

B. Preliminary Observations concerning the Doctrine

1. The words translated 'sanctify' ($\psi\tau\iota\sigma$ in the Old Testament; $\acute{\alpha}\gamma\iota\acute{\alpha}\zeta\omega$ in the New Testament) appear to have four basic areas of meaning in Scripture:
 - a. "To acknowledge as holy"
 - b. "To set apart, consecrate to God"
 - c. "To purify, cleanse, make holy"
 - d. "To be holy"
2. Sanctification is spoken of in two basic aspects in scripture: objective or positional sanctification, and subjective or experiential sanctification.
 - a. Objective sanctification
 - (1) Believers are called 'saints' or 'holy ones' ($\acute{\alpha}\gamma\iota\omicron\iota$ some 61 times in the New Testament.

Romans 1:7 -- "to all who are beloved of God in Rome, called as saints"

I Corinthians 1:2 -- "to the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling,"

Ephesians 1:1 -- "Paul, an apostle of Christ Jesus by the will of God, to the saints who are at Ephesus, and who are faithful in Christ Jesus."

Philippians 1:1 -- "Paul and Timothy, bond-servants of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, including the overseers and deacons;"

Colossians 1:2 -- "to the saints and faithful brethren in Christ who are at Colossae:"

Jude 3 -- "Beloved, while I was making every effort to write to you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all delivered to the saints."
 - (2) Sanctification is sometimes spoken of in the perfect tense, as an act accomplished in the past

I Corinthians 1:2 -- "to the church of God which is at Corinth, to those who have been sanctified ($\acute{\eta}\gamma\iota\alpha\sigma\mu\acute{\epsilon}\nu\omicron\iota\varsigma$ -- a perfect passive participle from $\acute{\alpha}\gamma\iota\acute{\alpha}\zeta\omega$) in Christ Jesus, saints by calling,"