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## SERMONS.

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### SERMON XL.

#### CHRISTIAN PERFECTION.

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no Simon, written in 1740,  
less many marks of  
immaturity. Note the  
profound progress in  
Simon  
written in 1765.  
J. Agar Blew.

“Not as though I had already attained, either were already perfect.” Philippians iii. 12.

1. THERE is scarce any expression in holy writ, which has given more offence than this. The word *perfect* is what many cannot bear. The very sound of it is an abomination to them; and whosoever *preaches perfection*, (as the phrase is,) that is, asserts that it is attainable in this life, runs great hazard of being accounted by them worse than a heathen man or a publican.

2. And hence some have advised, wholly to lay aside the use of those expressions; “because they have given so great offence.” But are they not found in the oracles of God? If so, by what authority can any Messenger of God lay them aside, even though all men should be offended? We have not so learned Christ; neither may we thus give place to the devil. Whatsoever God hath spoken, that will we speak, whether men will hear, or whether they will forbear; knowing that then alone can any Minister of Christ be “pure from the blood of all men,” when he hath “not shunned to declare unto them all the counsel of God.”

3. We may not, therefore, lay these expressions aside, seeing they are the words of God and not of man. But we may and ought to explain the meaning of them; that those who are sincere of heart may not err to the right hand or left, from the mark of the prize of their high calling. And this is the more needful to be done, because, in the verse already repeated,

BX  
8217  
.W5  
1831  
v. 6  
20539

the Apostle speaks of himself as not perfect : " Not," saith he, " as though I were already perfect." And yet immediately after, in the fifteenth verse, he speaks of himself, yea, and many others, as perfect : " Let us," saith he, " as many as be perfect, be thus minded."

4. In order, therefore, to remove the difficulty arising from this seeming contradiction, as well as to give light to them who are pressing forward to the mark, and that those who are lame be not turned out of the way, I shall endeavour to show,

First, In what sense Christians *are not* ; and,  
Secondly, In what sense they *are, perfect*.

I. 1. In the First place, I shall endeavour to show, in what sense Christians are *not perfect*. And both from experience and Scripture it appears, First, that they are not perfect in knowledge : They are not *so* perfect in this life as to be free from ignorance. They know, it may be, in common with other men, many things relating to the present world ; and they know, with regard to the world to come, the general truths which God hath revealed. They know, likewise, (what the natural man receiveth not ; for these things are spiritually discerned,) " what manner of love" it is, wherewith " the Father" hath loved them, " that they should be called the sons of God : " They know the mighty working of his Spirit in their hearts ; and the wisdom of his providence, directing all their paths, and causing all things to work together for their good. Yea, they know in every circumstance of life what the Lord requireth of them, and how to keep a conscience void of offence both toward God and toward man.

2. But innumerable are the things which they know not. Touching the Almighty himself, they cannot search him out to perfection. " Lo, these are but a part of his ways ; but the thunder of his power, who can understand ? " They cannot understand, I will not say, how " there are Three that bear record in heaven, the Father, the Son, and the Holy Spirit, and these Three are One ; " or how the eternal Son of God " took upon himself the form of a servant ; "—but not any one attribute, not any one circumstance, of the divine nature. Neither is it for them to know the times and seasons when God will work his great works upon the earth ; no, not even those which he hath in part revealed by his servants and Prophets since the world began. Much less do they know when God, having

BX  
821  
.W5  
183  
v. 6  
v. 6



“accomplished the number of his elect, will hasten his kingdom ;” when “the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.”

3. They know not the reasons even of many of His present dispensations with the sons of men ; but are constrained to rest here,—Though “clouds and darkness are round about him, righteousness and judgment are the habitation of his seat.” Yea, often with regard to his dealings with themselves, doth their Lord say unto them, “What I do, thou knowest not now ; but thou shalt know hereafter.” And how little do they know of what is ever before them, of even the visible works of his hands !—how “he spreadeth the north over the empty place, and hangeth the earth upon nothing ?” how he unites all the parts of this vast machine by a secret chain, which cannot be broken ? So great is the ignorance, so very little the knowledge, of even the best of men !

4. No one, then, is so perfect in this life, as to be free from ignorance. Nor, Secondly, from mistake ; which indeed is almost an unavoidable consequence of it ; seeing those who “know but in part” are ever liable to err touching the things which they know not. It is true, the children of God do not mistake as to the things essential to salvation : They do not “put darkness for light, or light for darkness ;” neither “seek death in the error of their life.” For they are “taught of God ;” and the way which he teaches them, the way of holiness, is so plain, that “the wayfaring man, though a fool, need not err therein.” But in things unessential to salvation they do err, and that frequently. The best and wisest of men are frequently mistaken even with regard to facts ; believing those things not to have been which really were, or those to have been done which were not. Or, suppose they are not mistaken as to the fact itself, they may be, with regard to its circumstances ; believing them, or many of them, to have been quite different from what, in truth, they were. And hence cannot but arise many farther mistakes. Hence they may believe either past or present actions which were or are evil, to be good ; and such as were or are good, to be evil. Hence also they may judge not according to truth with regard to the characters of men ; and that, not only by supposing good men to be better, or wicked men to be worse, than they are, but by believing them to have been or to be good men, who were or are very wicked ; or

BX  
8217  
.W5  
1831  
v. 6

20539

perhaps those to have been or to be wicked men, who were or are holy and unrepovable.

5. Nay, with regard to the Holy Scriptures themselves, as careful as they are to avoid it, the best of men are liable to mistake, and do mistake day by day; especially with respect to those parts thereof which less immediately relate to practice. Hence, even the children of God are not agreed as to the interpretation of many places in holy writ: Nor is their difference of opinion any proof that they are not the children of God on either side; but it is a proof that we are no more to expect any living man to be infallible, than to be omniscient.

6. If it be objected to what has been observed under this and the preceding head, that St. John, speaking to his brethren in the faith, says, "Ye have an unction from the Holy One, and ye know all things:" (1 John ii. 20:) The answer is plain: "Ye know all things that are needful for your souls' health." That the Apostle never designed to extend this farther, that he could not speak it in an absolute sense, is clear, First, from hence;—that otherwise he would describe the disciple as "above his Master;" seeing Christ himself, as man, knew not all things: "Of that hour," saith he, "knoweth no man; no, not the Son, but the Father only." It is clear, Secondly, from the Apostle's own words that follow: "These things have I written unto you concerning them that deceive you;" as well as from his frequently repeated caution, "Let no man deceive you;" which had been altogether needless, had not those very persons who had that unction from the Holy One been liable, not to ignorance only, but to mistake also.

7. Even Christians, therefore, are not *so* perfect as to be free either from ignorance or error: We may, Thirdly, add, nor from infirmities.—Only let us take care to understand this word aright: Only let us not give that soft title to known sins, as the manner of some is. So, one man tells us, "Every man has his infirmity, and mine is drunkenness:" Another has the infirmity of uncleanness; another that of taking God's holy name in vain; and yet another has the infirmity of calling his brother, "Thou fool," or returning "railing for railing." It is plain that all you who thus speak, if ye repent not, shall, with your infirmities, go quick into hell! But I mean hereby, not only those which are properly termed *bodily infirmities*, but all those inward or outward imperfections which are not of a moral

BX  
821  
.W5  
183  
v. 6  
v. 6



nature. Such are the weakness or slowness of understanding, dulness or confusedness of apprehension, incoherency of thought, irregular quickness or heaviness of imagination. Such (to mention no more of this kind) is the want of a ready or retentive memory. Such, in another kind, are those which are commonly, in some measure, consequent upon these; namely, slowness of speech, impropriety of language, ungracefulness of pronunciation; to which one might add a thousand nameless defects, either in conversation or behaviour. These are the infirmities which are found in the best of men, in a larger or smaller proportion. And from these none can hope to be perfectly freed, till the spirit returns to God that gave it.

8. Nor can we expect, till then, to be wholly free from temptation. Such perfection belongeth not to this life. It is true, there are those who, being given up to work all uncleanness with greediness, scarce perceive the temptations which they resist not; and so seem to be without temptation. There are also many whom the wise enemy of souls, seeing to be fast asleep in the dead form of godliness, will not tempt to gross sin, lest they should awake before they drop into everlasting burnings. I know there are also children of God who, being now justified freely, having found redemption in the blood of Christ, for the present feel no temptation. God hath said to their enemies, "Touch not mine anointed, and do my children no harm." And for this season, it may be for weeks or months, he causeth them to ride on high places, he beareth them as on eagles' wings, above all the fiery darts of the wicked one. But this state will not last always; as we may learn from that single consideration,—that the Son of God himself, in the days of his flesh, was tempted even to the end of his life. Therefore, so let his servant expect to be; for "it is enough that he be as his Master."

9. Christian perfection, therefore, does not imply (as some men seem to have imagined) an exemption either from ignorance, or mistake, or infirmities, or temptations. Indeed, it is only another term for holiness. They are two names for the same thing. Thus, every one that is holy is, in the Scripture sense, perfect. Yet we may, Lastly, observe, that neither in this respect is there any absolute perfection on earth. There is no *perfection of degrees*, as it is termed; none which does not admit of a continual increase. So that how much soever any

BX  
8217  
.W5  
1831  
v. 6  
20539

man has attained, or in how high a degree soever he is perfect, he hath still need to "grow in grace," and daily to advance in the knowledge and love of God his Saviour.

II. 1. In what sense, then, are Christians perfect? This is what I shall endeavour, in the Second place, to show. But it should be premised, that there are several stages in Christian life, as in natural;—some of the children of God being but new-born babes; others having attained to more maturity. And accordingly St. John, in his First Epistle, (ii. 12, &c.,) applies himself severally to those he terms little children, those he styles young men, and those whom he entitles fathers. "I write unto you, little children," saith the Apostle, "because your sins are forgiven you:" Because thus far you have attained,—being "justified freely," you "have peace with God through Jesus Christ." "I write unto you, young men, because ye have overcome the wicked one;" or, (as he afterwards addeth,) "because ye are strong, and the word of God abideth in you." Ye have quenched the fiery darts of the wicked one, the doubts and fears wherewith he disturbed your first peace; and the witness of God, that your sins are forgiven, now abideth in your heart. "I write unto you, fathers, because ye have known Him that is from the beginning." Ye have known both the Father, and the Son, and the Spirit of Christ, in your inmost soul. Ye are "perfect men," being grown up to "the measure of the stature of the fulness of Christ."

2. It is of these chiefly I speak in the latter part of this discourse: For these only are perfect Christians. But even babes in Christ are in such a sense perfect, or born of God, (an expression taken also in divers senses,) as, First, not to commit sin. If any doubt of this privilege of the sons of God, the question is not to be decided by abstract reasonings, which may be drawn out into an endless length, and leave the point just as it was before. Neither is it to be determined by the experience of this or that particular person. Many may suppose they do not commit sin, when they do; but this proves nothing either way. To the law and to the testimony we appeal. "Let God be true, and every man a liar." By His word will we abide, and that alone. Hereby we ought to be judged.

3. Now the word of God plainly declares, that even those who are justified, who are born again in the lowest sense, "do not continue in sin;" that they cannot "live any longer therein;"

BX  
821  
.W5  
183  
v. 6

v. 6



(Rom. vi. 1, 2;) that they are "planted together in the likeness of the death" of Christ; (verse 5;) that their "old man is crucified with him," the body of sin being destroyed, so that henceforth they do not serve sin; that, being dead with Christ, they are free from sin; (verses 6, 7;) that they are 'dead unto sin, and alive unto God;' (verse 11;) that "sin hath no more dominion over them," who are "not under the law, but under grace;" but that these, "being free from sin, are become the servants of righteousness." (Verses 14, 18.)

4. The very least which can be implied in these words, is, that the persons spoken of therein, namely, all real Christians, or believers in Christ, are made free from outward sin. And the same freedom, which St. Paul here expresses in such variety of phrases, St. Peter expresses in that one: (1 Peter iv. 1, 2:) "He that hath suffered in the flesh, hath ceased from sin,—that he no longer should live to the desires of men, but to the will of God." For this *ceasing from sin*, if it be interpreted in the lowest sense, as regarding only the outward behaviour, must denote the ceasing from the outward act, from any outward transgression of the law.

5. But most express are the well-known words of St. John, in the third chapter of his First Epistle, verse 8, &c.: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: And he cannot sin because he is born of God." And those in the fifth: (Verse 18:) "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

6. Indeed it is said, this means only, He sinneth not *wilfully*; or he doth not commit sin *habitually*; or, *not as other men do*; or, *not as he did before*. But by whom is this said? by St. John? No: There is no such word in the text; nor in the whole chapter; nor in all his Epistle; nor in any part of his writings whatsoever. Why then, the best way to answer a bold assertion, is, simply to deny it. And if any man can prove it from the word of God, let him bring forth his strong reasons.

7. And a sort of reason there is, which has been frequently brought to support these strange assertions, drawn from the examples recorded in the word of God: "What!" say they,

“did not Abraham himself commit sin,—prevaricating, and denying his wife? Did not Moses commit sin, when he provoked God at the waters of strife? Nay, to produce one for all, did not even David, ‘the man after God’s own heart,’ commit sin, in the matter of Uriah the Hittite; even murder and adultery?” It is most sure he did. All this is true. But what is it you would infer from hence? It may be granted, First, that David, in the general course of his life, was one of the holiest men among the Jews; and, Secondly, that the holiest men among the Jews did sometimes commit sin. But if you would hence infer, that all Christians do and must commit sin as long as they live; this consequence we utterly deny: It will never follow from those premises.

8. Those who argue thus, seem never to have considered that declaration of our Lord: (Matt. xi. 11 :) “Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: Notwithstanding he that is least in the kingdom of heaven is greater than he.” I fear, indeed, there are some who have imagined “the kingdom of heaven,” here, to mean the kingdom of glory; as if the Son of God had just discovered to us, that the least glorified saint in heaven is greater than any man upon earth! To mention this is sufficiently to refute it. There can, therefore, no doubt be made, but “the kingdom of heaven,” here, (as in the following verse, where it is said to be taken by force,) or, “the kingdom of God,” as St. Luke expresses it,—is that kingdom of God on earth whereunto all true believers in Christ, all real Christians, belong. In these words, then, our Lord declares two things: First, that before his coming in the flesh, among all the children of men there had not been one greater than John the Baptist; whence it evidently follows, that neither Abraham, David, nor any Jew, was greater than John. Our Lord, Secondly, declares, that he which is least in the kingdom of God (in that kingdom which he came to set up on earth, and which the violent now began to take by force) is greater than he:—Not a greater Prophet, as some have interpreted the word; for this is palpably false in fact; but greater in the grace of God, and the knowledge of our Lord Jesus Christ. Therefore we cannot measure the privileges of real Christians by those formerly given to the Jews. Their “ministration,” (or dispensation,) we allow, “was glorious;” but ours “exceeds

BX  
821  
.W5  
1831  
v. 6  
20539

BX  
821  
.W5  
183  
v. 6

v. 6



in glory." So that whosoever would bring down the Christian dispensation to the Jewish standard, whosoever gleans up the examples of weakness, recorded in the Law and the Prophets, and thence infers that they who have "put on Christ" are endued with no greater strength, doth greatly err, neither "knowing the Scriptures, nor the power of God."

9. "But are there not assertions in Scripture which prove the same thing, if it cannot be inferred from those examples? Does not the Scripture say expressly, 'Even a just man sinneth seven times a day?'" I answer, No: The Scripture says no such thing. There is no such text in all the Bible. That which seems to be intended is the sixteenth verse of the twenty-fourth chapter of the Proverbs; the words of which are these: "A just man falleth seven times, and riseth up again" But this is quite another thing. For, First, the words "a day," are not in the text. So that if a just man fall seven times in his life, it is as much as is affirmed here. Secondly, here is no mention of *falling into sin* at all; what is here mentioned is, *falling into temporal affliction*. This plainly appears from the verse before, the words of which are these: "Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting-place." It follows, "For a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief." As if he had said, "God will deliver him out of his trouble; but when thou fallest, there shall be none to deliver thee."

10. "But, however, in other places," continue the objectors, "Solomon does assert plainly, 'There is no man that sinneth not;' (1 Kings viii. 46; 2 Chron. vi. 36;) yea, 'There is not a just man upon earth that doeth good, and sinneth not.' (Eccles. vii. 20.)" I answer, Without doubt, thus it was in the days of Solomon. Yea, thus it was from Adam to Moses, from Moses to Solomon, and from Solomon to Christ. There was then no man that sinned not. Even from the day that sin entered into the world, there was not a just man upon earth that did good and sinned not, until the Son of God was manifested to take away our sins. It is unquestionably true, that "the heir, as long as he is a child, differeth nothing from a servant." And that even so they (all the holy men of old, who were under the Jewish dispensation) were, during that infant state of the Church, "in bondage under the elements of the world." "But when the fulness of the time was come,

God sent forth his Son, made under the law, to redeem them that were under the law, that they might receive the adoption of sons;”—that they might receive that “grace which is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel.” (2 Tim. i. 10.) Now, therefore, they “are no more servants, but sons.” So that, whatsoever was the case of those under the law, we may safely affirm with St. John, that, since the gospel was given, “he that is born of God sinneth not.”

11. It is of great importance to observe, and that more carefully than is commonly done, the wide difference there is between the Jewish and the Christian dispensation; and that ground of it which the same Apostle assigns in the seventh chapter of his Gospel. (Verses 38, &c.) After he had there related those words of our blessed Lord, “He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water,” he immediately subjoins, “This spake he of the Spirit, *ου εμελλον λαμβανειν οι πιστευοντες εις αυτον*,—*which they who should believe on him were afterwards to receive.* For the Holy Ghost was not yet given, because that Jesus was not yet glorified.” Now, the Apostle cannot mean here, (as some have taught,) that the miracle-working power of the Holy Ghost was not yet given. For this was given; our Lord had given it to all the Apostles, when he first sent them forth to preach the gospel. He then gave them power over unclean spirits to cast them out; power to heal the sick; yea, to raise the dead. But the Holy Ghost was not yet given in his sanctifying graces, as he was after Jesus was glorified. It was then when “he ascended up on high, and led captivity captive,” that he “received” those “gifts for men, yea, even for the rebellious, that the Lord God might dwell among them.” And when the day of Pentecost was fully come, then first it was, that they who “waited for the promise of the Father” were made more than conquerors over sin by the Holy Ghost given unto them.

12. That this great salvation from sin was not given till Jesus was glorified, St. Peter also plainly testifies; where, speaking of his brethren in the flesh, as now “receiving the end of their faith, the salvation of their souls,” he adds, (1 Peter i. 9, 10, &c.,) “Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace,” that is, the



gracious dispensation, "that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory," the glorious salvation, "that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven;" viz., at the day of Pentecost, and so unto all generations, into the hearts of all true believers. On this ground, even "the grace which was brought unto them by the revelation of Jesus Christ," the Apostle might well build that strong exhortation, "Wherefore girding up the loins of your mind,—as he which hath called you is holy, so be ye holy in all manner of conversation."

13. Those who have duly considered these things must allow, that the privileges of Christians are in no wise to be measured by what the Old Testament records concerning those who were under the Jewish dispensation; seeing the fulness of time is now come; the Holy Ghost is now given; the great salvation of God is brought unto men, by the revelation of Jesus Christ. The kingdom of heaven is now set up on earth; concerning which the Spirit of God declared of old, (so far is David from being the pattern or standard of Christian perfection,) "He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." (Zech. xii. 8.)

14. If, therefore, you would prove that the Apostle's words, "He that is born of God sinneth not," are not to be understood according to their plain, natural, obvious meaning, it is from the New Testament you are to bring your proofs, else you will fight as one that beateth the air. And the first of these which is usually brought is taken from the examples recorded in the New Testament. "The Apostles themselves," it is said, "committed sin; nay, the greatest of them, Peter and Paul: St. Paul, by his sharp contention with Barnabas; and St. Peter, by his dissimulation at Antioch." Well: Suppose both Peter and Paul did then commit sin; what is it you would infer from hence? that all the other Apostles committed sin sometimes? There is no shadow of proof in this. Or would you thence infer, that all the other Christians of the apostolic age committed sin? Worse and worse: This is such an inference as,

BX  
8217  
.W5  
1831  
v. 6

20539



one would imagine, a man in his senses could never have thought of. Or will you argue thus: "If two of the Apostles did once commit sin, then all other Christians, in all ages, do and will commit sin as long as they live?" Alas, my brother! a child of common understanding would be ashamed of such reasoning as this. Least of all can you with any colour of argument infer, that any man *must* commit sin at all. No: God forbid we should thus speak! No necessity of sinning was laid upon them. The grace of God was surely sufficient for them. And it is sufficient for us at this day. With the temptation which fell on them, there was a way to escape; as there is to every soul of man in every temptation. So that whosoever is tempted to any sin, need not yield; for no man is tempted above that he is able to bear.

15. "But St. Paul besought the Lord thrice, and yet he could not escape from his temptation." Let us consider his own words literally translated: "There was given to me a thorn to the flesh, an angel" (or messenger) "of Satan, to buffet me. Touching this, I besought the Lord thrice, that it" (or he) "might depart from me. And he said unto me, My grace is sufficient for thee: For my strength is made perfect in weakness. Most gladly therefore will I rather glory in" these "my weaknesses, that the strength of Christ may rest upon me. Therefore I take pleasure in weaknesses;—for when I am weak, then am I strong."

16. As this scripture is one of the strong-holds of the patrons of sin, it may be proper to weigh it thoroughly. Let it be observed, then, First, it does by no means appear that this thorn, whatsoever it was, occasioned St. Paul to commit sin; much less laid him under any necessity of doing so. Therefore, from hence it can never be proved that any Christian must commit sin. Secondly, the ancient Fathers inform us, it was bodily pain:—a violent headach, saith Tertullian; (*De Pudic.*;) to which both Chrysostom and St. Jerome agree. St. Cyprian\* expresses it, a little more generally, in those terms: "Many and grievous torments of the flesh and of the body." † Thirdly, to this exactly agree the Apostle's own words:—"A thorn to the flesh, to smite, beat, or buffet me." "My strength is made perfect in weakness:"—Which same word occurs no less

\* De Mortalitate      † Carnis et corporis multa ac gravia tormenta.

BX  
821  
.W5  
183  
v. 6  
7.6



than four times in these two verses only. But, Fourthly, whatsoever it was, it could not be either inward or outward sin. It could no more be inward stirrings, than outward expressions, of pride, anger, or lust. This is manifest, beyond all possible exception, from the words that immediately follow: "Most gladly will I glory in" these "my weaknesses, that the strength of Christ may rest upon me." What! did he glory in pride, in anger, in lust? Was it through these *weaknesses*, that the strength of Christ rested upon him? He goes on: "Therefore I take pleasure in weaknesses; for when I am weak, then am I strong;" that is, when I am weak *in body*, then am I strong *in spirit*. But will any man dare to say, "When I am weak by pride or lust, then am I strong in spirit?" I call you all to record this day, who find the strength of Christ resting upon you, can you glory in anger, or pride, or lust? Can you take pleasure in these infirmities? Do these weaknesses make you strong? Would you not leap into hell, were it possible, to escape them? Even by yourselves, then, judge, whether the Apostle could glory and take pleasure in them? Let it be, Lastly, observed, that this thorn was given to St. Paul above fourteen years before he wrote this Epistle; which itself was wrote several years before he finished his course. So that he had, after this, a long course to run, many battles to fight, many victories to gain, and great increase to receive in all the gifts of God, and the knowledge of Jesus Christ. Therefore, from any spiritual weakness (if such had been) which he at that time felt, we could by no means infer that he was never made strong; that Paul the aged, the father in Christ, still laboured under the same weaknesses; that he was in no higher state till the day of his death. From all which it appears, that this instance of St. Paul is quite foreign to the question, and does in nowise clash with the assertion of St. John, "He that is born of God sinneth not."

17. "But does not St. James directly contradict this? His words are, 'In many things we offend all:' (iii. 2:) And is not offending the same as committing sin?" In this place, I allow it is: I allow the persons here spoken of did commit sin; yea, that they all committed many sins. But who are the persons here spoken of? Why, those many masters or teachers, whom God had not sent; (probably the same vain men who taught that faith without works, which is so sharply reprov'd in the

BX  
8217  
.W5  
1831  
v. 6

20539

preceding chapter;) not the Apostle himself, nor any real Christian. That in the word *we* (used by a figure of speech common in all other, as well as the inspired, writings) the Apostle could not possibly include himself or any other true believer, appears evidently, First, from the same word in the ninth verse:—"Therewith," saith he, "bless we God, and therewith curse we men. Out of the same mouth proceedeth blessing and cursing." True; but not out of the mouth of the Apostle, nor of any one who is in Christ a new creature. Secondly, from the verse immediately preceding the text, and manifestly connected with it. "My brethren, be not many masters," (or teachers,) "knowing that we shall receive the greater condemnation." "For in many things *we* offend all." *We!* Who? Not the Apostles, nor true believers; but they who knew they should receive the greater condemnation, because of those many offences. But this could not be spoke of the Apostle himself, or of any who trod in his steps; seeing "there is no condemnation to them who walk not after the flesh, but after the Spirit." Nay, Thirdly, the very verse itself proves, that "we offend all," cannot be spoken either of all men, or of all Christians: For in it there immediately follows the mention of a man who *offends not*, as the *we* first mentioned did; from whom, therefore, he is professedly contradistinguished, and pronounced a *perfect man*.

18. So clearly does St. James explain himself, and fix the meaning of his own words. Yet, lest any one should still remain in doubt, St. John, writing many years after St. James, puts the matter entirely out of dispute, by the express declarations above recited. But here a fresh difficulty may arise: How shall we reconcile St. John with himself? In one place he declares, "Whosoever is born of God doth not commit sin;" and again,—"We know that he which is born of God sinneth not:" And yet in another he saith, "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" and again,— "If we say that we have not sinned, we make him a liar, and his word is not in us."

19. As great a difficulty as this may at first appear, it vanishes away, if we observe, First, that the tenth verse fixes the sense of the eighth: "If we say we have no sin," in the former, being explained by, "If we say we have not sinned," in the latter verse. Secondly, that the point under present consideration is not whether we *have or have not sinned heretofore*; and

BX  
821  
.W5  
183  
v. 6

v. 6



neither of these verses asserts that we *do sin, or commit sin now*. Thirdly, that the ninth verse explains both the eighth and tenth: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:" As if he had said, "I have before affirmed, 'The blood of Jesus Christ cleanseth us from all sin; but let no man say, I need it not; I have no sin to be cleansed from. If we say that we have no sin, that we have not sinned, we deceive ourselves and make God a liar: But 'if we confess our sins, he is faithful and just,' not only 'to forgive our sins,' but also 'to cleanse us from all unrighteousness;' that we may 'go and sin no more.'"

20. St. John, therefore, is well consistent with himself, as well as with the other holy writers; as will yet more evidently appear, if we place all his assertions touching this matter in one view: He declares, First, the blood of Jesus Christ cleanseth us from all sin. Secondly, no man can say, I have not sinned, I have no sin to be cleansed from. Thirdly, but God is ready both to forgive our past sins, and to save us from them for the time to come. Fourthly, "These things write I unto you," saith the Apostle, "that you may not sin. But if any man" should "sin," or *have sinned*, (as the word might be rendered,) he need not continue in sin; seeing "we have an Advocate with the Father, Jesus Christ the righteous." Thus far all is clear. But lest any doubt should remain in a point of so vast importance, the Apostle resumes this subject in the third chapter, and largely explains his own meaning: "Little children," saith he, "let no man deceive you:" (As though I had given any encouragement to those that continue in sin :) "He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin: For his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil." (Verses 7—10.) Here the point, which till then might possibly have admitted of some doubt in weak minds, is purposely settled by the last of the inspired writers, and decided in the clearest manner. In conformity, therefore, both to the doctrine of St. John, and to the whole tenor of the New Testament, we fix this conclusion,—  
*A Christian is so far perfect, as not to commit sin.*



21. This is the glorious privilege of every Christian; yea, though he be but *a babe in Christ*. But it is only of those who *are strong* in the Lord, "and have overcome the wicked one," or rather of those who "have known him that is from the beginning," that it can be affirmed they are in such a sense perfect, as, Secondly, to be freed from evil thoughts and evil tempers. First, from evil or sinful thoughts. But here let it be observed, that thoughts concerning evil are not always evil thoughts; that a thought concerning sin, and a sinful thought, are widely different. A man, for instance, may think of a murder which another has committed; and yet this is no evil or sinful thought. So our blessed Lord himself doubtless thought of, or understood, the thing spoken by the devil, when he said, "All these things will I give thee, if thou wilt fall down and worship me." Yet had he no evil or sinful thought; nor indeed was capable of having any. And even hence it follows, that neither have real Christians: For "every one that is perfect is as his Master." (Luke vi. 40.) Therefore, if He was free from evil or sinful thoughts, so are they likewise.

22. And, indeed, whence should evil thoughts proceed, in the servant who is *as his Master*? "Out of the heart of man" (if at all) "proceed evil thoughts." (Mark vii. 21.) If, therefore, his heart be no longer evil, then evil thoughts can no longer proceed out of it. If the tree were corrupt, so would be the fruit: But the tree is good; the fruit, therefore, is good also; (Matt. xii. 33;) our Lord himself bearing witness, "Every good tree bringeth forth good fruit. A good tree cannot bring forth evil fruit," as "a corrupt tree cannot bring forth good fruit." (Matt. vii. 17, 18.)

23. The same happy privilege of real Christians, St. Paul asserts from his own experience. "The weapons of our warfare," saith he, "are not carnal, but mighty through God to the pulling down of strong-holds; casting down imaginations," (or *reasonings* rather, for so the word λογισμους signifies; all the reasonings of pride and unbelief against the declarations, promises, or gifts of God,) "and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. x. 4, &c.)

24. And as Christians indeed are freed from evil thoughts, so are they, Secondly, from evil tempers. This is evident from the above-mentioned declaration of our Lord himself: "The

BX  
8217  
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1831  
v. 6

20539

BX  
821  
.W5  
183  
v. 6  
V.O



disciple is not above his Master ; but every one that is perfect shall be as his Master." He had been delivering, just before, some of the sublimest doctrines of Christianity, and some of the most grievous to flesh and blood. "I say unto you, Love your enemies, do good to them which hate you ;—and unto him that smiteth thee on the one cheek, offer also the other." Now these he well knew the world would not receive ; and therefore immediately adds, "Can the blind lead the blind? Will they not both fall into the ditch?" As if he had said, "Do not confer with flesh and blood touching these things,—with men void of spiritual discernment, the eyes of whose understanding God hath not opened,—lest they and you perish together." In the next verse he removes the two grand objections with which these wise fools meet us at every turn : "These things are too grievous to be borne ;" or, "They are too high to be attained ;"—saying, "'The disciple is not above his Master ;' therefore, if I have suffered, be content to tread in my steps. And doubt ye not then, but I will fulfil my word : 'For every one that is perfect, shall be as his Master.'" But his Master was free from all sinful tempers. So, therefore, is his disciple, even every real Christian.

25. Every one of these can say, with St. Paul, "I am crucified with Christ : Nevertheless I live ; yet not I, but Christ liveth in me :"—Words that manifestly describe a deliverance from inward as well as from outward sin. This is expressed both negatively, *I live not* ; (my evil nature, the body of sin, is destroyed ; ) and positively, *Christ liveth in me* ; and, therefore, all that is holy, and just, and good. Indeed, both these, *Christ liveth in me*, and *I live not*, are inseparably connected ; for "what communion hath light with darkness, or Christ with Belial?"

26. He, therefore, who liveth in true believers, hath "purified their hearts by faith ;" insomuch that every one that hath Christ in him the hope of glory, "purifieth himself, even as He is pure." (1 John iii. 3.) He is purified from pride ; for Christ was lowly of heart. He is pure from self-will or desire ; for Christ desired only to do the will of his Father, and to finish his work. And he is pure from anger, in the common sense of the word ; for Christ was meek and gentle, patient and long-suffering. I say, in the common sense of the word ; for all anger is not evil. We read of our Lord himself, (Mark iii. 5,) that he once "looked round with anger." But with what kind of anger? The next word shows, *συλλυπουμενος*, being, at the



BX  
8217  
.W5  
1831  
v. 6

20539

same time, "grieved for the hardness of their hearts." So then he was angry at the sin, and in the same moment grieved for the sinners; angry or displeased at the offence, but sorry for the offenders. With anger, yea, hatred, he looked upon the thing; with grief and love upon the persons. Go, thou that art perfect, and do likewise. Be thus angry, and thou sinnest not; feeling a displacency at every offence against God, but only love and tender compassion to the offender.

4

27. Thus doth Jesus "save his people from their sins:" And not only from outward sins, but also from the sins of their hearts; from evil thoughts, and from evil tempers.—"True," say some, "we shall thus be saved from our sins; but not till death; not in this world." But how are we to reconcile this with the express words of St. John?—"Herein is our love made perfect, that we may have boldness in the day of judgment. Because as he is, so are we in this world." The Apostle here, beyond all contradiction, speaks of himself and other living Christians, of whom (as though he had foreseen this very evasion, and set himself to overturn it from the foundation) he flatly affirms, that not only at or after death, but *in this world*, they are as their Master. (1 John iv. 17.)

28. Exactly agreeable to this are his words in the first chapter of this Epistle, (verse 5, &c.,) "God is light, and in him is no darkness at all. If we walk in the light,—we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." And again: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Now, it is evident, the Apostle here also speaks of a deliverance wrought *in this world*. For he saith not, the blood of Christ will cleanse at the hour of death, or in the day of judgment, but, it "cleanseth," at the time present, "us," living Christians, "from all sin." And it is equally evident, that if *any sin* remain, we are not cleansed from *all sin*: If *any* unrighteousness remain in the soul, it is not cleansed from *all* unrighteousness. Neither let any sinner against his own soul say, that this relates to justification only, or the cleansing us from the guilt of sin; First, because this is confounding together what the Apostle clearly distinguishes, who mentions first, *to forgive us our sins*, and then *to cleanse us from all unrighteousness*. Secondly, because this is asserting justification by works, in the strongest sense possible; it is

BX  
821  
.W5  
183  
v. 6  
v. 6



making all inward as well as outward holiness necessarily previous to justification. For if the cleansing here spoken of is no other than the cleansing us from the guilt of sin, then we are not cleansed from **guilt**, that is, are not justified, unless on condition of "walking in the light, as he is in the light." It remains, then, that Christians are saved in this world from all sin, from all unrighteousness; that they are now in such a sense perfect, as not to commit sin, and to be freed from evil thoughts and evil tempers.

29. Thus hath the Lord fulfilled the things he spake by his holy Prophets, which have been since the world began;—by Moses in particular, saying, (Deut. xxx. 6,) I "will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul;"—by David, crying out, "Create in me a clean heart, and renew a right spirit within me;"—and most remarkably by Ezekiel, in those words: "Then will I sprinkle clean water upon you, and ye shall be clean: From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you;—and cause you to walk in my statutes, and ye shall keep my judgments, and do them.—Ye shall be my people, and I will be your God. I will also save you from all your uncleannesses.—Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities,—the Heathen shall know that I the Lord build the ruined places;—I the Lord have spoken it, and I will do it." (Ezek. xxxvi. 25, &c.)

30. "Having therefore these promises, dearly beloved," both in the Law and in the Prophets, and having the prophetic word confirmed unto us in the Gospel, by our blessed Lord and his Apostles; "let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." "Let us fear, lest" so many "promises being made us of entering into his rest," which he that hath entered into, has ceased from his own works, "any of us should come short of it." "This one thing let us do, forgetting those things which are behind, and reaching forth unto those things which are before, let us press toward the mark, for the prize of the high calling of God in Christ Jesus;" crying unto him day and night, till we also are "delivered from the bondage of corruption, into the glorious liberty of the sons of God!"

BX  
821  
.W5  
183  
v. 6  
20539

## THE PROMISE OF SANCTIFICATION

(Ezek. xxxvi. 25, &c.)


BY THE REV. CHARLES WESLEY.

- 1 God of all power, and truth, and grace,  
Which shall from age to age endure ;  
Whose word, when heaven and earth shall pass,  
Remains, and stands for ever sure :
- 2 Calmly to thee my soul looks up,  
And waits thy promises to prove ;  
The object of my steadfast hope,  
The seal of thine eternal love.
- 3 That I thy mercy may proclaim,  
That all mankind thy truth may see,  
Hallow thy great and glorious name,  
And perfect holiness in me.
- 4 Chose from the world, if now I stand  
Adorn'd in righteousness divine ;  
If, brought unto the promised land,  
I justly call the Saviour mine ;
- 5 Perform the work thou hast begun,  
My inmost soul to thee convert :  
Love me, for ever love thine own,  
And sprinkle with thy blood my heart.
- 6 Thy sanctifying Spirit pour,  
To quench my thirst and wash me clean :  
Now, Father, let the gracious shower  
Descend and make me pure from sin.
- 7 Purge me from every sinful blot ;  
My idols all be cast aside :  
Cleanse me from every evil thought,  
From all the filth of self and pride.
- 8 Give me a new, a perfect heart,  
From doubt, and fear, and sorrow free :  
The mind which was in Christ impart,  
And let my spirit cleave to thee.
- 9 O take this heart of stone away !  
(Thy rule it doth not, cannot own ;)  
In me no longer let it stay :  
O take away this heart of stone !

BX  
821  
.W5  
183  
v. 6

v. 6



- 10 The hatred of my carnal mind  
 Out of my flesh at once remove ;  
 Give me a tender heart, resign'd,  
 And pure, and fill'd with faith and love.
- 11 Within me thy good Spirit place,  
 Spirit of health, and love, and power ;  
 Plant in me thy victorious grace,  
 And sin shall never enter more.
- 12 Cause me to walk in Christ my Way,  
 And I thy statutes shall fulfil ;  
 In every point thy law obey,  
 And perfectly perform thy will.
- 13 Hast thou not said, who canst not lie,  
 That I thy law shall keep and do ?  
 Lord, I believe, though men deny ;   
 They all are false, but thou art true.
- 14 O that I now, from sin released,  
 Thy word might to the utmost prove !  
 Enter into the promised rest,  
 The Canaan of thy perfect love !
- 15 There let me ever, ever dwell ;  
 Be thou my God, and I will be  
 Thy servant : O set to thy seal !  
 Give me eternal life in thee.
- 16 From all remaining filth within  
 Let me in thee salvation have :  
 From actual and from inbred sin  
 My ransom'd soul persist to save.
- 17 Wash out my old orig'nal stain :  
 Tell me no more it cannot be,  
 Demons or men ! The Lamb was slain,  
 His blood was all pour'd out for me !
- 18 Sprinkle it, Jesu, on my heart :  
 One drop of thy all-cleansing blood  
 Shall make my sinfulness depart,  
 And fill me with the life of God.
- 19 Father, supply my every need ;  
 Sustain the life thyself hast given ;  
 Call for the corn, the living bread,  
 The manna that comes down from heaven.
- 20 The gracious fruits of righteousness,  
 Thy blessings' unexhausted store,  
 In me abundantly increase ;  
 Nor let me ever hunger more.

BX  
821  
.W5  
183  
v. 6  
20539

- 21 Let me no more, in deep complaint,  
" My leanness, O my leanness ! " cry ;  
Alone consumed with pining want,  
Of all my Father's children I !
- 22 The painful thirst, the fond desire,  
Thy joyous presence shall remove ;  
While my full soul doth still require  
The whole eternity of love.
- 23 Holy and true, and righteous Lord,  
I wait to prove thy perfect will ;  
Be mindful of thy gracious word,  
And stamp me with thy Spirit's seal !
- 24 Thy faithful mercies let me find,  
In which thou causest me trust ;  
Give me thy meek and lowly mind,  
And lay my spirit in the dust.
- 25 Show me how foul my heart hath been,  
When all renew'd by grace I am :  
When thou hast emptied me of sin,  
Show me the fulness of my shame.
- 26 Open my faith's interior eye,  
Display thy glory from above ;  
And all I am shall sink and die,  
Lost in astonishment and love.
- 27 Confound, o'erpower me with thy grace .  
I would be by myself abhorr'd ;  
(All might, all majesty, all praise,  
All glory be to Christ my Lord !)
- 28 Now let me gain perfection's height !  
Now let me into nothing fall !  
Be less than nothing in my sight,  
And feel that Christ is all in all !

BX  
821  
.W5  
183  
v. 6  
v. 6