

Monergism

The background of the cover features a series of overlapping, wavy lines in shades of green and blue. These lines create a sense of movement and depth. Scattered throughout the design are several circles of varying sizes and colors, including yellow, green, and blue, which add to the abstract aesthetic.

THE SANCTIFYING WORK OF
THE HOLY SPIRIT

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TABLE OF CONTENTS

[I. Sanctification.](#)

[II. Sanctification Is a Mystery.](#)

[III. Sanctification and Justification.](#)

[IV. Sanctification and Justification \(Continued\).](#)

[V. Holy Raiment of One's Own Weaving.](#)

[VI. Christ Our Sanctification.](#)

[VII. Application of Sanctification.](#)

[VIII. Sanctification in Fellowship with Immanuel](#)

[IX. Implanted Dispositions.](#)

[X. Perfect in Parts, Imperfect in Degrees.](#)

[XI. The Pietist and the Perfectionist.](#)

[XII. The Old Man and the New.](#)

[XIII. The Work of God in Our Work.](#)

[XIV. The Person Sanctified.](#)

[XV. Good Works.](#)

[XVI. Self-Denial.](#)

Sanctification

"Of Him ye are in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." -- 1 Cor. i.30.

Sanctification is one of the most glorious gifts which, by the Covenant of Grace, the Mediator bestows upon the saint. It covers his entire mental, spiritual, and physical nature. We should, therefore, thoroughly understand it, and learn how to obtain it, and every believer, whatever the measure of his faith, should be fully aware of his attitude toward it; for erroneous views concerning this will surely lead us astray from the living Christ.

It is foolish to think that, altho present-day heresies have affected the doctrines of Christ, Sin, and Regeneration, Sanctification is so simple as not to be affected. Yet even ministers fall into this sad delusion. Men of spiritual fervor, they strictly oppose heresies concerning these others, in their catechetical and pulpit instructions, and in their writings; regarding such as fundamental error; but somehow they never realize that the doctrine of sanctification can be imperiled, and they fail to put the Church on guard.

Such imperiling was impossible; and so, indeed, they hardly care to have sanctification distinguished as a dogma at all. "On the contrary," they say, "It is the beauty of sanctification that it is life; hence utterly independent of the mysteries of a dogma. In the life of sanctification believers may be charged with neglect, careless living, slow progress in brief, with faulty doing and working; for what is sanctification but betterment of self and daily growth in holiness? but never with faulty confessing, with faulty views of the doctrine; for sanctification is not doctrine, but life." In this way they have come to deny it the value and dignity of a dogma or doctrine; to make it almost synonymous with bettering of life; hence to make it the common property of all that try to lead earnest and pious lives.

Then the idea naturally grew that many persons of unsound doctrine might lead more spiritual lives. This supposed fact was even fortified with the word of Jesus, that publicans and harlots go into the Kingdom of God before us; and the congregations often received the impression that rationalism itself might lead to better results than sometimes flow from an orthodox belief. And the result was that this so-called sanctification led to a weakening of the faith, to a considering of purity of doctrine as immaterial; until finally it assumed a hostile attitude toward the mysteries of the truth. This was the natural effort of confounding self-betterment with sanctification, and of opposing life to doctrine as gold to tinsel.

The spread of these false ideas of sanctification has not benefited Christianity in these provinces, but, as in pre-Reformation days, it has led the people astray from its pure doctrine.

Rome once suffered and suffers still from the same evil. Not as tho it surrendered or even slighted its doctrine; but, even in the flourishing days of its hierarchy, the necessity of reformation of life was so strongly felt that it resulted in a one-sided urging of sanctification. Its favorite motto was: "Good works." They were of greatest importance: not words, but power; not the confession, but the earnestness and willingness to do good, not merely in secret, but

openly so that men could see it! This was carried so far that finally Rome ceased to be satisfied with good works as fruit of conversion, and even began to look upon them as a primary and meritorious cause of salvation; and thus it broke down the mystery of faith by a false preaching of sanctification. As now, unintentionally, by the cry, "Not doctrine, but life," men are driven, as by iron necessity, first to underestimate the value of doctrine, then to disapprove of it, and lastly to pronounce it injurious, yea, even dangerous; so did the cry for good works induce Rome gradually to divorce the mystery of the forgiveness of sin from the cross of Calvary, not in the confession, but in the conscience of its members.

For the sake of clearer insight and safer procedure, we must return to the definite teaching that sanctification is a doctrine, an integral part of the confession, a mystery, just as much as the doctrine of reconciliation, and therefore a dogma. In fact, in the treatment of sanctification we penetrate the very heart of the confession, the dogma which scintillates in the doctrine of sanctification.

Of course we are not to divorce sanctification from life. No child of God denies that the doctrine has its application in life; there is no truth whose operation is not felt in his life. To him every doctrine is instinct with life, a live coal, a radiating fire, a lamp always burning, a well of living water springing up to eternal life. The content of every doctrine, of every mystery, is something in the living God or in His creature; the confession of a condition, a power, a working, a person who actually exists, who lives, who works. The blood of atonement means, not those particular drops which flowed from the cross, and were lost in the inhospitable ground of Calvary; but a treasure in the living Christ, unceasingly at work in heaven, by which He enriches His children on earth, the glorious power of which they know and experience.

And this is true of every mystery, as our confession of the Holy Trinity shows, which says of this deepest and most incomprehensible dogma: "That God's children know this as well from the testimonies

of Holy Writ as from the operations of the divine Persons, and chiefly by those we feel in ourselves" (art. ix.).

And this applies to the doctrine of sanctification as well as to all other doctrines; for it is not, any more than the other dogmas, the confession of a lifeless matter, but the confession of an awful power, which lives and works effectually in us. Hence sanctification must be preached once again as a doctrine; it must be confessed, examined, and studied as a doctrine; to be followed by an appropriate application like the preaching of any other doctrine; and godliness, spiritual life, and good works will be the result. But to obtain this result a clear exposition of the cause and animating power of sanctification is necessary.

When on a cold morning the fire does not burn, and the family suffers, it is foolish to say: "Since the fire does not burn remove it, and get warm without it." To keep from freezing requires more fire; not the fire, but the cause of its failure, must be removed. And this applies to sanctification. There is a general and bitter complaint of the coldness that has fallen upon the Church; and it requires the powerful working of sanctification to save the Church.

But the means employed frequently show poor judgment. Formerly the Church confessed a pure doctrine by which it kept close to the source of vital heat which is given us in God's word; and the powers and workings deposited in the Mediator for the Church radiated in glorious activity. Then the Church flourished and faith celebrated its greatest triumphs. It was severely cold without, but, while the world lay perishing in its cerements, truth filled the Church with light and heat, and the sacred fire of a pure doctrine glowed and sparkled. But the light grew dim, and the fire went out; and the Church of God became dark and cold. And the saints, half frozen and stiff, became deeply conscious of the loss they had suffered, and of the need of light and heat. And now, instead of advising them to light the lamp of truth and rekindle the fire of the confession, that their souls may be revived and comforted, many say: "Dear brethren, there is no

salvation in dogma or confession; they are utterly unprofitable; nothing remains but to kindle light and heat in your souls without them," And thus the Church is threatened with death and destruction.

In quiet assurance of the blessing of God, we proceed in the opposite direction, and advise the brethren to fill the lamp of the divine mysteries with oil, to put more fuel upon the fire of the confession; then there shall be light and heat, and the Church shall be saved. This shall be so, provided -- and this needs no emphasis -- that the doctrine be really confessed. To confess is not merely to say, "There is a comfortable fire in the house," and then to stay out in the cold; but to accept its comfort and benefit for others as well as for ourselves.

The cry, "Not dogma, but life," is folly and unbelief. Let us rather oppose the shallow and unsound teaching of the day. The doctrine should be a faithful expression of the mystery; the mystery should stand clearly before the spiritual eye and illuminate the soul, as it radiates from the living Christ, according to the design of salvation. Instead of turning the people away from the doctrine, we should make them see how little they understand it; how they have trifled with it, and not confessed it; that their soul's welfare requires its earnest study, that so the act of confessing may deepen and enrich their spiritual life. And then let us imagine, not that the fruit of life must still be imported from elsewhere, but that the doctrine, rightly confessed, becomes its own instrument to manifest its power in us.

Thus sanctification should be treated.

Sanctification is a Mystery

"Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." -- 2 Cor. vii.1.

Sanctification belongs to the mysteries of faith; hence it can not be confessed but as a dogma.

By this statement we intend to cut off at once every representation which makes "sanctification" to consist of the human effort to make oneself holy or holier.

To become more holy is undoubtedly the duty which rests upon every man. God has condemned all unholiness, as an accursed thing. Inferior holiness can not exist before Him. Every man more or less holy is bound to forsake all unholiness, to resign all lesser holiness, and let perfect holiness dwell and be manifest in him instantly. The commandment, "Be ye holy as I am holy," (Lev. xi.45; 1 Pet. i.16) may not be weakened. The laxity of the current morale requires that God's absolute right to demand absolute holiness of every man be incessantly presented to the conscience, bound as a memorial upon the heart, and proclaimed to all with no uncertain sound.

In the innumerable territories of heaven where God gathers His redeemed, all unholiness is excluded and absolute holiness is the never-failing characteristic. And as it is in heaven, so it ought to be on earth. God, the sovereign Ruler of all the kingdoms of this world, has strictly forbidden the least unholiness in heart or home, or any other place on earth under the penalty of death. In fact, there is on earth no unholiness of whatever name or form, that does not exist in defiance of His express will.

It must be conceded, therefore, that it is His revealed will and commandment that all this unholiness must cease immediately, and be replaced directly by what is holy and good. He is of purer eyes than to behold iniquity.

It must be equally conceded that it is every man's duty to remove unholiness, and to advance the things that are holy. He that caused

the hurt must also heal it. He that destroyed must also restore the things destroyed. He that desecrated the holy must also reconsecrate it. Men still alive to a sense of justice will not contradict us.

The obligation to resanctify this world's life rests in its deepest sense upon Satan. He instilled into our veins the poison which generates the diseases of our souls. The spark that caused the fire of sinful passions to break out in human nature was kindled by him. That Satan is hopelessly lost and condemned, does not annul God's eternal right. Even Satan himself, according to this right, ought immediately to repent and stand before God holy as in the beginning. And this world of men, which he corrupted, was not his, but belonged to God. He should never have touched it. Hence the obligation continues to rest upon him not only to stop his unholy working in it, but also to reconsecrate perfectly what he has so bitterly and maliciously profaned.

That Satan neither will nor can do this justifies his fearful judgment; but it does not annul God's right and never will. If in Paradise man had unwillingly fallen a victim to Satan, the obligation to resanctify the life of this world would have rested upon Satan, but not upon him. But man fell willingly; sin owes its existence not only to the fatherhood of Satan, but also to the motherhood of man's soul; hence man himself is involved in the guilt and included under the judgment of death, and therefore obliged to restore what he has ruined.

God created man holy, with the power to continue holy; holy also by virtue of the increasing development of the implanted germ. But man ruined God's work in his heart. He soiled the undefiled raiment of holiness. And doing this he violated the right. If he had belonged to himself, if God had allowed him to do with himself as he pleased, the right would not have been violated. But He did not give man to himself; He retained him for Himself as His own property. The hand that ruined and desecrated man destroyed God's property, encroached upon the divine right of sovereignty -- yea, upon His very right of ownership, and thus became liable (1) to the penalty for this

encroachment, and (2) to the obligation of restoring the ruined property to its original state.

Hence the undeniable and positive obligation of man's self-sanctification. This obligation rests, not upon God, nor upon Mediator, but upon man and Satan. The prayer, "Lord, sanctify me," upon the lips of the unconverted, not under the Covenant of Grace, is most unbecoming. First wilfully to destroy God's property, and then to take the ruined thing to Him demanding that He heal and restore it, antagonizes the right and reverses the ordinances. Nay, outside of the mysteries of the Covenant of Grace, under the obligations of simple justice, we are not to, ask: "Lord, sanctify Thou us," but God is to enforce His righteous claim: "Sanctify thyself."

Sanctify thyself does not mean that man should fulfil the law. The keeping of the law and sanctification are two entirely different things. Let the sinner first be sanctified, and then he shall also fulfil the law. First sanctification, then fulfilment of the law.

It is like a harp with broken strings. The harp was made to produce music by the harmonious vibration of the strings. But the production of music is not the mending of the harp. The broken strings must be replaced, the new strings must be tuned, and then is it possible to strike the melodious chords. The human heart is like that harp: God created it pure that we might keep the law; which an impure heart can not do. Hence being profaned and unholy, it must be sanctified; then it will be able to fulfil the law.

For the sake of clearness, two acknowledged facts should be noticed:

First, if man had never been profaned by sin, it would never have entered his mind to sanctify himself; and yet the law would have been fulfilled without disturbance. This shows that sanctification and fulfilment of the law are two entirely different things.

Second, sanctification continues until a man dies and enters heaven. Then he is holy. Hence there is no sanctification in heaven. Yet the

only occupation of the saints in heaven is the doing of that which is good. Hence sanctification is a matter by itself; it does not consist in the doing of good works, but must be an accomplished fact before a single good work can be done.

Since man profaned himself, he is called of God to resanctify himself. Hence the claim of sanctification contains not even the shadow of a mystery. It has nothing to do with the mysteries, therefore is no dogma. It is the simplest and most natural verdict of God's right in the conscience. That we speak of unholiness implies that we are convinced that we ought to be holy.

Is there contradiction, then, when we say, first, that sanctification itself is a mystery, and can be confessed only in the dogma; second that the demand of sanctification has nothing to do with the dogma?

Not in the least. Sinners of whom God demands that they sanctify themselves are, individually and collectively, totally unable to satisfy that demand. To a certain extent they can withdraw from sin and worldliness, and often have done so. Many unconverted men have done many praiseworthy works. In many cases lives have been reformed, the whole tone of existence has been improved from mere impulse, without a trace of real conversion. And, conceiving sanctification to consist in the doing of less evil and of more good, and that from an improved motive, it was thought that unholy man, tho unable to satisfy this divine claim perfectly, might satisfy it to some extent. But all this has nothing in common with sanctification, and can be accomplished wholly without it. With all his self-betterment he can not effect the least part of it; tho told a thousand times to sanctify himself, he is both unwilling and unable.

Hence the question: How, then, is sanctification to be accomplished? And since the question never received an answer from any of the sages, but only from God in His Word, therefore not the demand, but the means, of sanctification is for us incomprehensible and

mysterious. Hence the character of sanctification must be emphasized as a mystery.

And what is the reason for denying that sanctification is a mystery, i.e., the content of a dogma? The supposition that it is of human origin, that man is not totally unable, and that sanctification is betterment of character and life. Hence it is tantamount to (1) a lowering of holiness to the human standpoint; (2) an opposing sanctification as a work of God. And this is a very serious matter. We should again become clearly conscious of the fact that the holiness without which no man shall see God is not attained by the departing from some evil and the habitual doing of some good.

The demand of sanctification belongs to the Covenant of Works; sanctification itself to the Covenant of Grace. This makes the difference very obvious. Not as tho the Covenant of Works commanded man to sanctify himself; given to holy men, it excluded sanctification. But God gave the Covenant of Grace to unholy men. And the only connection between the demand for sanctification and the Covenant of Works is, that the latter ever pursues fallen man with this demand, and with the terror of Horeb. Unholiness destroys the foundation of the Covenant of Works and renders compliance with its conditions impossible. Hence the absolute contradiction between it and the sinner's personal life. The one must make room for the other; they can not stand together.

In this painful conflict we are often tempted to ask whether God is not unjust in His law to demand of us the impossible, and to lay the blame on Him; for did He not make us so? And from this difficulty the Arminian in our own heart seeks to escape, either by denying that there ever was a Covenant of Works; or by substituting the fulfilment of the law for sanctification.

Wherefore it is our aim, especially regarding this doctrine, to escape from this harmful confusion of ideas, and to arrive at a correct

understanding and purity of expression. The preaching must not add to the chaos, but lead us to clear insight and understanding.

Instead of sweetly cradling ourselves upon the Word, we must earnestly endeavor to understand it. In city and country church the Word must be preached persistently, and with ever-increasing purity, until, convicted of personal unholiness, men begin to see that by absolute sanctification, not mere self-betterment; they must restore unto God His right; until, feeling their inability, with

Sanctification and Justification

"Yield your members servants to righteousness unto sanctification." -- Rom. vi.19.

Sanctification must remain sanctification. It may not arbitrarily be robbed of its significance, nor be exchanged for something else. It must always signify the making holy of what is unholy or less holy.

Care must be taken not to confound sanctification with justification; a common mistake, frequently made by thoughtless Scripture readers. Hence the importance of a thorough understanding of this difference. Being left unnoticed, it may lead to confused preaching, which causes one-sidedness; and active and thoughtful men, invariably systematize their one-sidedness.

What, then, is the difference? According to our ancient theologians it is fourfold:

1. Justification works for man; sanctification in man.
2. Justification removes the guilt; sanctification the stain.

3. Justification imputes to us an extraneous righteousness: sanctification works a righteousness inherent as our own.

4. Justification is at once completed; sanctification increases gradually; hence remains imperfect.

In the main the answer is correct, but insufficient to meet present error. It is shallow, external, and incomplete; makes too much of righteous-making and holy-making, while it does not consider righteousness and holiness, a correct idea of which is absolutely necessary for the clear understanding of justification and sanctification.

Let us examine these fundamental ideas, first, in God Himself. It becomes evident at once that the words, "Our God is righteous," impress us otherwise than, "Holy, holy, holy is the Lord!"

The latter impresses us with the feeling that the, name of Jehovah is infinitely exalted above the low level of this impure and sinful life; we discover a distance between Him and ourselves which, as it widens in more transcendent holiness, casts us back into ourselves as impure creatures, while it causes His Being to be resplendent in the light unapproachable. If the angels exalting His holiness cover their faces with their wings, how much more ought we sinful men consider it with covered face and in godly fear! "The Lord is of purer eyes than to behold evil," impresses us with the deep sense of God's unspeakable sensitiveness, which is so keen that even the faintest suggestion of sin or impurity arouses in Him such antipathy that He can not bear the sight of it.

But guilt is out of the question. In the presence of the divine holiness we do not feel guilty, but are overwhelmed by the consciousness of our utter uncleanness and wickedness. Even among men we do not always feel quite satisfied with ourselves. Our brother's warmer zeal and love often make us feel ashamed. Yet the feeling does not amount to loathing of self. But in the presence of the holiness of God

we feel at once with Isaiah our spiritual impurity, and are inclined to cry for a live coal from the altar to sanctify our lips; and the word "loathing of self " is not too strong to express our feeling as we prostrate ourselves before the holiness of the Lord Jehovah.

This establishes the antithesis at once. The divine holiness in its most exalted aspect affects us, not with fear of punishment, or with anguish, because we owe a debt that we can not pay; but with dissatisfaction with ourselves, with abhorrence of our uncleanness, and contempt for our righteousnesses which are as filthy rags. It makes us feel, not our guilt, but our sin; not our condemnation, but our hopeless wickedness; it does not crush us under the penalty of the law, but it causes us to be consumed by our impurity; it does not overwhelm us by righteousness, but it uncovers our unholiness and inward corruption.

But the divine righteousness affects us altogether differently. It does not impress me with the transcendence of His exalted Covenant name as the divine holiness; but in God's hand it oppresses me, pursues me, leaves me no rest, seizes me, and breaks me to pieces under its weight. His holiness makes the soul thirst after holiness, and with sorrow we see His majesty depart. But His righteousness antagonizes the soul, which does not desire it, but struggles to escape from it.

Sometimes it seems different, but only seemingly so. Godly men in the Old and New Covenants frequently invoke the divine righteousness. "Shall not the judge of all the earth do right?" (Gen. xviii.25) This divine upholding of the right is the strength, the prospect, and the consolation of His oppressed people. This is why in the closing article of their Confession our fathers cry for the day of judgment, when as the righteous judge He shall destroy all His enemies and ours. Yet the difference is only seeming. In this case the divine right is directed against others, not ourselves; but the effect is the same. It is His people's prayer and hope that the divine right pursue those enemies and deal with them according to their deserts.

Hence God's righteousness impresses us, first, with the fact of His authority over us; that not we, but He must determine what is right, and how we ought to be; that all our opposition is vain, for His power will enforce the right; hence that we must suffer the effects of that righteousness.

But it is not merely the power of the right that impresses us, neither the consciousness that we are taken and judged, but much more, that we are taken and judged righteously. And not this arbitrarily; on the contrary, we feel inwardly that the divine might is right, and therefore may and must overpower us.

Hence the divine righteousness includes the creature's acknowledgment: "The prerogative to determine the right is not mine, but His." And not only this, but our souls are deeply conscious that God's decisions are not only right and good, but absolutely righteous and superlatively good.

The divine righteousness brings us face to face with a direct working of the divine sovereignty. All earthly sovereignty is but a feeble reflection of the divine; but sufficiently clear to show us its fundamental features. A sovereign is deemed sufficiently wise to see how things ought to be; and qualified to determine that so they shall be; and powerful to resist him who dares be otherwise. This applies also to the King of kings; or rather, it applies, not to Him also, but to Him alone. He alone is the Wisdom with absolute certainty to choose, and according to this choice to see how everything must be to be its best. He alone is the holy Qualified One, according to this to determine how everything must be. And He is the alone-Mighty to condemn and destroy what dares be otherwise.

And this reveals the deepest features of the contrast. The holiness of God relates to His Being; the righteousness of God to His Sovereignty. Or, His righteousness touches His relation and position to the creature; His holiness points to His own inward Being.

Sanctification and Justification (continued)

"He that is holy, let him be holy still." -- Rev. xxii.11.

The divine Righteousness, having reference to the divine Sovereignty, in one sense does not manifest itself until God enters into relationship with the creatures. He was glorious in holiness from all eternity, for man's creation did not modify His Being; but His righteousness could not be displayed before creation, because right presupposes two beings sustaining the jural relation.

An exile on an uninhabited island can not be righteous nor do righteously; he can not even conceive of the jural relation so long as there is no man present whose rights he must respect, or who can deny his rights. The arrival of other men will necessarily create the jural relation between him and them. But so long as he remains alone, he may be holy or unholy, but he can not be said to be righteous or unrighteous. In like manner it may be said of God that before creation He was holy, but could not display His righteousness simply because there were no creatures sustaining toward Him the jural relation. But immediately after the creation the display of righteousness became possible.

Still the illustration can be applied to God only to a certain extent. Essentially God is not alone, but Triune in persons; hence there is between the Father and the Son and the Holy Spirit a mutual relation. This relation, being the highest, tenderest, and most intimate, contains from eternity the completest expression of righteousness. And even with reference to the creature, the divine righteousness did not originate until after the creation, but finds

perfect expression in the eternal counsel. That counsel not only determines every possible jural relation between the creatures and the Creator, and the creatures themselves, but indicates also the means whereby this relation must be restored when broken or disturbed.

Hence His righteousness is as eternal as His Being; yet, in order to express clearly the difference between holiness and righteousness, we may say that as His holiness was glorious from eternity, so is His righteousness displayed and exercised only in time, i.e., since the creature began to exist. It did not originate then, but became perceptible then. Whatever may be said on the subject, the fundamental difference remains that God is holy even tho considered alone by Himself; while His righteousness begins to radiate when He is considered in relation to His creatures.

God is holy essentially; before the least impurity existed, there was in Him vital pressure to repel all foreign mingling with His Being. But only as Sovereign could He determine the right, maintain the violated right, and execute righteousness upon the violater.

In its fundamental features this applies to us as men. Even in us righteousness is entirely different from holiness; the former has exclusive reference to our relation to and position before God, man, and angel; while holiness refers, not to any relation, but to the quality of our inner being. We speak of righteousness only when it concerns our relation to God or man. Noah is said to have been a righteous man "in his generation," which indicates not his essential quality, but his relation to others.

Righteousness implies right, which is unthinkable but as existing between two persons in connection with the qualification of either one or of a third to determine that right. Hence man's righteousness with reference to God has a twofold aspect:

First, it implies the acknowledgment of God's sovereign qualifications to determine man's relation to God and man.

Second, it implies reverence for the divine laws and ordinances enacted with regard to man's service of God.

A man may keep strictly some of these ordinances, not from the motive of reverence, but because he is compelled to approve them. In some respects he gives God His due; but His position is wrong. He fails to honor God as his sovereign Ruler, to acknowledge God as God, and to bow before His majesty.

Or he may reverence the divine authority in the abstract, but in practise constantly rob God of His right.

Therefore original righteousness, which has reference to man's status before God as a creature, and derived righteousness, which refers to the act of honoring the divine ordinances, are two different things. Both are righteousness -- i.e., the act of occupying the position divinely ordained. But the first refers to our personal standing in the position determined by God; the second to the act of conforming our thoughts, words, and deeds to His divine requirements.

It is unnecessary to speak particularly of righteousness with reference to men. Whatever we do in relation to them is righteous or unrighteous according to its conformity or non-conformity to the divine ordinance, and every transgression against the neighbor becomes sin only because it is in non-conformity to the righteousness of God.

Briefly, man's righteousness consists of two parts:

First, that his status be what God has determined.

Second, that his thoughts, words, and deeds be conformed to the divine ordinances. Hence our righteousness need not be the product of our own soul's labor. The original righteousness of Adam and Eve

lacked nothing, altho they had not done anything to it personally. They simply stood in the right position before God a position not self-assumed, but divinely determined. And so may the right, after it is disturbed, be restored independently of the violator, by a third person. The question is not how the right relation was restored, but whether it agrees again with God's sovereign will.

He that delivers a debtor from imprisonment by paying his debts restores him to his right relation to his former creditors, even tho the prisoner himself did not pay a farthing of the debt. Because righteousness has reference to mutual relations, the right is satisfied as soon as the disturbed relation is restored and the lost position recovered. How it was accomplished is immaterial.

This gives us a deeper insight into the profound significance of the cross, and why it is that our righteousness can not be increased nor decreased, altho it does not affect our essential character.

Entirely different is the soul's holiness, which touches directly the quality of person and character; as our ancient theologians correctly expressed it: "Justification acts for man; sanctification inheres in man."

The ungodly is justified, i.e., the very moment that he believes; before sanctification has begun to operate in him, he knows that he stands before God perfectly right. He is not merely beginning to be right; partly right, to be a little more right tomorrow, and perfectly right when he enters heaven; but perfectly right now, henceforth, and forevermore. He is righted not only for the present and for all eternity, but also for the past. He is assured of standing before God in flawless right, as tho he had never been wrong, nor ever could be wrong again.

Hence the consciousness of being justified is instantaneous and at once complete, and can not be increased nor decreased. And this is possible because this righteousness has nothing to do with his being,

but has exclusive reference to the relation in which he sees himself placed. This relation was miserable and wholly unrighteous; but another, outside of himself, has restored that relation and made it what it ought to be. Hence he stands right, without any reference whatever to his personal being. This is the deep significance of the confession that he who is justified is always an ungodly person.

But this is not the case in regard to man's holiness; that touches his person and can not be effected outside of his inward being.

Holy Raiment of One's Own Weaving

"I dwell in the high and holy places." -- Isa. lvii.15.

Holiness inheres in man's being.

There is external holiness, e.g., that of the Levitical order, effected by washing or sprinkling with sacrificial blood; or official holiness, denoting separation for divine service, in which sense the prophets and apostles are called holy, and church-members are called holy and beloved. But these have nothing to do with the sanctification now under discussion.

Sanctification as a gift of grace refers to a man's personal holiness. As the divine holiness is God's exaltation above, and angry recoil from all impurity and defilement, so is human holiness man's essential disposition by which spontaneously he loves purity and hates the unclean. Victory over temptation after a long and painful conflict, in which our feet had wellnigh slipped, is not holiness.

Holiness signifies a disposition, an inherent quality, or, by another manner of speaking, a tint or shade adopted by the soul, so that the heart's evil manifestations and Satan's wicked whisperings fill us with positive horror. As the musically trained ear is painfully affected by a dissonance as it vibrates along the shuddering auditory nerve, while the unmusical ear never perceives the offense against the purity of tone, so is the difference between the sanctified and the unsanctified. Whatever the world's moral dissonances may be, they fail to affect the ungodly, who even praise the music; but they distress the saint whose soul delights in the harmony of holy concord.

This holy or unholy disposition includes our entire inward being: it inheres in mind, conscience, understanding, will, feelings, and inclinations. Evil and impure speech affords pleasure or pain to all these.

Yet this is not the final token of being holy or unholy. Something more is required. Do not many of the unregenerate shudder at much that is evil, and delight in much that is good? Sympathy for the good may be called holiness only when it possesses this essential feature, that it wills the good for God's sake alone.

God alone is holy. There is no holiness but that which descends from Him, the Fountain of all good, hence of all holiness. Mere human holiness is a counterfeit, an attack upon God's honor of being the sole and only Fountain of all good. It is the creature's effort to be equal with God, and as such essential sin. Nay, man's holiness must be the divinely implanted disposition, stirring his entire being to love what God loves, not from his own taste, but for His Name's sake.

Being planned after the divine image, Adam and Eve possessed this holiness; hence discord between them and their Maker was impossible. Their holiness was not in germ merely, but complete, for everything in them was in perfect accord with God. And the redeemed in heaven are holy; in death they are severed completely

from the internal source of sin; they are essentially in full and warm sympathy with the divine holiness, whose every feature, attracts them.

But the sinner has lost this holiness. It is his misery that every expression of his being is naturally in collision with the will of God; whose holiness does not attract, but repels him. And mere regeneration does not sanctify his inclination and disposition; nor is it able of itself to germinate the holy disposition. But it requires the Holy Spirit's additional and very peculiar act, whereby the disposition of the regenerated and converted sinner is brought gradually into harmony with the divine will; and this is the gracious gift of sanctification.

But this does not imply that a man who dies immediately after conversion enters heaven without sanctification. This would be a very comfortless doctrine, and would unintentionally encourage Antinomianism. God's child entering heaven is completely sanctified; not in this life, but after it.

According to Scripture there is in heaven a difference between the spirits of the redeemed; they do not resemble each other as do two drops of water. In the parable of the talents Christ teaches clearly that in heaven there is a difference in the distribution of talents. He who denies this robs himself of the positive promise that "the Father who seeth in secret shall reward openly." (Matt. vi.4, 6, 18) The heavenly state which we preach is not based upon the principles of the French Revolution; on the contrary, in the assembly of just men made perfect we shall never ascend to the rank of apostle or prophet, probably not even to that of martyr. Nevertheless there is in heaven no saint whose sanctification is incomplete. In this respect all are alike.

But there will be room for development. The complete sanctification of my personality, body and soul, does not imply that my holy disposition is now in actual contact with all the fulness of the divine

holiness. On the contrary, as I ascend from glory to glory, I shall find in the infinite depths of the divine Being the eternal object of richest delight in ever-increasing measure. In this respect the redeemed in heaven are like Adam and Eve in Paradise, who, tho perfectly holy, were destined to enter more fully into the life of the divine love by endless development.

It should therefore be thoroughly understood that at the moment of their entering heaven the sanctification of the redeemed lacks nothing. Nevertheless their sanctification will receive fullest completion when, risen from the grave, in the glory of the resurrection-body, they enter the Kingdom of Glory after the day of judgment. Until that hour they are in a state of separation from the body, resting in peace; awaiting the coming of the Lord.

Since sanctification includes body and soul, exhaustive treatment requires that we call attention to this point. Not as tho this intermediate state were sinful, a sort of purgatory; for the Scripture teaches clearly that in death we are separated from the body. The fact that the body remains impure until the day of glorification does not affect the holy state of the departed saint. Being freed from the body, he is no more affected by it. And when, in the notable day of the Lord, the body shall be restored to him; it shall be perfectly holy, pure, and glorified.

That which belongs to Jesus enters heaven perfectly holy. The slightest lack would indicate something internally sinful; would annihilate the glorious confession that death is a dying to all sin, as well as the positive declaration of Scripture; that nothing that defiles shall enter the gates of the city. Hence it is the unalterable rule of sanctification that every redeemed soul entering heaven is perfectly sanctified.

This applies to the infant who being regenerated in the cradle is carried thence to the grave, in whom, therefore, conscious exercise of holiness is out of the question; and to every converted person who

dies suddenly; and to the man who, hardened all his life, in his dying hour repents before God, and departs one of the redeemed of the Lord.

The supporters of the ordinary Arminian doctrine consider this representation impossible. They believe that sanctification is an effect of the saint's own exertion, exercise, and conflict. It is like a beautiful garment of fine linen, very desirable, but it must be of one's own weaving. This labor is begun immediately after the saint's conversion. The loom is set up, and he begins to weave. He continues his spiritual labor with but few interruptions. The piece of linen gradually increases under his hand, and assumes form and shape. If not cut down in early life, he expects to finish it even before the hour of his departure.

The pulpit must oppose this theory, which comes, not from Arminius's books, but from man's wicked heart. For it is not only very comfortless, but also wicked.

It is comfortless: for, if true, then all our precious little ones who died in the cradle are lost, for they could not put one stitch in this raiment of their glory; comfortless: for if the saint should happen to be behindhand with his weaving, or be taken away in the midst of his days before he could half finish it, he would surely be lost. Nor is it less comfortless for him whose death-bed conversion is utterly useless, for it came too late for the weaving of this garment of sanctification.

And it is also wicked: for then Christ is no sufficient Savior. He may effect our justification and open the gates of Paradise, but the weaving of our own wedding-garments He lays upon us, without insuring us sufficient time to finish them. Yea, wicked indeed is it; for this makes the weaving of the fine linen our work, sanctification man's achievement, and God is no longer the only Author of our salvation. Then it is no grace, and man's own work is again on its feet.

In thus subverting the very foundation of holy things; thoughtless Ethical theologians ought to consider the destruction they bring upon Christ's Church. Our fathers never believed this doctrine, and always opposed it. "There is no Gospel in it," they said. It is the concision of the Covenant of Grace; laying upon God's saints the fear and distress of the Covenant of Works.

Christ our Sanctification

Christ Jesus who of God is made unto us...sanctification." -- 1 Cor. i.30.

The redeemed soul possesses all things in Christ. He is a complete Savior. He lacks nothing. Having Him we are saved to the uttermost; without Him we are utterly lost and undone.

We must earnestly maintain this point, especially with reference to sanctification; and repeat with increasing clearness that Christ is given us of God not only for wisdom and righteousness, but also for sanctification.

It reads distinctly that Christ is our righteousness and sanctification. This translation is perfectly correct. The Greek does not read, "dikaiOsis," which is justification, but "dikaiosúne," which never refers to the act of making righteous, but to the condition of being righteous, therefore righteousness. So it does not read, "hágios" or "hagiosúne," which might refer to holiness, but it reads distinctly, "hagiosmós," which points to the act of making holy.

What the apostle distinguished so clearly should not be confounded.

St. Paul and the Church of Corinth are believers. They are justified in Christ already, once for all; for Christ was made righteousness unto them. But this is not the case with sanctification. "Even the holiest men have only small beginnings of this obedience, which constrain them to live not only according to some, but according to all the commandments of God" (Heidelberg Catechism, q.114). But the work is only just begun. Compared to former times, there is a holier love and spirit in them, but they are by no means wholly sanctified. They are under the treatment of the Spirit, their Sanctifier. They become more and more conformable to the image of God (q.15). Hence there are degrees of progress in holiness. In those but recently converted, sanctification has progressed but little; in others it has made glorious progress. So there are in the Church holy, holier, and holiest persons (q.114).

Since the justification of the ungodly is at once finished, and the sanctification of the regenerate proceeds but slowly and gradually, St. Paul writes to the Corinthians with perfect precision that Christ is to him and them no more righteous-making, but righteousness; on the contrary, He had not yet become to them holiness, but only holy-making.

This being well understood, it is impossible to be mistaken. If the apostle had intended to enumerate in the abstract all that a lost sinner possesses in Christ, he would have said: "Wise-making, righteous-making, and holy-making"; for a lost sinner walks still in his foolishness, is not yet made righteous, etc. But he describes his own experience, saying, that like a star the wisdom of God had arisen in his dark soul; that for Christ's sake he has obtained pardon and satisfaction, wherefore he stands perfectly righteous before God: and that now he is being made holy and being redeemed. He is not yet redeemed entirely; the Greek "apolutrosis" denotes also here a continued action of being made free from inward and outward misery.

The Heidelberg Catechism (q.60) describes the, righteous standing of the soul before God in the following striking manner:

"Q. How art thou righteous before God?

"A. Only by a true faith in Jesus Christ: so that, tho my conscience accuse me that I have grossly transgressed all the commands of God, and kept none of them, and am still inclined to all evil; notwithstanding, God, without any merit of mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness, and holiness of Christ; even so as if I never had had, nor committed any sin: yes, as if I had fully accomplished all that obedience which Christ hath accomplished for me; inasmuch as I embrace such benefit with a believing heart."

The fact that this answer makes righteousness to include holiness has led less thoughtful men to infer that sanctification and justification are the same thing. Discussed at the Synod of Dort, this question was settled by inserting into article 22 of the Confession the following clause: "Jesus Christ imputing to us all His merits, and so many holy works, which He has done for us and in our stead, is our Righteousness."

What does justification then include? Not the sanctification of our persons, but the sum-total of the holy works which we owe God according to the law. Question 60 calls this "our holiness."

The difference between the two is clearly seen in Adam and Eve in Paradise. They were created personally holy; there was nothing unholy about them. But they had not yet fulfilled the law. They did not possess holy works. They had not acquired a treasure of holiness. Personally, one can be holy without having a single grain of accomplished or acquired holiness; and, on the other hand, one may have a perfectly fulfilled law without having the slightest function of personal holiness. Christ in the manger was perfectly holy, but He had not yet fulfilled the law, hence He had not an acquired holiness

to present to us in our place. But in the hour of his justification the child of God receives (1) the complete remission of his punishment on the ground of Christ's atonement; (2) the complete remission of his indebtedness on the ground of Christ's satisfaction. And this satisfaction is but a perfect fulfilment of the law; a complete presentation of all good works; hence a perfect manifestation of holiness. Between questions 114 and 115 there is, therefore, not the slightest conflict.

Sanctification and holiness are two different things. Holiness, in the 60th question, has reference, not to personal dispositions and desires, but to the sum-total of all the holy works required by the law. Sanctification, on the contrary, refers not to any work of the law, but exclusively to the work of creating holy dispositions in the heart.

If one asks, Is Christ your holiness as much as He is your righteousness and in the same sense? we answer: Yes, indeed, bless the Lord; He is my complete holiness before God, just as much as my perfect righteousness. The one is just as absolute and certain as the other. The performance of all the holy works required by the law of every man, according to the Covenant of Works, is a vicarious act of Christ in the fullest sense of the word. Wherefore we confess that the holy works which Christ has done for us are just as positively an imputed holiness, as we stand right before God by an imputed righteousness. Nothing can be added to it. It is whole, perfect, and complete in every respect.

And that which is done for us in our stead is not again required of us. This would be morally absurd. According to the Covenant of Works, neither the law nor the lawgiver has anything more to demand of us. It is a finished work. The penalty is suffered, and the holiness required by the law is presented. We are perfectly righteous before God and our own consciousness, inasmuch as we receive this unspeakable benefit with a believing heart.

But all that has nothing to do with our sanctification. In addition to the imputed righteousness and holy works, our sanctification comes next in order.

From sin proceed guilt, penalty, and stain. From these three we must be delivered. From the penalty by Christ's atonement; from guilt by His satisfaction; and from the stain by sanctification. After God has redeemed us from the everlasting doom, we are still unholy, downtrodden in our unclean blood. Adam's inherent, holy disposition and desire are not yet restored to us. On the contrary, the stain of sin is there still. We delight in the law of God after the inward man, but we also find sin present always and everywhere in the sin-stain of body and soul. And God wills that this shall not continue. For the stain of sin He will substitute a holy disposition. He resolves to reform us inwardly, to renew us after the image of His dear Son, i.e., to sanctify us.

It is only now that He begins to make us personally holy. As His children, we are dear to Him as the apple of His eye; He has engraven our names in the palms of His hands. We neglect things indifferent, but we polish the precious jewel. An old garment is cast aside, but we remove the stain from the costly silken gown. The housewife adorns the beloved homestead, and the gardener, pulls the weeds from his garden-beds. In like manner, compelled by His love, God wills that His child, body and soul, be made bright until sin's stain be wholly removed.

This is the work of sanctification, aiming exclusively at our personal sanctification, to restore unto us the holiness of Adam before he had performed any holy work.

In Adam, personal holiness came first, then holiness consisting in the fulfilment of the law; but to God's child, the latter, imputed to him for Christ's sake, is imparted first, and his personal holiness follows. As Adam was created holy, so the regenerated is made holy.

The personal sanctification of the regenerated and converted sinner begins after the quickening of faith; continues with more or less interruption all the days of his life; is finished, so far as the soul is concerned, in death, and, regarding the body, at the coming of the Lord. And since this is wrought by Christ, through the Holy Spirit, the Scripture confesses that Christ is not only our Righteousness, but also our Sanctification.

Application of Sanctification

"Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." -- Rom. viii.29.

At His own time, and with irresistible grace, God translates His elect from death unto life. He gives them faith and the consciousness of being justified in Christ; and by conversion He puts their feet in the way of life. Thus they are free from guilt. There is for them no condemnation. Neither hell nor devil can prevail against them. Hence the apostle's shout of victory: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. viii.33, 34)

God's child has formal proof of his justification not only in the Word, but also in Christ Himself, who continually presents His sacrifice before the Throne. Whether he has conscious enjoyment of this is immaterial. In his sleep, in fever's delirium, bereft of reason by physical causes, he continues God's child. Independent of sensations, experiences, and frames of mind; yea, tho he has never wept a tear of

repentance, he possesses his treasure under all circumstances. Idiots even may possess it. Why should God have no children among them? Of course, under normal conditions conscious faith is the rule; but salvation does not depend upon the soul's actual experience. When you walk in the sun your shadow is visible; but your existence does not depend upon your shadow.

It should be emphasized that sanctification does not imply human efforts and exertions to supplement Christ's work: but it is the additional grace of creating in the saint supernaturally a holy disposition.

Sin imparts pollution, i.e., there can be no sin without begetting sin: Sin generates sin, imparts sin, is always the mother of sin. If this sin-begetting process were not stopped in our hearts, sin's chain would remain unbroken, link upon link, and only sin would be the result.

But this is not the divine purpose. God wills that men should see our good works and glorify the Father which is in heaven. Therefore God has prepared good works that we should walk in them. But if the stain of sin were to work in us without any interruption, we could not walk in them. Not one of us could ever do a single good work. Light would never shine in the children of light, and there would be no occasion to glorify the Father in heaven. Good works wrought in us by the Holy Spirit independently of us can not offer such occasion. His works are always holy; there is nothing surprising in that. But when He causes holy works to proceed from us in such a way that they are truly our own, then there is occasion for praise -- Matt. v.16. Then men will ask in surprise, Who wrought this in them? and looking up will glorify the Father. And then the fearful continuity of sin called "stain" is broken; then the law that sin must beget sin, i.e., cultivate the sinful disposition, is replaced by another law which gradually introduces the holy disposition.

This holy disposition can not spring from man, not even from regeneration. A starving child can not grow, neither can the child of

God proceed to sanctification if left to himself. Altho sanctification is organically connected with the implanted life, yet it does not germinate without the constant showers of grace. Wherefore it is the free gift of the Father of Lights.

The indwelling Spirit is the actual Worker. He performs it in all the saints, not partly, but wholly, both in life and in death, or in the hour of death alone. The latter applies to elect children, to idiots and insane persons, and to persons converted on their deathbed. In all others He performs it during their lifetime and in the hour of their departure.

But there is a difference in different persons. In some the Holy Spirit begins sanctification in their childhood; in others at maturity. In some it proceeds almost without any interruption; in others it is hindered by conflict or apostasy. But in all He acts according to His pleasure. Sanctification is an artistic embroidery wrought in the soul, and He insures that it shall be finished at the moment appointed for our entrance into the New Jerusalem: but the manner and measure of progress depend solely upon His pleasure and purpose.

First, sanctification is closely related to Christ, and is part of the Covenant grace which He insures to us as our Surety. It is not merely His work, but a grace inherent in His Person, and so identified with Him that the apostle exclaims: "Who of God is made unto us wisdom, righteousness, and sanctification?" It is related to the unio mystica: He vitally in us, and we vitally in Him; He the Vine, and we the branches: "It is not I that live, but Christ liveth in me"; (Gal. ii.20) He the Head, and we the members. All these indicate the vital union between the believer and the Mediator. The unborn child may be said to breathe through the mother's breath, and the mother to breathe in the child. The same is true here, altho the comparison illustrates, but does not exhaust the matter.

Hence God's child can never be but in Christ. Not that he is always conscious of it. He often feels as tho Christ were far from him, and,

deceived by this, he often strays so far that the bond of union seems to be utterly dissolved. This is really not so, for Christ never loses His hold; but to him it seems so. And this is the cause of the difficulty. In this condition his sinful nature alone is left him; all his treasure of grace is left with Jesus. For this reason the liturgy says: "Outside of Christ we lie in the midst of death." When with Dinah we leave the patriarchal tent to take the road to Shechem, we do so at our own risk and charges, having but Adam's inheritance, viz., a dead soul and a corrupt nature. Then to imagine that we have anything in ourselves acceptable to God is tantamount to a denial of Immanuel. With Köhlbrugge we say: "Considered outside of Christ, the converted and the unconverted are exactly alike."

But, altho we forsake Him, He never forsakes us; there is between the converted in his deepest fall and the unconverted this immeasurable difference, that the soul of the former is inseparably bound to Jesus and the soul of the latter is not.

Second, the sanctification of the saint is unthinkable without Christ, because the implanting of the holy disposition by the Divine Spirit is: "That we become more and more conformable to the image of God until we arrive at the perfection proposed to us in a life to come" (Heidelberg Catechism, q.115). And is this not Christ's image?

To be sanctified, then, means to have Christ obtain stature in us. It is not a few confused signs of holiness, but an organic whole of pure desire and inclination stamped upon the soul, embracing all the powers of the human spirit and disposition. Hence its progress can not be measured or numbered, ten degrees now and fifteen next year. It is the reflection of Christ's form upon the mirror-surface of the soul; first in dim outlines, gradually more distinct, until the experienced eye recognizes in it the form of Jesus. But even in the most advanced it is never more than a daguerreotype; Immanuel's perfect image will be revealed in us only in and through death.

The holy disposition is a "perfect man," i.e., a form embracing the saint's whole personality; an expression of Christ's complete image, and therefore covering our entire human being.

How foolish, then, to speak of sanctification as a result of human effort. When the person disappears, does not his shadow go with him? How, then, could Christ's image, form, or shadow remain in us when in our wanderings the soul is separated from Him? The brightness disappears with the light. A shadow can not be retained. This is why Immanuel is our sanctification in the fullest sense of the word. His form reflecting itself in the soul and the soul retaining that reflection is the whole work of sanctification.

Finally, to the question, How can sanctification implant a holy disposition, if it depends upon the reflection of Jesus's form in the soul, since a denial or temporal apostasy separates us from Him? we answer: Can an inherent disposition not exist and continue without being exercised? One may have acquired the disposition (habit) of speaking fluent English, but not speak it for a whole year. So may the disposition or habit of holy desire cleave to the soul, even tho the stream of unholiness cover it for a season. And the soul is fully aware of this by the inward struggle of the conscience. If Jesus could lose His hold upon us, yea, then the holy disposition could not remain. But, since amid the deepest fall, the soul remains unconsciously in His hand, the objection has no weight.

Sanctification in Fellowship with Immanuel

"But now have ye your fruit unto sanctification, and the end everlasting life." -- Rom. vi.22.

The third reason why our sanctification is in Christ is: that He has obtained it, that it flows from Him, and that He guarantees it.

Having your mind thoroughly divested from the false idea that sanctification is your own embroidery, holding fast the clear doctrine that it is a gift of grace, this third reason will appeal to you. If sanctification is a gift, a favor, the question arises: What for? Is it a reward for the labor of your soul? Fruit of your prayer? Encouragement on the way? Is it on account of your loveliness, piety, goodness? Is it for anything in you? For there must be a motive. That God should bestow the precious and enduring gift of sanctification on persons who with both hands oppose it, and with rough fingers mar its beauty, is inconceivable. What was it, then, that moved the Lord God to favor you? You say: "His unfathomable pleasure, which is the deepest ground of all our salvation." Very well; but the divine counsel does not work as by magic. All that proceeds from that counsel runs its course, and shows its links that give it consistency.

Hence the question must be asked: "Who is it that obtained for you the gracious gift of sanctification?" And the answer is: "Our Redeemer; sanctification is the fruit of the Cross."

There is no division of labor in the redemptive work. Christ did not obtain on the cross our righteousness only; leaving it for us by conflict and self-denial to obtain our sanctification; but there is One who labors, the others enter into His rest; He has trodden the wine-press alone, and of the people there was none with Him.

God has ordered our sanctification to flow from Christ directly. The Holy Spirit is the Worker, yet whatever He imparts to us He takes from Christ. "He shall receive of Mine; and He shall glorify Me." This is no empty phrase, but sober reality.

What a redeemed soul needs is a human holiness. A man must be sanctified, not an angel. The latter can not be sanctified. Once fallen, he is lost forever. Created and fallen like Adam, he can not be

restored like Adam. Knowing nothing of redemption, angels desire to look into it. Hence when, despite sin, God brings an innumerable company of men and angels to eternal life, He effects this by sanctifying the elect among unholy men; while the elect angels need no sanctification, for they have never become unholy. Sanctification refers, therefore, exclusively to men; imparts a holiness made possible and ordained only for men; creates a disposition bearing a human form and character, calculated for the peculiar needs of the human heart.

The Holy Spirit finds this holy disposition in its required form, not in the Father, nor in Himself, but in Immanuel, who as the Son of God and the Son of man possesses holiness in that peculiar human form.

Christ also guarantees to us this gracious gift. Justification being at once an accomplished fact does not require this, but sanctification is gradual.

The lack of such guaranty would fill us with doubt and uncertainty concerning our own sanctification, seeing that its beginning is small and progress slow; and concerning that of deceased infants and persons converted late in life. Such doubts would cause us fear and rob us of the comfort of the finished work.

Christ says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi.28); yet experience teaches that to many believers the inherent unholiness causes constant unrest. They know that in Christ they are righteous, yet they are not comforted; for God says in His Word: "Be ye holy as I am holy." (1 Pet. i.16) If it only read, "Act holily," Christ's merits might suffice; but it reads, "Be holy," and that means inherent, holy dispositions. Or if it read, "Become holy," their gradual approach to the ideal would inspire them with hope. But it reads inexorably, "Be holy," and that causes their wounded souls to fear.

Not as tho every believer is troubled on this account. Alas! many scarcely ever, and the large majority never, give the matter any thought. So long as they have reconciliation and satisfaction, including finished good works, preached to them, they are at rest. Their fleshly nature is quite well satisfied with this. But there are others, more thoughtful and of tenderer conscience, who do not accept the "wide gate and the broad way" thus opened to their souls, but who believe the word: "Strait is the gate and narrow the way." (Matt. vii.14) To them it reads; "Be holy"; and there can be no rest or comfort for the conscience until they are reconciled with that word.

Hence we say that it is not enough that Christ has obtained sanctification, that the Holy Spirit imparts it, but also that Christ guarantees it to us, not once, but, forever; so that whenever we appear before the Holy One we may be actually holy in Christ.

And this is the blessed comfort of the Word, that Christ Himself is our sanctification. As in fallen Adam his descendants have the fearful certainty that their nature is wholly unclean, so in the risen Christ, His redeemed have the glorious guaranty that in Him they shall be completely holy.

This is the mystery of the Vine and the branches, and of the profound word: "Now are ye clean through the word which I have spoken unto you." (John xv.3) As our Surety He assures us hereby: (1) that the holy disposition once created in us, altho temporarily overwhelmed by sin, can never be lost; (2) that Christ's form, of which there is but a small beginning in us, shall attain full perfection before we enter the New Jerusalem; (3) that as our Surety He appears before the Father in our behalf, having deposited in the treasury of His merits all that we still lack, in our name. In this knowledge the troubled soul finds rest.

Let us be careful that the precious vessel in which God presents to us this grace remains intact, for the sinner can suffice with nothing less.

But we should also be careful to avoid the other extreme, which, under the plea that Christ is our sanctification, denies the work of the Holy Spirit in the soul. The supporters of this view concede that Christ is our sanctification, that the Holy Spirit works in us, and that good works are the result, but in such a way that our own person as such remains just as wicked and unprofitable as heretofore. To be regenerate or not, believing or unbelieving, is all the same. The only difference between the two is, that independently of our own person, and against our will, the Holy Spirit makes us walk unconsciously in the way of life.

This pernicious teaching opposes Rom. vii. and the Confession of the Reformed churches. The apostle does not say that his desires and inclinations are still wicked, and that the Holy Spirit performs good works independently of him and yet by him; but he grieves that, while his desire is in sympathy with the divine will and wills the good, evil is still present. In similar sense the Catechism teaches that man is inclined to all evil so long as he is not born again, but no longer. For the quickening of the new man consists in a "sincere joy of heart in God, through Christ, and with love and delight to live according to the will of God" (q.90).

And the soul of the unconverted is not so disposed. Hence the difference between the two is so great that the gulf of heaven and hell yawns between them.

It may therefore be profitable to our readers to lay before them once more the Confession of the Reformed theologians of the churches of Switzerland, Germany, England, and the Netherlands on this point (1619).

They confessed: "That the Holy Spirit pervades the inmost recesses of the man; He opens the closed and softens the hardened heart, and circumcises that which was uncircumcised; infuses new qualities into the will, which, tho heretofore dead, He quickens; from being evil, disobedient, and refractory, He renders it good, obedient, and

pliable; actuates and strengthens it, that, like a good tree, it may bring forth the fruits of good actions" (third section, fourth Head of Doctrine, art.11).

And this glorious work is, according to the unanimous Confession of the Reformed churches, performed in the following manner: "That the Lord does not take away the will and its properties, neither does violence thereto; but spiritually quickens, heals, corrects, and at the same time sweetly and powerfully bends it; that where carnal rebellion and resistance formerly prevailed, a ready and sincere spiritual obedience begins to reign; in which the true and spiritual restoration and freedom of our will consist" (third section, fourth Head of Doctrine, art.16).

Implanted Dispositions.

"Perfecting holiness in the fear of the Lord." -- 2 Cor. vii.1.

To deny that the Holy Spirit creates new dispositions in the will is equivalent to a return to Romish error; even tho Rome argues the matter in a different way.

Rome denies the total corruption of the will by sin; that its disposition is wholly evil. Hence, the will of the sinner not being wholly useless, it follows: (1) that the regenerate does not need the implanting of a new disposition; (2) that in this respect there is no difference between the regenerate and the unregenerate. They who introduce into the Reformed churches this and similar teachings ought to consider that they impair one of the foundations of the Reformation, and, however unintentionally, lead us back to Rome.

The principal question in this controversy is: whether man is something or nothing.

If man is absolutely nothing, as some fondly proclaim; then God can not work in him; for He can not work in nothing. In nothing one can make nothing. In nothing nothing can be implanted. To nothing nothing can cleave. Nothing can not be a channel for anything. If man is nothing, there can be neither sin nor justification, for the sin of nothing is nothing; and nothing is no sin. Nothing can not be born again, or be converted, or share the glory of the children of God. And if there is no sin, there is no need of a Savior to atone for sin; for to atone for nothing is no atonement. Then there is no need of discussing sanctification at all. This shows that the idea that man is nothing can not be taken in the absolute sense. Since man is a being, he must be something; and they who maintain that he is nothing show by their actions that they consider themselves far from nothing.

But if we put it, "Man is nothing before God," it becomes at once intelligible. Then every good Christian subscribes to it unconditionally; he mourns only that it is so hard to become nothing before God; and with all the saints he prays that he may more sincerely deny himself, die to himself, and know himself as nothing before God. Measured by God, man has no value. All his endeavor to be something before God is ridiculous folly. Every pulpit ought to cast down, as with trumpet-tones, every mountain of pride, and humble man before God, so that, feeling himself a mere drop in the bucket -- yea, less than nothing -- he may find rest in the adoration of the divine Majesty.

Before God man is not anything, not even the regenerate man; but in His hand, by His ordinance, and in His estimation, he is so great that "God crowns him with glory and honor," loves him as His child, makes him an heir of the heavenly bliss, and invites him to spend eternity with Him.

These two may never be confounded; man's absolute nothingness before God may never be applied to man as an instrument in God's hand. And man's mighty significance as God's instrument may never tend to make him the merest something before God as a being.

So we oppose pantheistic Mysticism and deadly Pelagianism..

The essential mistake of the latter is, that it gives man as such a certain standing before God, and refuses to acknowledge that even the most learned and most excellent, whose breath is in his nostrils, "Yea, wherein is he to be esteemed?" is less than nothing before God. And false Mysticism is that injurious tendency of the human mind which, in all ages and among all nations, for the sake of being nothing before God, denies man's significance even as God's instrument. In its writings it is reiterated that before God man is nothing, that in God he disappears and loses himself, that God absorbs him. And this being absorbed is pushed so far that nothing remains to which sin or guilt can be ascribed. And thus the consciousness of responsibility and the conception of imputability were lost. Christian men, carried away by the fascination of being nothing, have sung hymns and preached sermons very acceptable to the Buddhists of India, but entirely outside of the pale of Christianity.

Man as God's instrument is significant indeed. In creating him from nothing He created, not nothing, but something; and that something was so important that all creatures made before him pointed to him; in Paradise he alone was the bearer of the divine image. Dominion over all the earth was given to him; he is even to judge the angels. "The Son assumed the nature, not of angels, but of man."

To say that this means that man is only a mirror reflecting the divine nature is the vain effort of this sickly mysticism to reconcile man's significance with its own pantheistic theories. The Scripture teaches, not that God reflects something in us, but that He imparts it to us. The love of God by the Holy Spirit is shed abroad in our hearts. The

Lord makes us His temple and enters therein. A divine seed is placed in the soul. Pure water is sprinkled upon us. The Scripture uses many other images to warn us against the false theory that denies the inherent disposition in the soul and reduces man to a mere looking-glass. The branch is not a reflection of the vine, but grows from the trunk bearing leaf and cluster. A child is not a mere mirror of the father, but a being possessed of life and quality. An enemy is not one who merely fails to reflect correctly, but a being endowed with real existence.

To make man, even as God's instrument, a mere mirror in principle denies sin, destroys the sense of responsibility, and changes actual life into the fancies of a dream.

The Scripture teaches on this point that before God man is nothing; that only through God man is something; and that all inherent and acquired goodness comes only from the Fountain of all good. And, following in the steps of the Reformed fathers, we must maintain this doctrine. But to deny man's real and peculiar being is inconsistent with Scripture and with the Confession.

Thus escaping from the chaos of a false mysticism, and returning to the purified and ordained truth, we find no more difficulty in sanctification. Of course, if God's child is but a polished mirror, then they who deny the inherent, holy disposition are right, and such disposition is out of the question. As a mirror, man is dead, and all that can be seen in him is but a faint and passing reflection of the image of God. But if man, as God's instrument, has being of his own kind, it is natural that besides being, God gave him also qualities. A being without qualities is unthinkable. There are qualities in every sphere: in the material world, for man eats, drinks, walks, and sleeps; in the intellectual world, for he thinks, judges, and decides; in matters of taste, for he judges things to be beautiful, ugly, or indifferent; and in the moral world, for his desires are righteous or unrighteous, noble or base, good or evil.

And these qualities differ in different men. One loves food which another abhors. The judgment of one is blunt, and of another sharp. One calls handsome what another calls unsightly; good, what another deems evil. Hence there must be a difference in men's essential conditions, which may spring from their respective tempers, education, occupations, etc. Some men have these differences in common. Men of one group do not consider cursing sinful, but rather seem to enjoy it; those of another abhor it and protest against it. This proves that between these two there must be a difference of something; for without a different cause there can be no different effect. And this difference which causes some men to enjoy cursing and others to abhor it is called the disposition of a man's personality.

It may be holy or unholy, but never indifferent. Being corrupt and unholy in unregenerate human nature, it can not be holy in the regenerate unless God create it in them. That which is born of the flesh is flesh. All our running and racing, toiling and slaving, can not create in us a holy disposition. God alone can do that. As He has the power by regeneration to change the root of life, so can He also by sanctification change the disposition of the affections. And He could have done this at once, just as in regeneration, by making our nature at once perfect in all its dispositions; but He that giveth no account of any of His matters has not been pleased to do so.

Of course, He delivers His child at once from the bondage of sin; but as a rule the sanctification of his dispositions is gradual except in deceased infants elect, and men converted on their deathbed. In all others the implanting of holy dispositions goes step by step, sometimes even with temporal relapse. Without this increase in Christ there can be no sanctification; and the soul that falls short of sanctification, what ground has it to glory in its election?

Perfect in Parts, Imperfect in Degrees.

And the very God of peace sanctify, you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. -- 1 Thess. v.23.

The Scriptural doctrine that sanctification is a gradual process perfected only in death must be maintained clearly and soberly: first, in opposition to the Perfectionist, who says that saints may be "wholly sanctified" in this life; secondly, to those who deny the implanting of inherent holy dispositions in God's children.

It should be noticed, therefore, that Sacred Scripture distinguishes sanctification, imperfect in degrees, and sanctification perfect in parts. A normal infant, tho small, is a perfect human being. Of course it must grow, but it has all the parts of the human body. The mental faculties can not be examined, but the bodily members are obviously perfect and complete. The head may not be covered with hair, various members may be still incomplete, but that does not impair its perfection: in a small beginning the constituent parts and members are all present. Hence the child is called perfect in parts.

Yet it is not perfect in degrees, i.e., it has not attained its full growth. It must grow and increase in every respect. And this is a slow and imperceptible progress. A garment fitting perfectly at night is never too small in the morning. One night's growth is imperceptible. Yet we grow and increase; and until death's hour the body changes constantly. And this increase and the subsequent decrease of old age affect all the parts equally. It never happens that a child's arm grows, but not his leg, that his neck expands, while the head remains small. This gradual increase is the expanding force of an inherent vital principle, pervading all the members and every part.

This applies to the children of God in the second birth even more forcibly, for in the divine kingdom are no deformities; all proceed from the hand of their Creator a perfect creation. This perfection is in

the parts, i.e., they have what essentially belongs to them. And every member is internally animated and wrought upon from one vital principle, by the Holy Spirit, in such a way that all the parts are affected by it spontaneously. Hence in sanctification holy desires and inclinations must spring from that internal, vital principle in the parts and pervade every member.

In this sense sanctification is a perfect work; not externally, but on God's part, in that He causes the sanctifying principle to affect every member. He does not first sanctify the will, then the understanding, or first the soul and then the body; but His work embraces the entire new man at once.

But sanctification is imperfect in the degree of its development. When for ten years God has wrought in us, the holy desire must be much stronger than in the beginning. This is the result of growth, of gradual increase, despite many ups and downs, almost imperceptible. Hence there are steps, ascending from less to more with reference to the new man; and descending from more to less in the dying of the old; but in both a gradual change, ever farther from Satan and nearer to God.

"Perfect in parts, imperfect in degrees," as our godly fathers used to say, by which they illustrated the second birth by comparing it with the first; and in this they simply followed Scripture; which places the perfection of God's gift alongside the imperfection of our gradual increase. The Catechism expresses it as follows: "Even the holiest men, while in this life, have only small beginnings of this obedience; yet so that with a sincere resolution they begin to live not only according to some, but to all, the commandments of God" (q.114). St. Paul says that "Christ has given some pastors and some teachers, for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Ephes. iv.12). In 2 Cor. x.15 he hopes to be enlarged among them when their faith shall

be increased. To the Colossians he writes: "That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i.10). To the Thessalonians: "Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth" (2 Thess. i.3). The psalmist sings that "the righteous shall flourish as a palm-tree"; and St. Paul says to Timothy, his son in Christ: "Give thyself wholly to these things, that thy perfecting may appear to all" (1 Tim. iv.15). From his own experience the apostle testifies: "Not as tho I had already attained, but I follow after if that I may apprehend." And writing to the Corinthians, he draws a picture of the fruit of sanctification, saying: "But we all are changed unto the same image from glory to glory, even as by the Spirit of the Lord."

But we should not fall in the common error of applying to sanctification what Scripture teaches concerning the "Children" and the "perfect." This causes confusion. Speaking of different classes of believers, Scripture recognizes the fact that there are different degrees. This appears most clearly from St. John's first epistle (ii.12-14), where he addresses believers as "young men" and as "fathers," evidently with reference to their age, for he places the latter as more mature in spiritual experience above the former. In Heb. v.13, 14, St. Paul distinguishes the "perfect" who use strong meat, and the "babes" who depend upon milk. To the Corinthians: "Brethren, I could not speak unto you as unto spiritual, but as unto carnal," i.e., to those who can not bear meat, but who must still be fed with milk (1 Cor. iii.11ff:). That these words relate to sanctification is evident from what follows: "For ye are yet carnal, whereas there is among you envying and strife (ver.3). Of himself he testifies: "When I was a child I understood as a child; but when I became a man I put away childish things" (1 Cor. xiii.11). He exhorts the Ephesians (iv.14): "Be no more children tossed to and fro with every wind of doctrine"; and among the Philippians he distinguishes the perfect and the not perfect, saying: "Let us, therefore, as many as be perfect, be thus minded" (iii.15).

Hence the apostle evidently distinguished two classes of believers: those whose condition is normal, and those who are still in a preliminary condition. Scripture designates the former as "perfect," "adults," "men and fathers" to whom belongs the strong meat; the latter as "babes," "young men" who still use the milk.

Now the question arises whether the transition from the former unto the latter is the same as the gradual increase of sanctification. Generally the answer is affirmative; but Scripture answers it negatively, for reasons as clear as daylight. Convincing proof we find in Phil. iii.12-15. In verse 12 St. Paul says, "I am not yet perfect"; and directly after that (ver.15), and in the same connection, he puts himself just as distinctly among the perfect; yea, he offers himself even as their example.

It is evident that when St. Paul, under the direct leading of the Holy Spirit, declares in the same moment that he is not yet perfect, and that he is perfect, yea, the example of the perfect, the word "perfect" may not be taken in the same sense in both cases; in the one it must have a different meaning from that in the other.

They who believe in gradual sanctification should not appeal to this and similar passages to support their doctrine. Such misapplication of Scripture is grist for the mill of the Perfectionists, who with good reason reply: "The apostles were evidently acquainted with saints 'wholly sanctified' like ourselves."

And what is the difference?

A child and a man are not the same; the latter is physically full grown, the former is not. The latter having attained manhood enters upon the new process of becoming nobler, more refined, inwardly stronger. The oak continues to grow until it has attained its full height, which process covers many years. But this is not the end of its development. On the contrary, it does not begin to acquire its iron qualities until it is full grown. The child is sent to school for the

exercise of its powers. Having passed through successive institutions, and being graduated from the highest, he receives his diploma which declares that his education is finished and that he is ready to enter upon his life's career; i.e., his education is finished so far as the school is concerned. But this does not imply that he has nothing more to learn. On the contrary, only now are his eyes opened to see the reality and actual condition of things. His education is finished, and yet he only begins to learn.

And the same applies to those whom Scripture calls "perfect." A new convert should first go to school, and not, after the practise of Methodism, [36] be directly put to work to convert others as a perfect believer. He is only a babe, says the apostle, a partaker of milk; and a babe can not be expected to assist as midwife or nurse in the spiritual birth of other babes.

It is the great mistake of many Sunday-schools to make sucking lambs do the work of ewes; of neglecting to feed the new-born babes with spiritual knowledge and discipline. And the insane notion, which is gaining ground more and more, that a young man who has evinced but a slight stir of spiritual life must be promoted at once to the state of the mature Christian, brings destruction upon the Church. This is why so few inquire after the truth, or seek to enrich themselves with spiritual knowledge; why the spiritual life seems to consist only of running and racing until, spiritually exhausted and impoverished, men sit down bitterly disappointed. This makes unhealthy Christians, spiritually consumptive, tall and thin, with glittering eye and hectic cheek, but without manly, strength and vigorous pulse. Of course, such can not resist the whirlwind of strange teachings without being carried about with every wind of doctrine.

Wherefore we repeat that a new-born babe must first be fed with milk; then be sent to school, not to teach, but to learn. And the ministers of the Word in the pulpit, parents at home, and teachers in our Christian schools should examine themselves whether they

understand the art of feeding the babes with milk, whether in the teaching the bread is not too heavy, whether they have not forgotten that there are sucking lambs in the flock.

Of course, the time will come when the suckling will be able to digest solid food. Knowledge will accumulate, and by and by his education be finished. And then it would be exceedingly foolish not to go on to perfection, but to withhold solid food, and to continue to feed all the members of the church alike on milk. Such a course would soon empty the church. Men provided with spiritual teeth can not live on such diet. The preaching which is always laying the first foundations kills both preacher and people.

Hence there is a time in the life of the saint when this first process of growth is finished; when believers, having become men, take their place among the mature and perfect. And in this sense we hear the apostle say: "I do not belong to the babes in their mother's lap, nor to the children at school, but to the adults and the perfect whose education is finished. But, O brethren, do not think that I am perfect inwardly, for I have not yet attained; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

We see the same difference in plant and animal, in the natural and spiritual birth. There is first a growth to attain the full stature, then only the real development begins which in the children of God is the unfolding of the holy disposition in their own person.

Footnotes:

[36] For the author's sense in which he takes Methodism, see section 5 of the Preface.--Trans.

The Pietist and the Perfectionist.

"He chastens us for our profit, that we might be partakers of His holiness." -- Heb. xii.10.

Sanctification is a gracious work of God, whereby in a supernatural way He gradually divests from sin the inclinations and dispositions of the regenerate and clothes them with holiness.

Here we meet a serious objection which deserves our careful attention. To the superficial observer, the spiritual experience of God's children seems diametrically opposed to this professed gift of sanctification. One says: "Can it be that for more than ten years I have been the subject of a divine operation whereby my desires and inclinations were divested of sin and clothed with holiness? If this is the Gospel, then I belong not to the Lord's redeemed; for in myself I perceive scarcely any progress; I only know that my first love has become cold and that the inward corruption is appalling. Some dream of progress, but I discover in myself scarcely anything but backsliding. No gain but loss, is the sad footing-up of the account. My only hope is Immanuel my Surety."

While the experience of a broken heart vents its grief in this way, others exhort us not to encourage spiritual pride. They say: "We should not foster spiritual pride in God's children, for by nature they are already thus inclined. What is more conducive to spiritual pride than the conceit of an ever-advancing holiness? Is not holiness the highest and most glorious attainment? Is it not our comprehensive prayer to be made partakers of His holiness? And would you have these souls imagine that, since they were converted a number of years ago, they have attained already a considerable degree of this divine perfection? Would you give license to older Christians to feel themselves above their younger brethren? Holiness wants to be noticed; hence you incite them to a display of their good works. What is this but to cultivate a spirit of Pharisaism?"

We may not rest until this objection of the sensitive conscience is entirely removed.

Not as tho we could escape all dangers of Pharisaism. This would silence every exhortation to holy living. Light without shadows is impossible; the shadows disappear only in absolute darkness. In the days of the ancient Pharisee, Jerusalem, compared with Rome and Athens, was a God-fearing city. Pharisaism was never more bold than in the days of Jesus. And history shows that the danger of Pharisaism has always been least in the Romish and greatest in the Reformed churches; and among the latter, it is strongest where the name of God is most exalted. Godliness is impossible without the shadow of Pharisaism. The brighter the light and glory of the former, the darker the shadow of the latter. To escape Pharisaism altogether one must descend into the lowest pest-holes of society, where nothing bridles the passions of men.

And this is natural. Pharisaism is not a common corruption, but the mildew of the noblest fruit the earth ever saw -- viz., godliness. The circles that are free from Pharisaism also lack the highest good; how, then, could it decay there? And the circles in which this danger is greatest are the very circles in which the highest good is known and exalted.

But, apart from this aimless skirmishing with the Pharisaic phantom, the scruple mentioned above has our heartiest sympathy. If it were true that sanctification so impressed the soul as to incite it to pride, it could not be the real article; for of all unholiness pride is the most abominable. It is David's sweet and sincere supplication: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright and shall be innocent from the great transgressions." (Psalm xix.13) The fundamental conception of grace is so intimately connected with the idea of becoming a little child, and its gift is so strongly conditioned upon a humble disposition, that the gift which encourages spiritual pride can not be a gift of grace.

But we are confident that the doctrine of sanctification, as presented in these pages according to the Holy Scripture, has nothing in

common with this caricature. Since in Paradise sin sprang from the first satanic incitement to pride, and all spiritual and carnal unholiness still grows from that poisonous root, it is evident that the first effect of the implanted, holy disposition must be the humbling of this pride, the pulling down of this stronghold; and at the same time the quickening of a humble, meek, and childlike spirit.

The idea that sanctification consists in inspiring the saint with horror for gross and outward sins, without a previous breaking down of self-conceit, is unscriptural and opposed by the Reformed churches. The Scripture teaches that the Holy Spirit never applies sanctification to the believer without attacking all his sins at once. "A sincere resolution to live not only according to some, but to all the commandments of God" (Heidelberg Catechism).

Of all sins pride is the most accursed, for in all its manifestations it is the transgression of the first commandment. Hence real and divinely wrought sanctification is inconceivable without, first of all, destroying pride, and creating a humble, quiet, self-distrusting, and childlike disposition.

And this solves the whole difficulty. He who fears that gradual sanctification will lead to pride and self-conceit confounds its human counterfeit with the real work divinely wrought. Wherefore, with this objection, he must attack the hypocrite, and not us.

However, a wrong interpretation of what the Scripture calls "flesh" might suggest it. If "flesh" signifies sensual inclinations and bodily appetites, and sanctification consisted almost entirely in warring against these sins, sanctification thus understood might be accompanied by an increase of spiritual pride. But by sinful "flesh" the Scripture denotes the entire man, body and soul, including sins which are spiritual as well as sensual; hence sanctification aims at once at the change of man's spiritual and sensual inclinations, and first of all at his tendency to pride.

In the preceding article we said that sanctification included a descent as well as an ascent. When the Lord raises us, we also descend. There is no rising of the new man without a death of the old; and every attempt to teach sanctification without doing full justice to both is unscriptural.

We oppose, therefore, the attempts of the Pietist and of the Perfectionist, who say that they have nothing more to do with the old man, that nothing remains in them to be mortified, and that all that is required of them is to hurry the growth of the new man. And we equally oppose the opposite; which admits the dying of the old man, but denies the rising of the new, and that the soul receives all that it lacks.

Every true and lasting conversion, according to our Catechism, must manifest itself in these two parts, viz., a mortification of the old man, and a rising of the new, in equal proportions.

And in answer to the question, "What is the mortification of the old man?" the Heidelberg Catechism answers, "A gradual decrease," for it says: "It is a sincere sorrow of heart that we have provoked God by our sins; and more and more to hate and flee from them." While the quickening of the new man is expressed just as positively: "It is a sincere joy of heart in God through Christ, and with love and delight to live according to the will of God in all good works" -- a declaration that is repeated in the answer of the 115th question, which thus describes this mortification: "That all our lifetime we may learn more and more to know our sinful nature"; and which speaks of the quickening of the new man as "becoming more and more conformable to the image of God."

Hence there are two parts, or rather two aspects of the same thing: (1) the breaking down of the old man; (2) a growing conformity to the divine image.

To mortify and to quicken, to kill and to make alive, more and more - - this is, according to the Confession of the fathers, the work of the Triune God in sanctification.

Sin is not merely the "lack of righteousness." As soon as righteousness, goodness, and wisdom disappear, unrighteousness, evil, and folly take their place. As God implanted in man the first three named, so does sin not merely rob him of them, but it puts the last three in their place. Sin did not only kill in Adam the man of God, but also quickened in him the man of sin; hence sanctification must effect in us the very opposite. It must mortify that which sin has quickened, and quicken that which sin has mortified.

If this rule is thoroughly understood, there can be no confusion. Our idea of sanctification necessarily corresponds to our idea of sin. They who consider sin as a mere poison, and deny the loss of original righteousness, are Pietists; they ignore the mortification of the old man, and always busy themselves adorning the new. And they who say that sin is the loss of original righteousness, and deny its positive, evil effects, are inclined to Antinomianism, and reduce sanctification to a fancied emancipation from the old man, rejecting the rising of the new.

Of course, this touches the doctrine of the old man and the new.

The representation that the soul of the converted is an arena where the two are engaged in a hand-to-hand fight is incorrect, and has not a single satisfactory text for its support. We reject the two following representations: that of the Antinomian, who says: "The believing ego is the new man in Christ Jesus; I am not responsible for the old man, the personal, sinful ego; he may sin as much as he please"; and the representation of the Pietist, who considers him still the old man, partly renewed, and who is always busy to remodel him. These two do not belong to Christ's Church.

The Scripture teaches, not that the old man is sanctified by being changed into the new; but that the old man must be mortified until nothing of him remains. Neither does it teach that in regeneration a small part only of the old man is renewed -- the remainder to be patched up gradually -- but that an entirely new man is implanted.

This is of greatest importance for the right understanding of these holy things. Sin wrought in us an old man, the body of sin: not merely a part, but the whole, with all that belongs to him, body and soul. Hence that old man must die, and the Pietist with all his works of piety can never galvanize a single muscle in his body. He is altogether unprofitable, and must perish under his just condemnation.

In like manner God graciously regenerates in us a new creature, which is also a complete man. Therefore we may not take the new man as the gradual restoration of the old. The two have nothing in common but the mutual basis of the same personality. The new does not spring from the old, but supersedes him. Being only in the germ, he may be buried in the newly regenerate, but he will arise and then God's work appears gloriously. God is his Author, Creator, and Father. Not the old man, but the new man cries out: "Abba, Father!"

However, our ego is related to the dying old man and the rising new man. The ego of a non-elect person is identified with the old man; they are the same. But in the consummation of the heavenly glory, the ego of God's children is identified with the new man.

But during the days of our earthly life this is not so. The new man of an unregenerate, but elect person exists apart from him, but hid in Christ. He is still wedded to his old man. But in regeneration and conversion God dissolves this unholy marriage, and He unites his ego to the new man. Yet, despite all this, he is not yet rid of the old man. Before God and the law, from the viewpoint of eternity, he may be so considered, but not actually and really.

And this is the cause of the conflict within and without. All evil ties are not dissolved at once, and all holy ties are not united at once. By the mystic union with Christ the child of God actually possesses the entire new man, even tho he should die to-morrow; but he has not yet the enjoyment of it. Being weaned to the new man before God, he is, by a painful process, yet to die to the old man, and by divine grace the new man is to be raised in him. And this is his sanctification: the dying of the old and the rising of the new, by which God increases and we decrease. Blessed manifestation of faith!

The Old Man and the New.

"That we being dead unto sin should live unto righteousness." --
1 Peter iv.24.

The Psalmist sings: "They go from strength to strength, every one of them in Zion appeareth before God." (Psalm lxxxiv.7) We must maintain this glorious testimony, altho our own experience often seems to contradict it. Not experience, but the Scripture, teaches us divine truth; nor is it as tho the procedure of the divine operation in our own heart could differ from the testimony of the Sacred Scripture, but that our experience often interprets our real spiritual condition incorrectly.

Our knowledge of self is very small. The plummet of our self-consciousness scarcely reaches below the surface, while God's holy eye penetrates the waters of the soul to the very bottom. We are ignorant of much that takes place in the soul, and what we perceive of it often presents itself to our consciousness as different from what it is in reality. If our self-knowledge were perfect, the testimony of our spiritual experience would be as reliable as that of the Scripture.

But this not being so, not even among God's children, spiritual experience, tho helpful, may never weaken the Word of God. Hence, tho we discover in ourselves an ever-growing weakness, the Scripture testimony is still sure: "They go from strength to strength."

But who goes from strength to strength? Surely not the old man. It may not be said that regeneration effected a change in him which is constantly increasing, which enables him to make such commendable progress that by divine help he will probably succeed in the end. This is not so. Scripture teaches that the old man is dead, condemned to die forever; that he is incorrigible and can not be restored, saved, or reconciled. He is hopelessly lost. And instead of gradually becoming himself again he must be crucified, slain, and buried. Instead of expecting anything good of him, it should be our glory to die to him and be rid of him.

Neither does the new man go from strength to strength. He is not being put together little by little until he can stand on his own legs; but, since we are to live forever in the new creature, it must be a real man born in us. And as such he can not increase nor decrease; he only slumbers in the germ and must arise.

But my person, as by faith I stand in Christ, must go from strength to strength. That person was once born in the old man, and therefore was born in trespasses and sin, and is a child of wrath by nature. And he would never have come out and escaped from the old man of himself. That he could not do. He was identified with the old man so completely that the latter was his very ego. He had no other life or existence. But in regeneration a change took place. By this divine act our person is in principle detached from his former ego in the old man. The root was notched and, by the constant action of storm and gravitation, the severed parts separated more and more. Our person is no longer identified with the old man, but opposes him. Even tho he succeeds in enticing us again to sin, even in the yielding we do not what we will, but what we hate. Only hear what St. Paul says: "The good which I would I do not, but the evil which I would not that I do."

Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me." (Rom vii.19, 20)

Wherefore the child of God must not be identified with the old man after regeneration, for this opposes the plain teaching of the Word. He is the old man no more, but wars against him. As God's child he is become the new man -- not in part, but wholly. "Old things are passed away, behold all things are become new." [37] In this, and nothing less, is cause of his glorying. His person is passed from death into life. He is translated from the kingdom of darkness into the kingdom of God's dear Son. He is so fully identified with the new man that, while still living in this world, he is already set with Christ in heaven, where his citizenship is, and where his life is hid with Christ in God.

If the word of the Psalmist does not refer to the old man nor to the new, to whom, then, does it refer? The Scripture answers: to believers, their person, their ego, which, being detached from the old man and opposing him, is identified with the new. They go from strength to strength. It is true the use of "ego" in both senses is apt to confuse one; yet St. Paul does the same thing. He says "I" and "not I": "I live, yet not I, but Christ liveth in me." (Gal. ii.20) The same person who fell in Adam and out of Adam received the old man with whom for a time he was identified, is now changed, translated, and risen with Christ; out of Christ he received a new man, and with that new man he is being more and more identified. Hence he goes from strength to strength.

This identification of our person with the new man is, immediately after regeneration, still very slight; while we are so thoroughly bound to the old man, with almost all the fibers of our being, that it seems as tho he were still our very self. But by the operation of the Holy Spirit we gradually die to the old man, and at the same time the new man is quickened in us more and more. And, since both the dying of the old and the gradual rising of the new man are profitable to our person, the Holy Spirit testifies concerning His own work that we,

God's children, go from strength to strength until every one of us in Zion appeareth before God. It refers not only to our growing into the new man, but just as much to our gradual deliverance from the dying old man. In both it is the same working; hence both afford us increase of strength.

We consider first the dying of the old man as far as it relates to sanctification.

This dying has no reference to our own activity, alluded to by the office of baptism, "That we manfully fight and overcome sin and the devil and all his dominion"; on the contrary, it refers to the fruit of the cross of Christ. The question, "What further benefit do we receive from the sacrifice and death of Christ on the cross?" the Reformed Church answers: "That by virtue thereof our old man is crucified, and buried with Him; that so the corrupt inclinations of the flesh may no more reign in us" (Heidelberg Catechism, q.43). Hence the dying of the old man is not the fruit of our labor; but Christ accomplishes it in us by virtue of His cross through the Holy Spirit.

In order to effect this in us the Holy Spirit diverts our personal affections, inclinations, and dispositions from the old man, to whom hitherto they have been ardently attached, so that now we begin to hate him.

It is possible for friendship to die. We may have been intimate with a person whom we afterward discovered to be a bad character. Then not only is the friendship broken, but our affection ceases. We regret our former intimacy, and we despise him all the more cordially as he proves to be more deceitful and malicious. And this applies to our relation with the old man. Formerly we were most intimate with him. We shared his will, his sympathies, and his affections. We lived one life with him. We felt ourselves bound to him by the tenderest ties. We could not be happy but in his company. But there came a change. We acquired a different taste. We became acquainted with another and better man -- viz., the new man in Christ Jesus -- and we became

very intimate with him. And this noble intercourse discovered to us the thorough baseness and corruption of the old man. Then our love ceased and we began cordially to hate him.

It is true that our former connection brings us in frequent contact with him. On such occasions he often entices us by his cunning, but not to our delight; and being only half willing, our souls protest; and as soon as the sin is committed we are filled with self-loathing and contrition.

And this reversal of our affections is not our work, but that of the Holy Spirit. Not that we deny that He often uses us as instruments, or prompts us to exert ourselves, but the changing of our inclinations is not our work, but the direct operation of God the Holy Spirit.

How it is performed we can understand but partly. Essentially it is a mystery, just as much as regeneration. Being God, the Holy Spirit has access to our heart, He discovers our personality, the nature of our affections, and in what way their action may be reversed. But our inability to fathom this mystery does not in the least affect our faith in the matter.

Since the dying of the old man is effected, not by our good works, but by the implanting of a disposition and inclination repugnant to the old man, our own work is entirely out of the question; for our own heart is inaccessible to us. We have no power over our inward person; we lack the means to create another inclination; and when we deny this we are self-deceived. God the Creator alone can do this, and in doing it He is irresistible. Hatred against the old man, once having entered the soul, is a power that simply overwhelms us. Even when enticed by him; we can not but hate him.

The seventh chapter of Romans is very instructive in this respect. St. Paul says, "I delight in the law of God after the inward man," (Rom vii.22) i.e., after my inward affections. There is indeed another law in his members, which brings him into captivity to the law of sin; but he

has not the least love or sympathy for that law, but with the law of his mind wars against it.

Any other representation contradicts this positive testimony, uttered by the mouth of the most excellent of the apostles, under the seal of the Holy Spirit. He that believes embraces the Son, and can not but receive impressions and be swayed by influences that cause his affections and inclinations to become radically changed. A believer is internally wrought upon. All his former dealings with the old man -- pride, hardness of heart, deceit, and thirst for revenge -- now fill him with horror; what was formerly to him the pride of life and the lust of the eyes is now vexation of spirit, as he realizes how shameful and abominable it is.

So he gradually dies to the old man, until, in the hour of death, he is fully delivered. God's child remains the old man's grave-digger until the hour of his own departure.

Nevertheless he dies to him so completely that at last he loses all confidence in him, thoroughly convinced that he is without excuse, an abominable wretch, a reprobate, and a deceiver, capable of all evil. And when occasionally he indulges in scornful mirth at the old man's pride and practises, it is not in boastfulness of his own work or of his fellow men, but glorying only in the gracious work of his God.

Footnotes:

[37] [2 Corinthians 5:17]

The Work of God in Our Work.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto

the coming of the Lord Jesus Christ." -- 1 Thess. v.23.

The difference between sanctification and good works should be well understood.

Many confound the two, and believe that sanctification means to lead an honorable and virtuous life; and, since this is equal to good works, sanctification, without which no man shall see God, is made to consist in the earnest and diligent effort to do good works.

But this reasoning is false. The grape should not be confounded with the vine, lightning with thunder, the birth with the conception, any more than sanctification with good works. Sanctification is the kernel from which the blade and full ear of good works shall spring; but this does not identify the kernel with the blade. The former lies in the ground and by its fibers attaches itself to the furrow internally. The latter shoots from the ground externally and visibly. So is sanctification the implanting of the germ, of the disposition, and inclination which shall produce the blossom and fruit of a good work.

Sanctification is God's work in us, whereby He imparts to our members a holy disposition, inwardly filling us with delight in His law and with repugnance to sin. But good works are acts of man, which spring from this holy disposition. Hence sanctification is the source of good works, the lamp that shall shine with their light, the capital of which they are the interest.

Allow us to repeat it: "sanctification" is a work of God; "Good works" are of men. "Sanctification" works internally; "good works" are external. "Sanctification" imparts something to man; "good works" take something out of him. "Sanctification" forces the root into the ground; to do "good works" forces the fruit out of the fruitful tree. To confound these two leads the people astray.

The Pietist says: "Sanctification is man's work; it can not be insisted upon with sufficient emphasis. It is our best effort to be godly." And the Mystic maintains: "We can not do good works, and may not insist

upon them for man is unable; God alone works them in him independently of him."

Of course, both are equally wrong and unscriptural. The former, in reducing sanctification to good works, takes it out of God's hand and lays it upon man, who never can perform it; and the latter, in making good works take the place of sanctification, releases man from the task laid on him and claims that God will perform it. Both errors must be opposed.

Both sanctification and good works should receive recognition. Ministers of the Word, and through them the people of God, should understand that sanctification is an act of God that He performs in man; and that God has commanded man to do good works to the glory of His name. And this will have twofold effect: (1) God's people will acknowledge their complete inability to receive a holy disposition otherwise than as a gift of free grace, and then they will earnestly pray for this grace. (2) They will pray that His elect, in whom this work is already wrought, may show it forth in God-glorifying works: "Chosen in Christ Jesus, that we should be holy and without blame before Him in love" (Ephes. i.4).

Tho this distinction is very clear, two things may cause confusion:

First, the fact that holiness may be attributed to the good works themselves. One may be holy, but also do holy works. The Confession speaks of the "many holy works which Christ has done for us and in our stead" (art.22). Hence holiness maybe external and internal.

The following passages refer, not to sanctification, but to good works: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation?" (2 Peter iii.11). "As He which hath called you is holy, so be you holy in all manner of conversation" (1 Peter i.15). "That we being delivered out of the hands of our enemies, may serve Him without fear, in holiness and righteousness all the days of our life" (Luke i.75).

We find that the word "holy" is used of both our inward disposition and of its result, the outward life. It may be said of the spring as well as of the water, that it contains iron; of the tree as well as of the fruit, that it is good; of the candle as well as of the light, that it is bright. And, since holiness may be attributed to both the inward disposition and the outward life, sanctification may be understood as referring to the sanctification of our life. This may lead to the supposition that an outwardly blameless life is the same thing as sanctification. And if this is so, then sanctification is but a duty imposed, and not a gift imparted. It should therefore be carefully noticed that the sanctification of the mind, affections, and dispositions is not our work, but God's; and that the holy life which springs from it is ours.

Second, the other cause of confusion is the many Scripture passages that exhort and encourage us to sanctify, purify, and perfect our lives, yea, even "to perfect our holiness" (2 Cor. vii.1); to "yield ourselves as servants to holiness" (Rom. vi.19); and to be "unblamable in holiness" (1 Thess. iii.13), etc.

And we should not weaken these passages, as the Mystics do; who say that these texts mean, not that we should yield our members, but that God Himself will take special care that they be so yielded. These are tricks that lead men to trifle with the Word. It is an abuse of the Scripture for the sake of introducing one's own theories under the cover of divine authority. The preachers who for fear of imposing responsibilities upon men abstain from exhortation, and dull the edge of the divine commandments by representing them as promises, take a heavy responsibility upon themselves.

For altho we know that no man has ever performed a single good work without God, who wrought in him both to will and to do; altho we heartily agree with the Confession, "That we are beholden to God for our good works and not God to us" (art.24); and rejoice with the holy apostle in the fact, "That God has before ordained the good works that we should walk therein" (Eph. ii.10); yet this does not absolve us from the duty of exhorting the brethren.

It is a fact that God is pleased to use man as an instrument, and by the spur of his own ability and responsibility to incite him to activity. A cavalryman on the battle-field is fully aware how much he depends upon the good services of his horse; and also that the animal can not run unless God enabled it. Being a godly man, he prays before mounting that the Lord enable his horse to bring him victory; but after he is mounted, with spur and knee, rein and voice, he uses all his strength to make the horse do what it should do. And the same is true of sanctification. Unless the breath of the Lord blow through the garden of the soul, not a leaf can stir. The Lord alone performs the work from the beginning to the end. But He performs, it partly by the aid of means; and the instrument chosen is often man himself, who cooperates with God. And to this human instrumentality the Scripture refers when, in connection with sanctification, it admonishes us to good works.

As in nature God gives the seed and the forces in the soil and rain and sunshine to mature the fruit of the earth, while at the same time He uses the farmer to perfect His work, so it is also in sanctification: God causes it to work effectually; but He employs the human instrument to cooperate with Him, as the saw works together with him that handles it.

However, this should not be understood as tho in sanctification God had made Himself absolutely dependent upon the human instrument. This is impossible; by nature man can indeed mar sanctification, but never further it. By nature he hates and opposes it. Moreover, he is absolutely unable to produce from his own corrupt nature anything for his growth in sanctification. His instrumental cooperation should therefore not be abused either by ascribing to man a power for good, or to obscure the work of God.

Careful discrimination is necessary. He that implants the holy disposition is the Lord. The combined exertions of all these instruments could not implant one single feature of the holy mind, any more than all the carpenter's tools together could draw the

molding of one panel. The artist paints upon the canvas; but with all their exertions his palette, brush, and paint-box could never draw a single figure. The sculptor molds the image; but of themselves his chisel; mallet, and stool can not detach a single chip from the rough marble. To engrave the features of holiness in the sinner is a work in the highest sense artistic, unspeakably divine. And the Artist who executes it is the Lord as St. Paul calls Him, the Artist and Architect of the City which has foundations. The fact that the Lord is pleased to use instruments for some parts of the work does not impart to them any value, much less any ability to accomplish anything of themselves without the Artist. He is the only Worker.

But as Artist He uses three different instruments, viz., the Word, His providential dealings, and the regenerate person himself.

1. The Word is a vital power in the Church which pierces even to the dividing asunder of the joints and the marrow, and, as such it is a divinely ordained instrument to create impressions in a man; and these impressions are the means by which holy inclinations are implanted in his heart.
2. Life's experiences also make impressions in us more or less lasting; and these God uses also to create holy dispositions.
3. The third instrument refers to the effect of habit. Repeated sinful acts make the sinner bold and create sinful habits; in this way he cooperates to make himself a greater sinner. In a similar sense the saint cooperates in his own salvation by allowing the holy disposition to radiate in good works. The frequent act of doing good creates the habit. The habit gradually becomes a second nature. And it is this mighty influence of habit which God uses to teach us holiness. In this way God can make one saint instrumental in the sanctification of another.

An architect builds a palace which makes him famous as an artist. It is true the contractor, an important person in his place, erects the

structure; but his name is scarcely mentioned, it is the architect alone for whom all the praise is reserved. In sanctification it is not the Word by itself that is effectual, but that Word handled by the Holy Spirit. Neither is it the experience of life alone, but that experience employed by the Holy Artist. Neither is it the regenerate person who serves as foreman, but the glorious, Triune God, in whose service he labors.

The Person Sanctified.

"The putting off of the body of the sins of the flesh." -- Col. ii.11.

Sanctification embraces the whole man, body and soul, with all the parts, members, and functions that belong to each respectively. It embraces his person and, all of his person. This is why sanctification progresses from the hour of regeneration all through life, and can be completed only in and through death.

St. Paul prays for the church of Thessalonica: "The God of peace sanctify you wholly, and may your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. v.23) Sanctification is essentially a work of one piece, simply because our person is not pieced together, but is organically one in all its parts.

The sinner's holiness or unholiness embraces his whole being. He is a sinner not only in his body, but in his soul, and even more so and in his soul not only because his will is unholy, but also because his understanding is unholy, and even more so. The memory, the imagination, and all that belongs to him as a man are radically defiled, desecrated, and corrupted by sin. He lies in the midst of death. Even in a small child, every part is affected. Without the least

exertion he learns a street-song, while it seems almost impossible to commit one stanza of a psalm.

If sanctification has reference to the inherited stain, as justification to the inherited guilt, it follows that sanctification must extend as far as the inherited stain. If man's entire person is covered with the poison of the stain, it must be covered much more abundantly by sanctification.

Sin is disturbance, derangement, discord, and warfare in home and heart, and is not overcome completely until superseded by holy peace. This is the reason why St. Paul calls the God of sanctification the God of peace; and so he prays for the Church that the God of peace sanctify them wholly, or literally, "unto the full end," so that the end of sanctification may be accomplished in them perfectly. [37]

However, the starting-point of this grace lies not in the body, but in the soul. Sin started in the soul, not in the body; hence the mortification of sin must also begin in the soul.

It is directed, first of all, to the consciousness and to its faculties of cognition, contemplation, reflection, and judgment. Sanctification proceeds, not from the will, but from the consciousness. Sanctification is to make conformable to the will of God, and this requires, in the first place, that His good and perfect and acceptable will become a living reality to the consciousness, conviction, and conscience. The things of which one is ignorant do not affect him; but ignorance of the divine will is sin, and this must be overcome first of all.

But how? By committing to memory? By learning the Catechism? By no means. The sanctification of the consciousness consists in God's act of writing His law in our hearts. True, there are still a few traces of that law written in the sinner's heart, as the apostle writes that the Gentiles who are without the law are a law unto themselves; but this is at the most but the fermentation of a higher principle in a sinful

person which can not maintain itself. The Nihilist and Communist of the day show to what extent the heart may lose the sense of the first principles of right and righteousness. But when the Scripture promises that the Lord shall write the law in their hearts, and that they shall teach no more every man his neighbor, saying, "Know the Lord, for all shall know him from the least unto the greatest," (Heb. viii.11) it offers us something entirely different and far more glorious. And this is accomplished, not by outward study, but by inward apprehension; not by an exercise of the memory, but by a renewing of the mind, as St. Paul writes: "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

Ezekiel prophesied of this renewing of the mind when he said: "A new heart also will I give you, and a new spirit will I put within you." (Ezek. xxxvi.26) Instruction formerly received may be used as a means to that end; but the instruction which the human spirit receives in sanctification is not human, but divine. Hence it is said: "They are taught of the Lord" (Isa. liv.13); "Every man, therefore, that hath heard and learned of the Father cometh unto Me" (John vi.45); "I will put My law into their minds, and will write it in their hearts." (Jer. xxxi.33)

Since the books of Moses emphasize the fact that the tables of the law were written, not by Moses, Aholiab, nor Bezaliel, but directly by God's own finger, it follows from the nature of the case that the Scripture intends to present this writing upon the tables of the heart, not as the work of man, but as the direct work of God. The sanctification of the human consciousness is wrought in us by God in a divine, unfathomable, and irresistible way; but not independently of the Word, for that Word itself is divine, and the preaching of the Word is divinely ordained and instituted. But, since the Word and the preaching can only present the matter to the consciousness, it is the Holy Ghost who makes the heart to understand it, declares it to the consciousness, works conviction, and causes the consciousness to

assent to it, and thus enables it to feel the pressure which proceeds from that which is written on the heart.

Hence the sanctification of the consciousness consists, not only in receiving new knowledge, and in being impressed with quickened conceptions, but also in having the reason qualified for the exercise of entirely different functions. For the natural man does not understand the things of the Spirit of God; but the spiritual man, i.e., he whose consciousness is regenerated, sanctified and enlightened discerns all things; for such a man, says St. Paul, has the mind of Christ.

However, the sanctification of our consciousness does not complete the sanctification of our person. On the contrary, for altho the will is absolutely dependent upon the consciousness, yet even the will itself is corrupted by sin. It did not lose its functional operation; but, as in the sinner the judgment still judges and the feeling still feels, so is the will still able to will. But its ability to reach out in every direction is lost; and the calamity has befallen us that by nature we can not will what God wills.

And that stiffness and hardness which prevent the will's free action in this respect must be removed. The Scripture calls this the taking away of the stony heart and the giving of a heart of flesh which is no longer hard and insensible. Where sin had bound the will by inclining it to evil, thereby depriving it of the power of bending in the opposite direction, i.e., toward God, the gracious gift of sanctification now comes to relieve that bending over to hell, and to give it power to incline to God.

Formerly our knowledge and conviction of the oughtness of things did not avail; for they left our will powerless as a chained wheel, unable to turn in the right direction. But not only had the consciousness a better idea of and clearer insight into the oughtness of things, and we had assented to it, but the will was also inclined by correct volition to choose the good; then the work of God had

attained its end, had accomplished its purpose; and had changed the whole man.

And thus man regains also control over his passions. Every man has passions and propensities which sin has made unruly and uncontrollable. In fact, man is their toy; they can use him as they please. It is true the unconverted sometimes succeed in curbing and muzzling one passion, but always by becoming more hopelessly the slaves of another. Dissipation is conquered only by the excitement of avarice; sensuality by cherishing inward pride; anger by nursing the thirst for revenge. Kamosh is cast out only to make room for Molech; the north wind conjured away only to be followed by a blast from the east.

But the passions of the saint are controlled in a different way. Sanctification gives them another direction. He feels their whip and spur, but they are to him the violence of a foreign power. Wherefore St. Paul declares "It is no more I that do it, but sin that dwelleth in me." (Rom. vii.17, 20) And no passion can overtake him which in the power of God he can not master and control.

Sanctification embraces, in the second place, the body. Both sin and holiness affect the body not as tho it were the seat of sin, which is Manichean heresy, but in the sense in which Scripture disapproves the act of touching a corpse. The body is the instrument of the soul; hence the members may be used for holy or unholy purposes, and offer either their cooperation or resistance for such purposes. Who does not know that an excess of blood inflames the ugly temper and excites to anger; that irritable nerves make one impatient; and great muscular energy tempts to recklessness? Many are the connections between the operations of body and soul; and, inasmuch as the Holy Spirit brings the bodily members into subjection to the reign of the new life, sanctification does indeed affect the life of the body. This appears from the fact that the body is called the temple of the Holy Spirit. St. Paul calls it "the putting off of the body of sin of the flesh"

(Col. ii.11); and again he saith: "Let not sin reign in your mortal body, that ye should obey the lusts thereof" (Rom. vi.12).

Hence the old man is just as bad and becomes even worse; but there is at the same time a gradual weakening -- and thus dies to his evil lusts, while the new man continues not only holy and intact, but gradually masters us and enables us to present our bodies a living sacrifice, holy and well-pleasing to God, which is our reasonable service (Rom. xii.1).

All this is wrought by the Holy Spirit who dwells in our hearts, the Comforter, Guide, and Teacher of the desolate. Christ is far from us in heaven sitting at the right hand of God. But the Holy Spirit is poured forth. He dwells in the Church on earth. He abides with us as our Comforter:

Hence we should not imagine that we are a full-rigged, well-provisioned craft which, at its own risk and without a pilot, swiftly carries us to the haven of rest; for without wind and tide we can not move our craft at all. The heart of the saint is a Bethel; when he rises from blessed dreams he is ever surprised to find that God is in this place and he knew it not. When we are called to speak, act, or fight, we do so as tho we were doing it all ourselves, not perceiving that it is Another who works in us both to will and to do. But as soon as we have finished the task successfully and agreeably to the will of God, as men of faith we prostrate ourselves before Him and cry, "Lord, the work was Thine."

And this goes against the old man. Before the work is undertaken he is fearful and ill at ease; but as soon as it is finished he is full of boasting, and the incense of human praise is sweet in his nostrils. But God's child works in simplicity and spontaneously, brings the sacrifice of his labor hoping against hope, with all the exertion of the talent which God gave him. But the labor finished, he wonders how he ever accomplished it, and he finds the only solution in the fact

that there is One who powerfully wrought in and through him.

Footnotes:

[37] This is not the place to discuss the opinion held by many, that 1 Thess. v. 23 teaches trichotomy, i.e., the threefold division of man's being. Let this only be observed, that it does not read, "Ehdpopovs," "in all your parts," followed by the summing up of those parts, spirit, soul, and body; but that it reads "O2.OTEXEGS," which refers, not to the parts, but to the final end, "TEXOS." Moreover, it should be noticed that in those passages which oppose the spiritual man to the natural--i.e., the pneumatical to the psychical, as in 1 Corinthians 2:14, 15--the word "rvevpa" indicates the new life-principle, of which it never can be said that it be preserved blameless. For this 'rvejua' is sinless by nature. Calvin explains "spirit" and "soul" by making them to refer to our rational and moral existence as beings endowed with reason and volition, both modes of the soul's existence.

Good Works.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephes. ii.10.

Good works are the ripe fruit from the tree which God has planted in sanctification.

In the saint there is life; from that life workings proceed; and those workings are either good or evil. Hence good works are not added to sanctification for mere effect, but belong to it. The discussion of sanctification is not complete without the discussion of Good Works.

Whatever man may be, works always proceed from him; and since works are never neutral, but either conform or do not conform to the divine law, it follows that every man's works are either good or evil, actual sins (Peccata actualia) or good works. In fact, every life has its own energizing. Without it it is no life. Properly speaking, life in the saint does not proceed from sanctification, but sanctification lends it tone, color, and character.

In a garden where the conditions are all equal, and there is the same soil, the same fertilizer, etc., different fruit-trees are planted. Evidently, the working that makes the trees grow is from the soil; for if planted in the garret, they will not grow. But the cause that produces peaches on one tree and grapes on another is not in the soil, but in the trees. Hence we must distinguish the working itself from the shade, the tone, the character, the peculiar property which that working assumes. The wind that produces sweetest music from the Eolian harp, by blowing through a broken window-pane produces doleful sounds. It is one operation but different effects. In the meadow next to the tender clover grows the poisonous wolf's-milk. Yet both lift their little heads from the same soil and drink in the same air, sunlight, and rain. Altho the vital energy is the same, the difference in the seeds causes differences in the plants, and opposite effects.

The same applies to the garden of the soul, where the human life is in full activity. But that same human life produces a base act to-day and a heroic act to-morrow. There is but one working, but the colors vary, it may be white or black, dark or light.

And this we find, that in the garden of the soul all spontaneous growth is a growth of weeds; while the seed which God has planted produces precious fruit. The effects of sanctification are evident. It causes sweet waters to flow from a bitter fountain. It lends to every operation its own quality and property, and gives it a direction which works for good. And thus good works proceed from the man lost in himself.

Of course, in the root, this apparently identical working is twofold. One springs from the old nature, the other from the new; the one from the natural, the other from the supernatural. But since this distinction was discussed at large in the chapter on Regeneration, we treat it now simply from the unity of the person:

Altho we heartily agree with the Confession, "That a regenerated person has in him a twofold life: the one temporal and corporeal, that which he has from the first birth and is common to all men; the other spiritual and heavenly, which is given him in the second birth, and which is peculiar to God's elect" (art.35); yet this does not affect the unity of the person, nor does it alter the fact that the operations of both the old and the new life are my operations. If I divide my person, and take the natural and the supernatural each by itself, then there is no sanctification at all; for the corrupt life of my old nature is not sanctified, but crucified, dead, and buried; and my heavenly, spiritual, and regenerated life can not be sanctified inasmuch as it never was sinful nor ever can be. Hence in sanctification we have to consider life from the viewpoint of the unity and indivisibility of the person. The man who was first wedded to the corrupt nature, and who is now wedded to the new man, was then evil and is now to become good; wherefore his life must receive the holy desire, inclination, and disposition. And then only it is possible for it to produce good works.

A work is good when it is conformable to the divine law.

1. The first point is that God alone possesses the right to determine what is good or evil.

Man also can acquire this discernment, but only by being taught of God. But as soon as he presumes himself to determine the difference between good and evil, He violates the divine majesty and God's inalienable right to be God. Not one man, nor many men, nor all men and angels together may do this. It does not belong to them. It is the eternal prerogative of the Almighty Creator of heaven and earth. He

alone determines good and evil, for every creature, for time and eternity.

That which He demands of each life shall be the law of that life, of all that belongs to it, and under all circumstances; a law in which all the divine ordinances are comprehended. His law, tho its principles are briefly comprehended in the Ten Commandments, rises from these ten stems in branches and boughs broad and dense, and forms in its completeness one immeasurable roof of leaves which overshadows the entire human family in all its variegations.

Hence there is not the remotest chance here to compromise. God's will and law are absolute; rule over all; are binding in every domain, and can never be repealed. And where, in the delicate works of a watch, the thousandth part of a millimeter is allowed to a wheel for variation, in the divine law such play is unthinkable. The law of God brooks not even the deviation of a hair's breadth, nor of any infinitesimal fraction thereof.

Hence a good work does not signify a work merely not evil; nor a work containing some good, or simply passable; nor a work whose good intention is evident. But a good work is nothing else and nothing less than a good work. And it is not good unless it is absolutely good, i.e., in all its parts equally conformable to the divine will and law. A peach is not half a pear and half a grape, but absolutely a peach; so a good work is not merely passable, partly well intentioned, but absolutely conformable to what God has determined to be good with regard to that work.

It is readily seen that unless sanctification were adapted to enable man to perform such a work, he would never accomplish it. As it is the peculiar habit of a peach-tree, through its ascending life, to impart to the fruit the flavor of the peach, and of the grape-vine to give to its fruit the flavor of the grape, so it is the peculiar quality of the soul sanctified in principle to impart to its fruit the flavor of the law. Sanctification does not merely inspire the soul with a desire for

something higher, but it imparts to it such a disposition, tone, shade, flavor, and character that it yields to the divine law. And the law puts its impress upon the soul. The soul's aspiration is no more a vague ideal, but it has a positive pleasure in and a desire and love for all, the commandments of God. And, since sanctification engrafts the law upon the soul, it is possible that the working which follows should be conformable to the law.

We say "possible," for from his own sad experience God's child knows that it is possible to be otherwise, and that many summers come and go without reaping from his branches any noticeable harvest for the glory of God.

2. This brings us to the second point. A good work must be of faith.

Sanctification itself is not of faith. It has nothing to do with faith. It is wrought by God Himself. What could faith then accomplish in this respect?

But it is different with reference to good works; for they must be our good works. Man is and should be passive in all other respects, but not in his work. Work is the end of one's passive condition. To work and to be passive are opposites. To imagine that work can be passive or actively passive is like imagining that a circle is square, that ink is white, that water is dry. Wherefore the Heidelberg Catechism rightly asks: "Why must we still do good works?"

Hence there can be no good work unless it is wrought by ourselves. And every representation as tho man did not perform good works, but that the Holy Spirit performs them in him and in his place, is to subvert the Gospel and to wrest the Scripture.

The work of Christ is vicarious, that of the Holy Spirit is not. He works in man, but not in his place. And however extensive His work may be in us, being wrought independently of us, it can never be counted as our own. Christ died and rose from the dead for us and

independently of us. But the Holy Spirit can not draw fruit from the tree except our ego executes the work.

But -- and this should be emphasized -- our ego can not execute it except the " work is wrought in us with power." The inward, higher life does not act like the sap in the vine, for this enters the vine naturally. But the working of the holy life is different. Altho a holy disposition is implanted, God's child does not produce any good fruit of himself. Altho well furnished and well equipped, if left to himself he produces nothing; not a single good work, however small.

The most skilful diamond-cutter, tho supplied with the best tools, can not furnish the smallest diamond rose except the proprietor of the establishment gives him the diamond, the steam-power in his tools, and even the gas-light upon his hands. In like manner it is impossible for the most excellent among God's children, tho their souls be well equipped, to furnish a single good work, except the Proprietor of the holy-art establishment gives them the material, the power, and the light.

Hence the content and entire form of every good work is not of man, but of the Holy Ghost, so that when it is finished we owe thanks to God, and not He to us. In every man who performs a good work He works both to will and to do.

But when the Holy Spirit has furnished everything necessary, then one thing is still lacking, viz., that the saint do it and make the work his own. And this is the wonderful act of faith.

There is not one good work which God has not prepared before, that we should walk in it; and this is why it is not wrought until we walk in it. The Lord says to Ezekiel, "I will cause you to walk in my statutes," (Ezek. xxxvi.27) but the Lord does not cause us to walk therein until we actually walk in them. We shall neither be carried nor be wheeled into them. This would have no value before the divine Majesty; that would be no art. Even we can wheel the cripple

in his carriage; but the art of making him to walk, yea, even to leap as a hart, is not human, but worthy of God alone. And we may not allow this to be taken from Him by a sickly mysticism, and thus rob God of this glory.

To say, as many do, that the Lord carries His children imperceptibly into good paths, and that this constitutes their good works, is to despise holy things. No one should touch the honor of our God; and we may not rest until the pure doctrine burns again from the candlestick: that the power of God is manifest in the fact that He causes the cripple to walk, to run, and to leap as a hart.

And this is the act of faith, i.e., that wonderful act of the soul of casting itself into the deep, knowing that it shall fall into the everlasting arms of mercy, tho it is utterly unable to see. Faith in this respect is to agree with the divine will; to accept the good work which God has prepared for us, as our own; to appropriate to ourselves what God gives us.

An awkward schoolboy has to make a speech before a strange audience. It is a difficult task, and he does not even know how to begin. All his own efforts are useless. Then his father calls him and says: "If you commit this little speech which I have prepared, and recite it without missing a word, it will be a success." And the boy obeys. There is nothing of himself -- it is all his father's work; he merely believes that what his father has prepared for him is good. And in this confidence he goes before the strange audience, delivers his father's composition, and succeeds. However, the writing of the speech did not end the matter, and it could not be ended until the boy had done his part. When God has prepared the good work for us, the matter is not ended until we do what God has prepared for us.

Coming home the boy does not proudly ask a reward, but with gratitude he embraces his father for his love and faithfulness. Having obtained success, God's children are profoundly thankful for their Father's excellent help; and they acknowledge that they owe it all to

Him. And if He is pleased to give them a reward, it is not because they have deserved it; for if it were a question of desert, the children would have to give everything to the Father! But it is merely a reward of love for the future support of their faith.

Self-Denial.

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." -- Matt. xvi.24.

Good works are not the saint's sanctification, any more than drops of water are the fountain; but they spring as crystal drops from the fountain of sanctification. They are good, not when the saint intends them to be good, but when they conform to the divine law and proceed from a true faith. Yet the intention is of great importance; the Church has always taught that a work could not be called good unless it is directed to the glory of God.

This is a vital point which must animate and give direction to the whole matter: only to the glory of God. Every other intention makes the good work evil. Even the effort to do good works is impossible without the "Soli Deo Gloria."

This is the reason why so many well-meant efforts at so-called sanctification become sinful. For the man who applies himself earnestly and diligently to good works, solely to attain a holier status and thus become a holier person, has lost his reward. His end in view is not God, but himself; and while every good work humbles a man and real sanctification leads to the breaking down and casting out of self, this wrongly planned sanctification causes self-exaltation and spiritual pride.

To think that by self-sanctification God is honored and His glory exalted is self-deception. The divine honor and majesty are so holy and exalted that His glory must be the direct end in view. To work for self-sanctification directly, and for His honor indirectly, is unworthy of His holiness.

The end and aim of all things must be the Lord God alone. Justice must dwell in the land, not only to preserve order, but to remove iniquity from before, the presence of the Lord. The missionary cause must be supported not only to convert souls, but to summon the nations to appear in Zion before God. Prayer must be offered not only to obtain the good which is bestowed without prayer, but because every creature, morning and evening, must lie in the dust, crying, "Holy, holy, holy is the Lord!" making the whole earth full of His glory. And hence every creature must do good works, and all the children of God can do good works; not that they may become a little more holy, but that the glory of holiness might shine to the praise of our God.

3. This third point should therefore never be omitted. Tho our works are according to the law and of faith, but not directed to the glory of God, they can not please Him. It avails nothing, tho the bow be strongly bent and the cord of the best material, if the arrow upon the cord be not turned in the right direction.

The doctrine of Good Works touches the most delicate and most sensitive of our internal emotions, viz., self-denial.

Superficial minds, poor in grace and godliness, speak of self-denial but rarely, and then without understanding its meaning. They think that it consists in making room for others; in argument to be the least; to renounce pleasure or profit for a higher purpose; to care for others, not for self. Surely this is a precious fruit; earnestly to be desired; and if it were found more abundantly among the children of God we should thank Him for it. But, alas! there is such leanness of soul even in the most earnest, so much selfishness, ambition, anger,

confidence in the creature, that every manifestation of nobler impulse has a most refreshing effect.

But the question now before us is this, whether such making room for others, such self-sacrifice, deserves the name of self-denial. And the answer must be a most emphatic "No!" The saint's self-denial has reference, not to man, but to God, and for this reason it is superlatively high and holy, difficult and almost impossible.

Of course God's child loves his heavenly Father, but not with an unalterable love. In spite of his love he is sometimes very unlovely. Still, when the question echoes through his soul, "Simon Bar-Jonah, lovest thou Me?" (John xxi.15-17) and he feels tempted by self-reproach to say, "No, Lord," then the response flashes from the bottom of his soul against all contradiction: "Yes, Lord, Thou knowest that I love Thee." (John xxi.17)

Therefore nothing would seem more natural than to find pleasure in denying himself for God's sake. And this is actually the case. He spends his happiest moments in sincere self-denial; for then he is never alone, but always with Jesus, whom he follows. Then he realizes the holiness and transcendent glory of the claim: "If any man will come after Me, let him deny himself, take up his cross, and follow Me." (Matt. xvi.24; Mark viii.34; Luke ix.23)

But while the blessedness of his former self-denials is still fresh in his memory, when called to a new act of the same nature he shrinks from it and finds it almost impossible. Self-denial extends so far. Its depths can not be fathomed. When the plummet has descended the whole length of the line, there is still such a yawning depth beneath that actually the bottom is never touched. It refers, not to a few things, but to all things. It embraces our entire life and existence, with all that is in us, of us, and around us; our entire environment, reputation, position, influence, and possession; it includes all the ties of blood and affection that bind us to wife and children, parents and brothers, friends and associates; all our past, present, and future; all

our gifts, talents, and endowment; all the ramifications and extensions of our outward and inward life; the rich life of the soul and the tenderest emotions of our holier impulses; our conflict and our strife; our faith, hope, and love -- yea, our inheritance in the Son, our place in the mansions above, and the crown which the righteous judge shall one day give us; and as such, in that entire scope of life, we must deny ourselves before God.

We are, to use an illustration, in all our life and existence like a fruit-tree, broadly rooted, full grown, planted in fertile soil, adorned with a crown of many branches and a glorious roof of leaves; and like that tree with its roots far and wide in the earth, and its branches high and broad in the air, are we deeply rooted, possessing an existence obtained by means of money, reputation, property, and descent, faith, hope, love, and the promises of God. And to that whole tree, to that entire unit, from deepest root to highest bough, which as our ego, full of might and majesty, stands before our consciousness and in our life, to all this the ax must be laid; of all this the self-denying soul must say: "God is all and I am nothing."

Many say, "This is correct and exactly my idea," and say it quite too often; for when these most difficult and excellent words again and again pass the lips as mere hollow sounds, they strike a discord to the earnest, sensitive soul. But when we grasp the thought as an actual fact, then we find that this denial of our entire existence and being is almost entirely beyond our grasp. Self can minify itself to such extent that we really think that it is gone and denied, while at the same time it stands behind our back, grinning with Satanic glee. Self, big and inflated, is not hard to deny. In this way the unconverted stands before God, but not the saint. That has been taken from him. Such is no more the impulse of his desire. But self shrunk, reduced partly unclothed, hiding behind pious emotions and piles of good works, is extremely dangerous. For what more is there to be denied? There is scarcely anything left. He seeks no longer the world, nor his own glory; his only end in view is the glory of God. At least, so he thinks. But he is mistaken. Self is there still. It is like a spring tightly bent for

a time, but only to rebound with accumulated force. And what was called self-denial is really nothing else than self taking care of its own. And that is the worst of it, self is so dangerously cunning. The heart of man is "deceitful above all things and desperately wicked; who can know it?"

When we are inclined to sin, self leaves its hiding-place and with all its power labors hard to make us sin. But when the Holy Spirit woos and constrains us, weaning us from sin, then, slunk in a corner, it hides itself, decoying us into the delusion that it has ceased to be. It is then that, with evident satisfaction, deluded piety asks whether the denial of self is not complete.

But the true saint is known by this: while the self-deluded one is satisfied with this spiritual trickery, he is not. He discovers the trick. Then he reproaches himself. He drives self from, its place of concealment. He scolds and cursed that evil being that always stands between him and his God. And with groans he supplicates. "Almighty, merciful, and gracious God, have mercy upon me."

Self-denial is not an outward act, but an inward turning of our being. As the steamship is turned about by the rudder, which is swung by the means of a wheel, so there is within our being a rudder, or whatever you may call it, which is turned by a small wheel, and as we turn the entire craft either leeward or windward, we deny either self or God. In its deepest sense we always deny either the one or the other. When we stand well we deny self; in all other cases we deny God. And the internal wheel by which we turn the entire craft of our ego is our intention. The rudder determines the course of the ship; not its rigging and cargo; nor the character of the crew, but its direction, the destination of the voyage, its final haven. Hence, when we see our craft steering away from God, we swing the rudder the other way and compel it to turn toward God.

Notice the rigging and the cargo. The former may be magnificent: excellent talent, superior mind, a rich state of grace. The latter may

be very precious: a treasure of knowledge, of moral power, of consecrated love, of melting and adoring piety. And yet with that excellent rigging and that precious cargo, we can steer our craft away from God and aim at self. Then only is there self-denial when, without regard to rigging and lading, a man causes his craft to run directly to the glory of God.

The intention is everything. And it is this very intention which can so bitterly mislead us. That small wheel of our intentions is so exceedingly sensitive that a mere touch of the finger can reverse its action. This is why we are such ready believers in the goodness and beauty of our intentions.

Hence the need of deep, correct, intimate knowledge of self. And who possesses this? And since by His light the Holy Spirit constantly refines and chastens our self-knowledge, is it not perfectly natural that, while to-day we imagine ourselves to be quite advanced in self-denial, only next week we discover how bitterly mistaken we are?

To seek and look for one's highest good and eternal salvation, not in every creature, but in God; to use spiritual or material gifts not for ourselves, but for His glory; to esteem all perishable things of no account compared to the eternal; unwilling to be one's own lord, but as God's servant to enter His employ; no longer to possess any precious things, as money or treasure, or even one's children, as one's own, but to know oneself the appointed steward of the Lord; to have no more care or anxious thought; but renouncing every trust in man, in capital or fixed income, or in any other creature, to trust only and solely in the faithful God; to be at peace with one's lot and with God's will; and, finally, to direct all intentions and emotions away from oneself upon the Beloved and Glorious One, -- is this not far-reaching? And can our own progress in regard to it ever satisfy us?

And yet such self-denial is required to render our works good works indeed, in which the angels can rejoice.

Thus the things which the Holy Spirit took from Christ to give unto us return to our Surety; for it is evident that not one of our good works can ever be complete in that sense. Our self-denial is never perfect. Hence the sad complaint that "our best works are ever polluted before God"; and the prayer for the cleansing even, of our good works.

And this must be so; it has been divinely ordained that God's children shall never leave Christ. If they really obtained perfection they would lose sight of their Surety; but the fact that even their best effort is defiled drives them to Christ for the atonement and cleansing in His blood. Self-denial is a fruit of the atonement made perfect only by the atonement. And thus, in the growing and ripening of spiritual fruit, God uses our thoughts, words, and deeds as instruments of sanctification.

For does not the exercise of frequent self-denial and the subsequent yielding of the fruit of righteousness, under the Spirit's gracious operation, create holy habits in the soul? Is not in this way the natural bent of the heart transferred from Satan to God? And when the Holy Spirit makes these holy habits, this bent of the heart toward holiness, a permanent disposition, then we have become fellow workers with God in our own sanctification. Nor is it as tho He did one part and we another, but He using our work as a chisel in the sculpturing of our own soul.

And from this motive the faithful ministers of the Word should persuade, incite, and constrain believers to be always abounding in the work of the Lord. Sanctification must be preached as with the mouth of loudest trumpet. The Church of Christ imperatively needs it. The word which declares that God is a God who justifieth the ungodly may not be severed from that other word: "Be ye holy, for I am holy." (Lev. xx.7; 1 Peter i.16) The operations of the Word and of the Holy Spirit flow together. Therefore every young disciple of Christ should not only confess His name and live according to the

desires of his heart, but flee from worldly lusts to walk holily and sincerely before the Lord.

Ministers of the Word should be careful not to conceal the majesty of the Lord Jehovah behind the cross of Christ. The responsibility must be fearful, if ever it should appear that our preaching of the cross of Christ, instead of having smothered sin, had quenched holy living.

MONERGISM BOOKS

The Work of the Holy Spirit in Sanctification by Abraham Kuyper
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ePub and .mobi Editions July 2015 Requests for information should be addressed to: Monergism Books, PO Box 491, West Linn, OR 97068