

Three Categories of Sanctification

Principles on Sanctification

A. Definition

Sanctification is a technical theological term meaning to be set apart to God for a special purpose. Believers are set apart to God in three phases between salvation and the eternal state.

Phase one is positional sanctification. It refers to salvation at which point the Holy Spirit baptizes every believer into union with Christ. We call this top circle assets or current positional truth.

Hebrews 10:10 - We have been sanctified through the offering of the body of Jesus Christ once for all.

Hebrews 10:14 - For by one offering He has perfected for all time those who are sanctified.

Phase two is experiential sanctification and refers to the Christian way of life after salvation.

2 Corinthians 7:1 - Let us cleanse [*katharizo*] ourselves from all defilement of flesh and spirit [**sinful nature and carnal status**], perfecting holiness in the fear of God.

Perfecting

teleiotes: An end accomplished as the effect of a process.

Holiness

hagiosune: To bring the condition to its intended conclusion.

Nazarines: Sanctification is achieved by renunciation of alcohol, tobacco, theater, cinema, dancing, circuses, lotteries, games of chance, working on Sunday, reading the Sunday paper, or by holding diversions.

The successful function of the Christian way of life depends on the three spiritual skills: the filling of the Holy Spirit, the grace apparatus for perception, and the utilization of the ten problem-solving devices. This produces experiential righteousness. This involves maximizing the divine operating assets, facilitation of the neural network, and transformation of the soul into a vessel of honor.

Phase three is ultimate sanctification and refers to the believer in his resurrection body in the eternal state.

1 John 3:2 - We are children of God [**Positional Sanctification**] and it is not yet revealed what we will be. We know however that if He should appear we shall be like Him [**Ultimate Sanctification of resurrection body**] because we shall see Him as He is.

1 John 3:3 - He who acquires this confidence purifies himself [*hagnizo*: **Experiential Sanctification**] just as He is pure.

Positional sanctification is the status quo of every Church-Age believer at the moment of salvation through faith in Christ. Special services: Royal Priesthood (1 Peter 2:5) and Royal Ambassadorship (Ephesians 6:20).

Experiential sanctification is the end result of the Church-Age believer's spiritual growth after salvation but before physical death. Special Service: Becoming a good soldier for Jesus Christ (2 Timothy 2:3).

Ultimate sanctification is the status quo of the Church-Age believer after physical death, in a perfect resurrection body, in the perfect environment of the eternal state. Special Service: Bride of Christ (Revelation 19:7).

The emphasis of Positional Sanctification is on the forgiveness of sins through faith in Christ. The emphasis of Experiential Sanctification is on the execution of the Christian way of life through knowledge of doctrine. The emphasis of Ultimate Sanctification is the transfer from time into eternity in status quo perfection.

Qualification for sanctification in none of these three phases has to do with the believer becoming sinless through human energy. In Positional Sanctification the believer's sins are neutralized through the work of Christ on the cross. In Experiential Sanctification the believer's sins are reduced through the renovation of thought facilitated by the mentorship of the Holy Spirit. In Ultimate Sanctification sin is not even an issue.

Ecclesiastes 12:7 - The dust will return to the earth as it was and the soul will return to God Who gave it.

B. Biblical Vocabulary

There are a number of Greek words used for sanctification that help define the concept. The Greek verb *hagiazō* means to “set apart.” God sets us apart in order to show that we are royalty.

hagiazō tells us that we are set apart in a special way in history. We have unique privileges and unique opportunities which start at salvation.

hagiazō is used for positional sanctification, meaning that every believer is “in Christ.” “In Christ” is a technical term for positional sanctification which stresses the fact we are set apart forever as the royal family of God by means of adoption.

The adjective

hagios is one of the titles for the royal family of God. Unfortunately, its translation into the English has taken on an erroneous connotation of a title of nobility based on works not royal bloodline: “saint.”

“Saint” has been corrupted to mean a title bestowed upon those who accomplish great feats of spiritual derring-do. But all believers are classified as saints—or *hagios*—regardless of whether they are visible or invisible functionaries in the Angelic Conflict.

Just because the apostles referred to themselves as saints does not make a case. The apostles also referred to the believers to whom their epistles were addressed as saints.

2 Thessalonians 1:10 - When He comes to be glorified in His saints on that day, and to be marveled at among all who have believed ...

You must not confuse a general title of royalty with an earned title of peerage which is the Third Nike Award imputed at the Royal Award Ceremonies of the Judgment Seat of Christ.

Revelation 2:17 - To him who is a winner, I will give blessing from the source of the hidden manna [**Escrow Blessing in Time**], and I will give him a white stone [**resurrection body**]; furthermore, on the stone has been written a new name of aristocracy, which new name of aristocracy no one knows except the one who receives it.

The noun *hagiosmos* is translated sanctification, sanctifying, or holiness. It refers to investiture of aristocracy and is thus a part of one's adoption.

Another noun, *hagiosune*, is used only by the apostle Paul and emphasizes the categorical stages of our aristocracy: positional, experiential, and ultimate.

Since this concept applies to Church Age believers only, these words are found only in the Greek and have no Hebrew equivalents.