

Dispositional Sanctification

“For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.”

Romans 5:10

I. Dispositional sanctification constitutes the believers with God’s divine nature.

Romans 15:16 *That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.*

2 Peter 1:4 *Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.*

1 Peter 1:15-16 *But according to the Holy One who called you, you yourselves also be holy in all [your] manner of life; 16 Because it is written, "You shall be holy because I am holy."*

Ephesians 1:4 *Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,*

Hebrews 2:11 *For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,*

Hebrews 10:14 *For by one offering He has perfected forever those who are being sanctified.*

II. It is an inward sanctifying of the believers who are growing in the divine life by the working of the Holy Spirit, the Spirit of life, in their disposition– Rom. 8:2.

Romans 8:2 *For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.*

III. The believers are sanctified with the divine, holy nature of God for them to be holy unto God and thus fulfill God’s purpose in choosing them- 1 Thess. 5:23; Heb. 12:10

1 Thesalonians 5:23 *And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.*

Hebrews 12:10 *For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.*

We must know the difference between positional sanctification and dispositional sanctification. The former belongs to the judicial aspect of God's salvation, whereas the latter belongs to the organic aspect of God's salvation.

Before we were saved, we were altogether in the world. After we were saved and regenerated, the Lord completely separated us to make us holy. This is positional sanctification for the believers to be separated out of the world and made holy unto God (1 Cor. 1:2; Rom. 1:7). As mentioned in Matthew 23, when the gold is placed in the market, it is something common, but when it is placed in the temple, it is sanctified (v. 17). This kind of sanctification does not change at all the inward disposition; it changes only the outward position.

However, it is not sufficient to be separated and made holy unto God positionally. After we are sanctified positionally and reconciled to God, as we begin to pursue in life, we will sense something within us that is not our disposition but God's nature. This nature within us deals thoroughly with our natural disposition and our temperament so that the divine nature becomes our disposition. This is to sanctify the believers dispositionally that they may partake of God's holy nature and be one with God in this attribute of His (Rom. 15:16). This kind of sanctification uses the element of God's life as the material and is carried out through the sanctifying work in the believers by the Spirit of life (Rom. 8:2).

A good illustration of dispositional sanctification is the making of tea. When a tea bag is placed into plain water, it "teaifies" the water. When the tea bag is placed in the plain water and remains there for a period of time, the plain water becomes the same in essence, in nature, in appearance, in color, and in odor as the tea. The plain water becomes one with the tea because the tea gets into the water. The more the tea gets into the water, the more the water is teaified. Just as the plain water is teaified, we need to be sanctified, or "Christified." The Holy Spirit comes into us to sanctify us with Christ, to Christify us. The Spirit puts more and more of Christ into us so that we become mingled with Christ just as the tea is mingled with the water. If the tea bag remains in the water for a long time, the teaification becomes intensified. We need to allow Christ to dispense Himself into us in a full way so that we are sanctified, or Christified, in an intensified way (Eph. 3:17).

This is our experience. After we have been saved, because we love the Lord and seek the growth in life, God's holy nature continually carries out a sanctifying work in us. This kind of sanctification is not outward but inward.

Brothers and sisters, do we regulate ourselves with outward regulations? Do we live and walk according to the holy nature of God or according to outward regulations? Today we do not need these outward regulations; we need only God's holy nature, which is able to make us holy (1 Pet. 1:15-16). For example, concerning women's apparel, the Bible gives us only a word saying that women should adorn themselves in proper clothing (1 Tim. 2:9). But what kind of clothing is considered proper? The divine nature within you will tell you. Also, in Eph 4:29, no corrupt word should proceed out of our mouths. Brothers, what words out of the mouth are corrupt? The divine nature will tell you. This is dispositional sanctification; this is the organic work that Christ as the Spirit is carrying out in us. It is not something judicial; it is something altogether organic. This aspect of sanctification implies transformation (Rom. 6:19, 22) for the fulfillment of God's purpose in choosing the believers (Eph.1:4).