

Five Views of Sanctification

	Beginning Point	God's Work	Man's Responsibility	Effects of Sanctification	Extent of Sanctification
Wesleyan	Sanctification begins at conversion (new birth), when a person responds to God's prevenient grace for salvation (19, 25).*	Sanctification is a work of God's grace. The Holy Spirit works to regenerate the believer's heart from one of rebellion to one of wholehearted love. After salvation (man's response to God's prevenient grace), God gives man sanctifying grace to enable him to avoid willful sin (25).	Man is obliged to follow God's will (27). He must be holy (1 Peter 1:15-16) and put on the "new self" (Eph. 4:22, 24). One can lose his salvation by continued disobedience to God. The Christian must "fulfill the law on the basis of faith" (27).	Sanctification produces love in action (27). Man is freed from the power of the law (27). The Holy Spirit communicates God's nature to believers and imparts a life of love to them; giving them a new heart, causing them to love instead of disobeying (28).	The Christian should reach a point where he does not willfully sin against God (Matt. 5:48; 6:13; John 3:8) (15). Here the struggle between good and evil ceases (17). This is a state of "entire sanctification" (17-19). Only at Christ's second coming will the believer be perfected in terms of unknown shortcomings.
Reformed	Sanctification begins at conversion through saving faith (61-62).	God renews us in his likeness by conforming us to Christ (Rom. 8:29). It is a continual process, whereby the Holy Spirit works in us (2 Cor. 3:18).	Man should follow Christ's example (67). He should serve the members of Christ's body (John 13:14-15). He should also put on the mind of Christ (Phil. 2:5-11). Man must cooperate with God's work in him, expressing gratitude for salvation (85).	The Christian no longer has his old self, which was crucified (Rom. 6:6). Through sanctification, the Christian is a genuinely new, though not a totally new person (74). Sanctification continues throughout life whereby the person is renewed. For instance, the person is able to resist sin (82). Also, God conforms the believer to his image (Rom. 8:29).	By sanctification, the believer becomes more Christlike. However, perfection is not attained in this life (84). The believer must continue to fight sin as long as he lives (Gal. 5:16-17).
Pentecostal	Holiness Pentecostals believe that a second work of the Holy Spirit sanctifies a believer in a crisis experience whereby original sin is removed entirely (108-9, 134). Other Pentecostals (e.g., Assemblies of God) claim that believers who have already received new life by the Spirit (salvation) later receive an empowering baptism of the Holy Spirit that begins a life of spiritual growth in them (193). This latter work by the Spirit is continual, and not a single crisis experience (109-10).	God produces a baptism in the Spirit (the initial work of sanctification) to produce growth (118). The blood of Christ also purifies us from sin continuously (1 John 1:7) (117). The Word of God also produces sanctification in the believer (120).	Man must cooperate with the Holy Spirit, presenting himself to God (Rom. 12:1-2) (120). We should constantly obey God (126). This involves putting to death sinful things that belong to our earthly nature (1 Thess. 4:3-4) (117).	Sanctification is both positional and progressive (113-14). Sanctification is instantaneous in that it immediately sets the believer apart from sin unto God (Col. 2:11-12)(115-16). Sanctification is also progressive, whereby God keeps on cleansing us from sin (1 John 1:7) (117).	The goal of sanctification is "entire sanctification," whereby the believer attains the "wholehearted desire and determination to do the will of God" (124). The believer is still tempted and still retains his old nature throughout earthly life (124).

*Numbers in parentheses indicate the page numbers in Melvin E. Dieter et. al., *Five Views on Sanctification* (Grand Rapids: Zondervan, 1987). Used by permission.

Five Views of Sanctification (continued)

	Beginning Point	God's Work	Man's Responsibility	Effects of Sanctification	Extent of Sanctification
Keswick	Sanctification begins upon belief (at salvation).	God (Father, Son, and Holy Spirit) comes to live with the individual believer, and renews him after the likeness of God (174).	Man should live in the Spirit to receive all of the fullness of God (Eph. 3:19). The essential focus of the Christian's life should be to have a close relationship with God (166).	The "normal" Christian (being sanctified) should have sustained victory over known sin (153). The old nature is not eradicated but is counteracted by the work of the Holy Spirit in the believer (157). Sanctification is both positional (forgiveness, justification, regeneration [new life received]), and experiential (our call to holiness, 2 Cor. 7:1). Man is still influenced by sin but not necessarily under its control (174). Man has a new potential—the ability to choose right and to do it consistently (178).	The believer will not attain to perfection in this life but should experience consistent success in overcoming sin (155). A Christian's life should be controlled by the Holy Spirit (155). Total sanctification does not occur until Christ's second coming (1 John 3:2) (160).
Augustinian-Dispensational	Sanctification begins at the time of conversion (saving faith) (205).	At regeneration (at the time of salvation), God prepares the individual for experiential sanctification (209). The baptism of the Holy Spirit places the believer in the body of Christ, enabling the believer to have fellowship, receive spiritual power, bear fruit, etc. (213). The Spirit indwells all believers and also fills those who yield to him willingly (218). Because of the Spirit's indwelling, the Christian can grow in sanctification.	Man is responsible to walk by the Spirit (continually depending on the Spirit's power) (220). Using God's power, Christians should avoid sin, which grieves the indwelling Spirit (219). We must be willing to follow God's will and direction for our lives (219). Believers today are to reflect the holiness of God as an example of God's grace (226).	The Christian has two natures: the flesh and the spirit, which are opposed to each other (Rom. 7) (203). The two natures in man are parallel to the two natures of Christ (human and divine) (203-4). The believer receives a "new self," which is a new life springing from his new nature (Col. 3:9-10) (208).	Christians will not receive ultimate perfection until they are in heaven (Eph. 5:25-27; 1 John 3:2).