

CONFESSION OF FAITH.

CHAPTER 13.-Of Sanctification.

II. This Sanctification is throughout, in the whole man¹; yet imperfect in this life, there abideth still some remnants of corruption in every part²: whence ariseth a continuall, and irreconcilablewarre; the flesh lusting against the spirit, and the spirit against the flesh³.

Question 1.—*Is sanctification throughout, in the whole man?*

Answer.—Yes. Sanctification includes all the faculties of the soul and all the members of the body, 1 Thess. 5:23. Our entire nature was originally created in the image of God, Gen. 1:27; by the entrance of sin this image was utterly defaced and lost, Eph. 2:2,3; hence corrupted and depraved nature is called “the old man,” because it infects the whole man, and defiles both soul and body, Rom. 6:6; Eph. 4:22; Col. 3:9. Now, as original corruption pervades the whole man, so sanctifying grace extends to every part, hence our nature, as renewed after the image of God, is called “the new man,” because holiness communicated in sanctification possesses and ennobles the whole man, Eph. 4:24; Col. 3:10. It is the promise of the covenant of grace that there would be a renovation of the whole man, body and spirit, Ezek. 11:19.

Question 2.—*Is sanctification imperfect in this life, there being some remnants of corruption abiding in every part?*

Answer.—Yes. 1 John 1:10; Phil. 3:12. The apostle addresses the Corinthians as saints, and considers them to be in Christ; yet to them he writes thus, 1 Cor. 3:1-3. Thus, the Antinomians, and others of like spirit, err, who maintain, that those who are justified are perfectly sanctified, *cf.* 2 Pet. 3:18. The Antinomians defend that the most perfect holiness of Christ is imputed to us, and is made ours, there being no inherent holiness in us, nor required of us, *cf.* Heb. 12:14. The Papists, Socinians, Quakers, Anabaptists and Wesleyans affirm, and maintain a perfect inherent holiness in this life, *cf.* Gal. 6:3. They are confuted for the following reasons: 1.) Because there is no man that does not sin, 1 Kings 8:46. Such is the fabric of our humanity that no one can escape the breadth of native depravity, Ps. 130:3. 2.) Because if we say we have no sin, we deceive ourselves, and the truth is not in us, 1 John 1:8. Sin is so deeply rooted in our nature that no one is able to perceive its depth, Ps. 19:12. 3.) Because in many things we offend all, James 3:2. 4.) Because there is not a just man upon the earth that does not sin, Eccl. 7:20. 5.) Because we are all as an unclean thing, and all our righteousnesses are as filthy rags, Isa. 64:6. 6.) Because the Psalmist prays that God would not enter into judgment with him, Ps. 143:2. 7.) Because no man can say, I have made my heart clean, Prov. 20:9. 8.) Because the apostle complains heavily concerning indwelling sin, Rom. 7:18,23. 9.) Because the saints are obliged to seek pardon of sin every day, Matt. 6:12. 10.) Because the Lord says, He that is holy, let him be holy still, Rev. 22:11.

¹1 Thess. 5:23.

²1 John 1:10; Rom. 7:18,23; Phil. 3:12.

³Gal. 5:17; 1 Pet. 2:11.

Question 3.—*Is there a continual and irreconcilable war between the flesh and the spirit in those who are being sanctified?*

Answer.—Yes. 1 Pet. 2:11. As there is both grace and the remainders of corruption in every saint, it follows that there will be “a continual and irreconcilable war” between these two opposite principles, 1 Tim. 6:11, 12. This principle is described in a very striking manner, Gal. 5:17; Rom. 7:7-11, 18-25. There is a battle that concerns the very salvation of the souls of men wherein they are called to an active participation in the work of grace in themselves, 2 Cor. 6:1. All professed Christians will acknowledge that it is very consistent with a state of grace, to have much imperfection in holiness, and much remaining sinfulness, 1 John 1:7-9. The farther one is advanced in holiness, and the more his heart is truly sanctified, he will have the greater sensibility with regard to sin, and it must give him the more pain and bitterness, Ps. 51:1-3. Having a just view of the majesty and holiness of God, the believer is ready to say with Job, “I abhor myself,” Job 42:6. Sometimes the one principle prevails, and sometimes the other; but grace will finally overcome, Jude 24. Those who can be supposed to be in a state of grace may struggle, and often do struggle, with the opposition between that which is *spiritual* and that which is *carnal*, 1 Cor. 3:1; Rom. 7:14. Clearly Paul considers those who are overtaken in a fault as carnal, though brethren, Gal. 6:1.