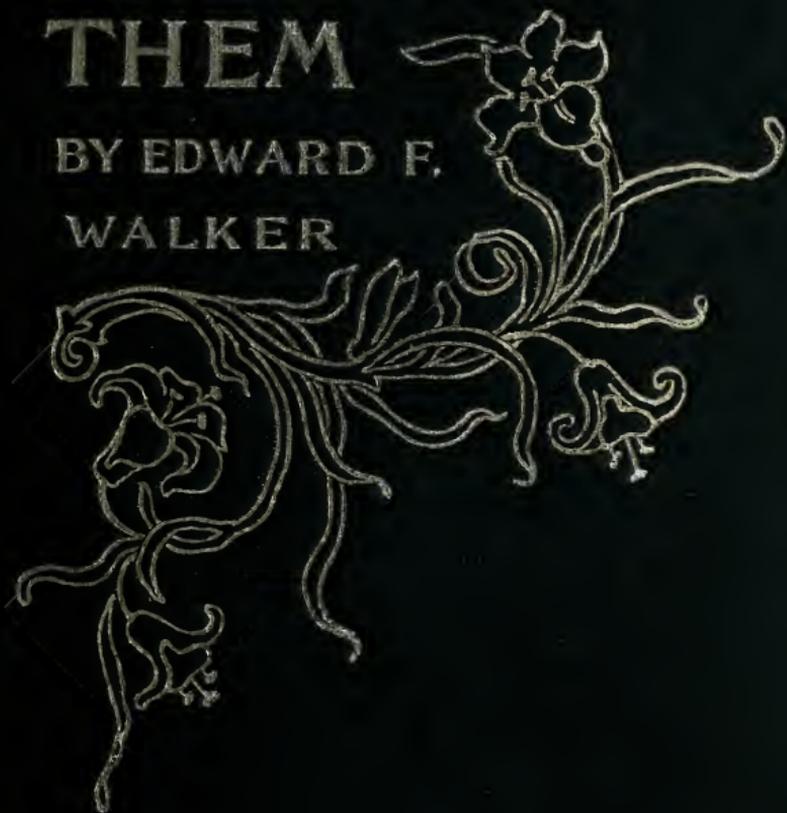


SANCTIFY

THEM

BY EDWARD F.

WALKER



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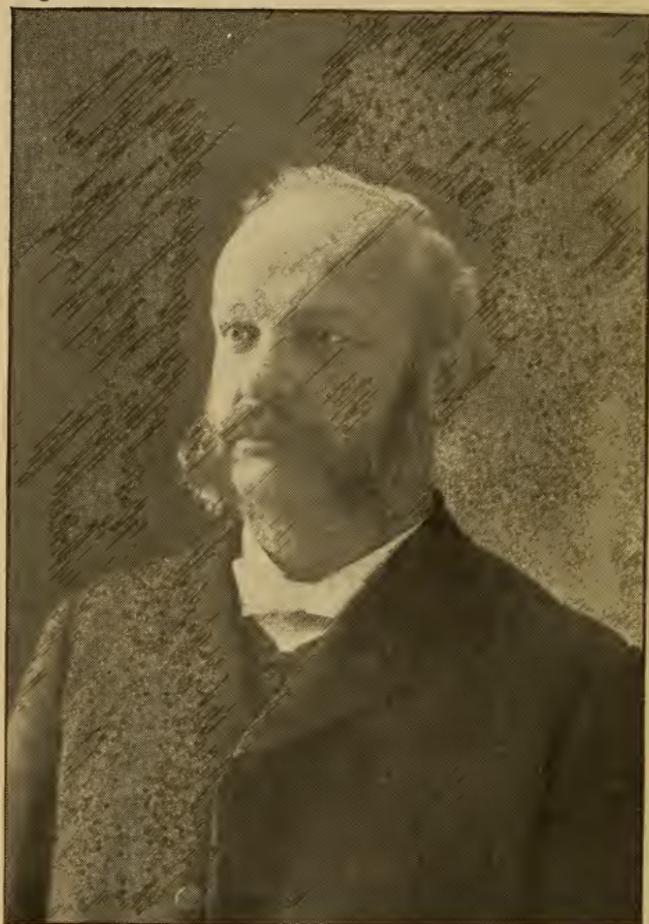
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UNITED STATES OF AMERICA.







In and for Jesus,
Edward F. Walker.

“Sanctify Them:”

A STUDY

OF

OUR LORD'S PRAYER FOR HIS
DISCIPLES.

BY

EDWARD F. WALKER.

*“Let Pelagius admit that a man can live without sin only by
the grace of God, and I am at peace with
him.”—AUGUSTINE.*

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IN RESPONSE to the urgent Request of many
Friends: and

With a sincere Desire for the spread of the Truth as
it is in Jesus; and

With an earnest Prayer that they may contribute
to a clearer view of the Bible Doctrine of
Holiness; and

With an Eye single to the Glory of Him Whose I
am and Whom I serve:

Do I publish these unpretentious pages,

For Thoughtful and Devout Readers.

EDWARD F. WALKER.

Greencastle, Ind., 1899.



M.P.E. 71
APR 14 1899



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“Sanctify Them.”

[JOHN XVII: 17.]



I.

Introductory.

Much misinformation and ill-grounded prejudice exist on the subject of Sanctification. While in general the explanation of this is the fact that “the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned;” and that the great mass of renewed men are “yet carnal”—it is in particular occasioned largely by misrepresentation by the foes and erroneous teaching and faulty illustration in the lives of some of the advocates of the doctrine and pro-

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fessors of the experience of sanctification.

I believe with a Presbyterian minister of New York City that sanctification is to be *the* theme of the pulpit in the near future. Certainly it becomes all professing Christians to carefully and prayerfully study the subject, and so come to right views of this leading Bible doctrine. It has a very prominent place in the Scriptures. Not only do they use the word very frequently—much oftener than the word justification—but the whole tenor of inspiration is, “Holiness unto the Lord.”

Then, too, the doctrine has a large place in our hymnologies, confessions, catechisms and theologies. It is a matter of controversy in a good part of the church. Some politic ecclesiasts and petty pulpiters may affect to ignore it; but it is a subject that cannot and will not down.

The Westminster Confession of Faith

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says: "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 virtue of Christ's death and resurrection, by His Word and His Spirit dwelling in them."

The Shorter Catechism mentions sanctification among the several benefits partaken of in this life by those who are effectually called.

The Cumberland Presbyterian Confession says: "Sanctification is a doctrine of the Holy Scriptures, and it is the duty and privilege of believers to avail themselves of its inestimable benefits, as taught in the Word of God."

Certainly the Word of God is the only infallible rule of doctrine. True believers must ever ask, "What saith the Scriptures?" There is no true light in catechisms, confessions, theologies, men, except as they speak according to these inspired oracles.

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For the title of this little book—for its inspiration and guide—we take these words from the lips of Him who spake only God’s truth: “SANCTIFY THEM.”

The sanctification of His disciples was the burden of the intercession of the Great High Priest the night before His crucifixion. With the cross in view, He said: “And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.” So His prayer was that the Father would accomplish in “His own” that for which He was about to suffer without the gate.

He is still our Advocate with the Father. He ever liveth to make intercession for us. And doubtless this is the continued burden of His prayer. This is more than hinted in the 11th, 12th and 13th verses: “I am *no more* in the world. * * * I *was* with them. * * * But *now* I come to thee.” Clearly this high-priestly prayer of our Lord seems

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anticipatory of His continuous intercession for His church since He has pierced the vail and passed into the heavens. One beautifully expresses it: "This heavenly discourse and prayer have been the treasure of His people in every age, sounding to us like the silver bells on the High Priest's garment, which told the people without that He was still living, and interceding for them within the vail. When we would have our hearts warmed to the memorial of the death of Christ, let us think of the thoughts that then glowed around it, and that breathe of the very incense which He offers for us now in the golden censer before the throne. If we come to His cross and table with sincere faith, we have our interest in His never-dying advocacy, and we abide all our days under the shadow of those arms that were outstretched upon the cross to suffer, and that are now lifted up on the throne to plead for us. How strong

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may we not feel in all our conflicts on the plain, while such a Prophet is praying for us on the mount! The humblest look upward to the pure and true—the feeblest cry for aid in the battle against sin—finds a face to represent it, and a voice to speak for it before the throne of God. Only let your look and cry be true, however weak, and you can claim all the aid that the prayer of Christ insures, and rejoice in the thought that such aid is almighty.” (Ker.)

Certainly He who could with full assurance lift up His eyes and say, “Father, I thank thee that thou has heard me. And I knew that thou hearest me always” (John xi. 41, 42)—to whom the Spirit of prayer is given without measure—who ever prays in the Holy Ghost—maketh intercession for the saints according to the will of God. This is emphatically true of His prayer for the sanctification of His people: “For this is the will of God, your sanctification.”

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“For this is the will of God in Christ Jesus to you-ward.” “For God called us not for uncleanness, but in sanctification.” “Faithful is he that calleth you, who will also do it.” (1 Thess. iv. 3; v. 18; iv. 7; v. 24—R. V.) Surely nothing is more in accord with the will of the Father than that His called ones be like Himself, holy.

This means not merely that God is willing for His people to be holy; but He *wills* it, and His will is His people’s law. He says: “Be ye yourselves also holy, * * * because it is written, Ye shall be holy; for I am holy.” (1 Peter i. 15, 16—R. V.) Our God not only promises: He insists on holiness. So the prayer of Jesus is according to the divine requirement, as well as to the divine pleasure. Sanctification is both a great duty and a gracious privilege.

The many may deny or question this last sentence *in toto*, or in its one or other part. But thoughtful and devout

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people everywhere and the ages through have recognized the importance, both as a doctrine and an experience, of sanctification. I hope I may be pardoned if here and in the following pages I quote largely from Calvinistic writers.

Saintly Samuel Rutherford thus magnifies the divine grace for sanctification: “Christ is more to be loved for giving us sanctification than justification. It is in some respects greater love in Him to sanctify than to justify, for He maketh us like Himself in His own essential portraiture and image in sanctification.”

The very learned and spiritual Matthew Henry thus emphasizes the importance of this experience: “It is the prayer of Christ for all that are His, that they may be sanctified; because He cannot for shame own them as His, either here or hereafter, either employ them in His work or present them to His Father, if they be not sanctified.”

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The eloquent Thomas Chalmers thus speaks against that attitude of contentment with justification that characterizes too many professing Christians: "We know that the impression which many have of the disciples of the Gospel is that their great and perpetual aim is that they may be justified—that the change which they are ever aspiring after is a change in their forensic relations and not in their personal state; that if they can only obtain delivery from wrath, they will be satisfied; and that the only use they make of Christ is through His means to obtain the erasure of the sentence of their condemnation. Now, though this be undoubtedly one great design of the Gospel, it is not the design in which it terminates. It may, in fact, be only considered as a preparation for an ulterior accomplishment altogether. Christ came to 'redeem us from all iniquity,' and to 'purify us unto himself a peculiar people, zealous of

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good works.’ It were selfishness under the guise of sacredness to sit down in placid contentment with the single privilege of justification. It is only the introduction to higher privileges.”

The brilliant and devout Albert Barnes thus insists upon the obligations of God’s people to aspire to be holy: “The unceasing and steady aim of every Christian should be perfection. * * * 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. * * * If any man is conscious that the idea of being made at once perfectly holy would be unpleasant or painful, he may set it down as certain evidence that he is a stranger to religion.”

The stalwart theologian, Charles Hodge, thus urges the essentiality of sanctification: “We know also that holi-

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ness is the end of redemption. Christ gave Himself for His church, that He might sanctify and cleanse it, and that it should be holy and without blemish. He died, the Just for the unjust, that He might bring us to God. The object of redemption is not attained in the case of those who remain in sin; in other words, they are not redeemed. It is, therefore, to subvert the whole Gospel, and to make the death of Christ of none effect, to suppose that redemption and continuance in sin are compatible. The whole design and purpose of the mission and sufferings of the Saviour would be frustrated, if His people were not made partakers of His holiness; for the glory of God is promoted in them and by them only so far as they are made holy; and the recompense of the Redeemer is His bringing His people into conformity to His own image, that He may be the first-born among many brethren. Every child of God feels that the charm and glory

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of redemption is deliverance from sin and conformity to God. This is the crown of righteousness, the prize of the high calling of God, the exaltation for which he longs, and suffers, and prays. To tell him that he may be saved without being made holy, is to confound all his ideas of salvation, and to crush all his hopes. The nature of salvation, the character of God, the declarations of His Word, the design of redemption,—all concur to prove that holiness is absolutely and indispensably necessary.”

Thus speaks J. M. Sherwood (for years editor of the *Presbyterian Review* and other publications), of the provisions for the answer to the Saviour’s prayer for His disciples: “The Gospel, observe, spares no sin. Christ gave Himself for us that He might redeem us from all iniquity. We cannot be partakers of His salvation while we hold on to sin in any form or in any measure. There must be a total and hearty renun-

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ciation of the accursed thing. Jesus is a complete Saviour. His blood cleanseth from all sin. 'Behold the Lamb of God, which taketh away the sin of the world!' His righteousness is a perfect righteousness. His truth makes thorough work—enlightening the conscience, renewing the affections, subduing the will, and changing the whole current of life—imparting new motives, new principles of action, and inducing entire consecration to the high ends of the Gospel. Christ is as much a Purifier as a Redeemer. All the washings and purifications of the Jewish law pointed to this. His people must be a holy people, whatever else they may lack,—purged from all uncleanness, and morally fitted to be the associates of angels in the holy society of the heavenly world. Sanctification of the Spirit is just as indispensable a part of salvation as the justifying righteousness of Christ."

Alexander Whyte, pastor of St.

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George's Free Church, Edinburgh,—one of the most orthodox and powerful preachers of the Scottish pulpit,—in his commentary on the Westminster Shorter Catechism, says of the statement that “the souls of believers are at their death made perfect in holiness:” “Nor are we without examples in Scripture of great and sudden changes wrought in the spiritual state of man by the power and grace of God analogous, at least, to what is here promised believers at death. The immense and immediate transformation that the disciples underwent on the Day of Pentecost was, if not equal, at least analogous and initial to that consummating change they underwent at the hour of death.”

And the well-known and universally-beloved Theodore L. Cuyler, for many years pastor of one of our greatest of American Presbyterian churches, thus writes on this subject: “No little controversy has been waged about the good old

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Scriptural doctrine and fact of 'Sanctification.' It is a Bible doctrine as plainly taught as the doctrine of native depravity or the final resurrection. It is a fact, also, that millions of God's people have been so renewed by the Holy Spirit that they have been enabled to die unto sin and live unto righteousness."

The same devout author, urging the necessity of a more abundant spiritual life, elsewhere says: " 'Dead-and-alive' Christians need a new resurrection. They want something more than Easter music and Easter flowers and religious entertainment: they have got to *have an Easter* in the soul. A new conversion, a new baptism of the Holy Ghost, a new infusion of the life of Christ, would make them new beings. Gasping for breath is not living; it is not pressing toward the goal of a high calling; it is not joy in the Holy Ghost; nor is it a glorifying God in the bearing of much fruit.

"No little crude nonsense has been

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said and sung about ‘the higher life.’ But the word of God does describe such a life, and it is the only sort of Christianity which the apostles preached and practiced. Jonathan Edwards got a fresh installment of it when he said: ‘From this time I began to have a new idea of Christ and of the work of redemption.’ John Wesley had such a spiritual Easter when he began to realize that the law of the Spirit of life in Christ Jesus made him free from the law of sin and death.”

Such scholarly and devout men as these are far from slighting or ignoring this precious petition of our Lord for His disciples. In their esteem, and in ours, it speaks of a doctrine most important and an experience most blessed. May He whose office it is to graciously teach God’s children guide us into this truth as it is in Jesus while we prayerfully wait before Him with the sacred page open before us. Amen!

II.

What Not.

What did Jesus mean when He prayed to the Father to “*sanctify* them?” But first, for thoughtful discrimination, we should consider what He did not mean.

It is well known that the word signifies, literally, “make holy.” But by the Bible and by theologians the word, in its various verbal and pronominal forms, is used to express a number of different meanings, or shades of meaning. Failure to recognize this fact occasions disagreement among the Lord’s people in their conclusions on the subject. As Willis Lord has suggested, the differences among Christian people about sanctification are of words rather than of things. Let them agree upon the definition of the word, and intelligent and devout

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people cannot far disagree upon the thing itself.

In this chapter I wish to speak of several uses of the word, more or less common in the writings of theologians and in the Holy Scriptures, to express senses which it is evident the Lord could not have meant.

1. By a few persons the word sanctification stands for the full redemption which the people of God will experience at the *resurrection*. It is so used in several recent publications on the subject of holiness. And it is true that in a *very high* sense our salvation will not be complete until Christ shall transfigure these bodies of our humiliation and make them like unto His own glorious body. Here we are subject to physical diseases and infirmities. At death these bodies will be sown in corruption, in dishonor, in weakness,—a natural (or carnal) body. The sting of death is sin. When

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the body is laid low in the grave, we feel, "An enemy hath done this." There is as yet an incompleteness of salvation. Although it be true, as the Catechism says, that "they that are effectually called do in this life partake of justification, adoption and sanctification, and the several benefits which in this life do either accompany or flow from them," this is not the whole of salvation. Being in the assured possession of these, we still may say, "The day of redemption draweth nigh." The redemption of the body from the power of death and the thrall of the grave is the full experience of adoption. (See Rom. viii. 23.) The spirits of just men made perfect "at the resurrection shall be made perfectly blessed in the full enjoyment of God." Till then,

The widowed spirit longs to see perfection,
Longs to triumph in the flesh.

We are still saved in hope; and the glo-

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rious resurrection out of the dead is that hope.

Calvin thus expresses this thought: “Although those who have been freed from the mortal body do no longer contend with the lusts of the flesh, and are, as the expression is, beyond the reach of a single dart, yet there will be no absurdity in speaking of them as in the way of advancement, inasmuch as they have not yet reached the point at which they aspire,—they do not enjoy the felicity and glory which they have hoped for, and, in fine, the day has not yet shone which is to discover the treasures which lie hidden in hope. And in truth, when hope is spoken of, our eyes must always be directed forward to a blessed resurrection as the great object in view.” David sang: “My flesh also shall rest in hope. * * * I shall be satisfied, when I awake, with thy likeness.” Not till that glorious morn shall our retrieval from the Fall be complete. Then shall we be clothed upon

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with an immortal body, free forever from disease and decay, knit into an eternally renewed youth. Raised in incorruption, in glory, in power—a spiritual body!

But the Bible never uses the word sanctification to express the processes of development experienced by the spirit after its severance from the body, nor the reuniting of that glorified spirit with the glorified body at the resurrection. And as religious teachers we ought not to do so: certainly not without explanation and apology. Surely Jesus did not use the word in such a sense as this. It is unthinkable that He should call into requisition a word nowhere else in the Scripture used in such a sense—and to pray for an experience which was the natural heritage in grace of those for whom He prayed.

2. There is *a* sanctification which is the experience of all the Lord's redeem-

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ed *at death*. “The souls of believers are at their death made perfect in holiness,” in a sense and a degree which they may not know before. So long as we are in this world and this mortal body, we shall be subject to temptation; and because of continued infirmities of the flesh and the mind entailed upon us by the Fall, we will be betrayed unwillingly and unwittingly into doing that which is wrong and neglecting that which is right; and there will be daily necessity to pray, “Forgive us our debts.” Sinless perfection—perfection of life and conduct, a faultless service of our Lord—is not for us here. But when we “shuffle off this mortal coil,” the spirits of just men made perfect shall be forever freed from temptation and infirmity and trespass and shortcoming. But let not this be misunderstood. Death is not a deliverer, much less a sanctifier. Some have so stressed the deliverance given to the Lord’s people at death, as to make this

What Not.

enemy a veritable Saviour. Thus Cotton Mather, speaking of the souls of departed saints, says: "Death, like an hot and strong forge, has run out of these holy souls all the dross which all the ordinances and all the calamities formerly employed upon them had left remaining in them." That is to say, ordinances and calamities begin the work of sanctification, and death finishes it! *No, no!* Jesus saves to the uttermost; neither is there any salvation in any other person or thing. And this uttermost Saviour at death, as well as at the resurrection, saves His people in a degree unknown before.

But I do not find the word sanctification used in the Bible to describe this deliverance, as if it were tied to the hour and article of death. Certainly Jesus is not praying for those for whom He prays, that they might have an experience which will come to all of His own alike who are faithful unto death. The

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God of heaven through the Spirit-filled Zacharias declared that through this Horn of Salvation, raised up for us in the house of His servant David, He would deliver us so that we might serve Him in holiness all the days of our life—not at the end of our days. (See Luke i. 68-75.)

3. Sometimes people use the word sanctification to express *growth* in grace—the gradual development of the supernatural life in the soul. But such is a gross misuse of the word. Its etymology forbids such a sense. It signifies something *done*, not *grown*. In the text the verb is in the active voice—not the middle. It would be in the latter if it meant self-development. It is in the aorist tense, which is not used to express gradualness. The Westminster Catechism defines sanctification as “the work of God’s free grace;” the Methodist Catechism as “that act of divine grace.” A work—an act—is not a growth; nor can

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it be grown into. The catechisms agree with the etymology and grammar of the word, and also with the prayer of Jesus. He prays to the Father to "sanctify them." So in the first verse of Jude we are taught that it is God the Father who sanctifies. And Paul prays for the Thesalonians—after giving them numerous injunctions to increase in the divine life—that "the God of peace Himself" might wholly sanctify them. "Faithful is he that calleth you, who will also do it." (1 Thess. v. 23, 24—R. V.) Certainly there is a dying unto sin and a living unto righteousness, more and more. Though made blameless, the sanctified one grows in faultlessness. Less and less like his sinful self: more and more like Christ. Less and less does he leave undone those things which he ought to do: more and more does he do those things which he ought to do. Gradually does he "grow in the grace and knowledge [experimental] of our Lord and Saviour

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Jesus Christ;” and thus develops holiness and ripens into Christian maturity. Increase in grace is one of the benefits which accompanies or flows from sanctification. Every true saint grows upward in heavenly-mindedness; downward in humility; inward in spirituality; and outward in a holy life and active usefulness. He flourishes like the palm-tree (this is different from being established like a post), and still brings forth fruit in old age.

But, though our Lord may have had this in mind as an ulterior object, it cannot be what He prayed for when He said, “Sanctify.” He besought the Father to work a distinctive work of grace in them—a work as distinctive as justification; sanctification, a work done in them, as justification, an act done for them.

The Bible use of the word is somewhat varied. There is—

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4. The sense of *hallowing, honoring, glorifying*. In Isaiah v. 16 we read: "But the Lord of hosts shall be exalted in judgment, and God, that is holy, shall be sanctified in righteousness." Of course this cannot mean that the holy God is made holy, but that He is to be recognized and acknowledged as holy. Albert Barnes thus comments upon this verse: "He shall so manifest His justice as to be exalted in the view of the people. * * * He shall so manifest His righteousness that it shall be seen and felt that He is a holy God." So in Isaiah xxix. 23: "They shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel." This refers to the reverencing of His holy name. When we read in Ezek. xxxvi. 23, "And I will sanctify my great name * * * when I shall be sanctified in you," we are to understand that when the Lord shall be hallowed among His own people, the result will be that He

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will make His holy name to be revered where formerly it had been profaned. The same sense is in the petition, “Hallowed be thy name.” And when Peter enjoins to “sanctify in your hearts Christ as Lord” (1 Peter iii. 15—R. V.), the meaning is that we are to give to the Lord Jesus the supreme place in the throne of our being, “that all may honour the Son even as they honour the Father.” (John v. 23—R. V.)

Certainly it was the desire and purpose of Jesus that His disciples should be glorified together with Him. But this cannot be the sense of the word “sanctify” as used here. He is not praying for the honoring of those who were His followers. This very rare use of the word is never applied to man. To God be honor and glory forever; but to us be salvation personal and to the uttermost.

5. There is a *forensic*, or a reckon-so, sanctification. In 1 Cor. vii. 14 we are

What Not.

told that "the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy." (R. V.) Matrimony is rightly called holy, if it be entered into reverently and in the fear of God. Even if a believer has been united to an unbeliever, the bond is holy. The infidel companion is regarded and treated and blessed as if he were a saint, and their offspring are to be regarded as holy. The Presbyterian Directory for Worship says: "The children of one or both believing parents are to be baptized." The believing parent settles the *status* of the unbelieving parent and the children. So even wicked persons may reap some of the benefits which in this life do accompany or flow from sanctification. God will not destroy the righteous with the wicked. Righteous Lot was the salvation of wicked Sodom, so long as he was a citizen there. For his sake his iniqui-

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tous sons-in-law might have been spared the doom of the city, had they so elected. To-day, many a place and many a person unholy is regarded and treated as holy—is reaping benefits that belong to holiness—for the sake of some saint of God. And thus God justifies the ungodly, for Jesus' sake. He accepts them as righteous, for the sake of the righteousness of Christ imputed unto them. They are judicially reckoned as righteous that they might be truly made righteous. The justifying righteousness of Jesus is the ground of personal sanctification. As Charles Hodge says, “Justification is in order to sanctification;” and A. A. Hodge, “We are justified that we may be sanctified.”

Those for whose sanctification Jesus prayed were already accepted in the Beloved. And now He would have His saints made really and personally holy, that there might be wrought in them that which was reckoned to them.

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6. Again, there is an *official* sanctification. When a place, an instrument, a vessel, or a person was set apart from common to distinctively religious uses, this word was used to express such separation. "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him." (Lev. viii. 10-12.) It is not our purpose here to speak of the symbolical significance of this ceremony of consecration to sacred office, but simply to call attention to the fact that it is called sanctification. So Jesus says the Father sanctified Him and sent Him into the world. (John x. 36.) That is, the Father ordained His Son to the exercise of the offices of His Saviourhood. Godet says of this passage: "The

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term *to send into the world* can of course only designate the mission which He received when He came from God to fulfill His work as Redeemer; and the term *to sanctify* must consequently designate the celestial act by which God specially set Him apart and consecrated Him for this mission.” So with a dedicated place of worship or ordained minister to-day: the place is sacred; the office is holy.

But those for whom Jesus prayed had been already called, separated, ordained to the ministry. He had told them, “I have ordained you,” and He cannot be praying to the Father to sanctify them to their office. But He did want them to be vessels unto honor, sanctified, and meet for the Master’s use, and prepared unto the good work to which He had called and ordained them.

7. Once more: there is a *general* personal and spiritual sanctification. Thus Paul speaks of those whom he designates

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as “babes in Christ,” “yet carnal,” as “the church of God which is at Corinth, them that are sanctified in Christ Jesus, called saints. * * * But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.” (1 Cor. i. 2; vi. 11—R. V.) The Corinthians at the very time of their justification in the name of the Lord Jesus, experienced the washing of regeneration and the renewing of sanctification (in a measure) by the Holy Spirit. Their hearts and lives were wonderfully transformed. There was there a harvest of holiness, though there were still tares amongst the wheat.

All of God’s elect are called saints, or holy ones. And this designation is given not simply by the reckoning of justification. They are really holy. They have become God’s children not merely by adoption, but also by being born of holy seed. They are partakers of the di-

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vine nature—partakers of His holiness. The new life given cannot but be holy. So they who say that they were sanctified when they were converted, utter an important truth; they were sanctified in good measure. They went out of the sinning business; for whosoever is begotten of God does not practice sin. (1 John iii. 9.) He has gone into the holy business of serving God, for “he that doeth righteousness is righteous, even as he is righteous.” (John iii. 7.) Every genuine conversion is from sin unto holiness, as certainly as from Satan unto God. This may be so in the main, general temper and trend, and still the prayer of Jesus be unanswered.

Certainly this was so in the case of those whom the Master had in mind when He prayed, “Sanctify them.” He did not pray that they might become religious—that they might have a measure of holiness, but that they might be *made holy*.

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There are other minor and rare uses of the word sanctify to which we should not take space to refer here, as there is not even the suggestion of a possibility that any of such might be the sense of the word in the text.

Our blessed Lord does not here pray for those for whom He prays, either that they might be converted, or ordained to sacred office, or accounted and treated as righteous, or hallowed in name, or grow in grace, or be freed from the mortal coil, or be glorified in body and spirit. It is evident that in neither of these senses does He here use the word sanctify. He must mean something else.



III.

What.

It is a rule of language that a word must be taken in its true and proper sense, unless there is sufficient reason evident for understanding it in some secondary or accommodated sense. There is no sufficient reason why we should believe that our Lord uses the word *SANCTIFY* in the text in any one of those senses considered in the preceding chapter. We are persuaded that the word here must be understood in its true and proper meaning. What is that?

The word "sanctify" is made from the Latin adjective *sanctus* (meaning "holy") and the Latin verb *facere* (meaning "to make"), and the literal significance in the imperative mood is "make them holy."

George Bowen says, regarding the

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text: "Our Saviour's prayer in behalf of His people is that they may be made holy."

But what does it mean to be made holy? Clearly this is a personal experience. Historically the word sanctify is used differently from the word justify. The latter is used with the judicial significance of declaring righteous; but the former with the experimental meaning of making holy. On this the dictionaries and theologies agree.

WEBSTER'S International Dictionary thus defines the verb *sanctify*: "1. To make sacred or holy; to set apart to a holy or religious use; to consecrate by appropriate rites; to hallow. * * * 2. To make free from sin; to cleanse from moral corruption and pollution; to purify. *John xvii. 17.*" The same authority defines the noun *sanctification*: "1. The act of sanctifying or making holy; the state of being sanctified or made holy;

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esp. (*Theol.*), 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 of God; also the state of being thus purified or sanctified.”

WORCESTER’S.—*Sanctify*: “1. To free from the power of sin; to cleanse from corruption; to make holy.” * * * *Sanctification*: “1. The act of sanctifying, or purifying from the dominion of sin. 2. The act of consecrating, or setting apart to a sacred end or office; consecration.”

IMPERIAL.—*Sanctify*: “To make holy or sacred; to separate, set apart or appoint to a holy, sacred or religious use. 2. To purify, in order to prepare for divine service and for partaking of holy things. 3. To purify from sin; to make holy by detaching the affections from the world and its defilements and exalting them to a supreme love of God.” * * * *Sanctification*: “The act of sancti-

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fyng or making holy; 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 of God."

CENTURY.—*Sanctify*: "To make holy or clean, either ceremonially or morally and spiritually; to purify or free from sin." * * * *Sanctification*: "1. The act of sanctifying or making holy; in *theol.*, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God. 2. The state of being sanctified, purified or made holy; conformity of the heart and life to the will of God."

STANDARD. — *Sanctify*: "To make holy; render sacred or morally or spiritually pure; cleanse from sin; in *theology*, to cause to experience or undergo sanctification." * * * *Sanctification*: "The act or process of sanctifying, or the state of being sanctified; specifically, in

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theology, the gracious work of the Holy Spirit whereby the believer is freed from sin, and exalted to holiness of heart and life.”

AMERICAN ENCYCLOPAEDIC. — *Sanctify*: “1. To make holy or sacred; to consecrate; to dedicate or set apart for some sacred or religious use or purpose; to hallow. 2. To make holy or godly; to purify from sin; to bring into a state of sanctification. *John xvii. 17.*” * * * *Sanctification*: “1. The act of sanctifying or making holy. 2. The state of being sanctified, purified or made holy; conformity of the heart and life to the will of God. * * * Technically, an operation of the Spirit of God (*Rom. xv. 16; 2 Thess. ii. 13; 1 Peter i. 2*) on those who are already in Jesus, *i. e.*, are united to Him by faith (*1 Cor. i. 2*), by which they are rendered increasingly holy, dying to sin and living to God, to righteousness and to holiness (*Rom. vi. 6, 11, 13, 19; 1 Thess. v. 23; 1 Peter ii. 24.*)”

What.

Thus the great English lexicographers in the main agree in their definitions of sanctification as a moral and personal experience of purification from the defilement of sin and devotion to the service and glory of God.

The theologians add their agreement.

Robert Young, author of the great concordance, defines sanctification as “separation from uncleanness, and set apart to God.”

Sometimes the word is used to express mainly, if not only, purification from defilement. The verb in the text (*hagia-zoo*) is formed from the privative *ha* (equivalent to our English *un*) and the noun *gee*—meaning *earth*. So the most literal rendering would be “unearth” (verbal). This reminds us of a line in one of our hymns—

“Our earthliness refine;”

and of Jehovah’s promise, “And I will turn my hand upon thee, and purely

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purge away thy dross, and take away all thy tin.” (Isaiah i. 25.) Separation is certainly the first meaning of the word. James Stalker says it “is the first meaning of holiness in every part of Scripture—separation from the common or unclean.”

In Ex. xix. 10, 14, “sanctity” is used to express the same action which in Gen. xxxv. 2 is described as “be clean.”

John Dick says: “Sanctification cleanses us from sin’s stain or pollution.”

Albert Barnes, commenting upon the verb in the text, says: “This word means to render pure, or cleanse from sin.”

And sometimes the word is used to express merely the positive side of holiness—consecration; as when Jesus says, “I sanctify myself.” (John xvii. 19.) Of course He could not mean, “I cleanse myself,” for He was holy and undefiled, without blemish and without spot. But in those words He expresses His own de-

What.

votion to the Father's will—even the sanctification of His disciples.

Indeed, the higher meaning of the word is to set apart, to devote to God. That is, the idea of purification (in the sense of making pure that which was impure) is not *necessarily* expressed by the word, but only the idea of separation. Godet, the very learned and spiritual commentator, says: "The word *hagiazerein*, 'to sanctify,' is not synonymous with *katharizein*, 'to purify.' *Holy* is not the opposite of *impure*, but simply of *natural* or *profane* (without the idea of defilement). To sanctify is to consecrate to a religious use what hitherto had pertained to the common life, without the idea of sin. * * * Jesus, therefore, in saying 'Sanctify them,' asks for them a will entirely devoted to the good—that is, to God and His service, and consequently to the task that God gives them in this world. All their forces, all their talents, all their life, are to be marked

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with the seal of consecration to this great work, the salvation of men; a thing which implies the renouncing of all self-gratification, however lawful it may be, the absence of all interested aims, of all self-seeking. This is the sublime idea of all Christian holiness.”

Yet such devotement, as Dr. Godet shows in the latter part of the above quotation, implies separation from everything that would hinder holiness; and as a matter of fact, as the word is used in application to sin-defiled men, it carries the double sense of separation from sin and consecration to God.

M. W. Jacobus, in his note on the word in the text, says: “This term has the Old Testament sense of setting apart to a sacred service, and the New Testament sense of spiritual purification.”

Adam Clarke says: “The word has two meanings: 1. It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to

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God and His service. 2. It signifies to make holy or pure. The prayer of Christ may be understood in both of these senses."

Right in the line with this double sense, F. W. Robertson explains: "To sanctify means two things: It means to devote and it means to set apart. Yet these two meanings are but different sides of the same idea; for to be devoted to God is to be separated from all that is opposed to God." Amen!

So John Calvin declares that to sanctify means "to take a thing away from a profane use, in order to consecrate it to the service of God."

And John Wesley: "Sanctification in the proper sense is an instantaneous deliverance from all sin, and includes an instantaneous power then given always to cleave to God."

Wilbur Fisk: "In the work of sanctification upon the heart, there appear to be two distinct stages: One is to empty

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the soul of sin and everything offensive, and the other is to fill it with love.”

The Catechism idea of personal, spiritual sanctification is double: death unto sin and life unto righteousness.

In the Scriptures we frequently find the two thoughts of negative and positive sanctification thus united. See, for instance, Mal. iii. 3: “And he shall *purify* the sons of Levi, and *purge* them as gold and silver, that they may *offer* unto the Lord an offering in righteousness.”

* * * Luke i. 71, 74, 75: “That we should be saved from our enemies, and from the hand of all that hate us; * * * that we being *delivered* out of the hand of our enemies might *serve* him without fear in holiness and righteousness before him all the days of our life.” * * * 2 Tim. ii. 21: “If a man therefore *purge* himself from these, he shall be a vessel unto honour, *sanctified*, and meet for the master’s *use*, and prepared unto every *good work*.” * * * Heb. ix. 13, 14—

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R. V.: "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify [ceremoniously] unto the *cleanness* of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, *cleanse* your conscience from dead works to *serve* the living God."

This is the sanctification Jesus prayed His disciples might have—a personal cleansing from sin in order to a holy life. Made pure, in order to sustained devotion to God. A pure heart, full of holy love. Beyond this we cannot go in this world; but short of this we ought never to rest. We cannot serve God here with a perfect service; but nevertheless, like Asa, we may have a perfect heart all our days. (2 Chron. xv. 17.) "As servants of Christ, doing the will of God from the heart." (Eph. vi. 6.)

So Paul, praying night and day ex-

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ceedingly for the sanctification of the Thessalonians, explained that it was to the end that their *hearts* should be established unblamable in holiness before that God who looketh upon the heart.

And thus Charles Wesley expressed it in that hymn so often sung, which is recognized as a simple and importunate prayer for sanctification:

O for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood
So freely spilt for me.

A heart in every thought renewed,
And full of love divine:
Perfect, and right, and pure, and good,—
A copy, Lord, of Thine.

But this description of sanctification would not be complete without the declaration of what it is efficiently. The efficiency of it is a Person—even the Christ Himself, “who of God is made

What.

unto us * * * sanctification.” (1 Cor. i. 30.)

There is no true Christian life apart from the Christ-life. One is sanctified only in so far as he is *Christed*. According as He dwells in the heart will it be pure from sin and filled with love divine. So He concludes this prayer with the expressed purpose “that the love wherewith thou dost love me may be in them, and I in them.”

“You cannot lay up a stock of holiness, as you can only be holy in connection with Christ. The moment you separate from Him you have nothing but unholiness left.” (John Wesley.)

And as this life is in God’s Son, it is made effectual to us by the Executive of the Godhead. No one can realize sanctification until he realizes the fullness of Christ; and no one can realize the fullness of Christ but by the indwelling Holy Spirit.

In accord with this truth, A. B. Simp-

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son says: “Sanctification means: (1) Separation; (2) Dedication; (3) Filling.”

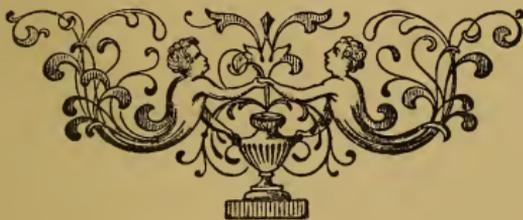
F. W. Farr takes the short cut on the positive side: “Sanctification is both positive and negative. The negative side is the subtraction or removal of evil from human nature; the positive is the filling of the void with the fullness of God.”

The painstaking and profound F. Godet is more discriminating and minute: “The sanctification of every believer is nothing else than the communication which Jesus makes to Him of His own sanctified person. This is what He had already intimated in [John] vi. 53-57 and 63, and what St. Paul develops in Rom. viii. 1-3, where he shows that Christ began by *condemning* sin in the flesh (condemned to non-existence), in order that the (moral) righteousness, required by the law, might be realized in us. Jesus created a holy humanity in His person, and the Spirit has the task and the power to reproduce in

What.

us this new humanity: The law of the Spirit of life which is in Jesus Christ has made me free from the law of sin and death.' In this point, as in all others, the part of the Spirit consists in taking *what belongs to Jesus* (this perfectly holy human life), to give it to us."

PERFECT PURITY plus PERFECT LOVE
in the HEART by the EFFICIENCY of
CHRIST and the POWER of the INDWELL-
ING HOLY SPIRIT equal PERSONAL SANC-
TIFICATION.



IV.

Whom.

For whom—for what kind of people—does the Lord pray, “Sanctify *them?*” Quite clear is it that He prays for the sanctification of converted people.

The American Encyclopædic Dictionary says that technically sanctification is “an operation of the Spirit of God on those who are already in Jesus, *i. e.*, are united to Him by faith.”

The doctrinal position of the church on this question is that the distinctive experience of sanctification is for the regenerate alone. Justification is for sinners; sanctification for saints.

The Westminster Confession is very explicit: “They who are effectually called and regenerated, having a new

Whom.

heart and a new spirit created in them, are further sanctified really and personally.”

Professor E. D. Morris says: “Only regenerate souls can be sanctified. * * * The Bible presents it as a distinct work of grace.”

The late John MacNeil, in the beginning of his little book “The Spirit-Filled Life,” asks, “Reader! are you a *B. A.*? [Born Again.]” And he declares that he writes for those only who have been born of the Spirit.

In the first chapter of another book on this subject, recently published, the author says: “I presuppose that you are already a believer, regenerated by the Holy Ghost, and united to the Lord Jesus by a living faith. * * * There must be life in the soul before that life can be deepened; there must be union to Christ before there can be that uninterrupted communion with Him in which the essence of the life of holiness con-

“Sanctify Them.”

sists.” (*A Holy Life and How to Live It*, by G. H. C. MacGregor.)

All the catechisms, confessions and standard theologies of the evangelical churches agree on this. It is the orthodox position that sanctification is for God’s people alone.

And this harmonizes with experience. It is the universal experience of the people of God—as that experience is clearly attested — that sanctification, — in the sense of purification of the heart from sin, and filling it with divine love, by the operation of the Spirit of holiness,— is a second, distinct, work of grace.

True, individuals here and there may say, “I was sanctified when I was converted.” But that they were sanctified in the proper, distinctive sense, does not stand the test.

Dr. S. H. Kellogg’s clear statement harmonizes with experience: “But no one who is truly justified by faith in Christ as our propitiation and righteous-

Whom.

ness, can long rest with this. He very quickly finds, what he had little thought of before, that the evil nature abides even in the justified and accepted believer; nay, more, that it has still a terrible strength to overcome him and lead him into sin, even often when he would not."

That sounds like Paul.

Bishop Foster eloquently expresses this same fact of experience: "It cannot be requisite with the mass of Christians to enter into elaborate argument to convince them what they so painfully realize to be true, that, after conversion, inward, unsanctified tempers remain to disturb them. How often, how sadly, they have experienced its truth! How, in secret places, have they wept, and poured out their souls before God on account of it! How have they looked and longed and struggled for deliverance! How have they desired and resolved and prayed to be holy, to have their inward

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enemies brought forth, and to have Christ, their adorable Saviour, reign without a rival! Convince them that they are not sanctified! Alas! they need no conviction; they know it well, and many of them feel it deeply, painfully.”

To hold that we are truly and personally sanctified at conversion, contradicts, point blank, universal Christian experience, and gives the lie to nearly all Christian profession.

But what say the Scriptures? They are the court of final appeal. Human theologies and experiences must conform to Holy Writ, or there is no light in them. Now, of course we may expect to find the Bible in accord with universal theology and experience on this as on other questions. And our expectations are not disappointed.

The Scriptures clearly and emphatically teach that sanctification is for converted people, and for such only.

Christ is represented as given for the

Whom.

world, that it might not perish; for the church, that He might sanctify it.

Sinners are called to repentance: saints to sanctification.

Pardon and life are promised the wicked who repent: transformation, life more abundant, are assured saints who consecrate.

In the Word we find prayers for the forgiveness of the guilty: for the sanctification of those at peace with God.

The God of salvation is here represented as justifying the ungodly: as sanctifying His people.

Nowhere in the Bible do we find doctrine, provision, call, promise, prayer or action for the sanctification of any except the justified.

But consider to whom in particular the word "them" in the text applies.

Beginning with the thirteenth chapter of John, we find that the last hours of our Lord before His betrayal and crucifixion were spent with His disciples. In

“Sanctify Them”

the record we learn that those with Him were called: “His own,” “His disciples,” “my disciples,” “my friends,” “my little children,” etc.

In particular are mentioned the names of several.

There was *Simon Peter*, who had left all to follow Jesus, and who, when many other so-called disciples went back, because of the “hard sayings” of Jesus, refused to forsake his Master, saying, “Lord, to whom shall we go? Thou hast the words of eternal life;” and who, because of his good confession, received the high commendation of his Lord, “Blessed art thou, Simon Barjona.”

And there was *Andrew*, who had brought his brother Simon Peter to Jesus, with the clear testimony, “We have found the Messiah.”

There was *Philip*, who had responded to the Lord’s call, “Follow me,” and who led Nathanael to Christ.

And there was *Thomas* (don’t call

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him “doubting Thomas”), a true disciple who so loved his Lord that he coveted the privilege of dying with Him.

There was *Jude*, probably the brother or half-brother of Jesus, who recognized in relation and privilege the distinction between Christ’s disciples and the world, saying, “Lord, how is it that thou wilt manifest thyself unto us and not unto the world?”

And there was *John*, who with his brother James had at the call of Jesus “immediately left the ship and their father, and followed Him,” who with Simon Peter had prepared this passover at which time and place the Lord offered this prayer, and of whom it is said, “Now there was leaning on Jesus’ bosom one of his disciples whom Jesus loved.”

There was *Lazarus*, fresh from the tomb, with newness of life from Jesus; and his sister *Martha*, who, though careful and troubled about many things, was a true disciple of Him whom she delight-

“Sanctify Them.”

ed to entertain and call “Lord;” and their sister *Mary*, who had chosen the good part, who delighted to sit at Jesus’ feet and hear His word, and who anointed her Master for the burial. “Now Jesus loved Martha, and her sister, and Lazarus.”

Yes; and there, too, was *Judas Iscariot*. And this is very noteworthy, because of the exceptional way in which he is mentioned. He is called “a thief.” “Have I not chosen you twelve? And one of you is a devil.” “Ye are clean, but not all. For he knew who should betray him; therefore said he, ye are not all clean.” “One of you shall betray me.” “None of them is lost but the son of perdition.” This dire exception proves the rule that the others were Christ’s own beloved.

So much for the *personnel* of those for whom Jesus prayed, whose names are mentioned as being present at that upper-room meeting.

Whom.

And the Lord's treatment of them, and His declarations concerning their religious experiences are very full of significance.

He did not treat them as if they were impenitent sinners. He did not preach repentance unto them. He had sent them forth to preach repentance unto others. And their ministry had been eminently successful. Even the devils were subject unto them.

Over and over again He drew the distinction between them and the world (unregenerate people); declared reitcratedly that they were not of the world, even as He was not of the world; that He had chosen them out of the world, and that therefore the world hated them.

He was not content to call them servants: He called them friends, and took them into the confidence of friendship.

He forbade their mourning, and told them to rejoice.

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He assured them that their names were written in heaven.

He pronounced upon them the benediction of His abiding peace.

He declared that they were vitally in Him; that they sustained the same vital relationship to Himself that living branches do to their vine.

He said to them: “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”

He exhorted them: “Abide in me.
* * * Continue ye in my love.”

He instituted the Supper with them, and promised that He would drink the fruit of the vine new with them in the Father’s kingdom.

By all Christians this prayer is regarded as the intercession of the great High Priest for the true household of faith.

Whom.

At the top of the page in our Bibles we read: "Christ prayeth for believers."

In this prayer He declares that the subjects of it are already in the possession of eternal life; that He has given eternal life to them, because the Father had given them to Him. "Thine they were, and thou gavest them me."

He says: "They have believed. * * * They have known. * * * They have received thy words which I have given unto them. * * * They have kept thy word."

He affirms that they have been the recipients and manifestors of glory: "And the glory which thou gavest me I have given them. * * * And I am glorified in them."

He declares that He has kept them all, and "none of them is lost, but the son of perdition;" and prays to the Father to *keep* them, as He Himself is about to depart from them.

He explains: "I pray for them; I pray

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not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine.”

Can words be used to more emphatically show that these for whose sanctification Jesus prays are the true children of God?

But some may say that all this only proves that Christ prayed for the sanctification of His immediate disciples in the days of His flesh, and that this blessing may have been only for the apostolic period; that we have no ground for believing that such a prayer is proper for believers since Pentecost. But look at the context. That teaches that when our Lord prayed for those disciples He meant this to be the standing prayer for the sanctification of His own in all coming time: “Neither pray I for these alone, but for them also that shall believe on me through their word.” That takes in all believers adown the ages.

Whom.

Just as soon as one becomes a believer in Christ, the prayer of his divine Saviour and Intercessor is on record for his sanctification. How solemn, and how precious!

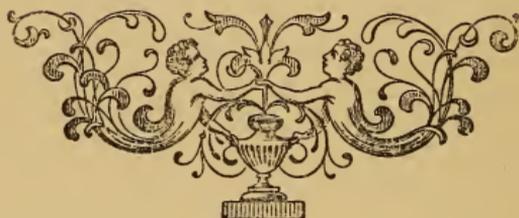
Indeed, this appears to be His continued high-priestly prayer, as He ever liveth to make intercession for His people. In a preceding verse He seems to consider Himself as having already passed through the veil into the Holy of Holies on high in our behalf. He says: "And now I am no more in the world, but these are in the world, and I come to thee." Surely there is nothing that now at the right hand of God He desires or prays for more than the sanctification of His church. Having then such an High Priest over the house of God, so burdened with intercession that His people may be a holy people, let us draw near, with a true heart, in full assurance of faith, with boldness to enter into the holiest.

“Sanctify Them.”

“Sanctify them—my disciples true”—

This is the prayer of our Lord;

“Free them from sin—make all things new,
Through Thy truth—the truth of Thy
word.”



V.

Why.

Why did Jesus pray for the sanctification of His disciples? Many true answers might be given. We will mention several:

1. He wanted those disciples to be made *meet for heaven*. When friends are about to decease, they manifest earnest desire, if they themselves are prepared for the great change, that their loved ones about to be left behind shall meet them in heaven. Jesus was about to leave behind His beloved friends, and so He manifested a loving solicitude for a reunion. John tells us that "when Jesus knew that his hour was come that he should depart out of the world unto the Father, having loved his own that were in the world, he loved them unto the end." Doubtless that love became

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warmer and tenderer in view of the fact that He was soon to leave them. He said to the Father: “And now I am no more in the world, but these are in the world, and I come to thee. * * * Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.” For such beatific vision spotless holiness is necessary. Without it no man shall see the Lord. So the loving Lord prayed that His beloved might be prepared for a glad reunion with Himself.

2. He wanted those disciples to be *used* for the conversion of the world unto Himself. He had come into the world that the world through Him might be saved; and, while He had very tender feelings for His disciples, who were not of the world even as He was not of the world, He also in those last moments had loving solicitude for the world of sinful men, for whom He was about to die. So He gives as a reason for His

Why.

prayer for the sanctification of His disciples, "that the world may believe that thou has sent me, * * * and that the world may know that thou has sent me." Unsanctified professors of religion may positively hinder the advancement of Christ's cause. Oh, how much harm is done—how the salvation of the world is retarded—by the unholy inconsistencies in the lives of God's people! And nothing convinces and converts like truly sanctified Christian lives—Holiness unto the Lord, the frontlet of the church. David recognized this. After praying for a clean heart and a right (or constant) spirit, he said: "Then will I teach transgressors thy ways, and sinners shall be converted unto thee." We see this vividly illustrated on the day of Pentecost. Jesus had told His disciples that when the Comforter should come to them, He would reprove the world. And sure enough! On the day when this prayer was answered, and the disciples were all

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filled with the sanctifying Spirit, the multitudes in Jerusalem were pricked in their hearts, and began to inquire the way of salvation; “and the same day there were added about three thousand souls.”

3. Again, the Lord, seeking the Father’s glory in the earth, wanted His disciples to be perfect and complete in the *Father’s will*. “I have manifested thy name [character] unto the men which thou gavest me out of the world: thine they were, and thou gavest them me. * * * I pray for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine, and I am glorified in them.” Holiness is the true glory of God, and of the Christian character. God’s will is the sanctification of His people. Thus only may they meet the chief end of their being. It is only as His people are a holy people that they, like Jesus, glorify Him in the earth. The Master had

Why.

taught His disciples to pray, "Thy kingdom come; Thy will be done, as in heaven, so in earth." And in the text He prays that this prayer, taught his disciples, might be answered. He came into the world, not to do His own will, but the will of Him that sent Him. And He said to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." The disciple is to be as his Master. He sought His Father's glory, and succeeded. He said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And He wanted those disciples to be alike successful, that they might receive Heaven's plaudit, "Well done, good and faithful servant."

* * * * *

Certainly it must be assumed that those disciples were not sanctified at the time Jesus prayed for them, else He would not have prayed to the Father for

“Sanctify Them.”

their sanctification. And when we consider them in the light of the record concerning them, it is not difficult to discover evidences of their failure of true holiness. Though thoroughly converted to Jesus Christ, they exhibited in their hearts and lives tempers that savored not of Christ. Look at them:

(1) They were characterized by a narrow *sectarianism*. Now, Christ is not divided. He is broad, catholic in His Spirit. At His natal day the angels sang of good tidings of great joy to all people. To the little flock gathered about Him He said, “Other sheep I have which are not of this fold.” But those disciples did not entertain that view in their hearts. They were quite select and exclusive. Take the case of “that disciple whom Jesus loved.” John said: “Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.” Here is an acknowledgment that

Why.

the stranger was engaged in the work of Christ—devil-exorcism. He was succeeding at the business—was actually casting out devils. He gave Christ the glory—was doing his work in the name of the Master. Yet because “he followeth not us,” John tried to put a stop to the good work. The answer of Jesus clearly shows that John’s sectarian zeal was unchristian. “Forbid him not,” said the Master. Paul pointed at the different church parties—sects—in Corinth as proof that they were unsanctified—“yet carnal. For whereas there is among you envying, and strife and divisions [*margin*, factions], are ye not carnal, and walk as men [*margin*, according to man]?” So James says that unsanctified natures occasion disharmony and disruption among the people of God: “From whence comes wars and fighting among you? Come they not hence, even of your lusts that war in your members?” Sin divides. The very signifi-

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cance of the word is “wide of the mark.” So long as there is carnality among Christians there will be schism in the body. Holiness unifies. It means wholeness. It makes God’s people of one heart and of one mind. Witness the Pentecostal church. So in Christ’s prayer for the sanctification of His disciples, He prays “That they all may be one”—not uniform, but “as thou, Father, art in me, and I in thee, that they may be one in us: * * * that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one.”

(2) Those disciples were characterized by *self-seeking*. Certainly this is not Christian. Christ made Himself of no reputation, and took upon Himself the form of a servant. He was meek and lowly of heart. He taught His disciples to follow in His steps and deny themselves. Charity seeketh not her own. Seekest thou high things for thyself?

Why.

Seek them not. If Diotrephes had been sanctified, he would not have coveted the pre-eminence in the church. (See 3 John, 9.) The diotrephean spirit is contrary to the Christian spirit. The latter in honor prefers one another. But how those disciples for whose sanctification Jesus prayed did manifest love of pre-eminence! The mother of the very young man who afterwards pointed out the wrong spirit of Diotrephes came to the Master with her boys, and thus filed her petition for office: "Grant that these my two sons may sit, the one on thy right hand and the other on the left, in thy kingdom." Mark tells us that this was the request of James and John themselves. It seems to have been a family ambition. But such place-seeking spirit was not confined to the Zebedee family. Once at least the Lord caught His disciples disputing among themselves as to which should be the greatest. And the dispute was not zeal for the ex-

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altation of each other. When the Lord questioned them about their contention, they held their peace; for they were ashamed to acknowledge the subject of dispute. But Jesus knew of the existence of this spirit of self-exaltation among them; so He prayed: “Sanctify them; * * * that the love wherewith thou hast loved me [the love that is unselfish, and seeks the honor of the beloved] may be in them.”

(3) The disciples manifested a *vindictive* spirit. Now Christ was meek and lowly in heart. He came into the world not to condemn the world, but that the world through Him might be saved. When he was reviled, He reviled not again, and when He suffered, He threatened not. He prayed for the forgiveness of His mockers and murderers. His religion suffereth long and is kind. Christianity says: “Be patient toward all men. * * * Bless them which persecute you. Bless, and curse not. * * * Not

Why.

rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." Certainly there is a public penal justice that is not contrary to Christian principle. An evil-doer may be apprehended and punished, for the defence of the innocent, the protection of society, without doing violence to Christian love. But never must a Christian inflict injury from personal spite or revenge. But contrary to the Christly temper (as is evidenced by the Master's rebuke), when the Samaritans refused to receive the Lord and His disciples, James and John were ready for judgment upon them, saying, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save

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them.” So in His prayer for their sanctification He said, “As thou hast sent me into the world [to save men by sacrifice], even so have I also sent them into the world.”

(4) These unsanctified disciples manifested a *self-saving* spirit. Christianity is a religion of self-denial. Its Founder taught that if we would be His true disciples, we must deny ourselves and take up our cross daily, and follow Him. For he that will save his life shall lose it. And He has given us an example that we should follow in His steps. His whole life, His sufferings, His death, all was in self-abnegation and devotion to others. He was not a helpless martyr. He said: “Therefore doth my Father love me, because I lay down my life.* * * No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.” (John x. 17-18.) That

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great expounder and exemplifier of Christian doctrine and life, Paul, teaches that the self-denying, self-surrendering, self-sacrificing mind that was in Christ should be in His disciples, filling up that which is behind of the afflictions of Christ in their flesh for His body's sake, which is the church. He Himself, like his Lord, steadfastly set his face to go up to Jerusalem when the Holy Ghost witnessed unto him that bonds and imprisonment awaited him. But none of these things moved him, neither did he count his life dear unto himself. He was always ready to be offered up—"for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts xxi. 13.) John says that we ought to lay down our lives for the brethren. But when the dear Lord showed unto His disciples how that He must suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day,

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one of the leading ones, “Peter, took him, and began to rebuke him, saying, Be it far from thee [the Greek says, *Pity thyself*], Lord: this shall not be unto thee.” Then the dear Master delivered the severest rebuke He ever gave to a disciple of His: “Get thee behind me, Satan [not that He would call His beloved disciple a devil; but He recognized the voice of the arch-adversary in that temptation to self-pity through Peter]: for thou savorest not the things that be of God, but those that be of men.” The disciples to a man promised to stand by their Lord. Yet when the testing-time came they all forsook Him and fled. Thus they illustrated the human passion for self-preservation. It takes holiness—wholeness of devotion to God—to make one willing to give his blood as the seed of the church. Jesus foresaw that those disciples would fail in the testing. He knew that they would stumble because of Him that night.

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Therefore in His prayer He said, "And for their sakes I sanctify myself [sacrifice, devote myself, in utter self-denial], that they also might be truly sanctified."

Many other reasons we might suggest why our Lord prayed for the sanctification of His disciples. But these are the principal: that they might be with Him in the glory of heaven; that they might be useful for the salvation of the world while in earth; and chiefly that they might be perfect and complete in all the will of God—Christian perfection, completeness in Christ.

And for these same reasons the Great High Priest over the house of God still intercedes for the sanctification of His Church.

Reader: Would you be made meet for the inheritance of yon holy Heaven? Would you be meet for the Master's use, while here on earth you stay? Would you be perfect and complete in all the

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will of God—free from everything that savors not of Christ, and filled with the fullness of the blessing of Christ? Then quickly unite your own amen to this prayer of the Lord.



VI.

How.

Many guesses are indulged and many theories are entertained as to the how of sanctification. And indeed the Scriptures themselves afford different (though of course not contradictory or inconsistent) teachings concerning the way of holiness.

In this chapter God the Father is appealed to as the Sanctifier. The text is a petition to the Father, Who is addressed no less than five times in this prayer: "Father" (twice), "O Father," "Holy Father," "O Righteous Father."

Again, in the second verse below the text, we have the self-sacrificing devotion of Jesus mentioned as the ground of sanctification. To this end He devoted Himself. So we are taught in other places.

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And in the last verse of this prayer we have presented, as the experience and evidence of sanctification, the indwelling of love and of Christ, which also in other places is taught.

But in this chapter we will consider the one way taught in the words immediately following the text: “*through thy truth.*”

The Greek preposition *en*, here translated “through,” expresses instrumentality or means—as in the Scripture, “overcome evil *with* [or by means of] good.”

So Jesus presents Truth as the instrument of sanctification. To those Jews which believed on Him He said: “If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free”—free indeed, in the fullest sense free: free from error, free from condemnation, free from the devil’s dominion, free from sin—with the glorious liberty of God’s dear children.

How.

But what is the truth that sanctifies? "Thy truth"—God's truth.

Now, all truth, indeed, is God's—a transcript of the divine mind—according to the eternal nature, relation and fitness of things. As the poet says, the eternal years of God belong to truth. As in Him we live and move and have our being—as by Him all things consist—so there can be nothing of good but is according to the scepter of truth wielded by Him. All truth is in order to goodness.

But what is sanctifying truth? Not mathematics; not science; not art; not beauty; not history. But *Bible* truth. "Thy word is truth," explains Jesus.

James tells us that this word is able to save our souls; and Paul says that all Scripture is God-inspired, that the man of God may be perfect.

But how does Scripture truth become instrumental in the sanctification of God's people? This question opens a

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wide field for thought and discussion. We are not able to give full answer. But some helpful things we may say:

Paul tells us that the Holy Scriptures *make wise* unto salvation; that they “are profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect.” (2 Tim. iii. 16-17.) That is to say, these God-inspired writings are instrumental in the perfecting of the man of God in that—

(a) They furnish him divine *teaching*—that he may be enlightened in the truth as it is in Jesus. The Bible is the only infallible and all-sufficient textbook on holiness. Other books may be useful, in so far as they help to an understanding of The Book. But it alone contains the whole body of sanctifying truth.

(b) And with the Bible we are furnished a means of *testing*—testing of the

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teachings of other books, ecclesiastic deliverances, etc.; but especially of our own hearts and lives. It is a mirror which, if rightly used, will reveal all defects and blemishes in character, and will evidence if our lives are radiant with the beauties of holiness.

(c) Again, the Bible furnishes us with a means of *amendment*. It is not merely a fault-finder: it is also a Gospel which reveals to us how we may have our defects in holiness corrected, especially that the inner glory may shine through the life.

(d) And again, the Bible furnishes us with a means of *development* of the inner structure of holiness—the up-building of our character, ourselves, on our most holy faith.

This is a description in general of the way the Scriptures minister to holiness.

But especially are we dependent upon the Word of truth—the Gospel of salva-

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tion—for conviction of our moral needs and revelation of the divine supply. This sure word is as a light that shineth in a dark place. “The testimony of the Lord is sure, making wise the simple. * * * The entrance of thy words giveth light; it giveth understanding unto the simple.”

The word of God is strong and clear:
By this His will I know.

The Bible is the begetter of the faith by which we are saved in every degree of salvation. Faith cometh by hearing, and hearing by the word of the Lord. There is a divine potency in the living word that *begets* faith (as well as a foundation for faith). The word of the Lord is quick [*i. e.*, alive] and powerful [*i. e.*, full of energy]. To His disciples Jesus said: “The words that I speak unto you, they are spirit and they are life. * * * If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you

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free. * * * Now ye are clean through the word which I have spoken unto you." In the introduction to this prayer for their sanctification we read: "These *words* spake Jesus, and lifted up his eyes to heaven, and said," etc. First the divine, sanctifying doctrine spoken to His own and then the prayer that that doctrine might be translated into experience. In His prayer He said to the Father: "I have given unto them the words which thou gavest me. * * * I have given them thy word. * * * And I have declared unto them thy name, and will declare it; *that the love wherewith thou hast loved me may be in them and I in them.*" That is sanctification.

But how does God operate to sanctify through the truth?

(1) He formulates it into words of human language: "The Lord gave the word: great was the company of those who published it."

(2) He gives His Son to be a living

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exponent and teacher of the truth. Jesus is called The Word. He says, “I am the truth.”

(3) He ordains His Son to be head over all things to the church (the pillar and ground of the truth), and in the exercise of His Headship, He calls and appoints men to express the truth: “He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints.”

(4) He gives the Holy Spirit of truth, whose office it is to teach and guide into all truth; to demonstrate and apply and quicken the truth to mind and heart and conscience and will, and translate it into living experience. The Spirit giveth life. As the Executive of the Godhead, He efficiently acts by and with the truth in the actual sanctification of the soul. The Spirit of Truth, given by the Father in answer to the prayer of Jesus, acts con-

How.

jointly with the Word of truth given by the Father and published by the Son for the sanctification of His people. The Confession of Faith thus clearly expresses it: "They who are effectually called and regenerated, having a new heart and a new spirit created in them [that is regeneration], are further sanctified, really and personally, through the virtue of Christ's death and resurrection [the sole ground of our full salvation], by his *Word* and Spirit dwelling in them."

But does the Lord alone use truth in the sanctification of His people?

By no means. A grave responsibility to the truth rests with those whom He would sanctify through the truth.

(1) The truth must be highly prized. "Buy the truth and sell it not." Whatever it costs, pay the price: Whatever the bribe, part not with it. The Psalmist expresses a right appreciation of truth when he declared that he esteemed it

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above his necessary food, and that it was more to be desired than gold; yea, than much fine gold.

(2) It follows that the truth must be honestly held. No juggling; no handling the word of God deceitfully. Those who do so wrest the truth to their own destruction. They cannot twist the Scriptures without perverting their own judgment and making themselves crooked. Lying wonders and all deceivableness of unrighteousness shall be the curse of all such as hold the truth in unrighteousness, “because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the truth.” He who perverts truth must surely be turned down to hell. But in keeping of it there is great reward. If we would be sanctified through the truth, we must receive it into good and honest hearts,

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And keep the precious treasure there,
And never with it part.

So David sang, "Thy Word have I hid
in mine heart, that I might not sin
against thee."

(3) Again, if we would know the sanctifying power of truth, we must yield to it. The Spirit of holiness is given to them that obey. Peter says: "Ye have purified your souls in obeying the truth." And John's "But whoso keepeth his word, in him verily is the love of God perfected." Obedience to the truth is not only a necessary proof of sanctification: but in order to be sanctified we must in perfect obedience bow to its scepter.

This is the obedience of faith; and the Holy Spirit is promised to them that obey. The willing and obedient eat the good of the land.

"Open ye the gates, that the righteous nation that keepeth the truth [*Heb.*, truths] may enter in." (*Is.* xxvi. 2.)

VII.

When.

The accepted theologies of the church agree in teaching that sanctification, properly so called, takes place after conversion and this side of heaven.

We need not here present proof of this. In a previous chapter we have shown that sanctification is for converted people only. And even heathen religions unite with Christianity in teaching that holiness is a prerequisite for heavenly blessedness.

At some point of time between the moment of conversion and the moment of glorification, the souls of the elect are purified from sin and perfected in love.

Even if sanctification were a gradual process, there would be a moment of its completion. Logically, all theories of sanctification are bound to its instantan-

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neousness. If it belongs to the resurrection, even, it is instantly completed at the moment when the body is glorified. If at death, there is a moment when death takes place. If by growth, there is a minute when full growth is attained. No theory of sanctification gets rid of its instantaneousness.

The word "sanctify" in the Greek text is in the aorist tense and the imperative mood. This fact is conclusive that the work of sanctifying here prayed for cannot be gradual, but must be instant and complete. The office of the Greek aorist is to express a point in the expanse of time—past, present or future; ordinarily in the past. Crosby's Greek Grammar says: "The action is represented by the aorist as momentary or transient, as a single act." Winer's learned New Testament Greek Grammar declares: "The action represented by this tense is to be viewed as momentary." The imperative mood with the aorist tense means to do

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or be at once and completely. The word “sanctify” is in this mood and tense, and signifies “instantly and completely sanctify.” Jesus did not pray the Father to sanctify His disciples by a gradual process, but by an instantaneous act. If ever that prayer was answered—and we believe it was answered on the day of Pentecost—those disciples were at once made holy. Grow in grace, before and after their sanctification, they certainly could, and no doubt did. But “suddenly,” in the upper room, the sanctifying Spirit accomplished in them this work prayed for. And this is still the law of the Spirit of life in Christ Jesus; growth in holiness, but instant sanctification. Whenever this prayer of Jesus is answered for any one who has believed in Him, in that moment he can truthfully sing—

“’Tis done! Thou dost this moment save,
With full salvation bless:
Redemption through Thy blood I have,
And spotless love and peace.”

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It is reasonable to assume and scriptural to believe that sanctification will be effected just as soon as all the conditions of it are fulfilled.

Is *after-death* purgatorial fire a condition? If so, we shall have to defer realization of answer to Christ's prayer till we enter another world. But the text-book of holiness nowhere so intimates. Purgatory means a purgation-place; but the theological fiction that puts such a place in another world receives no support from the Bible.

Is *death* a condition? If so, then we shall have to wait till we die before we realize sanctification. But nowhere do the Scriptures teach that that enemy which is the offspring of sin, and over which the devil has power, is a minister or necessary adjunct of holiness. We are taught that we should be holy in all manner of *living*, all the days of our *life*. The God of salvation takes oath that He

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will deliver us that holiness may be the heritage of this life.

Is *growth* a condition? If so, then our sanctification would be dependent upon the measure of our maturity in the divine life. But the Bible nowhere teaches that we are to attain this experience by gradual increase and development. Certainly Christians must grow in holy stature; but they cannot grow-out or out-grow sin. Sanctification is the work of God's free grace.

Is lapse of *time* a condition? If so, then must we wait upon the march of days, few or many, according to the time allotted to each. But God does not so teach. How can we be holy in all manner of living, and serve the Lord in holiness all the days of our life, if even one day must be spent in getting ready? Now is the accepted time; now is the day of salvation. According to the Bible, it is just as much our duty and privilege to be holy to-day as it ever will be.

When.

The Scriptures lay down the essentials to sanctification. But those essentials are neither post-mortem nor ad-mortem, nor by-growth nor time-lapse. The Book teaches that we are sanctified by—

God the Father.—Jude 1.

God the Son.—Eph. v. 26.

God the Spirit.—1 Peter i. 2.

God's Will.—Heb. x. 10.

God's Sacrifice.—Heb. xiii. 12.

God's Truth.—John xvii. 17.

Our Faith.—Acts xxvi. 18.

Here we have the sevenfold cause of sanctification:

First Cause: The Holy Father.

Procuring Cause: The Holy Son.

Efficient Cause: The Holy Spirit.

Determining Cause: The Divine Will.

Instrumental Cause: The Truth of God.

Conditional Cause: Faith in Christ.

All of these causes, except the last

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mentioned, are furnished by the God of Peace Himself, Who sanctifies wholly.

And on the divine side the essentials for the sanctification of His people are all ready.

The Gracious Father—to Whom Jesus addresses His prayer—is ready. Luke i. 68-75.

The Anointed Saviour—through whose ministry the way into the holiest is opened—has made the way accessible. Heb. x. 19-20.

The Executive of the Godhead—by whose efficient agency the work is accomplished—is given. Acts xv. 8-9.

The Will of God—which is our sanctification—is present. 1 Thess. v. 24.

The Blood of Jesus—the meritorious ground of our full redemption—is as precious as it ever can be. 1 John i. 7.

The Truth of God—the instrument through which God’s people are made holy—is here, clear, strong, full-orbed. 2 Tim. iii. 16-17.

When.

All essential conditions outside of ourselves have been fully provided, and now unite in gracious, holy conspiracy for our complete sanctification.

Then what can delay the blessing? One thing—and only one—the absence of the sole condition required of us: FAITH.

The Lord God says: “If ye will not believe, surely ye shall not be established.” (Isaiah vii. 9.) Without faith it is not possible to please God; for whatsoever is not of faith is sin. Nothing keeps men from the blessings of salvation but their own unbelief. According to our faith is our fullness in Christ.

As clearly as Paul teaches that we are justified by faith, Jesus teaches we are sanctified by faith. And this is the Bible doctrine in the varied aspects of sanctification presented:

Is it heart-purity? “Purifying their hearts by faith.” (Acts xv. 9.)

Is it the Canaan of soul-rest? “For

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we which have believed do enter into rest.” (Heb. iv. 3.)

Is it the reception of the Holy Ghost? “That we might receive the promise of the Spirit through faith.” (Gal. iii. 14.)

Is it the in-abiding of Jesus and love—as the Master Himself more than intimates at the close of this prayer? “That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love,” etc. (Eph. iii. 17.)

Is it salvation? “Receiving the end of your faith, even the salvation of your souls.” (1 Peter i. 9.)

Charles Hodge, speaking of the doctrine that we are sanctified by faith, says: “We are saved by faith. But salvation includes deliverance from sin. If, therefore, our faith does not deliver us from sin, it does not save us.”

Sanctification must be by faith alone, that it may be by grace alone. Any religionists who expect to be made perfect in Christ by any other method than the

When.

way of faith, are fallen from grace. See the third chapter of Galatians. Any religious system that teaches that we are sanctified by development, by good works, by suffering, or in any other way than by grace through faith, may be Pelagianism, may be Unitarianism, may be Romanism; but the Gospel of Christ it certainly is not. Sanctification is the work of God's free grace alone.

Grace first contrived a way
To save rebellious man;
And all the steps that grace display
Which drew the wondrous plan.

That keen exegete and clear thinker, Godet, thus speaks of sanctification by faith: "Human wisdom says, 'disengage yourself by degrees from the bonds of sin; learn gradually to love God and live for Him.' But in this way we never break radically with sin, and give ourselves wholly to God. We remain in the dull, troubled atmosphere of our own nature, and never attain to the con-

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templation of the full light of Divine holiness. Faith, on the contrary, raises us, as it were at a bound, into the regal position which Jesus Christ now holds, and which in Him is really ours. From thence we behold sin cast under our feet; we take the life of God as our true essential being in Jesus Christ. Reason says, ‘*Become* holy in order to *be* holy.’ Faith says, ‘*You are* holy; therefore *become* so. You are holy in Christ; become so in your own person. This is perhaps the most paradoxical feature of pure evangelical doctrine. He who disowns it, or puts it from him, will never cross the threshold of Christian sanctification. We do not get rid of sin by little and little: we break with it with that total breaking which was consummated by Christ on the cross. We do not ascend one by one the steps of the throne: we spring upon it and seat ourselves there with Christ by the act of faith which incorporates us in Him. Then

When.

from the height of that position, holy in its essential nature, we reign victoriously over self, the world, Satan, and all the powers of evil.”

The leap of faith lands us in the holy land; the embrace of faith appropriates Christ our sanctification; the reliance of faith rests in full assurance of complete redemption.

We are sanctified by grace no sooner and no later than the instant when we exercise the proper faith.

How long will it take to rightly believe for sanctification? Just as long as, and no longer than, it will take to reach the believing point.

That point will be arrived at just as soon as, and no sooner than, there is adequate *desire* to be sanctified. He who intercedes for us and teaches us to pray in His name, says: “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Desire must precede faith. And desire

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must be commensurate with the thing desired. For sanctification a slight desire will not answer. God has promised to satisfy the *longing* soul, and to fill the *hungry* soul with goodness. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” We may urge men to believe for sanctification; but such faith is impossible unless there is back of it an all-controlling desire. This may, and generally does, take some time to form. It is often begotten by learning of the doctrine, through hearing the testimony of God’s saints; through trials severe, through grievous disappointments in the spiritual life, through backslidings—through many and diverse providential and gracious ministries.

Desire for sanctification must be strong enough to induce entire *consecration*. Of course we cannot possibly be sanctified until we put ourselves unre-servedly into the hands of the Sanctifier

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for this purpose. And we cannot exercise faith for sanctification until such assignment has been made. "The altar sanctifieth the gift." No one can believe that the Altar does sanctify him until he is assured that his all is on the Altar.

But when desire is sufficient and consecration is complete, then the soul has the right and receives the ability to embrace Christ as the complete Saviour. Sanctification is "the fullness of the blessing of Christ." He is made of God unto us sanctification. As we by faith receive Him for our righteousness, so by faith we embrace Him for our sanctification.

In the moment of this act of faith, the Executive of the Godhead performs the sanctifying act whereby the believer is made holy. The concomitants of the experience—the sweet sense of perfect love, joy and peace—full assurance of the estate of grace—may not be immedi-

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ately realized. But the believing soul rests in the firm confidence that *He doeth it*. Not that He has done it; not that He will do it, but that HE NOW DOES IT. And he has the right to sing, with trustful heart and joyful lips:

Now I give my all to Jesus!
Now I take Him at His word!
Now I trust the cleansing blood!
Now the work is done within me!
Glory, glory be to God!

Sanctifying faith is an *attitude*, as well as an *act*. The mind is in it; but it is not a merely intellectual reckoning. The will is in it; but it is not a mere volitionalism. The heart is in it; but it is not a mere impulse of affection. It is the *whole soul's clear, clinging embrace of Christ* that brings into “the bond of the covenant.” This may be tested; most probably will be. But the true believer trusts on—not restlessly, but restingly—and dares to believe and even to

When.

affirm that the God of peace Himself does sanctify him.

The prerequisite of sanctifying faith—a longing so earnest and urgent as to lead to full consecration—cannot be too much emphasized. At this point failure is common. Of course every child of God has a desire to be holy; but as a rule this desire is inadequate in degree; hence the many come short of the standard of consecration and faith. With the late John Hall, we believe that “every one has as much of the Holy Ghost as he really wants.” A fullness of desire will always bring the fullness of the blessing.

A Methodist writer says: “This degree of holiness which we call sanctification is to be reached only by faith in the merits of Christ. But the power or degree of faith to believe for this blessing is the immediate gift of God. But God never gives this power until the

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soul is willing to lose itself, as it were, to all interests and purposes for time and eternity, in God; to find in Him wisdom, joy, peace and rest; to find in His word and will the law for every thought, purpose and emotion; in His glory the inspiration to every action and undertaking. * * * The power of sanctifying faith is never bestowed until the desire for holiness is sufficiently intense and unwavering to make the soul comply with all the conditions upon which the great gift is bestowed, and also to appreciate it when it is bestowed.” (L. D. McCabe.)

Beloved Reader: You assent to the truth. Will you consent to the experience? Does your soul cry out to God:

Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within,
Till I am wholly lost in thee?

Then yield yourself unreservedly a liv-

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ing sacrifice to Him whose you are by every right; and, just as you are, by an utter self-renouncing and Christ-embracing act of mind and will and heart, receive and rest on Him as your all in all. Then you must and will experience that you are complete in Him.



VIII.

In Truth.

The expression, "through the truth," in the nineteenth verse of this seventeenth chapter of John, is not the same in significance as "through thy truth," in the seventeenth verse. In this latter verse God's truth, as taught in His word, is referred to as the instrument of sanctification. But "truth," in the nineteenth verse, does not mean Scripture truth. It means simply *reality*. Here there is no definite article "the" in the Greek. In the revised version we have the literal translation, "sanctified in truth." The margin of the authorized version gives the real sense: "*truly sanctified.*"

We find the same kind of expression in 3 John, 1: "I love in truth;" or, as in the margin, "I truly love." So in 1 Jchn

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iii. 18: "My little children, let us not love in word, neither in tongue; but in deed and in truth." In Eph. iv. 24 we read of "true holiness;" or, in the margin, "holiness of truth." And this is evidently what Jesus had in mind when He said He was sanctifying Himself in order that His disciples might be sanctified in truth—a true, a *real* sanctification.

There are sanctifications, so called, that are not sanctification in the true sense. As we have shown in a preceding chapter, the word is used in various secondary and accommodated senses.

At regeneration sanctification is begun; but regeneration is not sanctification *in truth*. Regenerated people need to be sanctified truly.

Ordination to a sacred office—whether that which is ordained be a place, or a vessel, or a person—is not sanctification in truth. In the text Jesus prays for the sanctification of His ordained servants.

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Imputed righteousness is not true sanctification. He who is sanctified in truth has not merely a reckon-so, but a really-so holiness. People who are free from condemnation may still need sanctification.

Consecration is not real sanctification. The former is man's part; the latter God's. Of course no one can live a life of sustained consecration to God without being first sanctified. But the human *act* of consecration must be followed by the divine act of sanctification.

Purification is not sanctification in the proper sense. It is the negative part, and, as concerns defiled man, the prerequisite of sanctification. But true sanctification is more than purity. It is completeness in the will of God—perfect devotion of heart and life to His glory. Not merely purification from sin; but separation unto God.

“I have taken it by faith, *but*”—is not true sanctification. Certainly it

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must be taken, if taken at all, by faith. But if one takes it by faith he gets it. And if he truly has it he will quit "but-"ing. No one can be really sanctified who is restless about feeling, or demonstration, or "the witness." Certainly there is feeling that accompanies the blessing, demonstrations that attend the experience, the Spirit's witness that attests the fact. But he who, in a restless, experimenting way, *tries* to "take it by faith," and endeavors to persuade himself that he has it, needs to be truly sanctified. Real sanctification is characterized by the rest of faith.

Jesus speaks of real sanctification—*i. e.*, pure sanctification, blameless sanctification, entire sanctification—for those who in some secondary sense may be already sanctified.

John Wesley, with his characteristic, careful, clear discrimination, says: "Sanctification, *in the proper sense*, is an instantaneous deliverance from all sin,

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and includes an instantaneous power, then given, always to cleave to God.”

The prayer of Jesus that His disciples might be “sanctified truly” is the same as that of Paul for the Thessalonians that they might be “sanctified wholly.” (1 Thess. v. 23.) That is through and through—the whole spirit and soul and body—the entire being separated from all sin and united to God.

John Calvin says: “We know, however, that under the term *sanctification* is included the entire renovation of the man. The Thessalonians, it is true, had been in part renewed; but God desires that God would perfect what is remaining.” Upon the words, “your whole spirit and soul and body,” etc., the same expositor comments: “This is added by way of exposition, that we may know what the *sanctification of the whole man* is, when he is kept *entire*, or pure and unpolluted in spirit, soul and body until the day of Christ.”

In Truth.

Sanctification in truth takes in our whole threefold being.

(a) *Spirit*: There true sanctification begins. The unregenerate man, if it can be said that he has a spirit, has it in a dormant condition. He is spiritually dead. When he becomes regenerated, the quickening Spirit of God begets life in him, so that he possesses what he did not have by the first birth — spiritual life. That which is born of the Spirit is spirit. In true sanctification this live spirit in man, itself pure, is filled, inspired by the Divine Spirit of holiness—given up to and taken up by God. The glorious Shekinah blazes in the human holy of holies. Thus the human spirit becomes a holy spirit for the Holy Spirit of God.

(b) *Soul*: This all men have in common. “The natural man” spoken of by Paul is literally the *soul-ish*, in contradistinction to the *spirit-ual* man. The *soul*

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ish man is dominated by soul rather than by spirit. In conversion the soul goes over to God, and its faculties, subservient to the spirit, become enlisted for God's glory. In true sanctification that soul is utterly freed from sin and filled with God. No more do evil imaginations lift up their horrid heads; no longer do vain thoughts lodge within; no more do base desires put the soul on the stretch; selfish ambitions have crumbled into dust; unholy passions have ceased their clamor; spells of bad temper have been driven away. Every thought of the soul is brought into captivity to the obedience of Christ; every aspiration of soul is for God's glory; every purpose of soul pulsates with perfect loyalty to the King of saints; every passion of soul yearns with holy zeal, and all the soul's desire is fixed on things above. Beautified with meekness; chastened with patience; living, standing, walking, overcoming by faith; buoyed

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by heavenly hope; constrained by Christly love; gladdened with joy in the Holy Ghost; delighted with the abundance of peace; clad with garments of praise; decked with garlands of victory; adorned with all the graces of Christ and beauties of holiness. "Bless the Lord, O my soul: and all that is within me bless his holy name!"

(c) *Body*: True sanctification includes the physical man. It may not be generally so understood; but no one can be wholly sanctified unless his body is subject to the work of grace. Not that sin can *reside* in material substance. Not that it can originate in the physical. This were impossible. The body by itself has no moral nature, and is incapable of sin or of holiness. But as a part of our being, in connection with soul and spirit, it may be subjected to sinful or holy uses. So Paul says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

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Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” (Rom. vi. 12, 13.) We have the rich treasure of holiness in earthen vessels; and even those vessels must be clean and holy—possessed in sanctification and honor. The body is the temple of the Holy Ghost, and the temple of God must be holy. No one can put that temple to any defiling use and be truly sanctified. To perfect holiness we must be cleansed from all filthiness of the flesh. He who has real sanctification is purged from all unclean physical habits. The mortal body, quickened by the indwelling Spirit, is yielded a living sacrifice, holy and acceptable unto God. Its eating, drinking, sleeping, seeing, hearing, walking, handling, dressing, are such as becometh godliness. All the organs and powers and capacities

In Truth.

of our physical being must be devoted to the glory of Him who is the Saviour of the body. The Lord for the body and the body for the Lord.

As Horatius Bonar says: "This holiness or consecration extends to every part of our person; fills up our being, spreads over our life, influences everything we are, or do, or think, or speak, or plan, small or great, outward or inward, negative or positive, our loving, our hating, our sorrowing, our rejoicing, our recreation, our business, our friendships, our relationships, our silence, our speech, our reading, our writing, our going-out and our coming-in—our whole man, in every movement of spirit, soul and body."

He who seeks true sanctification says:

My body, soul and spirit,
Jesus, I give to thee,
A consecrated offering,
Thine evermore to be.

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And he who finds true sanctification says:

All my spirit, soul and body
Now are under His control.

This is sanctification “*in truth.*” The disciples for whom Jesus prayed were already sanctified in several secondary senses—personally sanctified in part. They were separated from the world unto the Gospel—from a life of sinning against God to a life of serving of God. In the main they were holy; they had left all to follow Jesus; and they were ordained by their Great Shepherd and Bishop to go forth in His name, and bear fruit to His glory. But in the true, full sense of the word, they were not yet sanctified. So, in loving solicitude for their highest good and the Father’s glory, the Great High Priest of their profession prayed to the Father: “Sanctify them * * * IN TRUTH.”

Another word: Thank God! this sanc-

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tification is true. It is not a mere theory; it is not only a doctrine; it is not an unrealized ideal. It is an experimental fact, and those disciples realized it when the Day of Pentecost was fully come. And tens of thousands of living unimpeachable witnesses to-day stand up to attest the truth.



IX.

Sanctified to Sanctify.

After praying for the sanctification of His disciples, Jesus says: "And for their sakes I sanctify myself, that they also might be sanctified in truth."

Now certainly the Master was not sanctifying Himself in the first sense of the word as applied to His disciples—the negative sense—purification. It were impossible for Him to be literally *made holy*. He was already and altogether personally holy and harmless and undefiled, without blemish in His own inherent nature, and without spot from the world. His divine nature was eternally holy; and His human nature was immaculately conceived by the Holy Ghost in the womb of the Virgin. The angel Gabriel assured Mary: "That holy thing which

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shall be born of thee, shall be called the Son of God." (Luke i. 35). Twice is He called by the disciples, in addressing the holy Father, "Thy Holy Child Jesus." (Acts iv. 27, 30.) He was never other than holy. At twelve years of age He was about His Father's business. At thirty years of age, when entering upon the Messianic ministry, the Father spoke from heaven, "This is my beloved Son in whom I am well pleased." When pressed and accused by wicked men, with perfect consciousness of holy integrity, He threw down the challenge, "Which of you convinceth me of sin?" And in this prayer He lifted up His eyes to heaven in perfect confidence and said: "Father, * * * I have glorified thee on the earth: I have finished the work which thou gavest me to do." Never did He need pardon, for He did always those things that were pleasing to the Father. Never did He need cleansing from guilty or native stains.

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But when we read that the Father sanctified Him (John x. 36), and that He sanctified Himself, we must understand by the word simply a special devotement of the Son of God, already perfectly holy.

The positive, practical side of holiness is consecration. There may be a special sanctification of that which is already holy to a particular, holy enterprise. Every saint of God who, in response to the divine call, sets himself apart from friends, home, comfort, emolument, to engage in a holy work, sanctifies himself.

Dr. Daniel Whedon thus with clear discrimination speaks of sanctification in this sense of particular, positive devotement: “To sanctify is to set apart to some special divine use; and this may or may not require an inner purification of the being set apart. If an unholy being, as man, be set apart to a pure use, he

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must be rendered internally as pure as the use to which he is appropriated. Of an indifferent thing, neither intrinsically holy or unholy—as a vessel for the sanctuary service—there can be no purification but a physical one, with an emblematic meaning. Where a holy being—as Christ—is set apart for a holy work, as for the work of redemption, no inward purification is possible; for He is already perfectly pure. It is a consecration of the holy to the holy. The use to which man is divinely consecrated is eternal service in the sanctuary of heaven; but to attain this use his entire purification must be perfect.”

But the disciples needed to be *made holy*—to be “sanctified in truth”—to be cleansed in order to devotement—as their Lord did not need. And to this end He devoted Himself.

Chrysostom thus paraphrases this nineteenth verse: “I consecrate and offer myself up as a sacrifice and a priest, for

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one special reason, to say nothing of others: in order that these my disciples may be sanctified by the [in] truth.”

So Daniel Steele: “‘And for their sakes I am consecrating myself, in order that they in reality may have been permanently sanctified.’ The disciples needed sanctification in reality, or ‘truly.’”

Our blessed Lord’s pure and holy earthly life was lived for His people. He came into the world not to do His own will, but the will of Him that sent Him; and this was in our behalf, that the Father’s will might be done by us on earth as it is done in heaven. He presented His earthly life of holiness to the Father in order that by the grace of God the same life might be wrought in and lived by His people on earth. On the ground of His utter devotion we ought also to walk even as He walked—worthy of the Lord unto all pleasing. His life was accounted ours, that His life might be ours. Justification through the ac-

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tive and passive righteousness of Christ claims sanctification by the power of God. On account of that righteousness God is faithful and just not only to forgive our sins (an actual experience), but also to cleanse us from all unrighteousness—an equally actual experience. Those who rest in the imputation of the righteousness of Christ as simply signifying an accounting of God's people as righteous certainly fail to understand the plan of salvation. If righteousness is put to our account, a righteous God will settle the account without delay, if we yield to Him.

Adam's sin is not merely imputed to us. We are actually fallen by nature—shapen in iniquity, conceived in sin—not simply regarded as sinners, but really made sinners—a personal experience as well as a judicial pronouncement. So with the imputation of Christ's righteousness: we are not merely accepted as right—we are to be made right:

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“For as by one man’s disobedience many were *made* sinners, so by the obedience of one many shall be *made* righteous.” (Rom. v. 19.) Rightness imputed justly claims rightness imparted.

“He consecrated Himself to the Father, that His holiness might come to us; for as the blessing on the first-fruits is spread over the whole harvest, so the Spirit of God cleanses us by the holiness of Christ, and makes us partakers of it. Nor is this done by imputation only, for in that respect He is said to have been made to us righteousness; but He is likewise said to have been *made to us sanctification* (1 Cor. i. 30), because He has, so to speak, presented us to His Father in His own person that we may be renewed to true holiness by His Spirit.” (John Calvin.)

Moreover, the ministry, as well as the life of Jesus has in view as its main object our sanctification. While He com-

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mendeth His love towards us while we were yet sinners, in a deeper sense “Christ also loved the church and gave Himself for it, that He might sanctify it.”

When He became *incarnate* He took upon Himself our human nature, that we might become partakers of His divine nature—partakers of His holiness. He became the Son of Man that we might become the sons of God without rebuke. “For both he that sanctifieth and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren.” The object of the incarnation in behalf of His people will never be fully met until they are wholly sanctified.

And this is the deeper significance of His *works*. Certainly His miracles were of great evidential value. They accredited His Messiahship. And they were deeds of mercy for the alleviation of

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suffering men. But all the deliverances He wrought spoke of full deliverance from sin which He was pledged to. Every restoration to physical health had for its ultimate meaning restoration to holiness.

As the *Prophet* of God, He uttered the truth that the truth might make men free indeed. In this prayer He speaks of truth—the truth He taught as the Word of the Father—as that through the means of which His disciples were to be sanctified. “I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them and I in them.”

For this end He *suffered*. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Not a pang agonized His sweet mind, wrung His tender heart, or tore His dear body but plead for, paid for, the sanctification of His people.

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Never will He see the travail of His soul and be satisfied, till those for whose complete salvation He suffered are freed from sin and filled with love.

For this He *died*. Christ died for the ungodly, according to the Scriptures—the Just for the unjust, to bring us to God. And Christ also hath loved us, whom He hath brought to God, “and hath given himself for us an offering and a sacrifice to God.” With Him our old man has been crucified that the body of sin might be destroyed, so that we might be dead indeed unto sin and alive unto God.

For this He *rose*. He freed Himself utterly from the thrall of death—leaving His very grave-clothes in the tomb—that we also might in resurrection power walk with Him in newness of life, without a vestige of the carnal mind clinging to us.

For this He *ascended*, leading captiv-

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ity captive, and as He entered through yon heavenly veil into the presence of the Father for us, He opened the way into the holiest, that we might have the privilege of entering into and dwelling in the secret place of the Most High.

For this was He *exalted* in heaven. “The Holy Ghost was not yet given, because that Jesus was not yet glorified,” says John. Pentecost came because Jesus *was* glorified. As Simon Peter explained on the day of Pentecost: “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.”

For this He perpetually *intercedes*. Paul tells us that He is now at the right hand of God, interceding in our behalf. He is an Advocate of holiness. Nothing He so much desires for His people as that they shall be an holy people. In

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this prayer that gives us our text He says: "And now I am no more in the world, but these are in the world, and I come to thee." He carries this prayer for our sanctification with Him to the skies. Bless His name! With such an High Priest over the house of God, let us draw near with a true heart in full assurance of faith.

We are told that Jesus is made Head over all things to His church. And this uttermost Saviour, in administering for His church, has ordained that all things for good to them that love Him for their true sanctification.

To this He not only consecrates Himself; but He also ordains all things under Him. All the ORDINANCES of His house have for their ultimate object the sanctification of those who are members of that house:

Ministers: "He gave some [to be] apostles, and some prophets, and some

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evangelists, and some pastors and teachers, for the perfecting of the saints.” Every minister of Christ who is making full proof of his ministry is laboring that he may present every man perfect in Christ.

Scriptures: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect.” (2 Tim. iii. 16.) The end of Scripture truth is the sanctification of God’s people. He handles the word of God deceitfully who confines its use to anything short of the perfecting of the man of God.

Sabbaths: “Verily, my Sabbaths ye shall keep: for it is a sign between me and you throughout your generation; that ye may know that I am the Lord that doth sanctify you.” (Ex. xxxi. 13.) Again, in Ezek. xx. 12: “Moreover also

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I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." So, as Lord even of the Sabbath Day, Christ ordains it for the sanctification of His people. Every recurrence of the holy day should remind us that we are to be as holy as the day, and it should be an eloquent minister of holiness to us, leading us into the rest of faith and sweet Sabbath of love.

Sacraments: That word means "oaths;" and these ordinances should be as solemn as oaths of allegiance to the Lord.

BAPTISM "doth signify and seal our engrafting into Christ, and our engagement to be the Lord's." As Willis Lord says, it "sets forth the necessity of holiness in all them who belong to the true congregation of the Lord; and holiness to be effected by the power of the Holy Spirit, which the cleansing signifies."

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This institute of Gospel grace
Proclaims our nature soiled by sin;
Shadows the change that yet must pass
Upon the living soul within;

Speaks of the Spirit's power to cleanse
The human heart, by sin depraved;
And points us to the gracious means
By which alone the soul is saved.

Whatever may be the mode, its significance is the same.

Is it by *sprinkling*? We are reminded of the promise: “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. * * * 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. xxxvi. 25, 27.)

Is it by *pouring*? Then are we reminded of the promises: “I will pour you out a blessing, that there shall not be room enough to receive it” (Mal. iii. 10); and Joel ii. 28, quoted by Simon

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Peter in explanation of the Pentecostal blessing: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: * * * And on my servants and on my handmaidens I will pour out in those days of my Spirit." (Acts ii. 17-18.)

Is it by *immersion*? Then must we be "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 4.) Immersion signifies not only death, but even burial to sin. Every believer in this mode of baptism is in consistency led to reckon himself to be dead indeed unto sin but alive unto God through Jesus Christ.

The LORD'S SUPPER ministers to our complete redemption. It is more than a sacrament (an oath), an expression of continued allegiance to Christ.

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It is a *communion*: “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” This means participation of the divine nature. He is our life. He is drink and food, and we in the true communion assimilate Him—partake of His divine nature—partake of His holiness—if we do truly partake of the communion.

The Supper is both *commemorative* and *prophetic*: “For as often as ye eat this bread and drink this cup ye do show *the Lord’s death—till he come.*” And both as memorial and prophecy its deep ministerial significance is sanctification. It keeps continually before us the Lamb of God, which taketh away the sin of the world. In the cup we see the blood that cleanseth us from all sin. Who looks with spiritual eyes without being thrilled by its significance?

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Before I saw the blood,
'Twas hell my soul was fearing;
And dark and dreary to my eyes
The future was appearing;
While conscience told its tale of sin,
And caused a weight of woe within.

But when I saw the blood,
And looked on Him who shed it,
My right to peace I saw at once,
And I with transport read it.
I felt myself to God brought nigh,
And *Victory!* became my cry.

My joy was in the blood,
The news of which had told me
That spotless as the Lamb of God
The Father might behold me.
And all my boast is in His name,
Through whom this great salvation came.

"Till he come!" Who that eats and drinks worthily is not inspired by the blessed hope of our Lord's personal return for His own. This John tells us is a purifying hope. "We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth

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himself, even as he is pure.” (1 John iii. 2-3.) To be reminded that Jesus is coming to receive us unto Himself certainly will stir us up to prepare to meet Him. And sanctification is the preparation requisite. The Bride, made ready as the Lamb’s Wife, must be clothed in fine linen, clean and white. Over and over again, many times, Holiness is presented as the beautiful garments in which the church must be clothed when Jesus comes: “That he may establish your hearts unblameable in holiness before God, unto [not merely until, but *with respect to*] the coming of the Lord Jesus.” (1 Thess. iii. 13.) “And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” (1 Thess. v. 23.) “We should live soberly and righteously and godly in this present world; looking for that blessed hope, and the glorious appearing

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of the great God and our Saviour Jesus Christ." (Titus ii. 12, 13.) "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments." (Rev. xvi. 15.) The essential preparation for the marriage supper of the Lamb is the wedding garment, which is nothing else than holiness. The fine linen, clean and white, is the righteousness of the saints, or holy ones. "He which testifieth these things saith, Surely I come quickly." Only the white-robed ones can give the quick, glad response, "Amen. Even so, come Lord Jesus."

Christian Reader: Has this expressed purpose of your Lord's sanctification of Himself in your behalf been realized in you? Does He see of the travail of His soul, and is He satisfied in your sanctification? If not, why not? Are not the divine provisions sufficiently rich and abundant? Is not the argument sufficiently strong and convincing? Is not

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the appeal sufficiently touching and persuasive? Surely yes. No fuller provision of grace, no greater argument, no stronger appeal have we to urge upon the sinner, to lead him to repentance, than we have for the disciple, to lead him to holiness. As we urge the sinner to repent, on the ground of what Christ has done for him, so by the same appeal let us be persuaded unto sanctification.

Has this prayer of Jesus for you been answered? Then, as He has given us an example that we should follow His steps, let us devote ourselves to the true sanctification of His people. This will doubtless cost us something, as it cost Him much. It will mean that we will have to set ourselves apart from what may be lawful, as well as pleasant. It may mean the sacrifice of popularity, position, property, in this world. But thereunto are we called as His followers. You know the grace of the Lord Jesus,

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who, though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich. Let this mind be in us which was also in Christ Jesus. Let us go unto Him without the camp, bearing His reproach. Let us fill up that which is behind of the afflictions of Christ, in our flesh, for His body's sake, which is the church. We ought to lay down our lives for the brethren. We, too, should be sanctified to sanctify. As Christ also hath loved the church and hath given Himself for it that He might sanctify it, so must we say with real meaning:

I love Thy church, O God!

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.



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