

**IN NO OTHER      SANCTIFICATION**  
**Ac.4:10-12; Eph.1:3**  
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**I. INTRODUCTION**

1. Use #1 through #5 of first lesson in the series.
2. Use B. of first lesson: The meaning of the frequently used and highly significant phrase “in Christ” or “in Christ Jesus”.
3. Now, the fourth lesson on the theme “**IN NO OTHER**”.

**II. DISCUSSION**

**F. SANCTIFICATION IS IN JESUS CHRIST AND IN NO OTHER.**

1. Every obedient believer is sanctified in Christ Jesus, Ac.26:18; 1Cor.1:2; Phil.1:1.
2. Since every obedient believer is sanctified in Christ Jesus, a common N.T. designation of all true, obedient believers is “saints” (HAGIOS, HAG’-EE-OS), i.e., “sanctified” or “holy ones,” all of whom:
  - a. Are said to be “...sanctified in Christ Jesus called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours,” 1Cor.1:2.
  - b. Are said to “...saints in Christ Jesus...,” Phil.1:1.
3. Next, a definition of terms is in order to make sure all of us understand what we are talking about and what it means to be sanctified.
  - a. “Sanctification” (HAGIASMOS, hag-ee-as-mos’):
    - (1) Young’s Analytical Concordance: “separation, a setting apart.”
    - (2) Thayer, p.6: “Consecration, purification; the effect of consecration: sanctification of heart and life.”
    - (3) Strong #38: prop. “purification, i.e., (the state) purity.. holiness.”
  - b. “Sanctified” (HADIAZO, hag-ee-ad’-zo):
    - (1) Young’s Analytical Concordance: -- (to be) “to separate, set apart.”
    - (2) Thayer, p.6: “to make, render or declare sacred or holy, consecrate”; “to separate from things profane and dedicate to God; to purify; to cleanse; to purify by expiation (atone for, free from the guilt) of sin.”
    - (3) Strong #37: “to make holy...purify or consecrate.”

- c. “Sanctify” and “sanctifieth” (HAGIAZO, hag-ee-ad’-zo), Strong #37, same as “sanctified”
- 4. Both the Hebrew word GADASH (KAW-DASH’, Strong #6942, 6944) of the O.T., and the Greek word HAGIOS (hag’-ee-os, Strong #40) of the N.T., are rendered “holy”, “hallowed”, and “sanctified”.
- 5. In the O.T., sanctification and sanctified are used of and or applied:
  - a. To certain times which were hallowed – as the Sabbath and the Hebrew festivals, Gen.2:3; Exo.20:8,11; Lev.23:37; 2Kg.10:20.
  - b. To the things said to be hallowed, as the sacred incense or perfume, Exo.30:36; Mt.7:6.
  - c. To the sacred vestments, Exo.28:2,4.
  - d. To the sacred utensils, Exo.30:29; 1Chr.22:10; 2Tim.2:21.
  - e. To the holy bread, Lev.21:22; 1Sam.21:5.
  - f. To the altar, Exo.29:37; 30:1,10; Mt.23:19.
  - g. To portions of the sacrifices, Lev.2:3,10.
  - h. To places said to be hallowed; such as:
    - (1) The holy city, i.e., Jerusalem, Neh.11:1; Isa.43:2; Mt.4:5; 24:15; 27:53; Ac.6:13; 22:28.
    - (2) The holy mountain, i.e., Zion, Psa.2:6.
    - (3) The Tabernacle, Num.18:10.\
    - (4) The Temple, Psa.138:2.
    - (5) The Most Holy Place, the Oracle, Exo.26:33; 28:43; Heb.9:2,3,12; 1Kgs.6:16; 8:6; Ezek.41:23.
  - i. To men said to be hallowed; such as:
    - (1) Aaron and his sons, 1Chr.23:13; 24:5; Isa.43:28.
    - (2) The first-born, Exo.13:2.
    - (3) The Hebrew people, Exo.19:10,14; Dan.12.
    - (4) The “pious” Hebrews, the “saints”, Deut.33:3; Psa.16:3; Dan.7:18.
  - j. To those ceremonially purified under the Mosaic law, Num.6:11; Lev.22:16,32; Heb.9:13.
    - (1) Though the external purification of the Hebrews, when anyone had transgressed, had to do with restoration to civil and national privileges, they did not necessarily induce moral and spiritual holiness (see Heb.9,10).
    - (2) They, however, reminded the sincere Hebrew that he was unclean in the sight of God.

- (3) They reminded him that the ceremonial cleansings, by which he had been restored to his civil, political and spiritual rights, were symbols (shadows) of those “good things that were to come” –absolute spiritual and eternal salvation – which could only come through the sprinkling of the blood of Jesus Christ.
6. In the N.T. sanctification and sanctify are used:
- a. Of the gold adorning the Temple and of the gift laid on the altar, Mt.23:17,19.
  - b. Of food, 1Tim.4:5.
  - c. Of the ceremonial cleansing of the Israelites, Heb.9:13.
  - d. Of the Father’s name, Lk.11:2.
  - e. Of the consecration of the Son by the Father, Jno.10:36.
  - f. Of the Lord Jesus devoting himself to the redemption of his people, Jno.17:19.
  - g. Of the setting apart of the believer for God, Ac.20:32; cf. Rom.15:16.
  - h. Of the effect on the believer of the Death of Christ, Heb.10:9,10; said of God and of the Lord Jesus, Heb.2:11; 13:12.
  - i. Of the separation of the believer from the world in his behavior – by the Father through the word, Jno.17:17,19.
  - j. Of the believer who turns away from such things as dishonor God and his gospel, 2Tim.2:21.
  - k. Of the acknowledgment of the Lord Jesus Christ, 1Pet.3:15.
  - l. Of the believers from evil things and ways, which sanctification is God’s will for the believer, 1Th.4:3, and his purpose in calling him by the gospel, 1Th.4:7 (cf. 2Th.2:13,14); it must be learned from God, vv.3,4, as he teaches it by his word, Jno.17:17,19; cf. Ps.17:4; 119:9; and it must be pursued by the believer, earnestly and undeviatingly, 1Tim.2:15; Heb.12:14.
7. Some specific statements summing up the meaning and use of sanctification.
- a. Sanctification is the course of life befitting those separated to God, 1Th.4:3,4,7; Rom.6:19,22; 1Tim.2:15; Heb.12:14.
  - b. Sanctification is that relationship with God into which men enter by faith in Christ, Ac.26:18; 1Cor.6:11; and to which their sole title is the death of Christ, Eph.5:25,26; Col.1:22; Heb.10:10,29; 13:12.

- c. In a general sense, “sanctification” comprehends the whole of the Christian’s life, 1Pet.1:14-16,22; Heb.12:10; Jas.4:8.
  - d. In 1Th.5:23, the apostle Paul prays for the sanctification of the entire church; that “the very God of peace sanctify you wholly”, that each one’s “whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”
  - e. In Heb.10:10,14,29, the term “sanctified” is also used in the sense of *expiation*, or atoning for sin. Also 1Cor.6:11; Eph.5:26; Heb.13:12; 2:11.
  - f. Sanctification is sometimes spoken of as the work of man himself in both testaments.
    - (1) “Let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them,” Exo.19:22.
    - (2) To the people the Lord said: “...ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy,” Lev.11:44; 20:7.
    - (3) “But sanctify the Lord God in your hearts,” 1Pet.3:15.
    - (4) To do this means one solemnly and unreservedly gives or commits himself to God.
  - g. The holy character, *hagiosume*, 1Th.3:13; 2Cor.7:1 (moral purity, holiness) is not vicarious, i.e., it cannot be transferred or imputed, it is an individual possession, built up, little by little, as the result of obedience to the word of God, and of following the example of Christ, Mt.11:29; Jno.13:15; 1Cor.11:1; Eph.4:20; Phil.2:5; in the power of the Holy Spirit, Rom.8:13; Eph.3:16.
8. The N.T. identifies the means or the agents of sanctification as:
- a. God, the Father, 1Th.5:23; Jude 1; Heb.10:9,10.
  - b. Jesus Christ, the Son of God, by his blood, or his sacrificial death on the cross for our sins, 1Cor.1:30; Heb.10:29; 13:12.
  - c. The Holy Spirit, Rom.15:15,16; 1Cor.6:11.
    - (1) The Spirit uses the word to sanctify, Jno.16:5-13; 20:19-23; Lk.24:44-49; Ac.1:1-8; 2:1-4,14,29-38; 1Cor.2:9-13; Eph.5:26,27; Ac.19:1-5.
    - (2) The sanctification of the Spirit is associated with the choice, or election, of God; it is a Divine act in conjunction with the acceptance and obedience of the

gospel by the individual believer, 2Th.2:13,14; 1Pet.1:2.

- d. Man himself, 1Pet.3:15; cf. Exo.19:22; Lev.11:44; 20:7.
  - e. The written word. To be sanctified man must exercise his faith in Jesus Christ as the instrumental cause (Ac.26:18) and obey *the written word*, Jno.17:17,19; Heb.10:9,10.
    - (1) Sanctification or being set apart for holy purposes is to be reached by faith in Jesus Christ (the instrumental cause) through the truth of God's word, i.e., by means of the truth operating in the life the consecration of the entire person will be achieved.
    - (2) Thus, the people of God are sanctified, consecrated, dedicated to his service through faith in Jesus and obedience to the truth which has in it all that is necessary to enable them to live soberly, righteously and godly in this present world, Tit.2:11,12.
    - (3) "Through the truth" or "in the truth". The "truth" is not only the power within the believer by which he is moved and by which he is changed; it is that in which he lives.
    - (4) It is therefore an impeachment of the all-sufficiency of his word to urge that additional influences, wrought by the Holy Spirit, are necessary to the sanctification of the body, soul and spirit of man, which God is also said to do in 1Th.5:23.
    - (5) The Spirit provided the word (Jno.16:13-15; 1Cor.2:9-13). To urge that it cannot produce the sanctification for which the Lord prays in Jno.17:17,19 is to limit the power of the Spirit himself as well as to deny the truth of the Lord's affirmation here.
    - (6) We become all that God expects and wants us to be through faithful obedience to his Son by means of his word. This is the sanctification for which Jesus prayed. (See Guy N. Woods Commentary on John)
9. Even though one may have been sanctified, it is still possible for that one to sin, notwithstanding the false ideas of men.
- a. The false idea of some men: Sanctification is a "second work of grace" which lifts men above the possibility of sinning.

- (1) Woman Pentecostal preacher in Kennett, Mo., in the early 1950s, said: “Bro. Seagraves and I couldn’t sin if we wanted to!”
  - b. Bible truth:
    - (1) The Corinthians, 1Cor.1:2.
      - (a) Yet they sinned, 1Cor.10f; 3:3-6; 1Cor.5; 1Cor.6:11; 1Cor.11:17ff; 1Cor.15.
    - (2) Peter, Ac.2; Gal.2:11-16.
    - (3) 1Jno.1:8,10.
10. What must the sanctified one do when he sins? Ac.8:19-24; 2Cor.7:8-11.