



Christians, Sin
&
'Sinless Perfection'

Justification/Sanctification/Glorification

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Can Christians ever willfully sin? How could we sin if we are ‘saved from our sins’? What does salvation really mean if we still sin? How do we reconcile the fact that professing Christians could commit adultery and drunkenness?...Are they really ‘saved’? Is it possible to reach a state of ‘sinless perfection’ in this life? What has been the orthodox historical Biblical teaching on these questions?

The above questions have caused confusion in the minds of many Christians and deceived not a few. One of the best ways the above questions can be answered and understood is to first have a clear foundation and understanding of the distinctions between Justification, Sanctification and Glorification. Much heresy and false teaching has its roots in a lack of understanding of, and false separations of, these three facets of salvation.

In 2Corinthians 1:10 we read: ‘*Who delivered us* [past] *from so great a death, and does deliver* [present continuous] *in whom we trust that He will yet deliver us* [future].’ Christ delivers us from the sentence of spiritual death past, present and future.

The three facets of salvation are summed up in the table on page three:

We will in the *future* be set free from the *presence* of sin in *Glorification*.

If we have trusted in the true Lord and Saviour Jesus Christ, the substitute for our sins, and His righteousness alone - in his death burial, resurrection...then Justification, Sanctification and Glorification are a foregone conclusion (Rom.8:28-30; Eph.1:3-14)!

May we be students of the doctrines of, and the distinctions between, these three facets of salvation. May we repent of and hate sin. But may we forever give praise to the God of our salvation whose plan and system of Justification, Sanctification and Glorification is masterful and perfect to deliver us from sin!

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sin! But does the blood of Christ propitiate for the believer's sins of so called 'commission' and 'omission' equally? Yes! The blood of Christ propitiates for *all* believers sins (1Jn.1:7-9; 2:1).

As Christians, we have been set free from the penalty and power of sin but *not from the presence of sin*. Sinless perfection advocates attempt to anchor their heresy on 1Jn.3:6-9: ***Whosoever abides in Him sins not: whosoever sins has not seen Him, neither known Him...He that commits sin is of the Devil...Whosoever is born of God does not commit sin; for his seed remains in him: and he cannot sin, because he is born of God***.

The expressions, '*sins not*'; '*commits sin*' and '*he cannot sin*' are in Greek tenses that mean 'contemporaneous action' - ie. *habitual* sinning. Verse 8 is literally translated '*The one who practices sin*'. 1John 3:6-9 shows our spirits are born again by God and are beyond the realm of sin and death. However, our '*bodies of death*' (Rom.7:24) are still subject to the '*law of sin and death*' (Rom.8:2). A reading of Romans chapters 7&8 confirms this. Paul pleaded for deliverance from this '*body of death*' (Rom.7:24; Col.1:22).

The sinless perfection advocates also too often avoid other Scriptures. John says: '***...if any man sin, we have an advocate with the Father, Jesus Christ the righteous***' (1Jn.2:1). He gives a severe warning for all 'entire Sanctification' advocates: '***But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us***' (1Jn.1:7-10).

According to Scripture and historic orthodox Christianity 'Sinless perfection' has always been a heresy!

We have in the *past* been set free through the work of *Christ* without and delivered *once* and for all from the *penalty* of sin in *Justification*.

We have been and *are being* delivered from the *power* of sin in *progressive Sanctification* by the *Spirit* within.

<u>Justification</u>	<u>Sanctification</u>	<u>Glorification</u>
<i>Salvation from penalty of sin</i> (1Thess.1:10; Eph.1:7; Col.2:13,14; 2Cor.1:9,10; Matt.1:21)	<i>Salvation from power of sin</i> (2Tim.4:18; Phil.1:6; Rom.6:18; 2Cor.7:1)	<i>Salvation from presence of sin</i> (Rom.8:21-23; 2Cor.5:1,2)
<i>Past</i> (done once) (Rom.5:1; Heb.12:23; Rom.4:1-13; 8:32-34; Phil.3:9)	<i>Continuous</i> (Progressive) (Phil.1:6; 2:12,13; 3:21; Rom.6:1-14,18;8:1-16; 2Tim.4:18; Col.3:10; 1Tim.5:22)	<i>Future</i> (Rom.8:21-23; 2Cor.5:1,2)
<i>Imputed</i> (legally credited) from outside (Rom.4:6-8,11,22-24)	<i>Imparted from within</i> (Phil.2:13; 2Thess.2:13; 1Pet.1:2)	<i>Created in Heaven</i> by God (2Cor.5:1,2; Rom.8:21-23)
<i>God's work for us</i> (Rom.5:8; 1Pet.2:24)	<i>God's work in us</i> (Scriptures as above)	<i>God's work to us</i> (Scriptures as above)

An understanding of the distinctions between Justification, Sanctification and Glorification will show clearly that salvation is past, present and future - spirit, soul and body.

Justification:

This refers to the act which declares a person righteous in the sight of God. In Justification we are saved from the penalty of sin. This work is entirely of God (passive) and outside of us through the imputed (legally credited) righteousness of God in Christ. It is past, finished, and as the Greek tenses often show - done once and non repeatable. This is done by grace through the vehicle of faith alone... **‘Therefore being justified by faith...’** (Rom.5:1). It affects our very spirits, making them legally perfect... **‘the spirits [not souls or bodies] of just men made perfect’** (Heb.12:23).

The Old Testament Hebrew equivalent of ‘justify’ is ‘*tsadheq*’ which is used essentially in a legal and forensic sense (Job.9:15; 13:18; Dt.25:1; Is.45:25). This justification comes through *imputation*. In Romans 4 the word ‘*logizomai*’ is mentioned 11 times in a classic Pauline and Reformation passage on Justification. ‘*Logizomai*’ is translated as: imputed, credited, reckoned, accounted. **‘For what says the Scripture? Abraham believed God, and it was counted [‘logizomai’] unto him for righteousness’** (Rom.4:3). This Scripture is a direct quote from Genesis 15:6 where the Hebrew equivalent ‘*chashav*’ is used. The idea is that God registered, counted, credited Abrahams faith as righteousness. Again this word is used in a legal sense and is essentially an accounting term (Lev.25:27; 50,52; 27:18,23). Hence the reformers called this a ‘legal’ and ‘forensic’ righteousness.

The Reformers also called it an ‘alien’ righteousness because it was and always will be a righteousness *outside* of us. This righteousness is in fact *a person*, as Jeremiah 23:5,6 says: **‘...The Lord our righteousness...’**, (‘*Yehowah our tsadheq*’; see also Phil.3:9). **‘Our righteousness’** now sits on the right hand of God! Thus this righteousness is not of us but is *substitutionary*: **‘He shall justify many for He shall bear their iniquities’** (Is.53:11- literally: **‘make many to be accounted [‘tsadeq’] righteous’**)

and made sinless also. **‘And if Christ be in you, the body is dead because of sin; but the Spirit is life [Sanctification] because of righteousness [Justification]. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies [Glorification] by His Spirit that dwells in you’** (Rom.8:10,11).

To say that we Christians do not wilfully sin (‘miss the mark’ of the absolute perfection of God), is arrogant and proud. To do so would be to put ourselves equal with God Himself! The scriptures do not set up divisions of sinning as ‘willful’ or ‘unwillful’. All sinning is in the ‘members’ of the flesh. Such people who claim ‘Christians cannot wilfully sin’ do place themselves in a most dangerous position of pride and deception. The tendency of such people is to legalism, sectarianism and a judgmentalism which is offensive to other Christians. It is usually not difficult to see pride and sin in their own lives. **‘They bind heavy burdens and grievous to be borne, and lay them on mens shoulders...’** (Matt.23:4). Such a mindset places unnecessary bondage, legalism and moral demands on self, family and friends to the point where many are prime targets for cult groups or suffer mental or emotional breakdowns.

The keeping of moral codes or a way of life is not the primary essence of Christianity. If that were the case then many cults and false religions today would suffice for our salvation! Christianity is uniquely a divine appointment to eternal life through faith and the substitutionary death and resurrection of Christ.

It is perhaps arguable that hardly a day passes without most Christians on earth having sinned (1Jn.1:7-10; 1Cor., etc). The Corinthian Christians willfully sinned! Paul found drunkenness and fornication yet called them ‘brethren’! However, by urging them to repent and seek forgiveness he was not condoning or excusing their behaviour. But it has to be acknowledged that such sinning did and could take place! God forbid that any Christians should willfully sin - but it would be foolish to say they cannot. Plain Scripture and evidence is readily available to anchor this point.

Lest the reader think this writer is ‘loose’ on the wickedness of sin - let it be said clearly: God forbid that we should set our heart on any willful

mention spirits but ‘*bodies*’)...6:13: ‘**Neither yield you your members as instruments of unrighteousness unto sin**’, (‘*members*’ refers to the seat of lusts and passions)...7:15-18: - describes the war between the flesh & the spirit. In the flesh sin may reign, (vs.17)...7:20: If I sin it is in the flesh...8:12: We are not ‘**to live after the flesh**’ ...13:12-13: ‘**...cast off the works of darkness...put on the armour of light...walk honestly...not in rioting and drunkenness...make no provision for the flesh...**’

However, if we *continue* to live in the flesh and in *habitual* sinning then there is a solemn warning: ‘**...They which are the children of the flesh, these are not the children of God**’ (9:8)...‘**For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace...For if you live after the flesh, you shall die: but if you through the Spirit do mortify the deeds of the body, you shall live**’ (8:5,6,13). In contrast, in the new man/creation we are ‘**freed from sin**’ (6:7). Thus we are to ‘**reckon [ourselves] dead to sin**’ (6:11) and ‘**...sin shall not have dominion...**’ (6:14).

In summary, there are two ‘laws’ - one in my members (‘*the law of sin*’) and one in my mind (‘*the law of my mind*’). ‘**...With the mind I serve the law of God but with the flesh the law of sin**’ (7:25). Because our sinful flesh wars against our righteous soul (1Pet.2:11; Gal 5:16), we struggle to walk the walk at times. However, in a true believer it is a war with one side stronger and with one side having ‘dominion’ over the other!

It must be remembered that Christians are undergoing this process of Sanctification at differing rates and depths. The success in the struggle against sin will vary from person to person and from time to time. But Justification will produce Sanctification and *change* will be apparent. The habits of sin may still be evident in the flesh but now there is a *new master*.

Sometimes it may be almost impossible to tell a true believer who has fallen into grievous open sin from a false ‘believer’ who is deluding himself that he is saved. However, the ‘*new man*’ is ‘**created in righteousness and true holiness**’ (Eph.4:24). He should sin less than the ‘old man’. The spirit of this new Born Again creature is ‘sinless’ now (1John 3:9; 5:18) but lives in a sinful body that will one day be glorified

Sanctification:

This refers to a separation *from* sin and the world; and a separation *to* God and His word. In Sanctification we are saved and *being saved* from the power of sin. Sanctification is past (‘positional’ at salvation) and present *continuous* (‘progressive’) by the indwelling Holy Spirit from within: ‘**And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom...**’ (2Tim.4:18). The word here ‘*preserve*’ is the Greek ‘*sozo*’ - the same word for ‘*save*’.

This work continues until Glorification: ‘**Being confident of this very thing, that He which has begun a good work in you will perform it until the day of Jesus Christ**’ (Phil.1:6); ‘**And every man that has this hope in him purifies himself, even as He is pure**’ (1Jn.3:3); ‘**And have put on the new man, which is renewed [continuous] in knowledge after the image of Him that created him**’ (Col.3:10); ‘**...work out your own salvation with fear and trembling. For it is God which works in you both to will and to do of His good pleasure**’ (Phil.2:12,13). The latter Scripture has nothing to do with working for salvation but rather co-operating with the Holy Spirit in the past salvation that was already received in Justification. The Greek tense and voice of ‘*work out*’ is present imperative showing this is *continuous* as well as a command for all Christians.

Sanctification is synonymous with the word ‘holiness’ and is by the Holy spirit. It is ‘**...salvation through sanctification of the Spirit...**’ (2Thess.2:13; 1Pet.1:2). Sanctification is also inextricably linked to the Word: ‘**Sanctify them through your Word...**’ (Jn.17:17). There are no short-cut methods to this holiness! Various ‘baptisms’ or other methods used to gain a pseudo power or holiness are man made new methods introduced in the last hundred and fifty years! ‘**Be filled with the Spirit**’ (Eph.5:18) is rather a command to be continuously controlled by the Holy Spirit. The Greek word for ‘*filled*’ (‘*pleroo*’) shows moment by moment action and the imperative mood is used to show a command which concerns particularly the recipient of the command.

Other systems of Sanctification teach we have to be ‘emptied’ and renounce effort of our own. However, we are not Born Again to be empty vessels, but rather the written Word of God ‘transforms’ us by ‘renewing’,

not emptying our minds (Rom.12:2). These false systems arguably avoid or cause one to relax in the struggle against sin by the help of the Holy Spirit and the Word of God. They lessen the need for our active resistance to the flesh - the '*law in my members*', and thus leave us open to the flesh asserting itself in one way or another. This has perhaps become evident in increasing numbers of ministers who today fall into open sin. Sadly the modern apostate church is preaching less and less against sin.

It is not a matter of 'let go and let God'. Although Sanctification involves surrender and yielding to the Holy Spirit, the 'feet' to that surrender is action. We are to '*present*' our bodies (Rom.12:1); '*...keep yourself pure*' (1Tim.5:22); take up our cross daily (Lk.9:23; 14:27); '*exercise yourself unto godliness*' (1Tim.4:7); and '*work out your own salvation*' (Phil.2:12).

We are *progressively* sanctified by being in the written Word and separating ourselves from sin and the polluted thinking of the world. The holiness experience throughout life is a *battle* (Rom.7:23-25). We are told to *resist* and not to *yield* to unrighteousness (Rom.6:12,13); to '*strive*' (Rom.15:30); '*fight*' (1Tim.6:12; 2Tim.4:7; 1Cor.9:26; Heb.10:32); '*wrestle*' (Eph.6:12); '*mortify the deeds of the body*' (Rom.8:13; Col.3:5); *deny* our sinful ways (Tit.2:11,12); '*subject the body*' (1Cor.9:27); '*cast off the works of darkness*' (Rom.13:12); '*take the whole armour of God*' (Eph.6:11,13); and to '*cleanse ourselves*' and be '*perfecting holiness*' (2Cor.7:1)...The Scriptural words linked with Sanctification are fighting terms! - '*mortify*', '*strive*', '*fight*', '*wrestle*'...

We must be careful here not to make Sanctification our work separate to the Holy Spirit's work. The work of Sanctification is the work of the Holy Spirit. However, Scripture clearly attests to us having a part to play in His work. We co-operate and are 'partakers of His holiness' (Heb.12:10; 6:4).

Another dangerous system of Sanctification was taught by Charles Finney who taught several heresies* - one was the doctrine of 'Entire Sanctification'. He wrote: '*Now as entire sanctification exists in perfect obedience to the law of God, and as the law requires nothing more than*

* (Please see the article on Charles Finney; On our Website, in the Sovereignty of God Issues Section).

Glorification:

This refers to that final change and redemption of the body. In Glorification we are saved from the presence of sin in us and in the world. '*Because the creature itself also shall be delivered from the bondage of corruption...we ourselves groan within ourselves, waiting for the [future] adoption...the redemption of our body*' (Rom.8:21-23). This Scripture alone should dispel any false teachings on bodily healing in the atonement or sinless perfection of any kind! '*For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven*' (2Cor 5:1,2). Why do we '*groan*'? - because we live in *sinful flesh* and await the redemption of such!

The experience and the dissatisfaction with sin in Romans 7 and the victories over it in Romans 8 *are concurrent*. To separate the two is to deny one or the other. It is also arguable that we cannot know the experiences in Romans 7 if we are not experiencing the victories in Romans 8. In other words we will become increasingly dissatisfied with sin in ourselves the more we know the power and the working of the Holy Spirit. Thus we will want to strive more and more against sin and the flesh. This has been the consistent testimony of the great saints down through the centuries.

So what about our questions concerning Christians sinning and sinless perfection, etc? What is sin? Several different words are found in the Greek but the general word is '*hamartia*' which means *missing the mark of the absolute holiness and righteousness of God*. Who would dare say they never miss this mark?

In the flesh and in the world the presence of sin still reigns! It is because of a lack of understanding of the state of the body, the flesh and the 'law in my members', that the dangerous heresy of 'sinless perfection' deceives some Christians!

Romans chapters 6,7 and 8 teach the gamut of the doctrine of sin. Although the 'old man is crucified...' (6:6), *we still live in sinful flesh*. The possibility of allowing the flesh to encroach is evident by many Scriptures: 6:12: '*Let not sin reign in our bodies*', (note it does not

Both sinless perfection and antinomianism are opposite extremes. Both deny sin yet in different ways. On both sides there will ultimately be a denial of effort, responsibility, separation and mortification to do with sin. Sinless perfection will often be accompanied by strong legalistic or moral campaigning.

One final danger resulting from a confusion between Justification and Sanctification is in the presentation of the Gospel. The core of the Gospel is the death, burial and resurrection of Jesus Christ on our behalf as sinners (1Cor.15:3,4). The Gospel is God's work for us, not in us. We must not distort the Gospel by turning people to what God might do in them. We must teach them to look away from themselves.

The Gospel is about Justification not Sanctification! The Gospel is objective and outside of us - it is the work of Christ 2,000 years ago.

Terminologies such as 'accept Jesus into your heart'; 'Give your heart to Jesus'; 'open the door of your heart to the Lord'; 'make your decision for Christ' - these have replaced 'believe' and 'repent' and distort the Gospel to what people must *do* rather than what God has already *done* on their behalf in Christ. It is not what the Spirit of Jesus can do in us (in Sanctification) but what He has done for us (in Justification). When presenting the Gospel we must bring people to a point where they realise they can do nothing! Even at this point we must not falsely tell them what to do! This turns the persons concern inward to their own experience or 'decision' instead of outward to trust in only Christ's death, burial, resurrection on their behalf as sinners.

The Gospel must not emphasise what man can do in conversion but rather Gods perfect and finished work in Christ for us helpless and hopeless sinners. The only 'do' part is to '**believe on the Lord Jesus Christ, and you shall be saved**' (Acts 16:31). Concurrent with this is the fact that '**no man can come to me except the Father which has sent me draw him**' (Jn.6:44).

When presenting the Gospel some would say 'you must become disciples'; 'you must follow'; 'you must obey'. However, these are not to do with the Gospel but rather are the fruit of the Gospel - they rather all come as a package - by the Holy Spirit in Sanctification - because of Justification! (Rom.8:10)

the right use of whatever strength we have, a state of entire sanctification is attainable in this life on the ground of natural ability'. This teaching went against the teaching of progressive Sanctification as taught down through the centuries and confuses Glorification with Sanctification (1Jn.3:2).

Such teachers who teach 'entire Sanctification' and deny *progressive* Sanctification do so against the Scriptures we have noted earlier (1Jn.3:3; Phil.2:12,13; Phil.1:6; Col.3:10; 2Tim.4:18), as well as the historic orthodox teaching down the running centuries. Even Wesley at times came dangerously close to teaching sinless perfection when he wrote a book '*A Plain Account of Christian Perfection*'. Yet on his death bed he admitted he had not achieved such.

False teaching on Sanctification often shows a faulty understanding of Justification or a lack of distinguishing between the two. It is arguable that teaching Sanctification without teaching the foundation of Justification may well lead to an unbalanced view of holiness or a false emphasis on morals and works. Such an emphasis on holiness has borne the fruit of extremes and excesses in the modern church. This is arguably traced to the later history of the Holiness Movement. Many new methods to gain holiness and 'entire sanctification' led to much false teaching in the late Nineteenth and early Twentieth Centuries. Such new teaching effectively supplanted the old orthodox and Puritan doctrines.

Many who deny progressive Sanctification also confuse Justification texts with Sanctification texts. Galatians 2:20 is sometimes quoted by holiness, 'higher life' or 'entire Sanctification' teachers: '***I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me***'. This passage is used to teach we must die to ourselves and gain a new entire Sanctification so that God takes over from us in the battle against sin. However, the whole passage does not speak of Sanctification but rather of Justification, as the verses before and after clearly show: '***...a man is not justified by the works of the law, but by the faith of Jesus Christ...justified by the faith of Christ...by the works of the law shall no flesh be justified***' (vs.16) '***...justified by Christ***' (vs.17) '***...if righteousness come by the law, then Christ is dead in vain***' (vs.21).

Sometimes Scripture incorporates the concepts of Justification and Sanctification in the one passage: '***And if Christ be in you, the body is dead because of sin; but the Spirit is life*** [Sanctification] ***because of righteousness*** [Justification]' (Rom.8:10). Here is a connection between the sanctifying work of the Spirit in the *present* because of initial Justification in the *past*. Both are connected but must be distinguished.

Justification is the ground for Sanctification (holiness), (Rom.5:21-6:2). Sanctification (holiness) is Justification in action (Phil.1:6).

Some writers confuse Sanctification with the '*old man*' needing to be '*crucified*'. However, Sanctification has nothing to do with the '*old man*' which *was crucified* at salvation when we were justified (Rom.6:6; Gal.2:20).

We must be careful too not to confuse the '*old man*' which was crucified, with the '*flesh*' which is a present reality and which wars against the spirit. We do not improve the '*old man*' - for he *was crucified*; but we do strive against the '*flesh*' as we surrender to the work of the Spirit.

Although Justification and Sanctification both come by the Grace of God, they are distinctly different in operation, time and person. Justification is the outside and past work of Christ by imputation, Sanctification is the present work of the Holy Spirit from within. In Justification we do not grow, yet in Sanctification we do grow, mature and develop. In Justification we do not work - righteousness comes by grace through *faith alone* (Gal.2:16; 3:2,5,10; Rom.4:5; 3:27; 9:32). But this cannot be said entirely for progressive Sanctification. In the latter we do co-operate, strive, and '*work out our own salvation*' with the Holy Spirit who is doing the work within us (Phil.2:12,13).

John Bunyan wrote: '*If you do not put a difference between justification wrought by the man Christ without and sanctification wrought by the Spirit of Christ within...you are not able to divide the Word aright, but contrariwise, you corrupt the Word of God, and cast stumbling blocks before the people*'.

Many Confessions of faith including the Westminster and Baptists speak of *progressive* Sanctification. The Baptist Confession of Faith

1689 which was taken in turn from the Westminster Confession of Faith stated: '*They who are united to Christ...having a new heart and a new spirit created in them...are also farther sanctified...by His Word and the Spirit dwelling in them; the dominion of the whole body of sin is destroyed...and several lusts thereof are more and more weakened and mortified, and they [believers] more and more quickened and strengthened in all saving graces, to the practice of all true holiness. This sanctification is throughout the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh...from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness...pressing after the heavenly life*'.

The above confession does not say the whole body of sin is destroyed, but rather the '*dominion*' of sin is destroyed. Paul never says in this life we will not sin (he says quite the opposite); rather he says: '***sin shall not have dominion over you: for you are not under the law, but under grace***' (Rom.6:14). The word '*dominion*' is '*kurieuo*' meaning 'lordship, authority, rule'. G. Williamson stated: '*...the dominion of sin is broken though the presence of sin is not entirely eliminated. Just as Penicillin may break a fever just destroying the dominion of a disease, and yet some time elapses before every trace of the disease is eliminated, so it is with sin*' ('Westminster Confession Study Manual').

Hence there is a difference between reigning sin and surviving sin.

The Greek tenses in many Sanctification passages show clearly the progressive aspects of this work of the Holy Spirit. The Greek voices also sometimes show an activity by us. '***Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God***' (2Cor.7:1). Here '*perfecting*' is the Greek present active showing the progressive action by the Christian.

Positional or '*entire*' Sanctification without progressive Sanctification will lead to two opposite errors or degrees of such - '*Sinless Perfection*' and '*Antinomianism*'. Antinomianism is Latin for '*against the law*'. In common terms it is when a person has a '*low view*' of sin and might think: '*I'm saved, sealed and delivered and so it does not matter if I sin*'.