



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

### **Wesley and Entire Sanctification:**

What is His Rest or entire sanctification? Wesley's experience and discoveries.

How may we enter His Rest?

Regeneration is not sanctification.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Isaiah 11:10

"Let us therefore fear, lest, a promise being left [us] of entering into

his rest, any of you should seem to come short of it." Heb. 4:1 For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his. Heb. 4:10 "Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary; For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the shewbread, which is called the sanctuary; and behind the second veil, the part of the tabernacle which is called the Holiest of All; which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail." Heb. 9:1-5 Since time immemorial, saints, divines, and special men of God have been telling us that there is more to Christianity than is offered to the Church at large. The best of these speak with one voice of a place of extraordinary grace in God that is available to whomsoever will;

Since the times of the early church, the most successful man in making this mysterious state of supernatural holiness known was, without question, John Wesley, in the 1700's; His words are still tremendously relevant since many have mouthed them, but so few have put them into practice. It has been the sad observation of priests of religion on the globe, that the pressure of daily life makes religion a marginal activity for most adherents.; Consequently, these words, although old, are full of untested potential for believers of every kind, whether Catholic, Evangelical or Pentecostal; They hold the key to abiding in His Rest; a state of further lowly grace in which the soul is sealed within His own bosom: The remaining inward pull toward sin is supernaturally removed, making the heart blameless in His sight. The soul now dwells in inward harmony and constant unhindered fellowship with Him. All resistance to Him is just miraculously gone! It is now the natural joy of this soul to fulfill His every righteous demand in the law With growth in this grace extraordinary faith, worship and spiritual diligence become innate like breathing. Your God-created persona remains intact and responsible as before, although it has been improved. Instead of this being a "super-spirituality", He gives the lowliness of a supernatural humility. John Wesley's First Definition In August following (1739), I had a long conversation with Arvid Gradin, in Germany; After he had given me an account of his experience, I desired him to give me, in writing, a definition of the full assurance of faith; which he did in the following words: -- Requies in sanguine Christi; firma fiducia in Deum, et persuasio de gratia divina; tranquillitas mentis summa, atque serenitas et

pax; cum absentia omnis desiderii carnalis, et cessatione peccatorum etiam internorum. *"Repose in the blood of Christ; a firm confidence in God, and persuasion of his favour; the highest tranquility, serenity, and peace of mind, with a deliverance from every fleshly desire, and a cessation of all, even inward sins."* This was the first account I ever heard from any living man, of what I had before learned myself from the oracles of God, and had been praying for, (with the little company of my friends,) and expecting, for several years.

Q. When may a person judge himself to have attained this?

A. When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks. Not that to feel all love and no sin; is a sufficient proof. Several have experienced this for a time, before their souls were fully renewed; None therefore ought to believe that the work is done, till there is added the testimony of the Spirit, witnessing his entire sanctification, as clearly as his justification. Wesley and friends obtained this experience, and preached it explicitly whenever they met those who were serious seekers of His fullness. Precisely when he (Wesley) saw that entire sanctification, as a distinct work, is offered by simple faith, we do not know. He says: By viewing it in every point of light, and comparing it again and again with the Word of God on the one hand, and the experience of the children of God on the other, we saw farther into the nature and properties of Christian perfection. His mind grasped the details by slow degrees.

He could not, by his clear general knowledge of the doctrine, see what a careful experience in himself and others -alone could teach. So, at a time when he had no distinct view of what the apostle meant by exhorting us to go on to perfection; two or three persons in London gave him a very strange account of their experience, and different from any; he had ever heard. It was, however, exactly similar; to what he represents as entire sanctification; The next year five or six more related to him the same experience. A few years after, he and Thomas Walsh met all in London who had the same experience, and asked them the most searching questions (they) could devise. In 1759-1762, the witnesses of full salvation multiplied exceedingly most of these; (in London alone were six hundred and fifty two) he examined in the same manner; (Vol. 2, p. 223). The clear, uniform testimony of these, from first to last, gave him the necessary light by which to form opinions on many points, and to rectify those which were wrong. For these reasons his observations are very clear and have stood the test of time, and are still found today; His almost scientific care in validating these experiences brought great credibility to this great work of His Spirit.

What Is Entire Sanctification?

Mr. Wesley variously, but clearly, answers this question. It does not imply an exemption either from ignorance, or mistake, or infirmities, or temptations.

Indeed, it is only another term for holiness.; Vol. 1. p. 358.

It is the loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love. It is nothing higher, and nothing lower than this the pure love of God and man. It is love governing the heart and life, running through all our tempers, words, and actions. Vol. 6, p.502. The essence of Christian holiness is simplicity and purity, one design, one desire- entire devotion to God. Vol. 6, p.774. He defines it as experienced: Many have (in 1761, at London) and many do daily experience an unspeakable change. After being deeply convinced of inbred sin, particularly of pride, anger, self-will, and unbelief, in a moment they feel all faith and love: no pride, no self-will, or anger: and from that moment they have continual fellowship with God, always rejoicing, praying, and giving thanks. Vol. 4, p.111. Till this universal change was wrought in his soul, all his holiness was mixed. He was humble, but not entirely; his humility was mixed with pride; he was meek, but his meekness was frequently interrupted by anger, or some uneasy or turbulent passion. His love of

God was frequently damped by the love of some creature; the love of his neighbor by evil surmising, or some thought, if not temper, contrary to love. His will was not wholly melted down into the will of God: now and then nature rebelled, and he could not clearly say, Lord, not as I will, but as Thou wilt. His whole soul is now consistent with itself; there is no jarring string. All his passions flow in a continual stream with an even tenor to God. There is no mixture of any contrary affections; all is peace and harmony. After being filled with love, there is no more interruption of it than of the beating of his heart; and continual love bringing continual joy in the Lord, he rejoices evermore. And as he now loves God with all his heart, so Jesus now reigns alone in his heart, the Lord of every motion there.; Vol. 2, p.222. Rapturous joy, such as is frequently given in the beginning of justification, or of entire sanctification, is a great blessing; but it seldom continues long before it subsides into calm, peaceful love. Vol.7, p. 46. And to aid in judging whether we have attained it, he observes: Not that to feel all love and no sin; is sufficient proof.

Several have experienced this for a time before their souls were fully renewed. None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire sanctification, as clearly as his justification. Vol. 6, p. 505.

#### Regeneration Is Not Entire Sanctification

He says: Sanctification begins in the moment a man is justified. Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.

Again: There does still remain, even in them that are justified, a mind which is in some measure carnal (so the apostle tells even the believers at Corinth, Ye are carnal); a heart bent to backsliding, still ever ready to depart from the living God; a propensity to pride, self-will, anger, revenge, love of the world, yea, and all evil; a root of bitterness, which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption as, without clear light from God, we cannot possibly conceive. Further:

We may learn the mischievousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered from the dominion of outward sin; and, at the same time, the power of inward sin is so broken that we need no longer follow, or be led by it; but it is by no means true that inward sin is then totally destroyed, that the root of pride, self-will, anger, love of the world is then taken out of the heart. At the very moment of justification we are born again; in that instant we experience that inward change from darkness into marvelous light; from the image of the brute and the devil, into the image of God; from the earthly, sensual, devilish mind, to the mind which was in Christ Jesus. But are we then entirely changed? Are we wholly transformed into the image of Him that created us?

Far from it: we still retain a depth of sin, and it is the consciousness of this, which constrains us to groan for a full deliverance to him that is mighty to save. Hence it is that those believers who are not convinced of the deep corruption of their hearts, or but slightly, and as it were, notionally convinced, and have little concern about entire sanctification. Vol. p.124.; (For more from Wesley see A Plain Account of Christian Perfection; on the FAQ page and his wonderful homespun "Proverbs" on the "Other Articles" page) Listen O Church of today!!! The purpose of this website is to place before you sufficient evidence that this better state of grace not only exists, but exists for you.; It then seeks to equip you to successfully enter His Rest, so that not only will His Holy Spirit be within you, but you will also experientially dwell in Him. Other believers today enjoy this happy state; you may join us!

Yours in the blessing of His Rest;

Earnest Seeker

Note to Pentecostals and Charismatics:

until the brash new "Holy-Rollers" arrived on the scene in 1910, the use of the scriptural term, "Baptism in the Holy Spirit" belonged almost exclusively to the Holiness churches to refer to their

precious entire sanctification experience.

In their eyes, Pentecostals were spiritual upstarts that came out of nowhere and rudely hijacked the term that referred to the jewel in their crown and used it to feed their unseemly “emotionalism”!; The heritage resources within are dated before this, and so employ the older usage of the term. So, please translate as you read. Please do not consider entering His Rest to be merely the consequence of diligent stewardship and growth of the Holy Spirit within. It instead has to do with completing your original salvation in righteousness rather than ascending the heights. Your stewardship remains essential, both before and afterwards. But His Rest takes all the effort out of your continuing growth since your inward nature has now been remade to be in harmony with His blameless nature; The Ten Commandments have become second nature: a joyful and effortless daily vocation rather than a distant ideal. Within His Rest spiritual growth becomes exponential, since the inward battle has been won; All inward resistance is totally gone; I have personally enjoyed this state since 1988, and so seek to share “Beulah Land” and “Full Salvation” with you,”

To verify this and every other claim that has been made above, I have gathered many joyous testimonies both old and new. They may be found with the “Testimonies” button on the menu.