

**SANCTIFICATION; OR, THE
HIGHWAY OF HOLINESS. AN
ABRIDGMENT (IN THE AUTHOR'S
OWN WORD) OF THE GOSPEL
MYSTERY OF SANCTIFICATION**

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Sanctification; Or, the Highway of Holiness. An Abridgment (in the Author's Own Word) of the Gospel Mystery of Sanctification by Walter Marshall

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WALTER MARSHALL

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AN ABRIDGMENT
(IN THE AUTHOR'S OWN WORDS)
OF
THE GOSPEL MYSTERY OF SANCTIFICATION.

BY THE
REV. WALTER MARSHALL.

WITH AN INTRODUCTORY NOTE BY A. M.

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spicuity, making it all the while subservient to his main purport of proving holiness to be the fruit and effect of faith. I never met with a man who understood the plan of salvation better, or was more happy in explaining it."

Let me, in conclusion, urge any believer who longs to discover or to understand better the secret of a holy life, to take time for the study of this little book, especially its Third, Fourth, and Twelfth Chapters. He need be afraid of no new doctrine. But the doctrine acknowledged by the churches is taught with such distinctness and such point from Holy Scripture, that to many a reader its teaching may appear new. Jesus Christ and the holy nature there is in Him for us is so fully set forth; faith as the means of receiving that holy nature in its Divine power and efficacy, to enable us in all things to live a holy life, is made so clear; the Father's will and expectation that we should indeed live such a life, in accordance with the sufficient provision He has made, is so brought home that the earnest reader cannot but learn to understand better how we can indeed live holy lives by abiding in Christ our holiness. But let no one imagine that a hasty reading of the book, just to get hold of the writer's views, will do any good. Let the seeker after holiness take two or three paragraphs at a time. Let him dwell on the central thought—the holy nature prepared in Christ communicated and working in us by faith. Let him, with prayer and trust for the Holy Spirit, exercise faith in each new thought of God set before him from the Word. Let him return and read more than once or twice, until mind and heart become familiarised with the blessed truth of a sinner on earth living, and speaking, and acting daily and hourly as a saint, in the power of a holiness dwelling in heaven, because the life of Jesus is his life. I cannot but think that he will find our writer to be indeed God's messenger to guide him into God's Highway of Holiness, into a life of peace and power before unknown.

THE
HIGHWAY OF HOLINESS.

CHAPTER I.

OF THE KNOWLEDGE OF THE TRUE WAY OF
HOLINESS.

DIRECTION.

That we may acceptably perform the Duties of Holiness and Righteousness required in the Law, our first Work is, to learn *the Powerful and Effectual Means* whereby we may attain to so great an End.

THIS Direction may serve, instead of a preface, to prepare the understanding and attention of the reader for those that follow. And,

First, It acquainteth you with *the great end* for which all those means, that are the principal subject to be here treated of, are designed. The scope of all is, to teach you how you may attain to that practice and manner of life which we call holiness, righteousness, or godliness, obedience, true religion; and which God requireth of us in the law, particularly in the moral law, which is summed up in the ten commandments, and more briefly in those two great commandments, of love to God and our neighbour

(Matt. xxii. 37, 39), and more largely explained throughout the Holy Scriptures. My work is, to show how the duties of this law may be done when they are known; therefore expect not that I should delay my intent, to help you to the knowledge of them, by any large exposition of them. Yet that you may not miss the mark for want of discerning it, take notice in few words, that the holiness which I would bring you to, is *spiritual* (Rom. vii. 14). It consists not only in external works of piety and charity, but in the holy thoughts, imaginations, and affections of the soul, and chiefly in love, from whence all other good works must flow, or else they are not acceptable to God: not only in refraining the execution of sinful lusts, but in longing and delighting to do the will of God, and in a cheerful obedience to God, without repining, fretting, grudging at any duty, as if it were a grievous yoke and burden to you.

Take notice, further, that the law, which is your mark, is *exceeding broad* (Ps. cxix. 96), and yet not the more easy to be hit; because you must aim to hit it, in every duty of it, with a performance of equal breadth, or else you cannot hit it at all (Jas. ii. 10). The Lord is not at all loved with that love that is due to Him as Lord of all, if He be not loved with all our heart, spirit, and might. We must love Him so as to yield ourselves wholly up to His constant service in all things, and to His disposal of us as our absolute Lord, whether it be for prosperity or adversity, life or death.

This spiritual universal obedience is the great end to the attainment whereof I am directing you. And that you may not reject mine enterprise as impossible, observe, that the most I promise is no more than *an acceptable performance of these duties* of the law, such as our gracious merciful God will certainly delight in, and be pleased with, during our state of imperfection in this world, and such as will end in perfection of holiness, and all happiness, in the world to come.

This is the true morality which God approveth of,

consisting in a conformity of all our actions to the moral law. And if those that in these days contend so highly for morality, do understand no other than this, I dare join with them in asserting that the best morally honest man is the greatest saint; and that morality is the principal part of true religion, and the test of all other parts, without which faith is dead, and all other religious performances are a vain show and mere hypocrisy.

The *second* thing contained in this introductory direction is, the necessity of learning the *powerful and effectual means* whereby this great and excellent end may be accomplished.

This is an advertisement very needful; because many are apt to skip over the lesson concerning the *means* (that will fill up this whole treatise) as superfluous and useless. When once they know the nature and excellency of the duties of the law, they account nothing wanting but diligent performances; and they rush blindly upon immediate practice, making more haste than good speed. They are quick in promising; "All that the Lord hath spoken, we will do" (Exod. xix. 8), without sitting down and counting the cost. They look upon holiness as only the *means* to an end, eternal salvation; not as *the end* itself, requiring any great means for attaining the practice of it. The inquiry of most, when they begin to have a sense of religion, is, "What good thing shall I do that I may have eternal life?" (Matt. xix. 16). Not, how shall I be enabled to do anything that is good? Yea many that are accounted powerful preachers, spend all their zeal in the earnest pressing the immediate practice of the law, without any discovery of the effectual means of performance; as if the works of righteousness were like those servile employments that need no skill and artifice at all, but only industry and activity. That you may not stumble at the threshold of a religious life by this common oversight, I shall endeavour to make you sensible that it is not enough

for you to know the matter and reason of your duty, but that you are also to learn the powerful and effectual means of performance, before you can successfully apply yourselves to immediate practice.

Sanctification, whereby our hearts and lives are conformed to the law, is, equally with justification, a grace of God, communicated to us by means, and by means of teaching, and thereby learning something that we cannot see without the Word (Acts xxvi. 17, 18). There are several things pertaining to life and godliness that are given through knowledge (2 Pet. 1-3). There is a form of doctrine made use by God, to make people free from sin, and servants of righteousness (Rom. vi. 17, 18). Shall we slight and overlook the way of sanctification, when the learning the way of justification hath been accounted worth so many elaborate treatises?

The learning of it requireth double work; because we must unlearn many of our deeply-rooted notions, and become fools that we may be wise. We must pray earnestly to the Lord to teach us, as well as search the Scriptures that we may get this knowledge. "O that my ways were directed to keep Thy statutes! Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end" (Ps. cxix. 5, 33).

The certain knowledge of these powerful and effectual means is of great importance and necessity for our establishment in holy practice: for we cannot apply ourselves to the practice of holiness with hope of success, except we have some faith concerning the Divine assistance; which we have no ground to expect, if we use not such means as God hath appointed to work by. Many Christians content themselves with *external* performances, because they never knew how they might attain to *spiritual* service; and many reject the way of holiness as austere and unpleasant, because they know not how to cut off a right hand, or pluck out a right eye, without intolerable pain; whereas they would find "the ways of wisdom" (if they knew them) "to be ways of

pleasantness, and all her paths to be peace" (Prov. iii. 17). Many others set upon the practice of holiness with a fervent zeal, and run very fast, but tread not a step in the right way; and, finding themselves frequently disappointed and overcome by their lusts, they at last give over the work. Peradventure God may bless my discovery of the powerful means of holiness so far, as to save some one or other from killing themselves. And such a fruit as this would countervail my labour; though I hope God will enlarge the hearts of many by it, to run with great cheerfulness, joy, and thanksgiving in the ways of His commandments.