

# Complete Preservation, Must Be Preceded by Complete Salvation

by Milton Haney

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*Complete salvation and preservation require complete sanctification, which destroys the body of sin and enables perfect patience.*

**Scripture:** John 14:15, Romans 6:6, Ephesians 5:25, 1 Thessalonians 4:3, Hebrews 6:1, Hebrews 13:12

**Topics:** "Sanctification", "Sin Nature"

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## Description

Milton Haney preaches about the remedy for impatience, emphasizing the distinction between salvation from sin and the subsequent process of being kept from returning to it. He highlights the importance of complete sanctification, stating that impatience is a result of the perversion caused by sin and the war within ourselves. Haney stresses that while it is impossible for humans to completely control their passions, God has provided a remedy through the destruction of the 'body of sin' for those who comply with His conditions. He warns against neglecting sanctification, as it is a costly remedy that cannot be treated lightly, and urges believers to seek complete inward purity by allowing God to destroy the sinful nature within them.

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## Transcript

Is there a remedy for impatience? We answer, yes, and we know its genuineness, for we have tested it. But it is important to distinguish between the act of God by which we are saved from a sinful state, or condition, and the subsequent processes by which we are kept from returning to it. I understand God has planned complete salvation, and then promises complete preservation; but has never promised to completely keep any soul, who is only partially saved. It is impossible to keep any sick man well, without first making him well. No one ever thought of preserving an apple in perfect soundness which was already partially decayed.

The undertaking to keep an impure soul clean, without first cleansing it, would be endlessly foolish. Sin in any form is an ugly thing. Being at war with God, there cannot be any world, or time where a soul made in the image of God can be normal under its influence. It largely consists in the perversion of something that was right. Itself is the seed of all restlessness. Sin in the form of inherited depravity, has so perverted the functions of our being as to keep us at war with ourselves. There is not one man of the race, who is not wholly sanctified, whose judgment and conscience and passions can be kept in harmony each with the

other. That being true, complete soul rest is forever impossible, and impatience must forever be the outflow of that unholy fountain.

This truth is practically proven by the millions of intelligent people who keep insisting that no human soul can be completely saved from all unholy anger in this life. Each one of such is both an example and living witness that while the carnal nature remains, perfect patience is impossible and they feel it to be so. But, brother, God has provided for the destruction of this "body of sin," for this very purpose, that henceforth you should not serve sin; Rom 6:6. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." The revised Version reading, "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin."

Christ issues the proclamation of emancipation from both inward and outward sin, to all who will comply with His divinely ordained conditions. Nor is it anywhere taught in the scriptures that we have to wait for either death or purgatory to emancipate us; but as we are justified by faith in Jesus, as our justifier, we are to be sanctified by faith in Jesus as our sanctifier. All who thus receive Him as their justifier are made to know they are truly justified, and all who receive Him by faith as their complete sanctifier are made to know that they are truly sanctified. If that cannot be proven by the Scriptures then nothing can be proven by the Scriptures.

If Christ cannot be ignored or neglected as the justifier, without peril, then He cannot be ignored or neglected as our sanctifier without peril. We are justified that we may be sanctified, and we are sanctified in order to be able to retain our justification. Multitudes upon multitudes who once glowed with the glorious sunlight of the new birth, are now without it because Christ was offered as their complete sanctifier and they refused the offer.

Five thousand individual churches could be named in this land who once were a great soul-saving force and now find it almost impossible to bring a sinner to real genuine heart ache for sin and a Holy Ghost conversion, BECAUSE God offered them His Son as their sanctifier, and they rejected the offer! Uncounted thousands of God's people are left in doubt and many are questioning the truth of the Bible who once had convictions for holiness and disobeyed their convictions. Many ministers who, when in the clear light of justification, preached a glorious gospel and brought many savingly to Christ; whose gospel is now reduced largely to intellectual essays and they are compelled to get people into the church without genuine repentance, without being born of God, without the witness of the Holy Spirit, or any witness of consciousness that God is their Father, because they have met the call to holiness and refused to obey! See I Thess. 4:3-8 and Heb. 6:1-8.

In all these years, I have never known one man or woman or minister, who was able to fully control his or her passions, after they had convictions of their need of sanctification and failed to follow them! Have you? God's remedy for sin has cost a great price, and cannot be treated lightly without His displeasure. If your sanctification cost the death agonies of God's only Son, there cannot but be peril in neglecting it. Heb. 13:12; Eph. 5:25-27.

1. In the new birth there is given power to control all the evils within us, till we are able to apprehend Christ for their removal. Hence in all these years I have never known one soul truly born of God to give way to unholy tempers the first day after he was thus born. I do not say that this might not, or could not occur; but in seventy year's watching, I have not witnessed a single case. I have no recollection of one genuinely

converted soul speaking impatiently within three days after he was born of God. Real, new converts are always beautiful characters. They are so different from other people that the whole race is led to specially scrutinize them. Converts without the new birth are about as they were before being converted, and such are now being brought in to the churches by the ten thousand; but these are not the people of whom I am now writing.

2. While in the new birth we have power to control remaining evils, in complete sanctification these evils are destroyed. Before sanctification, God's child has to contend, not only with all outward agencies of evil, but with his own carnal nature within, which is a fountain of fretfulness. After being sanctified he finds the war has ceased within. He now can say with Jesus, "when the Prince of this world cometh he findeth nothing in me." Probably the most prominent of all the carnal mind's begettings is impatience in God's people; and perfect patience seems impossible while it remains within.

This tap root of impatience being destroyed, and love made perfect, perfect patience is the outflow. We cannot but have unmixed patience when wholly sanctified. Perfect love "is not provoked." All impatience coming from our inherited sinful nature ceases at once, when we are wholly sanctified, and it is easier, ten to one, to wholly avoid it thereafter.

But the destruction of sin within does not preclude, in a free moral agent, the possibility of after sinful conduct. Adam as he was created had no sinful nature, yet he sinned apparently on the first great temptation, and an archangel sinned when there was no sin nor devil to tempt him! How much more may it be possible for us to sin after complete sanctification who have a thousand times more evils to confront us?

Hence to be saved from all sin, and afterwards kept from all sin, are forever distinct questions. Both are promised in the scriptures, but the promises are distinct, and the processes by which each is accomplished may widely differ. The undertaking to maintain a completely holy life without a completely holy heart is outside of God's plan and distinctly of the flesh. Perfect humility, perfect meekness or perfect patience are forever impossible without perfect love, and perfect love can never be attained by any human being with the "old man" still alive in the soul! O that God's dear people could be made weary of carrying about in them this "body of sin," this enemy of all righteousness!

When will the sons and daughters of the Lord Almighty become ashamed of their bondage to the carnal mind? Do you object to so strong a word? How can it be otherwise so long as you know it remains within you as the continual disturber of your peace, hindering your faith, opposing all the graces of the new birth, ever breaking into your fellowship with God; making complete inward purity impossible, begetting unholy jealousies, pride, ungodly temper, the bondage to fear, and the love of sin, with you, its possessor, and subject, persistently denying that you have any power to cast it off, and practically asserting that an infinite Saviour cannot, or will not destroy it?

Ever since you knew the joy of pardoned sin you have known that God willed your sanctification as He did your brethren at Thessalonica; that you might be fully able to sweetly control your bodily passions, be freed from all moral impurity; and you have insisted on retaining the carnal nature which has mixed your love, hindered your usefulness and been tugging like a vulture at the vitals of spirituality till you hardly know where to find God when you seek Him!

O how many, even seekers of holiness, get blessed, as I did a hundred times when seeking, and stop short of getting this "root and seed of all sin" taken out of their breast? This mistake is a fatal one and all who have made it should hurry to the cleansing Blood.

How to be kept from impatience, after its tap root has been destroyed, will be the subject of another chapter. The greatest need in the church of God, is millions of people in whom the carnal mind is destroyed, filled with faith and with the Holy Ghosts, and these would soon be found, if God's ministers were holy.

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