



The King's Highway

Rev. H. S. Wilson, July 50

An Advocate of Scriptural Holiness

SALVATION THROUGH SANCTIFICATION

By Rev. T. M. Anderson

"God hath from the beginning chosen you to salvation through Sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

The Apostle Paul is evidently speaking of final salvation in heaven. The salvation which is to be brought to us at the appearing of our Lord Jesus Christ.

It is the hope and joy of all his saints that they shall finally be saved from the presence of sin, and saved from any further temptations to sin. We are assured in the Word of God that Jesus can save to the uttermost them that come unto God by him; and that he will present them faultless before the presence of his glory with exceeding joy. This glorious prospect has been the stay and comfort of the people of God through all the ages. God has given to his faithful saints some visions and revelations of their future rewards. Some have seen the city which he hath prepared for them. The Savior spoke of the house of many mansions which awaits us at the end of the journey. To the heirs of God, and the joint-heirs with Christ there is an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation ready to be revealed in the last time. We live in hope and labor in hope of the coming glory, and for the crown of life eternal which shall be given to them that love him.

It is to this salvation that God hath chosen us through sanctification of the Spirit and belief of the truth. In the light of this truth it should be evident to all men that sanctification stands as the gateway through which we pass to be with Christ in glory. As it appears in the text, sanctification is an imperative necessity to final salvation. A study of this truth merits our serious and sober consideration in the light of the Scripture.

Salvation through sanctification of the Spirit is the choice of God from the beginning. It is the chosen plan of God to save men from sin, and to make them fit for an inheritance among the saints in light. No man had a voice in the counsel of his Creator, who at the beginning, chose to create a man in his own image, and after his own likeness. No man has any voice in the counsel of the God-head when he chooses to perfect a plan of salvation to redeem the sinner. It is for the man to accept that perfected plan by faith, and to comply with all its stated requirements.

The Scriptures reveal to us the beginning of God's chosen plan and purpose. We read, "According as he hath chosen us in him before the

foundation of the world that we should be holy and without blame before him in love."

Holiness was God's choice before the mountains were brought forth, or ever he had formed the earth and the world. Holiness was in the plan of God before the morning stars sang together and the sons of God shouted for joy. Holiness was the Sovereign decree of the eternal God from the beginning of time. That which was his choice at the beginning will remain his choice to all eternity. It is God's first and final choice to save us through sanctification of the Spirit and belief of the truth.

It being true that sanctification is necessary to salvation than it is wisdom for us to study the nature of sanctification and seek to know what it does in the person that experiences it. We find the facts revealed in the context. In this Scripture, Paul the state of the wicked and the cause of their punishment. We quote: "That they all might be damned who believe not the truth, but had pleasure in unrighteousness." Sinners perish because they reject the truth whereby they are saved, and prefer the pleasures of unrighteousness. This being true, then it is apparent that those who receive the truth and do not have pleasure in unrighteousness will be saved. Obviously sanctification is that work of Divine grace which delivers one from the pleasurable love of unrighteousness. This is something more than a deliverance from the practices and pleasures of sin. This reaches to the desire and disposition of the soul. The depraved nature of man loves sin and hates holiness. Men prefer to remain unrighteous; it pleases them to live independent of a holy God. They give no recognition to his will and law requiring holiness. They are willing to be religious, but not willing to be holy; they are disposed to be moral and respectable, but are not willing to be sanctified through belief of the truth. It is gratifying to the carnal heart to make no claim to be cleansed from sin through faith in the blood of Christ. They receive not the love of the truth that they might be saved. This fact accounts for the indifference so often evidenced by some who are members of the church where holiness is proclaimed.

Some fully approve of the doctrine, and support the ministry that preaches sanctification; yet they never accept it by faith. It pleases them to remain unholy. They are not impressed by the truth that they are lost without it. It is an indisputable fact that sanctification of the Spirit is necessary to final salvation. The necessity of such an experience is best understood when we consider the nature of sanctification of the Spirit differs from all other uses and meanings of the term sanctification found in scripture and applying to things and persons dedicated to holy services. We frequently find

such statements as "Sanctify yourselves." To sanctify ourselves could only mean to dedicate or consecrate. But the sanctification of the Spirit is an act of God which makes the soul holy. It is that work of the Holy Spirit which cleanses and purges the heart from dwelling sin.

Sanctification of the Spirit is received by faith. It is through belief of truth that one comes to experience this grace in the heart. The question may be asked, What truth must one believe? We are to believe the truth revealed in the provision of Christ. Such passages as, "By the which will we are sanctified through the offering of the body of Jesus Christ once and for all." (Heb. 10:10). Believe the truth that Jesus suffered to sanctify the people with his own blood.

These passages would be sufficient to show that God has provided our sanctification in the Atonement of Christ.

We are to believe that God will sanctify the believer now in this present time; and that it is not necessary to wait until he comes or until any future time. It is God's purpose to establish us unblamable in holiness before him at the coming of the Savior. Sanctification being the necessary fitness of heart to receive him in his Glory. When he comes, he comes to be glorified in his saints, and to be admired in all them that believe in that day. The believer having the hope of being like him and seeing him as he is in his glory will purify himself even as he is pure.

Faith for sanctification is an act of the will. The will yields to the will of God. We do not take something; we trust God to do something. Faith is not a risk; it is a rest. The soul places all in the hands of God willingly and obediently submitting to him the heart that he might sanctify and cleanse it by the power of the Holy Spirit. In answer to such a faith in the promise and provision of Christ the God of peace will sanctify you wholly; and preserve your whole spirit, soul and body blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

MANY CATHOLICS BECOMING PROTESTANTS

Among the 1,000,000 new members received into the Methodist Church last year, it is reported by Dr. Elmer D. Clark, editorial secretary of the Methodist Board of Missions, "in the New York area alone, more than 1,000 of the new members came from the Roman Catholic Church." The same report is coming from many cities in the U. S. of Catholics joining different Protestant churches.

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