



THE QUALITIES OF HOLY LIVING

KEY VERSE :

Flee these things; and follow after righteousness, godliness, faith, love, patience, meekness (1 Timothy 6:11).

Galatians 5:22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

- 23. Meekness, temperance: against such there is no law.
- 24. And they that are Christ's have crucified the flesh with the affections and lusts.
- 25. If we live in the Spirit, let us also walk in the Spirit.
- 26. Let us not be desirous of vain glory, provoking one another, envying one another.

1 Peter 2:21. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

- 22. Who did no sin, neither was guile found in his mouth:
- 23. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:
- 24. Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed.
- 25. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Ephesians 4:20. But ye have not so learned Christ;

- 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:
- 22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
- 23. And be renewed in the spirit of your mind;
- 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

Background Scriptures

Acts 15:8, 9; Romans 6:1-14;
Ephesians 1:3-14

Devotional Reading

Romans 8:11-17

Central Truth:

The essence of holy living consists in man's willingness to conform to the nature and will of God.



THE LESSON EXPOSITION

BACKGROUND

Holiness is more than an idea and more than an ideal. Holiness is the essential quality of God's moral nature. It is the holy nature of God which is the standard of morality in the hearts of men and in their practices. Holiness qualities are not fixed or established by churches or men, but emanate from the very holiness of God. Conduct is right which harmonizes with God's holy nature, wrong if it is out of harmony with God.

Qualities of holiness are not relative, but absolute and unchanging. Purity, justice, and truth are right everywhere and in all ages, because they harmonize with and reflect the nature of God. Murder, dishonesty, moral perversion, and promiscuity are wrong everywhere and at all times, because of being contrary to the holy, moral nature of God. Society's customs and churches' standards may change for the better or the worse, but God's holy nature will always be the same and will serve as the plumb line to determine the quality of society's customs and the standards observed by churches and individuals. The moral qualities of holiness are as unchanging as God is.



I. A LIFE OF FRUITFULNESS (Gal. 5:22-26)

Galatians 5:22, 23. But the fruit of the Spirit is love. "In the moral as well as the natural order, there is no substitute for fruit. The fruit of the Spirit is love from a pure heart that finds expression in our lives. The fruit is described in eight terms that cover the range of ethical and spiritual values. The first cluster of three has to do with relationship to God. **Love**, of course, is the foundation. As the expression of holiness, this is the quality that describes the nature of God. It is 'shed abroad in our hearts by the Holy Ghost which is given unto us' (Rom. 5:5). **Joy** is the attitude that springs from the depth of the soul, where all is right because Christ is Lord and life is full by the Spirit. **Peace** is the sense of harmonious relationship with God. The second cluster of three has to do with relationship toward man. **Longsuffering** is a virtue of patient endurance under injuries inflicted by others. **Gentleness** (or kindness) is a kindly disposition toward others whatever the circumstances. It may express itself in the patience of longsuffering or in a crusade of usefulness. **Goodness** is uprightness of heart and life, activated

goodness, beneficence. The third triad has to do with principles that guide a Christian's conduct. **Faith** (or faithfulness) is the good faith in dealing with men and a due regard to their just claims. **Meekness** is joined with faithfulness. Meekness is not weakness, but strength. The meek man has sufficient strength of character to be mild, gentle, and kind under pressure. **Temperance** or self-control is the crowning glory of life in the Spirit. This includes the mastery of all appetites, tempers and passions" (Terry Pollard).

24. And they that are Christ's have crucified the flesh. "This obviously does not mean that Christians who live and walk by the Spirit no longer live in bodies nor feel impulses and desires. God does not destroy in redemption what He made in creation. But there is in grace provision for settling the question of priorities and mastery. To be minded toward the flesh is death, but to be minded toward the Spirit is life and peace (Rom. 8:6). As far as one's will to cater to that which hinders spiritual victory is concerned, there is a crucifixion that destroys the carnal, delivers the human, and enthrones the spiritual" (Terry Pollard).

25, 26. If we live in the Spirit, let us also walk in the Spirit. "And if this is our experience, let us not even be drawn into a wrong attitude in debate. Let us not become prone to empty glory (bragging), for this provokes and challenges others and arouses a spirit of envy. Let us be consistent in our walk by the Spirit and shun these things" (Terry Pollard).



II. A LIFE OF CHRISTLIKENESS (1 Peter 2:21-25)

1 Peter 2:21. For even hereunto were ye called. Christ was in the image of the invisible God, and Christians are to live in the likeness of the Son in this world (cf. 1 John 4:17). Christ is the exemplar. The very design of the gospel is to bring Christ's principles to rest upon one's morals and duty. **Because Christ also suffered for us.**

He came to this world, suffered, bled, and died for the sins of many. However, He did much more than provide the perfect sacrifice for the atonement, He established the perfect pattern for mankind to follow by **leaving us an example**. The Greek word used here for example is *hupogrammon*. It literally means a pattern to be copied in writing or drawing.

22. Who did no sin. The inspired writer began to expand on the example of the Lord. Christ never sinned, though He was as much human as you and me. "He suffered, but not on account of any evil He had either done or said. In deed and word He was immaculate, and yet He was exposed to suffering; expect the same, and when it comes, bear it in the same spirit" (Clarke). Christ never sinned in act, and **neither was guile found in his mouth**. Sinlessness as to the mouth is a mark of perfection. How few adhere to the shining example of the Lord! Yet, James says, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain" (1:26). Someone else suggests, "The tongue has a long root that extends all the way to the heart," and if the heart is polluted, that which comes out will be in like kind. The only way one can be like Christ is to experience His saving and sanctifying grace, which cleanses and purifies the heart.

23. Who, when he was reviled, reviled not again. Jesus perfectly illustrated the basic teaching of the Scripture that "Love is the fulfilling of the law" (Rom. 13:10). He refused to retaliate or return evil for evil (cf. Rom. 12:17). **When he suffered, he threatened not.** Christ endured every conceivable insult, yet He was a perfect gentleman by every stretch of the imagination. Nothing short of entire sanctification, which completely eradicates the carnal nature, can possibly qualify one to emulate the character of the great and only Exemplar. **But committed himself to him that judgeth righteously.** In this section Peter seems to have had in mind **Isaiah 53:7**. Clarke states of the Lord here, "Though He could have inflicted any kind of punishment on His persecutors, yet to give us, in this respect also, an example that we should follow His steps, He committed His cause to Him who is the righteous Judge. To avoid evil tempers and the uneasiness and danger of avenging ourselves, it is a great advantage in all such cases to be able to refer our cause to God, and to be assured that the Judge of all the earth will do right."

24. Who his own self bare our sins in his own body on the tree. Jesus was the only person who could have offered such a sacrifice. He was the only begotten Son of God, and was sinless, dying for the sinful. He gave Himself willingly **that we, being dead to sins, should live unto righteousness**. "The effect of His death to 'sin' in the aggregate, and to all particular 'sins' viz., that we should be as entirely delivered from them, as a slave that is dead is delivered from service to his master. This is our spiritual standing through faith by virtue of Christ's death" (**Jamieson, Fausset, and Brown Comm.**). **By whose stripes ye were healed.** This paradox is especially pointed in an address to slaves who were frequently scourged. They understood full well the meaning of "stripes." The Greek word means the weal or scar left by a stripe. But not for them only is this directed, for all were striped under sin. It was for this reason that the Saviour came from the grave, bearing the scars of many stripes. These stripes are the price of man's redemption, the evidence of man's purchase, and the signature of man's pardon.

25. For ye were as sheep going astray. Described here is the portrait of the entire human race apart from grace. The language is very similar to the Apostle Paul's in **Romans 3:9, 12**, "They are all under sin ... They are all gone out of the way." All "were dead in trespasses and sins ... walked according to the course of this world, according to the prince of the power of the air," and were disobedient children (**Eph. 2:1, 2**). In other words, as Clarke states it, "Formerly ye were not in a better moral condition than your oppressors; ye were like stray sheep, in the wilderness of ignorance and sin, until Christ, the true and merciful Shepherd, called you back from your wanderings, by sending you the gospel of His grace." In the light of this consideration it behooves each salvaged or retrieved person to live a life of gratitude unto the great Shepherd and Bishop of the soul.



III. A LIFE OF RIGHT CONDUCT (Eph. 4:20-24)

Ephesians 4:20, 21. But ye have not so learned Christ; if so be that ye have heard him. "Here is a call to a transformation from the old to the new way of life in Christ, which embodies the very life and character of Christ. The Christian life is more than a new and higher moral ideal than the pagan life affords, though it is that. It is a literal entering into the very life of Christ and the experiencing of the transforming power of His resurrection.

The Christian life is more than acceptance of the teachings of Christ or an attempted evaluation of His example. It is an acceptance by faith of His person into our lives (cf. Col. 1:27). To be a Christian is not simply to learn about Christ, but to learn Christ, to have **heard him**, and to be taught in Him, even **as the truth is in Jesus**. Anything less than such a personal encounter with the living person of the Son of God will leave the soul devoid of the divine power to reject the old way of life and live the new life" (Terry Pollard).

22. That ye put off concerning the former conversation. With regard to the former way of life, one is to lay aside any and everything that is not conducive to Christianity, in particular, **the old man**. "Many evangelical holiness scholars differ at this point ... Some see it in general terms, and believe that the 'old man' is the things we put off at conversion. Others, taking a more specific view, see the 'old man' as the carnal nature which is removed in the experience of entire sanctification. It may very well be that both views are correct. The first and broader view takes a long-range view and sees in the old and the new the entire scope of God's grace at work, redeeming mankind. This would, without doubt, include the cleansing of the carnal mind in the second blessing, which those who see this in a narrow scope specify. The two views are as much complementary as they are contrary" (Wesley Tracy).

23. Renewed in the spirit of your mind. The **spirit** here is understood to be the human spirit, distinguished from, yet related to, the mind (cf. 1 Cor. 14:14). This spirit is the highest faculty in man. It is capable of knowing, enjoying, and glorifying God. It also is that which is the most Godlike. However, by nature it is under the bondage of sin. For this reason the "old mode of living was to be renovated; and not one to be assumed. The mind is to be renovated; and not only its general complexion, but the very spirit of it; all its faculties and powers must be thoroughly, completely and universally renewed" (Clarke).

24. And ... put on the new man. The thought here is to put on, or clothe with as a garment, the new man as opposed to the old. The Greek word (*kainon*) is different from the word for "renewed" (v. 23). This suggests that one put on a completely different or new nature and not merely a renovated one. "The **new man** in the believer is a creation of God in the likeness of Christ. Thus the believer who puts on the **new man** is a new creation in the likeness and spirit of Christ (II Cor. 5:17). The **new man** has two characteristics. They are **righteousness** and **holiness of truth**. The first changes his relationship to Christ – he is forgiven and reconciled to God in Christ. The second changes his inward nature, purifying his desires and aligning them with the will of God. The first justifies the sinner before God. The second sanctifies the inward nature of the believer" (**Wesleyan Bible Comm.**).



"KEY" COMMENTS

Flee these things; and follow after righteousness, godliness, faith, love, patience, meekness
(1 Tim. 6:11).

This admonition was written to Timothy, the young pastor at Ephesus, but it applies to all believers. In the earlier verses of the chapter the apostle was dealing with doctrinal heresies and the love of money. It is from these dangers that he admonished Timothy to flee. It is of utmost importance that the man of God be clear and straight in his doctrine and life, for if he is not, he will deceive both himself and many who hear him. It is likewise important that he not become enamoured with riches. Lust for these things caused many a preacher to fall away from his calling, or, at least, to make it a side-line. While the men of the world clamour after these things, let those who would love God with all their hearts flee from them.

The topic today, "The Qualities of Holy Living," is outlined in the latter clause of the key verse. Men are not to flee blindly from the things dealt with above, but in their flight let them "follow ... holiness, without which no man shall see the Lord."

Righteousness (rightness, justice). "He leadeth me in the paths of righteousness for his name's sake." The New Testament standard for believers encompasses the infilling of the Holy Spirit, who "will guide you into all truth" (John 16:13). To do the right, Christians need but follow His guidance. Righteousness is simply performing that which is properly due to both God and man.

Godliness. The word used here bears the thought of "piety." It is always translated "godliness" in the New Testament except in Acts 3:12, where it appears "holiness." "Godliness is a reverent awareness that all of life is lived in the presence and under the eye of God" (**Beacon Bible Comm.**). The godly person lives conscientiously all the time. He is not careless when alone, when with believers, or when with strangers. His consistent life is the product of God's grace. "The ungodly are not so." They may endeavour to be moral, but they are not without sin. Only God can make people godly.

Faith (faithfulness, steadfastness). Not all can be great, but all can be faithful. He whose faith wavers in adversity soon ceases to be faithful. It is imperative that Christians pursue faith, apprehend it, and cling tenaciously to it at all times and in all circumstances. It sustained Job in his darkest trial, "Though he slay me, yet will I trust in him"

(13:15). Paul, having suffered both extensive and intensive persecution, with execution imminent, declared, "I am now ready to be offered ... I have kept the faith" (II Tim. 4:6, 7).

Love (love of God, charity). God imparts His divine love to the heart, constraining the man to love both God and all his fellow men. This love "assimilates the man of God to God himself, and is therefore the most prized portion of his treasures" (**Pulpit Comm.**). Charity is so vital that without it all other gifts and accomplishments are as nothing. To consider its workings in regard to human relationships, **read and study 1 Cor. 13.**

Patience. This is that quality which holds one steady in trial. After prolonged testing, there may be the temptation to cease resistance and succumb to the constant pressures. It is then that "patient continuance in well doing" holds to the course and eventually brings its possessor into glorious victory.

Meekness. "Meekness is patience in the reception of injuries ... It is the opposite of sudden anger, of malice, of long harboured vengeance ... Meekness produces peace. It is proof of true greatness of soul. It comes from a heart too great to be moved by little insults" (**Barnes' Notes**). Lord, increase our meekness.



EXPOSITION

DOCTRINAL DISCUSSION

When we look at the essential qualities of holy living, we realize that these qualities are **begun** in our lives at the time of our birth into the kingdom. There are several illustrations of these qualities in the Bible.

The first one is the story, told by Jesus, of the sower who went out to so (Matt. 13:3-9, 18-23). The basic elements are the same. The seed (**the word of God**) and the sower were the same; the soil (hearts and minds) was the only area where there were differences.

The first heart was **scarred** and had no qualities of holiness. Knowing without doing had left the heart hard and scarred by the wounding of conscience as it tried to bring the person into a relationship with God. These may be scribes and Pharisees, but they are not Christians.

The second heart was a **shallow** heart. It was one that was ruled by emotions. Before the heart was fully prepared by complete repentance, the emotions of that person took over and swept into the subconscious the things that true sorrow would confess to God so that He could change them or they would change themselves if they could. This person may have a shallow experience with the Lord, but it vanishes with any heat or persecution, even with a lessening of his emotional status.

The third heart was a **stunted** heart. This person had a real birth by the Spirit of God and started out very spiritual. But the cares of life so filled the mind that they did not have time for the means of grace such as prayer, reading the Bible, assembling themselves with fellow Christians, or soul winning! They became ensnared by the hedonistic influences of the non-Christian. They let the weeds of worldliness; the thorns of criticism and the lure for wealth grow in their hearts until there was room for only a misshapen heart and a very poor grade of fruit that could be seen in their lives. Their witness was lost, if not their experience.

The fourth heart was the **sanctified** heart. This person carefully cultivated the virtues of the fruit of the Spirit so that they were manifest in his life, his influence, and the abundance of quality fruit that he produced. He was a soul winner through his presence, his proclamations, his perseverance, and his program for his life! He was the person who volunteered to follow Christ while He was here. He did not waver when told he had to rough it, nor would he have remained with relatives when moved upon to go anywhere with Jesus!

It is frightening to think that though the seed was the same (the word of God) and the sower was the same, at least one-half of the people represented by the soil were lost and another fourth was so non-productive that what fruit was produced was knotty, misshapen and not appealing to those who needed the true Word of God. Sadly, only one fourth of those hearts were the best quality fruit bearers that they had the potential to be.

There are many lessons that are lost in the stories told by Jesus because we have a mind-set that prevents our getting the full benefit of His teaching. For example, the story of the rich man is generally associated with hell as the primary principle. In my opinion, the context makes another principle the first priority. Jesus had been teaching some very strict truths. He had warned of hypocrisy, hidden acts, proper fear, genuine confession of Christ, and Holy Spirit instruction. In the midst of this, one of the company said, "Master, speak to my brother, that he divide the inheritance with me" (Luke 12:13).

What a transition! Jesus was giving forth the word of life, and all this man could think of was the Worth of money! Then Jesus told the story of the rich man to illustrate the **lure** of riches, the **lust** for riches and the **loss** sustained in getting riches. All this was aimed to warn us of the dangers of failing to develop the qualities of a holy life.

The world, like children, wants us to dance to their piping, and the worldling in the church will not stand for close, doctrinal preaching. Entertainment is the name of the game in this day.

One of the greatest qualities in Christians and the sanctified is that of commitment. Luke 9:23 is very clear that there are three qualities that the sanctified will possess in full measure. They are: crucifixion (self-denial), consecration (taking up the cross daily), and commitment (follow me). The word "follow" in the Greek is in the imperative mood and the present tense. This would indicate that there is to be no abandonment of the true course of the Christian.

In most of our churches, there is a great dearth of those who will teach a Sunday school class and be there every Sunday unless there is a valid reason for not being there. That commitment will cause the Sunday school teacher to become the pastor of his class. If a revival is scheduled at the time of his dearest recreation, he will defer the recreation for the greater need of seeing his students saved or led to a higher life in the Lord.

It is significant that just after Paul, through the Holy Spirit, warned of the dangers of the lusts of the flesh; he immediately enumerated the qualities that a good Christian should have. The first on the list is love. Jesus summed up the commandments in two principles, that of supreme love to God and the sacrifice of loving our neighbour as ourself. Perhaps you wonder why sacrifice is the second principle. It is simply that no person can love his neighbour as himself until **Gal. 5:24** have been fulfilled in his life, "And they that are Christ's have crucified the flesh with the affections and lusts."

Paul, through the Spirit, says in **1 Cor. 12:31**. "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." There is no greater way than the way of love. The thirteenth chapter of this same book enumerates its great qualities. There is no Christianity where holy living is not the end product. But the quality of that living can be improved by improving the person who is living it!

We should take to heart the necessity of looking long in the looking glass which is the Word of God. Then we must make sure we keep looking at nothing but Jesus. That would solve our problem of seeing so much wrong in others and keep us busy taking care of the improvement of our own souls so that His life is reflected through us and men see Jesus rather than ourselves.



FOCUS

WORKING WITH THE WORD!

"They that are Christ's have crucified the flesh (Gal. 5:24). This obviously does not mean that Christians who live and walk by the Spirit no longer live in bodies nor feel impulses and desires. God does not destroy in redemption what He made in creation. But there is in grace provision for settling the question of priorities and mastery. To be minded toward the flesh is death, but to be minded toward the Spirit is life and peace. As far as one's will to cater to that which hinders spiritual victory is concerned, there is a crucifixion that destroys the carnal, delivers the human, and enthrones the spiritual.

"Let us also walk in the Spirit (v. 25). If this is our experience, let us not even be drawn into a wrong attitude in debate. Let us be consistent in our walk by the Spirit and shun such things as 'vain glory' or empty glory (bragging), for this provokes and challenges others and arouses a spirit of envy" (Terry Pollard).

Put off ... put on; old man ... new man (Eph. 4:22-24). This is certainly a study in contrasts. The metaphor referred to here is that of taking off and putting on a garment. Again it speaks of a decisive action, not a gradual blending of these two. The Bible uses some dramatic language to describe the transformation of one's nature, and this is an example. Notice that there is first the negative action of putting off the old man before the positive action of putting on the new man. A.W. Tozer is credited with saying that to always be positive and never negative would be like always inhaling and never exhaling, and I'm sure the opposite is equally true. God grant each Christian the wisdom to keep a sane balance in his teaching and living. One must have a separation from iniquity and an eradication of sin, root and all, but he must also put on the new man "created in righteousness and true holiness." He is to be unlike the devil, but made "conformable" unto Christ. Harry E. Jessop in commenting on the old man says, "Here, evidently, is an intruder into our nature. It is declared to be old, and there is reason for it. It all dates a long way back, being a racial contamination beginning with the fall and consequently passed on as a corrupted birth strain to all who follow" (**Foundations of Doctrine**).

True holiness (v. 24). The word "true" embodies the thought of something that is consistent, genuine, and sincere. The holiness that God creates will never be superficial, but will be "truth in the inward parts."

There may be several kinds of "false holiness." For instance, there may be those who speak in soft tones about the pure love and peace they have in their hearts, and yet that "holiness" never seems to see the light of day in their lives. A holy heart will bear holy fruit. Although one must exercise patience toward those who are weak and understanding to those who are ignorant, he readily recognizes that a holy heart will never spawn rebellion to, or distaste for, the will of God. Then there is the Pharisaical brand of "false holiness." This kind looks right, dresses right and has the right language, but the heart produces envy, strife, hatred, or materialism; all signs of the old man. Thank the Lord, people don't have to choose between these two, but all can be possessors of true holiness that looks right and **is** right.

DICTIONARY

Former conversation – Eph. 4:22 – Former way of living.
Guile – 1 Peter 2:22 – Slyness and craftiness. Deceitful cunning.
Old man – Eph. 4:22 – The carnal nature.



POINTS OF SPECIAL INTEREST

How Is Your Patience?

Some years ago, in a manufacturing town of Scotland, a young lady applied to the superintendent of a Sunday school for a class. At his suggestion she gathered a class of poor boys. The superintendent told them to come to his house during the week, and he would get them each a new suit of clothes. They came, and each was nicely fitted out.

The worst and most unpromising boy in the class was a lad named Bob. After two or three Sundays, he was missing, and the teacher went out to hunt him up. She found that his new clothes were torn and dirty, but she invited him back to the school and he came. The superintendent gave him a second new suit, but, after attending once or twice, Bob was again absent. Once again she sought him out, only to find that the second suit had gone the way of the first.

"I am utterly discouraged with Bob," she said, when she reported the case to the superintendent, "and I must give him up."

"Please don't do that," the superintendent replied. "I can't but hope there is something good in Bob. Try him once more. I'll give him a third suit if he'll promise to attend regularly."

Bob did promise, and received his third new suit. He attended regularly after that, and became interested in the school. He became an earnest and persevering seeker after Jesus, and found Him. The end of the story is that this discouraging boy – forlorn, ragged, runaway Bob – became Robert Morrison, the great missionary to China who translated the Bible into the Chinese language, and by so doing, opened the kingdom of heaven to the teeming millions of that vast country.

- Speaker's Sourcebook

Christlike Under Fire

A minister asked a big sergeant of a Highland regiment, "What led you to become a Christian?"

His reply was, "There was a private in our company who was converted in Malta before our regiment came to Egypt. We gave that fellow an awful time. One night he came in from sentry duty tired and wet. Before going to bed, he knelt to pray. I whammed him on the side of his head with my muddy boots! He kept on praying, however. Next morning I found my boots beautifully polished by the side of my bed. That was his reply to me. It broke my heart and I was saved that day!"

How we react when under fire either furthers or fetters the gospel. It is written of the Saviour: "Who, when he was reviled, reviled not again; when he suffered, he threatened not" (1 Peter 2:23).

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Good for Evil

As General Robert E. Lee rode his charger along the battlefield, a wounded Union Army soldier hurled obscenities and disparaging words at him. Calmly, General Lee dismounted, knelt beside the wounded soldier, and said, "Son, I am very sorry you are hurt. I hope and pray that you will soon be on the road to recovery!"

How Christlike was the general!

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QUESTIONS

- 1. Cite some examples of people or things to whom some folk look for an example of how to live properly.** Movie stars, music entertainers, sports personalities, political leaders, religious leaders, family members, teacher, boss, neighbour, or friend.
- 2. Is it all right to look to others as examples of right living? Explain.** Yes, it can prove beneficial to see positive traits and godly characteristics role-modelled for us. The Bible mentions in 1 Tim. 4:12 to "be thou an example of the believers, in word, in conversation [lifestyle], in charity, in spirit, in faith, in purity." Acts 1:8 tells us that we "shall be witnesses" to others. It can give us a practical, eyewitness account of holy living operative on earth when we look at the lives of Christian people. It can give us encouragement to see other Christian lives.
- 3. What, if any, dangers could we run into if we look to others as examples of right living?** People are human and can fail and fall. Several examples could be cited at this point from the religious world. If we look only to others, we can become discouraged, misled, and may well backslide and go astray ourselves.

4. **Who does the Bible say our example should be for proper Christian living?** 1 Peter 2:21, 22 tells us Christ is to be our example, as He never sinned and lived properly before God and man.

5. **If Christ is to be our example, what was He like here on earth?** A partial answer is:

- a. Caring (Mark 4:38, 39).
- b. Compassionate (Mark 1:41).
- c. Did not give evil for evil (1 Peter 2:23).
- d. Empathetic – knew what others felt (Heb. 4:15).
- e. Friendly to sinners and saints (Matt. 11:19; John 12:1, 2).
- f. Full of love (Eph. 3:19).
- g. Gave His life for others (John 10:17, 18).
- h. Helpful (John 21:4-9).
- i. Obeyed the laws of the land that were not in contradiction to God's Word (Matt. 17:24-27; 22:17-21).
- j. Shared the gospel with others (Matt. 9:13).
- k. Sinless (1 Peter 2:22).
- l. Sympathetic to the bereaved (John 11:32-36).
- m. Wise (Matt. 13:54).

6. **What are some qualities we should exemplify in holy living?**

- a. The fruit of the Spirit – love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (Gal. 5:22, 23).
- b. Be Christlike (1 Peter 2:21).
- c. Be Spirit-filled (Eph. 5:18).
- d. Live righteously (Titus 2:12).
- e. Exhibit godliness (Titus 2:12).
- f. Self-control (live soberly) (Titus 2:12).
- g. Fruitfulness (John 15:8).

7. **What are some qualities we should not exemplify if living a holy life?** Dishonesty, hatred, ill-will, vengeful spirit, selfishness, worldly mindedness, or materialism at all costs.

8. **What enables us to live as we ought?** The Spirit of God living within gives power for service and proper holy living. It can't be done strictly in the flesh. (See Acts 1:8; John 16:13; Rom. 8:14, 26, 27; 15:17-19; Gal. 5:16-18; 1 Peter 1:22; 1 John 3:24; 5:6).

9. **How can we get the necessary help we need to live proper holy lives?** Live right before God. Ask God in prayer for the needed help. Exercise genuine faith that God will help. Persevere regardless of circumstances. God may be testing your faith. Give God the benefit of the doubt.



PERTINENT PRINCIPLES

* The essence of true holiness consists in conformity to the nature and will of God.

- Samuel Lucas

* It is a delusion that any person can be sanctified wholly and harbour any bitterness, censoriousness, or harsh criticism, to say nothing of spewing it out in judgmental words or attitudes. The essence of holiness is love out of a pure heart.

- Dr. G.B. Williamson

* Holiness is not human life brought up to the highest level of development, but divine life brought down to the lowest level of condescension.

FURTHER THOUGHT

Genuine holiness is:

1. Not inability to sin, but ability not to sin.
 2. Not freedom from temptation, but power to overcome temptation.
 3. Not infallible judgment, but earnest and honest endeavour to follow the higher wisdom.
 4. Not deliverance from infirmities of the flesh, but triumph over all bodily afflictions.
 5. Not exemption from conflict, but victory through conflict.
 6. Not freedom from liability and falling, but gracious ability to prevent falling.
 7. Not the end of progress, but deliverance from standing still.
- What real Christians would not desire the beauty and blessedness of such a life?