

CONFESSION OF FAITH.

CHAPTER 13.-Of Sanctification.

I. They who are effectually called, and Regenerated, having a new heart, and a new spirit created in them; are further sanctified really and personally, through the vertue of Christs death and resurrection¹, by his Word, and Spirit dwelling in them²: the Dominion of the whole body of sin is destroyed³, and the severall lusts thereof are more and more weakned and mortified⁴; and they, more and more quickned and strengthened in all saving graces⁵, to the practice of true holinesse, without which no man shall see the Lord⁶.

Question 1.—*Are they who are effectually called, and regenerated, having a new spirit created in them farther sanctified, really and personally, through virtue of Christ's death, and resurrection, by his word and Spirit dwelling in them?*

Answer.—Yes. 1 Cor. 6:11; Acts 20:32; Phil. 3:10; Rom. 6:5,6; John 17:17. So then, the Antinomians err, who maintain, that those who are justified, are sanctified only, by the imputed holiness of Christ; not by the infusing inherent holiness, or any spiritual qualities into them, by the help of which they are enabled to live holily, Rom. 15:15, 16. 1.) Because the apostle says, Follow peace and holiness with all men, without which no man shall see God, Heb. 12:14. 2.) Because the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, and faith, Gal. 5:22. 3.) Because they who are in Christ bring forth good fruit, John 15:5. 4.) Because they who belong to Christ have crucified the flesh with the affections and lusts, Gal. 5:24,25. 5.) Because the apostle commands us to work out our salvation with fear and with trembling, Phil. 2:12. 6.) Because we ought to purify ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. 7:1. 7.) Because we ought to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, 2 Pet. 3:18. 8.) Because the Lord circumcises the hearts of the elect, that they may love the Lord their God, and taketh away the heart of stone, Deut. 30:6; Ezek. 36:26,27.

Question 2.—*Are those who by his Word, and Spirit dwelling in them, delivered from the dominion of the whole body of sin which is destroyed?*

Answer.—Yes. Rom. 6:6,14. God, having implanted in regeneration a new spiritual nature in the subject of his grace, always continues to foster and develop that principle, by the indwelling of his Word and Spirit, until it attains full perfection, 2 Pet. 3:18.

The word "to sanctify" is used in two different senses in Scripture. 1.) To consecrate, or set apart from a common to a sacred use, John 10:36; Matt. 23:17. 2.) To render morally pure or holy, 1 Cor. 6:11; Heb. 13:12. In the latter sense of the word, regeneration is the commencement of sanctification, and sanctification is the completion of the work

¹1 Cor. 6:11; Acts 20:32; Phil. 3:10; Rom. 6:5,6.

²John 17:17; Eph. 5:26; 2 Thess. 2:13.

³Rom. 6:6,14.

⁴Gal. 5:24; Rom. 8:13.

⁵Col. 1:11; Eph. 3:16-19.

⁶2 Cor. 7:1; Heb. 12:14.

commenced in regeneration, Eph. 1:13, 14. As regeneration is an act of God's free grace, so sanctification is a gracious work of God, and eminently of the Holy Spirit. It is attributed to God absolutely, 1 Thess. 5:23; to the Son, Eph. 5:25,26; and pre-eminently to the Holy Spirit, 2 Thess. 2:13, whose special office in the economy of redemption it is to apply the grace secured through the mediation of the Son, 1 Pet. 1:2.

Question 3.—Are the several lusts of those regenerated more and more weakened and mortified; and they, more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord?

Answer.—Yes. Rom. 8:13. This work of sanctification involves the destruction of the old body of sin, as well as the development of the grace implanted in regeneration; it is also first inward and spiritual, and then outward and practical.

That the whole body of death is not immediately destroyed in the instant of regeneration is plainly taught in the sixth and seventh chapters of Romans, 6:5, 6, 18-23; 7:14-23; in the recorded experience of many Biblical characters, Ps. 51:10-13; and in the universal experience of Christians in modern times. It hence necessarily follows that the tendencies graciously implanted and sustained must come in conflict with the tendencies to evil which remain, Rom. 4:7, 8. They can co-exist only in a state of active antagonism, and as the one gains in prevalence the other must lose, Gal. 5:24; Col. 3:5.

That this work begins in the state of the heart, and governs the life by previously governing the heart, is evident—1.) From the known fact of human nature that the moral character of all actions is derived from the inward moral dispositions and affections which prompt to them, Luke 11:39, 40. 2.) The same is asserted in the Scriptures, Luke 6:45. As the character of the fruit is determined by the character of the tree which produces it, so the moral character of actions depends upon the heart from which they proceed, Matt. 12:33, 34. 3.) Truly good works can be produced only by a heart in living union with Christ, John 15:4.