

Practical Papers.

SANCTIFIED WHOLLY.

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” 1 Thess. v. 23, 24.



CAREFUL perusal of the 17th chapter of John will be of great service to us in preparing us for, and in the pursuit of, our studies upon this deeply interesting subject. There we have the ground or source of all New Testament doctrine concerning sanctification. I sanctify myself that they also might be sanctified, is the key to the sacred mystery.

The divine consecration separating believers, from the world, while keeping them blameless in it, uniting them in the mystical body in holiness, perfecting them in all the graces of their Christian vocation, and preserved in their completeness, until the vision of Christ's glory at his coming.

He offered himself through the eternal spirit to God, a spotless sacrifice for our redemption. We only present ourselves that we may be sanctified (or separated) from sin, and then consecrated by the Divine Spirit to God, being made partakers of his holiness. He sanctified himself, and in virtue of that sanctification, He sanctifies us also.

It is true that in the order and economy of grace, Christ is the procurer of every blessing, and the Holy Ghost the administrator—but in the unity of the Father and the Son, also in his own administrative function, having our redemptory rights in his charge, consequently our holiness, and so presiding over our internal redemption as the Lord Jesus Christ presides over our external. Hence our sanctification is said to be through the Spirit and belief of the truth. 2 Thess. ii. 13. Also through the Spirit and sprinkling of the blood of Jesus Christ. 1 Pet. 1, 2.

The beautifully simple, but all-comprehending language of the passage at the head of this paper, is in perfect accordance and unity with the action and prayer of the Saviour. It becomes us to accommodate our thoughts to the divine style, and to catch the spirit of the language of the Holy Ghost. When we have learned to do this, there will be no difficulty in understanding and applying the simple principle.

“The God of peace”—the Lord Jesus Christ and he who hath called you. Two persons are mentioned, three are implied—more than three we never meet with in this relationship, where a mediatorial trinity is meant.