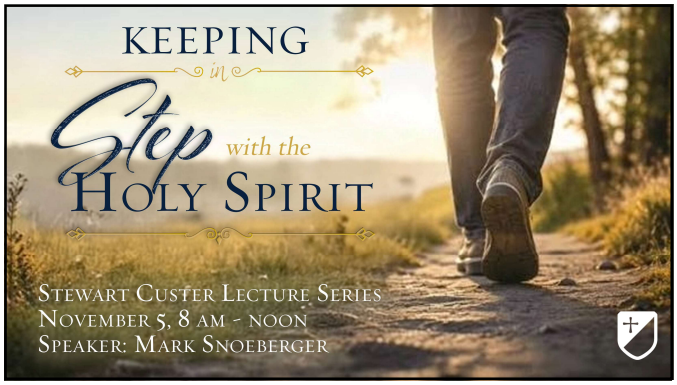


1

Research Question(s)

- What is the relationship between three crucial aspects of soteriology—regeneration, justification, and sanctification?
- What, specifically, shall we think of initial sanctification?
  - Is it a *positional* notion that is paired with justification?
  - Is it a *definitive* notion that is paired with sanctification?

2

Three Sessions:

- Session 1: Steps and Missteps in Sanctification—A Brief History of the Discipline (Or How did we get here?)
- Session 2: The Initial Step in Sanctification—Positional or Definitive Sanctification?
- Session 3: Next Steps—Issues in the Doctrine of Progressive Sanctification: Implications for Filling, Assurance, and "Lordship"

3

For Full Documentation and Bibliography...

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4

KEEPING *in* *Step* *with the* HOLY SPIRIT

Steps and Missteps in Sanctification:
A Brief History of the Discipline

5

Defining the Terms: Regeneration

Regeneration is the impartation of the new nature.

- Regeneration is the under-represented piece of the soteriologcal puzzle in evangelical theology.
- The concept of regeneration is presented in the NT most visibly in the **metaphor of new birth.** Its most basic **lexical expressions** in the Greek are the verb ἀναγεννάω, the noun παλιγγενεσία, and the phrase γεννάω ἄνωθεν, represented in Peter, Paul, and John respectively.
- Together these reflect more than the vivification of something that is already there (but in a catatonic state of some sort). They also refer (as John's phrase most clearly does) to the birth of something entirely new that displaces something no longer viable.

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6

Regeneration: Key Defining Texts

- 2 Corinthians 5:17—If anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.
- Ezekiel 36:26—I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh (cf. Matt 5:8's pure in heart).
- Deuteronomy 29:4; 30:6—The Lord has not given you a heart to know, nor eyes to see, nor ears to hear (cf. Matt 13:15).
- Deuteronomy 30:6—The Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and all your soul, so that you may live (cf. Deut 10:16; Jer 4:4).
- Colossians 3:9–10—You have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator (cf. Eph 4:22–24; Rom 6:6–7).

7

Regeneration: The Takeaway

Regeneration is intensely subjective or experimental. Unlike the doctrine of justification, which is forensic/legal or *positional*, the idea of regeneration involves a radical change of "isness" in the individual. The new man not a completely new instantiation of humanity, of course, but his identity has been so thoroughly altered that he is scarcely recognizable. His new nature radically alters his worldview, informs his capacity for choice, and also his affections (i.e., the inclinations of his soul towards all things spiritual).

8

Defining the Terms: Justification

- The notion of **justification** as a legal transference is wrapped up in the Greek term ἐλλογέω (Rom 5:13; Phlm 8–9; cf. also Prov 17:15; Luke 7:29).
- By justification God does something *for* a believer (not properly *in* the believer), then accepts the believer for what He has declared of the believer from without.
- Specifically, He declares the believer not guilty and suited for heaven on the strength of a "paper exchange" of guilt and righteousness involving the legal "accounts" of Adam, Christ, and the believer.

9

Justification: The Takeaway

- **Justification** is as thoroughly objective/legal as regeneration is subjective/experimental. In regeneration God does something *in* the believer; in justification he does something *for* the believer. He legally recategorizes the believer without reference to the way he experimentally is. The believer is , in Luther's words, *sumil iustus et peccator:* simultaneously a sinner, and also in God's legal assessment both absent guilt (i.e., liability to punishment) due to Christ's vicarious absorption of that guilt and also perfectly righteous due to the vicarious bestowal of a perfect righteousness from God (Rom 1:17; Phil 3:9).

10

Defining the Terms: Sanctification

- The etymological meaning of sanctification in both testaments is that of being "set apart," but this gloss really doesn't help us.
- Instead, the Bible commends three **senses** of sanctification that correspond, more-or-less, with three **tenses/aspects** of sanctification: Sanctification in the past tense or as completed action; sanctification in the present tense or as ongoing action; and sanctification in the future tense, which is a state of perfection.

11

Defining the Terms: Progressive Sanctification

When the term *sanctification* is unqualified, we tend to think of progressive sanctification. We are being transformed from what we once were and into what we shall one day be: we are becoming like Christ. The process is a deeply experimental process in which the believer participates:

- Philippians 2:12–13—**Work out** your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.
- Hebrews 12:1–2—**Lay aside** every weight and sin and **run** with patience.
- Philippians 3:12–14—**Press on**, that I may **lay hold** of that for which Christ Jesus has also laid hold of me…. I forget those things which are behind, **reach forward** to those things which are ahead, and **press toward** the goal.
- Colossians 3:5–11—Therefore **put to death** your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry…put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth, and do not lie to one another.

12

Defining the Terms: Progressive Sanctification

- Ephesians 4:17–25—Put away [lying, anger, stealing, foul language], bitterness, anger and wrath, shouting and slander, and malice. And be kind and compassionate to one another, forgiving one another, just as God also forgave you in Christ.

And what will the result be?

- Romans 12:2—As you stop conforming to the pattern of this world, you will be *transformed* by the renewing of your mind. Then *you* will be able to test and approve what God's will is—his good, pleasing and perfect will.
- 2 Corinthians 3:18—We, who with unveiled faces all reflect the Lord's glory, are being *transformed* into his likeness with *ever-increasing* glory, which comes from the Lord, who is the Spirit.

13

Defining the Terms: Initial Sanctification

Initial sanctification is sanctification in the past tense (1 Cor 6:11: you *were* sanctified; Heb 10:10: you *have been* sanctified).

Historically, there are two competing understandings of initial sanctification:

- ***Positional*** sanctification is a change of status often paired with or synonymous with ***justification***. By it we are declared holy. The energy it supplies for practical holiness takes the form of gratitude and "reckoning" on our new legal status.
- ***Definitive*** sanctification is a change of nature often paired with or synonymous with ***regeneration***. By it we receive a seed of holiness. The energy it supplies for practical holiness is seated in the new nature and the power of the resurrection.

14

Defining the Terms: Entire Sanctification

Entire sanctification is sanctification in the future tense. It anticipates the day when the believer is freed not only from the *penalty* of sin and the *power* of sin, but also the *presence* of sin at his glorification.

- Ephesians 5:25–27: Christ also loved the church and gave himself up for her, so that he might *sanctify* her, having cleansed her by the washing of water with the word, that he might present to himself the church in all her glory, having no spot or wrinkle or any such thing; but that she will be holy and blameless.
- 1 Thessalonians 5:23: Now may the God of peace himself *sanctify you entirely*; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

15

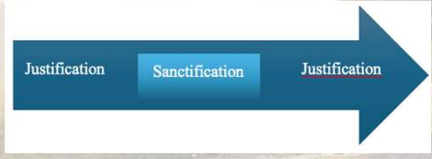
Setting the Scene: The Romanist Model

- Augustine's crucial innovation with respect to this series is his introduction of the idea that justification is a *process*.
- It begins, by God's grace, with the infusion or implantation of a "seed," "root," or "habit" of righteousness in a person, who then cultivates these with the aid of the Spirit and additional graces (chiefly the sacraments of the church).
- If this cultivation of the "root of righteousness" is sustained and successful, God grants to the believer "*final* justification."

16

Setting the Scene: The Romanist Model

The Romanist Model Illustrated:



17

Setting the Scene: An Initial Analysis of Romanism

- Augustine succeeded in creating a "secure theological link between the totally gratuitous justification of sinners and the moral obligations which this subsequently placed upon them" (McGrath, *Iustitia Dei*, 252).
- But he did so by redefining justification as neither
  - By grace *alone*—It is by grace, but those graces must be sought, cultivated, and earned.
  - By faith *alone*—It begins with faith, but must be completed through "works of the Spirit," nor
  - By Christ *alone*—Justification is by Christ's vicarious merit *complemented* by the believer's participation in it.

18

Setting the Scene: A Broader Analysis of Romanism

What They Get Right	What They Get Wrong
It is impossible for an unbeliever to please God on his own. God must act first to by grace start the process. Salvation is "by grace" (Rom 8:7).	Salvation is "by grace," but is not by grace alone (contra Rom 11:6; Heb 10:10). Justification starts with Christ, but is completed by the believer.
Works "of the Law" cannot contribute to one's justification (Gal 2:16).	Works "of the Spirit" can contribute to one's justification (contra Rom 4:1–8).
Justification is integrally connected with the believer's accumulation of righteousness (Rom 1:17).	Justification does not involve righteousness that is imputed to the believer in all of its perfectness by Christ, but is rather a "seed" that Christ infuses in the believer and expects the believer to perfect (contra Rom 5:12–19).
The process of life transformation life begins when a believer is justified, and is a vital response of all truly justified people (Heb 12:14).	The process of life transformation is not merely a vital response of all truly justified people but also necessary for believers remaining justified or, better, to completing their justification (contra Rom 5:1).

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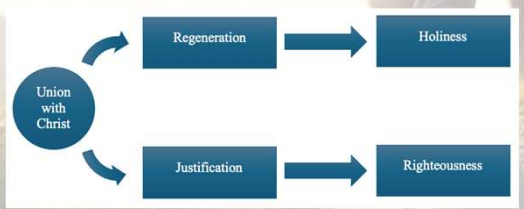
Setting the Scene: The Reformational Model

- Over and against Augustine's approach, Calvin argued for a *duplex gratia* (i.e., a double grace) of justification and regeneration, both of which flow from one's union with Christ.
- Caspar Olevian argued for the more familiar *duplex beneficium* (i.e., a double benefit) of union with Christ that would come to dominate Reformed and Puritan theology.
- Calvin and Luther battled successfully with semi-Romanists in their ranks (e.g., Andreas Osainder and Martin Bucer) who argued instead for a *duplex iustitia* (i.e., a twofold justification), preserving the Catholic notion earlier discussed.

20

Setting the Scene: The Reformational Model

The Reformational Model Illustrated:



21

Setting the Scene: An Initial Analysis of Reformational Model

Despite claims to the contrary, the Reformational view *does* supply a "secure theological link between the totally gratuitous justification of sinners and the moral obligations which this subsequently placed upon them," but one different from the Catholic view. The Reformers recognized that justification, being forensic in nature, could effect only legal results (imputed righteousness) never experimental results (sanctification/practical holiness). However, by pairing justification with regeneration (an experimental grace) as parallel benefits of the believer's union with Christ, the necessity of good works/sanctification is preserved. The energy for progressive sanctification is seated not in justification, but in the new nature.

22

Setting the Scene: The Holiness Model

- Influenced by Eastern Orthodoxy and Continental Pietism, John Wesley offered a third model of the intersection of regeneration, justification, and sanctification.
- Most especially, Wesley adopted a "Ladder Model" of spiritual "grace-enablements" experienced by all believers experienced as they make their long "ascent" toward the goal of "perfect love."
- The "rungs" of the ladder were…

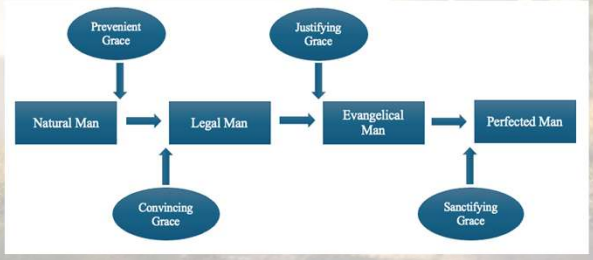
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Setting the Scene: The Wesleyan Ladder

- **Prevenient Grace,** offered to all men without exception, "*inspires* and *enables* [faith] but does not *overpower*…. It empowers a response, but does not coerce" it.
- **Convincing grace** brings "farther deliverance from the heart of stone," but is not the "proper Christian salvation" that comes "afterwards." Akin to the idea of *conviction*, convincing grace "awakens" the unbeliever to his plight and produces "emotion of soul which he cannot describe," an "anguish of spirit," a "despair," and a "disquietness." In response, the unbeliever "strives" for acceptance as a "legal man," but always fails.
- **Justifying grace** bestows "faith unto pardon." Defining justification as righteousness "both imputed and inherent" Wesley found a middle way between Romanism and the Reformed faith. Importantly, justification did not effect, only motivated Christian holiness. Even as an "evangelical man" a believer still experiences "striving and failing."
- **Sanctifying** or **perfecting grace** (a.k.a. **entire sanctification**) is the experience of ALL true believers, typically in the moments before death. In this state "all strivings cease" and the believer is incapable of "known" sins (1 John 3:9). Rather he is able to perfectly obey Christ's command in Matthew 5:48 to "be perfect even as your Father in heaven is perfect"; he "does not" and "cannot sin" (1 John 4:18).

24

Setting the Scene: The Wesleyan Model Illustrated



25

Setting the Scene: Wesley's Stepchildren (1): Phoebe Palmer

- Palmer, whose father converted under Wesley's preaching, raised his family under the tutelage of Timothy Merritt, one of only a few American Methodist ministers who kept the hope of Wesleyan perfection alive.
- Palmer was committed to the long and difficult pathway of sanctification that Wesley had taught, but longed for what she called a "shorter way" to entire sanctification.
- She found it in the "Altar Theology" that combined Matthew 23:19 and Romans 12:1.
- Despite serious misgivings by Nathaniel Bangs and others, the theory spread rapidly.

26

Setting the Scene: Wesley's Stepchildren (2): Mahan and Finney

- Charles Finney, an itinerant evangelist for ten years with many converts, retraced his steps and found few remained faithful.
- Asa Mahan came alongside and suggested that Finney had been successful, but had only taught the message of **justifying** grace, which, being merely positional, had no visible fruit.
- Mahan encourages Finney to retrace his steps with the message of sanctification, using Palmer's altar theology, and Finney was again "successful."
- These "new measures" were broadly adopted.

27

Setting the Scene: Wesley's Stepchildren (3): Keswick Theology

- Mahan was also influential in the establishment of the Keswick Conference, which domesticated and formalized Finney's techniques:
- Of particular interest is Keswick's solution the problem of lost perfection in the "shorter way." Wesley had argued that perfect love, once achieved, was never lost. With perfection now achieved much earlier in life, instances of falling from grace began to multiply. Keswick offered a solution in its discovery of the "filling of the Spirit" as a remedy for "spiritual leakage."
- This new feature led to the regular practice of twice-yearly "revivals" to facilitate iterative filling.

28

Setting the Scene: Wesley's Stepchildren (3): Keswick Theology

The Keswick "Week," then, followed the ensuing schedule:

- **Monday** featured the diagnosis of sin, where attendees were invited to examine themselves for indwelling sin and to reaffirm the futility of personal striving.
- **Tuesday** emphasized God's provision for sin and the availability of deliverance through justification by faith.
- On **Wednesday**, attention turned to consecration. Attendees were encouraged to "surrender all" to Christ, "lay their all on the altar," and "to let go and let God" assume complete control of their lives.
- On **Thursday,** attendees whose commitments had waned were exhorted to meet the "conditions for filling" and to commit themselves afresh to Christ.
- On **Friday**, the week concluded with an appeal for Christian outreach.

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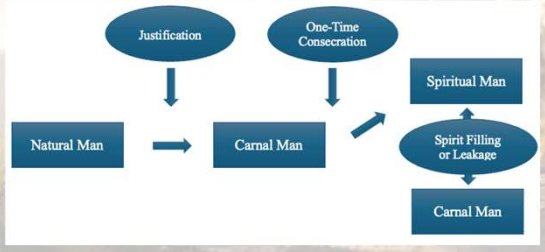
Setting the Scene: Wesley's Stepchildren (3): Keswick Theology

Keswick Theology also simplified Wesley's Ladder into a more compact form, with three rungs ostensibly connected to the three "states" of man:

- The high incidence of Presbyterians in the ranks of Keswick led quickly to the elimination of prevenient grace.
- The Natural Man was an unbeliever.
- The Carnal Man was justified, but not yet sanctified.
- Once Consecration occurs, the believer toggles between states of carnality and spirituality, depending on the level of "counteraction" or "filling" offered by the Spirit in any given moment.

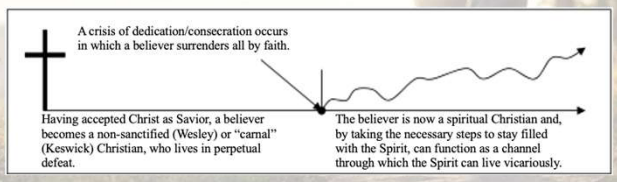
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Setting the Scene: Wesley's Stepchildren (3): Keswick Theology—An Updated Chart



31

Setting the Scene: Wesley's Stepchildren (3): Keswick Theology—Another Chart (Ryrie)



32

Summary

In our first session we have set the table by offering definitions for the major terms under consideration (regeneration, justification, and sanctification), and have distilled three major theological models for relating these three concepts. In our next session, we will examine the believer's initial sanctification biblically and theologically as the critical factor for establishing one's model of sanctification.

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