

GraceLife Church Presents . . .

Soteriology

The Purpose,
Accomplishment, Plan, and
Application of Redemption

The Application of Redemption

Sanctification

- ❖ Last time we did an introduction to sanctification.
- ❖ We spoke about it in its 3 elements, past, present, and future.
 - ❖ *We have been* sanctified (set apart unto God) in initial or definitive sanctification.
 - ❖ *We are being* sanctified in progressive sanctification.
 - ❖ *We will be* sanctified in final sanctification or glorification.

The Application of Redemption

Sanctification

- ❖ We talked about how we needed, not only to be justified but also to be made holy in order to have the intimate fellowship with God that we will have for all eternity.
- ❖ This being made righteous happens in sanctification, beginning the moment we are born again and culminating when we are made like Christ when we “see him just as he is” (1 John 3:2).

The Application of Redemption

Sanctification

- ❖ We looked at a number of definitions.
- ❖ We looked at the Scriptural evidence for an initial (definitive) sanctification. *We have been* sanctified in the sense that we have been set apart unto God.
- ❖ We also saw that initial sanctification does not mean complete sanctification or that perfection is possible in this life. Sin is not entirely eradicated until we see Christ face to face.

The Application of Redemption

Sanctification

- ❖ We went back and forth, looking mostly at Paul's writings where he shows on the one hand all the wonderful things God has done for us in Christ, but on the other hand those things are not completely worked out in our lives.
- ❖ The power of sin is broken but the presence of sin remains with us.

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“Those who are born of God increasingly become the children of God and bear his image and likeness, because in principle they already are his children. The rule of organic life applies to them: Become what you are!”

The Application of Redemption

Sanctification

- ❖ Today I want to further explore this teaching in Scripture: Something has happened to us in our regeneration that has broken the power of sin within us and yet we are still tempted to sin and continue to sin as believers.
- ❖ Ultimately, this is a question about the flesh (Greek: σαρξ, *sarx*)
- ❖ This should give us a foundational understanding for everything else we look at in sanctification.

The Application of Redemption

Sanctification

- ❖ Before we get into the flesh and what has happened to us in our salvation to deliver us from sin, we will look at the language of sanctification.
- ❖ Today we want to lay a foundation for everything else we look at in sanctification.

The Application of Redemption

The Language of Sanctification

- ❖ The word “sanctify” is a Latin term that means “to make holy.”
 - ❖ It comes from *sanctus* which means “holy” and *facere* which means “to make.”

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The Language of Sanctification

- ❖ The verb *שׁדַּשׁ* *qadash* means “to consecrate” or “be / make holy.”
- ❖ The noun *שׁדִּישׁ* *qodesh* refers to “apartness” or “holiness.”
- ❖ The adjective *שׁדִּישׁ* *qadosh* means “holy” or “pure.”

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The Language of Sanctification

“קדש: an original verb, which can only with difficulty be traced back to a root קט ‘to cut’; if this is the case the basic meaning of קדש would be ‘to set apart’”

The Hebrew and Aramaic Lexicon of the Old Testament (HALOT), 1072.

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The Language of Sanctification

“Most modern scholars incline to the view that the primary idea is that of cutting off or separation. Etymology gives no sure verdict on the point, but the idea of separation lends itself best to the various senses in which the word ‘holiness’ is employed.”

J.C. Lambert, *The International Standard Bible Encyclopedia*, 3:1403.

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The Language of Sanctification

Lev 10:10 and so as to make a distinction between the holy and the profane, and between the unclean and the clean,

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Ezek 22:26 “Her priests have done violence to My law and have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean; and they hide their eyes from My sabbaths, and I am profaned among them.

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“The principle OT idea of holiness, then, is cultic and ceremonial. Persons, places, or objects are holy because separated from what is profane and set apart and devoted to God.”

Bruce Demarest, *The Cross and Salvation*, 406.

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“The OT reflects as a minor theme the moral aspect of holiness—namely, the condition of persons who are inwardly separated from evil and who conduct themselves uprightly.”

Bruce Demarest, *The Cross and Salvation*, 406.

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- ❖ The noun *hosiotes* ὁσιότης means “holiness.”
 - ❖ “A state of proper attitude toward God as exhibited in action, *devoutness, piety, holiness*” (BDAG, 728).
- ❖ The noun *hagiasmos* ἁγιασμός means “holiness, sanctification”
 - ❖ “Personal dedication to the interests of the deity, *holiness, consecration, sanctification*” (BDAG, 10).

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- ❖ The adjective *hieros* ἱερός has the idea of “transcendent purity, holy (BDAG, 470).
- ❖ The adjective *hagios* ἅγιος means “sacred,” or “holy.”

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“The predominant force of the holiness language in the NT, however, is moral and ethical. In everyday living, holiness involves inner freedom from evil thoughts and attitudes (Eph 5:27; Heb 3:1), abstinence from immoral acts (1 Thess 4:3–4; 1 Pet 1:15), and a positive commitment to good and the neighbor (Col 3:12–14; Titus 1:8). Following Pentecost, holiness manifests itself as the fruit of the Spirit in redeemed lives. Holiness, in a word, is Christlikeness daily manifested in the midst of a godless world.”

Bruce Demarest, *The Cross and Salvation*, 407.

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The Language of Sanctification

Eph 5:25 Husbands, love your wives, as Christ loved the church and gave himself up for her, **26** that he might sanctify [ἁγιάζω] her, having cleansed her by the washing of water with the word, **27** so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy [ἅγιος] and without blemish.

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1 Thess 4:3 For this is the will of God, your sanctification [ἀγιασμός]: that you abstain from sexual immorality; **4** that each one of you know how to control his own body in holiness [ἐν ἀγιασμῷ] and honor,

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1 Pet 1:14 As obedient children, do not be conformed to the passions of your former ignorance, **15** but as he who called you is holy [ἅγιοι], you also be holy [ἅγιοι] in all your conduct, **16** since it is written, “You shall be holy [ἅγιοι], for I am holy [ἅγιοι].”

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“Probably the most common explanation of the term ‘holiness’ is that to be ‘holy’ means ‘to be separate from’, ‘to be cut off from’, ‘to be placed at a distance from’. And so we often say God’s holiness means that he is separate from sin and therefore separate from us. There is a good measure of truth in this. But in my own view it starts from the wrong place. It describes the Creator’s attribute of holiness from the viewpoint of the creature; it describes his purity from the standpoint of the sinner. And ultimately that is to do our thinking the wrong way round.”

Sinclair Ferguson, *Devoted to God*, 1.

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“Any description we give of what God is like in himself—in technical terms, describing his ‘attributes’—must meet a simple test. For anything to be true of God as he is in himself it must be true quite apart from his work of creation, quite apart from our existence.”

Sinclair Ferguson, *Devoted to God*, 1–2.

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The Language of Sanctification

“This is not to say that God the Trinity cannot be defined as ‘holy.’ But it is to say that holiness cannot be defined as separation. . . . What then is holiness? What do we mean when we say ‘Holy Father’ and ‘Holy Son’ and ‘Holy Spirit’ and ‘Holy Trinity’?”

Sinclair Ferguson, *Devoted to God*, 2.

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“We mean perfectly pure devotion of each of these three persons to the other two. We mean the attribute in the Trinity that corresponds to the ancient words that describe marriage: ‘forsaking all other[s], and cleaving only unto thee’—absolute, permanent, exclusive, pure, irreversible, and fully expressed devotion.”

Sinclair Ferguson, *Devoted to God*, 2.

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The Language of Sanctification

- ❖ If holiness in God is devotion to himself (his glory, name, praise) then our holiness can also be defined as devotion to God.
- ❖ Therefore sanctification is separation *from* sin and devotion *to* God.
- ❖ Another way to put this is loving God, or being like Christ.

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The Language of Sanctification

“Holiness, in short, expresses a relation, which consists negatively in separation from common use, and positively in dedication to the service of [Yahweh]”

J. Skinner, *Dictionary of the Bible*, 395.

The Application of Redemption

Definition of Sanctification

“Sanctification is a progressive work of God and man that makes us more and more free from sin and like Christ in our actual lives.”

Wayne Grudem, *Bible Doctrine*, 326.

The Application of Redemption

Definition of Sanctification

“It is the concern of sanctification that sin be more and more mortified and holiness ingenerated and cultivated.”

John Murray, *Redemption Accomplished and Applied*, 155.

The Application of Redemption

The Foundation for Sanctification

- ❖ If we are going to love God, be like Christ, forsake sin and pursue holiness we need to remember 2 things.
 1. There was a time in our lives when this was utterly impossible for us because we were slaves of sin.
 2. This pursuit of Christ-likeness comes *after* we are saved. It is not to *earn* God's favour, instead it is the *result* of God's favour.

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The Foundation for Sanctification

- ❖ Sanctification begins with regeneration. The new birth is the seed out of which holiness (devotion to God) grows.
- ❖ Before the new birth sanctification isn't possible. Without new life in Christ all man can do is external works of 'righteousness,' making the outside of the cup clean, white-washing the tomb (Matt 23:25–28).
- ❖ Remember, we saw in the definition of sin that even our nature was sinful and offensive to God.

The Application of Redemption

The Foundation for Sanctification

- ❖ The new birth delivers us out of one sphere and puts us into another.
- ❖ We were once 'slaves of sin' (John 8:34) but now 'the Son set us free' (John 8:36).
- ❖ We were once 'in the flesh' (Rom 8:5–8) now we are 'in the Spirit' (Rom 8:9).

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The Foundation for Sanctification

- ❖ This brings up a difficult question in theology, “What is the flesh (Greek: *sarx*, σαρξ)?
 1. The human body as in ‘flesh and blood’ (Matt 16:17; Eph 6:12; 1 Cor 15:50).
 2. The unregenerate man in his state of blindness, bondage to sin, and inability to do any spiritual good (Rom 8:7–8; Eph 2:3).
 3. The remnant of that unredeemed nature that clings to the believer until ‘the body of death’ is done away with (Rom 7:24–25; Gal 5:16–17).

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“In Scripture ‘flesh’ can carry several different shades of meaning. (a) The skin, or more generally our physical framework, as in the phrase ‘flesh and blood.’ (b) Human beings in their weakness and frailty. Humanity contrasted with deity. (c) Human nature not only weakened but twisted and enslaved to the power of sin, alienated from God and in the grip of the evil one. In this last sense, ‘flesh’ is human nature under the dominion of sin, corrupted by it, and powerless to reverse its effects.”

Sinclair Ferguson, *Devoted to God*, 97.

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The Foundation for Sanctification

- ❖ Notice: Sinclair did not have a category for 'flesh' as the unredeemed aspect of the believer and yet he recognizes that there is a conflict in believers between the 'flesh' and the 'Spirit.'

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The Foundation for Sanctification

Gal 5:16 But I say, walk by the Spirit, and you will not carry out the desire of the flesh. **17** For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.

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The Foundation for Sanctification

- ❖ Sinclair points out that before we were Christians we did not have a the same kind of conflict described in Galatians 5:16–17.

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“We may have experienced inner conflicts before we became Christ’s. But any conflict we experienced then with the flesh was *in the flesh!* In a sense we were simply battling with ourselves.”

Sinclair Ferguson, *Devoted to God*, 94.

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The Foundation for Sanctification

Eph 2:3 Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

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Rom 8:5 For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. **6** For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, **7** because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*, **8** and those who are in the flesh cannot please God. **9** However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him.

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The Foundation for Sanctification

- ❖ We talked about this when we talked about the doctrine of sin. The pollution of sin that came to us from Adam resulted in *Total Depravity* and *Total Inability*.
- ❖ We were captives to our sinful desires when we were in the flesh. Because our nature was sinful our desires were sinful. We were slaves of sin (Rom 6:6, 17, 20).
- ❖ This bondage is mankind *in the flesh*.

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“What does it mean that I was ‘in the flesh’ and under its dominion? It means I lived out of a centre in myself, absorbed in myself and with my own perspective, devoted to this world and its values and standards. It means I viewed the temporal as more significant than the eternal, this world as bigger than the world to come, and made man rather than God the measure of all things. Life ‘in the flesh’ was centered on a this-worldly system of thought and life rather than in God himself—the only true and eternal centre of all things. This is the story of life apart from Christ, and therefore was the story of my life prior to coming to faith in Christ.”

Sinclair Ferguson, *Devoted to God*, 100.

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The Foundation for Sanctification

“But Christians are no longer in Adam. Therefore we are no longer ‘in the flesh’ {Notice that this is not the same as saying that ‘the flesh is no longer in us.} By definition we are ‘in Christ’ and participate in the new creation. We are possessed by the Spirit, live under his lordship, and are breathing his atmosphere.”

Sinclair Ferguson, *Devoted to God*, 97–8; {n. 5, 97}.

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The Foundation for Sanctification

- ❖ We are not in the flesh but the flesh remains in us.
- ❖ We live in its dominions, but we are no longer under its dominion (Ferguson, 99).
- ❖ Another way to say the same thing is that 'sin' remains in us even though we have been delivered from its power.

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“By the power of the Spirit, I am no longer what I was. Now, delivered from the evil age into the age of grace, I am no longer in the flesh but in the Spirit, and therefore no longer under obligation to the flesh. I have no taxes to pay to it. I owe no loyalty to its institutions. It has no claims on me. I have abandoned my natural relationship for citizenship in my adopted country . . . the kingdom of God the Father, the Son, and the Holy Spirit. Now I am a child of God; I am in Christ; the Spirit indwells me. I live in the old realm as someone who already belongs to the new.”

Sinclair Ferguson, *Devoted to God*, 99.

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“(Believers experience sanctification, but not sinless perfection in this life, 10–15).

10. Believers are still sinners

Thus, then are the children of God freed through regeneration from bondage to sin. Yet they do not obtain full possession of freedom so as to feel no more annoyance from their flesh, but there still remains in them a continuing occasion for struggle whereby they may be exercised; and not only be exercised, but also better learn their own weakness.”

John Calvin, *Institutes of the Christian Religion*, 1:602 (3.3.10).

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“In this matter all writers of sounder judgment agree that there remains in a regenerate man a smoldering cinder of evil, from which desires continually leap forth to allure and spur him to commit sin. They also admit that the saints are as yet so bound by that disease of concupiscence [strong lust] that they cannot withstand being at times tickled and incited either to lust or avarice [extreme greed for wealth or material gain] or ambition, or to other vices.”

John Calvin, *Institutes of the Christian Religion*, 1:602 (3.3.10).

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“And we do not need to labor much over investigating what ancient writers thought about this; Augustine alone will suffice for this purpose, since he faithfully and diligently collected the opinions of all. . . . But between Augustine and us we can see that there is this difference of opinion: while he concedes that believers, as long as they dwell in mortal bodies, are so bound by inordinate desires that they are unable not to desire inordinately, yet he dare not call this disease ‘sin.’ Content to designate it with the term ‘weakness,’ he teaches that it becomes sin only when either act or consent follows the conceiving or apprehension of it, that is, when the will yields to the first strong inclination.”

John Calvin, *Institutes of the Christian Religion*, 1:602–603 (3.3.10).

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The Foundation for Sanctification

“We, on the other hand, deem it sin when man is tickled by any desire at all against the law of God. Indeed, we label ‘sin’ that very depravity which begets in us desires of this sort. We accordingly teach that in the saints, until they are divested of mortal bodies, there is always sin; for in their flesh there resides that depravity of inordinate desiring which contends against righteousness.”

John Calvin, *Institutes of the Christian Religion*, 1:603 (3.3.10).

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“And Augustine does not always refrain from using the term ‘sin,’ as when he says: ‘Paul calls by the name ‘sin,’ the source from which all sins rise up into carnal desire. As far as this pertains to the saints, it loses its dominion on earth and perishes in heaven.’ By these words he admits that in so far as believers are subject to the inordinate desires of the flesh they are guilty of sin.”

John Calvin, *Institutes of the Christian Religion*, 1:603 (3.3.10).

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“Added to this consciousness of sin in the lives of the saints of the Old as well as the New Testament is that the Scripture everywhere proceeds from the assumption that sin remains a reality in believers to the very end of their lives. They are in permanent need of the prayer for forgiveness (Matt 6:12–13) and confession of sins (1 John 1:9). All the admonitions and warnings in Scripture presuppose that believers only have a small beginning of perfect obedience. They all make many mistakes every day (James 3:2). If they say they have no sin, they deceive themselves (1 John 1:8).”

Herman Bavinck, *Reformed Dogmatics*, 4:262.

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- ❖ What we need to understand is that the flesh remains in us (however we describe that) but its former power over us has been broken through our union with Christ.
- ❖ The seed of regeneration has everything in it already for it to grow into mighty oak of righteousness.
- ❖ The old man has been destroyed and a new man has been implanted within, what remains is to shed the remaining shell of the old man by the renewing of our minds.

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“11. In believers sin has lost its dominion; but it still dwell in them. . . God truly carries [the purging his church from all sin] by regenerating his own people, so that the sway of sin is abolished in them. For the Spirit dispenses a power whereby they may gain the upper hand and become victors in the struggle. But sin ceases only to reign; it does not cease to dwell in them. Accordingly, we say that the old man was so crucified (Rom 6:6), and the law of sin (cf. Rom 8:2) so abolished in the children of God, that some vestiges remain; not to rule over them, but to humble them by the consciousness of their own weakness.”

John Calvin, *Institutes of the Christian Religion*, 1:603 (3.3.11).

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The Foundation for Sanctification

Gal 5:19 Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, **20** idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, **21** envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.

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Gal 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, **23** gentleness, self-control; against such things there is no law. **24** Now those who belong to Christ Jesus have crucified the flesh with its passions and desires.

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Col 3:8 But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth. 9 Do not lie to one another, since you laid aside the old self with its *evil* practices, 10 and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him — 11 *a renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.

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Eph 4:20 But you did not learn Christ in this way, 21 if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, 22 that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accord with the lusts of deceit, 23 and that you be renewed in the spirit of your mind, 24 and put on the new self, which in *the likeness of* God has been created in righteousness and holiness of the truth.

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Rom 6:1 What shall we say then? Are we to continue in sin so that grace may increase? **2** May it never be! How shall we who died [οἵτινες ἀπεθάναμεν] to sin still live in it? **3** Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?

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“Significantly here [Rom 6:2] Paul does not use the regular pronoun (*hos*) but a form of it which implies the idea of belonging to a specific category. In this instance, Christians belong to a category of sharing this defining feature: they are ‘those-who-have-died-to-sin’ people. They cannot still belong to the opposite category of ‘those-who-continue-to-sin-people’ That would be a kind of ontological contradiction, an amnesia in relation to our true identity in Christ.”

Sinclair Ferguson, *Devoted to God*, 78.

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Rom 6:4 Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. **5** For if we have become united with *Him* in the likeness of His death, certainly we shall also be *in the likeness* of His resurrection, **6** knowing this, that our old self was crucified with *Him*, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; **7** for he who has died is freed from sin.

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Rom 6:8 Now if we have died with Christ, we believe that we shall also live with Him, **9** knowing that Christ, having been raised from the dead, is never to die again; death no longer is master over Him. **10** For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. **11** Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.

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“The Christian’s freedom from the dominion of sin through union with Christ is the necessary foundation for all progressive sanctification. Only because sin’s reign has been overthrown is the believer exhorted to [Rom 6:12–13]”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 634.

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Rom 6:12 Therefore do not let sin reign in your mortal body so that you obey its lusts, **13** and do not go on presenting the members of your body to sin *as* instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members *as* instruments of righteousness to God. **14** For sin shall not be master over you, for you are not under law but under grace.

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“An all-important consideration derived from the priority of calling and regeneration is that sin is dethroned in every person who is effectually called and regenerated. Calling unites to Christ (1 Cor 1:9), and if the person called is united to Christ he is united to him in the virtue of his death and the power of his resurrection; he is dead to sin, the old man has been crucified, the body of sin has been destroyed, sin does not have the dominion (Rom 6:2, 6–14). In Romans 6:14, Paul is not simply giving an exhortation. He is making an apodictic [clearly established or beyond dispute] statement to the effect that sin will not have dominion over the person who is under grace.”

John Murray, *Redemption Accomplished and Applied*, 150.

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“Respecting this freedom from the dominion of sin, this victory over the power of sin, it is likewise to be recognized that it is not achieved by a process, nor by our striving or working to that end. It is achieved once for all by union with Christ and the regenerating grace of the Holy Spirit.”

John Murray, *Redemption Accomplished and Applied*, 151.

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“Therefore, though the believer may struggle mightily with sin, he must never adopt a defeatist attitude in which he is resigned to accept the reality of sin in his life. To do so is to make peace with a dethroned enemy—to submit to sin’s dominion that has nevertheless been conquered.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 634.

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“This indicative-imperative paradigm is the difference between truly biblical, distinctively Christian ethics and the moralism of legalistic religion or naturalistic philosophy. It is only because of what Christ has accomplished in his historical death and resurrection and only because we are united to him *in* his death and resurrection by the grace of God that the believer can make any progress in practical holiness.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 634.

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The Foundation for Sanctification

“The believer can live a life of faithful obedience on the sole basis that he has really been crucified with Christ and that Christ now really lives in him (Gal 2:20). Only because he is *already* chosen, holy, and beloved can the follower of Christ put on compassion, kindness, humility, meekness, and patience (Col 3:12).”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 634–35.

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The Foundation for Sanctification

“Thus it is necessary to fight sin in the strength and in the freedom of that gracious reality.

Believers in Christ can be victorious over sin only because—and must be victorious over sin precisely because—Christ has conquered sin in them by virtue of his death and resurrection.”

John MacArthur and Richard Mayhue, *Biblical Doctrine*, 635.

