

CHAPTER 14.—SALVATION AN EXPERIMENTAL REALITY THROUGH THE IN-DWELLING AND WORK OF THE HOLY SPIRIT.

Preliminary Observations.

THE word "Holy" in the New Testament stands for one of three words in the inspired original, *hieros* (ἱερός), *hosios* (ὁσιός), or *hagios* (ἅγιος.)

Hieros, priestly, consecrated or sacred, occurs but thrice. 1 Cor. ix. 13 (twice), and 2 Tim. iii. 15. *Holy* is not its best translation. Sacred is preferable.

Hosios, which occurs eight times, is an absolute term, indicating what is essentially and intrinsically right and pure—hence *holy*. It is applied to *God* (Acts ii. 27 ; xiii. 35 ; Heb. vii. 26 ; Rev. xv. 4 ; and xvi. 5) ; to *men* (Titus i. 8), and to *things* (Acts xiii. 34, where see the marginal note ; and 1 Tim. ii. 8.) *Hosios* in Tit. i. 8, the only place in which it is applied to God's people, appears to have rather the force of pious or religious than holy in the ordinary acceptation of the word.

Akin to *hosios* is the noun *hosiotēs* (ὁσιότης), holiness. It occurs but twice (Luke i. 75, and Eph. iv. 24), and stands for piety or godliness. It is never used to describe an attribute of the Divine Being.

Neither *hieros* nor *hosios* claims much attention in the present inquiry.

In all other cases the adjective "holy" represents the word *hagios*, a relative term, denoting separate, set apart from common use, and hence consecrated or holy. Applied to Christians it indicates that they are separated or set apart unto God.

It is often, as in Eph. i. 1, translated *saint*, or a separated one. Applied to God it indicates His necessary separation from all the infirmity and iniquity incidental or accidental to the existence of all other beings.

Akin to *hagios* is the noun *hagiosunē* (ἁγιουνή), Holiness, which indicates a condition of separation. Applied to God it describes His perfections negatively (as righteousness, wisdom, and goodness do positively), and bids us eliminate from our conception of His being all thoughts of imperfection. It occurs but thrice (Rom. i. 4 ; 2 Cor. vii. 1 ; 1 Thess iii. 13). *Hagiotēs* (ἁγιότης), holiness, Heb. xii. 10, is probably a synonyme for *hagiosunē*.

Akin to *hagios* is the verb *hagiazō* (ἁγιαζω), which claims attention, as on its meaning hangs the teaching of the Holy Spirit on the doctrine of sanctification.

Primarily it means to *set apart* from a common to a holy use ; and hence to *hallow* or *consecrate*. In this sense it is applied both to things and persons.

In its secondary sense, which flows from and includes the former, its force is to *make holy* ; and it denotes not only a setting apart for

a sacred purpose, but the act of rendering what is so set apart meet for the end designed. In this sense it is applied to persons only.

I. In its primary sense, it is invariably found in the Old Testament.* Thus "God *sanctified* the seventh day." Gen. ii. 3. Set it apart for a holy use. "*Sanctify* all the first-born." Ex. xiii. 2. Set them apart for the service of God. "Set bounds about the mount (Sinai), and *sanctify* it, Ex. xix. 23. Let it be reckoned holy. "*Sanctify* the altar," Ex. xl. 10. Consecrate it, and set it apart for holy use. "*Sanctify* ye a fast." Joel i. 14. *Set apart* a day for that purpose. "I will *sanctify* my great name." Ezek. xxxvi. 23. Will cause My name to have a distinct place in the regard of men, and thus to be hallowed or venerated. "Before thou camest forth out of the womb I *sanctified* thee." Jer. i. 5. set thee apart in my unchanging purpose for my holy service.

The word sanctify is also invariably found in this, its primary sense, in the Epistle to the Hebrews. "For both He that *sanctifieth*, and they also who are *sanctified* are all of one."—Heb. ii. 11. Christ is identified with all who by covenant arrangements were set apart by their eternal union to Him. These, too, "them that are thus *sanctified*," "He hath perfected for ever," Heb. x. 14,—His one oblation ever abiding as the sole, sufficient, and thus perfect ground of the justification and acceptance of all that were eternally associated with Him.

The word sanctify in this sense is applied in the New Testament to things. "It is the altar that *sanctifieth* the gift,"—Matt. xxiii. 19, the altar sets apart for holy use, or consecrates what is laid upon it. "Hallowed (or sanctified) be Thy name," Matt. vi. 9—may Thy name be separated from all others in the estimation of men. In a similar sense it is applied to our thoughts about God. "Sanctify the Lord God in your hearts," 1 Pet. iii. 15,—give Him a unique place in your affections, and venerate Him as His holiness demands.

The word is applied to the Lord Jesus in three connections. He was *sanctified* by the Father (John x. 36), or eternally designated, and set apart for His unique and momentous mission. He *sanctified* Himself (John xvii. 19) setting Himself apart, in holy and unselfish devotion, for His work here. He is also said to have been sanctified by His own blood, "the blood of the covenant wherewith He was *sanctified*," Heb. x. 29, that is to say, set apart or consecrated to His priestly office. "Wherewith He was inaugurated into priesthood." Dr. R. W. Hamilton.—Compare Lev. viii. 22, 24.

The term sanctify in its primary import is also applied to believers. They are said to be *sanctified* by God the Father, Jude 1—set apart in His unchanging purpose from before the foundation of the world. They are *sanctified* in Christ Jesus by their virtual union to Him ere time began. They are *sanctified* by Christ (Heb. ii. 11), who is also said to have *sanctified* us, "with His own blood," Heb. xiii. 12. This does not refer to our inwrought holiness, but to the fact that blood-

*In the Old Testament the word sanctify represents the Hebrew verb *quadesh*, to separate or set apart.—*Young's Analytical Concordance*.

besprinkled sinners are separated, brought nigh to and set apart for God. (Eph. ii. 13.) This, too, is in accordance with the will or gracious purpose of God, "by the which 'will' we are *sanctified* through the offering of the body of Jesus Christ once for all." Heb. x. 10. So in Eph. v. 26, "Christ gave Himself for the church, that He might *sanctify* it," which denotes its setting apart, in contrast to the washing mentioned afterwards.

II. IN ITS SECONDARY SENSE—that of making holy—it is found only in the New Testament, where it is invariably applied to persons. The following are instances, "But ye are washed, but ye are *sanctified*." 1 Cor. vi. 11. "The very God of peace *sanctify* you." 1 Thess. v. 23. "*Sanctify* them through Thy truth." John xvii. 17. In these passages a real change of purpose and disposition is evidently intended. It will be seen that the word when thus employed implies an enlargement of its primary meaning, which is, however, never lost. It thus carries the idea not only of separating, but of distinguishing what is so separated by an inwrought and radical operation.

III. The noun *hagiasmos* (ἁγιασμός) Sanctification occurs ten times in the New Testament. It denotes either the act of making holy, or the state of being holy. It is always applied to persons, and is invariably employed in the second of the senses mentioned above, and never denotes a mere setting apart, without a corresponding inner change.

It is translated "holiness" in the following passages: Rom. vi. 19, "Servants to *holiness*." Rom. vi. 22, "Ye have your fruit unto *holiness*." 1 Thess. iv. 7, "Not unto uncleanness, but unto *holiness*." 1 Tim. ii. 15, "If they continue in *holiness*." Heb. xii. 14, "*Holiness* without which." In those that follow it is rendered "sanctification." 1 Cor. i. 30, "Who is made unto us *sanctification*." 1 Thess. iv. 3, "This is the will of God, even your *sanctification*." 1 Thess. iv. 4, "Possess his vessel in *sanctification*." 2 Thess. ii. 13, "*Sanctification* of the Spirit." 1 Pet. i. 2, "*Sanctification* of the Spirit." In the Revised Translation the word *hagiasmos* in all the above passages is with great propriety rendered "sanctification."

"Under the word 'sanctification,'" observes John Stevens, "may be said to be comprehended all the work of the Spirit." An examination of the above passages fully substantiates the remark. It is a grave mistake to limit its meaning to an *objective* setting apart. It denotes either the inwrought work of the Holy Spirit or the state or condition of soul resulting from His operations and influences.

In theological treatises, for the sake of precision, the term Sanctification is used as antithetical to Justification.

Natural Piety. We distinguish between NATURAL
Supernatural PIETY, which is appropriate to men as
Religion. men, and SUPERNATURAL RELIGION, which
is established and maintained in the soul by the power of
the Holy Ghost, and without which no man can spiritually
please God. (See chapter VI.)

NOTE.—The term Natural Piety (borrowed from Wordsworth's sonnet on "The Rainbow"), has been preferred to the more popular phrase, Natural Religion. The term Religion, which is derived from the Latin words, "Re" and "Ligo," I bind again, felicitously describes that Divine scheme, by which rebellious man is recovered, rectified, and restored to fealty to his Maker, while Piety denotes a principle which is appropriate to man as a moral and intellectual creature. Unfallen Adam was bound to love, honour, trust, and worship his benevolent Creator, and Milton's familiar hymn ("Paradise Lost" book v.) well expresses what might have been the feeling of his enraptured mind, in a state of innocence. The Fall, as we have elsewhere seen, relaxes no natural obligation, and Natural Piety is as much incumbent on mankind now, as it ever was. Men should, therefore, thank God for natural mercies, implore providential favours, and entreat to be spared in His pity from the fruits of their wrong-doing. The prayers of repentant Nineveh, were not disregarded. Jonah iii. 9, 10; "And they perished not." Simon the Sorcerer, though in the gall of bitterness and bond of iniquity, was told to repent of his wickedness, and to pray to God. Spiritual repentance is not here contemplated. The prayer was to avert a threatened temporal punishment.

It has been objected that Prov. xv. 8; xxi. 27, and xxviii. 9; are in opposition to these sentiments, but by the sacrifice of the wicked, is meant a religious oblation offered to the Lord with a false and hypocritical heart. The whole thing was therefore a sham, and abominable to God. The prayer, which is said to be an abomination, is the supplication of one who regards with contempt the law of God. Such a prayer must be displeasing to Him. When an Italian bandit lays a gift on the shrine of the Madonna, and prays that in consideration of it he may be prospered in the scheme of wickedness he contemplates, his sacrifice and prayer are more abominable than his crime. (See Isa. lxi. 8; Amos v. 21; Hab. i. 16.)

On the ground of Natural Piety we encourage little children to pray; but care should be taken not to put spiritual expressions into their mouths, as though the pleasing feelings of their young hearts were gracious exercises.

Natural Piety is incumbent on Christians as well as spiritual religion, for we owe gratitude for natural as well as spiritual favours. We "believe in God" as *creatures*, and worship him as "the Parent of good." We "believe" in Christ as *sinner*s as the only medium of salvation. John xiv. 1.

Natural piety found its perfect exemplification in Jesus. "He was heard for His piety." Heb. v. 7 (*margin.*)

"Not the labours of my hands
Can fulfil Thy law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin could not atone;
Thou must save, and Thou alone."

Our Sanctification in Christ by the Father. As the scriptural signification of the verb "to sanctify" is primarily, to set apart; we believe that the elect were sanctified (or set apart) *by* God the Father, *in* Christ Jesus, before the foundation of the world.*

Jer. i. 5; Psal. iv. 3; Jude 1; 1 Cor. i. 2 (See also preliminary note.)

NOTE. — The Revised New Testament renders Jude 1 "Beloved in" instead of "sanctified by" God the Father; and on high authority. The doctrine pleaded for above, however, remains unaffected, as the act of our sanctification in Christ implies a Sanctifier. Moreover, divine love being spontaneous and sovereign, chose its objects, and in electing us to be loved in His Son, the Father sanctified or set us apart in Christ Jesus.

"In Christ, from everlasting loved,
The saints were chosen and approved;
Formed for Himself, with Him joint-heirs,
All things in heaven and earth are theirs.

"In Christ they were accounted one,
Ere Time's great wheels began to run;
Known, loved, and blessed by sovereign grace,
They were ordained to see His face."

The Sanctification of the Spirit. We believe that all that were sanctified by God the Father, from before the foundation of the world, become in due time the subjects of an internal work of grace (A), by which they are qualified to serve and hold intercourse with God here; and to enter hereafter into the enjoyments and employments of heaven, which internal work is scripturally described as "the Sanctification of the spirit."† (B.)

A Phil. ii. 13; Heb. xiii. 21. B 1 Cor. vi. 11; 2 Cor. v. 5; Eph. ii. 10; 2 Thess. ii. 13; 2 Tim. ii. 21; 1 Pet. i. 2. (See also preliminary note.)

*This suggests the probable interpretation of Psal. lxxxvi. 2: "*Preserve my soul, for I am holy*," which is not a plea grounded on the Psalmist's personal sanctity, but based on the fact that the Lord had claimed him as His own. The honour of Jehovah was concerned in the conservation of such a character.

† Note on 1 Cor. vi. 11. This passage is often misunderstood, from ignorance of the peculiar construction of the sentence. The rhetorical figure, Hyperbaton is here used, in which the natural order of words is inverted, much in the way of an introverted parallelism in Hebrew poetry. This is not uncommon in the New Testament. Matt. vii. 6 in an instance. This passage contains four parts:—

1. Give not that which is holy to the dogs. 2. Cast not your pearls before swine. 3. Lest they trample them under their feet. 4. Lest

Thus of the Holy Spirit the poet sings—

“He quickens the dead by the word of His grace,
He opens the eyes of the blind ;
Then leads to the Saviour for pardon and peace,
And blessings of every kind.

“He sweetly unfolds the great myst’ries of heaven,
Forbidding the sinner to fear ;
Gives faith to believe all his sins are forgiven,
And helps him to wrestle in prayer.”

Jesus the origin- We believe that the grace which
al Source of all favourably distinguishes spiritual from
saving grace. natural men was originally resident in
the Lord Jesus ; who was constituted in the eternal covenant,
the Head of His people ; in whose Person, righteousness and
holiness they are inseparably interested ; and of whose com-
municable fulness they all receive, through the operation of
the Holy Spirit.

John i. 16 ; 1 Cor. i. 30 (See Addenda 4 and 9) ; 2 Tim. i. 9 ;
1 John ii. 20.

NOTE on 1 John ii. 20. “Sanctification is here represented by a
being anointed with holy oil. As typical things under the law were
sanctified and separated to God by being anointed, so the vessels of
mercy are sanctified unto the service and glory of God, by the in-
fluences of the Holy Spirit, and the possession of His graces and
spiritual gifts. These anointed ones are truly consecrated to the

they turn again and rend you. Here the first and fourth, and second
and third should be read together.

So in Heb. ii. 9. This also contains four parts—

1. Jesus was made a little lower than the angels. 2. Because of
the sufferings of death. 3. Jesus was crowned with glory and honour.
4. That He, by the grace of God, should taste death for each of God’s
sons.

Here the first and fourth, and second and third should be connected.
“Jesus was made a little lower than the angels in order that He
might taste death,” and “Because of the suffering of death Jesus was
crowned with glory and honour.” In Philemon, verse 5 ; Matt. xii. 22,
and Joel ii. 30, 31, a similar construction is also found.

In 1 Cor. vi. 11, the words should be arranged thus. General state-
ment, “Such were some of you, but ye are washed”—*i.e.*, you were
very great sinners, but you are now really reformed. Particular
statement of the means by which this reformation had been effected,
consisting of four parts—1. Ye are sanctified. 2. Ye are justified.
3. In the name of the Lord Jesus. 4. By the Spirit of our God.

Here the first and fourth, and second and third lines should be read
together. “Ye are sanctified by the Spirit of our God,” and “Ye
are justified in the name of the Lord Jesus.” The passage is thus
seen to be in perfect harmony with the rest of the Word of God.

holy service of the spiritual tabernacle, and are hereby set apart from the carnal world as the holy ones of God, being sanctified *in* Christ as their chosen Head, and *by* Him, as their redeeming Surety, and *through* Him, as the Fountain of all holy influence, opened by the Holy Ghost, and imparted to the soul in regeneration, in a workmanship altogether new."—*John Stevens*. Christ is here the Holy One, anointed without measure (Psa. cxxxiii. 2.) The unction or anointing is the sanctifying grace we receive from Him. The result is our spiritual illumination; "we know all things" that pertain to the life of godliness.

"Now to the power of God supreme,
Be everlasting honour given;
He saves from hell, we bless His name;
He calls our wandering feet to heaven.

"Twas His own purpose that begun
To rescue rebels doomed to die;
He gave us grace in Christ His Son,
Before He built the starry sky."

Threefold Sanctification. We thus hold that the Scriptures present the doctrine of Sanctification in a threefold form, and teach that we were sanctified by God the Father before the foundation of the world (A); sanctified in Christ Jesus through our covenant union to Him (B); and that we are sanctified by the Holy Spirit by our investment with that holiness which characterises all that are called to be saints (C).

A Jude i. 1. B 1 Cor. i. 2. C 2 Thess. ii. 13; 1 Pet. i. 2.

"Sanctified by God the Father—
For His portion set apart;
Sanctified in God the Saviour,
As the loved ones of His heart.
Sanctified by God the Spirit,
Fitted for celestial joy—
For this threefold cord of blessing
Be His praise our blessed employ."

The range of the Sanctification of the Spirit. We believe that the Sanctification of the Spirit commences with our regeneration, effectual calling and conversion (A); is maintained by His unfailing operations within our hearts, through which we grow in grace (B); and will be consummated at our glorification, when our conformity to the image of Christ will be perfected in heaven for ever (C).

A John iii. 3, 5; 1 Pet. i. 2, 5; ii. 24. B 2 Cor. ix. 8; Phil. i. 6, 19
1 Pet. v. 10; 2 Pet. iii. 18. C Rom. viii. 11 and 30; 1 John iii. 2.

“Buried in sorrow, and in sin,
At Hell’s dark door we lay;
But we arise by grace divine,
To see a heavenly day.”

Regeneration. We hold that Regeneration is the reception by God’s elect of a principle of spiritual life, through which they live unto God (**A**); possess spiritual cravings (**B**); manifest spiritual affinities (**C**); perform spiritual acts (**D**), and are thus both *separated* and *distinguished* from others who have not thus passed from death unto life.* (**E**)

A Job xix. 28; John iii. 3, 5; 1 Pet. i. 23; 1 John iii. 9. **B** 1 Pet. ii. 2. **C** 1 John iii. 14, and v. 1. **D** John iii. 36; 1 Cor. ii. 14, 15; Phil. ii. 3.

“The blessed Spirit, like the wind,
Blows when and where He please;
How happy are the men who feel
The soul-enlivening breeze!

“He moulds the carnal mind afresh,
Subdues the power of sin,
Transforms the heart of stone to flesh,
And plants His grace within.

“He sheds abroad the Father’s love,
Applies redeeming blood,
Bids both our guilt and fear remove,
And brings us home to God.”

Christ the Source and Sustainer of our Spiritual Life We hold that the life received by the saints at their Regeneration proceeds from the risen Redeemer (**A**); to whom all true Christians are vitally united (**B**); and who is thus their living Head, on whom their existence as spiritual persons depends, and by whom it will be perpetuated and consummated in the world of glory.†

A John xi. 25; xiv. 6 and 19; Gal. ii. 20; Eph. i. 19, 20; Phil. iii. 10; Col. iii. 3. **B** John xii. 24 and xv. 1; Rom. vi. 8; viii. 10 and xii. 5; 1 Cor. xii. 12, 27; Eph. v. 30. (See Addendum 8).

*“True sanctification, by the indwelling of the Holy Ghost, includes regeneration, effectual calling, and conversion. In the *first*, God imparts the principle of sanctification; in the *second*, He operates on the mind by the principle; in the last, the new born soul acts spiritually towards God under His actuating power.”—*John Stevens*.

†“Vital Christianity is Christ in the Christian.” Col. i. 27.—*John Hazelton*. “Adam was the head of generation; Christ of regeneration.”—*Charles Hill*.

"The Prince of Life, once slain for us,
 Ascended up on high;
 Captivity was captive led,
 And Christ no more can die.

"With Jesus we were crucified,
 In Christ our Head we live;
 The glory first by Him obtained,
 To us the Lord will give.

"O wondrous thus to live in Him,
 Midst all our sorrows here—
 And hope for the yet distant day,
 When Jesus will appear!"

The Holy Spirit We believe that the Holy Spirit is the Agent in re- the sole, sovereign, and invincible agent generation. in the work of Regeneration (A); which is instantaneous, and in which the sinner is passive (B), and we hold that the life then imparted is unforfeitable, incorruptible, and eternal (C), and that no quickened sinners can by any possibility perish.* (D)

A John iii. 8. (See Addendum 5.) B Ezek. xvi. 6; John i. 13. Regeneration must be instantaneous, as there can be no gradations between a state of positive death and of actual life. "Passive"—see Addendum No. 5. C John x. 28, 29; 1 John iii. 9. D Psa. cxxxviii. 8; Rom. viii. 30; Phil. i. 6.

"Can aught beneath a power divine
 Man's stubborn will subdue?
 'Tis thine, Eternal Spirit, Thine
 To form the heart anew.

*The vital change through which the elect pass at their entrance into spiritual existence is called by various names which present it in different aspects. It is called, "the birth from above." John iii. 3, because it is the entrance into a new phase of existence. It is called, "a creation" because it consists of the calling into being in the hearts of the elect of a life which had previously no place there (2 Cor. v. 17.) It is called a resurrection with Christ (Col. iii. 1,) because it consists of the reception of the life which animates the person of the risen Christ, who is thus, by the presence of that life in our souls, formed within us, the hope of glory. (1 Pet. i. 3; Eph. i. 19, 20; Col. i. 27.)

The "power of Christ's resurrection" (Phil. iii. 10), which S. Paul desired to know, is the power which the life of the risen Christ exerts in the souls of believers. All living saints have that power in operation within them, but its presence is not always experienced alike. Hence the prayer that the power of the Christ-life within, may exert a mighty influence over all the powers of our mind and heart.

“ ’Tis Thine the passions to recall,
 And upwards bid them rise,
 And make the scales of error fall
 From Reason’s darkened eyes.

“ To chase the shades of death away,
 And bid the sinner live !
 A beam of heaven, a vital ray,
 ’Tis Thine alone to give.”

**Spiritual Life the
 germ of grace
 and glory.**

We believe that as the seed contains the germ of the plant, and the infant possesses all the faculties which he will make use of in adult years, so the principle of life received by the saints at their Regeneration contains the germ of all the gracious capacities and powers which they hereafter manifest, both in this world, and in that to come.

1 Pet. i. 3 ; 2 Pet. i. 4 ; 2 Cor. v. 17 ; Eph. iii. 16.

NOTE.—This is evident from the truth couched in all the metaphors here employed. Our continuous Sanctification is a growth, and growth is the natural development of functions which were in previous existence.

“ The plants of grace shall ever live ;
 Nature decays, but grace must thrive :
 Time which doth all things else impair,
 Still makes them flourish, strong and fair.

“ Laden with fruits of age, they show
 The Lord is holy, just, and true :
 None that attend His gates shall find
 A God unfaithful or unkind.”

**Spiritual life dis-
 covered by the
 Gospel.**

We believe that the principle of spiritual life received by the elect at their Regeneration is acted on by the gospel ; by which its presence is disclosed, its powers developed, and its actings directed (A) ; and we hold that the mysterious and secret operations of the Holy Spirit are thus manifested by the evident entrance of regenerated persons into the kingdom of the Redeemer (B).

A Rom. i. 16 and x. 17 ; 1 Cor. i. 18, and iv. 20 ; 2 Pet. i. 20, 21.

B John iii. 5 ; 1 Thess. i. 5, 6.

“ But souls enlightened from above,
 With joy receive the Word ;
 They see what wisdom, power and love
 Shine in their dying Lord.

“The vital savour of His name,
Restores their fainting breath;
His power upholds their mortal frame,
And saves their souls in death.”

NOTE.—Distinguish between *Regeneration* and the *New Birth*. Regeneration is the impartation of spiritual life, and is a sovereign and direct act of the Spirit within the soul. The New Birth is the entrance of the new-born soul into actual and experimental spiritual existence. Regeneration is effected by the Spirit *without instrumentality*, whereas in the New Birth, the Word of God is employed and brought into spiritual connection and union with the mind and heart. Thus “of His own will He brought us forth, *by the Word of truth*.” James i. 18. (Revised translation.) “Being born again by the Word of God, 1 Pet. i. 23. “Except a man be born of water (used metaphorically for the word, as in Eph. v. 26), and of the Spirit” by the *agency* of the Spirit, and the *instrumentality* of the word, “he cannot enter into the kingdom of God.” John iii. 5.

All passages which speak of the gospel as a power in the effectual calling of sinners *presuppose* the existence of spiritual life in their souls. It is the power of God “to every one that believeth,” Rom. i. 16, and faith is the act of a living soul. To us “that *are saved* it is the power of God.” It saves “*those that believe*.” 1 Cor. i. 18—21.

Its influence on the mind is well illustrated by passages in which it is likened to falling rain (*e.g.*, Psa. lxxii. 6; Isa. lv. 10), which exerts its fertilising power *only* where vegetable life pre-exists. Dead sticks and stones remain unaffected. So the gospel has no innate and inherent power of itself to regenerate men. The Spirit is the Lord and giver of life, and having imparted life, He acts on the life which He has imparted by the word which He inspired.

The efficient power of the word lies in the agent who employs it, not in the *instrument* employed.

Effectual calling. We believe that the first effect of the gospel, when conveyed by the power of the Spirit to the minds of regenerated sinners, is to call them with invincible energy from darkness to light; in obedience to which they proceed to seek for mercy by mediation; and desist not till they find rest and relief, through Jesus, for their guilty souls.*

Acts ii. 39; Rom. i. 6, 7, and viii. 30; 1 Cor. i. 9, and ii. 4; Gal. i. 15; Eph. iv. 1; 2 Tim. i. 9; Jude i.

*The distinction between the *general* and *particular* calls of the gospel we hold to be untenable. A call is an appeal to a living and intelligent being, and such, *spiritually considered* are regenerated sinners, and these alone. The gospel *claims credence* from all; it calls, with the Spirit's energy, sinners who are spiritually alive, but in the dark, and bids them seek the light. 1 Pet. ii. 9.

“ I heard the voice of Jesus say,
 ‘ Come unto Me and rest ;
 Lay down, thou weary one, lay down
 Thy head upon My breast.’
 I came to Jesus as I was,
 Weary, and worn, and sad ;
 I found in Him a resting-place,
 And He has made me glad.”

Conversion. We believe that the Regeneration and Effectual Calling of sinners are necessarily followed by their Conversion to God (**A**) ; in which, in the energy of the new life they have received, and in the light of the gospel, which has been conveyed to their minds, they abandon what was wrong in their former lives (**B**), and turn to God in penitence (**C**) and faith (**D**), resolved henceforth to live to His glory, who has bought them with His most precious blood (**E**).

A Act iii. 19, and xv. 3. **B** Acts ix. 35, and xi. 21 ; Jer. xxxi. 18, 20 ; 1 Thess. i. 9. **C** 2 Chron. xxxiii. 12, 13 ; Luke vii. 37—50. **D** Mark xvi. 16 ; Acts xvi. 31. **E** Psa. cxvi. 7, 8, 9, 16 ; 1 Cor. vi. 20.

NOTE.—Much mischief has arisen from the careless employment of the words Conversion. By some, the words Conversion and Regeneration are regarded as equivalent and convertible terms. But the mistake is serious. Thousands are *converted* who are not *regenerated*, and either return to sin or remain mere nominal professors in the church.

In Regeneration, God begins with us. In (true) Conversion, we begin with God.

“ Oh happy day, that fix’d my choice
 On Thee, my Saviour and my God !
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.
 “ ’Tis done—the great transaction’s done ;
 I am my Lord’s, and He is mine ;
 He drew me, and I follow’d on,
 Charm’d to confess the voice Divine.”

Sanctification by the truth. We believe that the inner life of true Christians is acted on by the Holy Spirit by means of the truth of the gospel (**A**), not at their Conversion only, but from time to time as His pleasure dictates ; and that thus the existence of spiritual life within them is continuously manifested (**B**) ; their spiritual powers energised and directed (**C**) ; their spiritual affections invigorated (**D**), and their conduct, as a whole, conformed to the will of their

covenant God, in accordance with His ancient determination concerning them,—in which way they are sanctified through the truth (**E**).

A Jer. iii. 15; 1 Cor. iv. 15; James i. 21; 1 Thess. i. 5; 2 Thess. ii. 14; 2 Tim. iii. 16, 17; 1 Pet. i. 23. **B** Jer. xv. 16; Rom. i. 15, 16. **C** Psal. xix. 7—10; Psal. cxix. 32 and 49; Matt. iv. 4—10; Rom. x. 17; 2 Thess. ii. 13; 2 John iv. **D** Psal. cxix. 35; John xvii. 17. **E** Eph. ii. 10, 11; 2 Tim. iii. 16.

“When Israel through the desert pass’d,
A fiery pillar went before;
Their guide by night through all the waste,
From Egypt quite to Canaan’s shore.

“Such is thy glorious Word, O God;
’Tis for our light and guidance given;
It sheds a lustre all abroad,
And points the path to bliss and heaven.

“It fills the soul with sweet delight,
And quickens its inactive powers;
It sets our wandering footsteps right,
Displays Thy love, and kindles ours.”

Our Sanctification perpetuated by the Indwelling of the Holy Spirit.

We believe that the bodies of the saints are the temples of the Holy Spirit (**A**); by whom the new principle of life received at their Regeneration is cherished, developed, and matured (**B**), so that it lives and thrives in spite of the opposition arising from the sin and corruption of our evil hearts of unbelief; and that the work of their Sanctification is thus continued and maintained (**C**).

A 1 Cor. vi. 19. **B** Eph. iii. 16. **C** Phil. iii. 15; 1 Thess. v. 23.

“The love of the Spirit I sing, by whom is redemption applied;
Who sinners to Jesus can bring, and make them His mystical bride.
His blest renovation begun, He dwells in the hearts of His saints;
Abandons His temple to none, nor e’er of His calling repents.”

The believer’s inner Life essentially Holy.

We believe that the life which we receive at our Regeneration is radically and essentially holy; that its instincts and proclivities are spiritual; and that its needs can be met by Christ alone; and that therefore the invariable result of its presence within us is to cause us to sympathise with God; to love good and to hate evil, and to enquire for Christ, and the blessings that flow from Him.

1 John iii. 9; Gal. vi. 22, 23.

“The heaven-born principle within
Has no affinity with sin :—
Its impulses and acts accord
With the good pleasure of the Lord.”

The two natures in the believer. We believe that the holy principle introduced into the heart at Regeneration does not combine with the nature which we inherited from Adam ; but that the two continue separate and distinct ; each operating in the way that is characteristic to it : so that the flesh, which is averse to God, and the spirit which is in sympathy with God remain in the one personality* of each believer, and are ever warring one with the other.

Sol. Song vi. 13 ; Rom. vii. 15, 25 ; Gal. v. 16, 26. (See Addenda 6 and 7)

NOTE.—The relation of this to the believer's acceptance with God, in and through Christ is explained on pages 67 and 68. See the reference to the cakes baked with leaven, in Lev. xxiii. 16.

“The carnal mind takes diff'rent ways
And diff'rent objects it surveys ;
Well pleased with things that suit its taste,
It hates the God of truth and grace.

“Whatever object Jesus bears,
Or in what glorious form appears,
It was, and is, and still shall be,
Against Him—dreadful enmity.

“Is this the case ? Yes, Lord, 'tis true,
And I've a carnal nature, too,
That fights with all its hellish might
Against the Lord of my delight.

“Yet, bless the Lord, through grace I feel
I have a mind that loves Him well,
Nor shall the dreadful power of sin
My better part from Jesus win.”

The Sanctification of the Spirit made known by spirituality of conduct. We believe that the life of God in the soul will assuredly so grow and develop as to manifest itself by those Christlike dispositions and actions, which invariably indicate the presence and progress of the work of the Holy Spirit.

*The principle imparted at Regeneration is a *nature*, not a *person*. A saint has *two* natures, but *one* personality. Overlooking this has led to error.

Psa. lxxxiv. 7; Hos. xiv. 5, 8; Rom. viii. 14; 1 Cor. ii. 16; Gal. v. 22
 Heb. vi. 9; 1 John ii. 29.*

“Lord, I desire to live as one
 Who bears a blood-bought name,
 As one who fears but grieving Thee,
 And knows no other shame.

“As one by whom Thy walk below
 Should never be forgot;
 As one who fain would keep apart
 From all Thou lovest not.”

Sanctification affects all our powers. We believe that the Holy Spirit, by acting on the “inner man” through the truth, graciously affects all our powers (A); purifying our affections (B); rectifying our judgments (C); enlightening our consciences and making them sensitive (D); and harmonising our naturally stubborn wills with the will of our heavenly Father (E); so that although we are encompassed with infirmities (F); are prone to wander (G); and do many things of which we are ashamed (H), the habitual bias of our mind inclines us to desire to be and to do what is right in God’s sight. (I).

A Psa. cxxxviii. 3; Eph. iii. 16. B Rom. v. 5. C 1 Cor. ii. 15; Col. ii. 2; 2 Tim. i. 7; 1 John v. 20. D Psa. xix. 8; Matt. vi. 22; Acts xxiv. 16; 1 Tim. iii. 9; Heb. xiii. 18. E John v. 40; Psa. cx. 3; Rom. v. 10; 2 Cor. v. 14, 18; Matt. vi. 10. F Rom. viii. 26; Heb. iv. , and xii. 1. G Psa. cxix. 176. H 1 John i. 8; 1 Rom. vii. 22; viii. 4; 1 Cor. ix. 27; 1 Thess. iv. 10, 11; 1 John iii. 7, 8, 9, 10, “Doeth righteousness”—“Committeth sin.” “Doth not commit sin”—“Doeth not righteousness.” Note that the above italicised verbs represent the verb *poieo* (ποιεω), which means not simply to do or commit occasionally, but to *practise* something habitually. They therefore indicate the habits of mind and heart of regenerated and unregenerated persons. In the translations of J. N. Darby and Catesby Paget, the word is translated “practise.” A gracious man habitually does what is right—*practises* righteousness, and does *not* make a *practice* of sin.

*Eph. v. 9. The new birth *naturally* produces deeds of righteousness. They are not forced. The child of God is not reluctant in his righteous walk and conversation. He is not coerced contrary to his will. Fruit grows upon a tree, naturally, silently, seasonably, perpetually. You hear no noise. Human hands contribute but little, if anything, to its production. So, when “the root of the matter” is planted in the heart by the Holy Spirit—being a vital root—it grows, shoots out branches, and bears fruit. Thus holy flowers and fruit, repentance, faith, hope, love, and a holy walk, are produced by that which is planted in the heart at Regeneration.—*John Hazelton.*

'The world no more divides my choice,
 I bid it to depart;
 Thy name, Thy love, Thy gracious voice,
 Have fixed my roving heart.

"Now, Lord, I would be Thine alone,
 And wholly live to Thee,
 And may I hope that Thou wilt own
 A worthless worm like me?"

Outward indications of inward grace. We believe that the subjects of the Sanctification of the Spirit are separated and distinguished from natural men, by marked characteristics, which entitle them to be called **GODLY (A)**, because of their conformity to God's will; **CHRISTIANS (B)** because of their adherence to Christ Jesus; **SPIRITUAL (C)** because of their possession of spiritual life; **BELIEVERS** or **faithful (D)** because of their living and walking by faith in Christ Jesus, and **DISCIPLES (E)** because of their docile reception of the revealed truth of God.

A Psa. iv. 3; xxxii. 6; 2 Pet. ii. 9. **B** 1 Pet. iv. 16. **C** 1 Cor. ii. 15; Gal. vi. 1. **D** Act v. 14; 1 Tim. iv. 12; Eph. i. 1, where note that "faithful" means having faith. **E** Acts ix. 1, 26, and xxi. 16.

"Jesus, those happy souls will bless,
 Who hunger for His righteousness;
 Who seek the smilings of His face,
 And thirst for fresh supplies of grace.

"They cannot here contented live,
 On all that this poor world can give;
 Their souls enquire for nothing less
 Than Christ the Lord, their Righteousness."

Spiritual life and holy activity. We believe that the principle received by the Lord's people at their Regeneration is not a dormant life, but the energetic and fruitful source of a career of love to the saints (**A**); devotion to God and His cause (**B**); solicitude for the truth (**C**), and practical holiness of heart and conduct to His glory, "Whose we are, and whom we serve." (**D**).

A 1 John iii. 14, 18. **B** 1 Pet. iii. 15; Psa. xxvi. 8. **C** Psa. cxix. 24; Jude iii. **D** 2 Cor. vii. 1; Eph. ii. 10; 1 John iii. 3, and v. 2.

"Am I a soldier of the cross,
 A follower of the Lamb?
 And shall I fear to own His cause,—
 Or blush to speak His name?"

‘Must I be carried to the skies
 On flowery beds of ease,
 While others fought to win the prize,
 And sail’d through bloody seas ?
 “Sure I must fight, if I would reign ;
 Increase my courage, Lord !
 I’ll bear the toil, endure the pain,
 Supported by Thy word.”

Sanctification by Faith. We believe that all in whom Christ has been formed, “the hope of glory,” make continual application to Him (A), for grace to live according to the holy aspirations of their hearts ; (B) mortify the deeds of the body ; (C) crucify the flesh ; (D) and “purify themselves even as He is pure ;” (E) in which sense they are said to be sanctified by faith (F), since it is by faith alone that Christ is approached, and blessings received at His hands.

A Rom. vii. 25 ; 1 Cor. xv. 57 ; 2 Cor. xii. 8 ; Phil. iv. 13. B Psa. xvii. 5 ; Eph. vi. 18 ; Rev. xii. 11. C Rom. viii. 13. D Rom. vi. 6, 12, 13. E 2 Cor. vii. 1 ; 1 John iii. 3. F Acts xv. 9, and xxvi. 18 ; 1 John v. 4, 5 ; Rev. vii. 14. (See Addendum 10.)

We are sanctified by the Spirit, *efficiently* ; by regeneration, *radically* ; by the truth, *instrumentally* ; by faith, *experimentally* ; and by glory, *finally and fully*.

“Lord Jesus, while this desert soil
 I tread, be Thou my guide and stay ;
 Nerve me for conflict and for toil,
 Uphold me in the heavenly way.
 “Jesus, in weakness of this flesh,
 When Satan grasps me for his prey,
 Oh give me victory afresh,
 And speed me on my toilsome way.”

Sanctification promoted by tribulation. We believe that our Sanctification is often promoted by the discipline of tribulation, by which the restlessness and rebellion of our evil hearts of unbelief are checked, and the growth and development of our inner life promoted ; so that “though no chastening for the present seemeth to be joyous, but grievous ; yet afterwards it yieldeth the peaceable fruit of righteousness to them that are exercised thereby.”

Psa. cxix. 67, 71, 75 ; Isa. xxvii. 8, 9 ; xxxviii. 15, 16 ; Jn. xv. 2 ; Acts xiv. 22 ; 2 Cor. iv. 17 ; Phil. i. 19 ; Heb. xii. 11, where note that it is not the affliction itself which yields the fruit, but the spiritual life of the believer, which, through the Spirit’s blessing, has been energised by the paternal chastening of God.

"Yes, I have found 'tis good for me
To bear my Father's rod;
Afflictions make me learn His laws
And live upon my God.

"I know Thy judgments, Lord, are right,
Though they may seem severe;
The sharpest sufferings I endure,
Flow from Thy faithful care.

"Before I knew Thy chastening rod
My feet were apt to stray;
But now I learn to keep Thy word,
Nor wander from Thy way."

Sanctification
comprehends our
separation, our
consecration,
and our devotion
to God.

We thus believe that our practical
Sanctification comprehends our *separa-*
tion to God by regeneration; our *con-*
secration to God by the investments of
grace; and our own personal *dedication*
and *devotion*, in the energy of the renewed will, to His service
and glory.

2 Cor. vi. 16, 17, 18, where note that those that were separated BY God
unto Himself, before time, are *in time* brought to separate themselves
to God in the energy of the new nature, and by the power of the Spirit.
Psa. cxvi. 16; cxix. 112; Rom. xii. 1; 1 Cor. ix. 27; 2 Cor. vi. 17, and vii. 1.

"'Twas love divine that sanctified,
In Christ, that church for which He died,
In Him her holiness was given,
Her meetness for the joys of heaven.

"Jesus, behold her lost estate,
And for her bled without the gate,
There He her suffering Surety stood,
And sanctified her with His blood.

"And Christ becomes our holiness,
Ruling our hearts by sovereign grace,
And we are sanctified by faith,
In what our Lord and Saviour saith.

"By unction from the Holy One,
We're sanctified to God alone;
The Holy Spirit dwells within,
And crucifies the love of sin.

"Thrice, Holy Lord, to Thee we raise
Our grateful songs of lofty praise,
Through cleansing blood and grace divine
May we in Christ's own likeness shine."

Sanctification
will be consum-
mated by glorifi-
cation.

We believe that the Sanctification of the Spirit, which commences with regeneration, will be consummated at our Glorification by our perfect assimilation to the Lord Jesus, and our investment with capacity for our blissful residence in heaven, and the vision of God for evermore.

Rom. viii. 11, 17, 29; Phil. iii. 21; 1 John iii. 2. See also Matt. xix. 28, where the heavenly state is called "the regeneration," because glory will do for the body what grace here does for the soul. Hereafter the regenerated soul will be united to the regenerated body, and both will be conformed to the likeness of Jesus Christ.

"There to fulfil His sweet commands,
Our speedy feet shall move;
No sin shall clog our winged zeal,
Or cool our burning love.

"There shall we sit, and sing, and tell
The wonders of His grace,
Till heavenly raptures fire our hearts,
And smile in every face.

"For ever His dear sacred name,
Shall dwell upon our tongue,
And Jesus and salvation be
The theme of every song."

Saints the most
exalted creatures
in the scale of
existence.

We hold that, as the saints of God, we are exalted to the highest position in the scale of being which creatures can occupy, since we are *even now* partakers of the divine nature, and *hereafter* shall wear the very image and shine resplendent in the likeness of the glorified Redeemer.

2 Pet. i. 4; 1 John iii. 2.

"There, on a high eternal throne,
And dressed in glories all His own,
Christ sheds abroad His brightest rays,
And makes all Heaven reflect the blaze.

"Millions around that dazzling seat
In pleasing transport humbly wait;
The saints home-gathered from all lands,
Pleased to perform His high commands.

"With eyes made strong to bear the sight,
They gaze with infinite delight;
Drink in the excellence divine,
And with Immanuel's glories shine."

**The hallowing
influence of Com-
munion with
Jesus.**

We believe that the practical Sanctification of God's people is promoted by the hallowed and hallowing intercourse which they are permitted to enjoy, through the power of the indwelling Spirit, with their beloved Redeemer.

Acts iv. 13, which *literally* means that they recalled the fact that Peter and John had been associated with Jesus in the days of His flesh. No idea of their enjoying spiritual communion with Him is implied, so the text is here quoted, not in its primary significance, but in its popular and accommodated sense. Rom. viii. 29.

2 Cor. iii. 18, "The 'glass' or mirror here is the gospel. 'The glory' of the Lord—the face of Jesus Christ. At this object the children of God look, and the look has a transforming power. We are changed 'from glory to glory,' and this transforming change is owing to the Holy Spirit. We look at a weeping Christ in the glass of the gospel; and *we* weep. We see Him wounded, and this wounds *us*. We gaze at Him suffering, and have fellowship with Him in His sufferings. We view a dying Christ, and *we* die. We die to sin. We gaze on Him rising from the dead, and *we* rise to newness of life. We gaze on Him rising to glory, and this has a transforming influence on the mind."—*John Hazelton*. (Compare Rom. vi. 5 and Col. iii. 1.) Heb. xii. 2, and Psa. xxxiv. 5.

"Great High Priest, we view Thee stooping, with our names upon
Thy breast;

In the garden groaning, drooping, to the ground with horrors
pressed,

Wond'ring angels stood confounded to behold their Maker thus;
And can we remain unwounded, when we feel it was for us!"

**Justification and
Sanctification
inseparable.**

We believe that Justification, through the blood of Jesus, and Sanctification, through the indwelling of the Spirit, are inseparable blessings, and that all justified and forgiven sinners are the subjects of that inwrought work, by which alone we can walk in newness of life.

Psa. xxxii. 1, 2; Psa. cxvi. 8, 9; Rom. viii. 1, 4, and 13, 14; 1 Cor vi. 11; 1 John i. 7, and iii. 3.

"Not the malicious or profane,
The wanton or the proud,
Nor thieves, nor sland'ers, shall obtain,
The kingdom of our God.

"But we are washed in Jesus' blood,
We're pardoned through His name;
And the good Spirit of our God
Has sanctified our frame."

Justification and Sanctification distinguished. We believe that although JUSTIFICATION and SANCTIFICATION are inseparable in the experience of true Christians, they should be carefully distinguished; and we hold that the following differences exist between these momentous branches of the salvation of God.

Justification is a relative change. Sanctification is a real change. (Rom. viii. 2; 1 John iii. 14.)

Justification depends on the finished work of the Saviour for us. Sanctification depends on the progressive work of the Spirit within us. (Rom. v. 9; 2 Thess. ii. 13.)

In Justification legal life is granted. In Sanctification spiritual life is imparted. (Rom. v. 18, and Gal. ii. 28.)

In Justification God appears in the character of a Judge, pronouncing me righteous for Christ's sake. In Sanctification He appears as a Father investing me, by His Spirit, with the nature of His only begotten Son. (Rom. viii. 33, and Col. i. 12.)

Justification respects position and character. Sanctification respects condition and conduct. (1 John iv. 7; Eph. iv. 30, 32.)

By Justification we have deliverance from the curse of sin. By Sanctification we have deliverance from the power of sin. (Gal. iii. 11, 13, and Rom. vi. 4.)

Justification imparts an absolute righteousness. Sanctification imparts an inwrought holiness. (Rom. iii. 21, 22; Heb. xii. 10, and 2 Cor. vii. 1.)

Justification makes good our title to our inheritance by removing all legal disabilities. Sanctification imparts a meetness for our inheritance by investing us with a nature fit for the enjoyments and employment of heaven. (Acts xx. 32; Eph. i. 14, and 1 Pet. i. 4.)*

Justification cleanses our persons, and invests us with the priestly garments of our salvation. Sanctification imparts a holy disposition to serve God as His royal priesthood. (Isa. lxi. 10; Heb. xiii. 15, and 1 Pet. ii. 5.)

Justification is concerned with the Intercessor above, who pleads His righteousness for His people. Sanctification is concerned with the Intercessor within, by whom the spirit of prayer is maintained and directed. (Rom. viii. 34 and 27.)

Justification ensures our peace with God. Sanctification ensures our enjoyment of the peace made by the blood of the cross. (Rom. iv. 23 to v. 1; Phil. iv. 7.)

In Justification God appears as pacified or appeased by the Lord's finished work. In Sanctification we appear as reconciled to God by the death of His Son, through the Spirit. (Heb. xiii. 20; 2 Cor. v. 17, 18.)

*It has been said that Justification gives us a title to heaven. This is critically incorrect. Our title arises out of our relationship. An heir does not come into his inheritance because of his character, but because he is his father's son.

Justification takes us beyond the range of all penal evil, and lands us on the resurrection side of the cross. Sanctification leads us to hate moral evil, and to seek to walk worthy of our vocation. (Rom. viii. 1; *Psa. cxix. 104.*)

Justification brings me as a suppliant to the throne of grace. Sanctification imparts a holy ability to pour out my heart before God in that favoured spot. (Rom. v. 2, and Heb. iv. 16; *Zech. xii. 10.*)

In Justification Faith is passive, her rejoicing being in what her Lord has done. In Sanctification Faith is active, as necessity continually brings us to the throne of grace, for new supplies of strength. (*Isa. xiii. 1; Acts xxvi. 18; Isa. xl.*)

Justification is the immediate need of the anxious sinner, who should apply to Jesus, who has said, "I will in no wise cast out." Sanctification is the continual need of the living believer, who should trust that the indwelling Spirit, will in Christ's name, perform all His gracious undertakings, and perfect that which concerneth us. (*Acts xiii. 39; 1 Pet. ii. 4.*)*

"Awake, my heart! arise, my tongue!

Prepare a tuneful voice;

In God, the life of all my joys,

Aloud will I rejoice.

"'Tis He adorned my naked soul,

And made salvation mine;

Upon a poor polluted worm

He makes His graces shine.

"The Spirit wrought my faith and love,

And hope, and every grace;

But Jesus spent His life to work

The robe of righteousness.

"Strangely, my soul, art thou array'd

By the great Sacred Three;

In sweetest harmony of praise

Let all thy powers agree."

ADDENDA TO CHAPTER 13.

I.—Is Sanctification Progressive?

It is currently held that Christians in their whole persons grow holier and holier; that the remains of sin are gradually mortified and subdued; and that the flesh, or carnal principle in the believer, thus becomes less carnal, until holiness reigns supreme, and sin is extin-

*Phil. i. 10, where note that S. Paul (see marginal reading) desires that the Philippians may "prove the things that differ," or, learn these important distinctions between different branches of salvation, on which precision of thought, and the enjoyment of peace with God so much depend.

guished in our moral being. Few claim to have attained this consummation, though many profess to believe in its possibility, and to desire it. Progress towards absolute holiness is thus held to be the necessary result of the continuous operations of grace in the heart.

This is the doctrine generally designated Progressive Sanctification, and to *this* we ordinarily allude when we employ the term. It is contrary to the teachings of the foregoing chapter, and we earnestly repudiate it as foreign to divine truth. For this we have been censured, but our opponents, ere they blame us, should state which principle in the Christian makes the progress for which they contend.

The *flesh* is unimprovable. It is essentially and unalterably averse to God, and will remain so till our death. The "old man," therefore, is not progressively sanctified. Again, the new nature is radically, essentially, and absolutely holy. It cannot sin. It is naturally in sympathy with God. It cannot, therefore, be progressively sanctified, and the idea of our growing more and more perfect till we attain to full sanctification, or perfect personal holiness is seen to be untenable.

Few, however, that hold this doctrine admit the truth of the two natures in the one personality of the child of God, and with such the above consideration has no weight; nor is any presentation of the truth likely to prove of profit to them.

We plead merely that we should not be misjudged and misrepresented.

It must, moreover, be remembered that we receive with cordiality the Biblical truth of growth in grace, as the following proves:

"Let me have much to do with Christ on the throne; let my communion with the Father and the Son be constant and deep, and the work of sanctification will progress, and I shall be pure in heart,—not perfectly so, yet pure in heart, possessing that purity which Jesus Christ possesses."

"I do not believe in Progressive Sanctification, if by this you intend that a child of God feels that he gets holier and holier, and that his purity and sanctity are increased day by day. Still I believe in progressing—that the child of God advances here. It must be so; for Christ is his Sanctifier, and this great work can never be stationary. There is, therefore, progress. The saint grows in a holy knowledge that sin is exceedingly sinful, and that he himself is vile. You may call this Progressive Sanctification, or knowledge; I call it the progress of a sanctified person. Every sanctified man feels how vile he is; and the deeper his holiness, and the more fellowship he has with God, the more extended and strengthened his knowledge of this fact becomes. I have known the Lord many years. When He called me by His grace He gave me a terrible view of sin and myself as a guilty sinner, but I did not then so deeply realize that sin was exceedingly black, vile, and abominable, as I now do; and I would loathe it more. I would I had less of it; but since this is our present state, may God keep us by His grace until we die. Then may we be found among the happy millions in whose soul sin is for ever dead. Do you hate, or desire to hate it with a holy hatred, as the enemy of God and your souls? If so, you are growing in grace and knowledge of Jesus. As you advance, therefore, your knowledge of sin and the Saviour also increase. Thus, as we get grey, and

the grave and eternity are known to be nigh, we gradually drop our worldly matters, and pleasures, and theories, until by-and-by, we shall surrender all theories and speculations, and empty views of things, and Christ become all and in all to us. Is that Progressive Sanctification? I think so, if you will have the word progressive. I think that Sanctification perpetuated is that state of things wherein a poor sinner is brought to entirely depend for all he needs upon the precious name and fulness of Christ. I know many in this condition. All such are interested in the great Sanctifier's grace, and are now being sanctified." *Abridged from John Hazelton.*

II.—Progressive Sanctification—should the term be adopted?

On this, as a Denomination we are not agreed. Some reject the term, as the universally understood designation of an unscriptural doctrine. Others adopt it as an appropriate title for a scriptural truth. Controversy on the subject has hitherto proved most unprofitable. For this a reason may be assigned. Attention has not been given to a rule, too often overlooked, to define at the onset the principal terms to be employed in the discussion. Without this, disputants may unconsciously attach different ideas to the same word. Thus one might regard the term Sanctification in a purely *objective* sense, and intend by it the separation or setting apart of the saint to God, by the purpose of the Father, the purchase of the Son, and the power of the Spirit. Another might regard it in a strictly *subjective* sense, and employ it to designate the gracious condition of heart, resulting from the Spirit's operations in the child of God. Now objectively, Sanctification is *not progressive*; for separation to God is an absolute fact, and admits of no degrees. *Subjectively* it is, or it must be conceded that the Spirit effects nothing by His continuous existence and operations in the saint. Without preliminary agreement as to the meaning to be attached to this term, no good could therefore result from the inquiry.

Probably the disputants would be agreed, and without knowing it would seek to refute their own convictions. Hence such controversy often degenerates into a profitless war of words.

On the whole, might it not be well to discard a phrase which is capable of such serious misapprehension? Progressive Spirituality, or Progressive Sanctity, as the designation of our convictions might be preferable.

III.—Untruthful Allegations Refuted.

Our views on Sanctification have led to misapprehension, and procured for us undeserved opprobrium. William Jay, in the preface to his "Christian Contemplated," presumably refers in words of bitter sarcasm to those who hold our tenets. "Their religion is," he says, "entirely an impersonal thing any further than it consists in belief and delusion. They look for all in Christ, not as the only source from which it can be received into us—this is truth: but as the only residence in which it is to remain while they continue the same. They are com-

plete in Him, not as to the all-sufficiency provided in Him, for their actual and entire recovery, but without their being new creatures. They look after nothing in themselves, and nothing in themselves should be looked for as the ground of their acceptance with God, or as self-derived or self-sustained; but they look after nothing in themselves even as the effect of divine agency and communication—forgetful of the inspired prayer, “Create in me a clean heart, O God,” regardless of the assertion that “It is God that worketh in you, to will and to do of His good pleasure.” “With them the righteousness of Christ is a fine robe to cover a filthy body.” “Their miscarriages are not theirs, but those of sin that dwelleth in them.” “Their imperfections are regretless, because unavoidable—no man can keep alive his own soul.”

A glance at the foregoing chapter will demonstrate that these sentiments are far from receiving our sanction. Such characters may have existed in the days of the Prince of preachers, but long ere his time the views to which he refers were disclaimed by those who had received the grace of God in truth. Joseph Hart has the lines :

“‘I want no work within,’ says one, ‘’Tis all in Christ the Head,’

Thus careless he goes blindly on, and trusts a faith that’s dead.”

But he stigmatises the sentiment as an error “devised by devils to cheat the human mind.” If any are inclined to assail us, let them understand *what* we believe before they do so, and ascertain whether we have not the support of the Word of God.

VI.—I Cor. i. 30.

This passage contains the gist of the teachings of the Bible on the subject of this chapter.

“But of Him are ye in Christ Jesus, who was made unto us wisdom from God, both righteousness and sanctification and redemption.”—REVISED VERSION, and the emendations are important. *Ye are* (have an existence) *in Christ Jesus*, a spiritual existence, which flows from your union to Him. This is the true force of the words, which do not simply state that Christians are related to Christ, but that they are alive unto God, through their vital connection with the Saviour. Natural men are spiritually non-existent. It is only as the quickening power of Christ operates within the soul that we enter into the higher phase of being here referred to.

Of Him are ye. Our vital union to Christ has God for its author. It is not effected by the Christian, considered either as a creature or a new creature. It follows as a necessary result from federal union to Christ, which was effected ere time began, and owes its origin to an immanent, sovereign, and irreversible act of Jehovah Himself.

Who was made unto us. The tense employed, in the original (the Aorist) indicates that the transaction referred to is not only past, but absolutely so, in the most definite and final sense. It must, therefore, be understood of the arrangement in the covenant of grace, by which Jesus was constituted the Head of His church, and His relation to His people pre-determined before the foundation of the world. “It pleased,” not the Father only, but each person of the glorious Trinity,

assembled in council, that in Christ all saving "fulness should dwell," (Col. i. 19.) All the vast and varied essentials of salvation were to be comprehended in the one person of Emmanuel.

It is currently taught and believed that our faith is the cause of our special interest in the Lord Jesus. It is held that by our act we become united to Him. To this meagre and incorrect notion the teaching of our verse is diametrically opposed. We stand related to Christ by an act of ancient grace. Christ's saving relation to us was also defined by covenant settlements ere time was. The words before us teach not that Christ, when we believe, becomes to us what He was not before, but that He of old was constituted our all-sufficient Saviour, and that we have a dateless interest in His fulness and love.

Wisdom from God, both righteousness and sanctification and redemption. Apparently designed to present a comprehensive abstract of the blessings derived from union to Christ. Each is distinct from the rest, and it is needful to preserve the sharp lines of demarkation which the apostle intended. The order is that of experience.

Wisdom from God, a rendering necessitated by the original. Philosophy landed its votaries in abject folly. Christians alone are *truly wise*; but they owe all their wisdom to Christ. Christ is the expression and embodiment of the wisdom of God. 1. Personally He was a revelation; while His every word and act were a disclosure of the unseen Jehovah. "No man hath seen God at any time; the only begotten Son," . . . "hath declared," and manifested Him who, but for the Mediator, must ever have been unknown and unknowable to man. He is made wisdom *to us*. His complex person was constituted, and His mediatorial office appointed that His elect might not abide in the darkness of spiritual ignorance, but that they might know God by Him. 2. Hence He is *Wisdom communicatively*. He is the source of the grace, by which alone we are able to apprehend the mysteries of salvation. "The natural man" (not the *carnal* man, for man is contemplated not as a sinner, but a creature) "receiveth not the things of the Spirit of God" (1 Cor. ii. 14.) The intelligence possessed by unfallen Adam would not have enabled him to grasp the spiritual facts which faith receives. Christ is, therefore, our Wisdom, as communicating the "understanding" by which we know Him that is true, &c. (1 John v. 10.) He is our Wisdom as the only *source of spiritual illumination*. He shines into our hearts. He affords the only accurate information concerning God. 3. He is our Wisdom *officially*. Faith, conscious of ignorance refers all her difficulties to the only wise Saviour-God. To Him, as the mighty Counsellor (Isa. ix. 6,) has been delegated the business of solving all problems connected with salvation.

Both righteousness and sanctification. The two are conjoined in the original, denoting the close and intimate connection existing between them.

Righteousness. This does not refer to His essential righteousness, as one of the great sacred Three; nor His personal righteousness as God incarnate, but the righteousness which He acquired, through the merit of His obedience unto death. In prospect of the woeful fall of the elect in Adam, by which their creature righteousness was irretrievably lost, He was entrusted to work out a righteousness, which might avail for their acquittal and acceptance. In Him the preceptive and penal de-

mands of the law upon them have all been met, and they are *justified* through their relation to Him.

Sanctification. This does not merely teach that the elect were separated and secured unto God in Christ. He indeed stands in a relative connection with His people, but something is here indicated in which we are not only interested, but invested. This is the communicable holiness of Jesus Christ. He was constituted the containing and communicating Head of the principle which His people must receive to be meet to be partakers of their inheritance. This is the principle which the Spirit conveys to the elect at their regeneration, and which constitutes their characteristic distinction as the living saints of God. The imputed righteousness of our Justification, and the imparted holiness of our Sanctification are alike of Jesus Christ. He is the Root of our holiness, as truly as He is the Root of our righteousness, and is equally important to us in both relations.

Redemption: To ascertain the meaning of which, observe that it is something distinct from the foregoing benefits. It must not therefore be taken for Redemption from the curse of the law. It would then coincide with Christ's being our righteousness. Nor must it be taken for emancipation from the thralldom of sin. That is comprised in His being our Sanctification. It is mentioned *after* wisdom, righteousness, and sanctification, and from the fact that the term redemption is elsewhere employed to denote our resurrection to eternal life (Rom. viii. 23; Eph. iv. 30), we conclude that such is also its force here, and that it teaches that Jesus, to whom was delegated the work of our deliverance from ignorance, sin, and degradation, is also responsible to change our vile bodies, and fashion them like unto His own body of glory at the last day. Such, by the unalterable settlements of the Covenant of grace, is the indebtedness of saints to their Saviour that "he that glorieth" may "glory in the Lord."

V. — Our Divergence from Received Opinion.

It will thus be seen that we differ from the majority of Christians in this particular. It is currently held that the work of the Spirit is to assist men, who are told that they are so far fallen and lost that they can do nothing without His gracious help. Hence sinners, as sinners, are taught to pray for Him, to enable them to believe.

It is our conviction that sinners, being dead, are *beyond help*. Something radically different is needed. Hence God is never said to help the unregenerate, but to *quicken* them.

Thus, while our brethren hold that with *help* a sinner may be saved, we hold that without a new and distinct principle of life, not possessed by man as descended from Adam, no man can be saved.

The action of grace in the soul is not restorative, but creative. God does not design to renew in the hearts of His people what the first man Adam lost by the fall. Thus the question is—Is Regeneration simply a process, in which, as the children of Adam, we are aided to be and do what God requires, or is it the actual introduction of a new and divine principle, through which the mind is reached, and the will affected and in the energy of which all spiritual acts are performed.

The Rev. John Stock, in a *Handbook of Revealed Theology*, With a Prefatory Notice by the Rev. C. H. Spurgeon, written for the use of the Pastor's College, contends that faith in Christ precedes regeneration, but "that men receive a *divine influence in order to believe*," (First edition, p. 191,) which influence he asserts and contends is not a quickening one. Words could not be plainer. This divine holds that God helps men to believe, and saves them for believing. No text is cited to prove this idea.

To such opinions we are earnestly opposed.

"The Bible never represents either religious acts or religious dispositions done or possessed by us as constituting either our regeneration or the means of it. It exhibits them as the *fruits*, but not as the *roots* of life; as *effects*, but not as *causes*."

If we see and know spiritual things, we have had eyes to see, and ears to hear given us. (John iii. 3, 8; 1 Cor. ii. 9, 14; 1 John v. 20.) If we savingly believe that Jesus is the Christ, and receive Him by faith, we do both the one and the other, because we are born of God. (John i. 12, 13; 1 John v. 1.) If we love God and His people, it is because we are born of God, and *know* Him. 1 John v. 7. If we work out our salvation, the reason is that "it is God that worketh in us to will and to do of His good pleasure. Phil. ii. 13. The idea, therefore, of regenerating ourselves, or of "getting ourselves converted"—as some would refine on the idea—in order that God may regenerate us, is subversive of divine truth, inconsistent with the analogy of faith, and in direct rebellion against the official work, wisdom, power and glory of the Holy Ghost.

The agency ascribed to the Holy Spirit is such as to imply an entire *passiveness* in the subject regenerated. This agency cannot therefore operate by mere moral suasion, or by any natural means; but in a manner altogether supernatural, analogous to that by which the world was created and the dead raised. It is by this divine power, the operations of which are determined by the deep counsels of His will, that there is found in the souls of all that are forewritten to glory an immortal principle of quickening grace, whereby they are enabled and disposed to perform gracious acts and to continue in their profession till the day of Christ. John i. 13, and iii. 3—13; Acts ix. 5; xvi. 14, and xxvi. 18; Rom. iv. 17, and vi. 4; 1 Cor. vi. 14; Eph. i. 19, and ii. 1, 5, and 10; Phil. i. 6; Col. ii. 11, 12, and iii. 10; Titus iii. 5; Heb. xiii. 20, 21; James i. 18; 1 Pet. i. 3, 23."—*William Palmer*.

VI.—Implanted Principles.

It has been denied that any principle of life is infused by God into His people, and contended that Regeneration is simply the taking possession of the soul by the Holy Spirit *personally*, and influencing that soul by His indwelling.

"Now it is a truth that the Spirit indeed dwells in the souls of the regenerate. So also do the other Divine persons. 'If any man love Me he will keep My word, and My Father will love him, and *We* will come unto him, and make Our abode with him.' But it is not true

that either Father, Son, or Holy Ghost are 'born,' 'begotten,' or 'created' in the process. The Scripture says, 'Of His own will *begot* He us;' 'We are His workmanship, *created* in Christ Jesus unto good works,' and there are many like passages. There cannot be a birth where nothing is born—and the Holy Spirit is not born, neither is the soul begotten; but clearly something is born, begotten, or created in the soul. When we read such a passage as 'whatsoever is born of God' (1 John v. 4), for instance, are we to conclude that nothing whatever is born of God, but only that God the Holy Spirit has begun to take up His residence in the soul?"—*G. W. Shepherd*.

"From this it is evident that there exists in the soul of every regenerate person, a gracious principle of life and holiness, clearly distinct from Christ, from the Holy Spirit, from the written word, and from divine influence; a principle produced by supernatural agency of God, apart from all human instrumentality and means—the fruit of life in Christ, and the root of life in the soul.

It is a new heart (Ezek. xxxvi. 26; Heb. x. 22); a new creature (2 Cor. v. 17; Eph. ii. 10); a new man (Eph. iv. 24; Col. iii. 9, 10); and a new spirit (Ezek. xxxvi. 26.) Now if the idea of *new* in these passages does not indicate the presence of what was once not in the soul; if it does not imply a radical substantive principle—a determining principle of life and holiness—imparting new qualities, originating new processes, and so effectually changing the whole man as to make old things pass away, and all things become new—if it does not imply *all* this, what does it imply?"—*William Palmer*.

VII.—Rom. bff. 13—25.

It is urged that these verses "were not designed to depict the ideal Christian life, but are rather the portrayal of the struggles of a convinced legalist seeking justification by the works of the law."—*Daniel Steele, D.D.*

This we deny. They are intended to portray the inner life of the child of God.

1. "For, remark that the apostle keeps on repeating '*I*.' 'That which *I* do *I* allow not; for what *I* would that do *I* not, but what *I* hate that do *I*.' Through the whole passage, from the 14th verse to the end, it is direct allusion to himself. It is not, as in the former part of the chapter, the *past* but the *present* tense. '*I am carnal*,' 'that which *I* do,' not 'which *I* did.' 'What *I* would that *do* *I* not, but what *I* hate, that *do* *I*.' The language convinces one that the Apostle was setting forth no other than his own experience as a regenerated and converted man.

2. "Then it declares what is not true, but of a child of God. It never can be true of any but such as are at peace with God through Jesus Christ, to say, '*I* delight in the law of God after the inner man.' It would deny the entire depravity of our nature, to suppose there is any delight in God's law till *I* delight in God, whose law it is; and where are we to find any directions as to our delighting in God till God has revealed Himself to us in the Son of His love, till the enmity of our hearts is slain by God the eternal Spirit, through a revelation of the

cross of Jesus, as applicable to our state and condition as poor, ruined, wretched sinners without one hope in ourselves. It is perfectly inapplicable. There may be great tremblings of conscience, and the strong tremblings of a Felix may be mistaken for the real work of God the Holy Spirit, showing a man the true plague of his own heart, and leading him in poverty to cast himself without one hope but on the atoning sacrifice of the Son of God; but for any man to delight in the law of God till he has turned from himself to Christ, and is brought to receive Christ as the only hope of his soul, we utterly deny; and we assert, that all such views of our nature are a denial of its total depravity."

Above all, the will of the writer was in harmony with what is pleasing to God. Notice "*I would*," verse 15, "*I would not*," verse 16, "*To will* is present with me," verse 18, "*I would*," verse 19. From these it is clear that one whose mind is carnal and enmity with God cannot be contemplated. Will is the essence of character, and he whose will is in sympathy with God,—whatever his transient experience may be—is godly.

"Thirdly, it is the complete setting forth of the experience of a child of God. No true saint can go through the particulars in this chapter, but what he will say, 'That is the echo of my heart, is the development of my soul.' I find a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members,—'When I would do good, evil is present with me;'—'it is no more I, but sin that dwelleth in me.' I delight in the law of God after the inner man.' Go throughout the world, look at all the saints of God living or dying, you shall find this to be not their general experience merely, but their individual experience; it shall be found without one exception. There may be such transcendent views of the love of Christ, and the coming glory, as may seem to take away from a man's lips much expression at the time of his own wretchedness as a sinner; but if you had spoken to that individual concerning the plague of his heart, you would instantly find there was the development of this chapter in his experience, and that it was written out fairly by God the eternal Spirit.

"But it is not the admission of felt sin *alone* that forces the conclusion that the true saint is here portrayed, but the looking at the remedy. 'I thank God through Jesus Christ.' This too unfolds that which is peculiar to a child of God. There are such depths as he is quite unable to express, and cannot fathom, there is such in a man's sin that no one can even guess at, but the God who knows it altogether. It is unfolded to him as the Lord sees he is able to bear it. But with all this, the work of the Spirit is to lead him to Jesus, and this at once marks the distinctive character of the experience of a believer.

"See how this accords with the description given in the dedication of the Temple. (1 Kings viii. 38.) Solomon says, 'What prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house.'—It is the very language of the 7th of Romans; for the writer is a man that does know and does feel the

plague of his own heart, and yet whose hand of faith he does stretch forth towards Jesus the head of the temple and the glory of the church of God.

"However, the whole context proves it; for the Apostle wanted to prove the law was not sin, though every believer is delivered from the law as a covenant of works, yet he wanted to show that it does not lead to sin, and he proves it by his own experience, for, in comparison to the law, he says, 'I am carnal, sold under sin.' It is a holy law, a just law, and a good law. It is not the experience of an unregenerate man, but of a child of God, effectually called by the Holy Ghost into the marvellous light of God's truth."—*J. H. Evans.*

It is, however, freely conceded that these verses do not pourtray that habitual experience of every godly person; but rather depict the true believer when cast down by the presence and workings of the principle of sin within him. We have no sympathy with persons who represent that true Christians are always "*wretched men*;" always depressed with a sense of inward corruption, and always walking in darkness and seeing no light. The triumphant shout of joy at the realisation of the Lord's deliverance, verse 25, is as much Christian experience as are the sorrowful cries that preceded it.

VIII.—Jesus Christ "a Quickening Spirit," the Source and Centre of His people's Spiritual Life.

"In viewing the Lord as a living Mediator at the right hand of the Father, we must make a distinction between Him as God, and as Man, and as God-man. Thus viewed, we shall see there are, so to speak, three different lives in the glorious Redeemer.

"1. As God, He has a *self-existent* life; for He is a Person of the glorious Jehovah, the Son of the Father in truth and love. His own words were: 'If ye believe not that I AM,' that is the great and glorious I AM THAT I AM, 'ye shall die in your sins.' This life is eternal, unoriginated, self-existent.

"2. But there is His life as *Man*, the life which He lived when He was upon earth; this is a *created* life, for it was created when Jesus was born of the Virgin Mary, under the overshadowing operations of the Holy Ghost. Of this life He speaks, John x. 17, 18: 'Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.' This is the life He took; it therefore had a beginning; and this life He laid down; it therefore had a temporary end. But His life as God was neither taken nor laid down; it had no beginning, and can have no cessation.

"3. There is, thirdly, the life which He now lives at God's right hand. This is a *given* life, according to these words: 'As the Father hath life in Himself, so hath He *given* the Son to have life in Himself.' 'In Him was life, and the life was the light of men.' 'Because I live, ye shall live also.' This is His Mediatorial life, His risen life, His present life, as the Head of influence to His church and people. Let

me make these points a little clearer and plainer to your mind. Look up and see Jesus at God's right hand. Is He not there as God? Cannot you see in Him, as God, a divine self-existent life? Yes. Look again. Can you not see Him wearing our nature, having a human body and a human soul? Is that—I speak with all reverence—a dead body, or a living body? Living, certainly. And if living, is it not a human life, animating human members? Here is His assumed, created life. Now look again. Has He not life to impart to His members below? This is not His *divine* life; for that He cannot give; nor is it His *human* life, for that is limited to His own human nature; but it is a *Mediatorial* life, whereby, as the second Adam, He became 'a quickening Spirit.'

"Now He is called 'a Living Stone.' This sets Him forth as the Mediator, Immanuel, God with us; and therefore the life here spoken of, as belonging to and dwelling in Him as 'a living stone,' is His *given* life, His risen, His Mediatorial life, in which He lives at God's right hand as the Covenant Head of all divine influence, as the Source of all grace, as the Author of all spiritual life, as the Resurrection and the Life, which He declared He was to Martha. 'Jesus saith unto her, 'I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?' John xi. 25, 26.

"But though I have shown that these three lives are distinct, yet let no one think they are disunited. As in the blessed Trinity there are three Persons and yet but one God, and as the human and divine nature of the Lord Jesus are distinct and yet united in one glorious Person, so it is with the lives of which I have been speaking. They are distinct, and yet united; all needful and all blessed, and all centering in Immanuel, God with us."—*J. C. Philpot.*

IX.—"Grace for Grace," John i. 16.

Some diversity of opinion exists as to the meaning of this expression.

"The word rendered '*for*,' describes 'anything which supersedes another or occupies its place.'"—*Dean Alford.* In other words it embodies the idea of what is a present substitute or equivalent for something else. Its literal translation is "*instead of*," "*in the place of*." This must rule our exposition.

"Grace to answer grace"—*i.e.*, grace enjoyed in the heart to answer to grace given in purpose in the Covenant. The idea is true. Sovereign grace rules the whole of God's saving conduct. All His gracious acts *in* time, answer to or correspond with His gracious determinations *before* time; but this cannot be the true exposition, for the words do not lead to it.

"Grace upon or after grace," *i.e.*, gracious favours bestowed one after the other, in bounteous love of Him who delighteth in mercy. A true thought, but not in accordance with the grammatical meaning of the text.

The "grace" of the New Testament *in place of* the "grace" of the Old. This was the ancient interpretation. It cannot, however, be true, for although *any* revelation from God to man may correctly be

called "a grace;" yet here the evangelist expressly mentions "the law" and "the gospel" in contrast. "The law came by Moses, but grace and truth came by Jesus Christ:" and the "grace for grace" of His giving, whatever it be, must lie within the sphere of the "grace and truth," which are the characteristics of His kingdom.

"Grace for"—or *instead of*—"Grace: the expression thus indicating that a new grace always comes in the place of an old one. Dean Alford, Hengstenburg, and others, take this view. It is well supported by grammatical and other reasons, and we therefore adopt it. Grace in its streams is evanescent, although in its fountain, and as to its principle, indestructible. The grace that was suitable for yesterday is not appropriate for to-day. When one grace or gift of Christ becomes as it were obsolete and exhausted, another comes fresh from the living fountain to take its place. Thus we obtain *one* grace in the place of *another* grace, till grace is finally superseded by glory. One kind of grace comes in the room of another grace as the needs of our every varying condition and circumstances require. The grace of *peace* in the place of the grace of *terrible apprehension* of guilt. *Grace* to wait in the place of *grace* to work. *Grace* to *suffer* in the place of *grace* to serve. The grace of *dying* in faith in the place of the grace of *living* in patient hope. Thus He giveth more grace" (Jas. iv. 6), and is "able to make all grace abound to us" (2 Cor. ix. 8), that we may prove "His grace sufficient for us." (2 Cor. xii. 9.)

X.—Sanctification an habitual experience.

This important branch of salvation, in its many aspects, has now been unfolded. Rest assured that "the sanctification of the Spirit" is not a mere reformation of life, but the possession of a new life; it is not changing the nature of old principles, but implanting new ones; it is not eradicating the turpitude of our natural corruption, but establishing the conquest of our new nature over it; it is not the growing improvement of the old man, but the growing strength of the new man; it is not animal life, but spiritual energy: it is a spiritual capacity by which the old man is crucified, mortified, kept under, and put off."—*Joseph Irons*. It is Christ maintaining His own nature in the heart by the indwelling Spirit.

A word on the practical and experimental aspect of the subject.

It is "*vital to peace* to understand that there are two natures or principles in every believer."—*J. D. Smith*. Apart from this clue to the inner workings of grace in the heart, Christian experience is a paradox, and a constant source of sorrow.

This truth received, however, claims not only passive acquiescence, but earnest recognition, for while it *explains* the life of faith, it *indicates* the true way to attain personal, practical, and abiding holiness.

God, as the Author of Sanctification, demands our faith, as He does in every character in which He is revealed.

The Saviour should be trusted to discharge every office which He has undertaken to perform. Having condescended to be made unto us "Sanctification," He claims our hearty reliance in this character. He is not only our Sanctifier—that is to say, He not only does something for us, by which we are vitally and experimentally separated

unto God, but He is our Sanctification, Himself being the all-sufficient Source from which grace is administered to us, in His name, by the Holy Spirit.

And while Jesus is looked to and relied on as the ever-living Source and Maintainer of sanctifying grace, "the Holy Spirit should be honoured by our believing that He will perfect what concerneth us, working in us mightily by His divine power."—*Joseph Irons*. Thus the Father who set us apart, the Saviour who fills us and keeps us, and the Spirit, whose energy maintains and perpetuates our life as God's children, should be trusted to perform what they have undertaken.

"Grace will complete what Grace begins,
To save from sorrows and from sins."

Clearly as this is revealed, few real Christians apprehend it. Many live in the power of the truth, that they are justified in consideration of our Lord's merits, who fail to see the blessedness of depending on Him for the holiness they long to possess. They think that Sanctification is a something which they are to do *for* and *with* themselves, as God helps them, instead of trusting Christ for their sanctification, as they do for their righteousness.

"*Without Me ye can do nothing*," (John xv. 5.) A slight inaccuracy of translation prevents us from fully appreciating our Lord's words. They should rather be rendered, "*Apart from Me*," "in a state of independence from Me," "ye are able to do (not little, but) nothing." Notice distinctly that the question here discussed is *doing*, not *being*. The verb employed denotes "sustained effort." (Handbook to the Grammar of the New Testament, by S. G. Green.) It is the same word as in 1 John iii. 7, 8, 9, 10, page 136, and the sense is, that the sustained effort demanded by true religion is fruitless apart from Jesus.

"*Apart from*" the soul (or principle of life) the body is motionless, and cannot stir a finger. This is the sort of dependence here indicated. Christ is to the Christian the alone Source of spiritual life, just as the soul is to the body the alone source of natural life.

Our experimental Sanctification is not a personal achievement—a something to which we may hope to attain by a variety of religious exercises, struggles, and prayers. It is a momentary receiving out of Christ's fulness, grace for grace. It is the result of the inworking of His Spirit in a heart which finds the task of self-renewal hopeless, and makes itself over to the Saviour to be moulded by His plastic hands. It is "*living by faith in the Son of God*." (Gal. ii. 20.)

"Our Lord's illustration is based on a vine-branch. The circulating sap, which is the life of the tree, is indeed *in* the vine-branch, so long as it maintains its hold of the stem; but in no case is it *from* the vine-branch. Sever the branch from the stem, and it ceases instantly to live, for it has no independent life. Even so the fruit of the Spirit, while of course our hearts are the sphere of its manifestation, is in no sense *from* our hearts. It is not the result of the self-energising of our own will; it is not a righteousness of our own, built up by a series of endeavours, or a laborious process of self-discipline, but a righteous-

ness out-flowing continually from the fulness of grace which is in Christ."—*From E. M. Goulburn, D.D.*

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (or intelligent) service." (Rom. xii. 1.) Here is a plain direction. Saved sinners, Christian "brethren," the heaven-born sons of God, are enjoined to place themselves—their whole selves—all that they are, have, and hope for, at God's disposal—just as a sacrifice, laid on the altar, is given up to God. Such a surrender, full and unre-served, is the first step in practical sanctification. Thus it is that the heart is freely given to God (Prov. xxiii. 26), to be dealt with as He wills. This is our reasonable service. This is what all reasonable men would say should be the outcome of our salvation. Jesus gave Himself to redeem us. He presented Himself a Sacrifice for us, keeping back nothing, that He might save us. It is reasonable, then, that He should claim in return the whole energies of the persons whom He has bought with His precious blood.

This is done by always consulting Him, ("In all thy ways consult Him." Prov. iii. 6. Newman's Translation.) and by doing habitually what He enjoins, and abstaining from what He forbids. In a word, it is the surrender of self to Jesus in everything. No exercise is simpler and sweeter, though perhaps none so uncommon as this momentary surrender of our entire selves to Jesus—but it is the secret of holiness, joy, and victory. Without it all religion is spasmodic and intermittent, and our few occasional successes and triumphs only make our habitual failures stand out in bolder relief.

O to learn that Jesus only can manage His people. Our flesh or old nature is our pressing and ever-present sorrow, but He has power over all flesh—and surely the flesh of His own people is included—and can hold the evil principle in check. The new nature He can "strengthen with might by His Spirit." (Eph. iii. 16.) Hence how momentous to learn to "yield ourselves to God," and to merge our wills in His.

Mark, too, it is surrendering ourselves—not to be pampered and, petted like spoiled children—not to be indulged with dreamy ecstasies but to be SACRIFICED—to do unpleasant things, and to endure hardness—to be scorned and slighted, and, what is more painful, to be pitied as fools for Christ's sake.

But oh the power of acting ever under the Master's express directions.

Many saved sinners know that the second verse of the twelfth of Romans is *not* exemplified in their lives. They are "conformed to the world." They are *not* "transformed by the renewing of their minds." They do *not* discern and approve what is "that good, and acceptable, and perfect, will of God." They are not in cordial sympathy with much of the Bible. They are not at ease with their religion, nor satisfied from themselves. (Prov. xiv. 14.) They know that there is something awfully wrong about their experience, and ever and anon they make half-despondent attempts to attain a better state of things, which generally end in failure and collapse. Where lies their mistake? They have attempted to realise Romans xii. 2, before con-

sidering verse 1, and complying with God's demand, and presenting their bodies as living sacrifices to Himself.

"Take my life, and let it be,
Consecrated, Lord, to Thee ;
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my will and make it Thine,
It shall be no longer mine ;
Take my intellect and use
Every power as Thou shalt choose.

"Take my hands, and let them move
At the impulse of Thy love ;
Take my feet, and let them be
Swift and beautiful to Thee.

"Take my silver and my gold,
Not a mite would I withhold ;
Take my heart, it is Thine own,
It shall be Thy royal throne.

"Take my love ! my Lord, I pour
At Thy feet its precious store ;
Take MYSELF, and I will be,
Ever—only—all—for Thee."

Thus the believer lives a life of separation unto God. Such a prayer will never remain unanswered, for "He is faithful that promised." And they who thus surrender themselves (in the power of the Spirit) to their Lord and Saviour, are no longer under the tyranny of self. They stand in separation from the Christless world, and the equally Christless association, called the Christian world. They are "vessels unto honour, sanctified, meet for the Master's use, and prepared unto every good work." (2 Tim. ii. 21.)

Reader, wait and wrestle in prayer before Him "who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. iii. 20), till you *know* that you enter into the fulness of God's grand thought—"The Sanctification of the Spirit." Read also Rom. vi. 1—14.

CHAPTER 15.—THINGS WHICH ACCOMPANY SALVATION.

Preliminary Observations.

THE following chapter is necessarily fragmentary, as it does not accord with our plan to enter at length into the details of experimental godliness. Selection is inevitable. Prominence is therefore given to

the royal grace of faith : a subject on which our views widely diverge from those of the majority of Christians.

Faith—so we believe—is a faculty bestowed by God in grace upon heaven-born sinners, whereby they recognise and rely on gospel facts, and perform those specific duties which are incumbent upon them as God's children. On the contrary, it is held that Faith is a duty incumbent on men as men : that sinners in their natural condition, with a measure of Divine assistance, can perform it ; and that salvation is contingent upon it ; or, in other words, that for believing lost men are saved, and that for unbelief they are damned.

All thoughtful readers of controversial divinity, must have noticed the careless manner in which proof texts on this subject are ordinarily cited. Logical acumen, mature scholarship, and sound exegesis have been brought to bear on the discussion of almost every other branch of revealed truth, while this controversy has been mainly conducted in a manner which none that recognise its importance can fail to view with sorrow. By our adversaries the matter is generally dismissed with a few flippant and puerile observations, and among ourselves the truth has too often been defended in a way little calculated to win an opponent's respect. Glad shall we be, if the following pages should lead any to an intelligent reception of the teachings of the Bible on the subject.

I.—The meanings of the word Faith.

The word translated *faith*, πιστις (*pistis*) occurs in the New Testament in different places in very different senses, with which it is important to be familiar.

1. It is used as a designation of the divine attribute of faithfulness ; as Rom. iii. 3. " Shall our unbelief make the *faithfulness* of God of no effect ? "

2. It is sometimes, though rarely used in the sense of moral fidelity : as " the weightier matters of the law—mercy and *fidelity*," Matt. xxiii. 23. " The fruit of the spirit is—*fidelity*," Gal. v. 22. " Showing all good *fidelity*," Titus ii. 10.

3. It is employed—and this is its ordinary and accepted meaning—to designate the act or object of Christian belief. In this sense alone it is employed in the following chapter.

II.—The term Faith in its objective and subjective senses.

Certain verbal nouns are commonly employed in two different senses. Sometimes they stand for acts of the mind ; sometimes for persons or things on which those acts terminate. For example, Psalm cxli. 8 : " In Thee is my trust." Here the word " trust " means the mental act of confiding. Psalm lxxi. 5 : " Thou art my *trust*." Here the word " trust " stands for God in whom the saint confides. In other words, in the first, the term *trust* represents a state of feeling of which the writer is the *subject* ; in the second, it denotes the *object* toward which his mental act tends. This affords a clue to the meaning of the

words—which so often embarrass young readers—*subjective* and *objective*. A verbal noun is used in the *subjective* sense when it refers to an act of consideration, apprehension, vision, &c.; and in the *objective* when it stands for the object on which that act terminates.

The following are further examples: "A sunset is a glorious sight" (used *objectively*). "The sight of a sunset causes pleasure" (used *subjectively*). Pro. xiii. 12, "Hope deferred maketh the heart sick" (used *subjectively*.) Psalm lxxi. 5, "Thou art my hope, O Lord" (used *objectively*.) Psalm li. 12, "Restore unto me the joy of Thy salvation" (used *subjectively*.) Psalm xliii. 4, "I will go to God my exceeding joy" (used *objectively*.)

The word Faith is used in these two senses. Thus, Jude 3, "Contend earnestly for the faith" (used *objectively*, i.e., for the truths which faith receives). Rom. i. 8, "Your faith is spoken of" (used *subjectively*, i.e., for the believing acts of which their minds were the subjects.)

Faith in its *subjective* sense is often called "the grace of Faith," and in its *objective* "the doctrine of Faith;" though the phrases are hardly sufficiently comprehensive to be accurate. "The *subjective* sense of the word Faith takes in all the operations and exercises of the grace of Faith in the heart; while the *objective* sense is used, not only for the truths revealed in the gospel and apprehended by Faith, but very often as a comprehensive term for that sphere or realm of things in which blessings are given and received on the principle of pure favour as opposed, and contrary to the economy of works in which rewards are reckoned as of debt."—*A. W. Shepherd*. Examples of the term Faith in both these senses will illustrate these observations to the reader.

III.—The term Faith used objectively.

- Acts vi. 7. "Of priests were obedient to the f."
 " xiii. 8. "To turn away the proconsul from the f."
 " xiv. 22. "Exhorting them to continue in the f."
 " xvi. 5. "The churches were strengthened in the f."
 " xxiv. 24. "Heard him concerning the f."
 Rom. iii. 27. "It (boasting) is excluded by (the) law of f."
 " iv. 13. "Through the righteousness of f."
 " x. 6. "The righteousness which is of (or on the principle of) f."
 " xii. 6. "According to the proportion (or analogy) of (the) f."
 " xiv. 1 "Him that is weak in the f.—i.e., one who is imperfectly acquainted with the gospel, and requires further information on technical questions."
 1 Cor. xvi. 13 "Stand fast in the f."
 2 Cor. xiii. 5. "Examine yourselves, whether ye be in the f."
 Gal. i. 23. "Preacheth the f."
 " iii. 23. "Before f. came."
 Phil. i. 27. "Striving together for the f."
 Col. i. 23. "If ye continue in the f."
 1 Tim. i. 19. "Concerning the f. have made shipwreck."
 " iii. 9. "Holding the mystery of f."
 " , 13. "Boldness in (the) f. which is in Christ Jesus."

- 1 Tim. iv. 1. "Some shall depart from the f."
 " vi. 10. "They have erred from the f."
 2 Tim. iv. 7. "I have kept the f."
 Titus i. 1. "The f. of God's elect."
 " i. 13. "Sound in the f."
 Heb. x. 23. "Hold fast the profession of our f."
 1 Pet. v. 9. "Steadfast in the f."
 Jude 3. "Contend earnestly for the f."
 " 20. "Building up yourselves on your most holy f."
 Rev. ii. 13. "Hast not denied my f."
 " xiv. 12. "That keep the commandments of God and the f. of Jesus."

Here are thirty-one passages, in all of which the word Faith is used objectively, and stands either for those spiritual truths which Faith receives, or the mode of Divine procedure in which blessings are bestowed in sovereign favour apart from any consideration of human merit.

IV.—The term Faith used subjectively.

- Luke xvii. 6. "Lord, increase our f."
 Acts vi. 5. "A man full of f."
 Rom. i. 12. "The mutual f. both of you and me."
 2 Cor. i. 24. "By f. ye stand."
 Gal. iii. 26. "Ye are the children of God by f."
 Eph. ii. 8. "By grace are ye saved, through f."
 Col. ii. 12. "The f. of the operation of God."
 1 Thess. i. 3. "Your work of f."
 1 Tim. vi. 12. "Fight the good fight of f."
 Heb. vi. 12. "Who through f. inherit the promises."
 2 Pet. i. 1. "Have obtained like precious f."
 1 John. v. 4. "The victory that overcometh, even our f."
 Rev. xiii. 10. "The patience and f. of the saints."

Here are thirteen passages (which might easily be multiplied), in all of which the term Faith is used *subjectively*, and stands for the grace and acts of Faith in the true child of God.

V.—"Faith, by Israel Atkinson,"—a critique.

It is evident that the above distinction has much to do with the enquiry as to the statements of the Bible concerning the relation of faith to salvation. It therefore claims attention at the hands of all students of the gospel.

Singular as the statement may appear, it is, in the present state of theological science, in many cases most difficult to determine in which sense the term "Faith" should be regarded.

The consequences are not indeed always material. Thus, whether the "shield of faith" (Eph. vi. 16) should be understood *objectively* as referring to the protection which the great truths of the gospel afford to the believer; or *subjectively*, of the grace of Faith by which he repels the attacks of the enemy, is comparatively unimportant. Whether "Your faith is vain" (1 Cor. xv. 14) should be interpreted

objectively, as meaning that the gospel is wholly unworthy of belief, if Christ did not rise from the dead, or *subjectively*, that our trust in Him is vain, if His resurrection is not a fact—affects our view of the gospel but little.*

In some passages, however, in which the term Faith occurs, much depends on this investigation.

In 1878, the above work was given to the world.† The author, impressed with the unsatisfactory condition of religious inquiry on this important subject, suggested the advisability of commencing the investigation *de novo*, by an examination, not of our English translation, but of the inspired original. He, therefore, traces the term Faith (*pistis πιστις*), in many of its more prominent occurrences, when in connection with verbs, nouns, and prepositions. He thus seeks to show that a subjective sense has often been given to the word when it should be viewed objectively. Thus he regards Rom. v. 1, as meaning that we are justified not by Faith as an act, in any sense, but in accordance with a gracious scheme in which works have no place. The Eleventh chapter of the Epistle to the Hebrews he likewise insists, treats not of the act of believing, but of the Plan of Salvation, and the power which the truths which are revealed to Faith exert upon the minds and hearts of God's children.

The argument is indisputably original, cogent, helpful, and suggestive, and the book is deserving of high commendation. There is reason, however, to believe that its author is in some instances unreliable, owing to his imperfect knowledge of Greek; and, moreover, that he pushes his deductions further than the facts of the case warrant. Few that have given his arguments attention accept all his interpretations.

No standard work—so far as the author knows—on this subject exists; and he that will present the Church with a scholarly and

* It should be noted that the distinction between Faith in its subjective and objective sense has high authority. Dean Alford mentions "the objective technical use of the term 'the Faith' in Paul's Epistles;" New Testament, on 2 Tim. iv. 7. W. Kelly, Esq., the eminent scholar and theologian, and since the death of J. N. Darby, the acknowledged leader of the Plymouth Brethren, in a private letter to the author respecting Mr. Atkinson's treatise, admits the objective sense of the term Faith which, however, he says, "is comparatively rare."

The rule given by J. N. Darby; Works, vol. 1, page 46, is, "That whenever a word presents the object about which the mind is occupied, or (which is) objectively present to it, the (definite) article is used." Applied to the present inquiry, this rule would lead to the principle, that whenever the definite article precedes the term **Faith**, an objective sense must be understood. In other words, "**the Faith**" means the system of revealed truth; or God's method of acting in harmony with that system—never our believing. The reader must, however, test the rule before receiving it.

† Faith, and Appendix to "Faith," by Israel Atkinson: London, Houlston & Son.

scriptural exposition of the two hundred and thirty-four passages in which the term "Faith" occurs, will render untold service to Theology.

Our present inquiry has solely to do with the term Faith in its *subjective* sense.

VE.—Faiths mentioned in the Bible—The various meanings of the Terms.

It is common to assume that the Bible mentions but one kind of Faith or Belief—namely, that which is spiritual and with which salvation is conjoined. There are, however, six descriptions of Faith referred to in the Inspired Volume.

1. **Ordinary Credence** in the being of God, which devils exercise (James ii. 19), and which requires in men no more than the right use of their rational powers. It is demanded of God from men as men, and is, therefore, a natural duty. It is not saving, but its absence is sin, and its presence of moral benefit (Jonah iii. 5.)

This is frequently called **Historical Faith**, because it receives the inspired histories as worthy of unreserved credence. Also **Notional Faith** (though the term is not happy), because it accepts the Gospel as a notion or merely objective idea, and is not conjoined with the working of Divine grace within the heart.

2. **National Faith** demanded of the Jewish nation by God in Himself in the Covenant character in which He stood to them. It was essential to their national prosperity. "If ye will not believe, ye shall not be established," Isa. vii. 9. For its absence they were blamed as "Children in whom is no faith," Deut. xxxii. 20. It was connected with their enjoyment of their land as a nation. "He that putteth his trust in the Lord shall possess the land," Isa. lvii. 13. For want of it they went astray (2 Kings xvii. 14), and were punished. See Addendum 8.

3. **Faith in Christ** as the Jewish Messiah, and as able to work miracles by the power of God. Matt. viii. 10; ix. 28; xxvii. 42. John vii. 5; xi. 48. See Addendum 7.

4. **The Faith of Miracles**, that is to say, which enabled men to work miracles, or to have miracles wrought on their own persons. 1 Cor. xii. 9; Acts iii. 16; xiv. 9, and Matt. ix. 29.

5. **Transient Faith**. Acts viii. 13. Probably this was but the working of natural credence, induced by reliable testimony under circumstances of an exciting character. It is, therefore, identical with that above enumerated as No. 1. This is the Faith of much of the short-lived religion of the present day.

6. **Spiritual Faith**, to which the following chapter so largely refers.

It is then incumbent on all who quote texts in which the words Faith and Believe occur, to show to what Faith reference is made.

VEE.—Principles of Interpretation.

It appears to be held that (what is called) an evangelical interpretation may unhesitatingly be given to any passage from the Word of

God, apart from its connection, if it happen to suit a preacher or writer's purpose so to use it. Against this reckless employment of Scripture we have already protested. (Pages 50 and 111.) A law that should always regulate us when giving to any scripture a meaning other than its obvious, primary, or literal one, however, claims attention.

"We are not warranted in taking any words that we find in scripture and spiritualising them according to our fancy. There must be a groundwork for a spiritual interpretation, founded on the literal meaning of the passage. If no analogy or resemblance can be traced, there is no foundation for a spiritual exposition. Such would stand upon a wrong basis, and would be merely fanciful and uncertain. Before, then, any text in what is supposed to be its spiritual import is adduced in support of any doctrine, we must be prepared to show that there is a resemblance between the obvious literal meaning, and the spiritual one for which we plead."—*J. C. Philpot.*

Again, a spiritual doctrine may be *illustrated* by, but must not be based on the secondary meaning of a passage. Thus to cite Ezek. xvi. 6 in *proof* of the sovereignty and necessity of the Spirit's work in Regeneration would be inadmissible, although the verse affords an admirable illustration of the subject (see page 130.)

Again, the minor circumstances of parables must not be cited to establish scriptural doctrines. No parable can be pressed in all its details. Each is intended to teach one general truth. Thus Matt. xviii. 34 does not teach that once forgiven sinners may be consigned to endless woe.

VIII.—Definitions.

We are approaching a subject on which there has been much controversy, and on which it is important to think with precision. Nothing so clarifies one's ideas, and lays a foundation for satisfactory discussion, as starting with accurate definitions.

A Definition is a brief and exact statement of what a thing must be to be what it is.

It must consist of three parts; 1, the Subject; 2, the Genus; and 3, the Species.

The *Subject* is the term to be defined.

The *Genus* indicates to what class of being or things the Subject belongs.

The *Species* shows how the Subject differs from others of the same Genus; thus:—

Subject.	Genus.	Species.
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(A Dictionary)	is (a book)	(presenting the spelling and meaning of
		Species.

every word in a language in its alphabetical order.)

Subject.	Genus.	Species.
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(Justice)	is (the virtue)	(of giving every man his due.)
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Subject.	Genus.	Species.
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(Hope)	is (a grace of the Spirit)	(by which the Christian desires
		Species.

and anticipates the promised blessings of the gospel.)

It should be observed that to be accurate,—

A definition must be **concise** and **explicit**. It must contain no redundant words, and the meaning of each term employed must be so clear as to be beyond dispute.

It must be **comprehensive** and cover all the ground—that is, it must state every particular essential to the being of the subject, as such. If it fails to state the full extent of the term defined, it is valueless.

It must be **exact**, that is to say, must advance only what is necessary to the being of its subject as such, and omit all non-essential particulars.

These considerations obviously flow from the meaning of the word **define**—to assign limits to. A definition must therefore assign to its subject its true limits; must abstract it from all others; must state what is true of it and of no other object in existence.

A definition must not be a **negation**. To say that “A Dictionary is not a grammar,” or that “Justice is not injustice,” or that “Hope is not despair,” gives no information as to the nature of these subjects, and would be profitless in discussion.

A definition must not be a **single term**. Young thinkers often erroneously suppose that to exchange one word for its synonym is to define it. To say that “Fortitude is bravery,” or that “Humility is lowliness,” is insufficient. It is simply exchanging Latin terms for synonymous and interchangeable Anglo-Saxon ones. Moreover, it is very rarely that one word exactly represents another. Thus the assertion that “Courage is valour,” appears true, but it is not so. Courage has to do with physical constitution; valour with mental intrepidity. A lion is courageous, for he knows not physical fear. A hero is valiant, for his mind quails not at any danger.

No essential part of a definition must consist of a word derived from its subject. To say that “Malice is *malicious* feeling,” or that “History is an *historical* narrative,” would be useless. The object of a definition is to inform, and we defeat our purpose by employing terms of the same etymology as the subject itself. We must know what “malice” and “history” mean, before we can form a just idea of the term “malicious” and “historical.”

Similarly no essential part of a definition must consist of a word derived from a synonyme of its subject. Thus, to state that “A father is a *paternal* relative,” or that “Peace is a *pacific* state” would be unsatisfactory, since “paternal” is an adjective derived from *pater* the Latin for “father,” and “pacific” an adjective derived from *pax* the Latin for “peace.”

Never define by a **metaphor**. Thus, “Fancy is the wing of the mind;” “Justice is the pillar of the throne;” “Hope is the main-spring of effort;” “Happiness is the sunlight of the soul”—are all useless as definitions. They are metaphorical descriptions of the properties of “fancy,” “justice,” “hope,” and “happiness,” and do not touch on their essential qualities.

Do not confound an **opinion** with a definition. Thus “Hope is an *enviable* possession;” “Happiness is a *desirable* acquisition;” “Justice is an *admirable* virtue,” are not definitions. They simply

express the writer's *opinions* upon the subjects, which, however, they leave untouched.

Do not confound description with definition. A description presents the appearance, or the obvious properties and effects of an object, without defining its essence. Thus "Justice is a virtue which commands respects," or "A horse is an animal the form of which is universally admired," are not definitions.

Descriptions are for popular use, as they are adapted to the capacities of people who are content to know objects as they seem to be, and rarely enquire into their essence—that is, the qualities which make them what they are.

Definitions are for exact thinkers, who wish rather for an accurate knowledge of things as they are, than an acquaintance with them as they seem to be.

The Scriptures describe rather than define. For example, charity or love is described by its effects in 1 Cor. xiii. ; but no definition is prefixed. The first verse of the Eleventh of Hebrews *may* be intended as an explicit definition of spiritual Faith. If so, it is the only definition of this pre-eminent grace to be found in the Bible. It is, however, described by its manifestations, operations, and effects in numberless places.

The preacher—whose business it is to present abstract truth in its relation to the religion of the people—should deal less in definition than description.

The theologian—whose aim is to acquire precision of thought on revealed truth—must make it his constant aim to define the subjects to which his attention is given. "Be always writing definitions and demonstrations."—*John Ryland, A. M.*

Spiritual Life, Capacity and Acts.

<p>Spiritual Life antecedent to Spiritual Acts.</p>	<p>As it is an incontestable fact that Life must precede intelligent action, we hold that Regeneration (or the reception of Spiritual Life), necessarily precedes any of the acts which favourably distinguish spiritual from natural men.</p>
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John iii. 3, 5* ; Eph. ii. 5 ; John vi. 44 ; 1 Cor. ii. 14 ; where note that the word translated "natural," *psychikos*—does not refer to man as *depraved* (like the term "carnal," *sarkikos*, 1 Cor. iii. 3, compare Rom. viii. 7), but "as animated merely by his created soul apart from the vivifying power of the Holy Ghost."—*Dean Alford.* It does

* John iii. 5. The distinction between "*seeing*" and "*entering*" "the kingdom of God" should be observed. When a man is regenerated he receives spiritual faculties. These include the power of spiritual vision. He then has capacity to "*see*"—perceive as an actual reality—the kingdom of God. But sight can only operate in its proper medium, light—and Faith can only act as directed by the truth,

not, therefore, necessarily describe a gross and abandoned person, but applies with equal force to any, however strict their morals and high their intellectual attainments, who have not received that Spirit-born principle which renders them *spiritual* men. By such alone can spiritual truths be apprehended.

This is confirmed by the translation of verse 13, favoured by the majority of scholars, not "*comparing spiritual things with spiritual*," but "*composing spiritual things for spiritual men*"—J. C. Philpot; or, "*interpreting spiritual things to the spiritual*"—Dean Alford; or, "*to spiritual men*"—Revised Version, marginal reading.

NOTE.—The stock or stem of which all spiritual graces are the outgrowth, is "the grace of life." (1 Pet. iii. 7.) This is "the blessing" which puts men into actual union with the vital church, and without which godliness is impossible. (Psalm cxxxiii. 3.)

1 Cor. ii. 5. "We are not born Christians, but made such. The operation is no less than divine. It is above the power of education, moral suasion, or example." "He that hath to-day wrought us for the self-same thing is God." To this, allusion *may* be made in Psalm cxix. 73, and Isaiah xliii. 1: "Thy hands have made me (as a creature) and fashioned me (as a saint)." "That *created* thee, O Jacob"—which refers to natural birth, and Jacob, his name after the flesh is appropriately connected with him in this character—"that *formed* thee" as a spiritual person—and his saintly name "Israel" is associated with him as a regenerated man. "The operations of nature can never rise higher than their source. The acts of a natural man are natural acts."—*John Hazelton*. "That which is born of the flesh, is flesh."

Natural men are spiritually non-existent. Hence their utter incapacity to act as spiritual men. We must be created anew in Christ Jesus before we can think, or feel, or act as new creatures (Gal. vi. 15, where for "creature" some read "creation.") "Faith is an effect of vital union to Christ by an heavenly birth, and cannot, in the nature of things, precede its own efficient and vital cause."—*John Stevens*. "It is as impossible for God's chosen ones to live and die in unbelief (John vi. 37 and 28), as it is for those whom sovereignty has passed by to believe (John vi. 44 and 26)."—*William Palmer*.

"'Arise, ye dead,' Arminius cries, 'arise, ye dead in sin,
Unstop your ears, unclothe your eyes, and a new life begin.
Why will ye die, ye wretched souls? Ye dead, why will ye die?
Quicken and make your spirits whole, to life eternal fly.'"

for which "water" here stands. The man, then, that has *first* been born again, and *subsequently* receives and acts in the light of revealed truth, does more than "see" the kingdom of God. He enters it experimentally—passes into a new sphere of existence—and is consciously a new creature, a new man in a new world. We should say that verse 3 refers to Regeneration; verse 5 to the New Birth (see page 132.)

"Before the idol Man he'll fall, and pompously declare,
Though slightly damaged by the fall, how great his powers are.
Rise, noble creature, man arise, and make yourself alive,
Prepare yourself to mount the skies, for endless glory strive.

"Deluded seer, but man will be still senseless as a stone ;
And you yourself stand fooling by, 'till both are quite undone ;
Unless Almighty power be moved, by God's free will, not thine,
To quicken both, and make His love on both your hearts to shine."

Things that accompany Salvation.* We believe that the sacred operations and influences of the Holy Spirit (A), are accompanied by emotions (B), desires (C), and actions (D), which reveal His gracious presence in the heart, and from which our interest in the Salvation of God, may be **inferred (E.)**

A 2 Cor. v. 5 ; Phil. i. 6, and ii. 13 ; Heb. xiii. 21. B Jer. xxxi. 9 ; xxxii. 40 ; Heb. xii. 28 ; 1 Pet. i. 17. C Neh. i. 11 ; Psa. cxlv. 19 ; Matt. v. 6 ; 1 Pet. ii. 2. D Psa. xxxiv. 17, 18 ; xxvii. 4 ; lxiii. 1 ; Zech. xii. 10. E Acts ix. 11. The fact that Saul prayed, demonstrated that he was a chosen vessel, and the subject of a work of grace. Regeneration and its results prove our interest in eternal election, and dateless love (Acts xiii. 48.) Acts xi. 23. *Had seen, &c.* Grace—not in its *source*, but in its *streams* ; not in the *heart* of God, but in the *hearts* of these Christians at Antioch, and which made itself visible in their character and actions.

NOTE.—J. C. Philpot enumerates eight signs of God's favour—marks and testimonies of His work of grace upon the soul. 1. The fear of the Lord (Psa. cxi. 10.) 2. A spirit of grace and supplications (Zech. xii. 10.) 3. Repentance unto life (Acts xi. 18.) 4. Faith in the Lord Jesus Christ (Acts xvi. 31.) 5. Love to the people of God (1 John iii. 14.) 6. Love to Christ (Eph. vi. 24.) 7. The immediate or direct witness of the Holy Spirit (Rom. viii. 16.) 8. A life and

* Heb. vi. 9. Election and Redemption *precede* Salvation. Justification and Sanctification *constitute* it. Glory *consummates* it. The graces of the Spirit *accompany* it.

† Arminians have been wont to assert that Acts xiii. 48 : "*as many as were ordained unto eternal life believed,*" should be read, "*as many as were disposed to receive eternal life.*" Philip Pugh's *Three Letters to S. Cozens*. This is based on the fact that one of the meanings of the word rendered ordained *τασσω* (*tasso*) is to dispose. But this is taking an unfair advantage of the ignorance of the unlearned. The meaning of the term is to arrange, set, appoint, allot, assign ; and if rendered dispose, the word must be understood in the sense of arranging, as a General disposes his troops before a battle. It does not mean dispose in the sense of "being inclined to." The Revised Version retains the word "ordained."

conversation agreeable to the gospel (Phil. iii. 17—20.) "Signs seen and not seen."—A Sermon, Penny Pulpit, 459.

NOTE.—In Gal. v. 22, 23 the fruit—the spontaneous, natural, and necessary out-working of the spirit—*i.e.*, the spirit-born principle received at Regeneration is specified in *nine* particulars, love, joy, peace, long-suffering, kindness, goodness, faithfulness or fidelity (not Faith), meekness, self-control.

"Let us ask th' important question (brethren be not too secure),

What is it to be a Christian, how may we our hearts assure.

Vain is all our best devotion, if on false foundations built;

True religion's more than notion; something must be known and felt."

Spiritual capacity the result of the operations of the Spirit.

We believe that, at his Regeneration, the child of God receives a new and heaven-born **capacity** to perform the spiritual acts enjoined on Christians in the Word of God.

NOTE.—In Hill's Village Dialogues a worldly clergyman is depicted, who explains the words "Ye must be born again," to be merely "a strong Eastern expression for moral amendment." To us, however, they state an actual fact, and amply prove the truth of this and the preceding article. The natural man can neither see nor enter the kingdom of God. These the spiritual man does, and his capacity so to do must be received from God. Again, none naturally seek God (Rom. iii. 11), but the power to do so is imparted by God to His people (Psa. xxvii. 8.) No man naturally can come to God (John vi. 44), but all God's children receive the power to come to Him by Christ (John vi. 37.) They that are in the flesh cannot please God, (Rom. viii. 8), but the Lord taketh pleasure in them that fear him (Psa. cxlvii. 11.) Grace to fear Him is, therefore, a gift of God. Good works (*i.e.*, spiritual and gracious actions) are performed by those who are God's "workmanship," and have been "created anew in Christ Jesus," (Eph. ii. 10.) His "divine power" imparts "all things that pertain to life and godliness." (2 Pet. i. 3.)

NOTE.—"It is common for popular preachers to express regret that they did not give their hearts to Jesus years before they did. But Paul never spoke thus. "When it pleased God to reveal His Son in me" is his language. He knew that he had no spiritual power till Christ was formed in his heart. All was "according to the good pleasure" of God's "will." This wild raving about what the creature might, could, or should have done is covert opposition to God's order of things and the truth of the gospel."—James Wells.

"No voice but that which formed the earth,
And gave the vast creation birth,
That bade the tempest cease to roar,
Can sinners dead to life restore.

- "See from the grave the stone *we* roll,
And fain to life would Lazarus call;
But this belongs to **THEE**, dear Lord;
Speak Thou the life-imparting word.
- "Come, Heavenly Wind, Celestial Breath,
Awake the souls that sleep in death;
Their fetters break of guilt and sin,
And gather, Lord, Thy chosen in."

The Graces of the Spirit have their source in Jesus. We hold that the **graces of the Holy Spirit** are a reproduction in the saints of the spiritual dispositions and excellences which were fully manifested in the life of the dear Redeemer: so that (A), true Christians present a **living transcript** of the character of Jesus, "walking as He walked" in "this present evil world."

A Rom. viii. 29, where note "**conformed**" *partially and progressively now—and hereafter perfectly* at the Resurrection. 2 Cor. iii. 18; Phil iii. 21; Col. iii. 10; 1 John iii. 2.

B. The grace of Justification is communicated by **imputation**—that of experimental Sanctification by **infusion**, and as the holy principles infused proceed from Christ (page 127), so they assimilate the soul to Christ (1 John ii. 6 and 1 Cor. ii. 16.) "**All the heaven-born sons present a likeness to their Elder Brother**"—in their **reliance on God** (Psalm xl. 4 and xxii. 8); **submission to God** (Acts xxi. 14; John vi. 38): **Patience** (Heb. x. 36; 1 Pet. ii. 23): **Love** (1 Cor. xiii. 3; John xiii. 1): **Hope** (2 Thess. ii. 16; Ps. xxii. 9): **Prayerfulness** (Psa. cix. 4; Luke vi. 12): **Desire for the glory of God** (Phil. i. 20; John xii. 28): etc.*

"Exalted on His glorious throne,
Lives Zion's *cor'nant* Head;
And sends His choicest blessings down,
For all the chosen seed.

"He is our *ruling* Head alone;
In heaven and earth He reigns:
'Tis His authority we own,
Whose blood removes our stains.

"He is our *living* Head, in whom
His members ever live;
From Him the special blessings come,
Jehovah deigns to give."

* "The manifestation of every Christian grace is well pleasing to God, for two reasons. 1st, Because it cost the incarnation, sufferings, and death of Jesus to produce it in the heart. 2nd, Because of its presenting some feature of resemblance to Jesus—the Father's delight."—*John Hazelton*.