



"You will know them by their fruits." Mt.7:16

Defining His Rest and Sanctification

Entering His Rest, of course refers to entering into the fabled land of promise across the Jordan also called "Beulah". God offered them entry not only into a new and fruitful land that provides every blessing, but also God's provision of protection from every enemy together with God's fellowship and fullness of favor. But due to his people being so "stiff-necked", they received most of the land only after generations of struggle, and they never received the other promises in full. They never did qualify themselves to enter into the fullness of His favour, and so, the promise was left for the New Testament believers to obtain. There the teaching is expanded and lifted into the spiritual realm using the term "Entire (complete) Sanctification".

The Israelites could have entered in if they had not only obeyed God, but had done so joyfully with their whole hearts as He had asked for. This pattern was clearly expressed in the Ten Commandments. Nothing less than this was ever asked for or taught.....

He led them toward this carefully using Moses to speak His words for Him; but what did they do? Any time faith or patience was needed, they grumbled and then everything they had been taught went out the window. They acted as if they had never heard a thing and God had never done anything for them!

Obviously, they were in deep bondage to their darkened carnal minds. They hungered after material rewards, almost to the exclusion of spiritual ones unless they had been oppressed by their enemies for many years.

Sanctification

As relating to personal experience, the two terms "Sanctification" and "Entire Sanctification" are frequently used interchangeably, as though they were synonymous, although, critically speaking, they are not the same. Many of the early writers such as John Wesley, clearly distinguished between sanctification, or being wholly sanctified. To see the propriety and scripturalness of this distinction one need only bear in mind the two-fold definition of the word sanctification, given and acknowledged by all our dictionaries and commentaries, as may perhaps best be stated in the language of the famed theologian Adam Clark, in commenting on the prayer of Jesus, "Sanctify them through thy truth; thy word is truth." He says, -This word has two meanings: 1. It signifies a person consecrates himself to separate himself from earthly and common use and to devote or dedicate himself to God and His service. 2. It also signifies that that the Holy Spirit comes with His own sanctifying grace to make that one holy or pure in heart within a moment of time. The prayer of Christ may be understood in both these senses. To these two definitions there is a substantial agreement. And men do this subject gross injustice, and convict themselves either of great ignorance, or of willful deceit, when they insist that sanctification refers exclusively to a "setting apart to God and his service":

As stated above, "Sanctify" does mean, "to consecrate, to separate," "to devote or dedicate," "but it also signifies "to make holy or pure." According to Webster's Dictionary it means, 2. "To cleanse from moral corruption and pollution, to purify. John 17:17. Especially that act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God." It is astonishing that multitudes never seem to recognize this latter definition.

Having this two-fold definition clearly in mind, it may be easily understood how there is a difference in being sanctified in part, and being sanctified entirely or wholly. So far as the human responsibility in sanctification is concerned, namely, that of "consecration," "separation," "dedication" or "devotement," it may be said, just in so

far as the individual has thus “consecrated,” “separated,” “dedicated” and “devoted” himself to God, for the purpose of being qualified to be thus purified and made holy, thus far he has sanctified himself. However, it is well to remember that this consecration, separation, dedication and devotement is to God, and not to any particular work or calling, as is frequently done; and that this consecration *must have as its objective* the purifying and cleansing of the heart from all sin (sinfulness, sinwardness, the old man, original sin), before it can be regarded as any part of entire sanctification.

While in the wilderness, the children of Israel doubtless frequently left their tents, for various reasons other than that of crossing the Jordan, and therefore this leaving of their tents could not be regarded as any part of the necessary steps for reaching the promised land. But on a certain day it was said, with the distinct object of crossing Jordan into Canaan, “Sanctify ourselves.” “and it came to pass, when the people left their tents to pass over Jordan,” “that the waters which came down from above stood and rose up upon an heap,” etc. It was only when they sanctified themselves and “removed from their tents” for the express purpose of crossing “over Jordan,” that leaving their tents could be regarded as any part of the steps necessary to entering Canaan. Hence, a person may be consecrated, separated, devoted and dedicated to a work, or to God, for the performance of that certain work, and yet such consecration or devotement could not be regarded as any part of entire sanctification, as the consecration thus made does not contemplate (ie: does not contain faith for) the individual’s entire sanctification, and is made for an entirely different purpose.

And in this connection it is well to note that this human side of sanctification, --which is but the approach to, and the *qualifying for* entire sanctification – may be gradual. That is, the individual may be some time in entirely completing this “separation,” “dedication” and “devotement” of his all to God. But the moment this human side of sanctification is completed to God’s satisfaction, and every condition met, faith in reality touching the promise, the divine side of sanctification, which is “to make holy or pure;” to make free from sin (and sinfulness), to cleanse from moral corruption and pollution, to purify,” is instantaneously and divinely worked by the application of the cleansing power of the atonement through the power of the Holy Ghost. In the language of Adam Clark: “Neither the gradatim pardon nor the seriatim purification exists in the Bible.” John Wesley said, “To talk of this work (entire sanctification / entering into Rest) as being gradual, would be nonsense, as much as if we talked of gradual justification.” “As to the manner, I believe this perfection (act of finishing grace) is always wrought in the soul by a simple act of faith; consequently -in an instant.” In justice to those who differ with us, it is proper that we say, John Wesley did recognize this two-fold definition of sanctification, and so taught that “at the same time that we are justified, yea, at that very moment sanctification begins “From the time of our being born again, the gradual work of sanctification takes place.”. But to infer that by this he taught or believed that the divine side of sanctification, the making “holy or pure,” “to make free from sin” --was gradual is to make Mr. Wesley contradict himself!! In his Journal, under date of May 21, 1761, Mr. Wesley wrote of those who had sought sanctification by works, and “thought it was to come gradually,” “What wonder is it, then, that you have been fighting all these years as one that beateth the air?”

To teach that the divine work of sanctification in the purifying and cleansing of the heart from all sin is a gradual work would be to admit that a heart might be a little holy, more holy and most holy, so that it might become exceedingly difficult to know just in what degree of holiness the individual’s experience might be. And how to pronounce a heart holy that had yet any trace of sin in it, would be another difficulty; and then in case death should overtake the individual before he had reached the third degree of holiness, where he might be said to be most holy, there might be another embarrassing difficulty, Seeing that holiness – freedom from all sin – is the only condition to be fit for seeing God.

“The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it.” 1 Thess. 5:23, 24.

Thank God, the promise of cleansing from “all sin” is in the present tense. “If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” 1 John 1:7. The human side of sanctification may be partial or gradual, but entire sanctification in which the heart is cleansed from all sin, is always instantaneous and complete.

Sanctification	Entire Sanctification
There is Life.	There is Life more abundant.
There is love.	There is perfect (complete) love which casteth out fear.
The "old man" is repressed'.	The old man is destroyed/removed.
There is "Peace with God".	There is the "Peace of God".
Gives us a right to Heaven	Gives us the fitness for Heaven.
We put on "The New Man".	We "put off the old man with his deeds".
There is joy -intermittent joy.	There is fullness of joy -abiding joy.
Includes pardon -which is a judicial act.	Includes a cleansing -which is a priestly function.
Obtained by surrender, repentance and faith.	Obtained by obedience, consecration and faith.
Delivers from guilt and condemnation.	Delivers from unholy temperaments and abnormal appetites.
Gives us Adoption; making us children of God.	Gives anointing, making us "Kings and Priests unto God".
Separates us from the world, so we are not of the world.	Takes the world out of us, worldly desires and ambitions.
Illustrated by the rescue of the sinking man from the water.	Getting the water out of the lungs of the drowning man.
Conditioned on confession of sin. (1 John 1:9)	"Walking in the light as He is in the light" (1 John 1:7)
Deals with sin as an act -sins committed.	Deals with sin as a principle -the sin nature we inherited.
The repentant sinner is born again.	The believer has a personal encounter with the Sanctifier.
Restores us to the favor of God which we had lost through our own disobedience.	Restores us to Holiness, or the moral likeness to God, which we had lost through the disobedience of Adam.
Is the impartation of a spiritual nature, bringing us into possession of eternal life.	Is the crucifixion and destruction of our persistent carnal nature, making us dead indeed to sin.
Destroys the shoots of sin.	Destroys the "roots" of sin.
Makes us free -free from outward sin and condemnation.	Makes us "free indeed". Gives deed to our freedom, with all mortgages paid off. Freedom from fear, doubt, and pride, etc.
We are united to Christ as the branch to the vine.	We receive the purging promised to the living, fruitful vine, that we may bring forth more fruit. (John 15:2)
The experience is a "well of water" (John 4:14) A well is for personal use.	There is a fullness of blessing so that out of our inward parts "shall flow rivers of living water" (John 6:38-39) A river cannot be confined to personal use, but will bless and bring fruit wherever it flows.
"the forensic, judicial or gracious act of God by which the sinner is declared righteous, or justly free from the obligation to penalty and fully restored to divine fellowship.... Standard Dictionary	To make holy, cleanse from sin. Specifically in theology, the gracious work of the Holy Spirit, whereby the believer is freed from sin and exalted to holiness of heart and life. -- Standard Dictionary

