

# JUSTIFICATION / SANCTIFICATION / BEING HOLY

I have had numerous discussions with people about why I choose to observe Yah's instructions in the Torah. Most people assume I am trying to be justified by my works, which I am not. What most people fail to recognize is the difference between justification and sanctification. Justification deals with our righteousness and sanctification focuses on our holiness. In this section I will:

- (1) define justification and sanctification in both the Old and Re-newed Covenant Scriptures,
- (2) describe the processes of justification and sanctification.

## THE DEFINITION OF JUSTIFICATION AND SANCTIFICATION

### JUSTIFICATION IN THE BIBLE

**A.** The concept of justification is clearly seen in the Tanakh (Old Covenant Scriptures) and is closely associated with the term "righteousness." The verb for the Hebrew word "justify" or "righteous" is tsadaq (Strong's # 6663) and means: 1) to be just, righteous. 2) to have a just cause. 3) to be upright, righteous (Gesenius' Hebrew-Chaldee Lexicon to the Old Testament, page 702). Vine's Complete Expository Dictionary of Old and Renewed Testament Words says this about righteous: The basic meaning of tsadaq is "to be righteous." It is a legal term which involves the whole process of justice...tsadaq may also be used to signify the outcome of the verdict, when a man is pronounced "just" and is judicially cleared of all charges (Vine's, page 205). The noun for the Hebrew word "righteous" is tsedek (Strong's # 6664) and tsedaqah (Strong's # 6666). The first time the word "just" or "righteous" is used in the Torah is when it is used to describe the character of Noah (Gen. 6:9, 7:1). **Gen. 15:6** says, *"Then he (Abraham) believed in Yah and He reckoned it to him as righteousness."*

**B.** The B'rit Hadashah (Renewed Covenant Scriptures) also continues the concept of "justification." The Greek verb for the word "justify" is dikaios (Strong's # 1344) and means: 1) to make or render right or just. 2) to avouch to be good and true, to vindicate. 3) to set forth as good and just. 4) to hold as guiltless, to accept as righteous, to justify. 5) to be held acquitted, to be cleared. 6) to be approved, to stand approved, to stand accepted (The New Analytical Greek Lexicon, page 102). The term "justify" is a legal term used to describe when a person is acquitted and cleared from all charges. The Greek word for "righteousness" is dikaiosune (Strong's # 1643) and means: ...the character or quality of being right or just (Vine's, page 535). Again, we see the interchangeable qualities of the terms "justification" and "righteousness" in both the Old and Renewed Covenant Scriptures.

In more simple terms, justification means: **"just as if I'd never sinned"**. Because Yeshua went to the stake for us, we can be found guilty of our sins in a legal sense. But He has already paid the penalty for us. He, you might say, "is doing the time for us", as long as we continue to "follow His ways". We are His "people of the way", only if we actually follow Him. I must express: Do we "talk the talk **and** walk the walk", or do we just "talk the talk". Talk is cheap!

### SANCTIFICATION IN THE BIBLE

**A.** The first and only time the word "sanctified" is used in the Old Covenant Scriptures of Genesis, is in connection with the seventh day. **Gen. 2:3** says, *"Then Yah blessed the seventh day and **sanctified it**, because in it He rested from all His work which Yah had created and made."* The word "sanctified" is closely related to "holy." The Hebrew verb for "sanctify" is "qadash" (Strong's # 6942) and means: (1) to be pure, to be clean. (2) to be holy, sacred. (3) to be consecrated (Gesenius', page 725). Vine's says this regarding the meaning "sanctified": In the primary stem the verb signifies an act whereby, or a state wherein, people or things are set-aside for use in the worship of Yah: they are consecrated or "made sacred" (Vine's, page 210). The Hebrew noun for "sanctify" and "holy" is "qodesh" (Strong's # 6944) and means: (1) holiness. (2) what is holy, a holy thing consecrated to God. (3) a sanctuary (Gesenius', page 725). The adjective for "holy" is "qadosh" (Strong's # 6918).

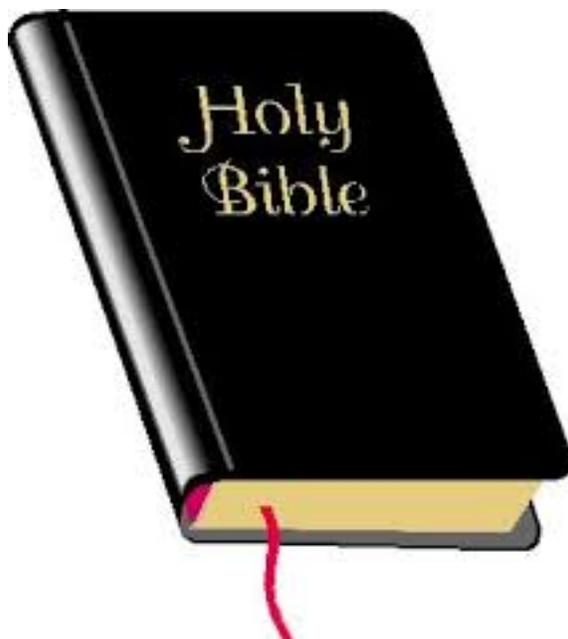
**B.** Sanctification is also a concept taught in the Renewed Covenant Scriptures. The Greek verb for "sanctify" is "hagiazō" (Strong's # 37) and means: to separate, consecrate, cleanse, purify, sanctify, regard or reverence as holy (The New Analytical Greek Lexicon, page 3). The Greek noun for "sanctify" is "hagiasmos" (Strong's # 38) and means: sanctification, moral purity, sanctity (The New

Analytical Greek Lexicon, page 3). The Greek verb for "holy" is also "hagiazō" (Strong's # 37) and the Greek noun for "holy" is "hagiasmos" (Strong's # 38). "Holy" used as an adjective is "hagios" (Strong's # 40). Holiness and sanctification both mean exactly the same thing, that is, to be holy and set apart/ consecrated.

## THE PROCESS OF JUSTIFICATION AND SANCTIFICATION

### 1. The Method of Justification in the Bible

We have already learned that Abraham's righteousness came to him by believing (Gen.15:6,



Gal. 3:6). Rom. 4 further develops that Abraham's righteousness came by faith. **Hab. 2:4** says, "Yah also bearing witness with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will." Paul quotes Hab. 2:4 in **Rom. 1:17** "For in it {the} righteousness of Yah is revealed from faith to faith; as it is written, **"BUT THE RIGHTEOUS {man} SHALL LIVE BY FAITH."**

The people in the Old Covenant were declared righteous by their faith and it served as a model and pattern for the Re-newed Covenant. The Torah was later put in writing because of transgressions (Gal. 3:19) and pointed out man's sinfulness (Rom. 3:20, 7:7). Does the Torah stand in opposition to the promises received by faith? No, because **Gal. 3:21** says, "**Is the Law then contrary to the promises of Yah? May it never be! For if a law had been given which was able to impart life, then righteousness would indeed have been based on law.**" Do the promises received by faith stand in opposition to the Torah? No, because **Rom. 3:31** says, "**Do we then nullify the Law through faith? May it never be! On the contrary, we establish the Law.**"

The Torah does not nullify faith, and faith does not nullify Torah, both exist on the same plain, but serve two different functions. The process of justification comes by trust and not by works (Eph. 2:8-9). Those who seek to be justified by a legalistic observance of Torah will never be declared righteous (Rom. 3:20) and are under a curse (Gal. 3:10, 5:4). **Rom. 5:1** says, "**Therefore having been justified by faith, we have peace with Yah through our Messiah Yeshua,**" **Rom. 5:9** states, "**Much more then, having now been justified by His blood, we shall be saved from the wrath {of Yah} through Him.**" The blood of Messiah our Passover Lamb (1Cor. 5:7) was our propitiation from Yah's wrath. Messiah's substitutionary death (Rom. 5:6-8) paid for our sins once and for all (Hebr. 9:26). Righteousness is imputed to us by faith in Messiah's shed blood for our sins. **2Cor. 5:21** says, "**He made Him who knew no sin {to be} sin on our behalf, that we might become the righteousness of Yah in Him.**"

### 2. The Method of Sanctification in the Bible

## BEING HOLY

Lev. 19:2 says, "Speak to all the congregation of the sons of Israel and say to them, **'You shall be holy, for I Adonai your Yah am holy.'**" 1Pet. 1:15-16 says, **"but like the Holy One who called you, be holy yourselves also in all {your} behavior; because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."** "

Throughout the Scriptures Adonai calls His people to be holy. The word "holy" appears 91 times in the book of Leviticus alone, more than any other book in the Bible. In Lev. 21:6-8 Aviyad commands His priests to be holy because they are to be set apart for Aviyad's holy service. The Renewed Covenant Scriptures continue this theme in 1Pet. 2:5 and 2:9 "you also, as living stones, are being built up as a spiritual house for a **holy priesthood**, to offer up spiritual sacrifices acceptable to Yah through Yeshua" 9 **"But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR {Yah's} OWN POSSESSION, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;"**

Lev. 20:7 **'You shall consecrate yourselves therefore and be holy, for I am Adonai your Elohim.'**

Deut. 7:6 **"For you are a holy people to Adonai your Elohim; Adonai your Elohim has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth."**

Eph. 1:4-5 **"just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Messiah to Himself, according to the kind intention of His will,"**

1Ths. 4:4 **"that each of you know how to possess his own vessel in sanctification and honor,"**

**We don't keep the law to be holy, but because we are to be holy.**

This is the process of sanctification, or being made holy:

a) **First**, it is Yah who set us apart and makes us holy. Lev. 21:8 says, **'You shall consecrate him, therefore, for he offers the bread of your El emet; he shall be holy to you; for I El emet, who sanctifies you, am holy.'** Read also Lev. 20:7-8, 20:26, 21:15, 21:23, 22:9, and 22:32.

b) **Second**, the Holy Spirit makes us holy. Rom. 15:16b says, **"that {my} offering of the Gentiles might become acceptable, sanctified by the Holy Spirit."** The Holy Spirit indwells and empowers the Believer towards holiness, but the Believer must submit to the Spirit's leading (Eph. 4:30 & 1Ths. 5:19).

c) **Third**, Messiah makes us holy. Hebr. 10:10 says, **"By this will we have been sanctified through the offering of the body of Yeshua once for all."** Messiah's unblemished sacrificial body also made us holy.

d) **Fourth**, the Word of Yah makes us holy. John 17:17,19 says, **"Sanctify them in the truth; Thy word is truth" 19 "And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth."** 2Tim. 3:15 Paul calls the Scriptures Holy. Because the Scriptures are given by the Holy Spirit (2Tim. 3:16 and 2Pet. 1:21). John 16:13 says, **"But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come."** Our obedience to Yah's Word will determine how holy, or more like Yah, we will become.

Vine's describes the process of sanctification as follows: **"it must be learned from God, as He teaches it by His Word...and it must be pursued by the believer, earnestly and undeviatingly...For the holy character 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 Messiah...and in the power of the Holy Spirit"** (Vine's, page 545)."

Millard J. Erickson also describes sanctification: **"Sanctification is the continuing work of God in the life of the believer, making him or her actually holy. By "holy" here is meant "bearing an actual likeness to God."** Sanctification is a process by which one's moral condition is brought into conformity with one's legal status before God. It is a continuation of what was begun in regeneration, when a newness of life was conferred upon, and instilled within the believer (Introducing Christian Doctrine, page 313)

Lev. 20:8 says, **'And you shall keep My statutes and practice them; I am Yah who sanctifies you.'** Also read Lev. 22:31-32.

Holiness is closely related with obedience to Yah's Word. Yah's people needed special instructions to set them apart from the nations. Yah says; "follow these commands and you will be holy". Lev. 11:44-45 Yah tells His people to be holy, but what does this holiness look like? Just preceding these verses Yah describes what a holy lifestyle looks like, in Lev. 11:1-43. Lev. 19:1-2. Yah tells His people to be holy and then explains what this should look like, Lev.19:3-20:25, and then concludes with **"be holy because I am holy"**, in Lev. 20:26.

It is clear from both the Old and Re-newed Covenants that we are justified by faith alone. Righteousness is imputed to us on the grounds of trusting in Messiah's atoning blood for our sin and we are declared righteous in His sight. Through the regenerating of the Holy Spirit we are made holy, but the process of sanctification is also a continual process of remaining and abiding in Him and His Word. A person must not observe Torah with the intention of trying to earn righteousness for themselves apart from faith. The book of Galatians was written to address this issue. We should honor Yah's instructions in His Torah and all His Word, for sanctification, and never for justification. Yah has given us His Holy Word to be obeyed and not to be rationalized away.

## OVERCOMING

**Rev. 2:26** *'And he who overcomes, and he who keeps My deeds until the end, TO him I will give authority over the NATIONS;'*

**Rev. 3:5** *'He who overcomes shall thus be clothed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels.'*

**Rev. 3:12** *'He who overcomes, I will make him a pillar in the temple of My Yah and he will not go out from it anymore; and I will write upon him the name of My Yah, and the name of the city of My Yah, the new Jerusalem, which comes down out of heaven from My Yah, and My new name.'*

**Rev. 3:20-21** *'Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him, and will dine with him, and he with Me. He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.'*

**Rev. 21:7** *'He who overcomes shall inherit these things, and I will be his Elohim and he will be My son.'*

## WHAT DOES IT MEAN TO HEAR?

"Let the wise hear and increase in learning, and the one who understands obtain guidance."



The Hebrew word "Shema", means much more than just "to listen or hear." The act of hearing is a three-part process. By Hebraic definition, a person has not really heard unless he first listens, understands (guards) what he has heard, and then takes action on what he has heard. This is contrary to the Western mind which often concludes that hearing is a completed act upon understanding, and that action may or may not be involved, or even necessary. In **Deut. 12:28** we see this process of hearing: **"Be careful to listen to all these words which I command you, in**

*order that it may be well with you and your sons after you forever, for you will be doing what is good and right in the sight of Yah your Elohim” Notice the three elements of hearing in this passage: listen; observe, to guard, to fasten down with nails, which shows understanding; and, finally, do that which is right and good in the sight of Adonai thy Yah. We see this same process of hearing in the Renewed Testament as well. In the parable of the sower who goes out to sow seed (Luke 8:15), Yeshua defines the good ground where the seed falls as, “ they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.” Here, once again, is the three part process of listening, guarding, and action. To “keep” in this passage means to build a high fence around for the expressed purpose of protection. This process of hearing is shown in the Epistles as well, where James says, **James 1:22-25**“ For if anyone is a **hearer of the word and not a doer**, he is like a man who looks at his natural face in a mirror; for {once} he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the {law} of liberty, **and abides by it**, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does.” Once again we see the three part process: listen, understand (guard), and do.*

**Rev. 2:11** *‘He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death.’*

**Rev. 2:17** *‘He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give {some} of the hidden manna, and I will give him a white stone, and a new name written on the stone which no one knows but he who receives it.’*

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Sep/21)  
excerpt from Bible Basics Book.