

THE BIBLE DOCTRINE OF SANCTIFICATION

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Forney's systematic study of the biblical doctrine of sanctification, examining what Scripture teaches about God's work of making believers holy and the means by which sanctification is accomplished.

13 Chapters

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01 - Chapter 1

CHAPTER I. THE BIBLE DOCTRINE OF SANCTIFICATION.

1. The subject of Sanctification is naturally one which arrests the attention of every sincere believer. When brought under conviction of sin by the agency of the Holy Spirit, through the word or truth, his first inquiry is, "What shall I do to be saved?" How shall I secure my safety? The removal of guilt and condemnation and his justification before God are the prominent wants of his soul. The former separates him from God, the latter reconciles and brings him near to God. It effects a union between God and himself. The guilt and condemnation pass away, a new life is implanted, and the man is at peace with God.

2. Up to this point his experience conforms to Paul's testimony. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have obtained access by faith into this grace wherein we stand, and triumph in hope of the glory of God" (Romans 5:1-2). But he does not advance far beyond this initial experience, nor study to any extent the Epistle to the Romans, and other parts of Scripture, until he realizes that he has entered upon a new domain--that of the preservation of the new life, the domain of sanctification. He may not understand it. He may be perplexed. He may not know its nature, nor its relation to justification. And yet he finds a need in his own soul, and a doctrine in God's word which has not come to realization in his own life, so that he begins to look upon this doctrine as the thing that his soul needs. And the marked prominence which the subject of sanctification has accorded to it in all Scripture relating to post-conversion experiences indicates the importance of the doctrine.

3. Herein lie in part the reasons which have led us to a long-continued, laborious, earnest and painstaking investigation of the subject of sanctification. Not for purposes of instruction, for we have at no time preached or written specifically, systematically and at length on the subject, though a large proportion of our editorial writing has had an essential bearing on it; but that we might know and experience the truth, on this subject, as taught in God's word. At this time we are induced to elaborate this subject editorially by the urgent request of our readers. We shall canvass the question thoroughly, and bring to its solution every means and power that we can. We have gone again from beginning to end over the whole question, seeking first of all a complete and thorough induction of all the facts found in the word of God which reflect any light upon it. We ask our readers to follow us with patient care, and to test every position taken by the word of God in the most critical, but unbiased, manner, and with a supreme view of ascertaining the mind of the Spirit as expressed in the word. Sentiments, preferences, prejudices and preconceived notions must have no weight in the determination of a doctrine of sacred Scripture. What is the mind of the Spirit? What is the teaching of inspiration? These are the questions to be solved.

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CHAPTER II.

PRELIMINARY FACTS AND PRINCIPLES. In the orderly discussion of this subject it will be needful, first, to lay down certain, I. PRELIMINARY FACTS AND PRINCIPLES.

1. The clearness of any discussion will be dependent in great part upon the use of terms. Our ideas must be represented by words. These are the vehicles by means of which ideas are conveyed from one mind to another. The terms used must hence be understood, must be distinctly defined, so that it may be known what is included in them, and these words must then be uniformly employed as defined. It is the prerogative of a writer to select his own technical terms, and it is his duty to define them, and then to adhere to that definition.

2. In this discussion we shall use the words sanctification, sanctify, sanctified ones (or the sanctified), and such like terms, in all texts of Scripture in which the words in the Hebrew and Greek of the Bible occur which are customarily so translated. This will lead us to discard the words holiness, holy, hallowed, saint, and all kindred words. We do this in the interest of clearness. We have no doubt that in many instances a new light will flash upon the reader's mind by the substitution of one of the words we have determined to use in place of one now in use. This is our right to do, if not our duty. It is simply doing what the Holy Spirit has done in the Scriptures, and thus enabling our English readers to see the words of inspiration as they have been written, and using the vehicles (the words) of Scripture. In other words, as the Scriptures use only one word, with its different flections, so we propose in this discussion to use only one word in the different forms of noun, verb and adjective.

3. As above indicated, we propose to define this word further on, according to the power which we believe it has in Scripture. It will then be our duty to make good that definition, and to establish the doctrine we base upon it. In our use of the word sanctify we shall adhere closely to our definition.

4. We lay it down as a first principle, that in determining what the Bible doctrine of Sanctification is the Bible must be the source of our knowledge of facts bearing on the subject. This is true as applied to Theology in general. The Bible is to the theologian what the departments of nature are to the geologist, the botanist, etc. It is the treasury of his facts. He dare not go to the opinions of his fellows for facts, nor to his own experience, or sentiments. When he wants facts he must go to the Bible.

5. It is also the duty of the inquirer after truth to collect all the facts which the Bible contains on a given subject. Much of the error taught for Bible truth consists in a partial and limited representation of the facts of the Bible. This is unpardonable in any attempt to set forth the ultimate analysis, the totality, of a doctrine. No material fact dare be overlooked. Hence, our collection of facts must be made with the greatest care, and must be exhaustive. The most thorough honesty must characterize us in making this induction, and in giving every fact without subjective coloring. Otherwise we would fabricate facts; and it is as true in Theology as in Science,

that "science cannot make facts."

6. It will also not be questioned, that our principles, doctrines and theories must be deduced from the facts as found in the Bible. This implies three things, namely: (1) We must not first impress the principles or theories on the facts, and pretend that we derive them therefrom. (2) We must not conform the facts to our theories; press them into harmony with the doctrines we seek to establish. (3) But we must draw our theories out of our facts. If we desire to know what the Bible teaches respecting sin, moral agency, or human liberty, it is not proper for us to assume a theory and then go to the Bible and explain the Scriptures by our theory. Our business is to take what God has said. If we are not willing to do that, we should not pretend to seek after Bible teaching. We are not concerned to set forth a system or theory of truth on a given subject; but we are concerned to ascertain and set forth what is God's system or doctrine. In this spirit we need to approach the doctrine of sanctification.

7. And it is but proper to add, that we must be content with the facts contained in the Bible. All are there that we need; all that we have a right to use. Our own so-called experience must be left behind. It is deceptive, misleading and pervertive of Scripture. Our own sense or sentiment of truth must be set aside. To do otherwise is to make what we are pleased to call the inward teaching of the Spirit, or our personal experience, a substitute for God's written revelation. There is no end to the heresies which would be the progeny of such a principle. Our reason, our judgment and our experience must be subordinated to the word of God.

8. There are three very simple rules of interpretation which it will be well for us to study and apply with special care in this investigation. These are,

(1) To take the words of Scripture in the sense in which they were used by the writers of Scripture. It is the historical sense, the sense in which the people to whom Scripture was addressed were to understand them. To do otherwise is to recast much of Scripture, and to change it with the changing times.

(2) To explain Scripture by Scripture. There must be a complete harmony throughout the Scriptures. If the Scriptures teach, as they do respecting the Lord Jesus, two apparently conflicting series of facts, there must be some way of harmonizing them other than to deny the plain historical sense of the one series of facts, or to force upon them a meaning which they cannot naturally bear. We shall find this rule of signal importance in this study.

(3) The Scriptures cannot be rightly interpreted without the promised help of the Holy Spirit. Hence, we should seek this help. And we should be on our guard not to mistake our own sentiments, or our sense of truth, for the influence of the Spirit.

9. We place on record at this point our honest and positive conviction that the doctrine of sanctification is taught in the Bible; that it is to be a living, perpetual doctrine of the church, and is to be a fact of experience in the hearts and lives of Christians. We believe it to be true that "without sanctification no man shall see the Lord" (Hebrews 12:14); that it is our duty "to perfect sanctification in the fear of God" (2 Corinthians 7:1); that we should "serve God in sanctification and righteousness all the days of our life" (Luke 1:75), and that the "new man is created in righteousness and true sanctification" (Ephesians 4:24). It were a false accusation should advocates of the "second-work sanctification" charge that by repudiating their theory we prove that

we do not believe in sanctification. And to bear false witness is not a fruit of the Spirit, but is an evidence that the theory under which it is done is not realized in practice. No lie is of the truth; but the new man is created in righteousness and sanctification of truth (Ephesians 4:24, Revision). With the warmth which brought blushes to the cheeks of Ulysses in his passionate reply to his king, we say to all those who would make this unfounded charge, "Take back the unjust reproach." For it is a reproach to any Christian man to deny and antagonize the Bible doctrine of sanctification.

10. The Scriptures clearly recognize a peculiar quality in men who are in a justified state. They classify men in general as alive and dead. The former are also called spiritual, the latter carnal, "in the flesh" (Romans 8:9, Romans 8:13). But the peculiarity is, that this twofold division of men is also applied to the believer. In other words, there is a distinction made, as science does now, between the moral and the natural man, between the person and the nature, between spirit and flesh in the believer. To the former belongs the will, to the latter all our involuntary powers. Between them there is antagonism, "for the flesh lusteth against the spirit [the spiritual mind, Romans 8:6], for these are contrary the one to the other" (Galatians 5:17); and "the lusts of the flesh war against the soul" (1 Peter 2:11). Hence, the flesh must be crucified; that is, the flesh ethically speaking in the Christian. This quality is strikingly set forth by Paul (Romans 7:1-25), and is recognized elsewhere in God's word. It furnishes the only adequate explanation of a vast body of facts in God's word, and will be found of immense importance in the subsequent parts of this discussion.

11. For the present we need only fix the fact of this quality in our minds, and indicate the terms by which each of the divisions is to be known. Sometimes the former is called "the new man," and the latter "the old man" (Ephesians 4:22, Ephesians 4:24). We would prefer to distinguish the two by calling the former the person, the latter the nature, and that for the simple reason that the quality exists as to essence in all men, but ethically is only developed into antagonism after conversion. But the chief points are to know that our classification is scriptural; and, then, that we have a clear conception and a mutual understanding of the meaning of our terms. Scriptural it is, for this duality is most clearly taught in the Scriptures above referred to. And we believe that our terms are expressive of the parts of this dual being.

12. By person we mean the man as endowed with powers of intellect and will; that is, in so far as he is an intelligent, voluntary agent. He has the faculty of choice and of intelligent, executive action, and thus is a person. The man "renewed" after the divine image as an intelligent, voluntary agent, justified, born again, is the new man (Colossians 3:10). By nature we mean all that in man which is constitutional and under the dominion of the law of necessity, or of physical as opposed to moral law, or the law of voluntary action. The person may also be called the moral man, not using the word moral to indicate either his character for virtue or vice; and the nature may be called the natural man. But we prefer simply the words person and nature to denote the factors of this dual being. This quality of being double, or two in one, is forcibly set forth by Paul (Romans 7:15, Romans 7:25), but in the use of the terms "mind" and "flesh." No one can understand the Bible doctrine of sanctification who overlooks this distinction in the powers of man, or who does not first come to a clear conception of the facts as indicated by these terms.

Having with adequate fulness discussed the preliminary principles which have a more or less immediate bearing on the subject of Sanctification, we shall now pass on to the second division.

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CHAPTER III.

BIBLE TERMS AND DEFINITIONS. In all discussions it is a right, as well as a duty, to define clearly the principle terms in the proposition affirmed. And in defining Bible terms it is a high duty to seek to embody the thought of the inspired writer in one's definition. Hence, with conscientious care we proceed to give BIBLE, TERMS AND THEIR DEFINITIONS.

1. We mean, of course, the original words by which the subject under investigation is set forth in all its forms in the Scriptures. We do not desire to repeat these words through the discussion, and hence call attention to them here so that it may be borne in mind by our readers that these are the words which are the vehicles to convey to our minds whatever the Bible furnishes us on this subject. Thus will also be made evident the fact that our selection of the one word, sanctify, with its modifications, to represent the original words, is fully warranted by inspiration. It only confuses and misleads the unlearned to use sanctification, holiness, sanctify, saint, holy, etc., interchangeably, as it is not understood that so many different words are translations of one original word.

2. The Old Testament Scriptures as we now have them are a translation of the Hebrew, in which language the Old Testament was originally written. The New Testament (with a possible exception of one or two books) was originally written in Greek. In both Testaments Sanctification is a doctrine of comparatively marked prominence. The terms used and their proper meaning hence become matters of great importance. In the Old Testament the word used, including its various forms of noun, verb and adjective, is Kah-dash. This is the only word used in all the texts in the Old Testament, about five hundred in number. The Old Testament had been translated into Greek before the New Testament was written. In it we find hagios used as the equivalent of the Hebrew Kah-dash. Turning to the New Testament we find this same word used invariably in the texts which refer to the subject under consideration. Nearly three hundred times does this word in its different forms occur in the New Testament. Hence, there are only two foreign words with which we are concerned, one the Hebrew Kah-dash, and the other the Greek hagios, the latter, in the Septuagint or Old Testament Greek, being the translation of the former, and our English word sanctify being a translation of both. For this reason we shall uniformly employ this English word sanctify in its various forms. Our readers will therefore know that wherever we use sanctify in any of its forms it stands for Kah-dash in texts quoted from the Old Testament, and for hagios in texts quoted from the New Testament.

3. The Hebrew word (Kah-dash) is translated in the Scriptures by the following words: Sanctify, hallow, holy, consecrate, prepare, proclaim, dedicate, appoint, purify, defile, unclean, sodomite, saint, wholly, sanctuary. The Greek word, in the New Testament, is translated by the following words: Hallow, holy, sanctify, sanctuary, saint, holiness. We note as an evident fact of much importance, that in the New Testament hagios is not as broad a word as Kah-dash is in the Old. It has dropped a part of the meaning of the Hebrew word; or, which is perhaps the better way of stating it, it is no longer a generic word, but has a definite, specific meaning, implying a given

moral character. This will become clearer in our next paragraph.

4. Now, what is the true power, the real meaning of these two words, Kah-dash and haggios? Translations do not always represent the true power of words. It is evident at a glance that this must be true of the word kah-dash. No word in any known language means, or can mean both "to defile, to make unclean," and "to cleanse, to purify." Yet these words translate Kah-dash and haggios in the Old Testament. A number of words in both Testaments have this same peculiarity, of being translated by words of opposite meaning. There is a uniform rule which governs all such words. That is, that the word translated by words of opposite meanings does not mean what these opposite words express, but has a meaning common to both. No instance violative of this rule can be found. Accordingly, Kah-dash means neither "to purify" nor "to defile," neither "to cleanse" nor "to make unclean," neither "to make sacred" nor "to make profane." What then does it mean? It means to do that which in one case may result in cleansing and in another in defiling. The temple and groves of Astarte were very unclean places. The sanctuary of the Lord was pure and clean. Yet the Old Testament does not hesitate to call the priests of Astarte sanctified ones, as is done also in the works of Homer and Virgil, and also the priests of the Lord. But our translators call the former sodomites (1 Kings 14:24), and unclean (Job 36:14). It is easy to perceive what is the one element common to the character of these two classes of priests. They were both dedicated, consecrated, set apart to the service of their respective Gods. In the one case, the God was pure, and hence his priest was also pure; in the other case, the god was unclean, and so was his priest. Hence, to sanctify a man to be a priest of Jehovah was as to moral character just the opposite from the sanctification of a man as priest of Astarte.

5. Haggios corresponds exactly to Kah-dash. It has the same power, and is used in the same sense in the Old Testament. Its true and proper meaning is "to dedicate, to consecrate." And just as in the case of Kad-hash, it primarily meant to consecrate to the gods, or to God. In the New Testament it differs in one respect from its Old Testament equivalent. Retaining its power to consecrate, it lost the idea of consecrating to others than the true God; but it retained this idea in classic Greek. And as consecration to a god presumed, or resulted in, the same character with that of the god, so consecration to the true God presumes and results in the possession or acquirement of his moral character. No impure being can be dedicated to a pure one. Hence, sanctification in the New Testament always, where moral character is implied, presupposes cleanness, purity. The word, however, means purity only by implication. It is one of its uses; it is not its meaning. We therefore give this definition of the word sanctify, as the representative of these original words, namely: "To consecrate, dedicate, or set apart, with the implication of a moral character like that of the person or thing to which one is sanctified."

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CHAPTER IV.

MEANING OF SANCTIFY AND DEFINITION OF DOCTRINE. In the discussion of biblical questions it is a distinct gain to have our principle terms closely conformed in meaning to the original, and that our doctrinal statements are but amplifications of Bible terms. This principle leads us to determine next THE MEANING OF SANCTIFY, AND THE DEFINITION OF THE DOCTRINE OF SANCTIFICATION.

1. Our definition of sanctify gives consecration or dedication as its radical, true, primary idea. This is the philological power of our English word. It is compound, -fy (facio), "to make," and sanctus, "sacred." But it is to be remembered, that [66] the sacred things and gods of Rome were very unclean. And their sanctification corresponded to the Greek hagnosma (hagios). This Greek word, the one invariably used in the New Testament, and variously translated, as hallowed, holy, sanctify, sanctification, saint, holiness, is compound. Its parts are "a", a privative, or negative; and "gee", "the earth." Accordingly one sanctified is one not of the earth. One who is separated from the earth, and dedicated or consecrated to the gods, to God (Dr. Clarke). The latest and best Greek-English Lexicon of the New Testament defines the term thus: "1. Consecration, purification. 2. The effect of consecration." The Hebrew, for which this Greek and this English word are equivalents, is defined by Oehler thus: "1. Being taken out of worldliness. 2. Being appropriated by God." Consecration is the prevailing idea here.

2. That consecration expresses the true power of the word sanctify, and the original words for which it stands, cannot be made clearer than by a few quotations from Scripture.

(1) Of objects sanctified in which there is no moral character. "Take up the censers out of the burning . . . for they are sanctified" (Numbers 16:37). "And the tent shall be sanctified" (Exodus 29:43). "Set bounds about the mountain, and sanctify it" (Exodus 19:23). "And thou shalt take the anointing oil, and anoint the Tabernacle, and all that is therein, and shalt sanctify it, and all the furniture thereof, and it shall be sanctified" (Exodus 40:9). Many similar texts can be quoted, in which objects of every variety are said to be sanctified. And this evidently not in the sense of being made pure and clean, for no change is effected, nor can be, for they have no moral character. Nothing of this kind can be sanctified in the sense of being made pure and clean morally. This applies to infants just born, who in various places are said to have been sanctified; and to fields, garments, grapes and wine, etc.

(2) Of God, who is infinitely pure, and cannot be sanctified in any other sense than that of being set apart in our thoughts and acts from all that is worldly and impure. "But I will be sanctified among the children of Israel" (Leviticus 22:32). "And I will sanctify my great name, which has been profaned among the nations" (Ezekiel 36:23). "And God, the sanctified one, is sanctified in righteousness" (Isaiah 5:16). God is not made pure by any of these acts of sanctification.

(3) Persons of mixed qualities of moral character are sanctified. "Sanctify the congregation" (Joel 2:16) "Sanctify the people" (Exodus 19:14). "And he sanctified Jesse and his sons" (1 Samuel 16:5). "It pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are sanctified to burn incense" (2 Chronicles 26:18).

(4) Of morally unclean men. Thus men known to have been impure, and to have remained so, were sanctified (set apart) for special purposes. "And I will sanctify destroyers against thee" (Jeremiah 22:7). "Sanctify the nations against her" (Jeremiah 51:27-28). "Job sent and sanctified them" (Job 1:5). But men consecrated to the impure, sensual worship of Astarte (the Sodomites) are called sanctified, and the word harlot in five instances is the translation of the feminine of Kah-dash (Genesis 38:21 (two times), Genesis 38:22 Deuteronomy 23:17 Hosea 4:14). So the word is at times translated defiled and unclean.

3. In these facts we have unanswerable arguments in favor of the definition given of the word sanctify. And as the Greek word must in these instances be equivalent to the Hebrew, the same definition applies to it. In this connection we need to recall the rule laid down in our second chapter, to the effect that the words of Scripture must be taken in their historical sense. It is wholly immaterial what sanctify means to-day, except in so far as it is used as a synonym of the words found in Scripture. And to know what these words mean we must go back to the time when they were used and inquire into their meaning then. That meaning must govern the interpretation of Scripture.

4. The definition which will hence stand the test of the hottest fires of criticism is, that the word sanctify, in its various forms, means "to dedicate," "set apart," "consecrate," with the implication that the person sanctified partakes of the character of the object for, or the person to, which he is sanctified. In favor of this definition we have the definitions commonly given, the translations and the facts. Primarily moral character, then, has nothing to do with the word. But gradually, by a law of association, the sacred literature of Hebrews and Christians connected the moral character of purity with it. Hence, the doctrine of sanctification in the New Testament as deduced from this investigation is as follows: Sanctification is the consecration of the believer to God in his person, and the consequent purifying by the Spirit through the truth of his nature.

It will be borne in mind that by person we mean, as before defined, the moral man, the intelligent, voluntary being, the mind, the will, the "I," the self, der ich, as an intelligent, voluntary power. And by nature, the "flesh," the affections, sentiments, passions and involuntary powers. Man as to the person, the "I," being justified, renewed, born, again, purified, is dedicated, consecrated to God. This is the sanctification of the man as person. In virtue of this fact a process of sanctification goes thenceforth on, or is to go on, until he is wholly sanctified; until the nature is made pure, mortified, crucified and brought into captivity to the law of God. The sanctification of the person must take place at the time of justification, and is instantaneous. The sanctification of the nature cannot take place until afterwards, and cannot be instantaneous. The doctrine as thus stated will be made the subject of investigation and proof in subsequent chapters.

We recur to our definition of the doctrine of Sanctification, namely: "Sanctification is the consecration of the believer to God in his person (personality), and the consequent purifying by the Spirit through the truth of his nature. If this is the true doctrine it must be capable of gathering into itself all the facts of sanctification as found in the Bible. No definition is adequate and true that fails

to do this. That this definition fully meets the rules of definitions as laid down by Sir William Hamilton will appear evident as we proceed.

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CHAPTER V. THE DEFINITION OF THE DOCTRINE TESTED.

Every dogma, or doctrinal proposition of a Bible Christian, must be brought to the test of Scripture. This should be done by ascertaining facts, and thus verifying our definitions. By this means errors in our dogmatic statements may be detected, and the sincere inquirer into the truth is led into the light. Accordingly our next duty is to see that: THE DEFINITION OF THE DOCTRINE IS TESTED.

If Sanctification is only to be predicated of believers, then,

1. It can never precede justification, regeneration, pardon, cleansing of the personality and conversion. Of course, we are now speaking of sanctification as a Christian doctrine. We would be safe in resting this proposition on a mere affirmation of it, as it is not denied except as to the cleansing. That is, it is now conceded that justification does not follow sanctification. As Dr. Hodge says, "The apostolic, Pauline, deeply scriptural doctrine that . . . pardon, justification and reconciliation, must precede sanctification." When the sinner is convicted the first step he is directed to take is that of "repentance toward God and faith in the Lord Jesus Christ" [Acts 20:21]. Genuine faith includes repentance. Hence, he is often simply directed to believe. But faith is the naturally necessary condition of justification. By faith we are saved (Mark 16:15), born of God (John 1:12), receive everlasting life (John 3:16John 6:28), receive the pardon of our sins (Acts 10:43), are justified (Romans 4:5Romans 10:4Galatians 2:16). These blessings all follow upon genuine faith in Christ by the penitent sinner, and are not preceded by sanctification.

2. Neither does sanctification precede pardon and cleansing. Pardon is the official, governmental suspension of penalty. It implies guilt, which is blameworthiness and liability to penalty. But both these are removed before, not after, sanctification. It is the sinner that is pardoned, not the sanctified one. And being justified and pardoned he has peace with God and is free from condemnation and guilt. He is also purified as to his personality. For it is the sinner, who cannot be sanctified until he has ceased to be a sinner, that is to be purged, purified. Hence James, "Cleanse your hearts, ye sinners" (James 4:8). On the other hand, Christians are purified, as Peter declares, "Seeing ye have purified your souls in obedience to the truth" (1 Peter 1:22). "And hath forgotten the cleansing from his old sins" (2 Peter 1:9). But Paul is yet more definite as to the relation of sanctification to the cleansing of the personality, the self. He says of the church, that "Christ loved the church, and gave himself for it; that he might sanctify it, having cleansed it by the washing of water with the word" (Ephesians 5:26). This is the washing of regeneration, a cleansing of the personality, not of the nature, and precedes sanctification.

3. We are prepared, then, to go a step farther, and say that not only does sanctification not precede justification, pardon, regeneration, purifying of the personality; but that these precede sanctification essentially, but not chronologically. That is, while in essence the former must precede, yet in time we cannot separate them. The renewed soul is to be sanctified. But it is sanctified at once. Our justified state is only maintained in sanctification. This seems the evident

testimony of Paul. "Present your members as servants to righteousness into (eis) sanctification" (Romans 6:19). "Ye have your fruit into (eis) sanctification (Romans 6:22). We must be trees before we can bear fruit. "That God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth" (1 Thessalonians 2:13). But it is not the office of the Spirit in the sinner to sanctify. Hence, according to Paul, God by the Spirit sanctifies us, having cleansed us (Ephesians 5:26).

4. Let it not be overlooked that we are speaking of the sanctification of the "I," "the mind," the personality: the intelligent, voluntary agent. And this consists in the consecration of the person to God. As such an act it cannot be deferred for days, and weeks, and months, and years after justification or regeneration. As an act of consecration of the person it must take place in the believer at once. As a condition or state (in sanctification) of believers it is a state of continued devotion, dedication to God. Both are necessary. The act begins the state. And only while we remain, as to the personality, in this state are we saved.

5. The fact that the Scriptures often speak of believers, or truly regenerated persons, needing sanctification, and of sanctification as something coming after regeneration, will be fully explained further on. These two apparently contradictory facts, sanctification simultaneous with justification and regeneration, and sanctification following both, need both to be taken up into a true doctrine of sanctification. The one must not be pressed to the exclusion of the other. In some way they must be reconciled. And we are on the way to such reconciliation. We are now speaking of the former, and we find it a fact, a universal fact, that justified persons are sanctified persons. This is the sanctification of the personality.

6. In this sense it is true, (1) That every regenerated person is sanctified. (2) That he must continue in sanctification to maintain his justified state. (3) That this sanctification of the personality, the "I," is instantaneous. It partakes in this respect of the nature of justification. All changes in the personality, in the will, at the ultimate point are instantaneous. Time is required only in approaching the point of action. But when it acts the will is like lightning--there is no perceptible time required in which it acts. Personality is sanctified in an instant.

06 - Chapter 6

CHAPTER VI.

ALL BELIEVERS ARE SANCTIFIED. In the further discussion of this subject we are still in the realm of facts. For these we need testimony more than argument. This we present first under the proposition that ALL TRUE BELIEVERS ARE SANCTIFIED.

(1) If the doctrine of sanctification as hitherto maintained is the Bible doctrine, it must follow that all Christians, true believers, are sanctified. If this is the doctrine of the Bible we must find this among its facts. That it is one of the facts of the Bible we hesitate not to affirm. But in studying our Bibles with a view to a correct determination of this question, we need to bear in mind a very important rule. It is to the effect that in all dual natures, rendering two classes of facts possible to the same being, what is true of either nature may be predicated of the being; but what is true of one nature cannot therefore be predicated of the other. Man is a twofold being, composed of matter and spirit. He has a material and a spiritual nature, and these meet in one person. Now, what is affirmed of either nature is true of the person; but what is affirmed of one nature is not true of the other. Nor is that which is true of the person true therefore of either nature by itself. Hence, when we find texts which declare that the believer is sanctified, that being true of him in his spirit, in his higher nature, is true of him in his personality; but it does not hence follow that it is true of his physical nature. And we are sure that it is not true from that fact alone because, as we shall find, he is also at the same time, in other texts, represented as not sanctified. This contradiction is explained by the above cited rule. It is also illustrated in the case of Christ, who is both God and man, two natures in one person. He could therefore say, "Before Abraham was I am" [John 8:58]; and it could be truthfully said, "Thou art not yet fifty years old" [John 8:57]. So of man. He is mortal, and he is immortal; he is sanctified, and he is not sanctified.

1. It were possible to establish the fact that all true believers are sanctified by indirect proof. In whatever we might differ, on this one point there is agreement, that no one not on God's side is a Christian. We must be for him; must have given ourselves to him; must yield ourselves in willing obedience to him; must be on his side. But this is to be sanctified, dedicated, consecrated. In our personality we must also be free from uncleanness, as God has no fellowship with darkness and sin. But it is a rule of law, that the strongest testimony is to be adduced, and hence we leave argument and proceed to inspired testimony.

2. It is a fact of the Bible, established by a number of independent texts, that believers are addressed as sanctified. So frequently is this done, and with reference to believers in all places, that it may be stated as a general fact that believers indiscriminately are in the Bible addressed as sanctified, and that in utter disregard of the date of their conversion, and so whether they are novices or fathers in Israel.

(1) The Corinthians were addressed as sanctified. "Unto the church of God which is at Corinth, to them that are sanctified" (1 Corinthians 1:2). In like manner the Roman Christians are addressed.

"To all that be in Rome, beloved of God called sanctified ones" (Romans 1:7). The word saints in this text, as in all others, is sanctified ones, one who is sanctified. The believers in all Achaia are addressed as sanctified ones. "Unto the church, of God which is at Corinth, with all the sanctified ones which are in all Achaia" (2 Corinthians 1:1). In like manner Paul addresses the Ephesians. "To the sanctified ones which are at Ephesus" (Ephesians 1:1). This letter was sent to the church at Ephesus. The brethren at Philippi were in like manner recognized as sanctified. "To all the sanctified ones in Christ Jesus which are at Philippi" (Php 1:1). To the Colossians Paul wrote, "To the sanctified and faithful brethren in Christ at Colossæ" (Colossians 1:2). The author of Hebrews does not hesitate to address the Hebrew Christians as sanctified. "Wherefore, sanctified brethren" (Hebrews 3:1). The word holy in this text is the same word elsewhere rendered sanctified. Peter in like manner addressed the "scattered" brethren. "Elect . . . through sanctification of the Spirit, unto obedience" (1 Peter 1:2). And Jude addresses his short Epistle "to them that are sanctified" (Jude 1:1).

(2) It is also affirmed in the most general terms that believers are sanctified. The faith which was once for all delivered was delivered to all believers. Yet Jude says it was "delivered unto the sanctified ones" (Jude 1:3). The "washing of the saints' feet" is a universal Christian duty, yet these are all sanctified ones, as saint is a translation of the identical word uniformly rendered sanctified. Of the Corinthians in general Paul says, "But ye are sanctified (1 Corinthians 6:11). Ananias affirmed of believers at Jerusalem that they were the Lord's "sanctified ones at Jerusalem" (Acts 9:13). The brethren at Lydda are called "sanctified ones" (Acts 9:32), as also those at Joppa (Acts 9:41). So does Paul call believers at Jerusalem sanctified (Acts 26:10). The Spirit makes intercession for all true believers, yet Paul declares his intercessions are for sanctified persons (Romans 8:27). That this is for all true believers is evident from the fact that the Spirit is given to all, and all are baptized in the one Spirit into one body. Paul also affirms that the branches are sanctified if the root is (Romans 11:16). But the root is; therefore the branches are. In comparing the Christians to a temple Paul says, "The temple of God is sanctified, which temple ye are" (1 Corinthians 3:17). Of the Colossians he affirms that they are "sanctified and beloved" (Colossians 3:12).

(3) Sanctified ones is also a common the for believers. They are spoken of and referred to as sanctified. Thus Paul in writing to the Romans speaks of other Christians as the sanctified ones. "Distributing to the necessities of the sanctified" (Romans 12:13). "Minister to the sanctified ones" (Romans 15:25). "The sanctified ones at Jerusalem" (Romans 15:26-31). Saints in all these instances is the word sanctify. In a general way Paul speaks of all believers as "the sanctified ones" in his letter to the Corinthians (1 Corinthians 6:1,2). And in the most comprehensive manner does he speak of all Christians as sanctified. "In all churches of the sanctified" (1 Corinthians 14:33). And all ministrations to poor Christians are to sanctified ones. "For as touching the ministering to the sanctified" (2 Corinthians 9:1, 2 Corinthians 9:12). And all believers saluting others through his Epistles are called sanctified. "All the sanctified salute you" (2 Corinthians 13:13). Believers elsewhere than at Ephesus are called sanctified. "And love toward all the sanctified" (Ephesians 1:15). As are all believers (Ephesians 1:18 Ephesians 3:18). When the Ephesians were converted they became "fellow-citizens with the sanctified" (Ephesians 2:19). The officers of the church, the Apostles, evangelists, pastors and teachers, were given "for the perfecting of the sanctified" (Ephesians 4:12). This is a text that is everywhere applied to all true

believers. And to the same effect are many other texts.

(4) Our very vocation, calling, is a sanctified one, or the calling of sanctification (2 Timothy 1:9 Hebrews 10:10, Hebrews 10:14, Hebrews 10:29 1 Peter 1:2, 1 Peter 1:15). Such an array of testimony in favor of the proposition that all true believers, as to their personality, are sanctified is overwhelming. That in the face of it, duly considered under the guidance of the Spirit, anyone can deny that the Scriptures teach that every true believer is sanctified is incredible. If this testimony does not prove the proposition nothing can be proved with Scripture testimony.

07 - Chapter 7

CHAPTER VII.

ABIDING IN SANCTIFICATION. The fertile field of heresy on the subject of sanctification is the backslidden condition of so many church members. Such need conversion. We insist here on the inspired doctrine that CHRISTIANS ABIDE IN SANCTIFICATION.

Having demonstrated beyond the possibility of doubt that all true believers from the moment of justification are sanctified, we are now prepared for another class of facts bearing on the general subject. This sanctification we have called the sanctification of the "I," the person, the personality. The Christian must abide in this sanctification. There is no truth in any contrary doctrine. It is a must in order to maintain our justified state, just as the new birth is a must in order to entrance into the kingdom of God. The two doctrines which have brought reproach and weakness and death into the church are the denial that every believer as to his self, his person, is and must remain in a sanctified state, and that this sanctification from the day of regeneration must be persistently extended over the whole man. To lose our sanctification is to lose our justified state. The cleansing or purifying of the personality also takes place in the regeneration and justification of the believer. In this sense cleansing is synchronous with justification. It is a past event. So Peter testifies concerning the "strangers scattered" through Asia Minor. "Seeing ye have purified your souls" (1 Peter 1:22). Of others he says they had "forgotten the cleansing from their old sins" (2 Peter 1:9). And concerning the Cæsareans which were converted under his preaching, Peter declares that "God . . . made no distinction between us and them, purifying [or cleansing] their hearts by faith" (Acts 15:9). So that Peter and the other disciples also had their hearts purified when they were saved.

2. Hence, believers, those who are born of God, sin not, do not commit sin, cannot sin (1 John 3:6, 1 John 3:8-9). This is true of the person, the purified, justified, sanctified "I." It is not affirmed of the nature.

3. This same doctrine is taught in the very nature of repentance and of moral obedience. The man who does not with full purpose of soul, with all his heart turn against, and away from, sin does not repent. The man who does not supremely choose God as his portion and obedience to his law without reservation for his life, does not obey God. The man--every true believer--must be devoted, consecrated, with all that he is, his entire being, so far as powers, capacities and susceptibilities, possessions and all are under the control of the will, and to the extent of his enlightenment, to the service of God. Then only does God save him. "Forsake all, and follow me," is the universal demand of Christ. Where this is done there is sanctification and purity of the personality. And in this state he must abide. It is "the will of God, that every one should possess himself of his own vessel in sanctification" (1 Thessalonians 4:3-4). "God has called us to sanctification" (1 Thessalonians 4:7). Leaving these facts we proceed to the next question, namely:

SANCTIFICATION OF THE NATURE.

1. Of all the texts in the New Testament which refer to Christian sanctification more than two-thirds speak of it as an accomplished fact, as past. And they speak of it as a general state of all Christians. The other third speaks of sanctification as yet to be accomplished in believers, in those sanctified ones. It is, hence, true even of sanctification, that "Heaven its gifts not all at once bestows." But it were not only unscientific, but morally wrong, to ignore one class of these facts, or to deny their plain, palpable teaching. There is, therefore, a sanctification which is past, and there is one yet to be accomplished after our entrance upon the divine life. The same facts hold good relative to purifying and cleansing. We have interpreted the former class of texts to mean the sanctification of the person; that consecration, that total voluntary surrender to God which always must accompany justification, and which is an abiding condition of remaining in a justified state. Hence it must not be lost.

2. There is no room in Scripture for the doctrine that a believer, remaining in a justified state, loses this sanctification, and then needs a second work. This is utterly gratuitous and in conflict with Scripture. The Epistle to the Thessalonians was to be read, as others, to the whole church. And these members of the church, all of them, Paul calls "sanctified brethren" (1 Thessalonians 5:27). Yet in 1 Thessalonians 5:23 he prays that "the God of peace [may] sanctify them [these 'sanctified brethren'] wholly." He calls the Roman Christians sanctified, and yet declares that they have their fruit into sanctification (Romans 6:22), and that they, these sanctified Romans, are to yield their members servants to righteousness into sanctification. The sanctification which is subsequent to regeneration, in the future to the newborn soul, is as clear a fact as the sanctification which is past. We dare not deny the *vie scriptural* fact in order to uphold the other. How are we to reconcile these two facts?

08 - Chapter 8

CHAPTER VIII.

DUALITY OF HUMAN NATURE.

Metaphysics is as necessary to a correct theology as any branch of human learning. If ministers knew man better they would be delivered from many crude errors. We come now to one of these metaphysical questions in THE DUALITY OF THE CHRISTIAN.

1. Virgil declares that Mezentius when upon the throne of Azylla was guilty of many a "freak of madness or of guilt." His mode of punishing some of the conquered subjects of his realm is thus stated, almost too horrid for belief:

"He chained the living to the dead, Hand joined to hand and face to face, In noisome pestilent embrace; So trickling down with foul decay They wore their lingering lives away."

It is believed that Paul refers to this terrible mode of punishment when he exclaims, "O wretched man that I am! who shall deliver me from the body of this death" (Romans 7:24)? The whole chapter refers to a conflict, an antagonism, a duality experienced in himself; the mind and spirit on the one side, and the body, the flesh, on the other.

2. This fact falls in with the general tenor of the teaching of Paul and the other Apostles. In our unrenewed state we are represented as dead to God, but alive to the world. This respects the whole man, body, soul and spirit. Dead, dead in trespasses and sins. In Adam all died. But we are alive to the world. At conversion, regeneration, a twofold process takes place. This double process is a necessity, owing to the fact that we are the subjects of two worlds, two realms, two kinds of law--moral and physical. Were we all natural, or all spiritual, a single process only would be required. This twofold process corresponds to the two aspects under which man is viewed. Spiritually he is dead, and so must be made alive; naturally he is alive, and so must die. The person must be made alive; the nature must die. And these processes are subject to different natural laws--that is, laws under which we are as to our nature.

3. The person as made alive is now known as the "new man," in contradistinction to which the nature, as we have called it, is known as the "flesh." By keeping these facts in view we can understand Paul. He boldly identifies himself in his real, responsible person with the new man, and relegates his remaining uncleanness to the flesh, to his members. This is the teaching of the following sublime passage: "For I know that in me [the nature], that is, in my flesh, dwelleth no good thing. For that which I do, I allow not. But that which I hate, I do. If, then, I do that which I would not, it is no more I [the person] that do it, but sin that dwelleth in me. For I delight in the law of God after the inward man [the person]; but I see another law in my members [the nature] warring against the law of my mind" [the person]. Herein we find the great solvent of this mystery of double sanctification, whereby all Scripture is reconciled.

09 - Chapter 9

CHAPTER IX. THE SANCTIFICATION OF THE NATURE.

If there is a valid foundation for teaching the duality of man, and so of the believer especially, there is room for a double sanctification. The sanctification of the person is to be extended over nature. The body and all its members are to become subject to the obedience of the law. Hence, we proceed to the discussion of THE SANCTIFICATION OF THE NATURE.

1. Justification, washing of regeneration, sanctification of the personality, conversion having taken place in the believer, they leave him as to his nature just where he was before. The flesh is not, and cannot be, justified, converted, pass through the regenerating laver. There is no constitutional change effected in man in all the above experiences. But the believer is now spiritual as to his person, and no longer carnally minded (Romans 8:5-9). But as to his nature he is still what he was before, only as it has been brought under subjection to the new and spiritual man.

2. There is therefore naturally an antagonism between the person and the nature, the mind and the flesh, the spirit and the body. This is the uniform testimony of Scripture concerning believers. "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 may not do the things that ye would" (Galatians 5:17). Although there is a sense in which "they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24), yet it is not dead. It still needs further crucifixion, mortification and limitation. "Abstain from fleshly lusts, which war against the soul" (1 Peter 2:11), is said to believers, to justified persons. And Christians are admonished to "mortify these members which are upon the earth" (Colossians 3:5). And they are assured that if they "through the Spirit mortify the deeds of the body they shall live" (Romans 8:13). And this subduing, limiting, restraining, putting to death of the nature is the "perfecting of sanctification" to which we are admonished (2 Corinthians 7:1).

3. In accordance with these facts the Scriptures recognize not only that the new man is sanctified; but that this sanctification is to be extended over the nature. The first part of this proposition is thus stated to the Ephesians: "The new man . . . is created in righteousness and true sanctification" (Ephesians 4:24). And the proof of it in extenso has been submitted in the foregoing chapters. The second part rests upon all that collection of Scriptures which falls under the common admonition to "perfect sanctification" (2 Corinthians 7:1). This post-regeneration sanctification is referred to in a number of texts, a few of which we shall quote. "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use" (2 Timothy 2:21). "For this is the will of God, even your sanctification; that every one may know how to possess his vessel in sanctification; for God has not called us unto uncleanness, but unto sanctification" (1 Thessalonians 4:3-4, 1 Thessalonians 4:7). "As ye have yielded your members as servants to uncleanness and to iniquity into iniquity, even so now present your members as servants to righteousness into sanctification" (Romans 6:19). "Follow peace with all men, and the sanctification without which no man shall see the Lord" (Hebrews 12:14). "And the God of peace himself sanctify you wholly" (1 Thessalonians 5:23). "Sanctify them through thy truth" (John

17:17).

4. Thus are set forth both the fact and the duty of sanctification after the Christian has entered upon the new life. And yet it is a fact, that this post-regeneration sanctification, this cleansing of the nature, this removal of the "sin that dwelleth in" us, is much less frequently spoken of than the sanctification of the person, of the "I," the new man, which is always past to the believer. "The blood of Christ 'cleanseth' all who walk in the light" (1 John 1:7). It is a present and perpetual process, and as well a necessary one. "He that hath this hope in him purifieth himself" (1 John 3:3). It must follow, if we understand the nature of the sanctification which accompanies justification, and are brought more and more to the knowledge of the truth--if we "walk in the light" [1 John 1:7].

5. It is a doctrine which follows from the very nature of obedience to moral law. It implies a universal and supreme choice of the will of God as our rule of life. It does not tolerate for a moment that disregard of God's will and law which, alas! is only too fatally common among so-called Christians. There is no manner of license to sin in this fact. The choice to do God's will must be absolute. And such a choice and consequent obedience are only realized where a man persists in cleansing himself from every form of evil. This is his duty; this will be the natural prompting and dictate of his spiritual nature.

6. But this exposition of the two-fold character, and of the essential nature, of sanctification as consecration followed as a consequence by cleansing, explains what are known as Christian sins, or sinfulness. The person, the "I," the new man, is free from sin, "cannot sin," "sinneth not," so long as it maintains the justified state; so long as the seed of God remains in him. But sin dwells in his "flesh," and through various means it is manifested in the life. "There is no man that sinneth not" (2 Chronicles 6:36). "Surely there is not a righteous man upon earth, that doeth good and sinneth not" (Ecclesiastes 7:20). The Corinthians were sanctified, as Paul declares, "Ye are sanctified" (1 Corinthians 6:11); yet he tells them "And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ" (1 Corinthians 8:12). Like Tydides who wounded Venus, "And drenched his arrows in the blood of gods," but found her immortal; so Satan often wounds the believer, but he cannot kill him. 7. John's doctrine of inability to sin is remarkable. "Whosoever abideth in him sinneth not. Whosoever sinneth hath not seen him, neither knoweth him. He that committeth sin is the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God" (1 John 3:6-9). Yet it does not prevent him from saying most sweetly to his sanctified brethren, "My little children, . . . if any man sin, we have an advocate with the Father." Christ is an advocate only to believers, and believers are sanctified, yet they sin. Paul declares them "dead to sin." The reconciliation of these conflicting truths, these facts which will not harmonize, is to be found in the duality of the Christian. The person sins not, and cannot sin. The nature sins. That is, as to his mind, his self, his spiritual and supreme moral determination, the man who is begotten of God is not morally able to do sin. As to the passions, sentiments, desires, etc., not directly under his control, through these he sins. But no sooner does he become conscious of sin thus done than he repents, if a true believer, in bitterness of soul, and seeks in that line at once to perfect his sanctification. This is his imperative duty. In this line lies his salvation. For if he "sin wilfully, there remaineth no more sacrifice for sins" [Hebrews 10:26]. He must then go back, repent and do his first works, and be justified and sanctified in his personality.

10 - Chapter 10

CHAPTER X.

NATURE SANCTIFICATION A PROCESS.

Psychological facts make it clear that some experiences and phenomena of the mind are necessarily instantaneous. There are others which involve a process. The latter we shall find to be true touching the experience of sanctification. Our discussion of the next topic will make this evident, to wit:

NATURE-SANCTIFICATION A PROCESS.

1. A process is a progressive course, a proceeding or moving forward, a gradual progress. Such is not the nature of the sanctification of the personality. That is in an instant. But the post-regeneration sanctification is not instantaneous. It is not, and it cannot be, a single act. Bishop Martensen says it "is the process by which human nature is set free from its unhallowed character." Ralph Wardlaw defines it as a "mortification of sin and the cultivation of practical holiness [sanctification]: the mortification of sin in thought, in desire, in word, in action; and the cultivation of holiness [a state of sanctification] in the same way, in thought, in desire and affection, in word, in action, by the diligent and persevering use of all prescribed means of spiritual improvement." But this is a process, and not an instantaneous act. W. Clarkson says: "Holiness [sanctification], we are told, is to be obtained by faith. Yes, I reply, by faith, if you take that word in all its meaning. Not the faith which by one act appropriates the blessing, and receives in an hour, in an instant, all the fulness of the heritage; but the faith which accepts and applies the word and the work of Christ day by day, year after year, through all the life." Dr. Harris says, "Sanctification is a process." Thus we could confirm our position by scores of quotations from as many different authors; but no amount of human testimony is final, though the faith of the Christian church creates a presumption in favor of the truthfulness of a position.

2. But a contrary doctrine cannot be true of nature-sanctification. This sanctification is not of man's moral nature. That is past. It is of that part of his being which is under physical law; the law, that is, of necessity; those powers, capacities and susceptibilities over which he has only an indirect control. These are depraved. Sin dwells here. In regeneration there is no change here. There never is, this side of the resurrection, any constitutional change wrought in man. Sanctification of nature consists in extending the dominion of the renewed spiritual man over the involuntary powers, appetites, propensities and passions. As they remain in our nature after conversion, we being "men of like passions" after and before regeneration, they cannot be subdued and mortified in an instant. The work must be a process.

3. This sanctification is effected through knowledge and faith, and so requires to be a process a process both in that our knowledge, and so our faith, is not at any time complete and perfect; and also in that we are almost without exception too weak in some point for "the motions of sin . . . that dwelleth in us" (Romans 6:5Romans 7:17, Romans 7:20), and are led into evil. As Paul says of

himself, we do the evil which we would not [Romans 7:19]. One by one, to some extent, though perhaps many times in an instant, each of these powers is subdued and brought under sanctified control.

4. The great question is, Does this doctrine of nature-sanctification as a process find support in Scripture? We have no doubt it does. Thence we got it. Romans 6:1-23; Romans 7:1-25; Romans 8:1-39, as also Romans 12:1-21; Romans 13:1-14; Romans 14:1-23; Romans 15:1-33 are full of this doctrine. First, Paul asserts that the old man is "dead"; that we are "dead indeed unto sin" [Romans 6:1], that we "walk after the Spirit" [Romans 8:1, Romans 8:4], are "spiritually minded" [Romans 8:6]; that we are free from all charges and cannot be condemned; that we are justified. This is one view. Then Paul as clearly shows that he is sold under sin, carnal, so far as the flesh is concerned; that he, or rather sin dwelling in him, does what he would not, what he hates, and that a process of mortification must ensue that the antagonism which was manifested in him and the Roman brethren may cease. And the third and final fact is, that this would require time; cannot be, and is not, done in a moment. This is the going on to perfection to which we are exhorted. For this perfecting the agencies, ordinances and means of the gospel are given us. As significant of this process we have these numerous texts exhorting Christians, believers, sanctified ones, to cleanse themselves from all "defilement of flesh and spirit, perfecting sanctification in the fear of God" (2 Corinthians 7:1). This is the process which Christ has given himself to accomplish in the church, "that he might sanctify and cleanse it with the washing of water by the word, that he might present the church to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be sanctified and without blemish" (Ephesians 5:26-27).

5. And this process as a rule continues through the entire life of the Christian. Paul does not hesitate to say that somewhat late in his life he was still engaged in this struggle, and was not perfect, though he was sanctified in his personality. And even when just ready to be offered up he had not yet fully "attained" to what he was striving for (Php 3:12-14); while Romans 7:1-25 leaves him only anticipating final and full deliverance. In Galatians he recognizes the fact that these Christians, though sanctified as to the "I," were still imperfectly sanctified as to the flesh; that in them the renewed man was in conflict with the flesh, the nature as corrupt and the seat of indwelling sin.

If sanctification, then, is ever perfected in this life--and to perfect sanctification is our work--it is the exception. The doctrine of the word of God is in complete harmony with the facts of experience. The theory of sanctification which we have deduced alone from the Scriptures is illustrated and verified by the facts of experience.

11 - Chapter 11

CHAPTER XI.

SECOND-WORK SANCTIFICATION.

Nearly all errors are perversions, or partial views, of truth. This is true of the mischievous doctrines of second-work sanctification. It is a metaphysical and theological untruth. This will appear in our discussion of SECOND-WORK SANCTIFICATION. The doctrine of sanctification as taught by many, though not wholly a delusion and error, is a scientific and scriptural untruth. We mean the so-called second-work sanctification theory, as an instantaneous and perfect cleansing of the entire man at some period after justification. The truth, which is in this doctrine is found in the theory as we have expounded it. The errors in it we would summarize in the following enumeration. Not that these errors are avowed beliefs; but they are involved in the doctrine. 1. It denies the fact, stated scores of times in God's word, that all true, evangelical believers are sanctified.

2. It contradicts the Bible doctrine of justification and pardon, wherein all condemnation and guilt are removed.

3. It is a terrible and fatal lowering of the character of moral obedience in the justified, which can never be partial, but must be, in purpose and so far as the "I" is concerned, entire, complete and universal.

4. It contradicts the Bible on the subject of the abiding conflict between the spirit and the flesh.

5. It teaches a freedom from sin concerning which the Bible is silent, and which experience pronounces unreal.

6. It recognizes means and causes which are adapted to effect spiritual renewal, but not scriptural sanctification.

7. It becomes practical antinomianism, in that it makes each believer a law to himself.

8. It is a delusion, in that believers in it are led to mistake the exaltation of sentiment and feeling for the work of the Spirit, and a mere state of the sensibility for the sanctification of the nature.

9. It denies the teaching of inspiration respecting the true state and relation of every believer in the Lord Jesus Christ.

10. Honest and sincere as we doubt not believers in, and advocates and professors of, this second-work sanctification are, they teach what is not realized in the nature and the life.

If fruits are still a test of character they contradict every profession of this kind of sanctification. This is notorious. They are as other Christians, some better and some worse. Out of the hundreds of known and classified human and Christian virtues and duties there is perhaps not one of those

who profess a second-work, perfect sanctification of the entire man, that possesses and performs them all. Of the hundreds of known and classified human vices and sins there is perhaps not one of those who profess a second-work, sin-cleansing, flesh-mortifying sanctification that is not guilty of some. If this were said of believers in, and teachers of, the doctrine it would have no weight. When said in truth of professors of the doctrine, as it is without controversy, it weights the doctrine beyond all possibility of floating. It must sink. Between the Scylla of the Bible and the Charybdis of a true philosophy, "That path of double death," it goes irretrievably down.

12 - Chapter 12

CHAPTER XII.

NON-SANCTIFIED CHRISTIANS.

Over against the second-work error, a doctrine urged with great persistency, is another, and doubtless a more dangerous error, which teaches that sanctification is wholly a future work; that there are to-day no "saints" (sanctified ones). Our next proposition antagonizes this view under NON-SANCTIFIED CHRISTIANS.

1. By the term Christian is intended a true believer, a child of God; and hence, we say without hesitation, and with all possible emphasis, that as to his real self, his personality, there is no unsanctified Christian. In this sense the words of Christ to his disciples are always true, "Ye are clean" [John 13:10]. Or the words of Paul to the Corinthians, "Ye are sanctified" [1 Corinthians 6:11].

2. Were the self the whole man; were the vital fluids an "uncorrupted flood, Unlike our gross, diseased, terrestrial blood;" were we spirits with natures free from physical depravity, then this were always true, that the child of God is clean, sanctified. But as it is, there is antagonism, conflict, warfare; and as it is, it must be only too often written that the believer has, "confused, distracted, from the conflict fled," without giving it up. He knows the correctness of the Savior's diagnosis of his case, when, after having pronounced his disciples "clean," he lifted up his voice in earnest prayer, saying, "Sanctify them through thy truth." Hence, in the sense of nature-sanctification there are perhaps no true believers of whom it can be said they are wholly sanctified. With this position the Scriptures harmonize.

3. Experience cannot contradict the Scripture as its facts are formulated into the doctrine as here defined. Experience is no safe guide to the interpretation of Scripture, and it misleads if it is empirically interpreted. In earlier ages the Egyptians seeing Sirius rise at the same season of the year with the floods in the Nile attributed to his agency this beneficent effect. The ancients perceiving vital changes in the physical heart and bowels when they were moved with anger, fear, pity, etc., made these the seat of these various affections and emotions. They had experience, and yet their doctrine and philosophy were signally at fault. When ashamed we blush, when filled with fear we become pale; but the surface-philosophy of the old Hebrews was none the less wrong when it made these facts prove that shame and fear and their bodily effects are one and the same thing (Hodge). So the experience of sanctification which many have, has a foundation in fact; it is however built up into a theory and a philosophy as misleading as the instances here given.

4. In some cases modern sanctification is really the sanctification which accompanies conversion. Many who experience it are then just converted, justified, and so experience the sanctification of the persons. Others had lost their sanctified and justified state, and so have done their first works. Others experience an unusual spiritual exaltation which gives them a signal mastery over the nature. While in yet others this modern sanctification is only an exaltation of the spiritual

sentiments which may prove utterly misleading. These latter are often most grievously sinful. They exalt certain forms of sin into virtues, and become notorious for their lawlessness. So that the fact of an experience is not to be denied; but its marked misinterpretation is to be resisted.

5. The believer who is sanctified in the personality, the self, der ich, thenceforward becomes continually cleansed through the truth, by the power of the Spirit, if he walk in the light. Hence John: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:7-8). This is a necessity. To effect this sanctification of the nature; instantaneously is as impossible as to cross a bridge before we get there, or to fight to-morrow's battles to-day. There is no victory till the fight is over. And the fight will come. Then the sanctification. When the Greeks besieged Troy, the great Tydides on a certain occasion said, "'Tis not with Troy, but with the gods ye fight." A greater than the Grecian general has said: "We wrestle . . . against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12). When the conflict will end is not doubtful; but ending before death or not, "whosoever is begotten of God overcometh" (1 John 1:4). But we must fight first, and not before are we wholly sanctified. Nor can we do all the fighting at once, and in a moment triumph for all time. Our sanctification is through the truth and by the Spirit. But this implies both knowledge and faith. And the nature-sanctification, both in time and extent, is only according to faith and knowledge, and so cannot be instantly perfect in degree and extent.

6. The sinfulness of Christians, their failures, defeats in the fight, are severely condemned. They are not always defeats. They retire without giving battle, and not always with their "faces to the foe." This is almost unpardonable. The fact that the nature-sanctification is of slow accomplishment; that it is not at once and forever effected, is no justification, no excuse for the sinfulness of Christians. The lives of many Christians are a libel on the name. They even "wrest the Scriptures to their own destruction" (2 Peter 3:16), in that they make the true doctrine of sanctification an excuse for living in sin. They forget, that they are the temple of God, and "if any man defile the temple of God, him shall God destroy" (1 Corinthians 3:17). They overlook the fact that they are part of a "building fitly framed together, which groweth into a sanctified temple in the Lord" (Ephesians 2:21). They seem not to lay to heart the imperative duty of being right-mannered men "in all sanctified living and godliness" (2 Peter 3:11). The fact that they do not believe in second-work sanctification only the more lays upon them the duty to prove by their lives that they are sanctified in their real self, the "I," the true person, and are now "perfecting sanctification in the fear of God" (2 Corinthians 7:1), and that the Lord is "stablishing their hearts unblameable in sanctification" (1 Thessalonians 3:13).

7. And this process of nature-sanctification must go on from the time of conversion. It begins at once. Here is the terrible, the soul-destroying error into which many fall who, failing to apprehend the true Bible doctrine of sanctification, regard it as solely something to take place some time in the future. We warn preachers and people on this point. The lives of too many believers in this false theory of a future sanctification are dishonoring to God and a curse to the church and the world. The wrath of the Lamb will consume them, with all the ungodly, if they are not slain by the sword of the Spirit. Such Christians are terribly, fatally deceived. Sanctification perfected is in the future; but it must begin at conversion and go on persistently toward perfection. The work dare not

stop. Watchmen, warn the people of the fatal character of the doctrine which teaches otherwise. And now, that we have come to the end of this protracted investigation, may we not appropriately pray for willing hearts to receive the truth and the whole truth, and for that discernment of mind and that fortitude of heart which will enable us to exemplify it in our lives? To such grace may God help each one who has named the name of the Lord Jesus.

13 - Chapter 13

Sanctified "Sanctified in Christ Jesus" (1 Corinthians 1:2).

Church of God, beloved and chosen, Church of Christ, for whom He died, Claim thy gifts and praise the Giver-- "Ye are washed and sanctified,"

Sanctified by God the Father, And by Jesus Christ His Son, And by God, the Holy Spirit, Holy, Holy, Three in One. By His will He sanctifieth, By the Spirit's power within; By the loving hand that chasteneth Fruits of righteousness to win; By His truth and by His promise, By the Word, His gift unpriced, By His own blood, and by Union With the risen life of Christ.

Holiness by faith in Jesus, Not by effort of thine own,-- Sin's dominion crushed and broken By the power of grace alone,-- God's own holiness within thee, His own beauty on thy brow,-- This shall be thy pilgrim brightness, This thy blessed portion now.

He will sanctify thee wholly;

Body, spirit, soul shall be Blameless till thy Savior's coming In His glorious majesty!

He hath perfected forever Those whom He hath sanctified;

Spotless, glorious, and holy Is the church, His chosen Bride.

--Frances Ridley Havergal.

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