

lay hold of this fact by faith? Simply because if we believe that we are alive to the mastery of the righteousness-principle, all efforts toward holiness of life will appear hopeful, guaranteed at least partial success in this life (and complete success in the next), and motivation will be strengthened and given stability. After all, if I believe that I have been bound over to the good characteristics in my nature, so that the righteousness-principle now controls my life, then there is great value in attempting to please God. Success (in the long run) is guaranteed. But if I believe that I am still alive to the mastery of the sin-principle, then there is not even the possibility of hope for such success!

3. It is instructive to note that the same motivational forces at work in the preaching and believing acceptance of justification by grace through faith in the righteousness and atoning sacrifice of Christ are at work in the preaching and believing acceptance of sanctification by grace through faith in the righteousness and atoning sacrifice of Christ. In justification the Father imputes (charges) my guilt to Christ, imputes (credits) Christ's righteousness and expiation to me, and declares me to be forgiven of my sins and perfectly righteous before the Law of God. In sanctification the Father by His Spirit unites me to Christ, imparts spiritual life to me (in the new birth), and undertakes progressively to make me more and more like Christ by mortifying the evil elements of my nature (both my evil attributes and the sin-principle in me) and quickening the good elements of my nature (both my good attributes and the righteousness-principle in me). Just as a believing acceptance of the full reality of justification does not lead to licentiousness, liberty to sin, and a license for unrighteousness, but rather to peace, hope, love, reconciliation to God, forgiveness of sins, and life; so a believing acceptance of the full reality of sanctification does not lead to gross indulgence in evil, unbridled sinning, and the practice of unrighteousness, but rather to holiness of character, righteous conduct, and the blessed fruit of the Spirit in our lives.

4. The teaching that would attempt to induce a man to live a righteous life by telling him that he must not presume that he has a righteous standing before God by simple faith in a free justification by the finished work of Christ, but rather that he must pass his life in fear and uncertainty and suspense, hoping that God will mercifully forgive and accept him at the Judgment, simply does not understand the operation of grace in a believer's life. And what holds true for justification holds true for sanctification as well. The teaching that would attempt to induce a man to live a holy life by telling him that he must not presume that, by the new birth, God guarantees that he cannot ever again be "engaged in the practice of sin" but will henceforth be "engaged in the practice of righteousness," and that therefore he ought, out of love to Christ, yield a believing