

Strong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the test of the common English version of the canonical books, and every occurrence of each word in regular order.* (G38).

38 ἁγιασμός [*hagiasmos* /hag-ee-as·mos/] n m. From 37; [TDNT](#) 1:113; [TDNTA](#) 14; [GK](#) 40; 10 occurrences; [AV](#) translates as “holiness” five times, and “sanctification” five times. **1** consecration, purification. **2** the effect of consecration. **2a** sanctification of heart and life.

n n: noun or neuter

m m: masculine

[TDNT](#) Theological Dictionary of the New Testament

[TDNTA](#) Theological Dictionary of the New Testament, Abridged in One Volume

[GK](#) Goodrick-Kohlenberger

[AV](#) Authorized Version

Theological dictionary of the New Testament. 1964-c1976. Vols. 5-9 edited by Gerhard Friedrich. Vol. 10 compiled by Ronald Pitkin.

ἁγιασμός.

While ἁγιάζω is developed from the noun ἅγιος, the noun ἁγιασμός derives from the verb ἁγιάζειν as a *nomen actionis*.¹ Hence it signifies “sanctifying” rather than “sanctification,” as we learn from the corresponding constructions βαπτισμός, ἔνταφιασμός, ὄνειδισμός, παροργισμός, etc. It is, of course, conceivable that a *nomen actionis* like βασιανισμός or πλεονασμός might acquire a passive meaning, but philological investigation must begin with the active.

In the LXX ἁγιασμός is rare and has no clear-cut Hebrew equivalent (Ju. 17:3: ἁγιασμῶ ἡγίασα: תְּקַדֵּשׁ תְּקַדֵּשׁ; Am. 2:11: εἰς ἁγιασμόν: לְנִזְרִים: Jer. 6:16; Ez. 22:8; 45:4; Sir. 7:31; 17:10; 2 Macc. 2:17; 14:36; 3 Macc. 2:18). So far as sound comparisons suggest, the LXX knows ἁγιασμός both as “sanctifying” (Ju. 17:3) and also as “sanctification” (Sir. 7:31; 3 Macc. 2:18), and there is a strong connection with the cultus.

In the NT ἁγιασμός occurs only in the Epistles, preponderantly in the field of Gentile Christianity. The term “sanctifying” fits it better than “sanctification,” in accordance with its construction. It must be remembered, however, that the operation of ἁγιασμός can be accomplished only by a holy person (cf. the verb ἁγιάζειν), so that in the case of self-sanctifying it is always assumed that it is accomplished on the basis of the state of sanctification attained in the atonement according to the standard of the statement in Revelation 22:11: ὁ ἅγιος ἁγιασθήτω ἔτι. In ἁγιασμός we thus have a process which has as its presupposition the religious process of atonement. ἁγιασμός is the will of God (1 Th. 4:3), and it consists again in purity of physical life, so that marital fellowship is fulfilled ἐν ἁγιασμῶ καὶ τιμῇ (4:4). The opposite of ἁγιασμός is ἀκαθαρσία (4:7), except that ἀκαθαρσία is a moral state which cannot possibly be linked with calling, (οὐ ... ἐπὶ ἀκαθαρσίᾳ), whereas ἁγιασμός is the moral form in which it is worked out. The body is to be serviceable to δικαιοσύνη εἰς ἁγιασμόν (R. 6:19), so that ἁγιασμός is again the moral goal of purity (cf. R. 6:22: ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν). In Christ is made possible δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις (1 C. 1:30), and it is by Him or by the Spirit (2 Th. 2:13; 1 Pt. 1:2: ἐν ἁγιασμῶ πνεύματος) that it comes into effect in Christians, so that the ἁγιασμός or sanctifying effected by the Spirit is the living form of the Christian state. In the phrase ἐν ἁγιασμῶ πνεύματος the emphasis does not fall on the character of the Spirit described as πνεῦμα ἅγιον, but on His operation, which consists in sanctification. Similarly, in the sequence ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῶ (1 Tm. 2:15) what is expressed is not the state but the conduct of children, and in Hebrews again (12:14: διώκετε ... τὸν ἁγιασμόν) ὁ ἁγιασμός is a moral goal. If atonement is the basis of the

¹ Bl.-Debr., § 109.

Christian life, **ἁγιασμός** is the moral form which develops out of it and without which there can be no vision of Christ. The term **ἁγιασμός** is always distinguished from **ἅγιος** and **ἁγιάζειν** by the emphasis on the moral element.

Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*.

SANCTIFICATION Term meaning “being made holy, or purified.” It is used broadly of the whole Christian experience, though most theologians prefer to use it in a restricted sense to distinguish it from related terms, such as “regeneration,” “justification,” and “glorification.”

Definition A comprehensive definition of sanctification by the New Hampshire Baptist Confession (1833) states,

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer. (Article X)

This definition helps us to distinguish sanctification from regeneration in that the latter speaks of the inception of the Christian life. Sanctification is also distinguished from glorification, which focuses on the consummation of God’s work in the believer. Put quite simply, then, regeneration refers to the beginning, sanctification to the middle, and glorification to the end of salvation.

The distinction between sanctification and justification, on the other hand, calls for more detailed attention, both because it is subtle and because it is fundamental. In the first place, “justification,” like “regeneration,” refers (though not exclusively) to the beginning of the Christian experience, whereas the above definition emphasizes the progressive character of sanctification. Second, justification refers to a judicial act of God whereby believers are at once absolved of all their guilt and accounted legally righteous, whereas sanctification, like regeneration and glorification, calls attention to the transforming power of the Holy Spirit upon the character of God’s children.

This distinction played an important role at the time of the Reformation. The Roman Catholic Church, in the opinion of the Reformers, confused these two doctrines by insisting that justification “is not remission of sins merely, but also the sanctification and renewal of the inward man” (Decrees of the Council of Trent, Sixth Session, 1547, ch. VII). In contrast, the Reformers emphasized that the two doctrines, although inseparable, must be distinguished. Calvin argued that, to be sure, these two elements of God’s saving act cannot be torn into parts any more than Christ can be torn: “Whomever, therefore, God receives into grace, on them he at the same time bestows the spirit of adoption, by whose power he remakes them to his own image. But if the brightness of the sun cannot be separated from its heat, shall we therefore say that the earth is warmed by its light, or lighted by its heat?” (*Institutes of the Christian Religion*, 3:11.6). In short, then, justification is a once-for-all, declarative act of God as Judge, whereas sanctification is a progressive change in the character of the person justified.

One more element in the New Hampshire Baptist Confession definition requires comment, namely, the statement that “we are made partakers of his holiness.” A complete survey of what the Bible has to say about sanctification is not possible here, since practically the whole of Scripture addresses this issue in one way or another. One central theme in that teaching, however, must be emphasized: “You shall be holy as I am holy” (Lv 11:45; 1 Pt 1:16; cf. Mt

5:48). According to the Westminster Shorter Catechism (1647), by sanctification “we are renewed in the whole man after the image of God” (Question 34; see Col 3:10). Nothing can be more crucial to our view of sanctification than this truth. The standard of holiness is complete conformity to Christ’s image (Rom 8:29); anything less than that is a lowering of the scriptural standard and thus a dilution of the doctrine. The definition above, however, implies that Christ is more than our pattern: he himself provides his holiness for those united with him—he *is* our sanctification (1 Cor 1:30).

Initial Sanctification The progressive nature of our sanctification is explicit in many passages, particularly Paul’s statement that Christians are transformed “from glory to glory” into the Lord’s image (2 Cor 3:18; see also Rom 12:1–2; Phil 3:14; Heb 6:1; 2 Pt 3:18). Moreover, the numerous commands found in Scripture imply that the Christian experiences growth.

At the same time, however, a number of expressions in Scripture reveal that sanctification is given to the believer concurrent with regeneration. For example, Paul frequently refers to Christians as “saints,” that is, “holy ones” (Rom 1:7; Eph 1:1; etc.); this language suggests that sanctification is already the possession of believers. In fact, Paul specifically says that the Corinthian Christians “have been sanctified” (1 Cor 1:2), and he even coordinates sanctification with washing (= regeneration?) and justification as though all three elements had taken place at the same time (6:11). Perhaps more impressive is the apostle’s declaration that Christians have died to sin (Rom 6:2). One can hardly think of a more powerful figure than death, suggesting as it does a permanent, irrevocable dissolution of the believer’s relationship with sin.

It goes without saying, of course, that these passages do not teach absolute perfection for every Christian upon conversion. Such an interpretation would bring us into conflict with the clear teaching of Scripture as a whole. Furthermore, one should note that the Corinthian “saints” were marked by woeful immaturity (1 Cor 3:1–3; 6:8; 11:17–22).

How, then, should these passages be interpreted? Some writers have suggested that Paul is speaking of “potential” sanctification—that is, although our relationship with sin has not been actually severed, God has given us what we need for that to take place. There is an element of truth in this formulation, but it hardly does justice, by itself, to the force of Paul’s language. Coming somewhat closer to an adequate explanation is to speak of “positional” sanctification. According to this view, Paul is speaking in judicial terms regarding our status before God. One should certainly recognize a judicial element in Paul’s discussion (Rom 6:7 uses the word “justified”), but if that is all that is said, then it suggests that Romans 6 simply restates the doctrine of justification—a doubtful conclusion. Much more satisfactory is the view that Paul’s teaching contains both a judicial element and an actual, experiential reference.

Progressive Sanctification

Historical Survey Although all Christian groups recognize the need to become transformed by the renewing of the mind (Rom 12:2), considerable differences are found among them regarding specific issues. The Reformers, generally speaking, held to what some call a “pessimistic” view of personal sanctification. This perspective is clearly reflected in the Westminster Confession of Faith (1647), which states that sanctification “is imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war” within the believer (XIII.ii). Although the confession goes on to emphasize the overcoming power of

the Spirit, some Christians believe that its basic thrust obscures the need and possibility of spiritual victory.

To some extent, the teachings of John Wesley (1703–91) may be viewed as a reaction to the usual Calvinistic and Lutheran formulations. Strongly influenced by the Pietistic movement of his day, Wesley paid much attention to the experiential side of Christianity and eventually formulated, though not with great consistency, the doctrine that “entire sanctification” is possible in this life. During the 19th century, interest in the possibility of perfection (not understood in an absolute sense, however) spread to many Christian circles. According to some, perfection resulted from the eradication of sin; according to others, spiritual victory was gained by counteracting the sin that remains even in the Christian’s heart. The latter approach became characteristic of the so-called Victorious Life Movement. These various “perfectionist” groups were subjected to a searching criticism by the Princeton theologian Benjamin B. Warfield (1851–1921). The debate has continued, though not as vigorously, ever since then.

The Agency in Sanctification Much of the controversy focuses on the human role in sanctification. While all Christians agree that holiness would be impossible without God’s help, it is difficult to define precisely how that truth affects one’s own activity. In the Roman Catholic tradition so much stress has been placed on the cleansing power of baptism and on the meritorious character of good works that one may rightly question whether the significance of divine grace is not thereby ignored. At the other extreme stand some exponents of the Victorious Life Movement, whose stress on “let go and let God” (a slogan that has some value if properly used) sometimes suggests that believers remain completely passive in sanctification.

No passage of Scripture is more relevant to this issue than Philippians 2:12–13, where Paul juxtaposes the command for one to work out one’s own salvation with the declaration that it is God who provides the spiritual strength necessary for the task. It may be tempting to emphasize the first part of the statement so as to ignore the fundamental significance of the second, or else to become so arrested by Paul’s stress (here and elsewhere) on divine grace that the weight of personal responsibility is overlooked. The apostle, however, appears to have deliberately and carefully preserved a fine balance between these two truths.

Sanctification requires discipline, concentration, and effort, as is clear by the many exhortations of Scripture, especially those where the Christian life is described with such figures as running and fighting (1 Cor 9:24–27; Eph 6:10–17). But Christians must always resist the temptation to assume that they in effect sanctify themselves, that spiritual power comes from within them, and that they may therefore rely on their own strength. This is a difficult tension, though no more puzzling than the paradox of prayer (“Why pray when God, who knows our needs and who is all-wise and sovereign, will always do what is best anyway?”). Yet perhaps the real “secret” of holiness consists precisely in learning to keep that balance: relying thoroughly on God as the true agent in sanctification, while faithfully discharging one’s personal responsibility.

Evans, W., & Coder, S. M. (1998, c1974). *The great doctrines of the Bible*.

SANCTIFICATION

If regeneration has to do with our nature, justification with our standing, and adoption with our position, then sanctification has to do with our character and conduct. In justification we are declared righteous in order that, in sanctification, we may become righteous. Justification is what God does for us, while sanctification is what God does in us. Justification puts us into a right relationship with God, while sanctification exhibits the fruit of that relationship—a life separated from a sinful world and dedicated unto God.

I. The Meaning of Sanctification

Two thoughts are prominent in this definition: separation from evil, and dedication unto God and His service.

1. SEPARATION FROM EVIL

2 Chron. 29:5, 15–18—“Sanctify now yourselves, and sanctify the house of the Lord God ... and carry forth the filthiness out of the holy places.... And the priests went into the inner part of the house of the Lord, to cleanse it, and brought out all the uncleanness.... Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord.” 1 Thess. 4:3—“For this is the will of God, even your sanctification, that ye should abstain from fornication.” See also Heb. 9:3; Exod. 19:20–22; Lev. 11:44.

It is evident from these scriptures that sanctification has to do with the turning away from all that is sinful and that is defiling to both soul and body.

2. SEPARATION OR DEDICATION UNTO GOD

In this sense whatever is set apart from a profane to a sacred use, whatever is devoted exclusively to the service of God, is sanctified. So it follows that a man may “sanctify his house to be holy unto the Lord,” or he may “sanctify unto the Lord some part of a field of his possession” (Lev. 27:14, 16). So also the first-born of all the children were sanctified unto the Lord (Num. 8:17). Even the Son of God Himself, in so far as He was set apart by the Father and sent into the world to do God’s will, was sanctified (John 10:36). Whenever a thing or person is separated from the common relations of life in order to be devoted to the sacred, such is said to be sanctified.

3. IT IS USED OF GOD.

Whenever the sacred writers desire to show that the Lord is absolutely removed from all that is sinful and unholy, and that He is absolutely holy in Himself they speak of Him as being sanctified: “When I shall be sanctified in you before their eyes” (Ezek. 36:23).

II. The Time of Sanctification

Sanctification may be viewed as past, present, and future; or instantaneous, progressive, and complete.

1. INSTANTANEOUS SANCTIFICATION

1 Cor. 6:11—“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” Heb. 10:10, 14—“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.... For by one offering he hath perfected forever them that are sanctified.” By the death of Jesus Christ the sanctification of the believer takes place at once. The very moment a man believes in Christ he is sanctified, that is, in this first sense: he is separated from sin and separated unto God. For this reason all through the New Testament believers are called saints (1 Cor. 1:2, R. V.; Rom. 1:7, R. V.). If a man is not a saint he is not a Christian; if he is a Christian he is a saint. In some quarters people are canonized after they are dead; the New Testament canonizes believers while they are alive. Note how that in 1 Cor. 6:11 “sanctified” is put before “justified.” The believer grows *in* sanctification rather than *into* sanctification out of something else. By a simple act of faith in Christ the believer is at once put into a state of sanctification. Every Christian is a sanctified man. The same act that ushers him into the state of justification admits him at once into the state of sanctification, in which he is to grow until he reaches the fulness of the measure of the stature of Christ.

2. PROGRESSIVE SANCTIFICATION

Justification differs from sanctification thus: the former is an instantaneous act with no progression; while the latter is a crisis with a view to a process—an act, which is instantaneous and which at the same time carries with it the idea of growth unto completion.

2 Pet. 3:18—“But grow in [the] grace, and in the knowledge of our Lord and Saviour Jesus Christ.” 2 Cor. 3:18—We “are transformed into the same image from glory to glory, even as from the Lord the Spirit.” The tense is interesting here: We are being transformed from one degree of character, or glory, to another. It is because sanctification is progressive, a growth, that we are exhorted to “increase and abound” (1 Thess. 3:12), and to “abound more and more” (4:1, 10) in the graces of the Christian life. The fact that there is always danger of contracting defilement by contact with a sinful world, and that there is, in the life of the true Christian, an ever increasing sense of duty and an ever-deepening consciousness of sin, necessitates a continual growth and development in the graces and virtues of the believer’s life. There is such a thing as “perfecting holiness” (2 Cor. 7:1). God’s gift to the church of pastors and teachers is for the purpose of the perfecting of the saints in the likeness of Christ *until*, at last, they attain unto the fulness of the divine standard, even Jesus Christ (Eph. 4:11–15). Holiness is not a mushroom growth; it is not the thing of an hour; it grows as the coral reef grows: little by little, degree by degree. See also Phil. 3:10–15.

3. COMPLETE AND FINAL SANCTIFICATION

1 Thess. 5:23, R. V.—“And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ.” “Wholly” means complete in every part, perfect in every respect, whether it refers to the

Church as a whole, or to the individual believer. Some day the believer is to be complete in all departments of Christian character—no Christian grace missing. Complete in the “spirit” which links him with heaven; in the “body” which links him with earth; in the “soul” as being that on which heaven and earth play. Maturity in each separate element of Christian character: body, soul, and spirit.

This blessing of entire and complete sanctification is to take place when Christ comes: 1 Thess. 3:13—“To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” It is when we shall see Him that we shall be like Him (1 John 3:2). How explicitly Paul puts the matter in Phil. 3:12–14, R. V.—“Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.”

III. The Means of Sanctification

How are men sanctified? What means are used, and what agencies employed to make men holy and conform them into the likeness of Christ? The agencies and means are both divine and human: both God and man contributing and co—operating towards this desired end.

1. FROM THE DIVINE SIDE: IT IS THE WORK OF THE TRIUNE GOD.

(a) God the Father

1 Thess. 5:23, 24, R. V.—“And the God of peace himself sanctify you wholly.... Faithful is he that calleth you, who will also do it.” God’s work is here contrasted with human efforts to achieve the preceding injunctions. Just as in Hebrews 12:2, and Philippians 1:6, the Beginner of faith is also the Finisher; so is it here; consequently the end and aim of every exhortation is but to strengthen faith in God who is able to accomplish these things for us. Of course there is a sense in which the believer is responsible for his progress in the Christian life (Phil. 3:12, 13), yet it is nevertheless true that, after all, it is the divine grace which works all in him (Phil. 2:12, 13). We cannot purify ourselves, but we can yield to God and then the purity will come. The “God of peace,” He who reconciles us—is the One who sanctifies us. It is as if the apostle said: “God, by His mighty power will do for you what I, by my admonitions, and you by your own efforts, cannot do.” See also John 17: 17—“Sanctify them through thy truth.” Christ addresses God as the One who is to sanctify the disciples.

(b) Jesus Christ the Son

Heb. 10:10, R. V.—“By which will we have been sanctified through the offering of the body of Jesus Christ once for all.” The death of Jesus Christ separates the believer from sin and the world, and sets him apart as redeemed and dedicated to the service of God. This same truth, namely, the sanctification of the Church as based on the sacrificial death of Christ, is set forth in Eph. 5:25, 27—“Christ loved the church, and gave himself up for it; that he might sanctify it.” Christ is “made unto us ... sanctification” (1 Cor. 1:30). See also Heb. 13:12, R. V.

(c) The Holy Spirit Sanctifies.

1 Pet. 1: 2—“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit.” 2 Thess. 2:13—“... because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” The Holy Spirit seals, attests, and confirms the work of grace in the soul by producing the fruits of righteousness therein. It is the Spirit of life in Christ Jesus who gives us freedom from the law of sin and death (Rom. 8:2). He is called the *Holy Spirit*, not only because He is absolutely holy Himself, but also because He produces that quality of soul—character in the believer. The Spirit is the executive of the Godhead for this very purpose. It is the Spirit’s work to war against the lusts of the flesh and enable us to bring forth fruit unto holiness (Gal. 5:17–22). How wonderfully this truth is set forth in the contrast between the seventh and eighth chapters of Romans. Note the unsuccessful struggle of the former, and the victory of the latter. Note also that there is no mention of the Holy Spirit in the seventh, while He is mentioned about sixteen times in the eighth chapter. Herein lies the secret of failure and victory, sin and holiness.

2. FROM THE HUMAN SIDE

(a) Faith in the Redemptive Work of Jesus Christ

1 Cor. 1:30, R. V.—“But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption.” Christ is indeed all these things to us, but, in reality, He becomes such only as we appropriate Him for ourselves. Only as the believer, daily, yea, even momentarily, takes by faith the holiness of Jesus, His faith, His patience, His love, His grace, to be his own for the need of that very moment, can Christ, who by His death was made unto him sanctification in the instantaneous sense, become unto him sanctification in the progressive sense—producing in the believer His own life moment by moment. Herein lies the secret of a holy life—the momentary appropriation of Jesus Christ in all the riches of His grace for every need as it arises. The degree of our sanctification is the proportion of our appropriation of Christ. See also Acts 26:18.

(b) The Study of the Scriptures and Obedience Thereto

John 17:17—“Sanctify them through thy truth: thy word is truth.” Eph. 5:26—“That he might sanctify and cleanse it [i. e., the Church] with the washing of water by the word.” John 15:3—“Now ye are clean through the word which I have spoken unto you.” Our sanctification is limited by our limitation in the knowledge of and our lack of obedience to the Word of God. How does the Word of God sanctify? By revealing sin; by awakening conscience; by revealing the character of Christ; by showing the example of Christ; by offering the influences and powers of the Holy Spirit, and by setting forth spiritual motives and ideals. There is no power like that of the Word of God for detaching a man from the world, the flesh and the devil.

(c) Various Other Agencies

Heb. 12:14, R. V.—“Follow after ... the sanctification without which no man shall see the Lord.” To “follow after” means to pursue, to seek out, as Saul of Tarsus pursued and followed the early Christians. One cannot become a saint in his sleep. Holiness must be the object of his

pursuit. The lazy man will not be the holy man.

Heb. 12:10, 11: God chastens us “for our profit, that we might be partakers of his holiness.” Chastisement oftentimes is intended to “produce the peaceable fruit of righteousness.”

Rom. 6:19–22; 2 Cor. 6:17; 7:1. Sanctification is brought about in the life of the believer by his separating himself deliberately from all that is unclean and unholy, and by presenting, continually and constantly, the members of his body as holy instruments unto God for the accomplishment of His holy purposes. Thus by these single acts of surrender unto holiness, sanctification soon becomes the habit of the life.

Hodge, C. (1997). *Systematic theology*. Originally published 1872.

SANCTIFICATION.

§ 1. Its Nature.

Sanctification in the Westminster Catechism is said to be "the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness."

Agreeably to this definition, justification differs from sanctification, (1.) In that the former is a transient act, the latter a progressive work. (2.) Justification is a forensic act, God acting as judge, declaring justice satisfied so far as the believing sinner is concerned, whereas sanctification is an effect due to the divine efficiency. (3.) Justification changes, or declares to be changed, the relation of the sinner to the justice of God; sanctification involves a change of character. (4.) The former, therefore, is objective, the latter subjective. (5.) The former is founded on what Christ has done for us; the latter is the effect of what He does in us. (6.) Justification is complete and the same in all, while sanctification is progressive, and is more complete in some than in others.

Sanctification is declared to be a work of God's free grace. Two things are included in this. First, that the power or influence by which it is carried on is supernatural. Secondly, that granting this influence to any sinner, to one sinner rather than another, and to one more than to another, is a matter of favour. No one has personally, or in himself, on the ground of anything he has done, the right to claim this divine influence as a just recompense, or as a matter of justice.

It is a Supernatural Work.

In representing, in accordance with Scripture, sanctification as a supernatural work, or as a work of grace, the Church intends to deny the Pelagian or Rationalistic doctrine which confounds it with mere moral reformation. It not unfrequently happens that men who have been immoral in their lives, change their whole course of living. They become outwardly correct in their deportment, temperate, pure, honest, and benevolent. This is a great and praiseworthy change. It is in a high degree beneficial to the subject of it, and to all with whom he is connected. It may be produced by different causes, by the force of conscience and by a regard for the authority of God and a dread of his disapprobation, or by a regard to the good opinion of men, or by the mere force of an enlightened regard to one's own interest. But whatever may be the proximate cause of such reformation, it falls very far short of sanctification. The two things differ in nature as much as a clean heart from clean clothes. Such external reformation may leave a man's inward character in the sight of God unchanged. He may remain destitute of love to God, of faith in Christ, and of all holy exercises or affections.

Nor is sanctification to be confounded with the effects of moral culture or discipline. It is very possible, as experience proves, by careful moral training, by keeping the young from all contaminating influences, and by bringing them under the forming influences of right principles and good associates, to preserve them from much of the evil of the world, and to render them like the young man in the Gospel whom, Jesus loved. Such training is not to be undervalued. It is enjoined in the Word of God. It cannot, however, change the nature. It cannot impart life. A faultless statue fashioned out of pure marble in all its beauty, is far below a living man.

The word supernatural, as before said, is used in two senses. First, for that which is above nature, and by nature is meant everything out of God. An effect, therefore, is said to be

supernatural, in the production of which nature exercises no efficiency. But secondly, the word is often used to mark the distinction between the providential efficiency of God operating according to fixed laws, and the voluntary agency of the Holy Spirit. The Bible makes a wide distinction between the providence of God and the operations of his grace. The difference between the two is, in some respects, analogous to that between the efficiency of a law, or of a uniformly acting force, and the agency of a person. The one is ordered, the other is exercised from time to time, the Spirit distributing his gifts to every one severally as He wills. In the providential agency of God, the effects produced never transcend the power of second causes as upheld and guided by Him; whereas the effects produced by the Spirit do transcend the power of second causes. The effect is due neither to the power of the truth, nor to that of the rational subject in whom the effect is produced. It is due to the power of God over and above the power of the second causes concerned. The effects of grace, or fruits of the Spirit, are above the sphere of the natural they belong to the supernatural. The mere power of truth, argument, motive, persuasion, or eloquence cannot produce repentance, faith, or holiness of heart and life. Nor can these effects be produced by the power of the will, or by all the resources of man, however protracted or skilful in their application. They are the gifts of God, the fruits of the Spirit. Paul may plant and Apollos water, but it is God who gives the increase.

In this latter sense of the word supernatural, the cooperation of second causes is not excluded. When Christ opened the eyes of the blind no second cause interposed between his volition and the effect. But men work out their own salvation, while it is God who worketh in them to will and to do, according to his own good pleasure. In the work of regeneration, the soul is passive, It cannot cooperate in the communication of spiritual life. But in conversion, repentance, faith, and growth in grace, all its powers are called into exercise. As, however, the effects produced transcend the efficiency of our fallen nature, and are due to the agency of the Spirit, sanctification does not cease to be supernatural, or a work of grace, because the soul is active and cooperating in the process.

Proof of its Supernatural Character.

That sanctification is a supernatural work in the sense above stated is proved,—

1. From the fact that it is constantly referred to God as its author. It is referred to God absolutely, or to the Father, as in 1 Thessalonians v. 23, "The very God of peace sanctify you wholly." Hebrews xiii. 20, 21, "The God of peace that brought again from the dead our Lord Jesus.... make you perfect in every good work to do his will, working in you that which is well pleasing in his sight." It is also referred to the Son, as in Titus ii. 14, He "gave himself for us, that he might.... purify unto himself a peculiar people zealous of good works." Ephesians v. 25, He "loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Predominantly sanctification is referred to the Holy Spirit, as his peculiar work in the economy of redemption. Hence He is called the Spirit of all grace; the Spirit of joy, of peace, of love, of faith, and of adoption. All Christian graces are set forth as fruits of the Spirit. We are said to be born of the Spirit, and by Him to be enlightened, taught, led, and cleansed. We are said to be in the Spirit, to live, to walk, and to rejoice in the Spirit. The Spirit dwells in the people of God, and is the abiding source of all the actings of that spiritual life which He implants in the soul. The Bible teaches that the Son and Spirit are in the Holy Trinity subordinate to the Father, as to their mode of subsistence and operation, although the same in substance, and equal in power and glory.

Hence it is that the same work is often attributed to the Father, to the Son, and to the Spirit; and as the Father and Son operate through the Spirit, the effects due to the agency of God are referred specially to the Holy Ghost.

This reference of sanctification to God proves it to be a supernatural work, because the insufficiency of second causes to produce the elect is declared to be the ground of this reference. It is because men cannot cleanse or heal themselves, that they are declared to be cleansed and healed by God. It is because rites, ceremonies, sacraments, truth, and moral suasion, cannot bring the soul back to God, that it is said to be transformed, by the renewing of the mind, through the power of the Spirit, into the image of God. We are, therefore, declared to be God's workmanship, created unto good works. And it is not we that live but Christ that liveth in us.

All Holy Exercises referred to the Spirit as their Author.

2. This reference of sanctification to God as its author, the more decisively proves the supernatural character of the work, because the reference is not merely general, as when the wind and rain, and the production of vegetable and animal life, are referred to his universal providential agency. The reference is special. The effect is one which the Scriptures recognize as not within the sphere of second causes, and therefore ascribe to God. They recognize the free agency of man; they acknowledge and treat him as a moral and rational being; they admit the adaptation of of truth to convince the understanding, and of the motives presented to determine the will and to control the affections, and nevertheless they teach that these secondary causes and influences are utterly ineffectual to the conversion and sanctification of the soul, without the demonstration of the Spirit. The sacred writers, therefore, constantly pray for this divine influence, "extrinsecus accidens," to attend the means of grace and to render them effectual, as well for sanctification as for regeneration and conversion. Every such prayer, every thanksgiving for grace imparted, every recognition of the Christian virtues as fruits of the Spirit, and gifts of God, are so many recognitions of the great truth that the restoration of man to the image of God is not a work of nature, either originated or carried on by the efficiency of second causes, but is truly and properly supernatural, as due to the immediate power of the Spirit producing effects for which second causes are inadequate.

We are taught to pray for Repentance, Faith, and other Graces.

3. We accordingly find the Apostle and the sacred writers generally, referring not only regeneration, the communication of spiritual life to those spiritually dead, but the continuance of that life in its activity and growth, not merely to the power of God, but to his almighty power. Paul prays in Ephesians i. 19, that his readers might know "what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." The same almighty power which was exhibited in the resurrection of Christ, is exercised in the spiritual resurrection of the believer. And as the power which raised Christ from the dead was exercised in his ascension and glorification; so also the same power, according to the Apostle, which is exerted in the spiritual resurrection of the believer, is exercised in carrying on his sanctification, which is inward and real glorification. Accordingly, in the same Epistle (iii. 7), he ascribes all the grace whereby he was fitted for the apostleship, "to the effectual working of his power." And further on (ver. 20), to encourage the people of God to pray for spiritual blessings, he reminds them of his omnipotence whereby He was "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." It is almighty power, therefore, and not the impotence of secondary influences,

which works in the believer and carries on the work of his salvation.

They who are in Christ, therefore, are new creatures. They are created anew in Christ Jesus. This does not refer exclusively to their regeneration, but to the process by which the sinner is transformed into the image of Christ.

Argument from the Believer's Union with Christ.

4. All that the Scriptures teach concerning the union between the believer and Christ, and of the indwelling of the Holy Spirit, proves the supernatural character of our sanctification. Men do not make themselves holy; their holiness, and their growth in grace, are not due to their own fidelity, or firmness of purpose, or watchfulness and diligence, although all these are required, but to the divine influence by which they are rendered thus faithful, watchful, and diligent, and which produces in them the fruits of righteousness. Without me, saith our Lord, ye can do nothing. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. The hand is not more dependent on the head for the continuance of its vitality, than is the believer on Christ for the continuance of spiritual life in the soul.

Argument from related Doctrines.

5. This, however, is one of those doctrines which pervade the whole Scriptures. It follows of necessity from what the Bible teaches of the natural state of man since the fall; it is assumed, assembled, and implied in all that is revealed of the plan of salvation. By their apostasy, men lost the image of God; they are born in a state of alienation and condemnation. They are by nature destitute of spiritual life. From this state it is as impossible that they should deliver themselves, as that those in the grave should restore life to their wasted bodies, and when restored, continue and invigorate it by their own power. Our whole salvation is of Christ. Those who are in the grave hear his voice. They are raised by his power. And when they live it is He who lives in them. This is the doctrine which our Lord Himself so clearly and so frequently teaches, and upon which his Apostles so strenuously insist. St. Paul in the sixth and seventh chapters of his Epistle to the Romans, where he treats of this subject "in extenso," has for his main object to prove that as we are not justified for our own righteousness, so we are not sanctified by our own power, or by the mere objective power of the truth. The law, the revelation of the will of God, including everything which He has made known to man either as a rule of obedience or as exhibiting his own attributes and purposes, was equally inadequate to secure justification and sanctification. As it demanded perfect obedience and pronounced accursed those who continue not in all things written in the book of the law to do them, it can only condemn. It can never pronounce the sinner just. And as it was a mere outward presentation of the truth, it could no more change the heart than light could give sight to the blind. He winds up his discussions of the subject with the exclamation, "O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." His deliverance was to be effected by God through Jesus Christ. We learn from the eighth chapter that he was fully confident of this deliverance, and we learn also the ground on which that confidence rested. It was not that he had in regeneration received strength to sanctify himself, or that by the force of his own will, or by the diligent use of natural or appointed means, the end was to be accomplished without further aid from God. On the contrary, his confidence was founded, (1.) On the fact that he had been delivered from the law, from its curse, and from its inexorable demand of perfect obedience. (2.) On the fact that he had received the Spirit as the source of a new, divine, and imperishable life. (3.) This life was not a mere state of mind, but the life of God, or the Spirit of God dwelling in

the heart; which indwelling secured not only the continuance of "spiritual mindedness," but even the resurrection from the dead. "For if," says he, "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 (ζωοποιήσῃ, make alive with the life of Christ) your mortal bodies by his Spirit that dwelleth in you." (4.) Being led by the Spirit of God as the controlling principle of their inward and outward life, believers are the sons of God. The Spirit of God which is in them being the Spirit of the Son, is in them the Spirit of sonship, *i. e.*, it produces in them the feelings of sons toward God, and assures them of their title to all the privileges of his children. (5.) The sanctification and ultimate salvation of believers are secured by the immutable decree of God. For those "whom he did foreknow he also did predestinate to be conformed to the image of his Son; ...moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." This last includes sanctification; the inward glory of the soul; the divine image as retraced by the Spirit of God, which to and in the believer is the Spirit of glory. (1 Pet. iv. 14.) The indwelling of the Spirit renders the believer glorious. (6.) The infinite and immutable love which induced God to give his own Son for our salvation, renders it certain that all other things shall be given necessary to keep them in the love and fellowship of God. Salvation, therefore, from beginning to end is of grace; not only as being gratuitous to the exclusion of all merit on the part of the saved, but also as being carried on by the continued operation of grace, or the supernatural power of the Spirit. Christ is our all. He is of God made unto us wisdom, and righteousness, sanctification, and redemption.

§ 2. *Wherein it consists.*

Admitting sanctification to be a supernatural work, the question still remains, What does it consist in? What is the nature of the effect produced? The truth which lies at the foundation of all the Scriptural representations of this subject is, that regeneration, the quickening, of which believers are the subject, while it involves the implanting, or communication of a new principle or form of life, does not effect the immediate and entire deliverance of the soul from all sin. A man raised from the dead may be and long continue to be, in a very feeble, diseased, and suffering state. So the soul by nature dead in sin, may be quickened together with Christ, and not be rendered thereby perfect. The principle of life may be very feeble, it may have much in the soul uncongenial with its nature, and the conflict between the old and the new life may be protracted and painful. Such not only may be, but such in fact is the case in all the ordinary experience of the people of God. Here we find one of the characteristic and far-reaching differences between the Romish and Protestant systems of doctrine and religion. According to the Romish system, nothing of the nature of sin remains in the soul after regeneration as effected in baptism. From this the theology of the Church of Rome deduces its doctrine of the merit of good works; of perfection; of works of supererogation; and, indirectly, those of absolution and indulgences. But according to the Scriptures, the universal experience of Christians, and the undeniable evidence of history, regeneration does not remove all sin. The Bible is filled with the record of the inward convicts of the most eminent of the servants of God, with their falls, their backslidings, their repentings, and their lamentations over their continued shortcomings. And not only this, but the nature of the conflict between good and evil in the heart of the renewed is fully described, the contending principles are distinguished and designated, and the necessity, difficulties, and perils of the struggle, as well as the method of properly sustaining it, are set forth repeatedly and in detail. In the seventh chapter of the Epistle to the Romans we have an account of this conflict elaborately described by the Apostle as drawn from his own experience. And the

same thing occurs in Galatians v. 16, 17. This I say then, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Again, in Ephesians vi. 10–18, in view of the conflict which the believer has to sustain with the evils of his own heart and with the powers of darkness, the Apostle exhorts his brethren to be strong in the Lord, and in the power of his might..... "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

With the teachings of the Scriptures the experience of Christians in all ages and in all parts of the Church agrees. Their writings are filled with the account of their struggles with the remains of sin in their own hearts; with confessions; with prayers for divine aid; and with longings after the final victory over all evil, which is to be experienced only in heaven. The great lights of the Latin Church, the Augustines and Bernards and Fénelons, were humble, penitent, struggling believers, even to the last, and with Paul did not regard themselves as having already attained, or as being already perfect. And what the Bible and Christian experience prove to be true, history puts beyond dispute. Either there is no such thing as regeneration in the world, or regeneration does not remove all sin from those who are its subjects.

Putting off the Old, and putting on the New Man.

Such being the foundation of the Scriptural representations concerning sanctification, its nature is thereby determined. As all men since the fall are in a state of sin, not only sinners because guilty of specific acts of transgression, but also as depraved, their nature perverted and corrupted, regeneration is the infusion of a new principle of life in this corrupt nature. It is heaven introduced to diffuse its influence gradually through the whole mass. Sanctification, therefore, consists in two things: first, the removing more and more the principles of evil still infecting our nature, and destroying their power; and secondly, the growth of the principle of spiritual life until it controls the thoughts, feelings, and acts, and brings the soul into conformity to the image of Christ.

Paul details his own Experience in Romans vii. 7–25.

The classical passages of the New Testament on the nature of this work are the following, — Romans vii. 7–25. This is not the place to enter upon the discussion whether the Apostle in this passage is detailing his own experience or not. This is the interpretation given to it by Augustinians in all ages. It is enough to say here that the "onus probandi" rests on those who take the opposite view of the passage. It must require very strong proof that the Apostle is not speaking of himself and giving his own experience as a Christian, when,

1. His object in the whole discussion throughout the sixth and seventh chapters, is to prove that the law, as it cannot justify, neither can it sanctify; as it cannot deliver from the guilt, so neither can it free us from the power of sin. This is not the fault of the law, for it is spiritual, holy, just, and good. It commends itself to the reason and the conscience as being just what it ought to be; requiring neither more nor less than what it is right should be demanded, and threatening no penalty which want of conformity to its requirements does not justly merit. What is the effect of the objective presentation of the ideal standard of moral perfection to which we are bound to be conformed on the penalty of death? The Apostle tells us that the effects are, (a.) A great increase of knowledge. He had not known lust, had not the law said, Thou shalt not covet. (b.) A sense of moral pollution, and consequently of shame and self-loathing. (c.) A sense of guilt, or of just exposure to the penalty of the law of which our whole lives are a continued

transgression. (d.) A sense of utter helplessness. The standard, although holy, just, and good, is too high. We know we never can of ourselves conform to it; neither can we make satisfaction for past transgression. (e.) The result of the whole is despair. The law kills. It destroys not only all self-complacency, but all hope of ever being able to effect our own salvation. (f.) And thus it leads the sinner to look out of himself for salvation; *i. e.*, for deliverance from the power, as well as the guilt of sin. The law is a schoolmaster to lead us to Christ. Why could not the Apostle say all this of himself? There is nothing here inconsistent with the character or experience of a true believer. It is as true of the Christian that he is not sanctified by moral suasion, by the objective presentation of truth, as it is of the unrenewed sinner, that he is not regenerated by any such outward influences. It is, therefore, perfectly pertinent to the Apostle's object that he should detail his own experience that sanctification could not be effected by the law.

2. But in the second place, he uses the first person singular throughout. He says, "I had not known sin," "I died," "The commandment which was ordained to life, I found to be unto death," "I consent unto the law that it is good," "I delight in the law of God after the inward man, but I see another law in my members," etc., etc. We are bound to understand the Apostle to speak of himself in the use of such language, unless there be something in the context, or in the nature of what is said, to render the reference to him impossible. It has been shown, however, that the context favours, if it does not absolutely demand the reference of what is said to the Apostle himself. And that there is nothing in the experience here detailed inconsistent with the experience of the true children of God, is evident from the fact that the same humility, the same sense of guilt, the same consciousness of indwelling sin, the same conviction of helplessness, here expressed, are found in all the penitential portions of Scripture. Job, David, Isaiah, and Nehemiah, make the same confessions and lamentations that the Apostle here makes. The same is true of believers since the coming of Christ. There is no one of them, not even the holiest, who is not constrained to speak of himself as Paul here speaks, unless indeed he chooses to give the language of the Apostle a meaning which it was never intended to express.

3. While the passage contains nothing inconsistent with the experience of true believers, it is inconsistent with the experience of unrenewed men. They are not the subjects of the inward conflict here depicted. There is in them indeed often a struggle protracted and painful, between reason and conscience on the one side, and evil passion on the other. But there is not in the unrenewed that utter renunciation of self, that looking for help to God in Christ alone, and that delight in the law of God, of which the Apostle here speaks.

What Romans vii. 7–25 teaches.

Assuming, then, that we have in this chapter an account of the experience of a true and even of an advanced Christian, we learn that in every Christian there is a mixture of good and evil; that the original corruption of nature is not entirely removed by regeneration; that although the believer is made a new creature, is translated from the kingdom of darkness into the kingdom of God's dear Son, he is but partially sanctified; that his selfishness, pride, discontent, worldliness, still cleave to, and torment him; that they effectually prevent his "doing what he would," they prevent his living without sin, they prevent his intercourse with God being as intimate and uninterrupted as he could and does desire. He finds not only that he is often, even daily, overcome so as to sin in thought, word, and deed, but also that his faith, love, zeal, and devotion are never such as to satisfy his own conscience; much less can they satisfy God. He therefore is daily called upon to confess, repent, and pray for forgiveness. The Apostle designates these conflicting principles which he found within himself, the one, indwelling sin; "sin that dwelleth

in me;" or the "law in my members;" "the law of sin;" the other, "the mind," "the law of my mind," "the inward man." His internal self, the Ego, was sometimes controlled by the one, and sometimes by the other.

We learn, further, that the control of the evil principle is resisted, that subjection to it is regarded as a hateful bondage, that the good principle is in the main victorious, and that through Christ it will ultimately be completely triumphant. Sanctification therefore, according to this representation, consists in the gradual triumph of the new nature implanted in regeneration over the evil that still remains after the heart is renewed. In other words, as elsewhere expressed, it is a dying unto sin and living unto righteousness. (1 Pet. ii. 24.)

Galatians v. 16–26.

Another passage of like import is Galatians v. 16–26, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would," etc., etc. The Scriptures teach that the Spirit of God dwells in his people, not only collectively as the Church, but individually in every believer, so that of every Christian it may be said, he is a temple of the Holy Ghost. God is said to dwell wherever He permanently manifests his presence, whether as of old in the temple, or in the hearts of his people, in the Church, or in heaven. And as the Spirit dwells in believers, He there manifests his life-giving, controlling power, and is in them the principle, or source, or controlling influence which determines their inward and outward life. By the flesh, in the doctrinal portions of Scripture, is never, unless the word be limited by the context, meant merely our sensuous nature, but our fallen nature, *i. e.*, our nature as it is in itself, apart from the Spirit of God. As our Lord says (John iii. 6), "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." These then are the principles which "are contrary the one to the other." No man can act independently of both. He must obey one or the other. He may sometimes obey the one, and sometimes the other; but one or the other must prevail. The Apostle says of believers that they have crucified the flesh with its affections and lusts. They have renounced the authority of the evil principle; they do not willingly, or of set purpose, or habitually yield to it. They struggle against it, and not only endeavour, but actually do crucify it, although it may die a long and painful death.

Ephesians iv. 22–24.

In Ephesians iv. 22–24, we are told: "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and" put ye "on the new man, which after God is created in righteousness and true holiness." By the old man is to be understood the former self with all the evils belonging to its natural state. This was to be laid aside as a worn and soiled garment, and a new, pure self, the new man, was to take its place. This change, although expressed in a figure borrowed from a change of raiment, was a profound inward change produced by a creating process, by which the soul is new fashioned after the image of God in righteousness and holiness. It is a renewing as to the Spirit, *i. e.*, the interior life of the mind; or as Meyer and Ellicott, the best of modern commentators, both interpret the phrase, "By the Spirit" (the Holy Spirit) dwelling in the mind. This is a transformation in which believers are exhorted to cooperate; for which they are to labour, and which is therefore a protracted work. Sanctification, therefore, according to this representation, consists in the removal of the evils which belong to us in our natural condition, and in being made more and more conformed to the image of God through the gracious influence of the Spirit

of God dwelling in us.

It is not, however, merely in such passages as those above cited that the nature of sanctification is set forth. The Bible is full of exhortations and commands addressed to the people of God, to those recognized and assumed to be regenerate, requiring them, on the one hand, to resist their evil passions and propensities, to lay aside all malice, and wrath, and pride, and jealousy; and on the other, to cultivate all the graces of the Spirit, faith, love, hope, long-suffering, meekness, lowliness of mind, and brotherly kindness. At the same time they are reminded that it is God who worketh in them both to will and to do, and that therefore they are constantly to seek his aid and to depend upon his assistance.

It follows from this view of the subject that sanctification is not only, as before proved, a supernatural work, but also that it does not consist exclusively in a series of a new kind of acts. It is the making the tree good, in order that the fruit may be good. It involves an essential change of character. As regeneration is not an act of the subject of the work, but in the language of the Bible a new birth, a new creation, a quickening or communicating a new life, and in the language of the old Latin Church, the infusion of new habits of grace; so sanctification in its essential nature is not holy acts, but such a change in the state of the soul, that sinful acts become more infrequent, and holy acts more and more habitual and controlling. This view alone is consistent with the Scriptural representations, and with the account given in the Bible of the way in which this radical change of character is carried on and consummated.

§ 3. The Method of Sanctification.

It has already been shown that although sanctification does not exclude all cooperation on the part of its subjects, but, on the contrary, calls for their unremitting and strenuous exertion, it is nevertheless the work of God. It is not carried on as a mere process of moral culture by moral means; it is as truly supernatural in its method as in its nature. What the Bible teaches in answer to the question, How a soul by nature spiritually dead, being quickened by the mighty power of God, is gradually transformed into the image of Christ, is substantially as follows,

The Soul is led to exercise Faith.

1. It is led to exercise faith in the Lord Jesus Christ, to receive Him as its Saviour, committing itself to Him to be by his merit and grace delivered from the guilt and power of sin. This is the first step, and secures all the rest, not because of its inherent virtue or efficacy, but because, according to the covenant of grace, or plan of salvation, which God has revealed and which He has pledged Himself to carry out, He becomes bound by his promise to accomplish the full salvation from sin of every one who believes.

The Effect of Union with Christ.

2. The soul by this act of faith becomes united to Christ. We are in Him by faith. The consequences of this union are, (a.) Participation in his merits. His perfect righteousness, agreeably to the stipulations of the covenant of redemption, is imputed to the believer. He is thereby justified. He is introduced into a state of favour or grace, and rejoices in hope of the glory of God. (Romans v. 1–3.) This is, as the Bible teaches, the essential preliminary condition of sanctification. While under the law we are under the curse. While under the curse we are the enemies of God and bring forth fruit unto death. It is only when delivered from the law by the body or death of Christ, and united to Him, that we bring forth fruit unto God. (Romans vi. 8; vii. 4–6.) Sin, therefore, says the Apostle, shall not reign over us, because we are not under the law.

(Romans vi. 14.) Deliverance from the law is the necessary condition of deliverance from sin. All the relations of the believer are thus changed. He is translated from the kingdom of darkness and introduced into the glorious liberty of the sons of God. Instead of an outcast, a slave under condemnation, he becomes a child of God, assured of his love, of his tenderness, and of his care. He may come to Him with confidence. He is brought under all the influences which in their full effect constitute heaven. He therefore becomes a new creature. He has passed from death to life; from darkness to light, from hell (the kingdom of Satan) to heaven. He sits with Christ in heavenly places. (Eph. ii. 6.) (b.) Another consequence of the union with Christ effected by faith, is the indwelling of the Spirit. Christ has redeemed us from the curse of the law by being made a curse for us, in order that we might receive the promise of the Holy Ghost. (Gal. iii. 13, 14.) It was not consistent with the perfections or purposes of God that the Spirit should be given to dwell with his saving influences in the apostate children of men, until Christ had made a full satisfaction for the sins of the world. But as with God there are no distinctions of time, Christ was slain from the foundation of the world, and his death availed as fully for the salvation of those who lived before, as for that of those who have lived since his coming in the flesh. (Romans iii. 25, 26; Heb. ix. 15.) The Spirit was given to the people of God from the beginning. But as our Lord says (John x. 10) that He came into the world not only that men might have life, but that they might have it more abundantly, the effusion, or copious communication of the Spirit is always represented as the great characteristic of the Messiah's advent. (Joel ii. 28, 29; Acts ii. 16–21; John vii. 38, 39.) Our Lord, therefore, in his last discourse to his disciples, said it was expedient for them that He went away, for "if I go not away, the Comforter (the Παράκλητος, the helper) will not come unto you; but if I depart, I will send Him unto you." (John xvi. 7.) He was to supply the place of Christ as to his visible presence, carry on his work, gather in his people, transform them into the likeness of Christ, and communicate to them all the benefits of his redemption. Where the Spirit is, there Christ is; so that, the Spirit being with us, Christ is with us; and if the Spirit dwells in us, Christ dwells in us. (Romans viii. 9–11.) In partaking, therefore, of the Holy Ghost, believers are partakers of the life of Christ. The Spirit was given to Him without measure, and from Him flows down to all his members. This participation of the believer in the life of Christ, so that every believer may say with the Apostle, "I live; yet not I, but Christ liveth in me" (Gal. ii. 20), is prominently presented in the Word of God. (Romans vi. 5; Romans vii. 4; John xiv. 19; Col. iii. 3, 4.) The two great standing illustrations of this truth are the vine and the human body. The former is presented at length in John xv. 1–8; the latter in 1 Corinthians xii. 11–27; Romans xii. 5; Ephesians i. 22, 23; iv. 15, 16; v. 30; Colossians i. 18; Col. ii. 19; and frequently elsewhere. As the life of the vine is disused through all the branches, sustaining and rendering them fruitful; and as the life of the head is diffused through all the members of the body making it one, and imparting life to all, so the life of Christ is diffused through all the members of his mystical body making them one body in Him; having a common life with their common head. This idea is urged specially in Ephesians iv. 15, 16, where it is said that it is from Christ that the whole body fitly joined together, through the spiritual influence granted to every part according to its measure, makes increase in love. It is true that this is spoken of the Church as a whole. But what is said of Christ's mystical body as a whole is true of all its members severally. He is the prophet, priest, and king of the Church; but He is also the prophet, priest, and king of every believer. Our relation to Him is individual and personal. The Church as a whole is the temple of God; but so is every believer. (1 Cor. iii. 16; vi. 19.) The Church is the bride of Christ, but every believer is the object of that tender, peculiar love expressed in the use of that metaphor. The last verse of Paul Gerhardt's hymn, "Ein Lammlein

geht und tragt die Schuld," every true Christian may adopt as the expression of his own hopes:

The Inward Work of the Spirit.

3. The indwelling, of the Holy Spirit thus secured by union with Christ becomes the source of a new spiritual life, which constantly increases in power until everything uncongenial with it is expelled, and the soul is perfectly transformed into the image of Christ. It is the office of the Spirit to enlighten the mind: or, as Paul expresses it, "to enlighten the eyes of the understanding" (Eph. i. 18), that we may know the things freely given to us of God (1 Cor. ii. 12); *i. e.*, the things which God has revealed; or, as they are called in v. 14, "The things of the Spirit of God." These things, which the natural man cannot know, the Spirit enables the believer "to discern," *i. e.*, to apprehend in their truth and excellence; and thus to experience their power. The Spirit, we are taught, especially opens the eyes to see the glory of Christ, to see that He is God manifest in the flesh: to discern not only his divine perfections, but his love to us, and his suitableness in all respects as our Saviour, so that those who have not seen Him, yet believing on Him, rejoice in Him with joy unspeakable and full of glory. This apprehension of Christ is transforming; the soul is thereby changed into his image, from glory to glory by the Spirit of the Lord. It was this inward revelation of Christ by which Paul on his way to Damascus was instantly converted from a blasphemer into a worshipper and self-sacrificing servant of the Lord Jesus.

It is not, however, only one object which the opened eye of the believer is able to discern. The Spirit enables him to see the glory of God as revealed in his works and in his word; the holiness and spirituality of the law; the exceeding sinfulness of sin; his own guilt, pollution, and helplessness; the length and breadth, the height and depth of the economy of redemption; and the reality, glory, and infinite importance of the things unseen and eternal. The soul is thus raised above the world. It lives in a higher sphere. It becomes more and more heavenly in its character and desires. All the great doctrines of the Bible concerning God, Christ, and things spiritual and eternal, are so revealed by this inward teaching of the Spirit, as to be not only rightly discerned, but to exert, in a measure, their proper influence on the heart and life. Thus the prayer of Christ (John xvii. 17), "Sanctify them through thy truth," is answered in the experience of his people.

God calls the Graces of his People into Exercise.

4. The work of sanctification is carried on by God's giving constant occasion for the exercise of all the graces of the Spirit. Submission, confidence, self-denial, patience, and meekness, as well as faith, hope, and love, are called forth, or put to the test, more or less effectually every day the believer passes on earth. And by this constant exercise he grows in grace and in the knowledge of our Lord and Saviour Jesus Christ. It is, however, principally by calling his people to labour and suffer for the advancement of the Redeemer's kingdom, and for the good of their fellow-men, that this salutary discipline is carried on. The best Christians are in general those who not merely from restless activity of natural disposition, but from love to Christ and zeal for his glory, labour most and suffer most in his service.

The Church and Sacraments as means of Grace.

5. One great end of the establishment of the Church on earth, as the communion of saints, is the edification of the people of God. The intellectual and social life of man is not developed in isolation and solitude. It is only in contact and collision with his fellow-men that his powers are called into exercise and his social virtues are cultivated. Thus also it is by the Churchlife of believers, by their communion in the worship and service of God, and by their mutual good

offices and fellowship, that the spiritual life of the soul is developed. Therefore the Apostle says, "Let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." (Heb. x. 24, 25.)

6. The Spirit renders the ordinances of God, the word, sacraments, and prayer, effectual means of promoting the sanctification of his people, and of securing their ultimate salvation. These, however, must be more fully considered in the sequel.

The Kingly Office of Christ.

7. In this connection, we are not to overlook or undervalue the constant exercise of the kingly office of Christ. He not only reigns over his people, but He subdues them to Himself, rules and defends them, and restrains and conquers all his and their enemies. These enemies are both inward and outward, both seen and unseen; they are the world, the flesh, and the devil. The strength of the believer in contending with these enemies, is not his own. He is strong only in the Lord, and in the power of his might. (Eph. vi. 10.) The weapons, both offensive and defensive, are supplied by Him, and the disposition and the skill to use them are his gifts to be sought by praying without ceasing. He is an ever present helper. Whenever the Christian feels his weakness either in resisting temptation or in the discharge of duty, he looks to Christ, and seeks aid from Him. And all who seek find. When we fail, it is either from self-confidence, or from neglecting to call upon our ever present and almighty King, who is always ready to protect and deliver those who put their trust in Him. But there are dangers which we do not apprehend, enemies whom we do not see, and to which we would become an easy prey, were it not for the watchful care of Him who came into the world to destroy the works of the devil, and to bruise Satan under our feet. The Christian runs his race "looking unto Jesus;" the life he lives, he lives by faith in the Son of God; it is by the constant worship of Christ; by the constant exercise of love toward Him; by constant endeavours to do his will; and by constantly looking to Him for the supply of grace and for protection and aid, that he overcomes sin and finally attains the prize of the high-calling of God.