

## ASSOCIATION SANCTIFICATION

**Request:** “Could you explain what is meant by an unbelieving mate and children being sanctified by a believing mate?”

We will begin by dividing 1 Corinthians Ch.7 into six studies on marriage.

Paul used special Greek grammatical markers to divide chapter 7 into the following six studies on marriage.

- 1 Cor.7:1 (de peri hos grapho / a.a.ind 2pl) – “Now concerning the things about which you wrote.”
  - Study (1 Cor.7:1-7) Pre-martial sex and marriage
  - § Special (1 Cor.7:6) “But this I say by way of concession, not of command.”
  
- 1 Cor.7:8 (de lego / p.a.ind 1ps) – “But I say to the unmarried and widows.”
  - Study (1 Cor.7:8-9, 39-40) Sexual interest and marriage
  - § Special (1 Cor.7:8) “I say.”
  
- 1 Cor.7:10 (de tois gameo / perf.a.ptc d.pl.m) – “But to the married.”
  - Study (1 Cor.7:10-11) Marital separation for reconciliation
  - § Special (1 Cor.7:10) “I give instruction, not I, but the Lord.”
  
- 1 Cor.7:12 (de tois lopoio) – “But to the rest.”
  - Study (1 Cor.7:12-16) Spiritually mixed marriages
  - § Special (1 Cor.7:12) “I say, not the Lord.”
  
- 1 Cor.7:17 (ei me / exception) – “Only.”
  - Study (1 Cor.7:17-24) Status of life at salvation
  - § Special (1 Cor.7:17b) “And thus I direct in all the churches.”
  
- 1 Cor.7:25 (de peri parthenos) – “Now concerning virgins.”
  - Study (1 Cor.7:25-40) Single status and timing in marriage
  - § Special (1 Cor.7:25a) “I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy.”

**During the month of January, I will begin teaching this very series of lessons on marriage on Wednesday.** (1 Cor.7:1) reminds us that assembly teaching of the word of God is the best place to receive marital instructions (Heb.4:12; 2 Tim.3:16).

**We will study one aspect of this passage because of the request,  
then we will study five aspects of the theological concept of Association Sanctification.**

**1. We will begin by outlining our lesson text by the following six points.**

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|-------------|---|
| 1 Cor.7:12  | Believing husband and unbelieving wife                |
| 1 Cor.7:13  | Believing wife and unbelieving husband                |
| 1 Cor.7:14a | Unbelieving mate sanctified by a believing mate       |
| 1 Cor.7:14b | Unbelieving children sanctified by a believing parent |
| 1 Cor.7:15  | Unbelieving mate wanting to leave their marriage      |
| 1 Cor.7:16  | Ambassadorship ministry to their marriage             |

**2. There are four important categories of biblical sanctification (hagios/ set aside unto some aspects of holiness).**

**Positional Sanctification** (Baptism of The Holy Spirit) Every church age believer is baptized by the Holy Spirit into eternal union with Jesus seated at the right hand of God in Heaven at the moment of salvation (1 Cor.12:13; Gal.3:27; 1 Cor.6:19-20) [Top circle].

**Experiential Sanctification** (Filling of The Holy Spirit) Every Church Age Believer (CAB) is filled by the indwelling the Holy Spirit in order to walk by means of this supernatural power (Eph.5:18; Gal.5:16-17) [Bottom circle].

**Association Sanctification** (marriage and family) Every marriage and family unit is spiritually blessed by association of a church age believer in it (1 Cor.7:12-16). The first mission field of an ambassador for Christ is his/her immediate family (2 Cor.5:18-21).

**Ultimate Sanctification** (eternal life in resurrection body) Every Church Age Believer reaches ultimate sanctification when Jesus Christ returns for His Church and he receives his resurrection body (1 Cor.15:50-58; 2 Cor.5:1-9; 1 Thess.4:13-18).

**3. Spiritually mixed marriages are the subject of this lesson. Mixed marriages were the results of evangelism that left one believer and one unbeliever in the marriage.**

We have two examples in Acts 16: Acts 16:14-15/ Lydia and her household and 16:24-34/ Philippi jailor and household.

Believers are instructed to not marriage unbelievers (unequal yoked) – “Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?” (2 Cor.6:14)

**4. If the unbeliever desires to remain in a Christian marriage, the believer should remain in the marriage.**

For Paul, consent is the key issue (suneudokeo / p.a.ind.3ps) (1 Cor.7:12-13) for remaining in the Christian marriage.

Marriage as a divine institution unit becomes Christian by one believer in it. The unbelieving mate is sanctified by association or set aside for salvation by ambassador evangelism (1 Pet.3:1-2).

The believer should not leave a consenting unbelieving mate, but should be an ambassador for Christ to this mate. (1 Cor.7:16) “For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?”

If the unbelieving mate leaves the marriage by divorce than the believing mate is free to marry again, but only another believer (1 Cor.7:15, 39).

**5. The children of spiritually mixed marriages are also under association sanctification.**

(1 Cor.7:14) “For the unbelieving husband is sanctified (hagiazo/ perf.p.ind.3ps) through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise (epei ara) your children are (eimi / p.a.ind.3ps) [classed] unclean (akathartos), but now (de nun) they are (eimi / p.a.ind.3ps) [classed] holy (hagia / npln) [sacred].”

Same doctrinal principle applies as point four but to divine institution of family.