

Sanctification in Community: The History, Doctrine, and Practice of Sanctification

Mark A. Snoeberger
Detroit Baptist Theological Seminary

PART 4: A BIBLICAL FORAY—2 PETER 1:1–11 AS AN EXTENDED ILLUSTRATION OF THE RELATIONSHIP BETWEEN JUSTIFICATION AND SANCTIFICATION

Introduction/Review:

Justification = Being Legally Regarded by God as Righteous

Sanctification = Becoming Practically or Experimentally Holy

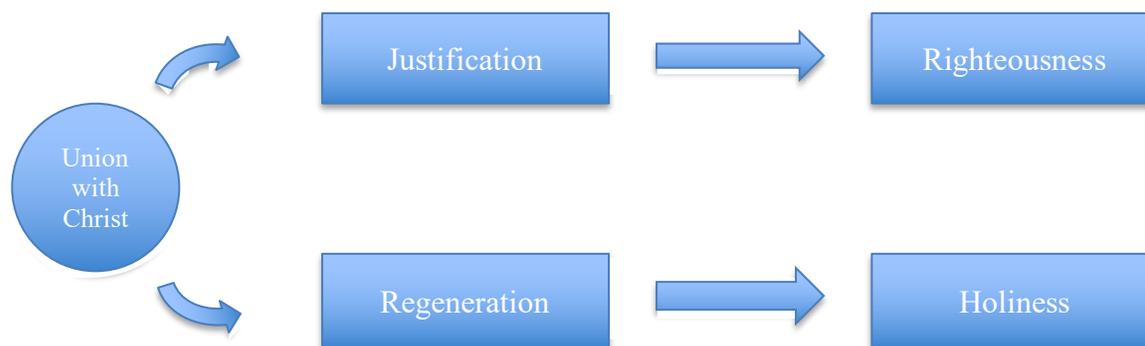
The Crucial Question: How do we connect these two doctrines, emphasizing the importance of both without diminishing the importance of either?

Three Options:

Roman Catholicism so emphasizes the personal holiness of sanctification that it neglects the imputed righteousness of justification.

Two-Step Models of Sanctification so emphasize the righteous standing that a believer receives in justification that it neglects the necessity of the personal holiness of sanctification.

The Prevailing Reformation Model of Sanctification correctly regards justification and sanctification as parallel and necessary benefits of the believer's union with Christ.



2 Peter 1:1–4: The Believer's Essence

- Believers have “obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ.”
- Believers have become “partakers of the divine nature, having escaped the corruption that is in the world through lust.”
- Together, these benefits comprise “all things necessary to life and godliness.”

2 Peter 1:5–8: The Believer’s Qualities

- Increasing Faith
- Increasing Virtue
- Increasing Knowledge
- Increasing Self-control
- Increasing Perseverance
- Increasing Godliness
- Increasing Brotherly Kindness
- Increasing Love

2 Peter 1:8–11: The Believer’s Validation

- The one who claims to be justified but “lacks these things” is “shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins,” with the result that (1) his calling and election are *not* sure, (2) he risks “stumbling,” and (3) he may well discover he has not been supplied with “an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.”
- The justified person in whom these things abound (1) is “neither barren nor unfruitful in the knowledge of our Lord Jesus Christ,” (2) confirms his “calling and election,” and (3) is supplied “an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.”

Conclusion: Since God’s regenerating power has given us everything a believer needs for life and godliness, a truly justified believer will inexorably and inevitably (though never automatically or perfectly) exercise the requisite diligence, made possible by his Spirit-indwelt new nature, to live a godly life. Sanctification emerges, as such, as the necessary evidence of the miracle of justification.