

Truth and Reason

Speaking the Words of Truth and Reason ♦ Acts 26:25

Volume I

February 2006

Number 9

Sanctification

TO SANCTIFY IS TO SET apart to a very special, holy, or religious purpose or service. It is to set apart for a special purpose; to dedicated to Jehovah; to consecrate; to make holy; to separate from other things or persons.

“Sanctification,’ is used of (a) separation to God, (1 Cor. 1:30; 2 Thes. 2:13; 1 Pet. 1:2); (b) the course of life befitting those so separated, (1 Thes. 4:3,4, 7; Rom. 6:19,22; 1 Tim. 2:15; Heb. 12:14).

Sanctification is that relationship with God into which men enter by faith in Christ, (Acts 26:18; 1 Cor. 6:11), and to which their sole title is the death of Christ, (Eph. 5:25,26; Col. 1:22; Heb. 10:10,29; 13:12).

“Sanctification is also used in NT of the separation of the

believer from evil things and ways. This sanctification is God's will for the believer, (1 Thes. 4:3), and His purpose in calling him by the gospel, (v. 7); it must be learned from God, (v. 4), as He teaches it by His Word, (John 17:17,19), cf. (Ps. 17:4; 119:9), and it must be pursued by the believer, earnestly and undeviatingly, (1 Tim. 2:15; Heb. 12:14). For the holy character, *hagiosune*, (1 Thes. 3:13), is not vicarious, i. e., it cannot be transferred or imputed, it is an individual possession, built up, little by little, as the result of obedience to the Word of God, and of following the example of Christ, (Matt. 11:29; John 13:15; Eph. 4:20; Phil. 2:5), in the power of the Holy Spirit, (Rom. 8:13; Eph. 3:16).” (*Vine's Expository Dictionary of NT Words*).

Numerous things in the New

Testament spoken of as being sanctified. They include:

- The gold adorning the temple and of the gift laid on the altar (Matt. 23:17, 19).
- Meats (for every creature of God is good) for they are sanctified by the word of God and prayer (1 Tim. 4:4-5).
- The unbelieving spouse of a believer (1 Cor. 7:14).
- The ceremonial cleansing of the Israelites (Heb. 9:13).
- The Father's name (Luke 11:2).
- The consecration of the Son by the Father (John 10:36).
- Jesus devoting Himself to the redemption of His people (John 17:19).
- The setting apart of the believer for God (Acts 20:32; Rom. 15:16). A common New Testament designation of all believers

is “saints,” “sanctified” or “holy ones” (1 Cor. 1:2; Heb. 10: 10). Since literally, in the Greek, a thing which is sanctified is set apart for God, Christians are set apart in such a way that God can use them for His service. The result is that the Christian’s life no longer belongs to him to do with it as he pleases but rather it belongs to God to use it as He likes.

- The effect on the believer of the death of Christ (Heb. 10:10).
- The believer who turns away from those things which dishonor God and His Gospel (2 Tim. 2:21).
- The separation of the believer from the world in respect to his behavior (by the Father through His word) (John 17:17,19).
- The acknowledgment of the Lordship of Jesus (1 Pet. 3:15).
- The church of Christ (Eph. 5:25-27; 1 Cor. 1:2).

When a thing or person is set apart for God, it is always called “holy” (Ex. 13:2,12; Luke 3:22-23). Ezra set apart 12 men in Babylon to carry the vessels and gifts to Jerusalem (Ezra 8:24) who were referred to as “holy” (Ezra 8:28). The

following are some Biblical examples of this principle.

- **Things:** Mt. Sinai (Ex. 19:23; 24:13); the tabernacle and all its vessels and furnishings (Ex. 40:9-10; 2 Chron. 5:5); one’s house (Lev. 27:14); fasts (Joel 1:14); the Sabbath (Neh. 9:14; Ex. 20:8).
- **Animals:** Under the Law of Moses, all the animals used as sacrifices were sanctified before they were used as offerings.
- **People:** The firstborn of males (Ex. 13:12); all of Israel (Ex. 19:10; Lev. 11:44); the Levites from the other tribes (Num. 8:14,17-18); Jeremiah, before he was even born (Jer. 1:5).

Sanctification in the New Testament has the same meaning as it did in the Old—devoted to God, holy. Jesus was sanctified (John 10:36). He sanctified himself (John 17:19). Christians sanctify Him (1 Pet. 3:15). Christians are sanctified in Him (1 Cor. 1:2, 30). The church has been sanctified (Eph. 5:25-26). It is holy (Eph. 5:27). The brethren who constitute it are holy (Heb. 3:1). It is a holy temple (1 Cor. 3:17). It is a holy nation and a holy priesthood (1 Pet. 2:9).

Since literally, in the Greek, a thing which is sanctified is set apart for God, Christians are set apart in such a way that God can use them for His service. The result is that the Christian’s life no longer belongs to him to do with it as he pleases but rather it belongs to God to use it as He likes.

Sanctification is achieved:

- Through (of) the Spirit (1 Pet. 1:2); by the Spirit (2 Thes. 2:13); and in the Spirit (1 Cor. 6:11).
- By God (1 Thes. 5:23).
- By Christ (Heb. 13:12) and in Christ (1 Cor. 1:2).
- Through the Truth, the word of God and one’s obedience to it (John 17:17; 1 Cor. 6:11 and Acts 18:8).
- By the washing of water by the word (Eph. 5:26).
- By the blood of the covenant (Heb. 10:29).
- By the gospel (2 Thes. 2:13-14). 🙏

- Gene Taylor



Book of the Month

A Study of the Books of the Bible from Truth and Reason

First Samuel

I. General Data

A. Name: 1 Samuel.

1. The name of the book is taken from the main character, Samuel, whose life and influence occupies much of it.
2. "These two books (1 and 2 Samuel - GT) are named after Samuel, not only because he was the principle character in the first part, but also because he anointed the other two principle characters, Saul and David. Originally these books were regarded as one." (Edward J. Young, *An Introduction to the Old Testament*, p. 177)
 - a. Originally the four books of Samuel and Kings were all called the Books of Kings.
 - b. Later the books of Samuel were separated from Kings as a single book. Then it was further separated.

B. Author.

1. The authorship of the book of 1 Samuel is unknown.
2. "In light of I Samuel 27:6 ['Ziklag pertaineth unto the kings of Judah until this day'], it seems obvious that the books were not completed in their present form until sometime after the division of the kingdom. Whoever the author was, he made use of previously existing written documents, and these were most likely 'in the chronicles of Samuel the seer, and in the chronicles of Nathan the prophet and in the chronicles of Gad the seer' (I Chron. 29:29)." (Young, 177-178)
3. "Perhaps an author-editor combined the works of these three at a later time, also using the book of Jashar (2 Sam. 1:18) as a source. This would account for the smooth transition from section to section and the overall unity of these books. The parts are clearly interrelated..." (*Zondervan Pictorial Bible*, Vol. 5, pp. 260-261)
4. "The sources from which the narrative is derived, were probably:
 - 1) The Book of Jashar. (2 Sam. 1:18)
 - 2) David's Psalms. (2 Sam. 22-23; cf. Ps. 18)
 - 3) The Chronicles of King David. (1 Chron. 27:24)
 - 4) The Book of Samuel the Seer.
 - 5) The Book of Nathan the Prophet.
 - 6) The Book of Gad the Seer. (1 Chron. 29:29; 2 Chron. 9:29)
 - 7) The national collection of genealogies." (*Barnes Notes*, I Sam.-Esther, p. 4)

C. Time span.

1. The time covered by the book is roughly from the close of the period of the judges to the end of King Saul's reign.
2. It was a period of approximately 115 years.

D. Purposes.

1. "Its main aim was to set forth a correct record of the historical events of the times and to show God's dealings with His people. The first part of the book is a continuation of the period of the judges, furnishing a background for the setting up of the kingdom of Israel." (William S. Deal, *Baker's Pictorial Introduction to the Bible*, p. 87)
2. The books of 1 and 2 Samuel are designed to bridge the historical gap between the period of the judges and the monarchy and the establishment of the Davidic kingdom by highlighting Samuel's part in this transition.
 - a. The moral failure of the priesthood and judgeship is recorded in the death of Eli and his sons (1 Sam. 2:12-17, 22-36; 4:1-22).
 - b. The rise of the prophetic office alongside the kingly office is also set forth (cf. Deut. 17:14-20).
 - c. Samuel, who is both judge (1 Sam. 7:6,15-17) and prophet (1 Sam. 3:20), is portrayed as the founder of both the prophetic and kingly offices, as well as the school of the prophets (1 Sam. 19:20; 2 Kings 2:3-7).

E. Outstanding aspects of the book.

1. Outstanding characters.
 - a. Three major characters are portrayed in the book: Samuel, Saul, and David.
 - b. Almost everything in the book is in some way related to these three.
2. Outstanding events.
 - a. Hannah's prayer for Samuel and his dedication to God. (ch. 1-2)
 - b. Samuel's call and beginning as a prophet. (ch. 3)
 - c. Israel's defeat and Eli's death. (ch. 4)
 - d. Israel's request for a king and Samuel's warning. (ch. 8)
 - e. Saul's anointing and coronation. (ch. 9-10)
 - f. Saul's first sin. (ch. 13)
 - g. Saul's failure in punishing Amalek. (ch. 15)
 - h. Anointing of David as future king. (ch. 16)
 - j. David and Goliath. (ch. 17)
 - k. Saul's tragic end. (ch. 28-31)

F. Summary of the book.

1. Samuel, while last of the judges, is the first of the prophetic office which was designed to keep both the people and their king on the path which God desired for them to walk. (cf. Deut. 17:14-20; 1 Sam. 9:9).
2. The people of Israel demanded a king to rule over them (8:4-9). Saul was chosen to be the first king and was anointed by Samuel thus uniting the loosely knit federation of twelve tribes under the leadership of judges into a single, united kingdom under one leader.
 - a. Saul begins his reign with the Spirit of God upon him (10:9-10) but soon falls from God's favor because of his rashness, disobedience, and impulsiveness.
 - b. The kingdom was taken away from him and was given to David, a man after God's own heart. (13:13-14)
3. While still a youth, David was anointed by Samuel as the next king and providentially came to the court of Saul as a musician.
 - a. He later became a hero and warrior after defeating Goliath and leading victories against the Philistines.
 - b. His favor with the people increased and Saul's jealousy of him became obsessive. (18:5-9)
 - 1) Saul's jealousy consumed him and the remainder of his life was filled with attempts to kill David.
 - 2) David, with God's help, eluded Saul and learned more about God while fleeing Saul and hiding in the wilderness than he could possibly have learned sitting on his throne.
4. The book ends with the tragic deaths of Saul and Jonathan during a battle with the Philistines. (31:1-13)

II. An Outline of 1 Samuel

- A. Eli and Samuel. (ch. 1-8)
 1. Birth, childhood, and call of Samuel. (ch. 1-3)
 2. Wars with the Philistines and the Ark of God. (ch. 4-6)
 3. Samuel leads Israel (prophet, priest, and judge). (ch. 7)
 4. Israel demands a king. (ch. 8)
 - B. Samuel and Saul. (ch. 9-15)
 1. Saul's ascension to the throne. (ch. 9-11)
 - a. The private anointing by Samuel. (9:1 - 10:16)
 - b. Samuel presents him to the people as king. (10:17-27)
 - c. Israel accepts him. (ch. 11)
 2. Samuel's final address as leader. (ch. 12)
 3. Saul's fall from God's grace. (ch. 13-15)
 - a. Rashly offers sacrifice to God. (13:1-14)
 - b. War with Philistines. (13:15 - 14:52)
 - c. Saul spares King Agag. (ch. 15)
 - C. Saul and David. (ch. 16-32)
 1. Anointing of David as king. (16:1-13)
 2. David's providential attachment to Saul's court. (16:14 - 18:5)
 - a. David and Goliath. (ch. 17)
 - b. David's increasing favor with the people.
 - c. Saul's increasing jealousy of David.
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3. David flees for his life. (ch. 19-20)
 - a. Temporarily. (ch. 19)
 - b. Permanently. (ch. 20)
 4. Saul continues pursuing David. (ch. 21-26)
 - David spares his life on two occasions. (ch. 24, 26)
 5. David takes refuge among the Philistines. (ch. 27-31)
 - a. David appointed as chief guardian of the king. (ch. 27:1 - 28:2)
 - b. Saul consults a medium. (28:3-25)
 - c. David escapes the fate of going to battle against his own people. (ch. 29)
 - d. David's conflict with the Amalekites. (ch. 30)
 - e. Death of Saul and Jonathan. (ch. 31)

III. The Lessons of 1 Samuel

- A. The providence of God.
 1. The book is a divine commentary on providence being filled with examples of it.
 2. An example.
 - a. The providence of God was at work in the birth and early training of those He used as His greatest workers: Moses, Daniel, John the Baptist, and Samuel.
 - b. Hannah, childless as the book begins, persistently and faithfully prays to God for a son. God grants her petition and Samuel is born.
 - c. Samuel became a great man in Israel's history and in the sight of God.
 3. "Throughout the book the thought of God's supreme leadership in national affairs is uppermost. The writer apparently had in mind to give his readers the *reason* for the *failure* of the leadership of King Saul. To all leaders who afterward would disobey God, it is a warning that their kingdoms could end in miserable failure." (Deal, 87)
- B. The need for proper parental discipline.
 1. Although Eli the priest may have been a pious and godly man, his tragic downfall was in raising his children.
 - a. He reprovved them but he did not restrain them from doing evil. (2:22-25; 3:13)
 - b. As a result, God brought tragedy to his house. (2:27-34; 4:10-18)
 2. Too many parents are like Eli—they know of their children's evil, they may even threaten and reprove them but they take no corrective measures.
- C. Getting what you want may prove to be more than you bargained for.
 1. Israel's request for a king so that they could be like the nations around them was granted by God even though it was a rejection of God's rule over them.
 2. In granting their request, God let them know of the consequences of their desires. (8:10-18)
- D. Righteousness is the key to being blessed by God. (Prov. 14:34)
 1. When Israel is defeated by the Philistines (ch. 4), the people ask why the Lord had defeated them. Their solution is to send to Shiloh and get the ark of the covenant so that its mere presence would save them from their enemies apparently thinking they could have God with them by physically having the ark there. Wrong! (4:10)
 2. The glory had departed from Israel, not because the ark was not with them, but because Eli's sons had corrupted the moral and spiritual fiber of the nation. (4:21-22)
 3. Many "Christians" feel the mere presence of the Bible in their home, their name on a "church roll" somewhere, or the fact that they have been baptized (with no real service after) somehow is a guarantee of God's presence. The example of Israel says such is not the case.
- E. When it comes to obeying God, details are important.
 1. Saul had to be reminded of this on more than one occasion (13:8-14; 15:3, 9, 13-23)
 2. "In relation to the need for complete obedience to God, there is much counsel for Christians in this book...There is also the *individual* lesson in King Saul's personal life which teaches us that sin is expensive and does not pay in the end. Self-will and stubbornness are strongly condemned (15:22-23)." (Deal, *ibid.*)
- F. Faith is the victory.
 1. The account of David and Goliath should inspire every Christian to greater faith, trust, and devotion.
 2. David was victorious because he completely committed himself to God. (17:46-47)
 3. God will grant victories today to all who will trust Him. (1 John 5:4)

First Samuel Study Questions

1. Who was Hannah? Why was she sad? (1:1-28)
2. What vow did Hannah make? How did she fulfill it? (1:1-28)
3. Who was Eli? What were the sins of his sons? (2:11-36)
4. What was the underlying cause of Eli's troubles with his sons? (3:10-18)
5. Describe the punishment which was to come upon the family of Eli. (2:11-36; cf. 1 Kings 2:26-27 for the fulfillment)
6. Describe the manner of Eli's death. (4:1-22)
7. How was God's presence with Samuel manifest? What reputation did he get? (3:19 - 4:1)
8. Explain the significance of the ark of the covenant and why Israel thought its presence would help them defeat the Philistines in battle. What happened to the ark in this battle? (4:1-22)
9. Who was Dagon? What happened to him? Why? (5:1-5)
10. What else happened to the Philistines because of the presence of the ark? Since God had caused the them to suffer, what did they decide to do? (5:1 - 7:2)
11. What caused God to help Israel in a second battle with the Philistines since He did not help them in the first? What were the results of this battle? (7:3-17)
12. Why did Israel request a king? (8:1-22)
13. What does Samuel tell the people they could expect of a king? (8:1-22)
14. Who was chosen as Israel's first king? How was he received by the people? (10:1-27)
15. What had Israel expected a king to do for them? (11:1-15)
16. What deed confirmed Saul as Israel's king? (11:1-15)
17. What foolish thing did Saul do? What was his sin? How did such an act show him to be unfit to be king in God's kingdom? (13:1-15)
18. How was the above sin of Saul punished? (13:1-15)
19. Against what nation was Israel engaged in war during all of Saul's reign? What other nations did he battle during his reign as king? (14:47-52)
20. How was Saul disobedient to God in regard to the Amalekites? What was the consequence of his disobedience? (15:1-35)
21. For what two reasons was Samuel sent to Bethlehem? What two things happened to David there? How did David establish a relationship with Saul? (16:1-23)
22. Who was Goliath? Why did David do battle against him? Describe David's defeat of Goliath. (17:1-58)
23. Why did Saul come to hate David? (18:1 - 19:10)
24. Did Saul ever relent and show signs of sorrow for his sins? If so, show how. (26:21-25)
25. Describe the manner of Saul's death. (31:1-13)

The Godhead

THE TERM "GODHEAD" IS A form of "Godhood." It is defined as divinity, deity or the divine nature or essence. It denotes the quality or state of being God; the sum total of the attributes and characteristics that are common to deity. It is used in the same sense as "manhood," "childhood," and other such terms.

The term "Godhead" is found three times in the King James Version in Acts 17:29; Romans 1:20; and Colossians 2:9. While three different Greek word forms are used in these passages, all of them are derivations of *theos*. *Theos* can be defined as deity, divinity, the divine nature, the divine majesty, that which pertains to God, Godhead. These three terms define the quality or character of the essence, substance or being, of one who is God. Therefore, the Godhead is made up of such Beings as are of divine nature and possess divine majesty.

The Scriptures Reveal a Plurality of Beings in the Godhead (Gen. 1:1, 26)

The Hebrew word for "God" in Genesis 1:1 is *Elohim*. It is the plural form of *El*. Its plural meaning is "the gods." Its

singular meaning is "the deity." Its use denotes a plurality of Beings in the Godhead.

The plurality of deity is seen in the statement in Genesis 1:26, "Let **us** make man in **our** image, after **our** likeness" (cf. John 1:1-3). The plural personal pronouns indicate more than one Being. Genesis 3:22 and 11:7 also indicate the plurality of deity.

Seemingly contradictory to the above is the statement in Deuteronomy 6:4, "Hear, O Israel: The LORD our God, the LORD is one!" An analysis of this statement, though, will show that it does not contradict the idea of a plurality of Beings in the Godhead.

The word "one" in Deuteronomy 6:4 is the Hebrew word *echad* which means a collective, unified or united one. *The Hebrew and English Lexicon* says, "It is a numeral having the power of an adjective and means one, together, unitedly...the intensive reflexive form signifying to unite, to join oneself together, to collect oneself" (p. 28). It is also used in Genesis 2:24 where man and wife are one. It can be found in Genesis 41:25-26 where two dreams are one. It

is likewise seen in 1 Samuel 22:13 where it says many speak with one mouth.

The term "God" is frequently used in the general sense of the Godhead or deity. Things attributed to God are often attributions made to deity rather than to some particular personality.

The Three Persons of the Godhead

The divine personalities constituting the plurality of the Godhead are the Father, the Son and the Holy Spirit.

These three were present in the beginning (Gen. 1:1, 2) and at the baptism of Jesus (Matt. 3:16-17). Baptism is administered in the name of the three (Matt. 28:18-20). The apostle Paul's entreaty to God in Romans 15:30 involved all three. Paul's closing remarks in 2 Corinthians are in the name of all three (13:14).

Each of these individual Beings possesses all the qualities and attributes of divinity and each is individually called God.

God the Father (Mark 14:36; John 6:27; 11:41; 20:17; 1 Cor. 8:6; Gal. 1:1; Phil. 2:11).

God the Son (John 1:1, 18; 10:30; 20:28; Rom. 9:5; Phil. 2:6; Col. 2:9; 1 John 5:20).

God the Holy Spirit (Matt.

28:19; Acts 5:3-4; Rom. 8:9-11; 1 Cor. 2:10-13; 2 Cor. 3:17-18; 13:14).

The Father is not the Son. The Son is not the Father. Neither Father nor Son is the Holy Spirit. Each is a separate, distinct Being. Each one possesses all the qualities of deity.

The Work of the Godhead

Each person of the Godhead has distinct works He does even though sometimes it is difficult to know all the distinctions.

The Father is the architect or planner of what has and will occur (Eph. 1:5; 3:10). Though an equality exists between Father and the Son in some respects (Phil. 2:5-11), the Father is supreme (1 Cor. 15:27, 28).

The Son or "Word," Jesus Christ, in the beginning was creator and today is the sacrificial Savior (John 1:1-3; Col. 1:16; Heb. 1:1-2).

The work of the Holy Spirit seems mainly to have been revelator in both the Old and New Testaments,

revealing the mind of God to the inspired writers (2 Pet. 1:21; Eph. 3:5).

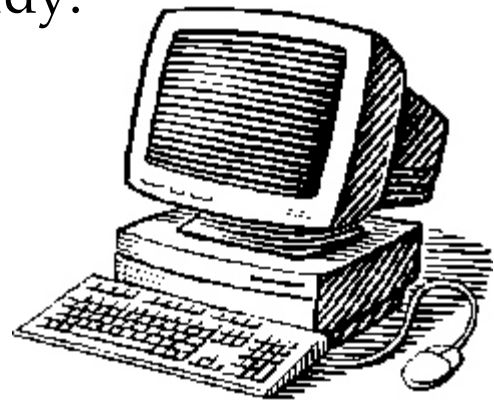
Conclusion

These divine Beings together constitute the one God, or Godhead. As there is one man— humanity or mankind— there is one God— divinity, deity or "Godkind." As there are individual beings in the one humanity, so are there in the one divinity. ☺

- Gene Taylor

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4015 Centerville Road
Tallahassee, FL 32308
850-422-3720

Editor & Evangelist

Gene Taylor

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