



Your complimentary
use period has ended.
Thank you for using
PDF Complete.

[Click Here to upgrade to
Unlimited Pages and Expanded Features](#)

TEACHING ON SANCTIFICATION AND HOLINESS BY PASTOR JOHN DANIEL (20-10-96)

In order to fully have an insight into what sanctification of the redeemed is, we have to understand what the holiness of God is. He alone is the Holy One, therefore holiness in the creature (person) which He created, must be received from Him. Mankind often regard the holiness of God as only consisting of His hatred and hostility to sin, but this does not bring a clearer picture of what His holiness is. Holiness of God therefore, is that natural quality of God because of who He always is, and wills, and does what is most importantly good, and desires to do the same good things in His creature, and bestows it upon them. (ref. Jer.29:11). Even though He abhors sin and punishes it, yet it is His holiness which desires what is good for His creatures that moved Him to redeem sinners. His holiness comprises both the wrath of God, which deals with sin; and the love of God, which redeems the sinner. (ref.Isa.45:7)

God's nature is therefore in His holiness. Holiness in man is oneness with God in everything, word, thought, deed, appearance, etc. (ref.1Pet1:15, 1 John 3:2-3). Both the love of God and the wrath of God are united in His holiness. The Holy love of God was not willing to let man go, not minding the sin of man. He needed man to be redeemed. But the Holy wrath of God could not surrender its demands because the law had been despised, and God had been dishonoured. And the rightful demands must be upheld/met because the law of righteousness had been broken. Consequently both His love and His wrath were in a serious irreconcilable strife with one another. The sinner cannot be released as long as the law of righteousness was not satisfied.

Therefore the only solution possible was reconciliation, which means covering, and it can only take place when something is done to satisfy the wrath of God. Sanctification therefore is reconciliation and it must be through a substitute that sin can be punished and the sinner saved. The holiness of God would be glorified by meeting the demands of His righteousness in the maintenance of the glory of God and of His law. The righteousness part of God's holiness demanded that the law of God must be maintained and His love offered it because in His divine counsel, only blood of the Holy Son of God could bring about an acceptable reconciliation. And for this cause, His love nature came with human flesh of our Lord and Saviour Jesus Christ to pay the price (ref. Rom.3:23-25). On the other hand, sanctification of the people of God can be effected by God Himself, communicating His holiness to them. He alone is the Holy One and He is the Lord that sanctifies (Jehovah Mekaddishkem; Exo.31:13). Therefore it is clear that sanctification and holiness are inseparable because you cannot be holy if you are not sanctified, and your sanctification will be incomplete if God does not impart His holiness in you. The foremost meaning of sanctification is separation. Separation therefore means, that which is taken out of its surroundings by God's command and is set aside or separated as His own possession and for His service which is Holy. This does not mean separation from

world system, even from what may be permissible. For what will is accepted, He does not give room for His permissive will. For this cause, He sanctified the seventh day as His special day of rest and made it holy, thus declaring that no work (dead works, human strivings, etc.) should be done in it (ref. Exo.31:14-15).

The other days were not unclean because God declared that every thing He created was good (Gen.1:31), but this particular day which the Lord had taken a full possession of by His special act, was Holy Day. No other day should be regarded as being Holy and because of this, He sanctified that day. Likewise, God separated Israel from other nations to be a kingdom of Priests and an Holy nation unto Him, if they will obey Him and keep His covenant (Exo.19:5-6). By this act, He wants Israel to be teaching other nations His ways, and this is why they are the center of attraction worldwide. And because He knew that Israel as a nation will not obey Him, He separated the Levites, and among the Levites, He set apart Aaron and his sons to be priests unto Him and made them holy. This is the same way God has separated believers from unbelievers so as to be a kingdom of priests and an holy nation (people) unto Him, if they will obey Him and keep His covenant. But because He knew that they (believers) will not obey Him, He decided to separate some people from the camp of believers, and among those who are separated from the camp, He is setting apart those who will forsake all and meet up with the qualification of Melchizedec priesthood (ref. Heb.7:1-3, 25-26).

Therefore separation unto sanctification is always God's own work and His electing grace is connected with sanctification (ref. Lev.20-26; Num.16.7; Deut.7:6; Jer.1:5). God cannot share His chosen ones with other lords, He must be the SOLE POSSESSOR, and the ruler of those to whom He reveals and imparts His Holiness.

CONDITIONS FOR THE EFFECTIVENESS OF SANCTIFICATION AND HOLINESS

- (1) Knowledge of the word of God (ref. IIPet.1:2, Eph.1:17-23, Eph.3:16-19).
What this place is talking about is for one to really grow in the wisdom and knowledge of the word of God and love of God, because this is the only thing that will make you to be established in the moves the Lord is making in your life, and you will be able to obey Him.
- (2) Willingness to separate yourself from everything that is unclean and consecrate yourself to the service of the Lord.
Because of sin, everything in the nature of man, and in the world is defiled, and cleansing cannot work where there is not an entire separation from the world, and up of everything unclean. "Touch not the unclean thing, and I will receive you" (ref. IICor6:14-18).
This is God's special command to His chosen ones. I have to recognize that all the things surrounding me are unclean. These include my friends, relations, job, business, possessions, academics, my will, my spirit, etc., must all be surrendered that I may be cleansed by the blood of Jesus (ref. Heb.7:26). He who will keep back anything (out of what God said he will forsake) no matter how small it is,

ing, but e who is willing to pay the full price so as to
ed by the blood, will have an inner meaning of this
word, *the blood of Jesus* cleanseth us from all sinö. And for such a person, it
means that there is no sin that the blood cannot cleanse until he be finally made
holy (which is the end of sanctification. See Heb.10:14).

****This is not an excuse for sin**** Remember God does not sanctify any man
against his will, therefore you must come willingly (ref. Isa.1:18-20).

(3) Exercising your faith in the power of the blood of Jesus.

If you know that the blood of Jesus is capable of sanctifying you, you step out by
faith and place yourself where the Fountain flows. This fountain of the blood can
only be found in Mount Zion, which is in Heaven, from where it flows to cleanse
those outside the Camp of believers (Mount Zion on Earth, or those in separation
from the world. ref.Heb.12:22-24; Heb.13:12-14). Those that permanently place
themselves under the flowing fountain for cleanness will see that they cannot
partake of any activity or affair in this world. Why ? Because once you come out
of an air-conditioned room for instance and move into the sun, you will definitely
feel hot. Likewise, once you draw back into the world after placing yourself under
this fountain, you face the fire of the world because the blood does not have any
connection with this present world system, other than bringing the people in the
system out.

Again, since the fountain of the blood is like a flowing stream, and has a source
where it comes from (Mount Zion in Heaven), and only flows to the Mount Zion
on earth, which symbolically means outside the Camp of believers or
denomination of believers, it can only cleanse and sanctify anybody who
permanently places himself under it. Separation is not the only thing included in
the word sanctification, it is rather the beginning. When separated and then
consecrated unto the Lord, you are expected to stand before God like an object
without life (zombie) that has been sanctified for the service of the Lord, (Total
submission to the will of God through His channel of authority) and then you
begin to obey God's word without any reasoning. Then God will begin to impart
His holiness to your soul until you are able to fully partake of His divine nature.
Hebrews 12:10, is the main aim of God's work in those whom He separates for
Himself. However this act of impartation of His holiness is not a gift of something
apart from God, rather it is in having a direct and personal fellowship with Him,
and partaking of His divine life, that final sanctification can be made possible. It
is in the presence of God that we are sanctified, and this shows that true
sanctification is constant fellowship with His dwelling which is inside us.

The main purpose for the coming of our Lord Jesus Christ down to this earth, and passed
through sufferings, death and resurrection, was to sanctify us and make us holy unto
Himself (ref. Heb.13:12; John 17:19). It was because His sufferings and finally death
were a sanctification of Himself from uncleanness, that they can as well become our own
sanctification. Is it proper for Jesus who was the holy One of God (i.e. whom the Father
had already sanctified and sent into the world) to sanctify Himself again? Yes, it's proper,
because the sanctification which He had, was not beyond the reach of temptation since

With judgment and condemnation had been pronounced. At His temptation, He must maintain His sanctification by showing how perfectly His will was surrendered to the holiness of God.

Throughout His lifetime on earth, from the wilderness temptation down to the cross, He subjected His will to the will of the Father, and had willingly consecrated Himself as a sacrifice to God. But it was at Gethsemane that He sanctified Himself fully by a perfect ONENESS of His will with that of God. It is this sanctification of Himself that has become the power which can enable us to be sanctified through the truth (ref. Heb.10:9-10). The unity between the Lord Jesus and His people is that both received their life from one Father and both have a share in one and the same sanctification. Jesus is the Sanctifier and His people become the sanctified (ref. Heb.2:11). Sanctification therefore is the bond of unity between us and the Lord Jesus Christ. However, the fullness or entire sanctification takes place when God takes total possession of, and fills His glory in the tabernacle (body) that is consecrated to Him (ref. Exo.29:43).

Final sanctification consists of union with God, fellowship in His will, sharing His life and conformity to His image.

If you are not sanctified, the people hearing the word from you cannot be sanctified (ref. John 17:19) and also command great respect before the Lord. And there is great credibility and authority in the word which such a person ministers (ref. John 7:15-19, 46; Matt.7:28-29).