

Definitive Sanctification Part 1

by John Murray

Sanctification is a result of regeneration and justification, and involves a death to sin and a life of obedience to God.

Duration: 49:50

Scripture: Romans 5:20, Romans 6:1, Romans 7:6

Topics: "Sanctification"

Description

In this sermon, the speaker discusses the concept of living and acting in the world versus being translated into a new world of fear, life, and action after death. The speaker emphasizes that once a person dies, they are no longer bound by sin and are under the reign of grace. The sermon references Romans 6:13 and 1 Peter 4:1-2 to support the idea that believers should no longer live according to the lusts of men but rather with the will of God. The speaker also mentions that the teachings of the apostles Paul and John align with this perspective, although John's perspective may differ slightly.

Transcript

I am not trying to use the word justification. I am using it in the sense of the practical situation. These generations' justifications are effective once required, nor do they admit of.

On the New Testament, however, gracious sanctification is not the same category. All the Christians, the believers of Christ, as the Church of God, sanctified in Christ Jesus, called to be saved. 1 Corinthians 1,2, sanctified in Christ Jesus, called to be saved.

And so He coordinates sanctification with the factual calling and with their identity as saved. Later on, in that same epistle, 1 Corinthians 6,11, reminds believers that they were washed, sanctified, and justified. And so He coordinates sanctification with regeneration and justification.

Therefore, saints, believers, according to that justified, they could not be in a Christian style, but all saved, because Christ loved the Church and gave Himself for it, that He might sanctify it, having cleansed it by the washing of water by the Word. That He might sanctify it, having cleansed it by the washing of water by the Word. Note that it means that cleansing by the washing of water by the Word is fine, or at least is correlative way.

Sanctification by the washing of water by the Word is surely the cleansing. Further, this use of the term sanctified, obvious, in 2 Timothy 2.21. 2.21. If the man purge himself from these, he shall be a vessel unto honor, sanctified, neat for the master's use, and prepared, prepared unto every good work. Unto honor, sanctified, neat for the master's use, prepared unto every good work.

And, of course, Paul is speaking of the good works, which are the fruits of the Spirit, in which the believer is sanctified, in this life, serving unto which believers are called. According to the rendering of that service, believers are vessels unto honor, which use good works, but not only so, they are also sanctified. Sanctified, meaning of mental qualities, passions, these other qualities, Paul possesses these qualities.

Paul is using the term sanctified, in that same sense, 2 Timothy 2.22. And acts, no, I am not, but he has not, as long as 1 Thessalonians 4.7. God hath not called us unto uncleanness, but in sanctification, God hath not called us unto uncleanness, but in sanctification. That means, that sanctification characterizes the person as being spectacular, or attractive, well, into, then 2 Thessalonians 2.13 and 14, to the same effect, God hath chosen you as a first fruit unto salvation, in sanctification of the spirit, as the leaf of the truth. Chosen you as a first fruit unto salvation, in sanctification of the spirit, as the leaf of the truth, unto which He also called you, called you.

So sanctification, again, as we have not, characterizes this salvation unto which believers are called, sanctified to salvation, to disdain unto salvation, unto which they are called. No disdain. You will find, you will find how exalt and catharism catharism purify, purification These are terms of similar import we have not, and the same emphasis to the end.

For example, Peter could appeal to the fact that the Holy Spirit made no difference between Jews and Gentiles, purified their hearts by faith, purified their hearts by faith. Again, Peter is talking of the way in which believers may be described. Acts 15, verse 9. And as we found already, Paul in Ephesians 5, verse 26, is saying, sir, with reference to the initial cleansing of Christ's love.

How do you cleanse? The same purification must be due in Titus 2, verse 14. Christ gave himself for us that he might ransom us from all iniquity and purify to himself a people for his own protection, fellows of good works. Paul is not thinking about the future, because he is thinking here good works, to simplify, to evince their identity, and to their name.

You see, they are purified to be a people of Christ's own protection. In Hebrews 9, 14, this same term, say so, this same term is applied to the purifying of the conscience protected by the blood of Christ, same is implied in Hebrews 10, 2, and Hebrews 1, 3. Now, this purification must refer to that radical change occurs at the inception of the believer's life, and by which they are protected for that at which they are appointed every good work. Good life.

There is to show that the language of sanctification is used to decimate some decisive action which occurs at the inception of the Christian life, and as one that characterizes the people of God in their identity as effectually called by God's grace. Hence, it would be a deflection from biblical patterns of thought to think of sanctification as a position exclusively in a progressive world. The evidence is very, very simple, very decisive, that the most characteristic term for sanctification is for values, decisive actions, qualities that will keep him nor perish in lawlessness, nor perish in mutiny.

Now, in that whole passage, that whole passage, chapter seven, the teaching of the apostle oriented to the question with which the passage begins, shall we continue sin that graced me about? Then shall we

consent grace me about? Now, that question necessarily arises from necessary, for it is in Romans 5, 20 and 21 that Paul has said, we're sin abounded, we're superabounded. That as sin hath reigned in death, even so my grace reigns through righteousness unto eternal life through Jesus Christ our Lord. Never be men led by the chapter position device necessarily by thinking.

When you take into account what Paul says, the inference might seem, let us continue, let us continue in order that the grace of God may be all the more magnified. That is necessary for sin abounded grace much more. That later that grace of God is magnified in deliverance.

But the inference let us therefore continue to sin. Let us therefore continue to sin is the inference that Paul repudiates with the strongest disposal in the reality. Not the perversity perversity and indeed the absurdity of the inference.

Not the perversity perversity and indeed the absurdity of the inference. Paul exposes it by asking another question. How shall we who have died to sin live any longer? How shall we who have died to sin live any longer? How shall we who have died to sin And it is in that proposition we die to sin.

We die to sin. Paul's construction that is involved in the very grace referred to in the two preceding verses 1, 2, 3, 4, 5 we die to sin. So we have to ask the question then what does this mean? We die to sin.

On the other hand is the key to the whole to the whole question now Paul appears using of what we call psychophysical that's a noun which we all so familiar with and he has applied the implications of that analogy implications of psychophysical death to the realm of initial prevention with which he is dealing.

It is apparent that when a person dies this person is no longer active in the sphere or realm in reference to which he has died no longer active in that realm and those who still live in that realm in reference to which he has died have no longer any communications with him he is no longer Paul with life being and the scripture of course has very eloquent ways of bringing that fact of our experience to our attention the scripture doesn't think it's a purpose to impress upon us that that simple fact of our experience so remember you read it I have seen the wicked and brave power and spreading self like a green bay tree yet he passed away and no he was not he had sought him but he could not be found likewise in psalm 103 verses 15 and 16 as for man his day shall have passed the flower of

the field so he flourishes for the wind passes over it and it is gone and so it is no more in place do what you will do what you will no longer active he has died in this realm no longer he stands for the just now the person who lives in the person who lives in or to sin lives and acts in the realm the sphere of his life the sphere of his life and activity on the other hand the person who has died to sin no longer lives and acts in this realm the tie with that realm is broken and he has been translated into a new realm of sphere of life and action there is a dissolution of this old relationship translated into the kingdom of righteous man and holy man and it is just as true in this religious realm the phenomenal realm that those who still live in can say with reference to that person who

has died to sin even the little people expresses that to the uncultivated they think it's strange strange the realm the sphere they died that is living that is the cleavage that takes place when a person dies once all is finished not only with the gift but with the realm with that realm with sin weighing in and hunting death now the antipathy of the false gives us in the material system a well worth noting because we point out the way in which this society breaches character and it is the antithesis between death in sin and death death in sin and death death in sin that's all death in sin means the service of sin that bonds service means that

sin reigns in our mortal body obedience is rendered to the lust of sin we present our members as instruments of unrighteousness to sin as the bond

servants to our sin we are free that is foolproof respect of righteousness sin has dominion over us we are under law these are the various ways in which we describe death in sin now you come to death too when you see the conflict death too means that the old man the old man has been crucified the body of sin has been destroyed we no longer serve sin we are justified from sin and this starts from the reign of sin we are alive with God and we live with Him sin no longer reigns we present ourselves to God and our members as instruments of righteousness to God we are under the reign of grace we render obedience from the heart to the pattern of Christian teaching the book is unto holiness but the end is unto death we are citizens sustaining contrast and witness witnessing to the spite of the

character of this day and we must not hold it down for in respect of every criterion of every criterion by which moral and spiritual life is to be assessed has this differentiation and that means that there is that decisive and definitive reach with the power and service of sin in the case of everyone who is under the control of sin that is our historic teaching of the desperate for our own weakness and indeterminacy and our readiness to propel the temptation we want to hold it down we want to make the antithesis less sharp we want to make the the voice less brave instead of recognizing what is the clear teaching of the apostate now it is particularly in the teaching of the apostate not simply later let us say Dr.

Mathieu it is not worthy that you have this very thing this first picture first picture two twenty four you always think that you were within in all this in these in order that we have been dying to live in Christ we have been dying to live in Christ in Christ and again in first picture for one and two, which might be difficult to interpret if you did not know. At this point, he that hath suffered in the flesh hath peace from sin.

No longer should he live the rest of the time in the flesh for the lust of men, but for the will of God. Such is the state of the flesh. The worst of all is the suffering of Christ and how He, quite seriously, died to sin.

After Paul's battle, in that he died, he died to sin once before. Applying that to the believer, it is also proven, he that hath suffered in the flesh hath peace from sin, that he no longer should live the rest of the time in the flesh for the lust of men, but for the will of God. So in these three passages, unmistakably, the same doctrine is enunciated by the Apostle Peter.

And that passage, 1 Peter 4, 1 and 2, really follows the very same line of thought as he finds in the Apostle Paul when he sings, to the end, then, that no longer should he live the rest of the time in the flesh, to the lust of men. Well, the next section concerns the teaching of the Apostle John, a very similar line, and we will find, however, that the perspective in the Apostle Paul is a distinctive perspective in the Apostle John, and we will find that the rest would be also the same.

Audio: <https://sermonindex1.b-cdn.net/1/SID1289.mp3>

Source: <https://sermonindex.net/speakers/john-murray/definitive-sanctification-part-1/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net