

Biblical Theology by Dr. Chuck Baynard

Lesson 24 (HCLD 20)¹

Preparation: Begin and end each study time with prayer. Pay particular attention to the background reading and pray over each passage asking God to reveal Himself to you.

Background Reading: Read all the Scripture verses in footnote # 1 & 2.

Vocabulary: Regeneration, Sanctification, Justification, Glorification

Question: : What is the difference between justification and sanctification. Why is sanctification not perfect in the flesh?

Answer: Although sanctification is inseparably joined with justification,[a] they differ, in that God in justification imputes the righteousness of Christ;[b] in sanctification his Spirit infuses grace, and enables to the exercise thereof;[c] in the former, sin is pardoned;[d] in the other, it is subdued:[e] the one does equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;[f] the other is neither equal in all,[g] nor in this life perfect in any,[h] but growing up to perfection.[i] The imperfection of sanctification in believers comes from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins,[j] are hindered in all their spiritual services,[k] and their best works are imperfect and defiled in the sight of God.[l]²

¹ The Heidelberg Catechism, Lord's Day 20

Q53: What do you believe concerning the "Holy Ghost"?

A53: First, that He is coeternal God with the Father and the Son.[a] Second, that He is also given unto me:[b] by true faith makes me a partaker of Christ and all His benefits,[c] comforts me,[d] and shall abide with me forever.[e]

- a. Gen. 1:2; Isa. 48:16; I Cor. 3:16; 6:19; Acts 5:3-4
- b. Matt. 28:19; II Cor. 1:21-22
- c. I Peter 1:2; I Cor. 6:17
- d. Acts 9:31
- e. John 14:16; I Peter 4:14; I John 4:13; Rom. 15:13

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- a. I Cor. 1:30; 6:11
 - b. Rom. 4:6, 8
 - c. Ezek. 36:27
 - d. Rom. 3:24-25
 - e. Rom. 6:6, 14
 - f. Rom. 8:33-34

The Westminster Assembly in this statement give a very concise statement of what to the average person is a complex issue. They correctly note that these two, justification and sanctification are so joined they cannot be separated. This is true with the way most of us look at these precious jewels of grace, and we tend to blend the two into one whole. This is true in that what God has began, God will complete. It is also true since the two are so closely related the one flowing from the other by necessity. However as we noted in the previous lesson, there is an order to the sequence of events surrounding salvation and this sequence cannot be varied without opening many doors for error to enter our theology.

First, note they come in different ways; justification is the imputation of the righteousness of Christ. It is imputed, not imparted. The Divines chose the word infuse in dealing with sanctification. This is a good choice, and perhaps more vivid than my choice of impart. It is an internal organic union with the Spirit we are speaking of here, and infused in my mind is the “melting” of two metals together so that at the point of infusion they are one, yet each retains the distinctiveness it brought to the union. This is true with sanctification and why it cannot be completely finished or made perfect in this life, for we have brought with us by necessity of life the flesh of the world.

I have no points to try and even cavil words with the Assembly on this point, in that I think here they have chosen the correct words and so arranged them that except for the antiquity of the writing leave no room for confusion. We may note that the exact same treatment of justification and sanctification in one concise statement do not appear in the other two of the Westminster Standards. Both are dealt with individually, not together. I think this side by side comparison helps us see the difference, and I hope note the necessity for the choice of words in how these are received (both of grace) and how they are applied in and to the live of the believer.

I think it well to note at this point that like these two and their being inseparable, though different, so are most things dealing with salvation. Likewise we find that what we set into distinct time sequence, are most probably all of one time in practice or manifestation in the life of men by the grace of God. For example, which comes first, grace or the gift of faith; or perhaps regeneration or faith. Now there can be a time or sequence established here, nonetheless I think would need the finest of stopwatches to record the difference in time these are made manifest. I so often see people turn off the light of their reason when such details are discussed as if of no significance. This is not true and we are to the best of our ability to understand what God has said and is doing with that word in the life of His people. Such trivial tinkering with words in time, helps bring this to a full understanding.

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- g. I John 2:12-14; Heb. 5:12-14
 - h. I John 1:8, 10
 - i. II Cor. 7:1; Phil 3:12-14
 - j. Rom. 7:18, 23; Mark 14:66-72 ; Gal. 2:11-12
 - k. Heb. 12:1
 - l. Isa. 64:6; Exod. 28:88

I would also like to point out that the inability to separate these things in the grace of God, and while they are distinct has another lesson for us concerning God and theology that perhaps we can see better from another place in Scripture. In Galatians chapter five we find a list of the fruit of the Spirit in the life of the believer. These are things we are able to see happening in the life of the redeemed, for they have the Holy Spirit indwelling them, Whom will so work these gifts in their lives, that they are said to be the fruit of the Holy Spirit. This is a place where word study is of great use, not to distinguish just what the fruit is, but to note that it is singular, "... the fruit of the Spirit." Though the manifestation will differ, and even the amount of the manifestation of each within an individual, this is not a shopping list whereby the believer may pick of the fruit, but has the fruit of the Holy Spirit in their life. These fruits cannot be separated because they are attributes of the Holy Spirit and if He is present so must these perfections be in their completeness. Lacking then only their full manifestation in proportion of the exercise of Christ in the life of the believer. And here we have come full circle once more and find that though redeemed, because it is of grace cannot boast, but more so, even now having been justified and sanctified in Christ and having the fruit of the Spirit, we cannot bring it to manifestation, we still owe our very existence to the grace of God. The weight, filthiness, odiousness of our sinful flesh would quench the ability for this fruit to be made manifest were it not for that one little word the Assembly chose and to which I so carefully directed our attention, infused. Just as Christ took to Himself in some mystical way the complete and perfect nature of man, so the child of God is infused with the Holy Spirit and the fruits of Him in their life, that as Christ is one with the Father and the three are one, by grace through faith, we are now one with Christ.

Justification (righteousness) then is imputed, sanctification is infused. I hope this helps us move inside the wonderful workings of God's salvation of the elect, which thing even the angels have desired to look into.

We should also note that it is from this infusion of the Holy Spirit who is working that sanctification in us that we are enabled to exercise sanctification at all. It is only by God's grace, for all is of grace that the original gift of faith to the elect is also a fruit of the indwelling Spirit, making all of faith. And once more we see two mandatory things that are so woven together they are distinct, yet one; where there is faith, there is grace and where there is grace there is faith.

I find great comfort in this unity of the whole our awesome God has presented Himself to us as; consistency in an inconsistent world, our anchor in the storms of life. This is why I have held so closely to the grace of God being singular and indeed a particular grace in previous questions. This immutable oneness of God is not just with the Godhead, the Blessed Trinity, it is with all He is, the very being of God exists as unity, completeness, perfection. Distinct but one, what an awesome thought that we mere mortals are one with Christ and in Him one with God. Mere words will fail to ever begin to reveal this truth, yet truth it is, for God has so spoken it.

Once more as we consider our unworthiness surely tenet one springs to life before us, and total depravity would hold sway over all. Nonetheless God in His infinite love gave life to tenet two as His perfect gift to His created. The bringing under control of

tenet one by God's gracious gift in tenet two then opens tenets three, four, and five by necessity. As we turn to the TULIP once more in this question, can we see that apart from that dreadful first petal that the Tulip would not be half as bright, as beautiful? It is this unity of all, even that which appears to be of evil, into one glorious flower of life before God that none other could achieve, and we struggle to understand. And it is here we stand, saved by grace, through faith, and that not of ourselves, for it is the gift of God.

To reinforce what we considered last week let us continue then to develop our order of salvation. 1. Grace, 2. Regeneration, 3. Faith, 4. Justification, sanctification. Grace is the beginning and the sustaining power that under girds the whole process until the believer stands before Christ on that faithful day of judgment yet future. The created has absolutely no part in the giving of grace, regeneration, and the gift of faith. The responsibility of the created and free-will come into focus only after the gift of faith. As noted last week, this is the error Open Theism makes that leads to a distorted god who has no resemblance to the God of the Bible.

Or consider--

1. Grace in election;
2. Grace in regeneration;
3. Grace in the gift of faith;
4. Grace in Justification by faith alone;
5. Grace in sanctification (an enabling to please God by the exercise of the previous gifts of God in Grace, here the responsibility of man is present in being obedient to God);
6. Grace in glorification or the perseverance of the believers seen in tenet 5 of the TULIP.

The first was of God in eternity and awaits manifestation in history by God's will and in God's time alone. Two and three precede justification as we read in Romans 1 that we are justified by faith. The will of man or the cooperation of man being willing to serve God alone enters as sanctification whereby we read we are to put off the old man, to live holy lives and all the other good works that will flow of necessity from justification. The great soloas of the church, such as grace alone do not mean there is no other element or one element is greater than another, but each is of such importance it cannot be separated. Each will find itself as the only answer to a question such as, where do we learn the will of God? Answer, "In the Bible alone."

Suggested Sermon Outline

The Holy Spirit

What do you believe concerning the Holy Spirit?

First, that, with the Father and the Son, He is equally eternal God; second, that God's Spirit is also given to me, preparing me through a true faith to share in Christ and all His benefits, that He comforts me and will abide with me forever.

I. The Holy Spirit Is God with the Father and the Son

A. Believers encounter the Holy Spirit as God at the start of the Bible. In the beginning **God created** the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And **the Spirit of God moved** upon the face of the waters. (GENESIS 1:1-2)

B. The Holy Spirit is a person rather than an attitude or an effect. *God is a Spirit: and they that worship him must worship him in spirit* and in truth. (JOHN 4:24)

C. Jesus taught the basic doctrine of the Holy Spirit as He revealed the Trinity in John 14. *If ye had known me, ye should have known my Father also:* and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? ***Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*** Believe me that ***I am in the Father, and the Father in me:*** or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*. If ye love me, keep my commandments. And ***I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*** (JOHN 14:7-17)

D. The New Testament church learned the hard way to show proper respect the Holy Spirit. But Peter said, Ananias, why hath ***Satan filled thine heart to lie to the Holy Ghost***, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?

why hast thou conceived this thing in thine heart? ***thou hast not lied unto men, but unto God.*** And ***Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.*** (ACTS 5:3-5)

II. God's Spirit Fills Believers

A. Christians are Trinitarian believers from the start. Go ye therefore, and teach all nations, baptizing them ***in the name of the Father, and of the Son, and of the Holy Ghost:*** (MATTHEW 28:19)

B. The Holy Spirit lives in believers. Know ye not that ye are the temple of God, and ***that the Spirit of God dwelleth in you?*** (1 CORINTHIANS 3:16)

C. The personal interaction believers have with God on a daily basis is with the Holy Spirit. Who hath also sealed us, and given the earnest of the Spirit in our hearts. (2 CORINTHIANS 1:22)

D. The Holy Spirit works inside believers to prepare them for the task assigned them by God. But ***he that is joined unto the Lord is one spirit.*** Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that ***your body is the temple of the Holy Ghost which is in you,*** which ye have of God, and ye are not your own? (1 CORINTHIANS 6:17-19)

E. The response you show to God is a product of the Holy Spirit at work inside you. And because ye are sons, ***God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son;*** and if a son, then an heir of God through Christ. (GALATIANS 4:6-7)

III. The Holy Spirit Is the Promised Comforter

A. Jesus promised to send us a Comforter. But *the Comforter, which is the Holy Ghost*, whom the Father will send in my name, he *shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* (JOHN 14:26)

B. When your heart focuses on Jesus it does so because the Holy Spirit is at work in you to do so. But when *the Comforter* is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he *shall testify of me:* (JOHN 15:26)

1. The still small voice is the Holy Spirit. *The Spirit itself beareth witness with our spirit*, that we are the children of God: (ROMANS 8:16)

2. The assurance that God understands us and our needs rests on the work of the Holy Spirit for us with God. Likewise *the Spirit also helpeth our infirmities:* for we know not what we should pray for as we ought: but *the Spirit itself maketh intercession for us with groanings which cannot be uttered.* (ROMANS 8:26)

C. Church history is a constant illustration of the continuing presence of the Holy Spirit to transform the Bible from words to power. Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and *walking in the fear of the Lord, and in the comfort of the Holy Ghost*, were multiplied. (ACTS 9:31)