

Synchronizing Justification and Sanctification: What is the Difference?

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There are those who differentiate between the spiritual blessings of justification and sanctification by assessing the workings of them in the separate spheres of eternity and time respectively or by exclusively viewing the effectuation of them both in the sphere of time through of the manifestation of the elect's faith as that which results in their enactments. In effect, ones understanding of the difference between justification and sanctification is as important as the difference between salvation and condemnation. The correct divisions of them as well as their proper locale of enactments are crucially important. When one scripturally understands what the blessings of justification and sanctification entail, i.e., the declaration and separation respectively of the elect as righteously positioned as members in the Body of Christ; one can then conclusively establish the line of demarcation between declaration and separation through imputation and yet synchronize both as exclusively the eternal acts of God in the Heavens that are beyond any implied gestures, characteristics or actions of their recipients. In essence, this is the difference between understanding what does or does not generate salvation.

Justification and sanctification are the eternal workings of God wherein His elect were declared righteous by Him according to His standard(s) for such, in that the righteousness of Jesus Christ was accounted for the sins of designated ones (Romans 4:3; 5:1,9; Galatians 2:16; 3:11). As these operations are thoroughly understood to have been exclusively accomplished in the eternal sphere before creation, this revelation definitively testifies that righteousness cannot possibly be earned or retained by any efforts of the recipients of salvation. Justification and sanctification in this view were eternal occurrences with the results engendering everlasting existence in an arena wherein no input or participation of mankind was nor is possible. In this sense, they are based completely and solely upon Jesus' sacrificial expiation in eternity as opposed to the manifestation of it on the cross in time. Thus the enactments of these as well as all spiritual blessings are the results of the faithfulness of Jesus Christ in the realm of the Heavens in contrast to the identification of such as manifested by the reception and /or exercise of ones faith in the Earthly realm. This is all thoroughly exemplified in the Comprehensive Exegeses of Ephesians 1:3-5; 2:8-9.

Those who receive the enlightenment of the culmination of the eternal workings of Jesus Christ in every aspect of salvation will readily comprehend that no works, motions or actions in any respect are necessary whatsoever to obtain justification and sanctification. It is factual, scripturally speaking that every aspect of salvation is a component of the gift of God (Romans 6:23). Therefore God's people are both justified and sanctified by faith (faithfulness of) in Christ Jesus

(Romans 5:1; I Corinthians 1:2; 6:11). In this light, neither justification nor sanctification involves any semblance of actions or works of those who have received the conferment; as it is the exclusive work of God on behalf of all believers that testifies to the completed accomplishments, which are signified by the placement of such ones in the Body of Christ before creation. It is the infusion of this knowledge that is devised to produce in the believer by identification with Christ, godly characteristics and consecrated lives in designated ones who have already been justified and sanctified (Philippians 2:13; II Timothy 2:21).

Justification and sanctification should not be construed as instantaneously based upon ones exercise of faith or exhibition of conduct in the sphere of time, as it is the work of God alone in the sphere of eternity. The identification of placement in Christ by those who are justified and sanctified, are manifested by such ones as they are caused to be actively involved in submitting to the directives of God's word, as such embrace the fruit of His Holy nature (Gal. 5:22-23). Significantly, sanctification is automatically concomitant with justification, thus it should not be confused with maturity or the progress of one being conformed to the image of Christ through identification with His character. In this sense, even if the conduct of many believers doesn't testify to it, such are not factors in the determination of their status in Christ, i.e., even if they don't live a life of reflection of it, they are still justified and sanctified. Justification and sanctification are both eternally assigned prior to the manifestation of ones manner of living. It should be clearly understood that this illumination does not condone ungodly practices nor encourage such conduct by God's people in their daily lives (Romans 6:1-7).

Justification is a legal declaration and sanctification is a determinant act of setting apart those that are elected in Christ before the creation of the world; wherein all the benefits of salvation were instantaneously affixed to designated chosen ones. In this view, neither justification nor sanctification is a component of progression nor assignable outside of the eternal realm. Justification and sanctification are sourced from outside of the expressions or actions of their recipients. In other words, believers contribute absolutely nothing to justification and sanctification through their efforts. Many of God's people consistently distort the meanings of the two terms and misapply their doctrines in God's word. The result is the conveyance of a gospel of works righteousness of earning their salvation either by passive consent or active motions, which only leads to continuous doubt and condemnation. This is inevitable as testified in Paul's epistle to the Galatians, i.e., "by the works of the Law shall no flesh be justified," (Galatians 2:16). Thus mankind cannot contribute to salvation and is sinful as even his best deeds are stained and filthy before God. Therefore the presentation of humans as righteous before God, can only result from His eternal work (Galatians 2:20; Ephesians 1:3-6).

Unfortunately, in the doctrinal teachings of many ministries, none can be justified and thus sanctified without some semblance of participation by the recipient of these blessings, as they are construed as being obtainable exclusively in the sphere of time. Because of the misperceived locale of these spiritual blessings, this leads to the impression that ones actions or participation in actions in time forms the basis of determining ones relationship to God in eternity. This farther leads to the impression in some ministries that the determination of ones status (being declared righteous in God's eyes) is not decided or settled until the final Day of Judgment when ones works are weighed and a reward is given or one is found worthy of ones place with God. Thus, none of those with divers' derivations of these errant doctrines can confidently embrace their secured status in God due to their dependence upon the enactment of occurrences in the sphere of time; where conditions, situations and occurrences are perceived to avail.

The dispensational and contextual misperceptions of many scriptures in the Bible have led to the erroneous application of God's provisions for those whom He has so adequately provided for from eternity (Titus 1:1-3). Many read such passages, and construe that certain ones, e.g., I John 5:13 is considered as a test of the human will, i.e., "these things" refers to loving God, being obedient to Him, belief in Christ, resulting in eternal life in Jesus. From this view, they teach that "if you are believing and doing the right things, then you will know if you have eternal life." In fact, this is the least reliable way of knowing that one has eternal life. In order for God's people to epistemologically dwell in the security of His eternal love and provisions, they must understand the difference between justification and sanctification. In this enlightenment, they will rest in the realization that the conferring and enacting of these eternal spiritual blessings are not dependant upon their cooperative effort with God to effectuate the forgiveness of sins, which is essentially combining the filthy works of mankind (Romans 3:23) with the Holy works of God. They absolutely do not blend because light cannot cooperate (have fellowship) with darkness (II Corinthians 6:14; Ephesians 5:11; I John 1:6). In essence, it isn't possible, hence salvation is by grace through the faithful accomplishments of Jesus Christ in the eternal sphere where He dwelled and acted alone. To believe anything else is to live in anxiety in regards to the absolute security of one status of salvation in the Body of Christ.