

CHAP. VIII.

On Sanctification, by which the Believer is made alive to God in Christ. How this is manifested by its fruits, with the outward evidences of it in putting on the new man.

SANCTIFICATION, or Gospel-Holiness, without which no man shall see the Lord, comprehends the whole work of the Spirit of God within and upon us, from our regeneration to our eternal glorification. It is the fruit and blessed consequence of his indwelling in us, and the continued effect of spiritual regeneration; which consists in making us partakers of the divine nature, *i. e.* in begetting within us a nature suited to take in spiritual things, and be properly affected by them.

Regeneration is the root, and sanctification is the bud, blosom, and fruit which it produces. In our regeneration by the Holy Ghost, we are made alive to God, and this is manifested by our faith in **CHRIST JESUS**. Our lusts are mortified, because we are quickened together with Christ. And what we style the Sanctification of the Spirit, which follows after regeneration hath taken place in us, consists in drawing forth that spiritual

life, which is conveyed to our souls in our new birth, into act and exercise on Christ and spiritual things, in quickening our graces, and in leading us to walk in the paths of holiness, by which proof is given that we are alive to God through **JESUS CHRIST OUR LORD**. The Old Testament is the foundation of the New. There is nothing in the latter but what may be found in the former. The one serves to explain the other. Nothing can be more safe than to search the scriptures, that we may clearly see what they say and testify concerning Sanctification. The generality of real christians seem to be mistaken concerning it, as they most commonly fix their ideas of their own personal sanctification on what they see, feel, and are in themselves, more than on what they are in Christ. They overlook what the Spirit of Christ hath wrought in them in regeneration by looking at what they are, simply considered in themselves.

The word **SANCTIFICATION** both in the Old and New Testament, in its primitive meaning and simplicity, signifies *separation*. To sanctify is to *consecrate, to separate, or set apart, from a common to a higher or sacred use*. Hence *persons, things, and places*, when separated from others, and set apart for the service and worship of God, are said to

be sanctified. Thus, in the Old Testament, God is said to *sanctify* the *seventh day*^a, the *first-born* among the Israelites^b, and the *mount* on which the law was given^c. Also the *tabernacle*, the *temple*, the *priests*, the *altar*, and the *sacrifices* were sanctified *thus*, i. e. by a *separation* to the immediate worship and service of God. And the proofs concerning the meaning of the word *sanctification*, viz. that it signifies in the New Testament just what it does in the Old, i. e. to consecrate, to separate, or set apart, from a *common* to a *sacred use*, may be seen in the margin^d.

I will briefly endeavour to set forth the truth of this doctrine in its proper light from the shadows and figures of it under the Old Testament dispensation; which may conduce to form in our minds right and scriptural conceptions of it. Let us view and consider it in the following particulars. A separation from the profane community, in which men are naturally lying, is sanctification. Thus the Lord chose Israel, though they were according to his own declaration the fewest and most perverse of all people; so says Moses, "For thou art an holy people unto

^a Gen. ii. 3. ^b Exod. xiii. 2. ^c Exod. xix.

^d Matt. xxiii. 17, 19. John x. 36. xvii. 19. compared with 17. Heb. x. 29. xiii. 12, compared with 1 Cor. vii. 14.

“ the Lord thy God: the Lord thy God
 “ hath chosen thee to be a special peo-
 “ ple unto himself, above all people that
 “ are upon the face of the earth. The
 “ Lord did not set his love upon you,
 “ nor choose you, because you were more
 “ in number than any people, (for you
 “ were the fewest of all people) but be-
 “ cause the Lord loved you^e.” In con-
 sequence of which separation, or setting
 apart, they are styled “ A kingdom of
 “ priests, an holy nation^f.” It should be
 observed that the word SANCTIFICA-
 TION is taken in the original language,
 which is the foundation of all the rest,
 from the shadows and figures of it under
 the Old Testament dispensation. Thus
 washing, purifying, and cleansing those,
 who were thus separated, from defilement
 and pollution, which they had naturally,
 or had contracted, and that by the blood
 of the sacrifices, which was performed by
 the application of it in some shape or
 other to the person who was to be sanc-
 tified, were a shadow and figure of gos-
 pel-sanctification. There was no remis-
 sion of sin without shedding of blood,
 nor any purification from the guilt and
 filth of it without the application of that
 blood^g. Persons thus separated and
 cleansed were solemnly devoted and set

^e Deut. vii. 6, 7, 8.

^f Exodus xix. 6.

^g Levit. i. 14.

apart to God for that particular station to which they were separated, and the service and business which belonged to it, as was the case with Aaron and his sons^h. Such persons thus separated were qualified for what they were separated for with proper gifts; and some of them anointed with oil, as a symbol and sign of the divine anointing. All these shadows and figures are so easily to be applied to the true sanctification of the regenerate by the blood and spirit of our Lord Jesus Christ, that we see the one illustrated by the other.

Let us now see how sanctification is expressed in the New Testament by separation, ordination, and setting apart to the Lord. Christ, God-man, the Head, Mediator, and Saviour of his people, is said to be sanctified by his designation to his office. In his address to the Jews he speaks thus, "Say ye of him, "whom the Father hath sanctified, and "sent into the world, thou blasphemest: "because I said, I am the Son of God!" "The Jews," says Dr. *Goodwin*, "looked at and acknowledged all those great and eminent men, whom the scripture terms *Gods*, to be forerunning shadows and types of the MESSIAH. If therefore they be called *Gods* by commission and deputation, as having the

^h Levit. viii.

¹ John x. 36.

word of God, which put that title and office upon them, your Mefsiáh, says our Lord, must be God, not merely by commission, but by nature and essence." The reason, for which I quote these words of Christ, is to shew that the word *sanctification*, in the New Testament, as well as in the Old, signifies *separation*. For Christ, God-man, could be sanctified no other way than by his being set apart to his Mediatorial work and office; he being essentially, personally, and transcendently holy, *The holy one of Israel*, *The holy one of God*, and the very fountain and spring of holiness to elect angels and saints. His title, given him by Daniel, is *the most Holy*; he being the true *Holy of Holies*. In his intercessory prayer to his Father, speaking on the behalf of his people, he says, "For their sakes I sanctify myself^k;" which can be understood no otherwise, than of his being separated and set apart for his office by Jehovah the Father, which our most divine Lord voluntarily devoted himself unto, and performed to the eternal honour of law and justice. The Son of God, Christ Jesus, is said to be *sanctified, set apart, hallowed, and consecrated by his own blood*; called "The blood of the covenant^l." And this in allusion to Aaron and his sons, who

^k John xvii. 19.

^l Heb. x. 29.

were sanctified by the sacrifices of slain beasts to minister in the priest's office^m. So Christ offered himself, and shed his most precious blood, by which the covenant of grace was ratified. And, being brought back from the dead through "the blood of the everlasting covenant," he sat down at the right hand of the majesty on high to exercise his priesthood in Heaven, for which he was sanctified by his own blood.

As the word *sanctification*, when used of Christ himself, means *separation*; so it may be further added, that the New Testament fully proves that those Old Testament types of purification from sin contained in them the nature of gospel-*sanctification*. So says the apostle in his epistle to the Hebrews: "Almost
" all things are by the law purged with
" blood, and without shedding of blood
" is no remission. It was necessary
" therefore that the patterns of things
" in the heavens should be purified with
" these; but the heavenly things them-
" selves with better sacrifices than
" theseⁿ." And they are so. "Where-
" fore Jesus also, that he might sanctify
" the people with his own blood, suf-
" fered without the gate^o." To sum up what is said of the sanctification ef-

^m Levit. viii.ⁿ Heb. ix. 22, 23.^o Heb. xiii. 12.

fected by the sacrifices and sprinklings of blood under the law, and as expressive of the true sanctification by the blood and spirit of Christ, observe what Paul says^p, “ For if the blood of bulls
 “ and of goats and the ashes of an
 “ heifer sprinkling the unclean sancti-
 “ fy to the purifying of the flesh; how
 “ much more shall the blood of Christ,
 “ who through the eternal Spirit offered
 “ himself without spot to God, purge
 “ your consciences from dead works to
 “ serve the living God?” From these observations before us it appears to me that *sanctification* consists in God’s effectually calling his people out of darkness into his marvellous light, separating them from others, their former state, and life, by an holy calling; sprinkling them with the blood of Christ, putting his Holy Spirit within them, and working in them all the good pleasure of his will, and the work of faith with power. It is our common misfortune to confound causes and effects together. It should be our study to keep these apart, and to apply our minds to obtain from the word and spirit clear and scriptural views and ideas of every part of divine truth. We should never venture to receive any conception concerning divine realities, but from the inspired volume.

^p Heb. ix. 13, 14.

If we receive from it a right understanding of the doctrine of sanctification, it will save us from much error. It will clear our judgments, and lead us to give the whole glory of it to the co-equal and co-essential THREE. For although it is particularly attributed to the Holy Ghost, as his distinct part in the œconomy of the covenant, yet it is the fruit of Christ's death and the Father's acceptance of it.

The great and leading title peculiar to *the Spirit of Christ*, as considered in his œconomical office-capacity, is *the Spirit of Life*. He is the Spirit of life from God in these following most eminent instances and respects to his church and people. First, as he conveys life to them in regeneration, and therein quickens them up unto life eternal. And secondly, as he continues, maintains, and supports the same; yea, brings it to its full maturity and perfection in the full fruition and enjoyment of Christ in his kingdom of glory.

There is a spiritual and real union between Christ and his people. They are united to him the fountain of life. The Holy Spirit descends on them, and enters within them in consequence of this union. He comes from Heaven to make known this union between Christ and them. He is the divine manifestor

of it. He conveys himself into our hearts, and we receive him, that we may obtain from his divine teaching the knowledge of those things which are freely given to us of God. He dwells in us as a well of water springing up into everlasting life. He abides with us as our divine comforter, and will be our guide even unto death, and continue his life-giving influences to us and dwell in us, filling us with all the fulness of God in Heaven for ever.

The believer, as united to Christ, is a partaker of his spirit. That same spirit which dwells in Jesus the Mediator and Head of his church and people, which he received without measure, that very *anointing*, from whence he receives his name and title, *The Messiah*, or *The Christ*, dwells and abides *in, on, and with* all the called people of God. Hence they derive their name *Christians*, which signifies *anointed ones*, because they are *anointed* with the spirit of Christ. The apostle *John* says to them, "Ye have "an unction from the Holy One⁹." The allusion is to the anointing oil under the law, with which the High Priest was *anointed*, or *christened*; and which was a symbol of the Holy Ghost. And *Paul* says, "He that is joined to the "Lord is one Spirit." As Christ's hu-

⁹ 1 Epistle ii. 20.

man nature was formed by the Holy Ghost, who overshadowed his virgin-mother; so we receive our new birth and every faculty of the new man from the new-creating power of the Holy Ghost; and every grace which was in Christ is wrought therein. So saith the apostle; "Of his fulness have all we received, "and grace for grace". The new-creature is a conformity to the image of Christ. Hereby we are fitted for divine communion with him and conformity to him. We are *the epistles of Christ*. He is the vine, and we are branches in him, and he conveys sap and spiritual nourishment to us, that we may grow and increase with the increase of God. Like as a single drop of water is of the same nature with the ocean, so spiritual graces wrought in our new-nature by the spirit of Christ, are of the same nature and kind with those which were wrought in Jesus by the same Holy Spirit. Hence the apostle says to the called and renewed people of God, "Ye are washed, ye are sanctified, "ye are justified, in the name of the "Lord Jesus, and by the Spirit of our "God". The regenerate have received through the virtue of Christ's death, put forth in their souls through the energy of the Spirit, a death unto sin

^r John i. 16.

^s 1 Cor. vi. 11.

and a new birth unto righteousness, and are in that state where " Grace reigns through righteousness unto eternal life through Jesus Christ our Lord." The apostle in the sixth chapter of the Romans is upon the subject of *sanctification* in both its parts; *viz.* mortification of sin, and living unto God. In this great discourse on the believer's union with Christ and communion with him in his death, burial, and resurrection, he sets before us the state of grace which the believer is in,—how he stands in Christ,—what his state in Christ is before God,—how permanent and immutable it is, and calls on believers to reckon themselves to be what Christ is. " Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through (*or in*) Jesus Christ our Lord." The apostle in these words draws a parallel between our state by regeneration, signified by baptism into Christ's death and resurrection, and the actual death and resurrection of Christ. As the change wrought in us by regeneration is once for all; so the

^t Verses 9, 10, 11.

state, which we are brought into thereby, is an eternal and immutable one. As Christ died once and lives for ever, and death hath no more dominion over him, so we, being planted by regeneration and baptism into the likeness of his death and resurrection, are saved from wrath through him. As such we should view the comparison between what was wrought in Christ for us, and what is wrought by the Spirit of Christ within us; and also the permanency of our state in Christ, it being as unchangeable as his. As he lives for ever, and death hath no more dominion over him; so neither sin, nor death, shall have final dominion over us. Hence the apostle saith^u, "Sin shall not have dominion over you." Being born again into Christ, we are born for ever: we are translated into the state of grace, and introduced by the Holy Ghost into actual communion with Christ, and partake with him in his death, and in the virtue and glories of his resurrection. We have a real participation in all the blessings and benefits of it. As at his resurrection he was declared thereby to be the Son of God; so regeneration is our evidence that we are sons of God. *Beloved, now are ye the sons of God.* The apostle would have us look on our-

^u Verse 12.

selves in Christ, as one with him in his death, burial, and resurrection, and live and act in the full belief of it; “ Likewise “ reckon ye also yourselves to be dead “ indeed unto sin, but alive unto God, “ through (*or in*) Jesus Christ our “ Lord.” Thus he shews us that our state in Christ is the same with the state of Christ himself, equally unchangeable; and that our being quickened by the Spirit of Christ and made alive in Christ, and to him are real, spiritual, supernatural, gospel-sanctification and holiness, and that the whole thereof is the fruit of union with the person of Christ, God-man. “ He who sanctifieth and they “ who are sanctified are all of one; for “ which cause he is not ashamed to call “ them brethren.” On account of which they are called “ Holy Bre- “ thren.” The life of sanctification consists in *living unto God*. The Holy Spirit is sent by Christ to dwell in the new creature, and to abide with it for ever. The whole secret of the christian’s life consists in Christ’s living in him: so saith Paul, “ Christ liveth in “ me.” As Christ liveth unto God; so doth the *man in Christ*. He lives to him by faith on the person, righteousness, and atonement of his co-equal Son. The glory of God is his one supreme

† Heb. ii. 11.

‡ Heb. iii. 1.

end. The will of God in Christ is his great delight, and his chiefest joy. And this is the whole sanctification of saints on earth, and the very essence of it in Heaven, to prefer God's glory above all things, and to acquiesce in the whole good pleasure of his eternal will. Christ being in us is the spring and fountain of all inward sanctification and holiness; and our living *in him* and *on him* produces all the blessed fruits thereof in our hearts, affections, frames, tempers, lives, and conversation. The whole fulness and perfection of our sanctification are in Christ. He is our head and representative, in whom we are immutably holy. He is the holy one of Israel, from whom all our holiness is derived. He imparts it out of his fulness unto us. He is made by the Father "Sanctification unto us*." We are never more sanctified than whilst we look *to* and live *on* him. A real spiritual view of Christ sanctifies the mind; and the perfection of our sanctification in Heaven will consist in seeing him as he is. The believer receives his all out of the infinite fulness of the God-man. Having real communion with Christ in his death, and a growing acquaintance with him and the power of his resurrection, he lives Christ, and thereby gives outward proof and

* 1 Cor. i. 30.

evidence of his being alive to God by the power of the Holy Ghost. This is manifested in bringing forth "The fruits of righteousness, which are by Jesus Christ unto the glory and praise of God." The fruits of sanctification and holiness, which flow from inward principles implanted in the soul in regeneration, are generally treated and considered as sanctification; though, properly speaking, they are but the effects of that true spirituality of mind, which is inward sanctification and holiness. *To be spiritually minded is life and peace.* It leads to, produces, and regulates the outward conversation: so that it is such as *becometh the gospel of Christ.* This is external: and by an open walking in the paths of holiness, as marked out in the written word, evidence is given that such are renewed in the spirit of their mind. This is further evidenced by putting on *the new man, which after God is created in righteousness, and true holiness.* And, the new man being put on, the faculties of it with the graces and gifts bestowed are exercised, as our own cases, the good of others, and the glory of God require, and as the latter may be promoted thereby. On the oneness of believers with Christ and their actual communion with him all those exhortations, which are given

in the scriptures for practical sanctification and holiness, are built. Hence John speaks thus, "He that saith he abideth in him ought himself also to walk even as he walked." Peter saith, "As he who hath called you is holy, so be ye holy in all manner of conversation. Because it is written, be ye holy, for I am holy." Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." And in his Epistle to the Colossians he most sweetly excites believers to the exercise of their graces in an outward manifestative way towards each other, saying, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another, in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And

“ whatsoever ye do, in word or deed, do
“ all in the name of the Lord Jesus,
“ giving thanks to God, and the Fa-
“ ther by him.” The Holy Ghost puts
life into these exhortations, which are
perfectly spiritual and evangelical; and
applies and makes them effectual to the
sanctified in Christ Jesus. He draws
their minds off all other considerations,
and fixes them on Christ and spiritual
things. He sweetly inclines their wills,
and most powerfully influences them to
the putting on of the new man, as their
proper garment, in the exercise of every
grace in their walk before God and
man.

O my soul! meditate on this subject.
Seek for a growing acquaintance with it,
that thou mayest live, think, speak, and
act under the influence of it, and turn
the whole of it for thyself into prayer.
O God the Spirit! thou art essential in
thy personality and co-equality with the
Father and the Son, the one living and
incomprehensible Jehovah. Thou art,
in thy covenant-office and work, God
the sanctifier, the spirit of life, of holi-
ness, of Christ, and glory. Thou hast
conveyed life to my soul from Christ the
fountain of it; in whom all the springs
of it are contained. Thou hast sepa-
rated me by thy holy and effectual call-
ing to the Lord. Thou hast made me a

new creature in CHRIST JESUS. Thou hast wrought in it all spiritual graces, and implanted therein all the seeds and principles of holiness and life everlasting. Shine, Holy Ghost! on thy own work in my soul. Draw forth thy graces implanted in me into constant act and exercise. Give me a clear view and apprehension of my union with Christ, and of my state in him; and lead me into fellowship with him in the blessings, benefits, and glories of his resurrection. As Christ is the life of all my grace and spirituality, teach me how to live continually *on him*, that I may in all things live *to him*.

Do thou, O Holy Ghost! strengthen what thou hast wrought in me. Quicken, lead, guide, and continually influence me; that God in Christ may *in me* and *by me* be glorified *in all things*. Sanctify my will by the belief of the truth. Enable me to exercise every grace, that I may so walk in thy good ways, that sinners may have no evil thing justly to say against me, that saints may be edified, and Christ magnified. O Holy Father! I believe thou dost, as the God of peace, (who art at peace with all thou seest in the beloved through the blood of his cross) sanctify thy church by the blood of thy Son and the grace of thy Spirit, I beseech thee to sanctify

me wholly in body, soul, and spirit. Keep me blameless in life, temper, and conversation unto the coming of Christ to receive me at death to his everlasting embraces. In health, in sickness, in life, and in death, let me be wholly devoted to thee. *In life* let me be kept living *on Christ*; and *at death* let me be found looking *unto him*. And the praise shall be given to thee, O thou Holy and Eternal Three! Amen.

