of posts I did on Facebook. Forgive me if it seems slightly spliced together, but I would be interested in more discussion around this topic.

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Contrary to popular dogma otherwise, sanctification is not a progressive work, rather it's a definitive and completed work. God "set us apart" (sanctified) at conversion, just as He "sanctified" the seventh day at the creation of the world. (See 1 Cor. 6:11)

I believe instead of growing in "sanctification," we rather grow in "glorification." We look at things too negatively. We look at our growing process as sinning less and less. But you never see such a definition given in all of Scripture. Instead, you read about abounding in the fruit of the Spirit. Our growth is about becoming more Christ in the bearing of fruit, not in sinning less and less. Though we sin from time to time, progress in the Christian faith is defined as going "from faith to faith and glory to glory." Truth be told, we are not supposed to be sinning anyway. So, sinning less frequent is not exactly a positive measure of growth. Growing in knowledge, faith, love, patience, etc, this is how we measure growth.

We do have to daily kill the flesh and strive against sin. But that process is known Scripturally as "mortification." Many wrongly use the term "sanctification" instead.

Sanctification is the event whereby Jesus Christ set us apart, made us holy, and has caused us to sit in heavenly places with Him, and gave us the Holy Spirit. This all happened at the new birth, which has caused us to be "set apart" from the rest of the world as one's who have been spiritually made alive at the present moment.

Mortification is whereby we kill our flesh and crucify it everyday. Think of it as "sanctification applied." We take what Jesus already did for us, and we apply it continually throughout the entirety of our lives every day, as we wrestle against sinful desires of the flesh.

I think it is important for us to get these concepts and words right though. Otherwise, unless we see ourselves as anything less than fully sanctified from the moment we are born again, finding victory over sin in our mortification experience can be all the more difficult, as we think somehow Christ did not supply us with everything necessary to living the life He would have us to live, so as to bear fruit for the kingdom, and be the witnesses He has called us to be.

Re: Sanctification and Mortification, on: 2009/10/26 21:10

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Re: , on: 2009/10/26 21:22

Waltem,

This is a personal study I have done on this topic, coming to different conclusions than the one you came to in the article you posted:

The law of God is written upon the very heart of the Christian (Ps. 40:8; 51:7; 119:34; Prov. 3:1; Isa. 51:7; Jer. 31:33; Rom. 6:17; Heb. 10:15-16), so that the Kingdom is reigning on the inside of them (Lk. 17:21).

Christians live a crucified life instead of a self-indulgent life (Matt. 16:24; Lk. 9:23; Rom. 6:2; 6:6-7; 6:11; 1 Cor. 15:31; Gal. 5:24), subjecting their bodies (1 Cor. 9:27) and mortifying the deeds of their flesh (Rom. 8:13), so that they don't walk after the flesh (2 Cor 10:2; 5:15; Gal. 5:16).

Those who walk not after the flesh but after the Spirit have no condemnation (Rom. 8:1).

Christians are not sinners (Ps. 66:18; Jn. 9:31; Rom. 5:8; 1 Cor. 6:11; 2 Cor. 6:14; 1 Tim. 1:9; Jas. 5:16; 1 Pet. 3:12; 4:18; 1 Jn. 3:22) unless they backslide (Jas. 4:8; 5:19-20).

All Christians are saints (Acts 9:13; 9:32; 9:41; 26:10; Rom. 1:7; 8:27; 12:13; 15:25-16; 15:26; 15:31; 16:2; 16:15; 1 Cor. 1:2; 6:1-2; 14:33; 16:1; 16:15; 2 Cor. 1:1; 8:4; 9:1; 9:12; 13:13; Eph. 1:1; 1:15; 1:18; 2:19; 3:8; 3:18; 4:12; 5:3; 6:18; Php. 1:1; 4:22; Col. 1:2; 1:4; 1:12; 1:26; 1 Thes. 3:13; 2 Thes. 1:10; 1 Tim. 5:10; Phm. 1:5; 1:7; Heb. 6:10; 13:24; Jud. 1:3; 1:14; Rev. 5:8; 8:3-4; 11:18; 13:7; 13:10; 14:12; 15:3; 16:6; 17:6; 18:24; 19:8; 20:9).

And as saints Christians are sanctified (Acts 20:32; 26:18; 1 Cor. 1:2; 6:11; Heb. 2:11; 10:10; 10:14; Gal. 5:24; Jud. 1:1), that is, Christians are free from deliberate rebellion or sin (Jn. 8:34-36; Rom. 6:2; 6:6-7; 6:11; 6:18; 6:22; 8:2; Gal. 5:24; Eph. 6:6).

Christians keep God's commandments (1 Jn. 2:3; 3:22; 5:2-3).

The righteous care about the well-being of others, but the wicked disregard the value of other people (Prov. 29:7; Jn. 13:35; 2 Thes. 3:13).

True obedience to God is caring about others (Matt. 12:11-12; Lk. 6:9). Love is a committal of the will to promote the highest well-being of all (Jn. 15:13; 2 Thes. 3:13). Love does not promote the ill-being or harm of his neighbor (Rom. 13:10). Love is absolutely unselfish (Jn. 3:16; 15:13; 1 Cor. 13:5). Love is the fulfillment of the law (Rom. 13:8; Gal. 5:14; Jas. 2:8). The one who loves God will keep His commandments (Jn. 14:15; 1 Jn. 5:2; 5:3; 2 Jn. 1:6).

Moral perfection is a moral obligation for all men (Gen. 17:1; Deut. 18:13; 1 Chro. 28:9; 2 Chro. 19:9; Ps. 4:4; Isa. 1:16; Matt. 5:48; Jn. 5:14; 8:11; 1 Cor. 15:31; 2 Cor. 13:11; Eph. 4:26-28; 1 Tim. 5:7; Rev. 3:2).

Moral perfection is not perfection of knowledge, since that is impossible and therefore cannot be an obligation. Moral perfection is purity of heart or motive (Matt. 5:8; 1 Pet. 1:22) which is perfection of heart or intention (1 Kg. 8:61; 11:4; 15:3; 15:14; 2 Kg. 20:3; 1 Chro. 12:38; 28:9; 29:9; 29:19; 2 Chro. 15:17; 16:9; 19:9; 25:2; Ps. 101:2; Isa. 38:3).

Moral perfection is having a clean conscience void of offense (Acts 23:1; 24:16; 2 Tim. 1:3). Moral perfection is defined as loving God and loving your neighbor (Rom. 13:8; 13:10; Gal. 5:14; 1 Thes. 3:12-13; Jas. 2:8), a perfection of love (1 Jn. 2:5; 4:12). Moral perfection is a choice (1 Kin. 8:61; Ps. 101:2; Acts 24:16).

While physical perfection (glorification) is not attainable in this life (1 Cor. 15:50-56; Php. 3:11-12), moral perfection (sanctification) is attainable in this life (Gen. 6:9; 1 Kg. 15:14; 2 Kg. 18:3-7; 20:3; 2 Chro. 15:17; 2 Chro. 16:9; Job 1:1; 1:8; 2:3; Isa. 38:3; Ps. 17:3; 18:20-24; Lk. 1:6; Jn. 8:34-36; Acts 20:32; 23:1; 24:16; 26:18; Rom. 6:1-2; 6:6; 6:11; 6:18; 6:22; 1 Cor. 1:2; 1:8; 6:11; 2 Cor. 6:3; Heb. 2:11; 10:10; 10:14; Gal. 5:24; Php. 2:15; 3:15; Eph. 4:22-28; Col. 1:22-23, 28; 4:12; 1 Thes. 2:10; 3:12-14; 5:23; 1 Tim. 3:2; 3:10; Tit. 1:6-7; 2:12; 2 Pet. 3:14; 1 Jn. 2:5; 4:12; Jud. 1:1).

Though no man is above temptation, not even Jesus (Matt. 4:1; Mk. 1:13; Heb. 4:15), disobedience to God's law is always voluntary, optional, and avoidable (Gen. 4:6-7; Deut. 8:2; Jdg. 2:20-22; Ex. 33:2; 34:24; Eze. 3:19; 12:13; 33:19; Jer. 18:8-10; Ps. 81:13; 1 Cor. 10:13).

Re: - posted by murrcolr (), on: 2009/10/26 22:04

A recognition of this fact of partial and entire sanctification would clear up difficulties in the minds of many people.

Paul writes to the Corinthians, calling them "sanctified," and yet immediately afterwards speaks of their carnality; and while he calls them "new creatures" in Christ Jesus, he bids them to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness." The word "perfecting" means also accomplishing.

He also writes to the Thessalonians, whose faith had been spoken of abroad, and who were examples to all who believed in Macedonia and Achaia. He prays for them thus: "And the very God of peace sanctify you wholly."

Regeneration is sanctification, but it is partial sanctification; not a perfect sanctification, but partial in the sense of something still remaining in the soul that it is not in the province and power of regeneration to touch or remove.

So, to perfect the spiritual house in which God will dwell, two works are needed. Both works are perfect in themselves, but they are directed at two different states of the soul, and effect two different results or conditions. The first is aimed at personal sin and guilt; the second, at inherited or inbred sin. The first result is partial sanctification; the second is entire sanctification. Not until inbred sin is taken out of one by the baptism of the Holy Ghost and of fire, and not until Christ enters the soul as a perpetual indweller at the same time, is the grace and blessing of entire sanctification realized.

Re: , on: 2009/10/26 22:04

To truthfaithsave:

If the Christian can be fully sanctified while living on this earth then why does God require that he be rid of his body of flesh and blood before he is fit for the Kingdom of God?

Why is the "sanctified" Christian required to receive a resurrected body of flesh and bone, like Christ's resurrected body, before Christ will allow him to enter into glory? If the Christian is truly sanctified, then he would not need a new body, would he?

(Luke 24:39-40) (1 Cor 15:45-58)

1 Cor 15:50

50. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

What is the definition of Sanctification? The definition of Sanctify? The definition of Sanctifying?

Noah Webster's 1828 Dictionary gives us the answer:

SANCTIFICATION, n.

1. The act of making holy (BUT NOT HOLY ENOUGH FOR THE KINGDOM OF GOD). In an evangelical sense, the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God.

God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. 2Thess.

2. 1Peter 1.

2. The act of consecrating or of setting apart for a sacred purpose; consecration.

search returned 2 results.

SANCTIFY, v.t.

1. In a general sense, to cleanse, purify or make holy.

2. To separate, set apart or appoint to a holy, sacred or religious use.

God blessed the seventh day and sanctified it. Gen. 2. So under the Jewish dispensation, to sanctify the altar, the temple, the priests, &c.

3. To purify; to prepare for divine service, and for partaking of holy things. Ex. 19.

4. To separate, ordain and appoint to the work of redemption and the government of the church.

John 10.

5. To cleanse from corruption; to purify from sin; to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love to God. Sanctify them through thy truth; thy word is truth.

John 17. Eph. 5.

6. To make the means of holiness; to render productive of holiness or piety.

Those judgments of God are the more welcome, as a means which his mercy hath sanctified so to me, as to make me r

epent of that unjust act.

7. To make free from guilt.

That holy man amaz'd at what he saw, made haste to sanctify the bliss by law.

8. To secure from violation.

Truth guards the poet, sanctifies the line.

To sanctify God, to praise and celebrate him as a holy being; to acknowledge and honor his holy majesty, and to reverence his character and laws. Is. 8.

God sanctifies himself or his name, by vindicating his honor from the reproaches of the wicked, and manifesting his glory. Ezek. 36.

SANC'TIFYING, ppr.

1. Making holy; purifying from the defilements of sin; separating to a holy use.

2. a. Tending to sanctify; adapted to increase holiness.

Sincerely,

Walter

Quote:

truefaithsav wrote:
Waltem,

This is a personal study I have done on this topic, coming to different conclusions than the one you came to in the article you posted:

The law of God is written upon the very heart of the Christian (Ps. 40:8; 51:7; 119:34; Prov. 3:1; Isa. 51:7; Jer. 31:33; Rom. 6:17; Heb. 10:15-16), so that the Kingdom is reigning on the inside of them (Lk. 17:21).

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Re: , on: 2009/10/26 23:43

Glorification is physical perfection. This is received in the next life. It means that we will be without physical corruption. That way we will live forever.

Sanctification is moral perfection. That is to be received in this life. It is when we have a pure heart, when our character is love.

If we fail to distinguish between the moral and the physical, we fall into Gnosticism. We are not sinful because of the body that we are born with, since our body is just dirt and since God forms us in the womb. Therefore we do not need to have a new body to be free from sin. Our flesh is not sin, therefore we do not need to rid ourselves of our flesh, or to receive new flesh, in order to be free from sin. That is Gnosticism.

Jesus Christ was created with the same exact type of flesh that we were created with (Heb. 2:14; Heb. 2:17) and yet Jesus Christ was morally perfect before He had His glorified body which He received at His resurrection. We will receive our glorified bodies at our own resurrection, but we can be sanctified or morally pure before then.

We do not have to live after the flesh. Our fallen bodies do not force us to sin, neither will new bodies force us to obey. We cannot expect to be holy by force in Heaven, it will still be by choice. And if we do not choose to be holy in this life, we will never be holy in the next life (Rev. 22:11).

Re: - posted by KingJimmy (), on: 2009/10/26 23:43

When God sanctified the sabbath day at the creation of the world, did He do this gradually, or instantly all at once?

Re: - posted by KingJimmy (), on: 2009/10/26 23:48

In John 17, Jesus said the glory He received from the Father He has given to us. Paul also said we are to move "from faith to faith and glory to glory." No doubt, there is an end-time eternal glorification we are to never receive until the resurrection of the dead. But, we do have a sampling of that glory in this life, and that glory grows the more we become like Christ and bear His fruit in our lives.

Re: , on: 2009/10/26 23:57

In order to get saved, you need to forsake all of your sins. Therefore it is possible to be free from all sin in this life, because it is possible to be saved in this life. Salvation can only occur in this life. Therefore we must be able to forsake all of our sins in this life (repentance, sanctification, perfection). If we could not forsake all of our sins in this life, we could not be saved in this life, and thus we could not be saved at all.

Jesus didn't die to give a license to sin. Jesus died so that we could be forgiven of our sins if we give up our sins.

Re: - posted by KingJimmy (), on: 2009/10/27 0:01

Quote:

In order to get saved, you need to forsake all of your sins.

You do not forsake your sins in order to get saved, rather, when you get saved you forsake your sin. There is a big difference. By this definition, you've yet to get saved, because from time to time, even you sin.

Re: , on: 2009/10/27 0:09

Quote:

-----You do not forsake your sins in order to get saved, rather, when you get saved you forsake your sin.

The Bible repeatedly says the opposite. Haven't you ever read these passages?

A sinner receives God's mercy AFTER they forsake their sins (Isaiah 55:7, Prov. 28:13). It is not that God grants us mercy and then we forsake our sins, but that we forsake our sins and then God grants us mercy.

Repenting of your sins comes BEFORE salvation (2 Cor. 7:10). It is not that we repent of our sins because we are saved, but that we repent of our sins in order to get saved.

There must be repentance before there is remission (Mark 1:4, Luke 3:3, Luke 24:47). It is not that God forgives us and then we repent, but that we repent and then God forgives us.

It is not that we repent of our sins because we are saved, but that we repent of our sins in order to get saved.

Jesus Christ came to call sinners to repentance (Matt. 9:13, Mark 2:17, Luke 5:32), which means that He came to call law breakers to change their mind about breaking God's law. The disciples of Jesus went everywhere preaching that men should repent (Mark 6:12) which means that they went everywhere preaching that men must change their mind about breaking God's law.

So it is clear that we must turn from our sins to get saved, and therefore we must stay away from our sins to stay saved. If we return to our sins, we must again repent and again ask the Lord for forgiveness.

Re: - posted by KingJimmy (), on: 2009/10/27 0:14

Quote:

Jesus Christ came to call sinners to repentance

And do you think they responded to His call to repentance before or after they believed?

Re: , on: 2009/10/27 0:17

Jesus said, "repent and believe" and until a person does BOTH they are not under the mercy of God but are under the w
rath of God.

Unrepentant sin is unforgiven sin. Otherwise repentance is optional, not necessary.

Re: - posted by KingJimmy (), on: 2009/10/27 0:21

Biblical faith is always fused together with repentance. They are two sides of the same coin. If one has Biblical saving f
aith, one will have repentance. Prior to faith, one trusted in nothing but themselves. But with faith, one has begun a life
that trusts in the Lord.

Re: - posted by Leo_Grace, on: 2009/10/28 12:47

Quote:

KingJimmy wrote:

Biblical faith is always fused together with repentance. They are two sides of the same coin. If one has Biblical saving faith, one will have repentance.
Prior to faith, one trusted in nothing but themselves. But with faith, one has begun a life that trusts in the Lord.

True.

Re: - posted by elected (), on: 2009/10/28 15:10

Sanctification has a two fold meaning, the first is objective and outward sanctification, meaning to be set apart for God's
service and the second meaning of sanctification is subjective and inward, to be made holy and pure in spirit, soul and b
ody.

Regeneration is sanctification begun and as we grow in faith and love for Jesus we progress in the life of sanctification.S
anctification begins at regeneration and ends at the time we die.

There can be stages or crises of sanctifications but they are not definitely stopping points.

We always will need to be made more and more christlike in our walk of faith, we will always need the blood of Jesus to
cleanse as we walk in the light as he is in the light.

From God standpoint we are sanctified thru the Spirit before the foundations of the world when he chose us to be in the i
mage of his beloved Son.

Blessings,

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P.S. Post edited