



PERFECTION IN THE LIFE OF HOLINESS

KEY VERSE:

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:48).

Colossians 1:25. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29. Whereunto I also labour, striving according to his working, which worketh in me mightily.

1 John 4:15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Ephesians 3:14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

Background Scriptures

Psalm 51:1-6; Colossians 2:1-17;

II Timothy 3:12-17

Devotional Reading

Ephesians 4:11-16

Central Truth:

The crisis of entire sanctification perfects the believer in love and empowers him for effective service



THE LESSON EXPOSITION

BACKGROUND

In many areas of life perfection is expected or even demanded. In medicine and machines anything less than perfection is not acceptable. Many demand perfection in every area of life except moral and spiritual. The pharmacist must maintain perfection in dispensing his pharmaceuticals, but the Christian must not expect or profess anything akin to moral or spiritual perfection, according to many.

The idea of Christian perfection is not a new idea, nor merely the teaching of a few religious groups on the lunatic fringe of Christendom. Perfection is strictly a biblical teaching. The terms perfect and perfection are used scores of times in the Bible, many of which refer strictly to Christian character.

Perfection is commanded in the Bible in **Deut. 18:13** and **Matt. 5:48**. Perfection is prayed for in **Heb.13:20** and **21**. Perfection is testified to in **1 Cor. 2:6** and **Phil. 3:15**.

A thing is considered to be perfect if it answers the end for which it was designed. It is not necessary that a cook stove perform the work of a refrigerator to be a perfect cook stove. If it bakes, broils, etc., it is a perfect cook stove. The fact that Christians do not function as angels does not mean that they are not perfect Christians.

If God cannot do a perfect work of redeeming and cleansing, then no one can expect to be perfect. However, if God can do such a perfect work, then the Christian ought to permit God to do all for him that He designs to do. A Christian ought surely to be as perfect as the grace of God, through the power of the Holy Spirit, can enable him to be.



I. A PERFECT PRESENTATION (Col. 1:25-29)

Colossians 1:25. Whereof I am made a minister. Paul was not a minister by choice or convenience, but by conviction. God chose him, enabled him, made him a minister, and put him into the ministry. In Eph. 4:11 and 12, Paul declared the grand purpose of the ministry to be "the perfecting of the saints."

26. Even the mystery which ... now is made manifest to his saints. A mystery is truth which cannot be found by man's intellectual processes, but which is revealed by God and accepted in faith by those to whom it is revealed. The Old Testament prophets prophesied many things which they themselves did not fully understand. In the fullness of time God sent forth His Son and in Him manifested Himself as the Saviour of mankind. Christ is the living self-disclosure of God to man.

27. God would make known ... this mystery among the Gentiles. God's purpose in choosing Abraham and his descendants was to use them to make Him known to all nations. Israel failed this purpose miserably. The **riches of the glory of this mystery** is Christ inhabiting the Christian, inspiring the hope of glory.

28. Whom we preach ... that we may present every man perfect in Christ Jesus. Paul's preaching did involve a "what," but essentially it was a "who" message. He preached Christ. He also preached Christ with the best **wisdom** at his disposal. He utilized warning and teaching in his preaching with definite purpose, that at the judgment he might present his people **perfect in Christ**. He preached with a real sense of responsibility.

29. Striving according to his working, which worketh in me mightily. God worked **mightily** within Paul. God's working in Paul did not cause him to ease up on himself. He responded to God's working in him by a corresponding personal striving toward the same objective. He laboured together with God for the perfecting of the saints. His goal for the saints was the same as God's.



II. A PERFECTION RECEIVED (1 John 4:15-18)

1 John 4:15. Whosoever shall confess that Jesus is the Son of God. Christ is the central, essential issue between men and God. God will accept no one who refuses to acknowledge and accept the Son of His love. "Whosoever shall from a principle of loving faith, openly **confess** in the face of all opposition and danger, 'that Jesus is the Son of God, God abideth in him' " (Wesley's **Explanatory Notes Upon the N. T.**).

16. And we have known and believed the love that God hath to us. This knowledge is that which is gained by experience. One may be told of and may be able to tell others of the love of God and not know it. One may also not know a great deal about **the love that God hath to us** and yet know it of a certainty by experience. One cannot dwell in God, nor have God dwell in him, without the Presence and consciousness of God's love in him.

17. Herein is our love made perfect. God dwelling in the Christian, and the Christian dwelling in God, is what constitutes Christian perfection. When the Christian consecrates himself to God, God accepts the Christian and fills him to the exclusion of all original sin or moral depravity – all that is contrary to God's kind of love. Perfect love is the essence of Christian perfection. The first and greatest commandment is perfect love toward God, others, and oneself. It is perfect love which gives one confidence in contemplating the judgment. Perfect love imparts to the Christian "a calm assurance that our judge is our friend, and that for us there is no condemnation. And this 'boldness' is not based on the idea that there is no punishment for the finally impenitent, but upon the consciousness, through the spirit of love bestowed upon us, that our reconciliation with Him is **perfect**" (**Whedon Comm. on the N. T.**). **As he is, so are we in this world** (not in power, wisdom, and glory, but in moral quality and purity).

18. There is no fear in love. The entire context would reveal that the **fear** which is inconsistent with perfect love is the fear of torment, fear of punishment of the wrath of God. The love which produces the consciousness that "our judge is our friend" dispels tormenting fear. God endowed mankind with the sense of fear of danger or the unknown. The fear which causes one to flee a rattlesnake or a burning building is a gift of God, and, being so, is perfectly consistent with perfect love or Christian perfection.



III. A PERFECTION REALIZED (Eph. 3:14-19)

Ephesians 3:14, 15. For this cause I bow my knees unto the Father ... of whom the whole family in heaven and earth is named. Paul was greatly concerned that the Ephesian Christians not become discouraged or fainthearted because of the persecutions he was enduring for them. He assured them of his prayers for them as a part of the whole family of God.

16-19. That he would grant you, according to the riches of his glory. Paul was confident that God would give, not just "out of," but "according to," His riches. God's giving is up to the perfection of His character. God cannot be little, mean, or cheap in His grants. **That he would grant you ... to be strengthened.** Here Paul shared with them the petitions he had made for them while upon his knees.

1. That the Holy Spirit might dwell in them to strengthen their inner selves.
2. That because of Christ's indwelling them, they should be rooted and grounded, established in love.
3. That they might comprehend by experience the intellectually incomprehensible love of Christ.
4. That God might be fullness and fulfilment to them. This fullness is not to be thought of as engorgement but saturation.

It should be acknowledged that Paul conceived of the Christian life as a spiritual life capable of great depths of devotion and heights of development.

The prayer is concluded with the assurance that God is able to do in us, for us, and with us exceeding abundantly above our ability to ask or think. But what He does do will be determined by the power of the faith at work in us. Christ will be worthy of honour and glory throughout eternity for His redemption and enablement extended to us in time.



"KEY" COMMENTS

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matt. 5:48).

In the immediately preceding verses (43-47) Jesus dealt with divine love, showing God's kindness and love toward those who do not love Him. In this verse, He bade His listeners (and readers) to be perfect "even as your Father." Thus it is seen that the perfection which Jesus demands of His followers is perfection in love. Love to others should not be dependent upon their treatment of us; perfect love includes love for one's enemies. Wesley and others refer to this as "Christian Perfection."

The following are excerpts from John Wesley's **A Plain Account of Christian Perfection.**

- "1. There is such a thing as perfection, for it is again and again mentioned in Scripture.
- "2. it is not so early as justification; for justified persons are to 'go on unto perfection' Heb. 6:1).
- "3. It is not so late as death; for St. Paul speaks of living men that were perfect (Phil. 3:15).
- "4. It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.
- "5. It does not make a man infallible; none is infallible while he remains in the body ...

"What is Christian perfection?"

"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.

"Do you affirm that this perfection excludes all infirmities, ignorance and mistakes?"

"I continually affirm quite the contrary, and always have done so.

"But how can every thought, word, and work be governed by pure love, and the man be subject at the same time to ignorance and mistake?"

"I see no contradiction here. A man may be filled with pure love, and still be liable to mistake.

Indeed, I do not expect to be freed from actual mistake until this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now think at all but by the mediation of those bodily organs, which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes thinking wrong until this corruptible shall have put on incorruption ...

"'But he does not come up to my idea of a perfect Christian.' And perhaps no one ever did or ever will. For your idea may go beyond, or at least beside, the scriptural account. It may include more than the Bible includes therein, or, however, something which that does not include. Christian perfection is pure love filling the heart and governing all the words and actions. If your idea includes anything more or anything else, it is not scriptural; and then no wonder that a scripturally perfect Christian does not come up to it ...

"Now let this perfection appear in its native form, and who can speak one word against it? Will any dare to speak against loving the Lord our God with all our heart, and our neighbour as ourselves; against a renewal of heart, not only in part, but in the whole image of God? Who is he that will open his mouth against being cleansed from all pollution, both of flesh and spirit; or against having all the mind that was in Christ, an walking in all things as Christ walked? ... What serious man would oppose the giving God all our heart, and the having one desire ruling all our tempers? I say again, let this Christian perfection appear in its own shape, and who will fight against it? ...

"Are we your enemies because we look for a full deliverance from the carnal mind which is enmity against God? No, we are your brethren ... Although this we confess ... we expect to love God with all our heart, and our neighbour as ourselves.

Yes, we do believe that He will in this world so 'cleans the thoughts of our hearts by the inspiration of His Holy Spirit, that we shall perfectly love Him and worthily magnify His holy name.' "

John Fletcher considered Christian perfection as "a great constellation" composed of "these gracious stars – perfect repentance, perfect faith, perfect humility, perfect meekness, perfect self-denial, perfect resignation, perfect hope, perfect charity for our visible enemies as well as our earthly relations; and above all, perfect love for our invisible God."



EXPOSITION

DOCTRINAL DISCUSSION

There is much misapprehension in many circles over the word "perfect." These fears have been aroused both by the friends and the foes of a second work of grace. Its friends have in some cases defined perfection in such a way that no one could get it or live it. These insist that one is so far perfect that no wanderings of the mind, no mistaken ideas, or any discouragements can come to those who are sanctified. Indeed, they have mistaken glorification for sanctification! They have forgotten that the Bible says that "we have this treasure in earthen vessels." This is perhaps as good as the foes of perfection want, for they then only have to prove how human the claimants are and they have disproved the teaching! A heavy responsibility rests on the one who tries to define perfection. Here is one definition:

"Q. What is Christian perfection?

"A. The loving of 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.

"In the year 1764, upon review of the whole subject, I wrote down what I had observed in the following short propositions: -

"(1). There is such a thing as perfection; for it is again and again mentioned in Scripture.

"(2). It is not so early as justification; for justified persons are to 'go on unto perfection' (Heb. 6:1).

"(3). It is not so late as death; for St. Paul speaks of living men that were perfect (Phil. 3:15)" (**A Plain Account of Christian Perfection**). There are eight more in this book which you may wish to read.

"There is no perfection as precludes the possibility of errors of judgment, mistakes in understanding, and even faults, failures, and defeats incident to any human effort. No reputable holiness teacher has ever claimed that there was such perfection. It does not refute the Wesleyan doctrine of entire sanctification to point out such obvious imperfections. None are more conscious of them than those whose hearts are truly conformed to the mind which was in Jesus Christ ... The perfection of which we speak, and which we attempt to exemplify to this lost world, is, as has been so often said, the perfection of love" (**Conflicting Concepts of Holiness**). See [1 John 4:17](#); [5:3](#).

We have always said that perfection or entire sanctification is the heart made pure so that the **motives** and **intents** of the heart are morally pure. At the same time we have said that the Spirit may be being fitted for its heavenly home in split seconds, while the head may be coming along by slow freight.

Just as the first work of grace is solely by grace and solely by faith, the second work is accomplished in the same manner. Whatever the Spirit may require before the carnal is crucified is between you and the Lord. It is important that we have possessors of this grace, rather than a train of person imitators! In fact, imitators are always miserable, for they have only second-hand experiences and the soul is made to have first-hand food! There will be general things that will be the same in the life of each person:

1. We will be convinced of our need of this work.
2. We will realize that it is for us by virtue of the atonement.
3. We will go before the Lord to seek the experience.
4. We will permit the Lord to crucify, purify, sanctify, and generally destroy the old carnal nature.
5. We will by faith believe the work is done as His Spirit witnesses to our spirit that He has completed the work.
6. Purity of heart and pure moral practices will occur as a result of this experience.

One must realize that though the heart has been made pure, the human element in us awaits the resurrection in order to be perfected. That is why a perfectly sanctified person can make wrong judgments and, as a result, perform actions that when they are revealed to him, grieve his soul. It is why a physical disability may affect our demeanour to the extent that others may marvel at the way we are behaving. See, for instance, people who have had strokes and their whole personality apparently changes. God sees the person as he was when he was able to make choices, and since then the blood is cleansing everything that is not up to par.

We have often said that though the motive in doing something is pure, it only has the avenue of an imperfect body to express itself to the world. How often we wanted to convey one thing when, behold, another was understood by the observers. That is why we have said that just as light shining on a lake will make a fish to appear in one place but if you tried to spear the fish there, you would miss it! There is such a thing as refraction of light that makes the fish appear where it isn't! That truth is the case of the sanctified as long as we are here on this earth. With what holy motive we performed some deed, only to be totally misjudged by others. They have failed to consider that our very human way of communicating is not perfected but will be deflected by the personality that God is still working on!

Let us make sure of our own experience of the second work of grace, keep practicing it, and remembering that the best definition of it is "pure love." Love seeks the highest good of the object loved, so we will be seeking to lead people higher, rather than trying to cut them down by our unthinking and often unkind criticism.



FOCUS

WORKING WITH THE WORD!

Perfect (Col. 1:28). Around this word swirls a storm of controversy. This same word is translated "of full age" in **Heb. 5:14**, and "men" (meaning adults) in **1 Cor. 14:20**. Theayer says that it means "brought to its end, finished; wanting nothing necessary to completeness; perfect," and "full-grown adult; of full age, mature." The critics of holiness have often used this word, and the teaching concerning it, to deride and belittle the whole message of holiness. But in this they "do err, not knowing the scriptures." The Bible is very clear in commanding, demanding, and providing for man's perfection. Others will say that all perfection is in the future, but in many passages perfection is tied to the present. The Bible does not teach that men have the perfection of angels, or even the perfection that Adam had before he fell. Sanctified Christians certainly do not have the absolute perfection that God has. Men can, however, be made perfect and kept perfect in the sense of having a pure heart with pure motives and of fulfilling God's plan for their lives. William McDonald in his book **Saved to the Uttermost** says, "We pronounce objects perfect which serve the end of which they were designed. They may not be adapted to accomplish other ends; but if they do what their inventor intended they should do, they are in that sense perfect."

Perfect love (1 John 4:18). "This is the experience of perfect love, the second work of grace, which is the hallmark of the Wesleyan theological tradition. This is Christian perfection, and John is one of the most powerful advocates in the Scriptures of such an experience of union with God. For the Christian, this is dwelling in love and dwelling in God, and God in him ... It is not the Christian as a person apart from God who is made perfect, but rather God's love is made perfect within him" (**Beacon Bible Comm.**). It is the love that will give "boldness," or confidence, as one faces the judgment. It will free man from fear and its torment and will enable him to love God. This perfection of love lies at the heart of Christian perfection.

Rooted ... grounded (Eph. 3:17). These two metaphors have at least two lessons. One is that Christians are to be attached to love the way a plant is attached to the soil or a building is fastened to its foundation. Another is that love is to be the supply of nourishment for spiritual growth, as soil is to the plant, and is to be the Christian's strength and support, as a solid foundation is to the building.

Comprehend (v. 18). This verb means to lay hold of or to grasp. This passage teaches that in order to fully comprehend all the dimensions of God's love, one must have the aid of the Holy Spirit (**v. 16**) and the indwelling presence of Christ (**v. 17**). Obviously, you can see more clearly when you are an "insider." Then, there is need of the help and fellowship of the saints to fully comprehend, for some of God's love would not be understood if it were not expressed in the Body of Christ, the Church. Having these three aids, one will be able to know that "which passeth knowledge." Is that contradictory? If you rule out faith, yes; it is not only contradictory, but impossible. But by faith one can lay hold of these unsearchable riches of Christ.

ILLUMINATING ILLUSTRATION

Traversing one night a city street, I was startled by a sharp clanging above my head. On looking up, I found myself directly beneath the tower wherein a huge clock was striking the midnight hour. I took my watch from my pocket, and, lo, the slender overlying hands were pointing exactly to the hour of twelve.

It scarcely seemed possible that that tiny piece of mechanism in my hand could keep time with the huge machinery that filled a whole room of the tower, but the proof was before me. As I gazed at the two pairs of hands of such diverse proportions, I understood as never before that the most insignificant human being need only to be clean, in running order, and divinely regulated to keep time with divinity itself – to be perfect even as the Father is perfect.



POINTS OF SPECIAL INTEREST

Perfect Through Love

Christian perfection is something which may be attained (perhaps better to say "obtained") in this life. But those who have been made perfect in love wear a very imperfect body.

Suppose my little lad writes me a letter. The characters are scrawling, the lines are crooked, and the language is ungrammatical. At the end of the letter he has made some peculiar little signs to convey to me something that is in his heart which he has been unable to find words to express, and he marks them "kisses."

Now, the letter falls short of perfection in every detail when measured by the standards of maturity or adulthood, but the heart of the father says, "He's my boy." Passing over all the irregularities of the achievement, he concludes, "It is a perfect letter." Of course it is **not** perfect, when measured unsympathetically by rigid standards, but it is a perfect expression of the heart-love of a young boy, and the father passes all other things by, because he understands the heart-motive of his child, and he even exhibits the cherished letter to his friends. So our Heavenly

Father passes all else by, when He has read between the scrawling lines and out of the imperfectly formed letters of our service, an expression of pure motive and perfect love.

- Dr. J.A. Huffman in Gospel Banner

Fullness

In driving between Melbourne and my home I often stop at a wayside trough to give the horse a drink. I notice that the trough is quite full of water and that there is a box in one end of it. As the horse drinks, the water is lowering, and presently I hear a sound as of a running tap. Yes, the sound is coming from the box. That box is covering a piece of mechanism that needs explaining.

Within the box there is a tap connected by pipes with the Yan Yean Reservoir up in the Plenty Ranges. Attached by a lever to the tap is a hollow metal ball which rests on the surface of the water. As the horse drinks, the water on which the ball is floating is lowered, and thus the ball is lowered. The lowering of the ball opens the tap, and the Yan Yean begins to pour in, so that, although the water is being withdrawn by the thirsty animal, a fresh supply is being poured in. Because the trough is "being filled," it is always "full."

Thus it may be with the soul of the believer. No matter what the outflow into the surrounding emptiness may be, or the withdrawals by thirsty, needy souls, there is the continual inflow, so that there may be the constant "fulness." Indeed the outflow depends directly on the inflow; one can only give as he gets. It is ours to see that the connection between us and the infinite Reservoir away up among the hills of God is being kept open, to see that the tap is kept in proper working order by faith and prayer and meditation. Then, one might almost say, the heart automatically will be kept full, "filled with all the fullness of God," no matter what the spiritual drain upon us may be; for now it is not a question of our capacity to contain, but a question of God's infinite supply for all our needs.

- John McNeil



Notes: Instruction tips

The lesson this week deals with the idea of Christian perfection. **Matt. 5:48** admonishes us to be perfect as God is perfect. In order to better understand the concept of Christian perfection, perhaps the following discussion questions could be used. Suggested answers are given.

1. **What is Christian perfection?** It is a term that "stresses the completeness of Christian character and the possessing of spiritual graces" (**Intro. to Christian Theology** – Wiley and Culbertson). Another way to describe it might involve the idea of being the person God wants us to be spiritually, having proper desires and motives despite human limitations and imperfections.

2. **What are some things Christian perfection is not?** Wiley and Culbertson give several items to consider. One, it is not absolute perfection. God alone is totally perfect. Humans are subject to error even if entirely sanctified. Two, it is not angelic perfection. The angels with God have not sinned and do not make mistakes as do humans. Three, it does not mean perfection in knowledge. Humans have the ability to make errors in judgment and beliefs in part due to the fall of man. Four, it does not mean a person will not be tempted nor have the ability to sin. Humans are tempted to sin despite experiencing entire sanctification. One can choose to give in to the temptation, but does not have to. Christian perfection does not make one immune from human limitations. We still can get sick, tired, depressed, or distressed and will make errors in judgment of speech and action. It does not mean that one has all the answers on spiritual issues (or anything else).

In essence Christian perfection does not remove the ability to fail, make mistakes, or even sin from the life of a human. Disagreements, misjudgements, and mistakes may still occur. (Sometimes forgiveness must be sought to rectify the situations.) Holiness of heart does not remove humanity of life.

3. **Why is there a belief by some that Christians do not make any mistakes if they are entirely sanctified?** Probably one major reason is ignorance. Again, Christian perfection involves having the motives, attitudes, desires, and condition of the heart right before God. In no way does it imply that a sanctified person is above mistakes, errors in judgment, or even sin.

Perhaps another reason for the belief is because some people tend to criticize things they do not possess (and want or need) or things they do not understand.

Still another possible reason for the belief is because some people feel threatened or even sometimes convicted by someone who lives a godly life before them. A tendency may arise to look for any error, mistake, or imperfection in the life of the holy in order to try to justify a sinful life by the onlooker. An opinion or misconception, however prevalent, does not make a situation fact. One may live a holy and spiritually perfect life before God, despite human limitations.

4. **What should a person do if he makes mistakes after being entirely sanctified?**

- a. Never give up! The devil will use anything to try to defeat the Christian. Purpose to live for God despite errors in judgment. Remember that humans are subject to mistakes.
- b. If a mistake is made, admit it and apologize as is appropriate. People have trouble tolerating arrogant, "holier than thou" attitudes. If a mistake has been made, an increase in respect and influence might well occur if a person will admit it and try to correct it as soon as possible. Denial of obvious wrong can lead to a lack of respect for and confidence in the one accused.
- c. Pray for forgiveness of any sin, and ask God to give guidance and help in avoiding errors, mistakes and especially sin in the future.

- d. Learn from any mistakes, and try to avoid repeating any of them.
- e. Purpose to do right always. Even with attempts to do right, the perceived act may seem wrong to others. Right can even be championed the wrong way. The end result may sometimes turn out wrong because of human error. Remember to be willing to admit errors and try to wisely and appropriately correct mistakes. (Likely some mistakes only God and the one involved need know about.)

5. What can be done to avoid continual mistakes or even sin?

- a. Think before you speak. Examine the motive for speaking. Examine the truthfulness of the statement. Consider the attitude in delivery. Evaluate the possible consequences of the statement. It's not always wise to speak the truth, even though we are admonished when we speak to tell the truth.
- b. Think before you act. Similar considerations given above might be made.
- c. Make certain that all sins are forgiven and that the sin nature is eradicated. A pure heart full of God's love will much more easily lead to proper speech and actions than would otherwise be the case.
- d. Remember, the best answer is sometimes silence. We do not have to outwardly respond to all questions, criticisms, or situations. A smile and removal of oneself can sometimes help avoid or reduce a problem.
- e. Pray for leadership, guidance, strength, grace, wisdom, and help from God.
- f. Purpose to follow the golden rule.

6. Will there ever be a time the sanctified will be able to live without committing mistakes? In this life we will be subject to temptations, errors, and mistakes. Not until death (or the Rapture) will we be glorified.

7. How should we live until then in light of our human limitations? Our goal should be to always submit to God's will and follow His leadership. Being aware of limitations, we should be big enough to admit mistakes and correct any wrongs. Of course sin should be forsaken and repented of. Attempts to live the best we can within the confines of our abilities by the grace of God should be made. We can make it victoriously to the end!



PERTINENT PRINCIPLES

- * Holiness without love is not holiness at all. In spite of its label, it displays harshness, judgmentalism, a critical spirit, and all its capacity for discrimination ends in nitpicking and divisiveness.
- Dr. Midred Wynkoop
- * The divine nature is perfection; and to be nearest to the divine nature is to be nearest to perfection.
- Xenophon
- * Holiness is perfect love in action.

FURTHER THOUGHT

Entire sanctification –
Does not make one absolutely perfect, but perfect in love.
Does not eliminate humanity, but carnality.
Does not exempt from mistakes and “sins of ignorance,” but from inbred sin and sinning against light.
Does not give a perfect head, but a pure heart full of perfect love.
Does not make one perfect in human eyes, but in God's sight.
Does impart perfect love, which casteth out all slavish fear of man, of foes, of death, of hell and of the judgment.

- M.W. Knapp