

"Orientation to Sanctification: Terminology, Critical Issues, Various Views"
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Paul R. Schmidtbleicher, Th.B., Th.M.
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Introduction

The scriptures teach that the purpose of God's plan is to conform the believer "to the image of His Son, that He might be the firstborn among many brethren." (Rom.8:29)¹ The theological term that describes this is sanctification. This term might be confusing to new believers and to some who may not be acquainted with the term, but are more familiar with similar concepts such as the spiritual life or spirituality. The Bible uses this term to describe the work of God in setting a person or object apart to the service of God. A formal and detailed definition states, "Sanctification means to be set apart, classified, and qualified toward some particular end. It translates the Greek word group (*ἁγιασμός* *hagiasmos*; *ἁγιάζω* *hagiazō*) which means "to set apart to the service of God."² The believer is set apart from that which is not associated with God. Sanctification itself is not inherently related to sin since the sinless Lord Jesus learned to be sanctified in His humanity (John 17:19; Heb 5:8). For the believer sanctification has three aspects: an initial legal aspect which describes the believer's positional sanctification in Christ at the instant of salvation, an experiential aspect which describes the believer's day to day relationship to God moving him from his fallen thinking and sinful actions to become more conformed to the image of His Son, and a future aspect, ultimate sanctification, when the believer is in the presence of God. Although positional and ultimate sanctification will be discussed briefly, the primary focus of this paper is on experiential sanctification.

The doctrine of sanctification is one of the most critical, yet often confused and mistaught, doctrines in the Scripture. Concerning this Dr. Lewis Sperry Chafer stated: "Though clearly stated in the Bible, no doctrine has suffered from misunderstanding and misstatement more than the doctrine of Sanctification."³ Dr. Chafer continues to set forth three laws to be observed in the proper interpretation of the biblical doctrine of sanctification summarized here:

(1) The doctrine of sanctification must be rightly related to every other Bible doctrine. Though the doctrine of sanctification is a very important doctrine and the subject of this overview, it must fit into harmony with other equally important doctrines and principles of Scripture.

(2) The doctrine of sanctification cannot be interpreted by experience. Experience may be explained, illustrated and proven by scripture, but scripture is never to be interpreted by experience.

(3) The right understanding of the doctrine of sanctification depends upon the consideration of all the scriptures bearing on this theme. The same root word of being "set apart" is translated in the scriptures as "sanctify," "holy," and "saint."⁴

Salvation solves the problem of sins between man and God. Sanctification involves the resolution of sin and holiness in the life of the believer. As the doctrine of sanctification has been developed in the church over the years five major models have surfaced. It is the purpose of this presentation to introduce and survey the five prominent models of sanctification.

1 Romans 8:28-30 Unless otherwise noted, biblical quotations are from the *New King James Version* (Nashville:Nelson, 1982).

2 A special Glossary has been supplied as a part of the packet put together by speakers at this conference.

3 Chafer, L. S., *Major Bible Themes*. (Grand Rapids: Zondervan, 1953), 173.

4 *Ibid.*, 173-174.

Biblical Words in the Study of Sanctification

In the Old Testament “sanctification” translates the Hebrew word group (קֹדֶשׁ *qadosh*; קִדְשׁ *qadesh*). Other words that are related to this Hebrew word group are translated by the following English words: “holy, saint, sanctified, consecrate, dedicate, and hallowed.” The basic definition of the Hebrew word group is “to be set apart to the service of God.” Dr. Bruce Waltke in his theological dictionary of Old Testament words says, “[*qadas*] connotes the state of that which belongs to the sphere of the sacred. Thus it is distinct from the common or profane.”⁵ It is also pointed out by Waltke that the scriptures themselves best interpret this definition by biblical usage. The censers held by Levitical priests were holy because they were devoted to the Lord. Waltke explains:

A definitive use of the term occurs in Num 16:38. The censers of the Korahites were regarded as holy because they had been devoted to the Lord. They were thus regarded as having entered the sphere of the sacred by virtue of cultic ritual (v. 17) and were accorded a special place in the sanctuary. The devotion of the censers seems to have created a condition of inviolable holiness that could not allow for their being treated in a common way. It seems best to see the root *qdš* as serving to delineate the sphere of the “holy.”⁶

Hence, they were set apart for the service of the Lord. All the English words used to translate various forms of the Hebrew root *qds* have the same basic idea of setting apart for the service of the Lord.

The New Testament translates “sanctification” from the Greek word group (ἅγιος *hagios*; ἁγιασμός *hagiasmos*; ἁγιάζω *hagiazō*; ἁγιοσύνη *hagiosune*; ἁγιοτής *hagiotēs*). Other English words that are used to translate this word group are: sanctify, holy, holiness, saint, and hallowed. The New Testament presents a similar idea as does the Old Testament. To sanctify is to initially be set apart by God followed by an experiential spiritual growth where the believer participates by submission to God and is enabled by the Holy Spirit to become more set apart from the sin nature to more closely resemble His Son in thinking and in conduct. Gerhard Kittel expands this when he says:

Only a holy person can “sanctify,” so divine sanctifying precedes any process of sanctifying (cf. Rev. 22:11). It is God’s will (1 Th. 4:3) and finds expression in life (4:4). The body must be yielded to sanctification (Rom. 6:19). Christ and the Spirit effect it (1 Cor. 1:30; 2 Th. 2:13; 1 Pet. 1:2). It implies conduct in 1 Tim. 2:15 and is a moral goal in Heb. 12:14. It is thus the moral result of Christ’s atoning work.⁷

The believer is set apart as a saint positionally by God and then by experiential sanctification gradually comes into greater and greater conformity to the image of Christ (Rom. 8:29). In speaking of the three major biblical words used (*sanctify, saint, and holy*), Chafer summarizes his study of the words in saying,

⁵ Harris, R. L., Harris, R. L., Archer, G. L., & Waltke, B. K. (1999). *Theological Wordbook of the Old Testament* (electronic ed.) (786). Chicago: Moody Press.

⁶ Ibid., 787.

⁷ Kittel, G., Friedrich, G., & Bromiley, G. W. (1995). *Theological Dictionary of the New Testament* (17–18). Grand Rapids, MI: W.B. Eerdmans.

“these three words ordinarily are all translations both in Hebrew and Greek of the same root word. The basic meaning of *sanctify*, *saint*, and *holy* is such that a person or thing is thereby said to be set apart, or classified, usually as pertaining unto God. Though these words and the truth they express are found throughout the whole Bible, [Chafer's focus continues only as they relate to the believer]⁸

Why Sanctification is Important and a Correct View is More Important

Each member of the human race is born spiritually “dead in trespasses and sins” (Eph. 2:1) and under the condemnation of God. The gift of salvation provided through faith alone is Jesus Christ alone gives spiritual life, making us alive unto God judicially in our heavenly position. He has “raised us” and “made us sit together in heavenly places in Christ” (Eph. 2:6). In our new position He gifts us with numerous spiritual assets including eternal life. Experientially, salvation also begins our spiritual life. However, we enter that life with mindsets, attitudes, and many continuing actions that are far removed from the “image of His Son.” The legal changes that took place judicially in the change in our position from spiritual death to being raised to heavenly places have yet to be implemented in the everyday life. The spiritual life beginning at salvation must continue and grow toward a spiritual maturity. Experientially the life of the believer should be ongoing fellowship with God moving away from sinful and faulty thinking including the resultant actions and towards the purpose of being conformed to the image of His Son. This is the bulk of the second stage of sanctification or experiential sanctification. This is where the different views or models of sanctification differ.

Believers finding themselves under a faulty model of sanctification will be subject to several things that actually hinder their spirituality and spiritual growth even ultimately driving them away. Such things as:

- (a) A subjective mysticism where subjective experience becomes the criteria that cannot be transferred between believers. Those not experiencing such experiences may see themselves as failures and ultimately retreat from their faith.
- (b) A nondescript process that ignores the ministry of the Holy Spirit, the detailed teaching of God's Word, and allows the believer to simply float along with the results of wasted years and little, if any, spiritual growth.
- (c) A system that substitutes morality and good works for an ongoing relationship with God by the ministry of the Holy Spirit. The sin nature is denied and victory proclaimed supposedly proven by practicing morality and good works.
- (d) The belief that by an experience alone the believer can be completely perfected and made sinless in this life.

These errors and others proceed from faulty models of sanctification. It is therefore a most important Biblical doctrine to be mastered.

8 Chafer, L. S. (1993). *Vol. 6: Systematic theology* (284). Grand Rapids, MI: Kregel Publications.

The Models of Sanctification (Brief Overview)

Eight different models for spiritual growth or sanctification have been identified. These are: the contemplative-mystical, the sacerdotal, the Lutheran, Reformed, Wesleyan-Holiness, Pentecostal, Keswick, and the Augustinian-Dispensational model. The first two are largely found within Roman Catholic theology, but elements are also found in some Protestant views. The Lutheran view as stated generally by the Missouri Synod is that, "The Holy Spirit sanctifies me (makes me holy) by bringing me to faith in Christ, so that I might have the blessings of redemption and lead a godly life." Furthermore, they see sanctification in two ways, in a more general sense to refer to "the whole work of the Holy Spirit by which He brings us to faith and also enables us to lead a godly life," and in a more restricted sense to refer to "that part of the Holy Spirit's work by which he directs and empowers the believer to lead a godly life"⁹ The Augustinian-Dispensational model was identified as such by Dr. John Walvoord, but in this paper it will be labeled the Chaferian model. Of course, there are also many who create eclectic blends, perhaps not realizing the internal inconsistencies or contradictions included when disparate systems are illegitimately married.

For the purposes of this paper five models are significant: Reformed, Wesleyan-Holiness, Keswick, Chaferian, and Pentecostal.

The Reformed Model

This model emphasizes the Sovereignty of God in Sanctification as in Salvation. Experiential sanctification is guaranteed to the elect and in time by the Sovereignty of God. This model holds to a gradual removal of man's depravity and tendency to sin which is replaced by holiness. Major proponents are: B.B. Warfield, Anthony Hokema, John Murray, Andrew Naselli, and Thomas Schreiner.

The Wesleyan-Holiness Model

This model emphasizes a second point of crisis (sometimes called "Second-Work of Grace") after salvation when the believer is sanctified by an immediate act of God as the normal extension or completion of the believer's salvation. The sin nature is removed making holy living possible. It is seen as Christian Perfectionism. Charles Wesley himself did not take this to the extreme of becoming sinless as those following him.¹⁰ Major proponents are: Charles Wesley, Melvin Dieter, Asa Mahan, John Fletcher, Charles Finney, Mildred Wynkoop, Phobe and Walter Palmer.

The Keswick or Victorious Life Model

This model is an attempt to promote a higher standard of personal holiness among believers. The sin nature is powerful, but can be brought into subjection by the Holy Spirit. The believer is urged receive the sanctification work of the Holy Spirit by faith through an act of entire consecration to God. It is a "Let go and Let God" act. This act follows salvation and is also by faith to receive sanctification

9 The Lutheran Church, Missouri Synod, "*Frequently Asked Questions*," The Lutheran View of Sanctification, <http://www.lcms.org/pages/internal.asp?NavID=2136> (accessed February 1, 2011).

10 Dr. John F. Walvoord has said of Charles Wesley, "Though Wesley did not believe that the sin nature could be eradicated in this life, some of his followers taught that the experience of personal commitment resulted in such a change in human nature. Walvoord, John F., "Response to Dieter" in *Five Views on Sanctification*, (Grand Rapids: Zondervan, 1987), 57.

just as salvation was received by faith. The believer is to “die to self” and totally surrender to God thereby receiving the “fulness of the Spirit.” The result of this act is victory in Christian Service. Major proponents are: William E. Boardman, Robert Wilson, Thomas D. Hartford-Battersby, Evan H. Hopkins, Andrew Murray, F.B. Meyer, Charles Turnbull, and J. Robertson McQuilkin.

The Chaferian Model

This model emphasizes the two natures of the believer. On earth there is a battle between the Spirit against the flesh [sin nature] or the new nature against the old nature. In its original presentation it begins with an act of dedication. Afterward, human activity is emphasized by abiding in Christ through the confession of sin, the filling of the Holy Spirit and the believer growing in grace under the Word of God. A modified Chaferian model minimizes or excludes an initial act of dedication making the issue one of abiding in Christ or walking in (by means of)¹¹ the Spirit, under the filling of the Holy Spirit. Major Proponents are: Lewis S. Chafer, John F. Walvoord, Charles C. Ryrie, and Dwight Pentecost.

The Pentecostal Model

Pentecostal views on sanctification are widely divergent. Classic Pentecostalism tends towards the Wesleyan-Holiness model using their experience of the Baptism of the Holy Spirit and speaking in tongues as the Second-Work of Grace. This removes sin so as to make holy living easier. Other branches emphasize a more Keswick model of crucifying the sin nature which is a scriptural impossibility. This enables them to live a more holy life. The clearest model is set forth by the Assemblies of God branch. They see a three stage sanctification of “Positional Sanctification,” “Progressive Sanctification”- which is the experiential aspect, and “Ultimate Sanctification” or the glorification of the believer. The confusion of the “Baptism of the Spirit” with the “Filling of the Spirit” experientially clouds their view of Progressive Sanctification. Major proponents are: Stanley M. Horton, Timothy P. Jenney; Myer Pearlman, G. Raymond Carlson.

The Critical Issues of Sanctification

Entire Sanctification and Second Work of Grace

This is the issue that brings the greatest division in the models of sanctification. It is the idea that the believer can become entirely sinless, fully perfected, and entirely sanctified or set apart in this life.¹² One of its chief proponents is Adam Clark known mostly for his commentaries. Clark says:

In no part of the Scriptures are we directed to seek holiness gradatim. We are to come to God as well for an instantaneous and complete purification from all sin, as

11 The typical translation of Galatians 5:16 is “walk in the Spirit.” Chafer made an important distinction to explain this phrase as a dative of means to be understood as “walking by means of the Spirit” in a definite reliance on the ability and reliance on the One who indwells. This phrase should be understood both this way and as have a living and abiding relationship in the filling of the Spirit.

12 B.B. Warfield called this “Instantaneous Salvation” seeing it as a crisis experience of sanctification. By this he was indicating his understanding of their teaching that at a moment of time a person could be instantaneously sanctified experientially and would not need any further development in sanctification because in that crisis experience he was entirely sanctified.

for an instantaneous pardon. Neither the seriatim pardon, nor the gradatim purification, exists in the Bible. It is when the soul is purified from all sin that it can properly grow in grace, and in the knowledge of our Lord Jesus Christ: —as the field may be expected to produce a good crop, and all the seed vegetate, when the thorns, thistles, briars, and noxious weeds of every kind are grubbed out of it.¹³

The instantaneous purification came to be associated with a “Second Work of Grace” in which the believer experiences a second crisis decision like that of salvation in which entire sanctification takes place. Dr Clarke believed that God could and would make the believer perfect in this life. Dr. Clark proposes:

The whole design of God was to restore man to his image, and raise him from the ruins of his fall; in a word, to make him perfect; to blot out all his sins, purify his soul, and fill him with all holiness, so that no unholy temper, evil desire, or impure affection or passion shall either lodge or have any being within him. This and this only is true religion, or Christian perfection; and a less salvation than this would be dishonorable to the sacrifice of Christ and the operation of the Holy Ghost¹⁴

This issue is the major dividing point between the Wesleyan-Holiness model of sanctification and the other four¹⁵ of the five major models of sanctification. The other four models share the truth that biblical sanctification is not a singular setting apart, but a threefold setting apart. The final completion is at the end of life.

A Singular or Three Part Sanctification

Other models share the understanding that Biblical Sanctification has three distinct aspects as seen in the scriptures. There is an instantaneous aspect called “Positional Sanctification” where the believer is permanently freed from the penalty of sin and receives the permanent imputation of righteousness as a part of salvation justification. Some Reformed theologians prefer the term “Definite Sanctification.”

The second aspect is called “Experiential Sanctification.” This is the area of sanctification where the major differences and critical issues of the four remaining models are to be found. Experiential Sanctification describes the ongoing process of spiritual growth. It is the progression of movement away from sin of the old life and towards new godly life and godly living set forth in the scriptures. Experiential sanctification is called “Progressive Sanctification” in the Reformed model although this label assumes more of an automatic process that is in keeping with their view or gradual spiritual growth including for some, the eradication of the sin nature.

The third aspect is “Ultimate Sanctification.” This occurs at the glorification of the believer when the earthly body with its sin nature is left behind and the believer receives the promised glorified resurrection body. This is the point of full, complete, and final sanctification.

Sometimes these three dimensions of sanctification are identified as being saved or freed from the penalty of sin, justification; being saved or freed from the power of sin, experiential sanctification; and being saved or freed from the presence of sin, glorification.

13 Clarke, Adam, *Entire Sanctification*, CD-ROM (Albany: Ages Software Edition, 1997), 34-35.

14 Clarke, Adam, *Sermon titled “Apostolic Preacher,”* CD-ROM (Albany: Ages Software Edition, 1997), 6.

15 The *Assemblies of God* branch of Pentecostalism is assumed in espousing a three aspect view.

Critical Issues in Experiential Sanctification

When it comes to Positional Sanctification and Ultimate Sanctification most models are in agreement. Differences in labeling sometimes reveal important underlying distinctions. Though these issues of disagreement are almost all found in explanations of Experiential Sanctification, there are some important nuances in terminology describing positional sanctification. Dr. Charles Ryrie in defining Positional Sanctification says,

Positional sanctification is that position every believer enjoys by virtue of being set apart in the family of God by faith in Christ. It is an actual, not theoretical, position and is not dependent on the state of one's spiritual growth. That is why Paul could reprimand the carnal Christian believers and yet address them as "those who have been sanctified in Christ Jesus, saints by calling" (1 Cor. 1:2; see also 6:11)¹⁶

However, in another location he writes

The word *sanctify* basically means to set apart. It has the same root as the words *saint* and *holy*. For the Christian, sanctification includes three aspects. The first is called positional or definitive sanctification, which relates to the position every believer enjoys by virtue of being set apart as a member of God's family through faith in Christ. This is true for all believers regardless of different degrees of spiritual growth. Paul addressed the carnal Christians with all of their sinful practices as sanctified (and thus as saints, 1 Cor. 1:2; see also 6:11 where the verbs indicate accomplished facts, not something to be attained).¹⁷

Ryrie's use of the term "definitive" sanctification is unusual among dispensational theologians. In another location, Ryrie cites the use of the term by Reformed theologian John Murray.

What is the relationship between justification and sanctification? Both Reformed and dispensational theologians believe that both positional sanctification and justification occur simultaneously at the time of salvation. John Murray, a Reformed theologian, states clearly that "the virtue accruing from the death and resurrection of Christ affects no phase of salvation more directly than that of insuring definitive sanctification." He also clearly distinguishes positional (or definitive) sanctification and progressive sanctification. "It might appear that the emphasis placed upon definitive sanctification leaves no place for what is progressive. Any such inference would contradict an equally important aspect of biblical teaching."¹⁸

In this paragraph, Ryrie clearly notes that in most cases Reformed and Dispensational models

16 Ryrie, Charles C., "Contrasting Views on Sanctification," in *Walvoord: a Tribute*, ed. Donald K. Campbell (Chicago: Moody Press, 1982), 189.

17 John Murray as quoted by Charles Caldwell Ryrie, *Basic Theology: A Popular Systemic Guide to Understanding Biblical Truth* (Chicago, Ill.: Moody Press, 1999), 442.

18 Charles Caldwell Ryrie, *So Great Salvation: What It Means to Believe in Jesus Christ* (Chicago: Moody Press, 1997), 140.

agree on the meaning of positional sanctification, but fails to note that Murray subtly imports a nuance in his view of definite sanctification which is inconsistent with the Free Grace gospel position Ryrie articulates in *So Great Salvation*.

The nomenclature of definite sanctification was first used by Reformed writer, John Murray. There is a slight difference which is included in this label. They include *death to the dominion of sin*, meaning that the believer by the Sovereignty of God cannot continue in sin as a dominate way of life. The label of “Positional Sanctification” includes *baptism into the death of Christ* (Rom. 6:3, 6-7) which counts the believer as dead to sin, but also includes choices experientially made by the believer to “reckon themselves dead” (Rom. 6:11-13) to sin.

The aspect of “Ultimate Sanctification” shares agreement among the majority of sanctification models. It is attained at the death and glorification of the believer. Ryrie summarizes this as,

Ultimate sanctification awaits the believer’s glorification in his resurrection body and the removal of the sin nature (I John 3:1-3; Jude 24). Every believer is completely sanctified as far as position is concerned and will be completely sanctified ultimately.¹⁹

Experiential Sanctification is the debated area of sanctification. The critical issues that should be discussed are found in SIX areas as follows (1) The labeling (Experiential or Progressive); (2) The relationship between justification and sanctification; (3) The relationship of Sovereignty to Human decisions and involvement; (4) The issue of one or two natures in the believer; (5) The role of the Holy Spirit and the mechanics of walking in the Spirit; and (6) The means of victory in the Christian life. Each of the SIX issues is now briefly set forth:

1. The Labeling Issue

The Reformed model prefers the label, “Progressive Sanctification” because they see the involvement of the Sovereignty of God and a constant upward trend in moving away from sin and towards holiness. They do not like the idea that there may be potentially no progress or an ongoing carnality. “The idea of a permanently disobedient or carnal Christian is rejected in Reformed theology. Charles Hodge begins his writing on sanctification with a definition that starts with the Westminster Confession of Faith:

SANCTIFICATION in the Westminster Catechism is said to be “the work of God’s free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.”

Agreeably to this definition, justification differs from sanctification, (1.) In that the former is a transient act, the latter a progressive work. . . . (6.) Justification is complete and the same in all, while sanctification is progressive, and is more complete in some than in others.

Sanctification is declared to be a work of God’s free grace. Two things are included in this. First, that the power or influence by which it is carried on is supernatural. Secondly, that granting this influence to any sinner, to one sinner rather

19 Ibid., 190.

than another, and to one more than to another, is a matter of favour. No one has personally, or in himself, on the ground of anything he has done, the right to claim this divine influence as a just recompense, or as a matter of justice.²⁰

The label “Progressive” assumes that by the power of God the trend is progressively upward “to die unto sin and live unto righteousness.” The label, “Experiential” allows for the lack of progress due to the failure of the believer to make choices to follow the commands of the Lord the “put off” specific sins (Col. 3:5) for example. The believer in this state experientially does not progress in seeing sin lessen in his life and is not becoming more holy.

2. The Relationship between Justification and Sanctification

In the Reformed, Chaferian, and some branches of Pentecostalism, justification and sanctification “occur simultaneously at the time of salvation.”²¹ The Reformed model is clearly stated in Millard Erickson’s, *Christian Theology*:

Peter refers to his readers as “a chosen people, a royal priesthood, a holy nation, a people belonging to God” (1 Peter 2:9). Here, being sanctified means “to belong to the Lord.” Sanctification in this sense is something that occurs at the very beginning of the Christian life, at the point of conversion, along with regeneration and justification. It is in this sense that the New Testament so frequently refers to Christians as “saints” (ἅγιοι—*hagioi*), even when they are far from perfect.²²

In the Chaferian model, positional sanctification takes place at the point of faith in Christ. It begins at the same time as our justification. Just as justification is a legal action of God on behalf of the believer, so is positional sanctification. The believer is identified legally by identification with Christ in His death, burial, and resurrection and is thus positionally set apart to the service of God. Dr. Chafer establishes this in his definition of positional sanctification.

This is a sanctification, holiness, and sainthood which comes to the believer by the operation of God through offering of the body and shed blood of the Lord Jesus Christ. Those who are saved have been redeemed and cleansed in His precious blood, forgiven all trespasses, made righteous through the new headship in Him, justified, and purified. They now are the sons of God. All of this indicates a distinct classification and separation, deep and eternal, achieved through the saving grace of Christ. It is based on facts of position which are true of every Christian. Hence, every believer is now said to be sanctified positionally, holy, and by so much a saint before God.²³

Ryrie adds that all persons of the Trinity are involved :

All persons of the Trinity are involved in sanctification, and believers are too. In positional sanctification, which comes when we are saved, the Holy Spirit sanctifies

20 Hodge, C. (1997). *Vol. 3: Systematic theology* (213). Oak Harbor, WA: Logos Research Systems, Inc.

21 John Murray as quoted by Ryrie, *So Great Salvation*, 140.

22 Erickson, M. J. (1998). *Christian theology* (2nd ed.) (981). Grand Rapids, Mich.: Baker Book House.

23 Chafer, L. S. (1993). *Vol. 7: Systematic theology* (279). Grand Rapids, MI: Kregel Publications.

us, our responsibility being to believe the truth (2 Thess. 2:13). Christ's death is the basis for our position in sanctification (Heb. 10:10).²⁴

In the Keswick/Victorious Life model justification and sanctification are seen as two separate acts of faith that are presented as separate gifts of God. Charles Turnbull, a Keswick proponent is quoted by B.B. Warfield as saying,

“Jesus, you know,” says he, “makes two offers to everyone. He offers to set us free from the *penalty* of our sin. And He offers to set us free from the *power* of our sin. Both these offers are made on exactly the same terms: we can accept them only by letting Him do it all.” “Every Christian,” he proceeds, “has accepted the first offer. Many Christians have not accepted the second offer.”²⁵

In the Wesleyan-Holiness model as well as the Holiness branch of Pentecostalism justification is also separate from sanctification – the latter being viewed as a “second-work of grace.” Holiness author Henry E. Brockett has points out the separate nature of sanctification from justification:

This full salvation involves a twofold work of divine cleansing and filling, which is what I mean by inward holiness or entire sanctification by faith. From God's standpoint there is no reason why this fullness of blessing should not be realized at the new birth, but in practice this is not the case. We need first to be born of the Spirit in order to realize our need of this deeper cleansing and filling, and we need the Spirit to enable us to exercise the further faith necessary to appropriate the fuller blessing. Hence the entrance into this fullness of blessing is correctly regarded as a definite second work of grace in the Christian.²⁶

The Pentecostalism practiced by the Assemblies of God currently is moving towards the view of sanctification beginning at the same point as justification.

In summary, Pentecostal writers agree that sanctification is related to every part of God's great plan of redemption. Assemblies of God writers see justification and initial sanctification occurring at the same moment, justification giving a new standing before God, sanctification putting one into a new state.²⁷

3. The Relationship of Sovereignty to Human Decisions and Involvement

The Reformed, Chaferian, and Pentecostal models all see a sharing of both God's Sovereignty and human involvement. However, the Chaferian and Pentecostal models place more emphasis on human involvement while the Reformed model more emphasis on God's Sovereignty.

Reformed writers like Hodge emphasize the cooperation of both man and God, but place the

24 Ryrie, C. C. (1999). *Basic Theology: A Popular Systemic Guide to Understanding Biblical Truth* (442). Chicago, Ill.: Moody Press.

25 Turnbull, Charles G., “What is your Kind of Christianity?” cited by Warfield, *Works*, Vol 8 Perfectionism Vol 2, CD-ROM (Rio: Ages Software Edition, 2003), 336.

26 Brockett, Henry E., *The Riches of Holiness*, CD-ROM (Albany: Ages Software Edition, 1997), 62

27 Horton, Stanley M., “The Pentecostal Perspective” in *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 134

emphasis on God's supernatural work. Hodge says,

Sanctification is declared to be a work of God's free grace. Two things are included in this. First, that the power or influence by which it is carried on is supernatural. Secondly, that granting this influence to any sinner, to one sinner rather than another, and to one more than to another, is a matter of favour.²⁸

Hodge also allows for some cooperation of man in experiential sanctification while maintaining the greater involvement of God. He says, "... although sanctification does not exclude all cooperation on the part of its subjects, but, on the contrary, calls for their unremitting and strenuous exertion, it is nevertheless the work of God."²⁹ R.C. Sproul provides a better balance between God's part and man's part when he says,

Our sanctification is a cooperative venture. We must work with the Holy Spirit to grow in sanctification. The apostle Paul expressed this idea in his letter to the church at Phillipi:

Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure. (Philippines 2:12-13)

The call to cooperation is one that involves work. We are to work in earnest.³⁰

Warfield sees the relationship along the lines that Ryrie calls the "irresistible sovereignty" view in that a good tree will irresistibly produce good fruit. God is operating in the believer to make them good. Warfield says,

It happens that the Scriptural doctrine on both matters [the doctrine of free will and the doctrine of Christ within the believer] may be suggested by a single Scriptural phrase, which may stand for us as their symbol: make the tree good that its fruit may be good also. Christ dwells within us not for the purpose of sinking our being into His being, nor of substituting Himself for us as the agent in our activities; much less of seizing our wills and operating them for us in contradiction to our own immanent mind [these phrases express Warfield's understanding of the Victorious Life teaching]; but to operate directly upon us, to make us good, that our works, freely done by us, may under His continual leading, be good also. Our wills, being the expression of our hearts, continually more and more dying to sin and more and more living to holiness, under the renewing action of the Christ dwelling within us by his Spirit, can never from the beginning of His gracious renewal of them resist Christ fatally, and will progressively resist Him less and less until, our hearts having been made through and through good, our wills will do only righteousness.³¹

28 Hodge, C. (1997). *Vol. 3: Systematic theology* (213). Oak Harbor, WA: Logos Research Systems, Inc.

29 *Ibid.*, 226.

30 Sproul, R.C., *Essential Truths of the Christian Faith*, (Website Edition: Tyndale House, 2002), 43.

31 Warfield as quoted by Ryrie, "Contrasting Views on Sanctification," in *Walvoord: a Tribute*, ed. Donald K. Campbell (Chicago: Moody Press, 1982), 195.

The relationship of the Sovereignty of God to human responsibility is seen in the Chaferian model as a cooperative effort. In both positional sanctification and ultimate sanctification God's sovereignty is supreme. In experiential sanctification there is a cooperation of the human with the Divine. Chafer presents in his doctrinal summary the part played by all three members of the Trinity,

GOD SANCTIFIES PERSONS. God—Father, Son, and Spirit—is said to sanctify other persons. (1) *The Father Sanctifies*. “And the very God of peace sanctify you wholly” (1 Thess. 5:23). (2) *The Son Sanctifies*. “That he might sanctify and cleanse it with the washing of water by the word” (Eph. 5:26; cf. Heb. 2:11; 9:13–14; 13:12). (3) *The Spirit Sanctifies*. “Being sanctified by the Holy Ghost” (Rom. 15:16; cf. 2 Thess. 2:13).³²

Chafer also points out that the believer's sanctification comes from God in no uncertain terms. It comes from union with Christ, by the word of God, by His blood (death), by the Body of Christ, by the Holy Spirit, and by our choices. He outlines the various provisions provided by God for the sanctification of the believer,

The Believer's Sanctification Comes from God. (a) *By Union with Christ*. “To them that are sanctified in Christ Jesus” (1 Cor. 1:2); Christ has been made unto believers their sanctification (1 Cor. 1:30). (b) *By the Word of God*. “Sanctify them through thy truth: thy word is truth” (John 17:17; cf. 1 Tim. 4:5). (c) *By the Blood of Christ*. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate” (Heb. 13:12; cf. 9:13–14); “The blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7). (d) *By the Body of Christ*. “By the which will we are sanctified through the offering of the body of Jesus Christ once for all” (Heb. 10:10). The cross has separated believers from the world: “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Gal. 6:14). (e) *By the Spirit*. “God hath from the beginning chosen you to salvation through sanctification of the Spirit” (2 Thess. 2:13; cf. 1 Pet. 1:2). (f) *By Choice*. “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14; cf. 2 Tim. 2:21–22). (g) *By Faith*. “Sanctified by faith that is in me” (Acts 26:18).³³

In the Chaferian model, the believer participates in experiential sanctification, it is not inevitable. Reformed writer “Warfield objects to Chafer's point of view because he considers it a blending of Arminian and Calvinistic theology”³⁴ To somehow see some middle ground between the two views is an impossibility with Warfield. However, Walvoord concludes that “Chafer's view of sanctification and the spiritual life, instead of being ambiguous and contradictory, actually brings together the sovereignty of God and human responsibility, which is assumed in Scripture in every exhortation.”³⁵

In Chafer's view the believer's participation in experiential sanctification begins with a step of

32 Chafer, L. S. (1993). *Systematic theology*. Originally published: Dallas, Tex.: Dallas Seminary Press, 1947-1948. (7:277-278). Grand Rapids, MI: Kregel Publications.

33 *Ibid.*, 7:277-278.

34 Walvoord, John F., “The Augustinian-Dispensational Perspective” in *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 224.

35 *Ibid.*, 224.

initial dedication founded on Romans 12:1. He clearly separates dedication, the act of the believer, from consecration as an act of God. Concerning Romans 12:1, Chafer proclaims:

The exhortation is for dedication and not, as so frequently misstated, for consecration, since consecration is an act of God alone by which He takes up and applies that which has been dedicated. The Christian surrenders, yields, and dedicates; God must employ what is thus presented. A so-called reconsecration is also terminology open to question, though it has been and is so generally mentioned and undertaken. Dedication, if done at all as God would have it, hardly needs to be done over. In other words, dedication is an all-determining act and not a process.³⁶

The one time dedication as championed by Ryrie and Walvoord has been the source of criticism against the Chaferian model. It is tied to interpreting the Chaferian model as a branch of Keswick theology which it is not. Andrew Naselli, seeks to criticize this aspect of the Chaferian model using Ryrie as his example:

Charles Caldwell Ryrie (1925-), an influential DTS professor (1953–58, 1962–83), likewise promotes a Keswick-like view of sanctification by emphasizing “dedication,” a once-for-all-time crisis that is never repeated and transitions believers from being carnal to spiritual. Like his predecessors, he sharply contrasts Spirit-filling with Spirit-baptism . . .³⁷

Not all proponents of the Chaferian model see the Romans 12:1 exhortation as a one-time dedication of the life after salvation. Some see this as a beginning point of realizing the seriousness of one's relationship with the Lord that is to be continued regularly as noted by other Greek present tenses used for the spiritual life (experiential sanctification). Writer, George M. Cowen says:

[Together with Romans 12:1]. . . consequently the responsibility falls upon him [the believer] of seeing to it that this life of yieldedness is continued unbroken—a responsibility which is stressed in the use of the present tense in the positive commands, “Be walking in the Spirit” and “Be continually filled with the Spirit” (Gal 5:16; Eph 5:18). The believer’s life will be marred, fellowship broken, and the Spirit’s ministry hindered by the slightest failure fully and always to cooperate. To even the most spiritual of believers, therefore, come the warning prohibitions of grace: “Grieve not the holy Spirit of God” and “Quench not the Spirit” (Eph 4:30; 1 Thess 5:19).³⁸

Walvoord uses the biblical truth of each believer being a priest (1 Peter 2:5, 9) to portray a part of the believer's priesthood is involved with the offering of sacrifices. The first of these sacrifices is oneself as a “living sacrifice.” Walvoord points out:

At least four sacrifices are mentioned as belonging properly to the believer priest.

36 Chafer, L. S. (1993), *Systematic theology*. Originally published: Dallas, Tex. : Dallas Seminary Press, 1947-1948. (6:254-255). Grand Rapids, MI: Kregel Publications.

37 Naselli, Andrew D., *Detroit Baptist Seminary Journal Volume 13*. 2008 (13:28). Detroit: Detroit Baptist Seminary.

38 Cowen, George W., *Vol. 103: Bibliotheca Sacra Volume 103*. 1946 (412) (471). Dallas, TX: Dallas Theological Seminary.

The first of these, which is the foundation for others to follow, is that of the sacrifice of our body mentioned in Romans 12:1. In contrast to animals of sacrifice in the Old Testament who gave their lives in death in their sacrifice on the altar, the believer is exhorted to give his body in a living sacrifice. Such a sacrifice is regarded as holy and acceptable to God because of the fact that the believer has been cleansed by the blood of Christ. It is also a reasonable sacrifice, that is, one which can be properly expected, in view of all that God has done on behalf of the believer.³⁹

In using the picture of the Old Testament sacrificial system, it is understood that the Old Testament sacrifices were not just one time offerings, but ongoing, as often as needed. Just as the ongoing spiritual life in Israel involved dealing with sin with more than a one time sacrifice, so the decisions to yield ourselves to God in Romans 6:13 and the decision of sacrifice in Romans 12:1 is a starting point of many ongoing regular decisions to walk in submission to the Lord.

Dallas Seminary graduate, student under Dr. Chafer, and pastor R. B. Thieme, Jr. presents a popular statement of this variation of the Classical Chaferian model when he taught this in teaching Romans 12:1: Thieme says of Romans 12:1,

To place your bodies under orders as a living, holy sacrifice does not require a one-shot decision, a so-called dedication decision. In reality it is a series of decisions, daily decisions which involve rebound [Thieme's term for confession of sin after grieving or quenching the Spirit] when necessary, therefore maintaining the filling of the Spirit, and the consistent intake of Bible doctrine . . .⁴⁰

The believer's participation in experiential sanctification according to the Chaferian model is centered on the believer's choices to be filled with the Spirit and maintain the filling of the Spirit. Chafer set forth the details in the book, *He that is Spiritual*. The Chaferian model understands spirituality as absolute, and distinct from spiritual growth. One is either "walking in the Spirit," or it's equivalents of "walking in truth, in love, in Him, in newness of life, etc.," or they are not filled with the Spirit and walking after the flesh or sin nature. It is either one or the other. Chafer sets forth three conditions for filling. Two involve the avoidance of sin: "Grieve not the Spirit" (Eph. 4:30) and "Quench not the Holy Spirit" (1 Thess 5:19). The third is the positive condition of following the command to "Walk in (by means of) the Spirit" (Gal 5:16). This is the believer's constant dependence on the Spirit. Violating these conditions causes a loss of fellowship or failure to "abide" in fellowship which demands cleansing of sin and God's forgiveness. Confess of sin is the one condition for fellowship, forgiveness, and cleansing.⁴¹

Chafer balances the power of God in sanctification with the exhortations to human involvements and concludes: "Though the will be moved upon by the enabling power of God, spirituality, according to God's Word, is made to depend upon that divinely-enabled human choice; Romans 12:1, 2; Galatians 5:16; Ephesians 4:30; First Thessalonians 5:19 and First

39 Walvoord, John F., *Vol. 122: Bibliotheca Sacra Volume 122*. 1965 (486) (105–106). Dallas, TX: Dallas Theological Seminary.

40 Thieme, Robert B., Jr., *Sermon Notes on Romans 12:1*, (Houston: Berachah Church, 1977).

41 The details of this paragraph are derived from Chafer; Chafer, Lewis S., *He that is Spiritual*, (Grand Rapids: Dunham, 1967).

John 1:9 being sufficient evidence.”⁴²

The Keswick/Victorious Life model as well as the Wesleyan/Holiness model explain sanctification as almost totally the work of God. Wesleyan-Holiness defender, Melvin Dieter speaks of *entire sanctification* as a total work of God:

There was a remedy for the sickness of systemic sinfulness, namely, *entire sanctification* – a personal, definitive work of God’s sanctifying grace by which the war within oneself might cease and the heart be fully released from rebellion into wholehearted love for God and others.⁴³

The Keswick model also reflects a belief that sanctification is totally the work of God. Their theme of “Let go and Let God” reflects man’s lessening participation and God’s maximum participation as the key to a life of victory. Ryrie summarizes their view as follows:

The provision of sanctification is a work of the Holy Spirit, which is ultimately based on the work of Christ at Calvary. The believer receives sanctification by faith through a crisis act of entire consecration to God.⁴⁴

The Pentecostal model also holds to a cooperative effort between man and god for sanctification. In the Assembly of God’s systematic theology textbook edited by Stanley M. Horton, Timothy Jenney writes, “Christian’s choose to be sanctified by the Spirit, a process that requires each individual’s continuing cooperation (1 John 3:3; Rev 22:11).”⁴⁵

4. The Issue of One or Two Natures in the Believer

The Reformed model opposes the view that the believer after salvation has two natures. The Wesleyan model initially sees the two natures, but the sinful nature is to be obliterated in the “second work of grace.” In the Reformed model the believer has a single sinful nature that is gradually being eroded (their term is extirpated) in favor of a growing spiritual life. The single nature infused by regeneration is clearly set forth by Hodge in his systematic theology:

Regeneration is the infusion of a new principle of life in this corrupt nature. It is heaven introduced to diffuse its influence gradually through the whole mass. Sanctification, therefore, consists in two things: first, the removing more and more the principles of evil still infecting our nature, and destroying their power; and secondly, the growth of the principle of spiritual life until it controls the thoughts, feelings, and acts, and brings the soul into conformity to the image of Christ.⁴⁶

There is no room for a a two nature view in Reformed theology. Warfield strongly opposed the two nature view in his critique of the Keswick model. W.H. Griffith Thomas notes this in his answer to

42 Chafer, L. S. *He That is Spiritual*. (Grand Rapids: Dunham, 1967), 67 note 1.

43 Dieter, Melvin E. “The Wesleyan Perspective” in *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 17.

44 Ryrie, Charles C., “Contrasting Views on Sanctification,” in *Walvoord: a Tribute*, ed. Donald K. Campbell (Chicago: Moody Press, 1982), 192.

45 Jenney, Timothy P. *Systematic Theology*, ed. Stanley M. Horton, (Springfield: Logion, 1973), 412.

46 Hodge, C. (1997). *Vol. 3: Systematic theology* (221). Oak Harbor, WA: Logos Research Systems, Inc.

Dr. Warfield,

P. 346. Dr. Warfield is very severe on the doctrine of the two natures which he associates both with “the Brethren” and with the Holiness Movement. And yet, in my judgment, the question is not settled by Dr. Warfield’s criticisms, because there is much in Scripture that seems to indicate the presence of two elements, whether or not we call them “natures,” in the believer. When the Apostle says, “If any man is in Christ he is a new creature” (2 Cor. 5:17), I do not think this means the entire removal of the old nature from the moment of conversion. Nor do I believe that putting away the old man and putting on the new (Eph. 4:22–24) can refer to anything else than a twofold attitude which concerns the entire Christian life. At any rate, the view is not to be limited to the Holiness Movement, as Dr. Warfield himself admits, and there are also thoroughly good Presbyterians who take the same line; so that if the Holiness people err they err in good company, and they certainly find themselves supported by a number of passages which, on Dr. Warfield’s view, are inexplicable (1 Cor. 3:3; Gal. 3:3; 6:8; Rom. 8:4–7).⁴⁷

The three other models, Chaferian, Keswick, and Pentecostal, hold to the view that the believer after salvation has two natures in conflict. Dr. Chafer clearly lays out this principle,

The old nature, with its incurable disposition to sin, remains in every believer so long as he is in his present body. He is therefore disposed to sin. The sin nature itself is never said to have died. It was crucified, put to death, and buried with Christ, but since this death was accomplished two thousand years ago the reference must be to a divine judgment against the nature which was gained by Christ when He “died unto sin.” There is no Bible teaching to the effect that some Christians have died to sin and others have not. The passages involved must include *all* saved persons (Gal. 5:24; Col. 3:3). All believers have died unto sin in Christ’s sacrifice, but not all have claimed the riches which were provided for them by that death. Saved people are not asked to die experimentally or to re-enact His death; they are urged only to “reckon” themselves to be dead indeed unto sin. This is the human responsibility (Rom. 6:1–14).⁴⁸

5. The Role of the Holy Spirit and the Mechanics of Walking in the Spirit

The Reformed model gives the Holy Spirit a place in sanctification. Speaking from the Reformed perspective, Millard Erickson summarizes the work of the Spirit as one of transforming the believer’s moral and spiritual character in both a positive production of the fruit of the Spirit and a change through mortification of the flesh. Erickson says,

The Holy Spirit also works sanctification in the life of the believer. By sanctification is meant the continued transformation of moral and spiritual character so that the believer’s life actually comes to mirror the standing he or she already has in God’s sight. While justification is an instantaneous act giving the individual a

47 Thomas, W.H. Griffith, “The Victorious Life (I),” *Bibliotheca Sacra*, 76:303 (July 1919), 277.

48 Chafer, L. S. (1993). *Vol. 7: Systematic Theology* (282–283). Grand Rapids, MI: Kregel Publications.

righteous standing before God, sanctification is a process making the person holy or good. . . . He [Apostle Paul] instructs his readers to walk by the Spirit instead of gratifying the desires of the flesh [Galatians 5] (v. 16). If they heed this instruction, the Spirit will produce in them a set of qualities collectively referred to as the “fruit of the Spirit” (v. 22). Paul lists nine of these qualities: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (vv. 22–23). These qualities cannot in their entirety be produced in human lives by unaided self-effort. They are a supernatural work. They are opposed to the works of the flesh—a list of sins in verses 19–21—just as the Spirit himself is in opposition to the flesh. The work of the Holy Spirit in sanctification, then, is not merely the negative work of mortification of the flesh (Rom. 8:13), but also the production of a positive likeness to Christ.⁴⁹

While passages on the Holy Spirit are referenced in the Reformed model, sanctification is still viewed as an ongoing sovereign process empowered by God and using the Holy Spirit, but without a clear explanation of any mechanics as to how the believer walks in the Spirit. In the explanation given by Hodge, the Spirit is a “controlling influence” determining the inward and outward life. Hodge says,

And as the Spirit dwells in believers, He there manifests his life-giving controlling power, and is in them the principle, or source, or controlling influence which determines their inward and outward life. . . . As our Lord says (John 3:6), “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” These then are the principles which “are contrary the one to the other.” No man can act independently of both. He must obey one or the other. He may sometimes obey the one, and sometimes the other; but one or the other must prevail. The Apostle says of believers that they have crucified the flesh with its affections and lusts. They have renounced the authority of the evil principle; they do not willingly, or of set purpose, or habitually yield to it. They struggle against it, and not only endeavour, but actually do crucify it, although it may die a long and painful death.⁵⁰

The Reformed model as presented by Hodge is a gradual move by the sovereign power of God in the believer to the flesh being crucified and the spiritual life prevailing.

The Wesleyan-Holiness, Keswick, and Pentecostal Models all see their relationship to the Holy Spirit as a second work that lies beyond salvation. In general there is a confusion between the Baptism of the Spirit and the Filling of the Spirit. Only in the Chaferian model are these ministries seen as clearly separate and distinct. The emphasis of the second-work for these three models varies. All three see the believer baptized and filled with the Spirit subsequent to salvation. The Wesleyan-Holiness model sees this as removing the sin nature and making spiritual living possible. The Keswick model sees this event as a surrender – a letting go of self – and turning over control to God to live in the power of the Spirit. The Pentecostal model on the holiness side follows the Wesleyan-Holiness model with the addition of speaking in tongues and displaying other manifestations of the Spirit. The Pentecostal branch represented by the Assemblies of God says that “after the Holy Spirit baptizes us into the body of Christ [salvation], we are then saturated or filled with the Spirit; the baptism in the

49 Erickson, M. J. (1998). *Christian Theology* (2nd ed.) (890). Grand Rapids, Mich.: Baker Book House.

50 Hodge, C. (1997). *Vol. 3: Systematic theology* (224–225). Oak Harbor, WA: Logos Research Systems, Inc.

Spirit is thus a distinct experience after conversion.”⁵¹

There are no clear mechanics set forth in any of these three models to explain how the believer walks in the Spirit as an absolute being either walking in the Spirit or not. There is a general confusion between true spirituality and spiritual growth. In this confusion one can be said to be more or less spiritual rather than more or less mature.

The Chaferian Model is the only model that presents a clear role of the Holy Spirit in experiential sanctification and clear mechanics for walking in (by means of) the Spirit. Chaferian writers emphasize that spiritual growth or experiential sanctification is the result of being filled with the Spirit. Chafer's three conditions for being filled with the spirit are “Grieve not the Holy Spirit of God” (Eph.4:30) which involved sin in the life of the believer; “Quench not the Spirit” (1 Thes. 5:19) which involves a yieldness to be in submission to God being led of the Spirit; and “walk in the Spirit” (Gal. 5:16) which is a dependence on the Spirit.⁵² Maintaining the filling of the Spirit involves “walking in” dependence on the Spirit and an ongoing abiding in Christ. However, the believer can make choices contrary to the conditions set forth. If the believer is not walking by means of the Spirit, he is “walking according to the flesh” (2 Cor. 10:2). This is sin. He has “yielded his members as instruments of unrighteousness to sin” (Rom 6:13). Therefore, sin is the major issue of the Chaferian model that hinders the filling of the Spirit, walking in the Spirit, and abiding in Christ. This being the case, the mechanics for restoration of the filling of the Spirit involve the confession of sin and restoration to fellowship. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” (1 John 1:9). These are the simple mechanics. When we confess sin(s), God forgives, He restores fellowship, members yielded to sin have been yielded back to God, the walk according to the flesh to sin is replaced by the desire to be “walking by means of the Spirit,” and depending on the Holy Spirit once again. Simply put, the mechanics involve being filled with the Holy Spirit and “walking by” dependence on Him. Restoration to the filling of the Spirit after sin involves the confession of sin.

6. The Means of Victory in the Christian Life

The final part of this study over-viewing these five models of sanctification is to briefly set forth what each model sees as the basis of Christian Living and day to day Victory in the Christian life. Their view on sanctification is vital in establishing growth and progress in the faith.

Reformed model

The Sovereignty of God is set forth as the means of individual believer victory. As the believer cooperates with God, He in His Sovereignty, gradually sees to the removal of evil and sin from the life of the believer replacing it with spiritual growth and holiness. Human involvement is minimal.

The Wesley-Holiness model

The basis of victory is a second work of grace where the believer in a crisis act receives

51 Horton, Stanley M., “The Pentecostal Perspective” in *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987), 129.

52 Summarized from Ryrie, Charles C., “Contrasting Views on Sanctification,” in *Walvoord: a Tribute*, ed. Donald K. Campbell (Chicago: Moody Press, 1982), 199.

sanctification seeing love and holiness perfected in them by the removal of the sin nature so that they can move forward in victory.

The Keswick model

Victory is attained as the believer totally surrenders to God in a “Let go and Let God” experience. The believer then sets themselves to the work of the Lord not to attain victory, but because they already have victory. The sinful temptations may exist, but the sinful responses of the heart have been conquered.

The Pentecostal model

Specifics of the basis of victory are hard to pin down in the Pentecostal model due to the experiential and varied nature of the various splinter groups. The common thread is that sanctification after salvation involves an experience with the Holy Spirit which empowers the believer in many experiential ways to have victory.

The Chaferian model

As an unbeliever one sinful nature is possessed. At salvation the believer gains a new nature which is in conflict with the old sinful nature. Through dependence on the Holy Spirit by His filling/control the believer has victory in walking in the Spirit, abiding in Christ, and maintaining close fellowship with God. Sin hinders the victory, but is handled by the cleansing and forgiveness of confession. Spiritual growth and victory takes place as the believer walks by means of the Spirit as well as the other representations of this new position: Walking in Him, in Truth, in the Light, in Love, in Newness of Life, and in Wisdom.

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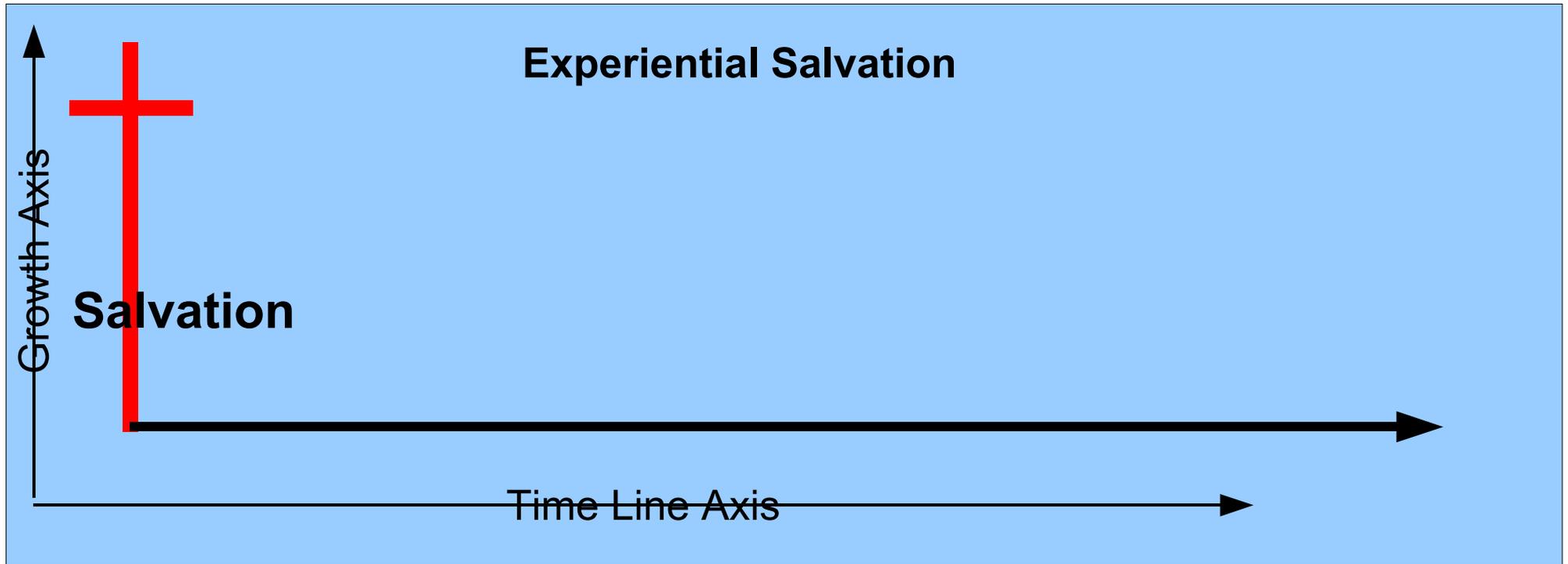
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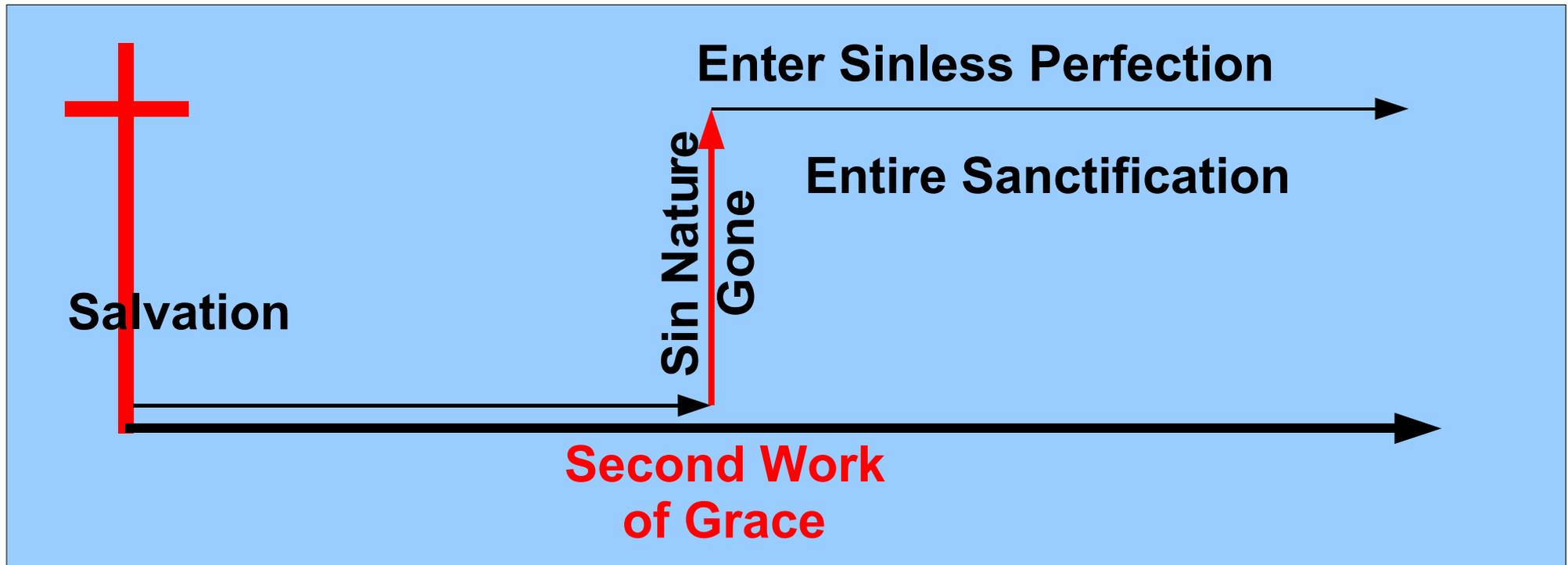
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Diagramming Experiential Sanctification Models



Basic Chart

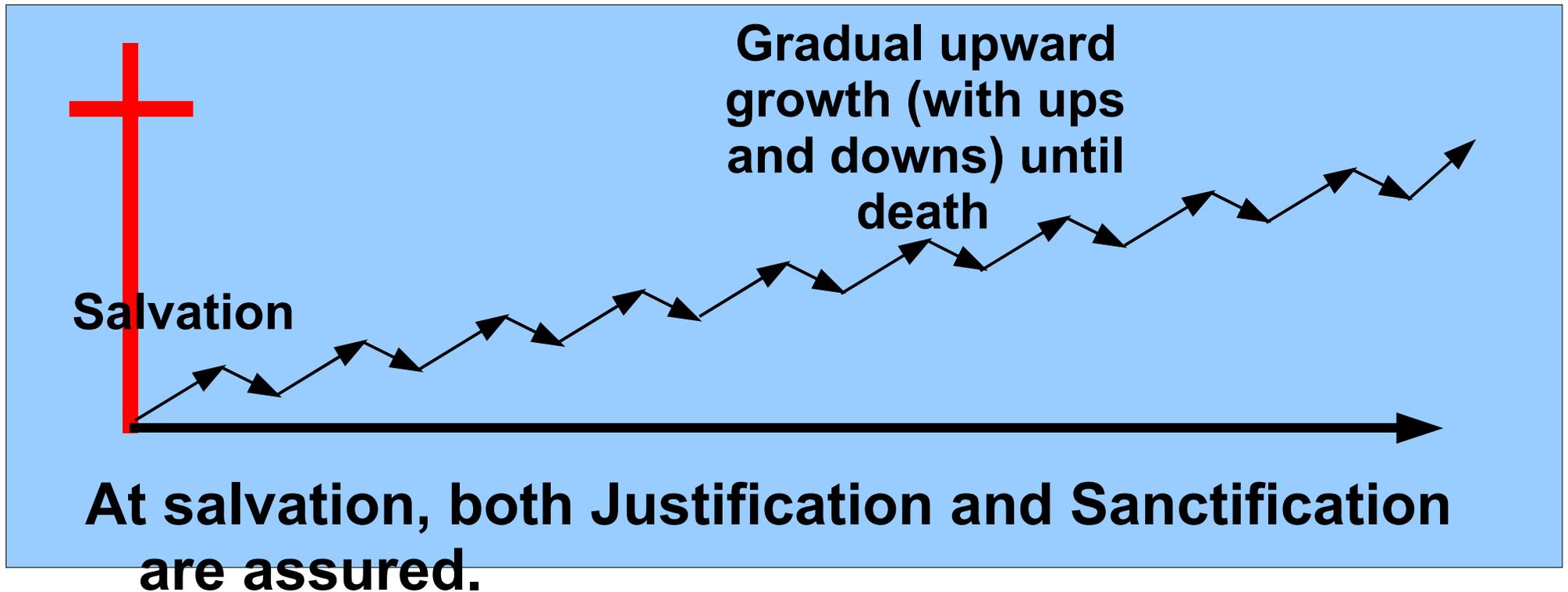
Wesleyan/Holiness Model



After salvation and ongoing defeat in life a “Crisis Point” is reached.

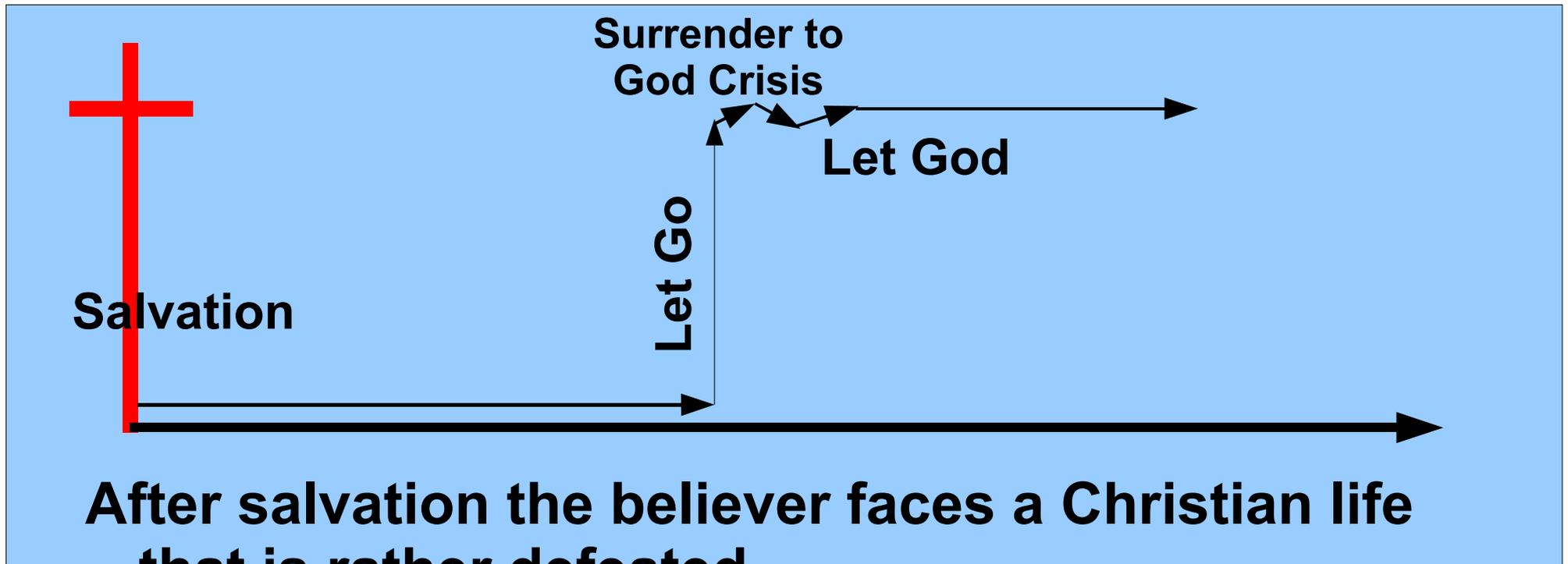
The “Second Word of Grace” removes the sin nature making a “holy” life possible

Reformed Model



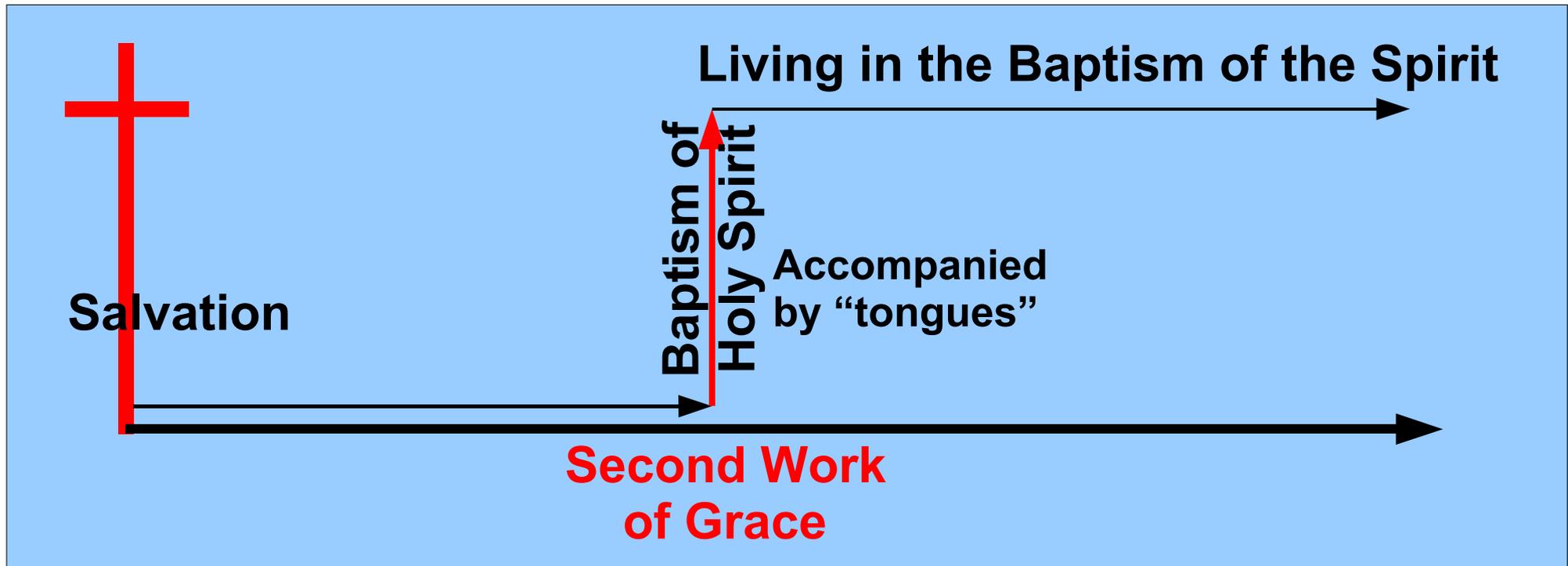
Over time, cooperating with God, the sin nature is mortified with the growth of spiritual life and holy living.

Keswick/Victorious Life Model



A crisis occurs where the believer realizes the need to let go of human power and let God work in Divine Power to provide victory.

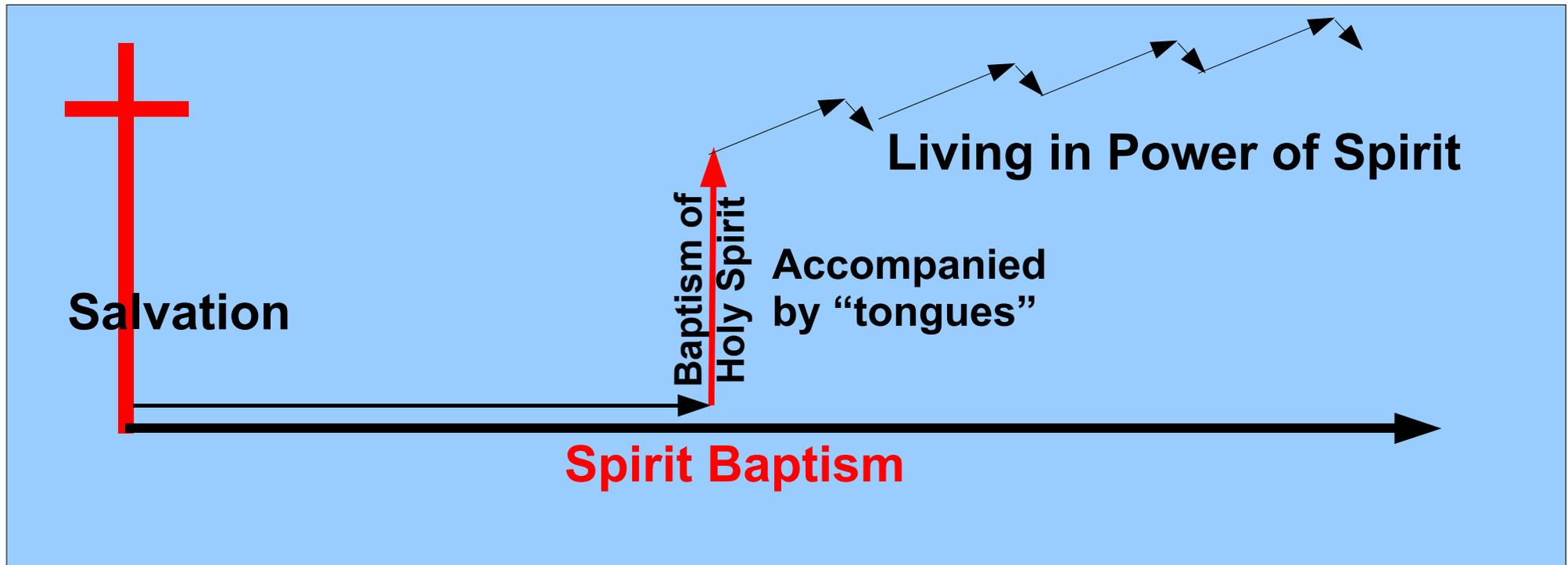
Pentecostal/Holiness Model



After salvation a second work of the Spirit is needed to give empowerment to the believer.

An experience of the “Baptism of the Spirit” gives the desired Divine Empowerment.

Pentecostal (AoG) Model

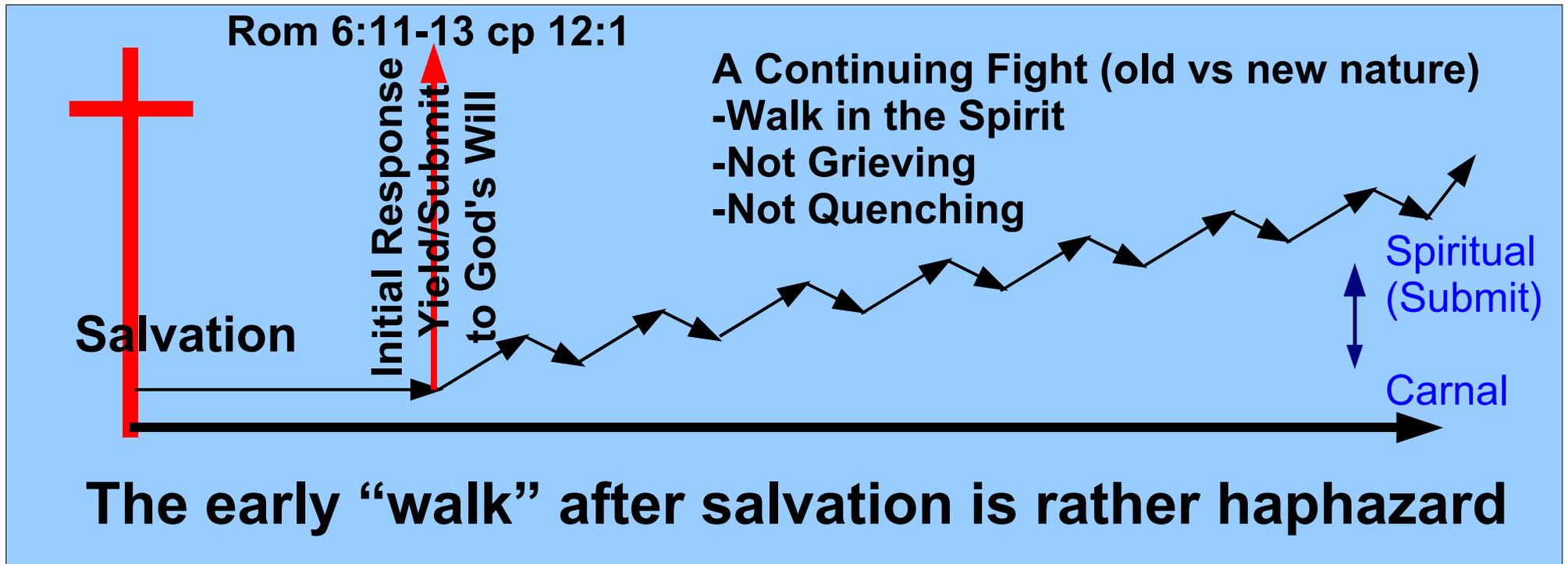


After salvation a second work of the Spirit is needed to give empowerment to the believer.

An experience of the "Baptism of the Spirit" gives the desired Divine Empowerment.

Classical Chaferian Model

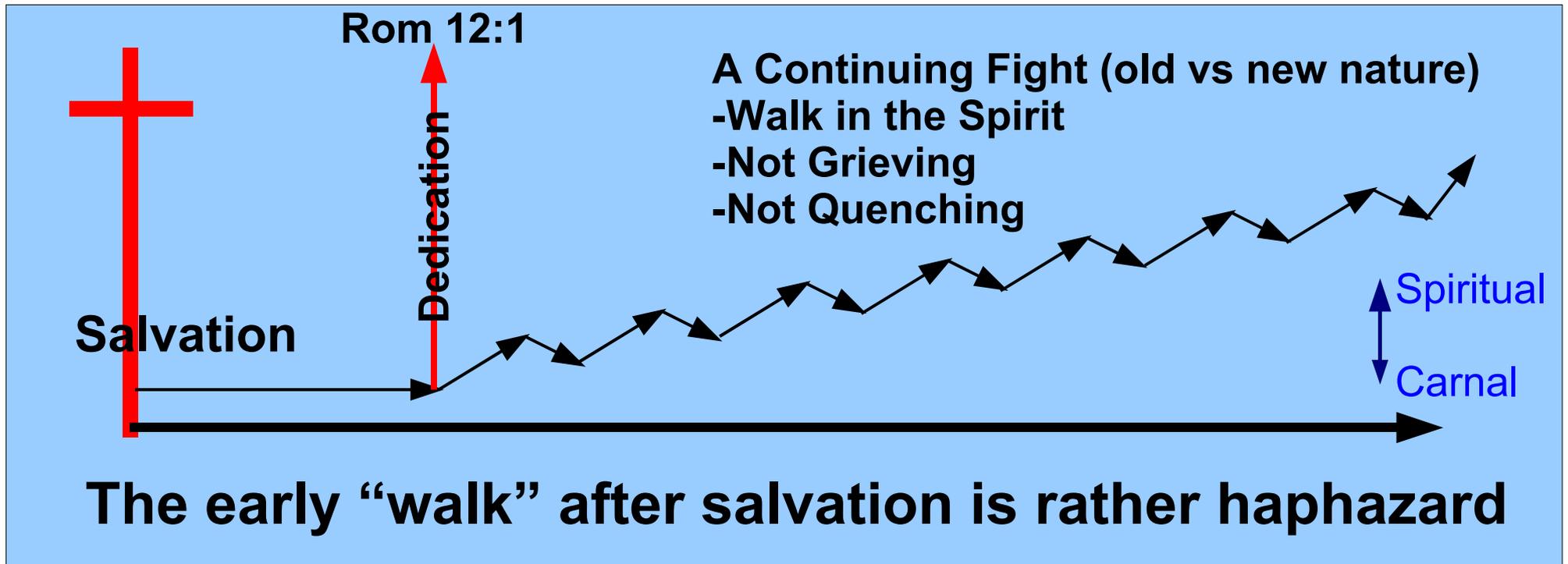
(L.S. Chafer)



As Romans is understood, the believer responds to yield/submit to the authority of the Lord.

Spiritual empowerment is maintained by walking in the Spirit and dealing with the sin nature.

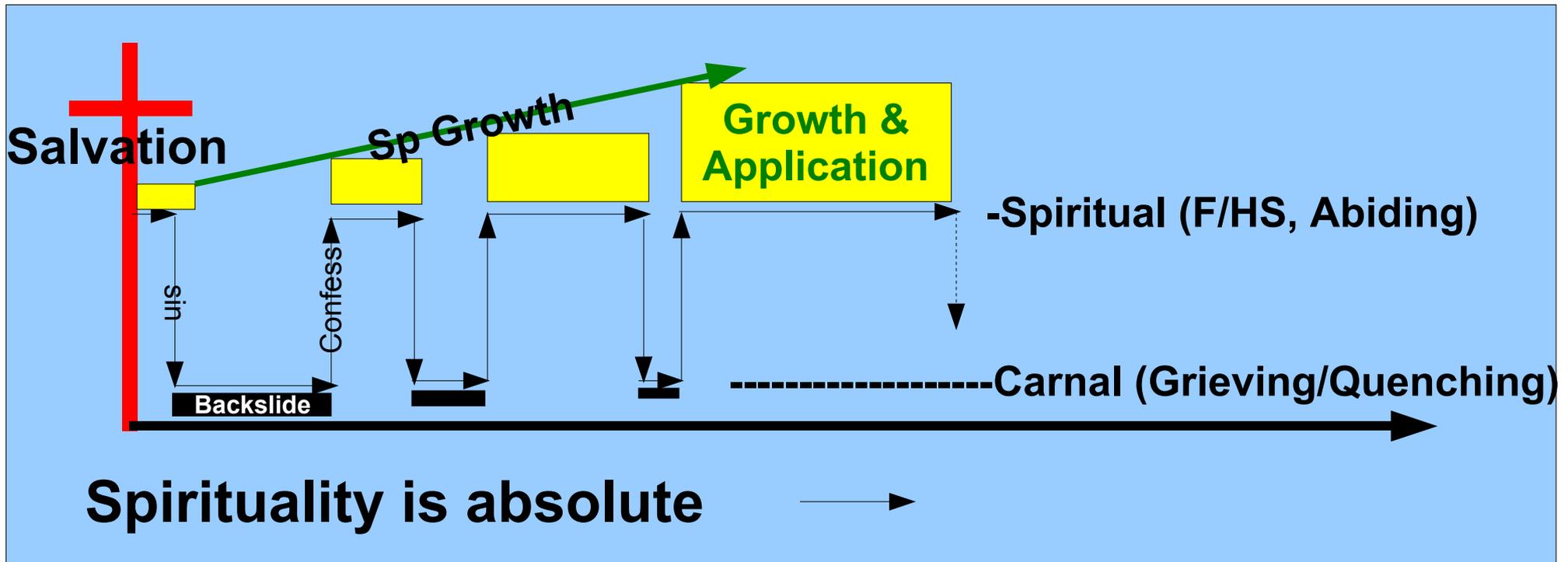
Classical Chaferian Model (Walvoord/Ryrie)



Once Romans 12:1 is understood, the believer dedicates his life to the Lord.

Spiritual empowerment is maintained by walking in the Spirit and dealing with the sin nature.

Modified Chaferian Model



Believer walks in the Spirit or “According to sin”

Spiritual Growth is under Filling/Spirit in the Light

Lost ground in Carnality [Heb 5:12]