

THOUGHTS
ON
SANCTIFICATION,
AND
A Glance
AT
STRICT COMMUNION:

BEING AN EXTRACT FROM SEVERAL

DISCOURSES

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Dedication.

*To the Church of Christ, sanctified in Christ Jesus,
assembling in York Street, St. James's, London.*

DEAR BRETHREN,

You have already heard the substance of the ensuing pages, on the truly important subject of Sanctification; and by your desire they are now made public. I never engaged to print the Sermons at large, as they were delivered; but to draw out the Essential Part of them, which it has been my endeavour to accomplish; and as this fruit of my effort has been repeatedly submitted at our Redeemer's footstool, in fervent prayer, so, it is now laid before you and the Public, in the subsequent form, not without hope that edification will be derived from my labour, by some of the sanctified sons and daughters of Almighty God.

The interesting doctrine of Sanctification is, perhaps, less understood than some others, though it enters so deeply into the whole course of Christian experience and behaviour. If the following Observations should, in any measure, promote a right understanding of the subject, and stimulate the heirs of salvation, under the actuating energy of the holy Sanctifier, to practise the same in all things, I pray God may have all the glory. 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. Dearly beloved, Faithful is he that calleth you, who also will do it. Amen.

Your willing Servant,

in the Cause of God and Truth,

May 31, 1816.

JOHN STEVENS.

THOUGHTS

ON

SANCTIFICATION.

SECTION I.

On the Signification of the Verb to sanctify.

THE true ideal meaning of the Hebrew word KEDOSH, rendered *to sanctify*, is *to separate, or set apart* for a peculiar use : and when it is applied in a good sense, as it mostly is, it is *to set apart* for the special service, pleasure, and glory of God ; to which the Greek also agrees ; and this sense of the word is manifested in the Scriptures, as appears by the following passages : — 1. It is applied to the Sabbath of the Lord : *God blessed the seventh day, and sanctified it.* Gen. ii. 3. This certainly means, He *set it apart* from the other six days of the week for his peculiar service ; and accordingly he enjoined his people to keep it holy : *Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee.* Deut. v. 12 ; Neh. xiii. 22. — 2. To the tabernacle and altar : *And I will sanctify the tabernacle of the congregation and the altar.* Exod. xxix. 44. These

were *set apart* to the service of God, and from all other uses; and thus became fit emblems of the Most High Redeemer, in his incarnation and mediation for his people. To this great office he was *set apart*, from before the foundation of the world; and in fulfilling it he sanctified himself, and the people of his love. As it is written, *For their sakes I sanctify myself, that they also might be sanctified through the truth.* He set himself apart, as the passover lamb, and as the daily sacrifice were separated; and he was *separate* from sinners, holy, and harmless.— 3. To the first-born in Israel: *Sanctify unto me all the first-born, whatsoever openeth the womb, among the children of Israel, both of man and beast: it is mine.* This was a demand of the first-born to be *separated* unto God, and this fully shews the sense of the verb, *to sanctify*, is as before declared. In the same chapter (Exod. xiii.) Moses says to the people, “Thou shalt *set apart* unto the Lord all that openeth the matrix,” &c. so that what is called *sanctifying* in ver. 2, is expressed by *setting apart* in ver. 12.— 4. To mount Sinai and Horeb: God said to Moses, *Draw not nigh hither: put off thy shoes from off thy feet, for the place where thou standest is holy, or sanctified, ground.* At another time, the Lord said, *Set bounds about the mount, and sanctify it;* that is, *separate* it by a fence.— Finally, “The

unbelieving husband is *sanctified* by the wife, and the unbelieving wife is *sanctified* by the husband; else were your children unclean; but now are they holy," or legitimate. Here, again, the word *sanctify* must mean, to *set apart*, by choice, from all others. In a word, the Israelites were sanctified, or separated for God, as a nation, from all people on the earth; as also were their tabernacle, altars, priests, and sacrifices, by being consecrated to the God of Heaven, and *set apart* to his service, honour, and praise; and this is the true import of the word, when applied in a good sense; but the word itself merely expresses a being separated to a peculiar use or purpose. Hence we find it appropriated to express things very opposite to true holiness; as may be seen by turning to Deut. xxii. 9; Isa. xvi. 12; Amos vii. 13, with ver. 9; 1 Kings xiv. 24, and xv. 12; Hosea iv. 14. This shews that the sense already given of the word *kedosh*, is correct; and that it requires to be connected with other terms, in order to express true holiness.

True sanctification is by the indwelling of the Holy Ghost, and is a distinguishing work of grace and salvation. It includes regeneration, effectual calling, and conversion. In the *first*, God imparts the principle of sanctification; in the *second*, he operates on the mind by the principle; in the *last*, the new-born soul

acts spiritually towards God, under his actuating power. Thus, "The Lord hath *set apart* him that is godly for himself." Sanctification, therefore, is not the taking of sin out of man's nature, but the putting of a new principle into his heart, by which the man becomes influenced, distinguished, and separated to God, from every natural man in the world: and while the word *to sanctify* denotes a being *set apart* for God, when used in a good sense, regeneration shews by what principle we are sanctified; effectual calling shews by what power; and conversion shews in what acts, alterations, and effects, such *separation* for God consists. When Paul addressed the saints at Corinth, as *them that were sanctified in Christ Jesus, called to be saints*, he could not mean that they were *sinless*; for in that sense we should not find a sanctified character on the face of the earth. I have heard of perfect people; but I have not seen so much as one person answering that description, at any time of my life, nor do I believe there is one to be met with in the *foundery* itself: but the apostle, doubtless, meant, that something of a saving nature had been done for and in the Corinthians, which had not taken place with respect to men in general, and which served to *distinguish* and *set them apart* from all others.

Now those whom God has thus sanctified,

are led to sanctify him in return : but none can sanctify God, save those whom he has sanctified by his Spirit. We must be the work of his hand before we can be the servants of his command. *Thus saith the Lord, The work of mine hands, in the midst of the house of Jacob, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.* Isa. xxix. 23. — They sanctify their God in their hearts, and by faith, as the only Lord God, essentially *separate*, in every perfection, and as possessing his attributes and honours *apart* from all other beings: they hallow his name, and declare him sanctified by nature and truth, and the cause of all true sanctity in his spiritual worshippers.

I see nothing arising from the sense and use of the word *sanctification*, in the Scriptures, to oppose the idea of imputed sanctification; nor to intimate, that, the natural corruption of the sanctified people of God is under a gradual extirpation or diminution; neither does it suggest any thing against the sentiment of progressive sanctification, in a certain sense, to be hereafter explained. I further observe, that sanctification may be distinguished into relative, representative, federal, sacrificial, influential, and practical. The church elect is related to Christ, as her Husband and Lord — is represented by him, as her glorious Head — and he

covenanted for her salvation, offered himself in sacrifice for her offences, and thereby sanctified her to himself forever: and, by the gift of his Holy Spirit, he influences the hearts of his redeemed, and works in them, to will and do the works of sanctity and truth, according to the pattern set before them, and the holy precepts enjoined on them. Thus sanctification proceeds from the Triune God, and is ascribed to the good will of the Father in election; the merit of Christ's sacrifice in redemption; and the indwelling and power of the Spirit of holiness in regeneration, effectual calling, and conversion.

As to the disputed phrases, *Imputed Sanctification*, and *Progressive Sanctification*, they will be discussed in the subsequent pages; only this one thought I would briefly state, that the *former* I confine to the principle of holiness, and the *latter* to the conduct arising from that principle.

SECTION II.

*On the Sanctification of the Son of God, both in his Person
and Office.*

THAT this most glorious person is the Fountain of holiness to his chosen members, is sufficiently manifest from the testimony of the gospel, and the spiritual experience of all

the saints: but as the manner of his sanctification is but little understood, it may not be useless to offer a few observations on the the subject. This, however, will require a few remarks on his personality as Immanuel: *God with us*. His divinity stands connected in holy writ, with an account of his being anointed, and an exhortation to sanctify him. Thus it is written, SANCTIFY the LORD OF HOSTS HIMSELF; and let him be your fear, and he shall be for a *Sanctuary*; but for a stone of stumbling, and for a Rock of offence. Isaiah viii. 13, 14. with 1 Pet. ii. 7, 8. That these words are spoken of Jesus, is too evident to be denied: but the name JEHOVAH is sacred to the true God; neither can any creature be our *fear*, or our *sanctuary*. The Son of God therefore is JEHOVAH, the Rock of his people's safety, and the stumbling-stone of unbelievers. On this Stone the scoffing Arian, Unitarian, and Socinian, stumbles and falls, is broken, snared, and taken in his own craftiness; but the true Christian is led by the Holy Spirit to *sanctify* him with reverence, by *confessing*, *esteeming*, *praising*, and *glorifying* him, as JEHOVAH his Defender, as the GOD of boundless, undivided, and immutable perfection; as Immanuel his Redeemer, his Holy One, and his King. While the Son of God is thus sanctified, according to the Scriptures,

his Father is sanctified also in essence, though not immediately in person, by the same act of worship ; for the divine nature, is the same in both ; and, for the like reason, the Holy Spirit is also glorified at the same time. Therefore, as we worship not a *Trinity* without an essential Unity, so neither do we worship a Unity without a Trinity. Christ therefore is *sanctified*, as a divine and personal subsistence in the Deity, whenever the above command is obeyed by his people.

Sanctification belongs to the eternal Son of God, as a complex person, in a way that it does not to the Father and Holy Ghost ; because he has a begotten nature, which is his own, in a personal sense, and with regard to which he is said to be *sanctified* by the Father, and to *sanctify* himself, also to require his people to *sanctify* him. In his person, as Immanuel, our nature is *sanctified* to the highest degree imaginable, or rather beyond all conception. For God to dwell in his chosen ones, in a way of grace, is vast condescension on his part ; and hereby an inconceivable honour and glory is put upon them : but for God, in the person of the Son, to unite himself personally to man's nature, so as for that *individuum* to become a part of himself, and the acts of the man to be called the Righteousness of God, and the blood of the

man to be called the Blood of God. Acts xx.28. This is indeed to exalt the nature of his church to the utmost, and to *sanctify* it to the highest for ever! This union of God and man in one person, the person of the Lord Jesus Christ, is the great mystery of godliness; and on this foundation the true sanctity and security of the elect world for ever rests. The sanctification of the man Christ Jesus, as the Head of his members, provides for the perfect sanctification of the whole chosen body for ever.

We have a notable passage on this head, in John x. 36, where, after our Lord had said to the Jews around him, *I and the Father are one*, the Jews accused him of speaking blasphemy, and took up stones to stone him, saying, *Thou being a man, makest thyself God*. This charge our Lord did not deny; but proceeds, by reasoning from the less to the greater, to shew the inconsistency of their conduct in denying him the title, since, in their law, the judges were *called Gods*, who were not one with the Father, but were merely figures of the promised Messiah, who is the King, the Lawgiver, and the Judge of his people, therefore, *If he called them gods*, said he, *unto whom the word of God came, and the Scripture cannot be broken; say ye Jews of him whom the Father hath sanctified, and sent into the world, thou blasphemest; because I said, I am the Son of*

God, If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him: I and my Father are one. From these words, we learn that, the Son of God is one with his Father, in nature, power, and glory: that this oneness is meant by the Father's being in him, and his being in the Father: that the miraculous works he performed were a plain testimony to the sameness of his nature and power, with the nature and power of the Father. Neither could he do the works of his Father, without being equal with the Father; nor could he thus speak of himself as one with the Father, and as doing the works of omnipotence, without being chargeable with blasphemy, if he had not been God, as well as man. This is observable in a moment, if we suppose any one of his followers to adopt the same language. But read attentively the 6th section of my book, entitled *A Scriptural Display of the Triune God.*

Now we are to observe, this adorable Son of God was *sanctified* by the Father, and sent into the world, for the sanctification of all his chosen people. He was *sanctified*, or *set apart* as the head or fountain of all communicable holiness to the church, by the will of God the

Father, before time began. Consequently, the nature of the church was first efficiently sanctified in his person, who, according to eternal purpose, became the first-born among many brethren; and of his fulness they all receive and grace for grace. He was sanctified, as the first-begotten of the Father, by the indwelling of the fulness of the Godhead; for in him, as a divine person, every perfection centres, and the humanity of our Lord was sanctified from its first union with his divine Subsistence. This is his personal sanctity, as God-man, or Immanuel. There is also a further idea of sanctification to be observed, as belonging to the person of our Lord, which we may call his *spiritual sanctification*; it consists in the indwelling of the Holy Spirit, and his fruits, in fulness, and without measure. This inwrought holiness of our blessed Saviour, is an excellency communicable to his redeemed brethren by his Spirit. *Now if any man have not the Spirit of Christ, he is none of his. But because ye are sons, he hath sent forth the Spirit of his Son into your hearts, crying Abba, Father.* Therefore, Christ liveth in us, and we in him. His spiritual holiness is the pattern holiness, according to which the Holy Ghost worketh, in conforming the adopted family to the image of the Son of God. *For whom he did foreknow, them he did predestinate to be conformed to the image*

of his Son, that he might be the first-born among many brethren. He is made of God unto us sanctification, which denotes that he is in himself holy, and a Fountain of sanctifying grace to all who are chosen to salvation in him: and hence we learn, that, God the Father sanctified him as the Son of his bosom, and might, as the Head of his adopted family, and thereby sanctified them to himself, to the praise of the glory of his grace.

As the Jewish priests were anointed, to sanctify them to their sacred office, so Jesus, their great Antitype, was anointed by the Holy Spirit unto the mediatorial office, and was thereby *sanctified*: and it is worthy of remark, that where his being anointed is plainly attested, there his eternal excellence is also declared. The words of the apostle to the Hebrews are very express to our purpose. *But unto the Son he saith, Thy throne, O GOD, is forever and ever; and thou LORD (GOD, Ps. cii. 24.) in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.* This is language which we cannot fail to understand, and long as the inspiration of the Scriptures is acknowledged, must amply prove that the Son of God is an almighty and eternal Agent. He who can believe that the Scriptures never utter falsehood, as from God, can have no just reason to question whether

the Son of God is almighty, and possessed of every divine perfection, in common with the Father and Holy Ghost. To insinuate the contrary, must be charging the lip of holy Truth with the most awful fallacy. It is directly added, in address to the Son of God, who is here said to have made heaven and earth, *Thy God hath anointed thee with the oil of gladness above thy fellows.* In these words, the same Son of God is represented as Man, and as the anointed One, the Christ: but these words cannot more plainly prove his essential inferiority, as the Man, than the former words do his equality with the Father, as a divine person in the Godhead: both passages are alike true, and to be believed; and Paul tells us that, "*The anointed One* is over all, God, blessed forever." John says, "This word *was* God," he therefore *is* God.

Here then we find that the Son of God is anointed, although, in person, he is equal with God the Father; but it does not follow that he is anointed as to his divine nature, though his person is anointed; for when we speak of the Son of God as being anointed with the abundant gifts and influences of the Holy Spirit, and of his being thereby *sanctified* to the mediatorial office, we mean to affirm, that, the unction falls upon his human nature; yet, that his *person* is anointed, because the same

human nature is a constituent part of his complex person. So, when Aaron, his type, was anointed with material and typical oil, it was poured upon his body only, still his person was anointed, because his body formed a constituent part of his person: but to argue against his having an immortal soul, because material oil can only be applicable to a body, must be ridiculous; so to reason against the personal divinity of the Son of God, because he is said to be anointed with immaterial oil, which unction is only applicable to his humanity, is erring greatly, instead of arguing justly.

SECTION III.

On the Seed of Christ being sanctified in him, and the Doctrine of Imputed Sanctification vindicated.

THE apostle addressed the church at Corinth as sanctified *in* Christ Jesus. All the acts of supreme grace stand in him, and he is made to represent all the people, whom the Father hath chosen to be holy and without blame, before his glorious throne forever. Neither is there a saint to be found, either in Heaven or on Earth, out of Christ; but whatever they are *in* Christ, he must himself be the same. Were he not righteous, his seed could not be made the righteousness of God *in him*; so, were he not sanctified or holy, they could

not be sanctified in him. Interest in Christ is the root of all spiritual blessedness; and he is the living Fountain, and the celestial Spring of true and perfect sanctification, to all the elect of God. Therefore, the holiness that beautifies the church, is the holiness of Jesus Christ, her glorious Head, and compassionate Saviour. He is made of God unto us sanctification, and we are complete in him: "as he is, so are we in this world." Sanctification in Christ is, by the apostle Jude, ascribed to God the Father. He addressed his epistle *to them that are sanctified by God the Father, and preserved in Jesus Christ, and called*. The church is sanctified by the will of God; *by the which will we are sanctified, through the offering of the body of Jesus Christ once*, for that purpose. Our being set apart for God, in Christ, as our elect Head, is our true sanctification, in a relative and representative sense, and is the sure foundation of all the following branches of sanctity, through the shedding of blood, and by the sprinkling of it in the hearts of the sanctified: and as early as is our election to holiness in Christ, so early is our sanctification in Christ, in the sight of God; but this can only be properly known for ourselves, by the witness of the Holy Spirit, in the name of Christ. The blessing itself, however, is settled upon us in Christ, in order to its being

revealed to us from Christ, by his Spirit. He is our sanctification towards and before God, by representing us in himself, and like himself, before he is our sanctification *to us* and *in us*, through the indwelling and operation of the Holy Spirit. So he acted *for us*, before he acted *in us*. He spoke *for us*, before he spoke *to us*: and this foundational act of sanctification by the will of God, is God's act in our Representative, and so an act towards us, and on our behalf; but whatever the Father has done in his first-begotten Son, as the chosen Head of the elect world, the same act of the divine will shall be wrought over in the hearts of the adopted children by the Holy Ghost. For, according to the Scriptures, the blessed Comforter comes to shew, that Jesus Christ is our sanctification, and that we are as truly sanctified by relation to him as our Representative, as we are truly defiled by our union to Adam, who represented his seed in the Eden state. As human nature became unholy in Adam, prior to Cain's birth, and became manifestly so, through his birth and conduct, so, I conceive, it cannot be fairly denied that, the elect family of God were constituted holy in Christ, prior to their being born of the Spirit, and becoming worshippers of God by faith, and thereby manifestly and experimentally holy. If this be denied, how does

it appear that sanctification is Christ living in us,—and that *every* spiritual blessing was given us in him before the world began?—yet, if this *relative* and *representative* sanctity be admitted, I see not why *imputed sanctification* should be rejected, or what more is affirmed by its being maintained.

Should it be said, the phrase *imputed sanctification* is not found in the word of God ; it is replied, neither are many other terms and phrases there recorded, which good men are in the habit of constantly using, without the smallest scruple on that account. If the true sense of the phrase be scriptural, that is sufficient. To be interested in Christ must mean that we are interested in his holiness ; but to be interested in it, is as much as its being imputed to us. For how can I be interested in his holiness without his holiness being mine?—and how can it be mine without the God of all grace having willed it to me?—and how could he will it to me, and not reckon it mine?—but how could he from of old reckon it mine, and yet not impute it to my person?—whatever Christ, as Mediator, is made unto his people by God the Father, that he is made by an act of sovereign good-will ; but the acts of the divine will are eternal, and Christ is made unto his people sanctification, therefore, his people are sanctified *in* him, by God the Father,

before they are sanctified *through* him, by the Holy Ghost in his name; but to eternally will Christ to be holiness to all the elect, is for substance, the same as imputing holiness to the elect in Christ; and if the Head of the church were not the head of holiness, he could not be the head of all things to the church; and if he were not the head of sanctification to his redeemed seed, the Holy Spirit would never bear witness of him, as the fountain of holiness, in their hearts; but, he certainly does direct their minds to look to him for all things, and to consider him as the spring of all their purity, sanctity, and joy forever and ever!

The act of special faith, in apprehending the righteousness of Christ for justification, does not give me right to that righteousness, though by faith I enjoy it for myself, and find peace with God: but my right to the perfect righteousness that justifies to eternal life, is founded in the act of God, who, from everlasting, gave and imputed it to me, in my heavenly Representative, even in Christ Jesus. Neither is the Holy Comforter sent into my heart to give me *right* to Christ's holiness; but he comes to make known the holiness of Christ, as the prepared and given holiness of all his chosen people; and so causes me to possess what sovereign love had laid up for me, in my covenant Head, from everlasting. Thus, relative

or imputed sanctification becomes influential sanctification; and what is first done by the divine counsel and will, is effectually revealed and applied by divine power; and I must confess, that to me it appears difficult to see how sanctification could ever be *imparted*, without supposing it to have been first *imputed*; nor do I perceive how the saint could be said to be sanctified, as well as justified, in the name of the Lord Jesus, by the Spirit of our God, if our God had not previously imputed holiness to such saint, in order to his inward sanctification by the Spirit, as well as he had imputed righteousness, in order to his becoming openly justified through the Spirit, and by faith. If Christ were not made holiness to us, by God, in the person of the Father, he could never be made holiness to us, by God, in the person of the Spirit. Father, Son, and Spirit, are not only said to be One, in reference to their nature and glory; but also to agree in One, in regard to the testimony they bear concerning the mystery of salvation by the person of the Son.

If we again bring forward the sense of the word, *to sanctify*, as before stated, it evidently will coincide with the sentiment of imputed sanctification. To sanctify a person, is *to set him apart* for the service and glory of God, by *choice, purchase, and power*; and all these are found in Christ, and are extended to the whole

of God's beloved people through Christ. Election is the foundation of the other two; and we know that Jesus, by one offering, hath perfected forever them that are sanctified by the choice or will of the Father: and we are told, that *he suffered without the gate, that he might sanctify the people with his own blood.* The same people are *chosen to salvation through sanctification of the SPIRIT, and the belief of the truth.* Now, choosing the people in Christ was setting them apart to holiness in Christ, and making Christ to be holiness to them; and surely this is all one with reckoning his holiness to them, or imputing it to their persons

Objector. "Imputed sanctification confounds the work of Christ with that of the Holy Spirit." I cannot discover the evidence on which this assertion is made. If the elect of God were not sanctified in Christ, by an act of the divine will, I see not how they could be sanctified through the Spirit of Christ, by an act of divine power. The same apostle who addressed the Corinthians, as *sanctified in Christ*, also addressed the Ephesians, as *created in Christ Jesus* unto good works. From the last passage it is evident, that, the people who are ordained to good works, are considered in Christ, before they are created or regenerated, neither does their being chosen in Christ to a spiritual state of life and obedience, in

the least deny the necessity of their being new-made, by an act of divine power, in order to their performing those spiritual services, to which they were fore-ordained. In a former section, it was remarked, that, sanctification might be considered, as both *relative* and *influential*; and so, by the Father *in* the Son, and also by the Holy Spirit *from* and *through* the Son; and the work of the Spirit much consists in testifying of Christ, and revealing to the understanding of his members, the righteousness and holiness which dwell in him for them, and causing them to embrace and enjoy the same by special faith and love; and, as we readily admit the corruption of human nature to have been first in Adam, so we are to confess, the principle of holiness by which we are sanctified to have been first in Christ; and therefore do the Scriptures denominate the spiritual life received, *Christ in us*. The above objection would equally oppose our election in Christ; for, if we say, we are chosen in Christ, before we are converted to Christ, we as much confound the work of the Spirit with the act of the Father, as we do with the work of Christ, by maintaining the doctrine of imputed sanctification. Or if we declare the church elect is redeemed from all iniquity, it might, with the same degree of propriety, be said, we confound the work of Christ with that of the spirit; but our being

redeemed by Christ, by no means supersedes the work of the Spirit, neither does our being holy in Christ, render the Spirit's office unnecessary. It is allowed by some, who oppose imputed holiness, that righteousness is imputed for justification, but the objection cited, proceeds to affirm, that by so doing, such persons confound the work of Christ with the work of the Spirit. For if holiness being imputed in Christ render the work of the Spirit nugatory or useless; then may the imputation of righteousness make the work of faith unnecessary, in order to an open justification.

When I speak of *imputed sanctification*, I certainly do not use the word *sanctification* in a practical sense, or as denoting a course of holy conduct; but in a restricted sense; for the holy principle, or root of all holy actions, which principle is as truly from Christ, as corruption is from Adam; and when a poor sinner is made partaker of this heavenly root, by the Spirit of Christ, he is truly sanctified, in a passive sense, and the holiness thus possessed, was provided for him in Christ, as his holy head and representative, and was *given* to him in the covenant of grace, and so of course *imputed* to him, or placed to his account, and considered his. To deny this idea, is at once to teach sanctification without Christ; or to represent the Holy Ghost, as sanctifying men

efficiently *through* Christ, whom the Father had not sanctified relatively and representatively by an act of his sovereign will *in* Christ. But whœver may choose to affirm such a matter, the proof of the affirmation will never make its appearance in this world; for the saving acts of divine power put forth by Almighty God, in the person of the Holy Spirit, in the hearts of the elect, are founded in an act of the divine will, by which the same people were sanctified in their heavenly representative, by God the Father, and are accordingly preserved in Christ Jesus, as their Head and Saviour, and are subsequently called by his gospel to the kingdom and glory of God. These remarks are sufficient to obviate the force of the preceding objection.

Objector. "Imputed sanctification leads men to rest in a dead faith." With equal propriety might the objector have said, It leads men to trust in a dead corpse. Imputed sanctification secures internal sanctification, and furnishes every chosen Son of God with a living faith, through the operation of the Holy Spirit of Christ, their living Head; but the denial of the imputation of Christ's holiness, does indeed leave men with a dead faith only; for whatever faith a men possesses, that may not be considered or reckoned his, in Christ, by the good will and gift of the Father, it can-

not be entitled to the denomination of *living faith*, not being derived from the only Head of spiritual life. I speak of faith as *a principle*, not as *an act*, towards and upon its object. Besides, the Holy Ghost will never leave one of the chosen family to rest in a dead faith, for whom Jesus, in Heaven, stands a living Head; and as to the rest, I am certain the denial of the doctrine of imputed holiness will never bring them to possess a living faith.

Objector. “Imputed sanctification leads to Antinomianism.” What is this but springing a rattle to alarm weak folks? How can the law be denied, by our maintaining that the holiness of Christ is reckoned to his people, for their principle of holy obedience to his righteous commands, as their spiritual King? To determine that the life of Christ, the Mediator of the better Testament, should be an internal root of sanctity, was surely a display of wisdom in God, and of grace towards men, and the only way to secure true holiness to the glory and praise of God. It is lamentably manifest, that good men are, in our day, almost all of them, afraid to trust the fundamental principles of the gospel of the grace of God, as though the display of divine wisdom would cause inquiring people to become greater fools: but has not the Spirit engaged to testify of Christ, and reveal the deep things of God

for the sanctification and complete salvation of his people? *They that know thy name will put their trust in thee.*

Objector. "As for pursuing after holiness, that is useless: it is already my own." Is it useless to pursue after a thing because that thing is my own? Will not this, in many instances, induce a man to pursue the more eagerly?—And may not a man pursue after the practical branches of sanctification, although he should be possessed of the root or principle of it already? He needs not look out for the principle, but he may pursue the effects of that principle, in all goodness, righteousness, and truth; nor can he escape censure, if he neglect this pursuit: but it is plain the objector did not understand the question.

Objector. "I find in the law many shadows of sanctification, taking its usual acceptation; but I do not see that one of them implies *imputation*. Oil was used in the designation of any one to a peculiar office, but it was poured upon his head, — a shadow that the Holy Ghost anoints or fits every one, and sets him apart for his office."

However plausible all this may seem, there is room to conclude, that the oil thus communicated by the anointer was first prepared, and appointed for that very purpose; and what was that less than an imputation of that oil to the per-

son who was afterwards anointed with it? Surely, we may learn from the writings of Moses, that the sanctifying oil was prepared, and was holy, before it was poured upon the heads of Aaron and his sons, and was laid up in the *tabernacle*, as a holy thing, by the application of which, certain persons should be made holy unto the Lord. *Exod. xxx. 22—38.* And we find the apostle John saying to his brethren, *Ye have an unction from the Holy One, and ye know all things.* This Holy One is Christ, the true *Tabernacle*, answering to the type before mentioned, and the unction was prefigured by the holy oil, or ointment, made by Moses, and put into the tabernacle. From the comparison of the two together, I think, we may safely conclude, that the sanctifying principle is reckoned ours, before it is shed abroad, and that holiness is imputed to a certain people, foreknown to God, and chosen to be anointed, before ever they are openly *set apart* by the sacred act of anointing: and, as the anointing under the law was for Aaron and his sons, and his sons' sons, it is plain, that ceremonial holiness was imputed to his sons in him, their Father and Representative. Here, therefore, we have some shadow of imputed sanctification, as we also have in the blood of sprinkling, which Jesus shed, that he might sanctify the people. This shedding of blood was placed to their account, before

it was sprinkled by the Holy Ghost on their consciences; and if we carefully distinguish between sanctification as to its principle, and as to its actings, as to its moving cause, and its efficient cause, and consider it as both relative and influential, we shall find nothing in the Scriptures to militate against imputed sanctification; neither is it correct, for any one, to speak of "receiving of Christ every supply for holiness and happiness," and at the same time deny, that any holiness was reckoned to his people, in him, for their sanctification: nor can Christ be a full and complete salvation, except he contain sanctification, as well as justification. Union to Christ secures our sanctification; but this union is of eternal date, nor is it incomplete until the Holy Spirit regenerates the elect; therefore, I esteem it improper to say, "Union is accomplished by the Holy Spirit;" for it is evident, the work of the Spirit much consists in *manifesting* the eternal union which was accomplished before the world began; or in "shewing us what we inherit by union with Christ." As by union with Adam, his sin became imputed to his posterity, so, by union with Christ, his holiness became imputed to his seed, and in consequence, they inherit sanctification from him. This may continue to be denied, but it will never be disproved.

 SECTION IV.

On the Inward Root, or Vital Principle of Sanctification.

THE subject of the present section is, sanctification through union to Christ, and by the person of the Comforter, in a work of grace, begun, maintained, and carried on, in the souls of the elect. To understand this subject properly, is, to be instructed in one of the most difficult points of the Christian doctrine. All who are sanctified by the grace of our Lord Jesus Christ, are not well acquainted with the manner of that supreme favour, by which they are for ever sanctified. Sanctification in Christ is the sure foundation of all sanctification through Christ, and by the Holy Ghost: *relative* sanctification, by eternal union to Jesus, yields a *spiritual* sanctification, through faith, as a fruit of the Spirit. This internal work of sanctification, in the hearts of all God's chosen family, is of the Holy Spirit, in the name of Christ, and thereby the children of Promise are openly *set apart*, to a holy use and purpose, as vessels of mercy; not only to serve God here, in the gates of Righteousness, by faith and love; but they are also hereby meetened to dwell in his sacred presence, in a better world, and to offer the holy sacrifice of everlasting adoration and praise.

I shall now consider the subject of Sanctification, as to its root or principle, under the the idea of a state of grace. Herein we have its foundation, as it is a matter of experience, and as it comes under the notion of an internal production of the Spirit of Christ, in the hearts of his redeemed brethren; for, as election chuses my person for God, and adoption constitutes me a son, and justification clothes me, befitting my Father's grace and majesty; — so, sanctification imparts my inner glory, and I am beautified within, being made a partaker of that inward enjoyment, without which, all religion would become dull formality. All the work of the Spirit may be said to be comprehended under the word *Sanctification*. It is called *a good work begun in the saints, and performed to the day of Jesus Christ*. Regeneration is its beginning, which is followed by the holy exercises of spiritual life, internal and external, and this life is maintained unto full salvation. Herein *Christ is made unto us sanctification through the Holy Spirit: we are sanctified in the name of the Lord Jesus, and by the Spirit of our God*. Christ dwelleth in us, and as he is the Holy One, he sanctifies the man in whom he abides. His dwelling in us, as our holiness, is our true sanctification, and was typified by his dwelling in the temple of old. Now the

temple was as truly sanctified, the day the Lord first entered it, and placed his ark there, as ever it was afterwards.

The internal principle of sanctification is called *Spirit*. Our Lord's words are, *That which is born of the Spirit is spirit*. Here we have the principle, and the divine author of it; and from this principle, the subjects of it are denominated *spiritual and holy*. Hereby the Holy Ghost effectually distinguishes, and *sets apart* the chosen sons of God, from the rest of mankind. He enlightens their understandings, sets them on thinking, and causes them to desire and pursue the doctrines, precepts, and practice of godliness, to which before they were dead and unconcerned: but it should be observed, that, as this work is of God, so the Holy Spirit, by whom the principle called *Spirit* is produced, must be God; for principle cannot produce principle, neither can spiritual or holy acts be brought forth without a principle. We also read of seed that is incorruptible, and that remaineth in us, and preserveth us from apostacy, and from the sin unto death. 1 John iii. 9. — Now this seed cannot be God himself, because it is said to be born of God; and for the same reason, it cannot denote the act of man, or be any way the effect of human power; neither can it be any power or natural property of the mind, because that is naturally