

1. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!
 2. Ho - ly, ho - ly, ho - ly! All the saints a - dore thee,
 3. Ho - ly, ho - ly, ho - ly! Though the dark - ness hide thee,
 4. Ho - ly, ho - ly, ho - ly! Lord God Al - might - y!

Ear - ly in the morn - ing our song shall rise to thee;
 Cast - ing down their gold - en crowns a - round the glass - y sea;
 Though the eye of sin - ful man thy glo - ry may not see;
 All thy works shall praise thy name in earth and sky and sea;

Ho - ly, ho - ly, ho - ly! mer - ci - ful and might - y,
 Cher - u - bim and ser - a - phim fall - ing down be - fore thee,
 On - ly thou art ho - ly, there is none be - side thee,
 Ho - ly, ho - ly, ho - ly! mer - ci - ful and might - y.

God in three per - sons, bless - ed Trin - i - ty!
 Which wert, and art, and ev - er - more shalt be.
 Per - fect in power, in love, and pur - i - ty.
 God in three per - sons, bless - ed Trin - i - ty!

HOLY

THE DOCTRINE OF SANCTIFICATION

T.P. Simmons

[\(Return to Contents\)](#)

We have reference in this chapter to the sanctification of the believer. The application of the word to other things will be referred to only to throw light upon the sanctification of the believer.

I. THE MEANING OF TERMS

The noun "sanctification" is the translation of the Greek "hagiasmos." The Greek verb is "hagiazō." The corresponding Hebrew verb is "qadash." The Greek noun is used ten times in the New Testament. Five times it is translated "sanctification," and five times it is translated "holiness." The Greek verb is used twenty-nine times in the New Testament. Twenty-six times it is translated "sanctify." Twice it is translated "hallow." Once it occurs in the passive voice, and is translated "be holy." "Hagios" is another Greek word derived from "hagiazō," and is used both as an adjective and as a noun. As an adjective it occurs ninety-three times with "pneuma" (Spirit) to designate the Holy Spirit. In sixty-eight other cases it is used as an adjective, and is translated "holy." As a noun, it is translated "holiest" twice; "holiest of all" once; "Holy One" four times; "holy place" three times; "holy thing" once; "sanctuary" three times; and "saint" or "saints" sixty-two times.

Thayer's Lexicon defines "hagiazō" as meaning "to render or acknowledge to be venerable, to hallow, to separate from things profane and dedicate to God, to consecrate; to purify," either externally—whether ceremonially (1 Tim. 4:5; Heb. 9:13) or by expiation (Heb. 10:10; 13:12), or internally. The meaning of "hagiasmos" and "hagios" follow from the meaning of "hagiazō," according to their proper use.

II. THE BELIEVERS PAST SANCTIFICATION

There is a sense in which saved people have been sanctified already.

1. SCRIPTURE REFERENCES TO IT

Acts 20:32; 26:18; 1 Cor. 1:2; 6:11; Thess. 2:13; 1 Pet. 1:2; 2 Thess. 2:13; Heb. 9:14.

2. THE NATURE OF IT

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7/22/2002

The past sanctification of the believer is a three-fold sanctification:

(1) Consecration.

The believer has been consecrated or dedicated to the service of God. We have the type of this in the sanctification of the tabernacle and temple with their furnishings and equipment. See Ex. 29:37; 30:25-29; 40:8-11; Lev. 8:10,11; Lev. 21:23; 1 Kings 7:51; 2 Chron. 2:4; 5:1; 29:19. Sanctification similar to that which is now under consideration may be seen in Gen. 3:2; Joel 1:14; Jer. 1:5; John 10:36.

Sanctification in this sense is a formal and external setting apart for or separation unto God. There is no thought of inward holiness.

(2) Legal Cleansing.

This is the kind of sanctification referred to in 1 Cor. 1:30; Eph. 5:26; Heb. 10:10; 13:12. In the eyes of the Old Testament law, the believer is holy; because Christ, by His death, has paid the penalty of the law, and, by His blood, has washed away all guilt (1 Cor. 6:11; Gal. 3:13; Rev. 1:5; 7:14).

(3) Moral Cleansing of the Soul.

We have already, in another chapter, pointed out that regeneration removes all depravity from the soul, or spiritual nature of man; so that the only sin that remains in man is the sin of the fleshly nature, which is often referred to as the body. We believe this kind of sanctification is referred to in 2 Thess. 2:13 and 1 Pet. 1:2; also 1 Cor. 6:11.

So far as the removal of the presence of sin from the soul is concerned, the believer has a perfect moral sanctification, as well as a perfect formal and legal sanctification. There remains in the believer, as we shall see, the need of further sanctification; but this further sanctification does not have to do with the removal of sin from the soul. The soul is made sinless in regeneration; and in this sense is perfectly sanctified.

3. HOW IT IS ACCOMPLISHED

(1) God, of course, is the Author of it.

He is the author of everything good. He elected us to it. He purposed and planned it.

(2) The Holy Spirit is the Agent of God in the Accomplishment of it.

(3) The Death of Christ is the Basis of the Holy Spirit's Work. See the passages given above under legal cleansing.

(4) Faith is the Means. Acts 26:18. Faith is the means by which the soul is cleansed (Acts 15:9; 1 Pet. 1:22).

(5) The Word of God is a Secondary Means.

This is true because "belief cometh by hearing, and hearing by the word of Christ (Rom. 10:17).

III. THE BELIEVER'S PRESENT SANCTIFICATION

There is a sense in which the believer is being sanctified.

1. SCRIPTURE REFERENCES TO IT

John 17:17,19; Rom. 6:19-22; 15:16; 1 Thess. 5:23; Heb. 2:11; 10: 14; 12:14; 1 Pet. 1:15. We have listed here only passages where "hagiasmos," "hagiazos," or "hagios" appear in the original. There are many other passages which indirectly refer to the believer's present sanctification.

2. HOW IT IS ACCOMPLISHED

(1) God is the Author of It.

John 17:17; 1 Thess. 5:23.

(2) The Holy Spirit is the Agent.

Rom. 15:16. The Holy Spirit accomplishes our present sanctification by leading (Rom. 8:14), transforming (Rom. 12:2; 2 Cor. 2:18), strengthening (Eph. 3:16), and making fruitful (Gal. 5:22,23).

(3) The Death of Christ is the Basis.

The death of Christ provides the basis for all of the Holy Spirit's Work.

(4) The Word of God is the Instrument of the Spirit.

John 17:17. This is proved by all passages which teach that the truth promotes obedience, prevents and cleanses from sin, makes us hate sin, and causes us to grow in grace. See Psa. 119:9, 11, 34, 43, 44, 50, 93, 104; Heb. 5:12-14; 1 Pet. 2:2.

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7/22/2002

(5) Faith is the Chief Means.

It is through faith that the instrumentality of the Word is made effective. Faith is at once the result of the sanctifying work of the Spirit and the chief means for His further sanctifying work.

(6) Our Own Works Are Also A Means In Our Present Sanctification

Rom. 6:19. As physical exercise is necessary to physical growth, so spiritual exercise is necessary to spiritual growth. Physical exercise develops an appetite for food, from which we receive nourishment that produces growth. Spiritual exercise develops an appetite for the Word of God, from which we receive spiritual nourishment that produces growth in grace.

(7) Other Less Direct Means. Among other less direct means in our present sanctification may be named prayer, God's ordained ministry (Eph. 4:11,12), church attendance and association with believers in church capacity, observance of the ordinances of baptism and the Lord's Supper, the keeping of the Lord's day, and the chastening and providences of God.

All of these things help toward our present sanctification, not because of any intrinsic virtue of their own, but only as, in one way or another, they bring us in contact with divine truth, enlighten our minds with regard to it, and bring us to a higher appreciation of it and fuller obedience to it. It is only in this way that baptism and the Lord's Supper contribute to our present sanctification. They are not grace-giving sacraments. The grace received through the ordinances is not received *ex opere operato*—from the mere act of observance.

3. THE NATURE OF IT

It is "that continuous operation of the Holy Spirit, by which the holy disposition imparted in regeneration is maintained and strengthened" (Strong, Systematic Theology, p. 483). In spite of the quibbling arguments of Mr. Finney, the immanent preference of the will established in regeneration can be strengthened.

(1) What It Is Not.

A. It is not an improvement of the flesh.

Our present sanctification includes the body (1 Thess. 5:23), but not so as to essentially alter the sinfulness of the flesh. The flesh always lusts against the Spirit (Gal. 5:17). Even in an aged and seasoned soldier of the cross, such as the Apostle Paul was, we see that the flesh was still unaltered (Rom. 7:14-24). The body is included in that the soul is, by means of sanctification, given greater control over it; and thus it is kept back to some extent, from overt acts of sin. But its essential sinfulness is undiminished.

B. It is not a gradual elimination of sin from the soul.

As we have already noted, the soul is made sinless in regeneration and is united with the Holy Spirit. No sin remains in the soul therefore, to be eliminated by our present sanctification.

(2) What Is It.

A. It is a progressive maintenance and strengthening of the soul in holiness.

By means of our present sanctification the holy bent given to our faculties in the new birth is strengthened. The mind is taught. By beholding more fully the beauty of the Lord, we are constrained to love Him more fervently. Thus the will is strengthened (we get will power) and enabled to put forth more effective executive volition in the interest of its immanent preference. If this were not possible, then there is no conceivable way in which we could grow in grace.

In regeneration, the faculties of the soul are all set upon God in the fullness of the strength possessed at that time. But that strength can be increased. This is all beautifully set forth in Eph. 3:16-19, which the student is urged to read at this point.

B. It is wholly subjective.

Our past sanctification is partly objective, but our present sanctification is wholly subjective.

C. It is practical.

Although it is inward, yet it manifests itself outwardly in practical Christian living.

D. It is experimental.

Our past sanctification may be only very dimly experiential at the time it occurs, but our present sanctification is definitely experiential. The believer feels and knows the working of the Spirit in his heart, strengthening him, transforming him from grace to grace (2 Cor. 3:18), moving him to prayer, Bible study, and other Christian exercises and activities. And this work of the Spirit in the believer is the source of his assurance. It is in this way that the Spirit witnesses with our spirits that we are the children of God. Rom. 8:16.

E. It is always in the life.

The new life never gains perfect control over the fleshly nature. This leads us to consider-

IV. THE DOCTRINE OF SINLESS PERFECTION REFUTED

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7/22/2002

A study of the Bible doctrine of sanctification is not complete without a consideration of the teaching that sinlessness is attainable in this life. We urge the following-

1. OBJECTIONS TO THIS DOCTRINE.

(1) The Apostle Paul, whom God set forth as a human example for believers (1 Tim. 1:16), and in whose life we are not sure that any fault may be seen, had not, even in his old age, attained sinless perfection.

This is evident from Rom. 7:14-24. It is absurd to refer this to Paul before regeneration. With the fourteenth verse there is a significant change from the past tense to the present. To make the verses beyond verse fourteen refer to Paul's life before regeneration is to make of them a grammatical monstrosity. The latter part of verse twenty-five shows that the victory over sin through Jesus Christ does not come in this life. This is shown also in Rom. 8:23-25. The victory comes only with the redemption of the body, which will take place in the resurrection.

Again, the language of Rom. 7:14-24 shows that it refers to a saved man. "No unregenerate man can truly say, 'I consent unto the law that it is good'; 'To will is present with me; 'For I delight in the law of God after the inward man; 'So then, with the mind I myself serve the law of God'" (Pendleton, Christian Doctrines, P. 301).

The idea that in Rom. 7 we have the experience of Paul after having been saved but before he was sanctified, while in Rom. 8 we have his experience after having been sanctified, is also absurd. As we have pointed out, the eighth chapter of Romans no more teaches sinless perfection than the seventh chapter. In the eighth chapter Paul teaches that believers still groan under the sinfulness of the body and are waiting for its redemption (Vs. 23), being saved by hope (Vs. 24,25). All talk about the believer, in his experience, getting out of the seventh chapter of Romans into the eighth is senseless. Every believer lives all his life in both chapters, for both chapters are but parts of one connected discourse. The "therefore" of verse 1, chapter 8, directs us back to the latter part of the seventh chapter for the basis of what is said in the eighth.

The epistle to the Romans was written before Paul's trip to Rome. After having been taken to Rome, and while a prisoner there, he wrote some epistles. One of them is the epistle to the Philippians. In this epistle Paul still disclaims absolute perfection. He said that he did not consider himself as having been made perfect already. Phil. 3:12.

(2) The model prayer given by Christ to His disciples implies continued sinfulness on the part of saved people.

As is well known, Christ taught His disciples, in the model prayer, to confess their sins. Nor did He at any time or in any way insinuate or imply that there would ever be a time when they could properly dispense with this confession of sin and petition for forgiveness.

(3) The fact that all of God's children are chastened of him shows that all of them sin (Heb. 12:5-8).

"If ye are without chastening, whereof all are made partakers, then are ye bastards, and not sons" (Heb. 12:8). There can be no chastening without sin. God might deal with us in a providential way if we were perfect, but His dealings could not be called chastisement.

(4) James Declares That All Sin.

"In many things we all stumble" (Jas. 3:2). This cannot be confined to teachers; but if it could, the principle would be the same.

(5) John Declares That One Who Professes Sinlessness Is Deceived

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). "We" certainly refers to believers. And the present tense shows that the passage refers, not to a denial of former sin, but to a denial of present sin. And this passage tells us that professors of sinless perfection are self-deceived. They are self-deceived as to at least four things; viz,

A. The nature of God's law (the law of Christ-1 Cor. 9:21) for believers.

Instead of viewing God's law for believers as a transcript of His holiness, a perfect standard of righteousness, they view it as a sliding scale that accommodates itself to our ability. "This view reduces the debt to the debtors ability to pay, -a short and easy method of discharging obligations. I can leap over a church steeple, if I am only permitted to make a church steeple low enough; and I can touch the stars, if the stars will only come down to my hand" (Strong).

B. The scope of sin.

They would have us believe that "involuntary" transgressions are not sins. John Wesley, one of the most prominent advocates of the doctrine of sinless perfection in this life, said: "I believe a person filled with the love of God is still liable to involuntary transgressions. Such transgressions you may call sins, if you please; I do not."

Involuntary means: 1. Contrary to one's will or wish. 2. Not under the control of will. As applied to moral acts, the word must have the first meaning. The second meaning applies only to such things as digestion, the beating of the heart, and other natural functions of the body. And the meaning of will or wish in the first definition must be understood in the narrow sense of the normal tenor of the will. In the broad sense one never acts contrary to his will or wish, except when overcome by physical force. No saved person normally wills to get angry and speak cutting words. But, under serious provocation, one loses his temper and says things he should not have said. These are involuntary acts, according to the only sense in which involuntary can be applied to moral acts. Therefore, according to John Wesley and other perfectionists, these acts are not sins. The same things may be applied to David's murder of Uriah, and his adultery with Bathsheba.

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7/22/2002

C. The power of the human will.

To affirm that the human will, even normally, can put forth, at every moment, executive volitions fully conformed to its immanent preference (ultimate end) and the perfect will of God is to deny the conflict that exists always between the two natures of believers, as set forth in Gal. 5:17. Charles G. Finney does this. In his view, indwelling sin is merely a sinful choice. Now in regeneration, this sinful choice is reversed. Thus there is no indwelling sin left. See pp. 254,294. Then he says: "When an end is chosen, that choice confines all volition to securing its accomplishment, and for the time being, and until another end is chosen ... it is impossible for the will to put forth any volition inconsistent with the present choice" (p. 235). This is glaringly false, both psychologically and scripturally, as is about nine-tenths of all that is found in Mr. Finney's book. It represents a miserable effort to effect a compromise between Calvinism and Arminianism. As said before, special attention is being given to Mr. Finney's theology because his book has been urgently and widely recommended to young Baptist preachers, especially those who are Calvinists.

D. Their own salvation.

When John says, "the truth is not in us," he refers not to abstract truth, but to the "truth of the gospel, bringing the light of God into the soul, and so revealing sins as the sunlight does the dust" (Sawtelle). "The truth is to be taken objectively as the divine truth in Christ, the absolute principle of life from God received into the heart" (Lange). This meaning is confirmed by verse 10, which says: "If we say that we have not sinned, we make Him (God) a liar, and His word is not in us." This passage reveals the truth of verse 11: "The persons supposed to say this are viewed at the point when they should be offering their confessions confession of sins beginning in the past and reaching down to the present; hence, the perfect tense" (Sawtelle).

And the expressions, "the truth is not in us" and "his word is not in us," deny the Christian character of every professor of sinless perfection. According to these passages, all of them are lost.

2. SCRIPTURES EXPLAINED

We take up the following Scripture passages which are advanced by sinless perfectionists to prove their theory.

(1) The passages that speak of the believer as being "perfect."

We refer here to such passages as Luke 6:40; 1 Cor. 2:6; 2 Cor. 13:11; Eph. 4:11; Phil. 3:15; Col. 4-12; 2 Tim. 3:17.

The perfection of these passages is not absolute. It is only relative perfection. Sometimes the word "perfect" refers only to Christian maturity in contrast with the weakness of babes in Christ. Sometimes it means only that those whom it describes are free from any grievous fault. Thus we are told that "Noah was a righteous man and perfect" (Gen. 6:9), even though he got drunk (Gen. 9:21). And thus it is said that Job "was perfect and upright" (Job 1:1).

The use of the word "perfect" in Philippians 3:15 throws interesting and instructive light on its usual meaning in Scripture. In verse 12, as we have already noted, Paul disclaims perfection. Then in verse 15 he addresses an exhortation to "as many as are perfect." It is quite evident, then, that in verse 12 he has reference to absolute perfection, while in verse 15 he alludes to those who are relatively perfect or mature. And he exhorts these to be "thus minded." By this he means that they are to disclaim absolute perfection, as he did, and press forward to higher things. Thus we see that "perfect," in the light of the usual meaning of the term in Scripture, when applied to believers, requires that believers disclaim absolute perfection and yet press on to higher things. The individual that professes sinless perfection and he who is not pressing on are not "perfect."

(2) Matt. 5:48— "Ye therefore shall be perfect, as your heavenly Father is perfect."

In this passage Jesus set for His disciples the ideal of absolute perfection. He could have set nothing less than this without condoning and encouraging sin. But there is nothing here or elsewhere to imply that the followers of Christ will ever reach this ideal in the flesh. In fact, it is impious to affirm that they do reach this ideal; for the perfection held out is the perfection of God Himself.

(3) 1 Thess. 5:23—"And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

This passage must be understood in the light of Paul's own experience, and in the light of Scripture as a whole. If Paul prayed for the complete sanctification of the Thessalonians in this life, then he prayed for something for them that he himself had not experienced, or else he later lost his complete sanctification; for when he wrote to the Romans much later, as we have noted, he did not profess sinlessness.

The sanctification that Paul prayed for God to work in the Thessalonians was indeed complete sanctification, as evidenced by the Greek "hototeles"; but he does not indicate that it was to be fulfilled in this life. Scripture very definitely condemns the notion that he expected it to be fulfilled in this life. And the mention of the coming of Christ suggests that he looked forward to this time as the time when His prayer was to have a full answer. Paul prayed for the carrying on of progressive sanctification, just as Christ prayed for the same for His disciples (John 17:17), which progressive sanctification would, at the second coming of Christ, issue in complete sanctification.

(4) 1 John 2:4—"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Along with this passage we may class other similar passages such as John 14:23; Rom. 8:12; 1 John 1:6.

These passages have reference to the normal tenor of the Christian life. They cannot be held to teach that one who is saved keeps the commandments of God perfectly at every moment, because other passages deny this.

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7/22/2002

The Mississippi River affords an excellent illustration of the Christian life. If one is asked which way the Mississippi River flows, he will answer that it flows southward. But the fact of the matter is, this river sometimes flows in a northerly direction. But, despite this fact, we go on saying that it flows southward. We speak thus because we view the river as a whole. We see the main trend of the river. Thus it is with the Christian life. When it is viewed as a whole, or as to its main trend, it is seen to be a life of righteousness. But the current as to its main trend is not as swift near the edges as it is in the center. And it will not always keep its usual direction. It will strike obstructions that will turn it aside temporarily, but always it will again assume its normal course by and by.

(5) 1 John 1:7—"The blood of Jesus Christ his Son, cleanseth us from all sin."

Some have the idea that this passage means that the blood of Jesus Christ renders us sinless as to state. But not so. The blood of Jesus Christ cleanseth us only as to our standing before God. This passage has reference to justification and legal sanctification, but not to progressive, practical sanctification.

The need for the constant cleansing of recurring defilement was taught by Jesus when He washed the disciples' feet. He said: "He that is bathed needeth not save to wash his feet, but is clean every whit" (John 13: 10). The remainder of this passage, "and ye are clean, but not all," which is explained in the next verse as meaning "Ye are not all clean," and as referring to Judas, shows that Jesus was drawing an analogy between physical cleansing and spiritual cleansing. Just as one who had bathed the body would not need to bathe it again, but would need to wash away the dust from the feet; so one who has been bathed in Christ's blood will not need that bath again, but, nevertheless, he will be in daily need of the cleansing away of the defilement that attaches itself to him in his contact with the world. He "is clean every whit" as to his standing before God, but in need of daily confession and forgiveness that he may maintain fellowship with God.

(6) 1 John 3:9—"Whosoever is begotten of God doeth no sin, because his (God's) seed abideth in him: and he cannot sin, because he is begotten of God."

Concerning this passage we have the following to say:

A. It refers to the actual standard of Christian living, and not to a mere ideal standard.

The passage speaks of what the Christian really is in conduct, and not merely of what he ought to be. This is evident from the next verse, which says, "In this (that is, in this inability to sin) the children of God are manifest, and the children of the Devil."

B. It refers to the whole man, and not merely to the new nature.

It is evident that the "seed" in this passage refers to the new nature. The Greek here is "sperma." It is used forty-four times in the New Testament. In forty-one of the forty-four instances it means, not seed for planting, but progeny, offsprings. When the Word of God is called "seed" the Greek has not "sperma," but "spora" or "sporos." See Lukè 8:11; 1 Pet. 1:23.

Another weighty objection to the view that "seed" here represents the Word of God and the "whosoever" the new nature, is that it is not the Word of God that makes it impossible for the new nature to sin. It is the quality of the new nature that makes this impossible. If the new nature were sinful, then the Word of God would no more prevent its sinning than the Word of God prevents the flesh from sinning.

Thayer makes "seed" in this passage refer to the divine energy of the Holy Spirit operating in the soul, by which we are regenerated. But this is a purely arbitrary interpretation. We have no reason to believe that either the Holy Spirit or His energy is ever referred to as "sperma."

Therefore, taking the "seed" to refer to the new nature, we necessarily interpret "whosoever" as referring to the whole man; for it is "he," the whole man, in whom the "seed," the new nature, abides, that cannot sin.

C. It affirms, not that a regenerated person cannot commit a single sin, but that he cannot follow a continuous course of sin; he cannot live in sin.

We adopt this interpretation of this passage for the following reasons:

(a) It is the only view that is in harmony with the context. It is manifest from the context, as already remarked, that John was speaking of that which is outward and actual, something that makes a manifest difference in and of itself. Then, too, this passage evidently means the same as verses six and eight, and, if possible, they are less favorable to the other interpretations.

(b) While it is true that the whole man is not born of God, yet in such general passages as the one under consideration the Scripture makes no distinction between the two natures of the believer; but loosely refers to the man as a whole. The Scripture says: "Except ONE be born anew," and not "except one have a new life born within him," "if any man is in Christ, HE is a new creature," not "he has a new creature in him;" "hath quickened US with Christ" not "hath quickened a new life within us," "he brought us forth by the word of truth," not "he brought forth something within us by the word of truth."

(c) It is the only view that takes account of the present infinitive "sin" (Greek-"hamartanein") in the latter part of the passage. The present infinitive always signifies durative, linear, progressive action-action in its continuance. Because of this meaning of the Greek infinitive, Weymouth translates the passage: "No one who is a child of God is habitually guilty of sin. A God-given germ of life remains in him and he cannot habitually sin." And Sawtelle explains "doeth no sin" and "cannot sin" as meaning: "Does not do it as the law of his life, as the ideal tendency of his being; does not belong to the sin sphere."

D. Let sinless perfectionists note the following facts about this passage:

(a) Its affirmation applies to all saved people; not just to some that have reached a supposed high plane of living. Thus this passage

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7/22/2002

kills the "second-blessing" theory. This passage is talking about what the believer is by virtue of regeneration; not what he is by virtue of a supposed "second work of grace."

(b) The passage affirms that the character referred to cannot sin. Thus, according to their own theory, they would have to interpret the passage as teaching that one who has attained sinlessness can never lapse back into sin. This they will not admit. Thus they show that their only interest in this passage is to bolster up their ignorant, senseless heresy.

V. FRUITS OF PROGRESSIVE SANCTIFICATION

We think it well here to list four things which J. M. Pendleton, in "Christian Doctrines," gives as evidences or fruits of the gracious influences of the Holy Spirit in our progressive sanctification.

"1. A DEEP SENSE OF UNWORTHINESS"

No person in whom the Holy Spirit has done any considerable work has any disposition to boast of his goodness. For examples of the sense of unworthiness on the part of God's saints see Job 38:1,2; 40:4; 42:5,6; Eph. 3:8; Isa. 6. Also Phil. 3:12-15.

"2. AN INCREASING HATRED OF SIN"

No saved person loves sin; that is, love of sin is not the dominant affection of his life. The sins he commits are not the result of a normally dominating love of sin, but of an occasional rising up of the flesh or of the constant friction between the flesh and the spirit.

"3. A GROWING INTEREST IN THE MEANS OF GRACE"

The more the Holy Spirit works in one the more he appreciates the Word of God, prayer, worship, and the like; and the more he avails himself of the benefits of these.

"4. AN INCREASING LOVE OF HEAVENLY THINGS"

This love replaces the former love for sin; and causes the child of God to seek those things which are above.

All of these fruits of the sanctifying process prevent the fact that one cannot attain sinlessness in this life from encouraging sin. The presence of sin in the life of the Christian affords him no consolation. Instead it affords him grief. He would fain be free of his earthly weight and soar upward that his soul might bask itself in the sunlight of righteousness. Every saved person can say with Paul: "Wretched man that I am! who shall deliver me out of the body of this death?" (Rom. 7.24). He wishes that he might be sinless; but is unwilling to wrest the Scripture and practice self-deception in order to fancy that he is sinless. His very desire for sinlessness prevents his practicing hypocrisy and perpetrating a sham, as all sinless perfectionists do.

Main Menu**Short Takes****The Word of God****God****Jesus Christ****The Holy Spirit****Salvation****Calvinism****The Christian****Baptism****The Covenant****Reformed
Theology****Creeds &
Confessions****Angels****Eschatology****Apologetics****Sanctification****L. Berkhof**

SCRIPTURAL TERMS FOR SANCTIFICATION AND HOLINESS

1. THE OLD TESTAMENT TERMS.

The Old Testament word for 'to sanctify' is *qadash*, a verb that is used in the *niphal*, *piet*, *hiphil*, and *hithpa'el* species. The corresponding noun is *qodesh*, while the adjective is *qadosh*. The verbal forms are derived from the nominal and adjectival forms. The original meaning of these words is uncertain. Some are of the opinion that the word *qadash* is related to *chadash*, meaning 'to shine.' This would be in harmony with the qualitative aspect of the Biblical idea of holiness, namely, that of purity. Others, with a greater degree of probability, derive the word from the root *qad*, meaning 'to cut.' This would make the idea of separation the original idea. The word would then point to aloofness, separateness, or majesty. Though this meaning of the words 'sanctification' and 'holiness' may seem unusual to us, it is in all probability the fundamental idea expressed by them. Says Girdlestone: "The terms 'sanctification' and 'holiness' are now used so frequently to represent moral and spiritual qualities, that they hardly convey to the reader the idea of position or relationship as existing between God and some person or thing consecrated to Him; yet this appears to be the real meaning of the word." [1] Similarly, Cremer-Koegel calls attention to the fact that the idea of separation is fundamental to that of holiness. "*Heiligkeit ist ein verhaeltnisbegriff.*" At the same time it is admitted that the two ideas of holiness and separation do not merge, are not absorbed in each other, but that the former in a measure serves to qualify the latter. [2]

2. THE NEW TESTAMENT TERMS.

a. The verb *hagiazo* and its various meanings. The verb

hagiozo is a derivative of *hagios*, which like the Hebrew *qadosh* expresses primarily the idea of separation. It is used in several different senses, however, in the New Testament. We may distinguish the following: (1) It is used in a mental sense of persons or things, Matt. 6:9; Luke 11:2; I Pet. 3:15. In such cases it means "to regard an object as holy," "to ascribe holiness to it," or "to acknowledge its holiness by word or deed." (2) It is also employed occasionally in a ritual sense, that is, in the sense of "separating from ordinary for sacred purposes," or of "setting aside for a certain office," Matt. 23:17, 19; John 10:36; II Tim. 2:21. (3) Again it is used to denote that operation of God by which He, especially through His Spirit, works in man the subjective quality of holiness, John 17:17; Acts 20:32; 26:18; I Cor. 1:2; I Thess. 5:23. (4) Finally, in the Epistle to the Hebrews it seems to be used in an expiatory sense, and also in the related sense of the Pauline *dikaio-o*, Heb. 9:13; 10:10, 29; 13:12. [3]

b. The adjectives expressive of the idea of holiness. (1) Hieros. The word that is used least and that is also the least expressive, is the word hieros. It is found only in I Cor. 9:13; II Tim. 3:15, and then not of persons but of things. It does not express moral excellence, but is expressive of the inviolable character of the thing referred to, which springs from the relation in which it stands to God. It is best translated by the English word "sacred." (2) Hosios. The word hosios is of more frequent occurrence. It is found in Acts 2:27; 13:34,35; I Tim. 2:8; Tit. 1:8; Heb. 7:26; Rev. 15:4; 16:5, and is applied not only to things, but also to God and to Christ. It describes a person or thing as free from defilement or wickedness, or more actively (of persons) as religiously fulfilling every moral obligation. (3) Hagnos. The word hagnos occurs in II Cor. 7:11; 11:2; Phil. 4:8; I Tim. 5:22; Jas. 3:17; I Pet. 3:2; I John 3:3. The fundamental idea of the word seems to be that of freedom from impurity and defilement in an ethical sense. (4) Hagios. The really characteristic word of the New Testament, however, is hagios. Its primary meaning is that of separation in consecration and devotion to the service of God. With this is connected the idea that what is set aside from the world for God, should also separate itself from the world's defilement and share in God's purity. This explains the fact that hagios speedily acquired an ethical signification. The word does not always have the same meaning in the New Testament. (a) It is used to designate an external official relation, a being set aside from ordinary purposes for the service of God, as for

instance, when we read of "holy prophets," Luke 1:70, "holy apostles," Eph. 3:5, and "holy men of God" II Pet. 1:21. (b) More often, however, it is employed in an ethical sense to describe the quality that is necessary to stand in close relation to God and to serve Him acceptably, Eph. 1:4; 5:27; Col. 1:22; I Pet. 1:15,16. It should be borne in mind that in treating of sanctification we use the word primarily in the latter sense. When we speak of holiness in connection with sanctification, we have in mind both an external relation and an inner subjective quality. c. The nouns denoting sanctification and holiness. The New Testament word for sanctification is *hagiasmos*. It occurs ten times, namely, in Rom. 6:19, 22; I Cor. 1:30; I Thess. 4:3,4,7; II Thess. 2:13; I Tim. 2:15; Heb. 12:14; I Pet. 1:2. While it denotes ethical purification, it includes the idea of separation, namely, "the separation of the spirit from all that is impure and polluting, and a renunciation of the sins towards which the desires of the flesh and of the mind lead us." While *hagiasmos* denotes the work of sanctification, there are two other words that describe the result of the process, namely, *hagiotēs* and *hagiosune*. The former is found in I Cor. 1:30 and Heb. 12:10; and the latter in Rom. 1:4; II Cor. 7:1, and I Thess. 3:13. These passages show that the quality of holiness or freedom from pollution and impurity is essential to God, was exhibited by Jesus Christ, and is imparted to the Christian.

1. Old Testament Synonyms, p. 283.
2. Biblisch-Theologisches Woerterbuch (10th ed.) p. 41.
3. Cf. Denney, The Death of Christ, p. 220; Kennedy, The Theology of the Epistles, p. 214.

Top of page

[Home] [The Christian Life] [TOC] [Next]



(3)

Lectures On Systematic Theology

By Charles G. Finney
1878 Edition
Edited by J.H. Fairchild

Community

Discussion Forum
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LECTURE 37: SANCTIFICATION

I will remind you of some points that have been settled in this course of study.

Study Guides

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Online Quizzes

1. The true intent and meaning of the law of God has been, as I trust, ascertained in the lectures on moral government. Let this point if need be, be examined by reference to those lectures.

2. We have also seen, in those lectures, what is not, and what is implied in entire obedience to the moral law.

3. In those lectures, and also in the lectures on justification and repentance, it has been shown that nothing is acceptable to God, as a condition of justification, and of consequent salvation, but a repentance that implies a return to full obedience to the moral law.

Reviews

Christian Book Highlights
Internet Resource Index
Christian Portal Reviews

4. It has also been shown, that nothing is holiness short of full obedience, for the time being, to the moral law.

5. It has also been shown, that regeneration and repentance consist in the heart's return to full obedience, for the time being, to this law.

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6. We have also examined the doctrine of depravity, and seen, that moral depravity, or sin, consists in selfishness, and not at all in the constitution of men; that selfishness does not consist in the involuntary appetites, passions, and propensities, but that it consists alone in the committal of the will to the gratification of the propensities.

Miscellany

Academic Humor
GraceNotes Newsletter
Javascript Tricks
How to Help TheologyWebsite
Site Update History

7. We have seen that holiness consists, not at all in the constitution of body or mind; but that it belongs, strictly, only to the will or heart, and consists in obedience of will to the law of God, as it lies revealed in the intellect; that it is expressed in one word, love; that this love is identical with the entire consecration of the whole being to the glory of God, and to the highest well-being of the universe; or in other words, that it consists in disinterested benevolence.

8. We have seen that all true saints, while in a state of acceptance with God, do actually render, for the time being, full obedience to all the known requirements of God; that is, that they do for

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the time being their whole duty all that God, at this time, requires of them.

9. We have seen that this obedience is not rendered independent of the grace of God, but is induced by the indwelling spirit of Christ received by faith, and reigning in the heart. This fact will be more fully elucidated in this discussion than it has been in former lectures. A former lecture was devoted to it; but a fuller consideration of it remains to be entered upon hereafter.

Define the principal terms to be used in this discussion.

Here let me remark, that a definition of terms, in all discussions, is of prime importance. Especially is this true of this subject. I have observed that almost without an exception, those who have written on this subject dissenting from the views entertained here, do so upon the ground that they understand and define the terms sanctification and Christian perfection differently from what we do. Every one gives his own definition, varying materially from others, and from what we understand by the terms; and then he goes on professedly opposing the doctrine as inculcated here. Now this is not only utterly unfair, but palpably absurd. If I oppose a doctrine inculcated by another man, I am bound to oppose what he really holds. If I misrepresent his sentiments, "I fight as one that beateth the air" (1 Cor. 9:26). I have been amazed at the diversity of definitions that have been given for the terms Christian perfection, sanctification, etc.; and to witness the diversity of opinion as to what is, and what is not, implied in these terms. One objects wholly to the use of the term Christian perfection, because, in his estimation, it implies this, and that, and the other thing, which I do not suppose are at all implied in it. Another objects to our using the term sanctification, because that implies, according to his understanding of it, certain things that render its use improper. Now it is no part of my design to dispute about the use of words. I must however use some terms; and I ought to be allowed to use Bible language in its scriptural sense, as I understand it. And if I should sufficiently explain my meaning, and define the sense in which I use the terms, and the sense in which the Bible manifestly uses them, this ought to suffice. And I beg, that nothing more or less may be understood by the language I use, than I profess to mean by it. Others may, if they please, use the same terms, and give a different definition of them. But I have a right to hope and expect, if they feel called upon to oppose what I say, that they will bear in mind my definition of the terms, and not pretend, as some have done, to oppose my views, while they have only differed from me in their definition of the terms used, giving their own definition varying materially and, I might say, infinitely from the sense in which I use the same terms, and then arraying their arguments to prove, that according to their definition of it, sanctification is not really attainable in this life, when no one here or anywhere else, that I ever heard of pretended that, in their sense of the term, it ever was or ever will be, attainable in this life, and I might add, or in that which is to come.

Sanctification is a term of frequent use in the Bible. Its simple and primary meaning is a state of consecration to God. To sanctify is to set apart to a holy use to consecrate a thing to the service of God. This is plainly both the Old and the New Testament use of the term. The Greek word *hagiazō* means to sanctify, to consecrate, or devote a person or thing to a particular, especially to a sacred, use. This word is synonymous with the Hebrew *kaudash*. This last word is used in the Old Testament to express the same thing that is intended by the Greek *hagiazō*, namely, to

consecrate, devote, set apart, sanctify, purify, make clean or pure. Hagiasmos, a substantive from hagiazo, means sanctification, devotion, consecration, purity, holiness.

From the Bible use of these terms it is most manifest:

1. That sanctification does not imply any constitutional change, either of soul or body. It consists in the consecration or devotion of the constitutional powers of body and soul to God, and not in any change wrought in the constitution itself.
2. It is also evident from the scriptural use of the term, that sanctification is not a phenomenon, or state of the intellect. It belongs neither to the reason, conscience, nor understanding. In short, it cannot consist in any state of the intellect whatever. All the states of this faculty are purely passive states of mind; and of course, as we have abundantly seen, holiness is not properly predicable of them.
3. It is just as evident that sanctification, in the scriptural and proper sense of the term, is not a mere feeling of any kind. It is not a desire, an appetite, a passion, a propensity, an emotion, nor indeed any kind or degree of feeling. It is not a state or phenomenon of the sensibility. The states of the sensibility are, like those of the intellect, purely passive states of mind, as has been repeatedly shown. They of course can have no moral character in themselves.
4. The Bible use of the term, when applied to persons, forbids the understanding of it, as consisting in any involuntary state or attitude of mind whatever.
5. The inspired writers evidently used the terms which are translated by the English word sanctify, to designate a phenomenon of the will, or a voluntary state of mind. They used the term hagiazo in Greek, and kaudash in Hebrew, to represent the act of consecrating one's self, or anything else to the service of God, and to the highest well-being of the universe. The term manifestly not only represents an act of the will, but an ultimate act or choice, as distinguished from a mere volition, or executive act of the will. Thus, the terms rendered sanctified are used as synonymous with loving God with all the heart, and our neighbor as ourselves. The Greek hagiasmos, translated by the word sanctification, is evidently intended to express a state or attitude of voluntary consecration to God, a continued act of consecration; or a state of choice as distinct from a mere act of choice, an abiding act or state of choice, a standing and controlling preference of mind, a continuous committal of the will to the highest well-being of God and of the universe. Sanctification, as a state differing from a holy act, is a standing, ultimate intention, and exactly synonymous or identical with a state of obedience, or conformity to the law of God. We have repeatedly seen that the will is the executive or controlling faculty of the mind. Sanctification consists in the will's devoting or consecrating itself and the whole being, all we are and have, so far as powers, susceptibilities, possessions are under the control of the will, to the service of God, or, which is the same thing, to the highest interests of God and of being. Sanctification, then, is nothing more nor less than entire obedience, for the time being, to the moral law.

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7/22/2002

Sanctification may be entire in two senses: (1.) In the sense of present, full obedience, or entire consecration to God; and (2.) In the sense of continued, abiding consecration or obedience to God. Entire sanctification, when the terms are used in this sense, consists in being established, confirmed, preserved, continued in a state of sanctification or of entire consecration to God.

In this discussion, then, I shall use the term entire sanctification to designate a state of confirmed, and entire consecration of body, soul, and spirit, or of the whole being to God confirmed, not in the sense, (1.) That a soul entirely sanctified cannot sin, but that as a matter of fact, he does not, and will not sin. (2.) Nor do I use the term entire sanctification as implying that the entirely sanctified soul is in no such danger of sinning as to need the thorough use and application of all the means of grace to prevent him from sinning, and to secure his continued sanctification. (3.) Nor, do I mean by entire sanctification, a state in which there will be no further struggle or warfare with temptation, or in which the Christian warfare will cease. This certainly did not cease in Christ to the end of life, nor will it with any being in the flesh. (4.) Nor do I use the term as implying a state in which no further progress in holiness is possible. No such state is, or ever will be, possible to any creature, for the plain reason, that all creatures must increase in knowledge; and increase of knowledge implies increase of holiness in a holy being. The saints will doubtless grow in grace or holiness to all eternity. (5.) Nor do I mean by the term entire sanctification, that the entirely sanctified soul will no longer need the continual grace and indwelling Spirit of Christ to preserve it from sin, and to secure its continuance in a state of consecration to God. It is amazing that such men as Dr. Beecher and others should suppose, that a state of entire consecration implies that the entirely sanctified soul no longer needs the grace of Christ to preserve it. Entire sanctification, instead of implying no further dependence on the grace of Christ, implies the constant appropriation of Christ by faith as the sanctification of the soul.

But since entire sanctification, as I understand the term, is identical with entire and continued obedience to the law of God, and since I have in lectures on moral government fully shown what is not, and what is, implied in full obedience to the law of God, to avoid much repetition in this place, I must refer you to what I have there said upon the topics just named.

Show what the real question now at issue is.

1. It is not whether a state of present full obedience to the divine law is attainable in this life. For this has, I trust, been clearly established in former lectures.
2. It is not whether a state of permanent, full obedience has been attained by all, or by any of the saints on earth.
3. But the true question at issue is, Is a state of entire, in the sense of permanent sanctification, attainable in this life?

If in this discussion I shall insist upon the fact, that this state has been attained, let it be distinctly

understood, that the fact that the attainment has been made, is only adduced in proof of the attainability of this state; that it is only one of the arguments by which the attainability of this state is proved. Let it also be distinctly borne in mind, that if there should be in the estimation of any one a defect in the proof, that this state has been attained, still the integrity and conclusiveness of the other arguments in support of the attainability will not thereby be shaken. It is no doubt true, that the attainability of this state in this life may be abundantly established, entirely irrespective of the question whether this state has ever been attained.

The true question is, Is a state of entire, established, abiding consecration to God attainable in this life, in such a sense, that we may rationally expect or hope to become thus established in this life? Are the conditions of attaining this established state in the grace and love of God, such that we may rationally expect or hope to fulfil them, and thus become established, or entirely sanctified in this life? This is undoubtedly the true and the greatly important question to be settled.

That entire sanctification is attainable in this life.

1. It is self-evident, that entire obedience to God's law is possible on the ground of natural ability. To deny this, is to deny that a man is able to do as well as he can. The very language of the law is such as to level its claims to the capacity of the subject, however great or small that capacity may be. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength" (Deut. 6:5). Here then it is plain, that all the law demands, is the exercise of whatever strength we have, in the service of God. Now, as entire sanctification consists in perfect obedience to the law of God, and as the law requires nothing more than the right use of whatever strength we have, it is, of course, forever settled, that a state of entire sanctification is attainable in this life, on the ground of natural ability.

This is generally admitted by those who are called moderate Calvinists. Or, perhaps I should say, it generally has been admitted by them, though at present some of them seem inclined to give up the doctrine of natural ability, and to take refuge in constitutional depravity, rather than admit the attainableness of a state of entire sanctification in this life. But let men take refuge where they will, they can never escape from the plain letter, and spirit, and meaning of the law of God. Mark with what solemn emphasis it says, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength" (Deut. 6:5). This is its solemn injunction, whether it be given to an angel, a man, or a child. An angel is bound to exercise an angel's strength; a man, the strength of a man; and a child, the strength of a child. It comes to every moral being in the universe, just as he is, where he is, and requires, not that he should create new powers, or possess other powers than he has, but that such as his powers are, they should all be used with the utmost perfection and constancy for God.

2. The provisions of grace are such as to render its actual attainment in this life, the object of reasonable pursuit. It is admitted, that the entire sanctification of the church is to be accomplished. It is also admitted, that this work is to be accomplished, "through the

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7/22/2002

of the Spirit and the belief of the truth" (2 Thess. 2:13). It is also universally agreed, that this must be begun here; and also that it must be completed before the soul can enter heaven. This then is the inquiry, Is this state attainable as a matter of fact before death?

Bible argument

I come now to consider the question directly, and wholly as a Bible question, whether entire sanctification is in such a sense attainable in this life, as to make its attainment an object of rational pursuit.

1. It is evident from the fact, expressly stated, that abundant means are provided for the accomplishment of this end. "He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the 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; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love" (Eph. 4:15-19). Upon this passage I remark:

(1.) That what is here spoken of is plainly applicable only to this life. It is in this life that the apostles, evangelists, prophets, and teachers, exercise their ministry. These means therefore are applicable, and so far as we know, only applicable to this life.

(2.) The apostle here manifestly teaches, that these means are designed and adequate to perfecting the whole church as the body of Christ, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). Now observe:

(3.) These means are for the perfecting of the saints, till the whole church, as a perfect man, "has come to the measure of the stature of the fullness of Christ." If this is not entire sanctification, what is? That this is to take place in this world is evident from what follows. For the apostle adds, "that we henceforth be no more tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

(4.) It should be observed, that this is a very strong passage in support of the doctrine, inasmuch as it asserts that abundant means are provided for the sanctification of the church in this life. And as the whole includes all its parts, there must be sufficient provision for the sanctification of

each individual.

(5.) If the work is ever to be effected, it is by these means. But these means are used only in this life. Entire sanctification then must take place in this life.

(6.) If this passage does not teach a state of entire sanctification, such a state is nowhere mentioned in the Bible. And if believers are not here said to be wholly sanctified by these means, and of course in this life, I know not that it is anywhere taught that they shall be sanctified at all.

(7.) But suppose this passage to be put into the language of a command, how should we understand it? Suppose the saints commanded to be perfect, and to "grow up to the measure of the stature of the fullness of Christ" (Eph. 4:13), could anything less than entire sanctification be understood by such requisitions? Then by what rule of sober criticism, I would inquire, can this language, used in this connection, mean anything less than I have supposed it to mean?

2. But let us look into some of the promises. It is not my design to examine a great number of scripture promises, but rather to show, that those which I do examine, fully sustain the positions I have taken. One is sufficient, if it be full and its application just, to settle this question for ever. I might occupy many pages in the examination of the promises, for they are exceedingly numerous, and full, and in point. But my design is at present to examine somewhat critically a few only out of the many. This will enable you to apply the same principles to the examination of the scripture promises generally.

(1.) I begin by referring you to the law of God, as given in: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul?" (Deut. 10:12). Upon this passage I remark:

(a.) It professedly sums up the whole duty of man to God to fear and love Him with all the heart and all the soul.

(b.) Although this is said of Israel, yet it is equally true of all men. It is equally binding upon all, and is all that God requires of any man in regard to Himself.

(c.) Continued obedience to this requirement is entire sanctification, in the sense in which I use those terms.

"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30:6). Here we have a promise couched in the same language as the command just quoted. Upon this passage I remark:

<http://www.theologywebsite.com/etext/finney/lecture37.shtml>

7/22/2002

It promises just what the law requires. If the law requires a state of entire sanctification, or if that which the law requires is a state of entire sanctification, then this is a promise of entire sanctification. As the command is universally binding upon all and applicable to all, so this promise is universally applicable to all who will lay hold upon it. Faith is an indispensable condition of the fulfillment of this promise. It is entirely impossible that we should love God with all the heart, without confidence in Him. God begets love in man in no other way than by so revealing Himself as to inspire confidence, that confidence which works by love.

Now here there is no perceivable reason why we should not understand the language of the promise as meaning as much as the language of the command. This promise appears to have been designed to cover the whole ground of the requirement. Suppose the language in this promise to be used in a command, or suppose that the form of this promise were changed into that of a command; suppose God should say as He does elsewhere, "Thou shalt love the Lord thy God with all thy heart and with all thy soul" (Deut. 6:5), who would doubt that God designed to require a state of entire sanctification or consecration to Himself? How then are we to understand it when used in the form of a promise? If His bountifulness equals His justice, His promises of grace must be understood to mean as much as the requirements of His justice. If He delights in giving as much as in receiving, His promises must mean as much as the language of His requirements.

This promise is designed to be fulfilled in this life. The language and connection imply this: "I will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul." This in some sense takes place in regeneration, but more than simple regeneration seems here to be promised. It is plain, I think, that this promise relates to a state of mind, and not merely to an exercise.

This promise as it respects the church, at some day, must be absolute and certain. So that God will undoubtedly, at some period, beget this state of mind in the church. But to what particular individuals and generation this promise will be fulfilled, must depend upon their faith in the promise.

(2.) "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, (which My covenant they brake, although I was a husband unto them, saith the Lord;) but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and I will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jerem. 31:31-34). Upon this passage, I mark:

(a.) It was to become due, or the time when its fulfillment might be claimed and expected, was at

the advent of Christ. This is unequivocally settled in Heb 8:8-12, where this passage is quoted at length, as being applicable to the gospel day.

(b.) This is undeniably a promise of entire sanctification. It is a promise that the "law shall be written in the heart." It means that the very temper and spirit required by the law shall be begotten in the soul. Now, if the law requires entire sanctification or perfect holiness, this is certainly a promise of it; for it is a promise of all that the law requires. To say that this is not a promise of entire sanctification, is the same absurdity as to say, that perfect obedience to the law is not entire sanctification; and this last is the same absurdity as to say, that something more is our duty than what the law requires: and this again is to say, that the law is imperfect and unjust.

(c.) A permanent state or entire sanctification is plainly implied in this promise. The reason for setting aside the first covenant was, that it was broken: "Which My covenant they brake." One grand design of the new covenant is, that it shall not be broken, for then it would be no better than the first. Permanency is implied in the fact, that it is to be engraved in the heart. Permanency is plainly implied in the assertion, that God will remember their sin no more. In Jerem. 32:39, 40, where the same promise is in substance repeated, you will find it expressly stated, that the covenant is to be "everlasting," and that He will so "put His fear in their hearts, that they shall not depart from Him." Here permanency is as expressly promised as it can be.

Suppose the language of this promise to be thrown into the form of a command. Suppose God to say, "Let My law be within your hearts, and let it be in your inward parts, and let My fear be so within your hearts, that you shall not depart from Me. Let your covenant with Me be everlasting." If this language were found in a command, would any man in his senses doubt that it meant to require perfect and permanent sanctification? If not, by what rule of sober interpretation does he make it mean anything else, when found in a promise? It appears to be profane trifling, when such language is found in a promise, to make it mean less than it does when found in a command.

This promise as it respects the church, at some period of its history, is unconditional, and its fulfillment certain. But in respect to any particular individuals or generation of the church, its fulfillment is necessarily conditioned upon their faith. The church, as a body, have certainly never received this new covenant. Yet, doubtless, multitudes in every age of the Christian dispensation have received it. And God will hasten the time when it shall be so fully accomplished, that there shall be no need for one man to say to his brother, "Know the Lord, for all shall know Him from the least to the greatest" (Heb. 8:11).

It should be understood, that this promise was made to the Christian church, and not at all to the Jewish church. The saints under the old dispensation had no reason to expect the fulfillment of this and kindred promises to themselves, because their fulfillment was expressly deferred until the commencement of the Christian dispensation.

It has been said, that nothing more is here promised than regeneration. But were not the Old

<http://www.theologywebsite.com/etext/finney/lecture37.shtml>

7/22/2002

Testament saints regenerated? Yet it is expressly said, that they received not the promises. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:13, 39, 40). Here we see that these promises were not received by the Old Testament saints. Yet they were regenerated.

It has also been said, that the promise implies no more than the final perseverance of the saints. But I would inquire, did not the Old Testament saints persevere? And yet we have just seen, that the Old Testament saints did not receive these promises in their fulfillment.

(3.) I will next examine the promise in: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezek. 36:25-17). Upon this I remark:

(a.) It was written within nineteen years after that which we have just examined in Jeremiah. It plainly refers to the same time, and is a promise of the same blessing.

(b.) It seems to be admitted, nor can it be denied, that this is a promise of entire sanctification. The language is very definite and full. "Then," referring to some future time, when it should become due, "will I sprinkle clean water upon you, and ye shall be clean." Mark, the first promise, "ye shall be clean." If to be "clean" does not mean entire sanctification, what does it mean?

The second promise is, "From all your filthiness and from all your idols will I cleanse you." If to cleanse "from all filthiness and all idols," be not a state of entire sanctification, what is?

The third promise is, "A new heart also will I give you, and a new spirit will I put within you; I will take away the stony heart out of your flesh, and will give you an heart of flesh." If to have a "clean heart," a "new heart," a "heart of flesh," in opposition to a "heart of stone," be not entire sanctification, what is?

The fourth promise is, "I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

(c.) Let us turn the language of these promises into that of command, and understand God as saying, "Make you a clean heart, a new heart, and a new spirit; put away all your iniquities, all your filthiness, and all your idols; walk in My statutes, and keep My judgments, and do them."

Now what man, in the sober exercise of his reason, would doubt whether God meant to require a state of entire sanctification in such commands as these? The rules of legitimate interpretation would demand that we should so understand Him.

If this is so, what is the fair and proper construction of this language, when found in a promise? I do not hesitate to say, that to me it is amazing, that any doubt should be left on the mind of any man whether, in these promises, God means as much as in His commands, couched in the same language: for example, see: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed and make you a new heart and a new spirit; for why will ye die, O house of Israel?" (Ezek. 18:30-31). Now, that the language in the promise under consideration, should mean as much as the language of this command, is demanded by every sober rule of interpretation. And who ever dreamed, that when God required His people to put away all their iniquities, He only meant that they should put away a part of them.

(d.) This promise respects the church, and it cannot be pretended, that it has ever been fulfilled, according to its proper import, in any past age of the church.

(e.) As it regards the church, at a future period of its history, this promise is absolute, in the sense that it certainly will be fulfilled.

(f.) It was manifestly designed to apply to Christians under the new dispensation, rather than to the Jews under the old dispensation. The sprinkling of clean water, and the outpouring of the Spirit, seems plainly to indicate, that the promise belonged more particularly to the Christian dispensation. It undeniably belongs to the same class of promises with that in Jerem. 26:31-34; Joel 2:28, and many others, that manifestly look forward to the gospel-day as the time when they shall become due. As these promises have never been fulfilled, in their extent and meaning, their complete fulfillment remains to be realized by the church as a body. And those individuals, and that generation, will take possession of the blessing, who understand, and believe, and appropriate them to their own case.

(4.) I will next examine the promise in: "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. Faithful is He that calleth you, who also will do it" (1 Thess. 5:23, 24). Upon this I remark:

(a.) It is admitted, that this is a prayer for, and a promise of, entire sanctification.

(b.) The very language shows, that both the prayer and the promise refer to this life, as it is a promise, yet for the sanctification of the body as well as the soul; also that they might be preserved, not after, but unto the coming of our Lord Jesus Christ.

<http://www.theologywebsite.com/etext/finney/lecture37.shtml>

7/22/2002

(c.) This is a prayer of inspiration, to which is annexed an express promise that God will do it.

(d.) Its fulfillment is, from the nature of the case, conditioned upon our faith, as sanctification without faith is naturally impossible.

(e.) Now, if this promise, with those that have already been examined, does not, honestly interpreted, fully settle the question of the attainability of entire sanctification in this life, it is difficult to understand how anything can be settled by an appeal to scripture.

There are great multitudes of promises of the same import, to which I might refer you, and which, if examined in the light of the foregoing rules of interpretation, would be seen to heap up demonstration upon demonstration, that this is a doctrine of the Bible. Only examine them in the light of these plain, self-evident principles, and it seems to me, that they cannot fail to produce conviction.

Having examined a few of the promises in proof of the position that a state of entire sanctification is attainable in this life, I will now proceed to mention other considerations, in support of this doctrine.

3. The apostles evidently expected Christians to attain this state in this life. "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that we may stand perfect and complete in all the will of God" (Col. 3:12). Upon this passage I remark:

(1.) It was the object of the efforts of Epaphras, and a thing which he expected to effect, to be instrumental in causing those Christians to be "perfect and complete in all the will of God."

(2.) If this language does not describe a state of entire, in the sense of permanent, sanctification, I know of none that would. If "to be perfect and complete in all the will of God," be not Christian perfection, what is?

(3.) Paul knew that Epaphras was laboring to this end, and with this expectation; and he informed the church of it, in a manner that evidently showed his approbation of the views and conduct of Epaphras.

That the apostles expected Christians to attain this state is further manifest, from: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

Now, does not the apostle speak in this passage, as if he really expected those to whom he wrote, "to perfect holiness in the fear of God?" Observe how strong and full the language is: "Let us cleanse ourselves from all filthiness of the flesh and spirit;" If "to cleanse ourselves from all filthiness of the flesh, and all filthiness of the spirit, and to perfect holiness," be not entire

sanctification, what is? That he expected this to take place in this life, is evident from the fact, that he requires them to be cleansed from all filthiness of the flesh as well as of the spirit. This passage plainly contemplates a state as distinguished from an act of consecration or sanctification, that is, it evidently expresses the idea of entire, in the sense of continued, sanctification.

4. All the intermediate steps can be taken; therefore, the end can be reached. There is certainly no point in our progress towards entire sanctification, where it can be said we can go no further. To this it has been objected, that though all the intermediate steps can be taken, yet the goal can never be reached in this life, just as five may be divided by three ad infinitum, without exhausting the fraction. Now this illustration deceives the mind that uses it, as it may the minds of those who listen to it. It is true, that you can never exhaust the fraction in dividing five by three, for the plain reason, that the division may be carried on ad infinitum. There is no end. You cannot, in this case, take all the intermediate steps, because they are infinite. But in the case of entire sanctification, all the intermediate steps can be taken; for there is an end, or state of entire sanctification, and that too at a point infinitely short of infinite.

5. That this state may be attained in this life, I argue from the fact, that provision is made against all the occasions of sin. Men sin only when they are tempted, either by the world, the flesh, or the devil. And it is expressly asserted, that, in every temptation, provision is made for our escape. Certainly, if it is possible for us to escape without sin, under every temptation, then a state of entire and permanent sanctification is attainable.

Full provision is made for overcoming the three great enemies of our souls, the world, the flesh, and the devil.

(1.) The world "This is the victory that overcometh the world, even your faith" (1 John 5:4). "Who is he that overcometh the world, but he that believeth that Jesus is the Christ" (1 John 5:5).

(2.) The flesh "If ye walk in the Spirit, ye shall not fulfill the lusts of the flesh" (Gal. 5:16).

(3.) Satan "The shield of faith shall quench all the fiery darts of the wicked" (Eph. 6:16). And, "God shall bruise Satan under your feet shortly" (Romans 16:20).

6. God is able to perform this work in and for us. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God" (Eph. 3:14-19). Upon this passage I remark:

<http://www.theologywebsite.com/etext/finney/lecture37.shtml>

7/22/2002

(1.) Paul evidently prays here for the entire sanctification of believers in this life. It is implied in our being "rooted and grounded in love," and being "filled with all the fullness of God," that we be as perfect in our measure and according to our capacity, as He is. If to be filled with the fullness of God, does not imply a state of entire sanctification, what does?

(2.) That Paul did not see any difficulty in the way of God's accomplishing this work, is manifest from what he says in: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20), etc.

7. The Bible nowhere represents death as the termination of sin in the saints, which it could not fail to do, were it true, that they cease not to sin until death. It has been the custom of the church for a long time, to console individuals, in view of death, by the consideration, that it would be the termination of all their sin. And how almost universal has been the custom in consoling the friends of deceased saints, to mention this as a most important fact, that now they had ceased from sin! Now, if death is the termination of sin in the saints, and if they never cease to sin until they pass into eternity, too much stress never has been or can be laid upon that circumstance; and it seems utterly incredible, that no inspired writer should ever have noticed the fact. The representations of scripture are all directly opposed to this idea. It is said, "Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them" (Rev. 14:13). Here it is not intimated that they rest from their sins, but from their good works in this life; such works as shall follow, not to curse, but to bless them. The representations of scripture are, that death is the termination of the saint's sufferings and labors of love in this world, for the good of men and the glory of God. But nowhere in the Bible is it intimated, that the death of a saint is the termination of his serving the devil.

The Bible representations of death are utterly inconsistent with its being an indispensable means of sanctification. Death is represented in the Bible as an enemy. But if death is the only condition upon which men are brought into a state of entire sanctification, its agency is as important and as indispensable as the influence of the Holy Ghost. When death is represented in the Bible as any thing else than an enemy, it is because it cuts short the sufferings of the saints, and introduces them into a state of eternal glory not because it breaks them off from communion with the devil! How striking is the contrast between the language of the church and that of inspiration on this subject! The church is consoling the Christian in view of death, that it will be the termination of his sins that he will then cease to serve the devil and his own lusts. The language of inspiration, on the other hand, is, that he will cease, not from wicked, but from good works, and labors and sufferings for God in this world. The language of the church is, that then he will enter upon a life of unalterable holiness that he shall then, and not till then, be entirely sanctified. The language of inspiration is, that because he is sanctified, death shall be an entrance into a state of eternal glory.

8. Ministers are certainly bound to set up some definite standard, to which, as the ministers of God, they are to insist upon complete conformity. And now I would ask, what other standard can they and dare they set up than this? To insist upon any thing less than this, is to turn pope and grant an indulgence to sin. But to set up this standard, and then inculcate that conformity to it is

not, as a matter of fact, attainable in this life, is as absolutely to take the part of sin against God, as it would be to insist upon repentance in theory, and then avow what in practice it is not attainable. And here let me ask Christians what they expect ministers to preach? Do you think they have a right to connive at any sin in you, or to insist upon any thing else as a practicable fact, than that you should abandon every iniquity? I ask, by what authority can a minister preach any thing less? And how shall any minister dare to inculcate the duty as a theory, and yet not insist upon it as a practical matter, as something to be expected of every subject of God's kingdom.

9. A denial of this doctrine has the natural tendency to beget the very apathy witnessed in the church. Professors of religion go on in sin, without much conviction of its wickedness. Sin unblushingly stalks abroad even in the church of God, and does not fill Christians with horror, because they expect its existence as a thing of course. Tell a young convert that he must expect to backslide, and he will do so of course, and with comparatively little remorse, because he looks upon it as a kind of necessity. And being led to expect it, you find him, in a few months after his conversion, away from God, and not at all horrified with his state. Just so, inculcate the idea among Christians, that they are not expected to abandon all sin, and they will of course go on in sin with comparative indifference. Reprove them for their sin, and they will say, "Oh, we are imperfect creatures; we do not pretend to be perfect, nor do we expect we ever shall be in this world." Many such answers as these will slow you at once the God-dishonoring and soul-ruining tendency of a denial of this doctrine.

10. A denial of this doctrine prepares the minds of ministers to temporize, and wink at great iniquity in their churches. Feeling, as they certainly must, if they disbelieve this doctrine, that a great amount of sin in all believers is to be expected as a thing of course, their whole preaching, and spirit, and demeanor, will be such as to beget a great degree of apathy among Christians, in regard to their abominable sins.

11. If this doctrine is not true, how profane and blasphemous is the covenant of every church of every evangelical denomination. Every church requires its members to make a solemn covenant with God and with the church, in the presence of God and angels, and with their hands upon the emblems of the broken body and shed blood of the blessed Jesus, "to abstain from all ungodliness and every worldly lust, to live soberly, righteously, and Godly, in this present world" (Titus 2:12). Now, if the doctrine of the attainability of entire sanctification in this life is not true, what profane mockery is this covenant! It is a covenant to live in a state of entire sanctification, made under the most solemn circumstances, enforced by the most awful sanctions, and insisted upon by the minister of God distributing the bread and wine. Now what right has any minister on earth to require less than this? And again, what right has any minister on earth to require this, unless it is a practicable thing, and unless it is expected of him who makes the vow?

Suppose, when this covenant was proposed to a convert about to unite with the church, he should take it to his closet, and spread it before the Lord, and inquire whether it would be right for him to make such a covenant, and whether the grace of the gospel can enable him to fulfil it?

<http://www.theologywebsite.com/etext/finney/lecture37.shtml>

7/22/2002

Do you suppose the Lord Jesus would reply, that if he made that covenant, he certainly would, and must, as a matter of course, live in the habitual violation of it as long as he lives, and that his grace was not sufficient to enable him to keep it? Would he, in such a case, have any right to take upon himself this covenant? No, no more than he would have a right to lie to the Holy Ghost.

It has long been maintained by orthodox divines, that a person is not a Christian who does not aim at living without sin that unless he aims at perfection, he manifestly consents to live in sin; and is therefore impenitent. It has been said, and I think truly, that if a man does not, in the fixed purpose of his heart, aim at total abstinence from sin, and at being wholly conformed to the will of God, he is not yet regenerated, and does not so much as mean to cease from abusing God. In Barnes' Notes upon 2 Cor. 8:1, we have the following:

"The unceasing and steady aim of every Christian should be perfection in all things in the love of God, of Christ, of man; perfection of heart, and feeling, and emotion; perfection in his words, and plans, and dealings with men; perfection in his prayers, and in his submission to the will of God. No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it. No man is a friend of God who can acquiesce in a state of sin, and who is satisfied and contented that he is not as holy as God is holy. And any man who has no desire to be perfect as God is, and who does not make it his daily and constant aim to be as perfect as God, may set it down as demonstrably certain that he has no true religion."

Now if this is so, I would ask how a person can aim at, and intend to do, what he knows to be impossible. Is it not a contradiction to say that a man can intend to do what he knows he cannot do? To this it has been objected, that if true, it proves too much that it would prove that no man ever was a Christian who did not believe in this doctrine. To this I reply:

A man may believe in what is really a state of entire sanctification, and aim at attaining it, although he may not call it by that name. This I believe to be the real fact with Christians; and they would much more frequently attain what they aim at, did they know how to appropriate the grace of Christ to their own circumstances. Mrs. President Edwards, for example, firmly believed that she could attain a state of entire consecration. She aimed at, and manifestly attained it, and yet, such were her views of constitutional depravity, that she did not call her state one of entire sanctification. It has been common for Christians to suppose, that a state of entire consecration is attainable; but while they believe in the sinfulness of their natures, they would not of course call even entire consecration, entire sanctification. Mrs. Edwards believed in, aimed at, and attained, entire consecration. She aimed at what she believed to be attainable, and she could aim at nothing more. She called it by the same name with her husband, who was opposed to the doctrine of Christian perfection, as held by the Wesleyan Methodists, manifestly on the ground of his notions of physical depravity. I care not what this state is called, if the thing be fully explained and insisted upon, together with the conditions of attaining it. Call it what you please, Christian perfection, heavenly mindedness, the full assurance of faith or hope, or a state of entire consecration; by all these I understand the same thing. And it is certain, that by whatever name it is called, the thing must be aimed at to be attained. The practicability of its attainment must be

admitted, or it cannot be aimed at. And now I would humbly inquire, whether to preach any thing short of this is not to give countenance to sin?

12. Another argument in favor of this doctrine is, that the gospel, as a matter of fact, has often, not only temporarily, but permanently and perfectly, overcome every form of sin, in different individuals. Who has not seen the most beastly lusts, drunkenness, lasciviousness, and every kind of abomination, long indulged and fully ripe, entirely and forever slain by the power of the grace of God? Now how was this done? Only by bringing this sin fully into the light of the gospel, and showing the individual the relation which the death of Christ sustained to that sin.

Nothing is wanting to slay any and every form of sin, but for the mind to be fully baptized into the death of Christ, and to see the bearings of one's own sins upon the sufferings, and agonies, and death of the blessed Jesus. Let me state a fact to illustrate my meaning. An habitual and most inveterate smoker of tobacco, of my acquaintance, after having been plied with almost every argument to induce him to break the power of the habit and relinquish its use, in vain, on a certain occasion lighted his pipe, and was about to put it to his mouth, when the inquiry was started, Did Christ die to purchase this vile indulgence for me? The perceived relation of the death of Christ to this sin instantly broke the power of the habit, and from that day he has been free. I could relate many other facts more striking than this, where a similar view of the relation of a particular sin to the atonement of Christ, has, in a moment, not only broken the power of the habit, but destroyed entirely and forever, the appetite for similar indulgences. And in multitudes of cases when the appetite has not been entirely slain, the will has been endowed with abundant and abiding efficiency effectually to control it. If the most inveterate habits of sin, and even those that involve physical consequences, and have deeply debased the physical constitution, and rendered it a source of overpowering temptation to the mind, can be, and often have been, utterly broken up, and forever slain by the grace of God, why should it be doubted, that by the same grace a man can triumph over all sin, and that forever?

13. If this doctrine is not true, what is true upon the subject? It is certainly of great importance that ministers should be definite in their instructions; and if Christians are not expected to be wholly conformed to the will of God in this life, how much is expected of them? Who can say, Hitherto canst thou, must thou come, but no further? It is certainly absurd, not to say ridiculous, for ministers to be forever pressing Christians up to higher and higher attainments, saying at every step, you can and must go higher, and yet all along informing them, that they are expected to fall short of their whole duty, that they can as a matter of fact, be better than they are, far better, indefinitely better; but still it is not expected that they will do their whole duty. I have often been pained to hear men preach, who were afraid to commit themselves in favor of the whole truth; and who were yet evidently afraid of falling short in their instructions, of insisting that men should stand "perfect and complete in all the will of God" (Col. 4:12). To be consistent they are evidently perplexed, and well they may be; for in truth there is no consistency in their views and teachings. If they do not inculcate, as a matter of fact, that men ought to do, and are expected to do, their whole duty, they are sadly at a loss to know what to inculcate. They have evidently many misgivings about insisting upon less than this, and still they fear to go to the full extent of apostolic teaching on this subject. And in their attempts to throw in qualifying terms and caveats,

<http://www.theologywebsite.com/etext/finney/lecture37.shtml>

7/22/2002

to avoid the impression, that they believe in the doctrine of entire sanctification, they place themselves in a truly awkward position. Cases have occurred in which ministers have been asked, how far we may go, must go, and are expected to go, in dependence upon the grace of Christ, and how holy men may be, and are expected to be, and must be, in this life. They could give no other answer to this, than that they can be a great deal better than they are. Now this indefiniteness is a great stumbling block to the church. It cannot be according to the teachings of the Holy Ghost.

14. The tendency of a denial of this doctrine is, to my mind, conclusive proof that the doctrine itself must be true. Many developments in the recent history of the church throw light upon this subject. Who does not see that the facts developed in the temperance reformation have a direct and powerful bearing upon this question? It has been ascertained, that there is no possibility of completing the temperance reformation, except by adopting the principle of total abstinence from all intoxicating drinks. Let a temperance lecturer go forth as an evangelist, to promote revivals on the subject of temperance let him inveigh against drunkenness, while he admits and defends the moderate use of alcohol, or insinuates, at least, that total abstinence is not expected or practicable. In this stage of the temperance reformation, every one can see that such a man can make no progress; that he would be employed like a child in building dams of sand to obstruct the rushing of mighty waters. It is as certain as that causes produce their effects, that no permanent reformation could be effected, without adopting and insisting on the total abstinence principle.

And now, if this is true, as it respects the temperance reformation, how much more so when applied to the subjects of holiness and sin. A man might, by some possibility, even in his own strength, overcome his habits of drunkenness, and retain what might be called the temperate use of alcohol. But no such thing is possible in a reformation from sin. There is no temperate indulgence in sin. Sin, as a matter of fact, is never overcome by any man in his own strength. If he admits into his creed the necessity of any degree of sin, or if he allows in practice any degree of sin, he becomes impenitent, consents to live in sin, and of course grieves the Holy Spirit, the certain result of which is a relapsing into a state of legal bondage to sin. And this is probably a true history of many professed Christians in the church. It is just what might be expected from the views and practice of the church upon this subject.

The secret of backsliding is, that reformations are not carried deep enough. Christians are not set with all their hearts to aim at a speedy deliverance from all sin, but on the contrary are left, and in many instances taught, to indulge the expectation that they shall sin as long as they live. I probably never shall forget the effect produced on my mind by reading, when a young convert, in the diary of David Brainerd, that he never expected to make any considerable attainments in holiness in this life. I can now easily see that this was a natural inference from the theory of physical sinfulness which he held. But not perceiving this at the time, I doubt not that this expression of his views had a very injurious effect upon me for many years. It led me to reason thus: if such a man as David Brainerd did not expect to make much advancement in holiness in this life, it is vain for me to expect such a thing.

<http://www.theologywebsite.com/etext/finney/lecture37.shtml>

7/22/2002

The fact is, if there be anything that is important to high attainments in holiness, and to the progress of the work of sanctification in this life, it is the adoption of the principle of total abstinence from sin. Total abstinence from sin must be every man's motto, or sin will certainly sweep him away as with a flood. That cannot possibly be a true principle in temperance, that leaves the causes which produce drunkenness to operate in their full strength. Nor can that be true in regard to holiness which leaves the root unextracted, and the certain causes of spiritual decline and backsliding at work in the very heart of the church. And I am fully convinced that until evangelists and pastors adopt, and carry out in practice, the principle of total abstinence from all sin, they will as certainly find themselves, every few months, called to do their work over again, as a temperance lecturer would who should admit the moderate use of alcohol.

Again, who does not know that to call upon sinners to repent, and at the same time to inform them that they will not, and cannot, and are not expected to repent, would for ever prevent their repentance? Suppose you say to a sinner, "You are naturally able to repent; but it is certain that you never will repent in this life, either with or without the Holy Spirit." Who does not see that such teaching would prevent his repentance as surely as he believed it? To say to a professor of religion, "You are naturally able to be wholly conformed to the will of God; but it is certain that you never will be, in this life, either in your own strength, or by the grace of God"; if this teaching be believed, it will just as certainly prevent his sanctification, as the other teaching would the repentance of the sinner. I can speak from experience on this subject. While I inculcated the common views, I was often instrumental in bringing Christians under great conviction, and into a state of temporary repentance and faith. But falling short of urging them up to a point where they would become so acquainted with Christ as to abide in Him, they would of course soon relapse again into their former state. I seldom saw, and can now understand that I had no reason to expect to see, under the instructions which I then gave, such a state of religious principle, such steady and confirmed walking with God among Christians, as I have seen since the change in my views and instructions.

Original Language Studies

EPHESIANS CHAPTER ONE INTRODUCTION TO THIS STUDY

The purpose of this study work is to give you the original Greek language words and definitions for all the key words in this selected Bible text. This work does not make any effort to interpret the text in question, though some interpretation may occur naturally as a result of the study. The English translation used is the King James (Authorized) Version, not because it is the best translation available, but because I just plain prefer it for study!

All Scripture text will be presented in normal cased lettering, and all notes within the text will be in TRUE TYPE FONT, as shown. This (I hope) will allow you to avoid confusion between God's Word and my notes. As I update this website, I will continue to embellish the text so that anyone using NETSCAPE or MSIE 3.0 or higher will be able to read the document easier. Greek tenses are abbreviated as follows:

- GREEK TENSES:
 - PR= Present Tense: *Shows action in present time. When used with Active Voice, and Indicative Mood, often shows linear or continuing action.*
 - AO= Aorist Tense: *Simple, undefined action. The time of the action is undefined, except in the indicative mood.*
 - FUT= Future Tense: *Shows action of the verb as defined in the future.*
 - PER= Perfect Tense: *The action was completed in the past, but has lasting and continuing results into the future.*
 - IMP= Imperfect Tense: *Used only in the indicative mood, and refers to continuous or linear action in past time. As in "I was having".*
 - PLPF= Pluperfect Tense: *The action was completed in the past, with continuing results in the past.*
- GREEK CASES:
 - GEN= Genitive Case: *Usually indicates possession, though it can denote source of the action.*
 - INST= Instrumental Case: *Usually denotes action on the object of the verb.*
 - DAT= Dative Case
 - NOM= Nominative Case
 - ACC= Accusative
 - PL= Plural
 - SG= Singular

http://www.bibleteacher.org/Dm121_1.htm

7/19/2002

bibleteacher.org: Studies in Ephesians

Page 2 of 22

- GREEK VOICES:
 - AC= Active Voice: *Action was completed by the subject of the verb.*
 - PAS= Passive Voice: *The subject receives the action of the verb.*
 - MID= Middle Voice: *The subject acts in some way upon itself or to itself.*
- GREEK MOODS:
 - IND= Indicative Mood: *Makes an assertion of fact, and is used with all Greek tenses. Example: they will go, she saw.*
 - OPT= Optative Mood: *Rarely used, it usually expresses a wish or desire.*
 - IMP= Imperative Mood: *A command to do something.*
 - SUBJ= Subjective Mood: *Makes an assertion about which there is some doubt, uncertainty, or indefiniteness.*
- OTHER ABBREVIATIONS:
 - PART= Participle: *A verbal adjective, such as "having gone, receiving the gift".*
 - ABL= Ablative of source: *When something is out of something. Example, The Spirit out of God.*
 - INF= Infinitive: *A verbal noun, examples = to see, to go, to throw.*

If you discover obvious errors (as I am human, and do make mistakes), please let me know. Do not contact me to argue about the doctrinal differences that you may have with my teaching. I do not argue Theology with anyone; so all Legalists, cultists, and others with extremist views, please save your (and my) time. If you want to discuss your doctrinal differences, or share a viewpoint, please contact me at [Didaskalos Ministries](http://www.DidaskalosMinistries.com). I am not so arrogant as to think I know it all, or even 1% of what the scripture teaches.

SANCTIFICATION

1 Peter 1:1-2

1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification ³⁸ of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

STRONG'S

37 hagiazō (hag-ee-ad'-zo); from 40: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate:- hallow, be holy, sanctify.

38 hagiasmos (hag-ee-as-mos'); from NT:37; properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier: - holiness, sanctification.

39 hagion (hag'-ee-on); neuter of NT:40; a sacred thing (i.e. spot):- holiest (of all), holy place, sanctuary.

40 hagios (hag'-ee-os); from hagos (an awful thing) [compare 53, 2282]; sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):- (most) holy (one, thing), saint.

THAYER'S

37 hagiazō- 1) to render or acknowledge, or to be venerable or to hallow 2) to separate from profane things and to dedicate to God a) to consecrate things to God b) to dedicate people to God 3) to purify a) to cleanse externally b) to purify by expiation: to free from the guilt of sin c) to purify internally by a renewing of the soul

38 hagiasmos-1) consecration, purification 2) the effect of consecration: sanctification of heart and life

VINE'S

SANCTIFICATION, SANCTIFY

hagiasmos NT:38, "sanctification," is used of (a) separation to God, 1 Cor

1:30; 2 Thess 2:13; 1 Peter 1:2; (b) the course of life befitting those so separated, 1 Thess 4:3,4,7; Rom 6:19,22; 1 Tim 2:15; Heb 12:14. "Sanctification is that relationship with God into which men enter by faith in Christ, Acts 26:18; 1 Cor 6:11, and to which their sole title is the death of Christ, Eph 5:25,26; Col 1:22; Heb 10:10,29; 13:12.

2 "Sanctification is also used in NT of the separation of the believer from evil things and ways. This sanctification is God's will for the believer, 1 Thess 4:3, and His purpose in calling him by the gospel, v. 7; it must be learned from God, v. 4, as He teaches it by His Word, John 17:17,19, cf. Ps 17:4; 119:9, and it must be pursued by the believer, earnestly and undeviatingly, 1 Tim 2:15; Heb 12:14. For the holy character, hagiosune, 1 Thess 3:13, is not vicarious, i. e., it cannot be transferred or imputed; it is an individual possession, built up, little by little, as the result of obedience to the Word of God, and of following the example of Christ, Matt 11:29; John 13:15; Eph 4:20; Phil 2:5, in the power of the Holy Spirit, Rom 8:13; Eph 3:16. "The Holy Spirit is the Agent in sanctification, Rom 15:16; 2 Thess 2:13; 1 Peter 1:2; cf. 1 Cor 6:11.... The sanctification of the Spirit is associated with the choice, or election, of God; it is a Divine act preceding the acceptance of the Gospel by the individual."

From Notes on Thessalonians, by Hogg and Vine, pp. 115, 271.

For synonymous words see HOLINESS.

B. Verb.

hagiazō NT:37, "to sanctify," "is used of (a) the gold adorning the Temple and of the gift laid on the altar, Matt 23:17,19; (b) food, 1 Tim 4:5; (c) the unbelieving spouse of a believer, 1 Cor 7:14; (d) the ceremonial cleansing of the Israelites, Heb 9:13; (e) the Father's Name, Luke 11:2; (f) the consecration of the Son by the Father, John 10:36; (g) the Lord Jesus devoting Himself to the redemption of His people, John 17:19; (h) the setting apart of the believer for God, Acts 20:32; cf. Rom 15:16; (i) the effect on the believer of the Death of Christ, Heb 10:10, said of God, and 2:11; 13:12, said of the Lord Jesus; (j) the separation of the believer from the world in his behavior- by the Father through the Word, John 17:17,19; (k) the believer who turns away from such things as dishonor God and His gospel, 2 Tim 2:21; (l) the acknowledgment of the Lordship of Christ, 1 Peter 3:15.

5 "Since every believer is sanctified in Christ Jesus, 1 Cor 1:2, cf. Heb 10:10, a common NT designation of all believers is 'saints,' hagioi, i. e., 'sanctified' or 'holy ones.' Thus sainthood, or sanctification, is not an attainment, it is the state into which God, in grace, calls sinful men, and in which they begin their course as Christians, Col 3:12; Heb 3:1."

From Notes on Thessalonians, by Hogg and Vine, pp. 113, 114.

WEBSTER'S

HO'LY, a. 1. Properly, whole, entire or perfect, in a moral sense. Hence, pure in heart, temper or dispositions; free from sin and sinful affections. Applied to the Supreme Being, holy signifies perfectly pure, immaculate and complete in moral character; and man is more or less holy, as his heart is more or less sanctified, or purified from evil dispositions. We call a man holy, when his heart is conformed in some degree to the image of God, and his life is regulated by the divine precepts. Hence, holy is used as nearly synonymous with good, pious, godly. Be ye holy; for I am holy. 1 pet.1. 2. Hallowed; consecrated or set apart to a sacred use, or to the service or worship of God; a sense frequent in Scripture; as the holy sabbath; holy oil; holy vessels; a holy nation; the holy temple; a holy priesthood. 3. Proceeding from pious principles, or directed to pious purposes; as holy zeal. 4. Perfectly just and good; as the holy law of God. 5. Sacred; as a holy witness. Holy of holies, in Scripture, the innermost apartment of the Jewish tabernacle or temple, where the ark was kept, and where no person entered, except the high priest, once a year. Holy Ghost, or Holy Spirit, the Divine Spirit; the third person in the Trinity; the sanctifier of souls. Holy war, a war undertaken to rescue the holy land, the ancient Judea, from the infidels; a crusade; an expedition carried on by christians against the Saracens in the eleventh, twelfth and thirteenth centuries; a war carried on in a most unholy manner.

CONSECRATE, v.t. [L., to consecrate, sacred. See Sacred.] 1. To make or declare to be sacred, by certain ceremonies or rites; to appropriate to sacred uses; to set apart, dedicate, or devote, to the service and worship of God; as, to consecrate a church. a. Sacred; consecrated; devoted; dedicated. They were assembled in that consecrate place.

Thou shalt consecrate Aaron and his sons. Exodus 29.

CONSECRATED, pp. Made sacred by ceremonies or solemn rites; separated from a common to a sacred use; devoted or dedicated to the service and worship of God; made venerable.

PURIFY, v.t. [L. purifico; purus, pure, and facio, to make.] 1. To make pure or clear; to free from extraneous admixture; as, to purify liquors or metals; to purify the blood; to purify the air. 2. To free from pollution ceremonially; to remove whatever renders unclean and unfit for sacred services. Purify yourselves and your captives on the third day, and on the seventh day purify all your raiment. Num.31.

3. To free from guilt or the defilement of sin; as, to purify the heart.

Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works. Tit. 2.

4. To clear from improprieties or barbarisms; as, to purify a language.

PURIFY, v.i. To grow or become pure or clear. Liquors will gradually purify.

SANCTIFICA'TION, n. [See Sanctify.] 1. The act of making holy. In an evangelical sense, the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God.

God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth. 2Thess. 2. 1Peter 1.

2. The act of consecrating or of setting apart for a sacred purpose; consecration.

SANCTIFIED, pp. 1. Made holy; consecrated; set apart for sacred services. 2. Affectedly holy.

SANCTIFIER, n. He that sanctifies or makes holy. In theology, the Holy Spirit is, by way of eminence, denominated the Sanctifier.

SANCTIFY, v.t. [Low L. sanctifico; from sanctus, holy, and facio, to make.] 1. In a general sense, to cleanse, purify or make holy. 2. To separate, set apart or appoint to a holy, sacred or religious use.

God blessed the seventh day and sanctified it. Gen. 2.

So under the Jewish dispensation, to sanctify the altar, the temple, the priests, &c. 3. To purify; to prepare for divine service, and for partaking of holy things. Ex. 19.

4. To separate, ordain and appoint to the work of redemption and the government of the church. John 10.

5. To cleanse from corruption; to purify from sin; to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love to God.

Sanctify them through thy truth; thy word is truth. John 17. Eph. 5.

6. To make the means of holiness; to render productive of holiness or piety. Those judgments of God are the more welcome, as a means which his mercy hath sanctified so to me, as to make me repent of that unjust act. 7. To make free from guilt. That holy man amaz'd at what he saw, made haste to sanctify the bliss by law. 8. To secure from violation. Truth guards the poet, sanctifies the line.

To sanctify God, to praise and celebrate him as a holy being; to acknowledge and honor his holy majesty, and to reverence his character and laws. Is. 8.

God sanctifies himself or his name, by vindicating his honor from the reproaches of the wicked, and manifesting his glory. Ezek. 36.

SCRIPTURES

John 17:17-19 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

John 10:34-36 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Heb 2:10-12 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

1 Cor 1:29,30,31 29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

1 Cor 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Heb 10:9-10 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. 10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

1 Thess 4:2-4 2 For ye know what commandments we gave you by the Lord Jesus. 3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour;

Heb 12:14 Follow peace with all men, and holiness, without which no man shall see the Lord:

Rom 6:18-19 18 Being then made free from sin, ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

1 Thess 3:12-13 12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Cor 1:2-3 ¶ Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Jude 1-2 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2 Mercy unto you, and peace, and love, be multiplied.

2 Thess 2:13,14,15 13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast; and hold the traditions which ye have been taught, whether by word, or our epistle.