

# Women's Doctrinal Series

## First Baptist Church, Paso Robles

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### 17 August 2019: Lesson 8--Sanctification

*9 Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, 10 nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. 11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. 2 Cor. 6:9-11*

#### What is doctrine and why do we care?

- Doctrine is the whole teaching of the Bible on a given subject. It matters because right \_\_\_\_\_ (*mind*) leads to right \_\_\_\_\_ (*heart/soul*) which lead to right \_\_\_\_\_ (*strength*).
- 2 Peter 3:17-18

#### Assumptions:

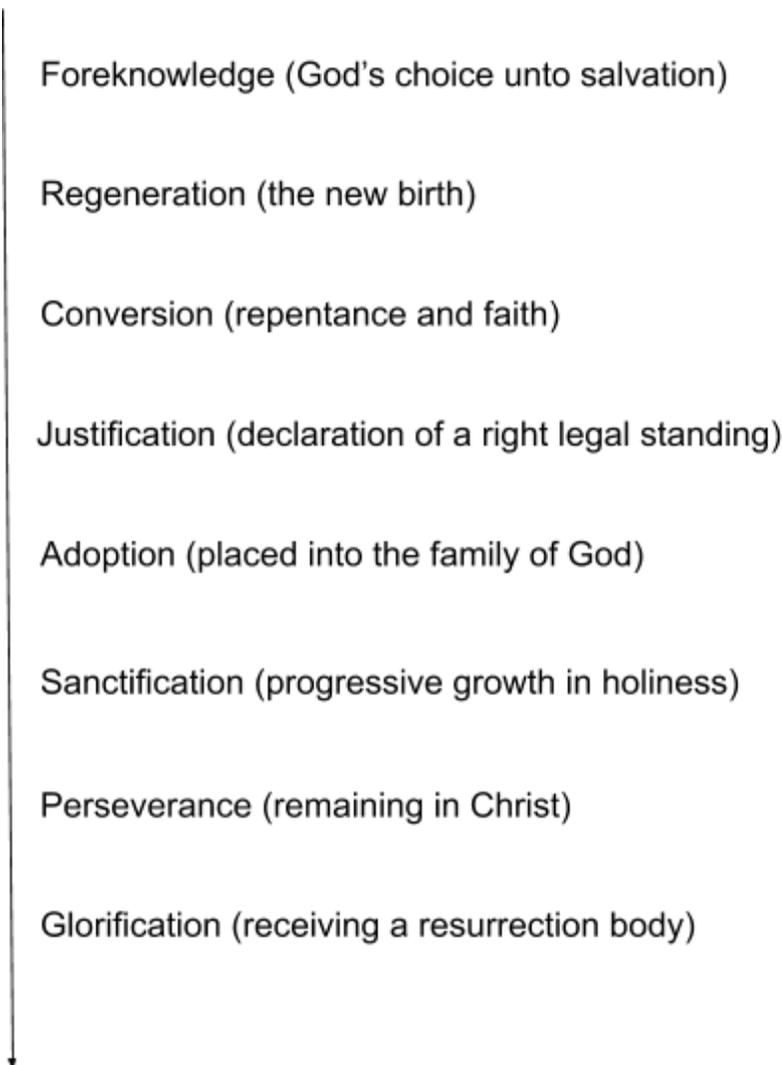
- The Bible is:
  - \_\_\_\_\_: *The authority of Scripture means that all the words in Scripture are God's words in such a way that to disbelieve or disobey any word of Scripture is to disbelieve or disobey God. (Wayne Grudem, Systematic Theology, pg. 73)*
  - \_\_\_\_\_: *The inerrancy of Scripture means that the Bible always tells the truth, and...it always tells the truth concerning everything it talks about. This definition does not mean that the Bible tells us every fact there is to know about any one subject, but it affirms that what it does say about any subject is true. (Grudem 91)*

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- \_\_\_\_\_: *The sufficiency of Scripture means that Scripture...contains all the words of God we need for salvation, for trusting him perfectly, and for obeying him perfectly. (Grudem 127)*

## ***Ordo Salutis: Order of Salvation***

The *logical* and *chronological* relationships between the various stages of the application of redemption. *\*Keep in mind that there may not be a gap in time between some stages, but that while some of these stages may be temporally simultaneous, meaning that they occur at the exact same moment, they re logically distinct.*

*“And those He predestined, He also called; those He called, He also justified; those He justified, He also glorified” (v. 30).*



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# Justification

## (Right Legal Standing Before God)

### What is Justification?

- Definition:

*Justification is an instantaneous act of God in which he:*

*(1) thinks of our sins as forgiven and Christ's righteousness as belonging to us, and*

*(2) declares us to be righteous in his sight. (Grudem 723)*

- Westminster Shorter Catechism\*, Question 33: *What is Justification?*

*Justification is an act of God's free grace*

*wherein he pardoneth all our sins<sup>(1)</sup>,*

*and accepteth us as righteous in his sight<sup>(2)</sup>,*

*only for the righteousness of Christ imputed to us<sup>(3)</sup>,*

*and received by faith alone<sup>(4)</sup>.*

- (1) Romans 3:24-25, 4:6-8
- (2) 2 Corinthians 5:19, 21
- (3) Romans 5:17-19
- (4) Galatians 2:16; Philippians 3:9

*\*Note: The Westminster Shorter Catechism is a catechism, or summary of doctrine used to teach the tenants of the Christian faith to children and adults, written in 1646 and 1647 by the Westminster Assembly, a church council of English and Scottish theologians and laymen intended to bring the Church of England into greater conformity with the Church of Scotland.*

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# Sanctification

## (Progressive Growth in Holiness)

### What is Sanctification?

- “It is God’s will that you should be sanctified” (1 Thess 4:3)
- Definition:

“Sanctification is a \_\_\_\_\_ work of \_\_\_\_\_ and \_\_\_\_\_ that makes us more and more free from sin and like \_\_\_\_\_ in our actual lives. “ (Grudem 746)

- Westminster Shorter Catechism\*, Question 35: *What is Sanctification?*  
*Sanctification is the work of God’s \_\_\_\_\_ [a], whereby we are \_\_\_\_\_ in the whole man after the image of God [b], and are enabled \_\_\_\_\_ and \_\_\_\_\_ to die unto sin, and live unto righteousness [c].*

[a]. [Ezk. 36:27](#); [Phil. 2:13](#); [2 Thess. 2:13](#)

[b]. [2 Cor. 5:17](#); [Eph. 4:23-24](#); [1 Thess. 5:23](#)

[c]. [Ezek. 36:25-27](#); [Rom. 6:4, 6, 12-14](#); [2 Cor. 7:1](#); [1 Pet. 2:24](#)

*\*Note: The Westminster Shorter Catechism is a catechism, or summary of doctrine used to teach the tenants of the Christian faith to children and adults, written in 1646 and 1647 by the Westminster Assembly, a church council of English and Scottish theologians and laymen intended to bring the Church of England into greater conformity with the Church of Scotland.*

*J.I. Packer adds, “The concept is not of sin being totally eradicated (that is to claim too much) or merely counteracted (that is to say too little), but of a divinely wrought character change freeing us from sinful habits and forming in us Christlike affections, dispositions, and virtues.”*

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## Differences Between Justification and Sanctification

Justification	Sanctification
Legal standing	
Once for all time	
Entirely God's work	
Perfect in this life	
The same in all Christians	

"As this chart indicates, sanctification is something that continues throughout our Christians Life. The ordinary course of a Christian's life will involve continual growth in sanctification, and it is something that the New Testament encourages us to give effort and attention to. "

(Grudem 746-747)

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## Three Stages of Sanctification

(1) Sanctification begins at \_\_\_\_\_. This is \_\_\_\_\_ sanctification.

- What is regeneration?
  - *Regeneration is a secret act of God in which he impacts new spiritual life to us. (Grudem 699)*
  - This initial moral change is the first stage in sanctification.
    - But you were washed, *you were sanctified*, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor. 6:11).
    - In this verse the voice is again passive voice; the tense, however, is Aorist Tense, which refers to a decisive, once-for-all action in the past. Note that the sanctification, along with cleansing and justification, is 'in the name of the Lord Jesus' and 'by the Spirit of our God.' The fact that we are sanctified has nothing to do with us.

Regeneration is a transition from spiritual death to spiritual life, and conscious, intentional, active faith in Christ is its immediate fruit. (Concise Theology: J.I.Packer, p.158)

The first step can be broken down like this:

(1.a) We are brought from death to life. (Eph 2:1-10)

(1.b) We are given a new heart. (Ezekiel 36:26.)

*And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.*

(1.c) We are *sanctified* or set apart.

It is the state of being permanently set apart for God, flows from the cross, where God through Christ purchased and claimed us for himself. We are distinct and different from the world (from the unsaved, unreconciled and unregenerated), set apart by him and for him, for his own purpose: through Jesus Christ he has made us his own, he has called us his own, and has devoted/dedicated us to himself. We are no longer 'for common use', we are no longer, in his eyes, part of the world. We are his.

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- ❑ Acts 20:32: And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are *sanctified*.
  - ❑ Acts 26:18: to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are *sanctified by faith in me.*'
  - ❑ Heb.10:10: And by that will we have been *sanctified* through the offering of the body of Jesus Christ once for all.
  - ❑ Romans 15:16: to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, *sanctified* by the Holy Spirit.
  - ❑ 1 Corinthians 1:2: To the church of God that is in Corinth, to those *sanctified* in Christ Jesus...

In all of these 'sanctified' is in the perfect tense, **which indicates a completed action in the past**, the effects of which remain in the present. We also must note that in each text 'sanctified' is written in the passive voice, which means that the action is done to us, not by us.

**We will call this \_\_\_\_\_ sanctification. We are now ( at this moment) sanctified.**

(1.d) Paul tells us in Romans 6, "So you also must *consider yourselves dead to sin* and alive to God in Christ Jesus ... *For sin will have no dominion over you*" (Rom. 6:11, 14).

(1.e) Paul says that Christians have been "set free from sin" (Rom. 6:18). In this context, to be dead to sin or to be set free from sin involves the power to overcome acts or patterns of sinful behavior in one's life.

(1.f) Paul tells the Romans not to let sin "reign in your mortal bodies," and he also says, "Do not yield your members to sin as instruments of wickedness, but yield yourselves to God" (Rom. 6:12-13).

(1.g) To be dead to the ruling power of sin means that we as Christians, by virtue of the power of the Holy Spirit and the resurrection life of Christ working within us, we have the power to overcome the temptations and enticements of sin.

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(1.h) In practical terms, this means that we must affirm \_\_\_\_\_ things to be true.

- We will \_\_\_\_\_ be able to say, "I am completely \_\_\_\_\_ sin," because our sanctification will never be completed.
- A Christian should never say, "This sin has \_\_\_\_\_ me. I give up." To say this is to say that sin has gained \_\_\_\_\_.
- *"For sin will have no dominion (sovereignty or control) over you, since you are not under law but under grace." Rom. 6:14.*

This initial break with sin, then, involves a \_\_\_\_\_ of our desires so that we no longer have a dominant love for sin in our lives. (Grudem 747-748)

(2) Sanctification increases throughout life. This is called \_\_\_\_\_ sanctification.

(progressive = happening or developing gradually or in stages; proceeding step by step)

We begin the process of progressive sanctification where we are increasingly changed from what we once were. This flows from the agency of the indwelling Holy Spirit (Rom. 8:13; 12:1-2; 1 Cor. 6:11, 19-20; 2 Cor. 3:18; Eph. 4:22-24; 1 Thess. 5:23; 2 Thess. 2:13; Heb. 13:20-21).

"Sanctification happens when the gospel preached and the Spirit poured out meet with power in the human heart." John Piper



The Gospel Preached + The Spirit Poured Out into The Human Heart = Sanctification

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(2.a). Progressive sanctification is the \_\_\_\_\_ expression and outworking of \_\_\_\_\_ sanctification. This is expressed in the Bible in a variety of ways:

- We are \_\_\_\_\_... therefore we must \_\_\_\_\_ (Matthew 5:14-16; Ephesians 5:8-14; 1 John 1:5-7; 2:9-11)
- We are \_\_\_\_\_ therefore we must be \_\_\_\_\_ (Matthew 5:13)
- We have been loved... therefore we must love (John 15:12; Ephesians 5:1,2; 1 John 4:7-16)
- We have been \_\_\_\_\_ therefore we must \_\_\_\_\_ (Ephesians 4:32; Colossians 3:13)
- We live by the \_\_\_\_\_... therefore we should keep in step with the \_\_\_\_\_ (Galatians 5:25)
- We have been \_\_\_\_\_ by God to be his own special people [Ephesians 1 to 3] . therefore we should live lives worthy of our \_\_\_\_\_ (Ephesians 4:1-6:18)
- We are holy ... so be holy
- We are sanctified... so live sanctified lives
- We have been \_\_\_\_\_ by God for his own ... so live lives \_\_\_\_\_ for God.

(2.b) The overall impression gained from both the Old and New Testaments is that an absence of \_\_\_\_\_ sanctification indicates an absence of \_\_\_\_\_ sanctification.

- “Just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification” (Rom. 6:19). Paul tells us that our task as Christians is to grow more and more in sanctification, just as they previously grew more and more in sin.” (Grudem, 748)

(3). Sanctification Is Completed...

(3.a) At \_\_\_\_\_ (for Our Souls) (Romans 6:12-13, 1 John 1:8)

Our sanctification will never be completed in this life. But once we die and go to be with the Lord, then our sanctification is completed in for

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our souls are set free from indwelling sin and are made perfect.  
(Hebrew 12:23, Rev. 21:23)

(3.b) When the Lord Returns \_\_\_\_\_ .  
Sanctification will not be entirely completed until the Lord returns and we receive new resurrection bodies. (Phil. 3:21, 1 Cor. 15:49) \*

- ❑ And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also *glorified*" (Rom. 8:30).

\* (This is the doctrine of glorification)

*(We may therefore define glorification as follows: Glorification is the final step in the application of redemption. It will happen when Christ returns and raises from the dead the bodies of all believers for all time who have died, and reunites them with their souls, and changes the bodies of all believers who remain alive, thereby giving all believers at the same time perfect resurrection bodies like his own. (Grudem 828)*

## How Do Christians Grow and Change?

### God and Man Cooperate (Partner Together) in Our Sanctification

God's role in our Progressive Sanctification – **GOD'S PART**

(1) Progressive Sanctification is God's \_\_\_\_\_ or \_\_\_\_\_ for all of his children.

*If the Bible is the revelation of God's will, and we know this is true, then we'd better take heed to what it says.*

- ❑ "Without (holiness) no man shall see the Lord." (Hebrews 12:14)
- ❑ "God has not called us unto uncleanness but unto holiness." ( 1 Thess. 4:7)
- ❑ "It is God's will that you should be sanctified" (1 Thess 4:3)

We know that sanctification is crucial to our Christian life because as Grudem says, "*much of the New Testament is taken up with instructing believers in various churches on how they should grow in likeness to Christ. All of the moral exhortations and commands in the New Testament epistles apply here, because they all exhort believers to one aspect or another of greater sanctification in their lives. It is the expectation of all the New Testament authors that our sanctification will increase throughout our Christian lives.<sup>[1]</sup>" (Grudem p. 749)*

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(2) Progressive Sanctification is \_\_\_\_\_.

(2.a) It is a work of God.

- ❑ *“God is at work in you both to will and to work for his good pleasure”* (Phil. 2:13), thus indicating something of the way in which God sanctifies us—both by causing us to want his will and by giving them power to do it.
- ❑ *“Now may the God of peace ... equip you with everything good that you may do his will, working in you that which is pleasing in his sight, through Jesus Christ; to whom be glory forever and ever”* (Heb. 13:20–21).
- ❑ *“Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ. <sup>24</sup> He who calls you is faithful; he will surely do it. (1 Thess 5:23-24)*

(2.b) Progressive sanctification is a work of Jesus Christ.

- ❑ Jesus sanctifies \_\_\_\_\_. *“Wherefore, Jesus also, that he might sanctify the people through his own blood suffered without the gate.”* (Heb. 13:12) *believers are sanctified through the blood of Jesus Christ.*
- ❑ Jesus sanctifies the \_\_\_\_\_ *“Husbands love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water by the word.” “By which will we have been sanctified through the offering of the body of Jesus Christ once for all.”* (Eph. 5:25-26)

(2.c) Progressive sanctification is a work of the Holy Spirit.

- ❑ *“And we, who with unveiled faces all contemplate the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord who is the Spirit.”* (2 Cor. 3:18)
- ❑ *“And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”* 1 Cor. 6:11)
- ❑ *“But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits<sup>[a]</sup> to be saved, through sanctification by the Spirit and belief in the truth.”* (2 Thess. 2:13)

(2.d) Progressive sanctification is also a work of the \_\_\_\_\_ of \_\_\_\_\_.

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- ❑ “Sanctify them in the truth: thy word is truth.”(John 17:17) In what sense does the Word of God sanctify? As we bring our lives into daily contact with the Word, the sins and imperfections of our lives and hearts are disclosed and put away.

“Some Christians are stalled out in their sanctification for simple lack of effort. They need to know about the Spirit’s power. They need to be rooted in gospel grace. They need to believe in the promises of God. And they need to fight, strive, and make every effort to work out all that God is working in them. Let us say with Paul, ‘I worked harder than any of them, though it was not I, but the grace of God that is with me’ (1 Corinthians 15:10). Without this biblical emphasis, we’ll be confused, wondering why sanctification isn’t automatically flowing from a heartfelt commitment to gospel-drenched justification. We’ll be waiting around for enough faith to really ‘get the gospel’ when God wants us to get up and get to work (Philippians 2:12–13). **Because when it comes to growth in godliness, trusting does not put an end to trying.**”

(Kevin DeYoung, “A Hole in our Holiness”,90–91)

### Man’s role in our Progressive Sanctification – **OUR PART**

We are to be Holy Available to God

(1) The role that we play in sanctification is both \_\_\_\_\_(we depend on God to sanctify us) and \_\_\_\_\_(we strive to obey God and take steps that will increase our sanctification)

(1.a.) Passive role: Progressive sanctification happens as we submit more and more of our life to the direction of the Holy Spirit.

- ❑ *“Yield yourselves to God as men who have been brought from death to life”* (Rom. 6:13; cf. v. 19).
- ❑ *“Present your bodies as a living sacrifice, holy and acceptable to God”* (Rom. 12:1).
- ❑ *“Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit”* (Ephesians 5:18)

(1.b) Active Role: We are to work out our sanctification.

- ❑ *“If by the Spirit you put to death the deeds of the body you will live.”* (Romans 8:13)Here Paul acknowledges that it is “by the Spirit” that we are able to do this. But he also says we must do it! It is not the Holy Spirit who is commanded to put to death the deeds of the flesh, but Christians!

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- ❑ “Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure” (Phil. 2:12–13). The verb, “work out your salvation” (Greek *katergazesthe*) means *produce, or bring about, or effect*. with as one commentarors said “continuous, sustained, strenuous effort.”
  - ❑ “Strive ... for the holiness without which no one will see the Lord” (Heb. 12:14); We are to “abstain from immorality” and so obey the will of God, which is our “sanctification” (1 Thess. 4:3).
  - ❑ “And every one who thus hopes in him purifies himself as he is pure” (1 John 3:3). Paul tells the Corinthians to “shun immorality” (1 Cor. 6:18)
  - ❑ “For this very reason, make every effort to supplement your faith with virtue.”<sup>1</sup> Peter 1:5
  - ❑ Many specific passages of the New Testament encourage detailed attention to various aspects of holiness and godliness in life (see Rom. 12:1–13:14; Eph. 4:17–6:20; Phil. 4:4–9; Col. 3:5–4:6; 1 Peter 2:11–5:11; et al.).

## (2) Five Factors in our Sanctification

(2.a) **God.** “It is God who works in you, both to will and to work for his good pleasure” (Phil. 2:13)

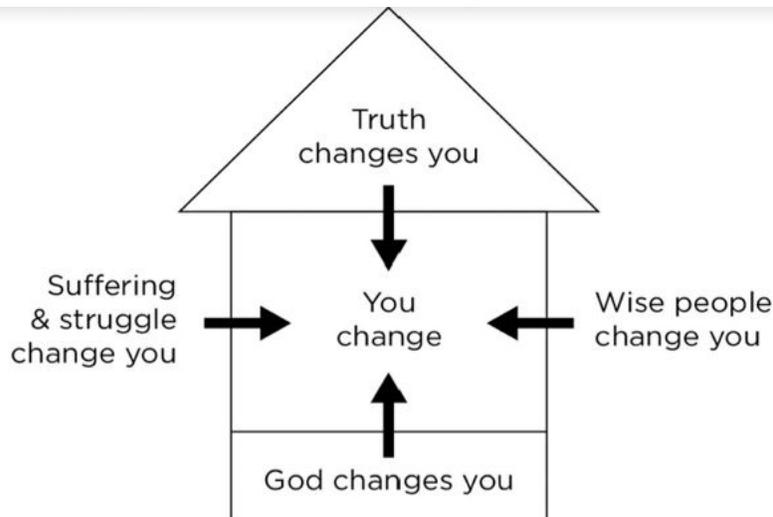
(2.b) **Truth.** The truth of God’s word taught, sung, preached, studied, and read is one of the surest means by which the Spirit brings about change in our lives

(2.c) **Wise people.** God mediates our change “through the gifts and graces of brothers and sisters in Christ.”

(2.d) **Suffering and struggle.** Though we don’t relish it, suffering and struggles work towards our growth in Christlikeness. Difficulties prompt us to rely on God. Writes Powlison: “People change because something is hard, not because it goes well . . . Struggles force us to need God.”

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(2.e) **You change.** Scripture calls us to actively believe, obey, trust, seek, love, confess, praise, and take refuge. The mystery of faith is that we are 100% responsible, yet 100% dependent on outside help.



(Powlison, David. How Does Sanctification Work? (p. 63). Crossway)

### What Sanctification is and isn't

(1) Sanctification is \_\_\_\_\_.

(2) Sanctification is \_\_\_\_\_ for everyone

(3) Sanctification is a \_\_\_\_\_ project.

- Though sanctification is personal, it is also deeply corporate. Christians are called into a body, a group of other believers, in order to experience the work of the Spirit in our lives together. Christ died for *a people*. Apart from the body of Christ, sanctification is impossible. This is the way God designed the Christian life. *There is no such thing as a growing Christian apart from an active life in the body of Christ.*

(4) Sanctification is \_\_\_\_\_.

- It is slow because we resist the work of the Spirit in our lives.

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- It is slow because there is no part of us that is not affected by the fall. Our bodies, minds, emotions, relationships, and more have all been spoiled by the decay of sin. Thus, to find healing and restoration is a lifelong process. Though slow, this process of sanctification is good, because it gives us numerous opportunities to lean upon God and see him consistently glorified in our lives.

(5) Progressive Sanctification does not occur \_\_\_\_\_ at some point of 'second blessing' or 'total commitment' or 'absolute surrender'.

(6) Progressive sanctification is not being \_\_\_\_\_ or perfect.

(7) Progressive sanctification is not me \_\_\_\_\_ go and \_\_\_\_\_ God'.

(8) How it all works is a bit of a mystery. We get renewed through our work and God's and God's work in us is a mystery. We cannot control the how, when or why it all happens.

**Putting it simply:** Progressive sanctification is becoming more and more like Jesus as the Holy Spirit prompts and enables our obedience. Christian growth, in other words, does not happen first by behaving better, but believing better—believing in bigger, deeper, brighter ways what Christ has already secured for sinners.

“It is funny how mortals always picture us as putting things into their minds: in reality our best work is done by keeping things out.” C.S. Lewis, *The Screwtape Letters*

### **Motives for Obedience to God in the Christian Life**

Christians sometimes fail to recognize the wide range of motives for obedience to God that are found in the New Testament.

(1) Love for God : John 14:15, John 14:21, John 5:3.

(2) The need to keep a clear conscience before God: Rom. 13:5; 1 Tim. 1:5, 19; 2 Tim. 1:3; 1 Peter 3:16.

(3) The desire to be a “vessel for noble use” and have increased effectiveness in the work of the kingdom: 2 Tim. 2:20–21.

(4) The desire to see unbelievers come to Christ through observing our lives: 1 Peter 3:1–2, 15–16.

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(5) The desire to receive present blessings from God on our lives and ministries: 1 Peter 3:9–12.

(6) The desire to avoid God’s displeasure and discipline on our lives (sometimes called “the fear of God”): Acts 5:11; 9:31; 2 Cor. 5:11; 7:1; Eph. 4:30; Phil. 2:12; 1 Tim. 5:20; Heb. 12:3–11; 1 Peter 1:17; 2:17; cf. the state of unbelievers in Rom. 3:18.

(7) The desire to seek greater heavenly reward: Matt. 6:19–21; Luke 19:17–19; 1 Cor. 3:12–15; 2 Cor. 5:9–10).

(8) The desire for a deeper walk with God: Matt. 5:8; John 14:21; 1 John 1:6; 3:21–22; and, in the Old Testament, Ps. 66:18; Isa. 59:2.

(9) The desire for peace and joy in our lives: Phil. 4:9, Heb. 12:1–2.

(10) The desire to do what God commands, simply because his commands are right, and we delight in doing what is right: Phil. 4:8; cf. Ps. 40:8.

(Grudem 757-758)

“Sanctification is not by surrender, but by divinely enabled toil and effort.”  
Kevin DeYoung, “The Hole in Our Holiness”

## Sanctification - Other Views

*Throughout church history, there have been four main views of sanctification, each of which is advocated today by various traditions.*

**The Roman Catholic** view collapses justification and sanctification into each other, normally under the former term. God actually pours holiness into the Christian’s life through faith and faithful participation in the sacraments, which in turn causes him to grow in progressive holiness. In terms of what personal holiness actually looks like, Catholics tend to emphasize the cultivation of virtue rather than the mortification of sin; the latter is addressed through confession and penance.

**The Wesleyan view** argue for “Christian perfection” or “entire sanctification.” In this view, some Christians experience a second baptism of the Holy Spirit that frees them from the desire to willfully sin. Though “perfected” Christians can fall into sin, they won’t choose to sin. John Wesley briefly entertained this view, though it was popularized in the nineteenth century by Charles Finney, Hannah Whitall Smith, and Phoebe Palmer. This view is held by Nazarenes, Holiness groups, and some Pentecostal denominations.

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**The Keswick** “Let Go and Let God” view (also called “Higher Life”) argues for ongoing fillings of the Holy Spirit that grant Christians victory over particular sins and empowers them for seasons of heightened fruitfulness in evangelism and other ministries. This view, which was an intentional modification of the Wesleyan view, was popularized by D.L. Moody, R.A. Torrey, and F.B. Meyer. Many revivalistic and/or Dispensational evangelicals hold to the Keswick view, including some Southern Baptists.

**The Reformed/Evangelical view** argues that progressive sanctification is a process that begins with conversion and continues throughout the Christian life, though perfect holiness is impossible in this life. According to this view, which has its roots in the Reformation, gradual growth in Christian maturity is the norm for Christians and, humanly speaking, validates one’s justification (think James 2:14–26). This view was dominant in both the Puritan and Pietist streams that flowed into the modern evangelical movement during the eighteenth century. Reformed evangelicals who have written noteworthy defenses of this view of sanctification include John Owen, J.C. Ryle, J.I. Packer, Jerry Bridges, John Piper, Sinclair Ferguson.

The Bible is realistic about holiness. Don’t think that all this glorious talk about dying to sin and living to God [Romans 6] means there is no struggle anymore or that sin will never show up in the believer’s life. The Christian life still entails obedience. It still involves a fight. But it’s a fight we will win. You have the Spirit of Christ in your corner, rubbing your shoulders, holding the bucket, putting his arm around you and saying before the next round with sin, ‘You’re going to knock him out, kid.’ Sin may get in some good jabs. It may clean your clock once in a while. It may bring you to your knees. But if you are in Christ it will never knock you out. You are no longer a slave, but free. Sin has no dominion over you. It can’t. It won’t. A new King sits on the throne. You serve a different Master. You salute a different Lord.” (105)

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## Resources

- A Hole in Our Holiness by Kevin DeYoung
- How Does Sanctification Work? by David Powlison
- Concise Theology by J.I. Packer  
J.I. Packer
- The Pursuit of Holiness by Jerry Bridges  
Jerry Bridges
- Rediscovering Holiness by J.I. Packer  
J. I. Packer
- Future Grace by John Piper
- How People Change by Tim Lane and Paul Tripp
- Instruments in the Redeemer's Hands: by Paul David Tripp  
People in Need of Change Helping  
People in Need of Change
- Sermons:  
Gospel in Life: Tim Keller – How People Change Sermon series on Ephesians 4:22-24
- Web Sites:  
DesiringGod.org  
Gospel in Life  
The Gospel Coalition  
Ligonier Ministry

