



LIVING A HOLY LIFE

KEY VERSE:

Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you (II Corinthians 13:11).

Ephesians 2:1. And you hath he quickened, who were dead in trespasses and sins;
2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:
3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Romans 6:17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.
18. Being then made free from sin, ye became the servants of righteousness.
19. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.
20. For when ye were the servants of sin, ye were free from righteousness.
21. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.
22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

1 Peter 3:8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:
9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:
11. Let him eschew evil, and do good; let him seek peace, and ensue it.
12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

Background Scriptures

1 John 3:1-8; Romans 12:9-16;
1 Peter 1:3-9

Devotional Reading

1 John 2:1-6

Central Truth:

We document and prove holiness by living holy live sand by Christian ethical behaviour.



THE LESSON EXPOSITION

BACKGROUND

The order of the great work of salvation that Dr. Adam Clarke gives in his **Christian Theology** is helpful when considered in the scope of today's lesson.

1. Conviction of sin:
2. Contrition for sin:
3. Faith in the Lord Jesus Christ as having been delivered for our offenses, and risen for our justification:
4. Justification or pardon of all past sin, through faith in His blood, accompanied, ordinarily, with the testimony of His Spirit in our hearts, that our sins are forgiven us:
5. Sanctification or holiness, which is progressive, as a growing up into Jesus Christ, our living Head, in all things; and may be instantaneous, as God can, and often does, empty the soul of all sin in a moment, in the twinkling of an eye; and then, having sowed the seeds of righteousness, they have a free and unmolested vegetation:
6. Perseverance in the state of sanctification; believing, hoping, watching, working, in order to stand in this state of salvation, receiving hourly a deeper impression of the seal of God:
7. Glorification is the result; for he who lives faithful unto death, shall obtain the crown of life. Without conviction of sin, no contrition; without contrition, no faith that justifies; without faith, no justification, no sanctification; without sanctification, no glorification.

“There is every reason to believe, and genuine experience in divine things confirms it, that in the act of justification, when the Spirit of God, the Spirit of holiness, is given to bear witness with our spirits that we are the children of God; all the outlines of the divine image are drawn upon the soul; and it is the work of the Holy Spirit,

in our sanctification, to touch off, and fill up, all those outlines, until every feature of the divine likeness is filled up and perfected."



I. ORIGINATED IN REGENERATION (Eph. 2:1-3)

Ephesians 2:1. And you hath he quickened, who were dead. Quickened means to make alive that which is dead. Every member of Adam's race is born into this world not only diseased, but dead; absolutely void of all spiritual life, and incapable of quickening themselves. **Dead in trespasses and sins.** "Sins" seem to be spoken chiefly of the Gentiles who knew not God. "Trespassed," of the Jews who had His law, and yet regarded it not ... The latter herein obey the flesh: the former the prince of the power of the air" (Wesley).

2. Wherein in time past ye walked according to the course of this world. Again, this is not an isolated case, but rather, is descriptive of all nations of the earth, apart from grace. The "depraved nature" or the "bent toward sinning" in fallen man is continually influencing him toward a course that is opposed to God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). For this reason fallen man is in partnership with **the prince of the power of the air**. The reference is to Satan, the god of this world (II Cor. 4:4). He is the leader of those principalities, powers, and rulers of the darkness of this world referred to in **Ephesians 6:12**. Wordsworth suggests that these forces "Being cast down from heaven, but not yet consigned to hell, have their empire in this lower air." Foulkes observes that men are energized either by God or by the forces of evil, and so the unsaved are rightly called **children of disobedience**. "That diabolical, anti-God spirit of rebellion first manifested by Lucifer in heaven is the controlling factor in the life of every unsaved person" (R.E. Trotter).

3. Among whom also we all had our conversation. Paul was saying that all our lives were **in times past** on a downward course. Dr. Godbey states, "Here we have a vivid description of the unregenerate living in perpetual obedience to their fallen, sensual, and diabolical predilections." **In the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.**

"**Nature**, in Greek, implies that which has grown in us as the peculiarity of our being, growing with our growth, and strengthening with our strength, as distinguished from that which has been wrought on us by mere external influences: what is inherent, not acquired (Job 14:4; Ps. 51:5). An incidental proof of the doctrine of original sin" (Jamieson, Fausset, and Brown Comm.).



II. CENTERED IN SANCTIFICATION (Rom. 6:17-22)

Romans 6:17. Ye were the servants of sin, but ye have obeyed from the heart. "The chain of choice and action once bound us all in the ways of death. But thanks be to God all this is changed. We have become obedient **from the heart** to the new pattern of the gospel of grace. Grace is addressed to obedience – not to license. And each act of obedience binds us more securely to the desired destiny. This is not the old pattern of salvation by works that Paul rejected. It is rather salvation by grace obediently worked out in daily living unto a sure hope" (Terry Pollard).

18. Being then made free from sin, ye became the servants of righteousness. "Man never had absolute independence. His freedom is to choose masters and thus to pursue destinies. By grace right choice and successful pursuit are possible" (Terry Pollard).

19. I speak after the manner of men because of the infirmity of your flesh. "Paul apologized for using the figure of slave and master to convey spiritual truth. But it does vividly convey the idea of an overwhelming influence and power that he wished to imply. Accordingly, he drew a parallel in zeal. As you formerly devoted your **members servants to uncleanness and to iniquity unto iniquity** (in your former enthusiasm for every possible indulgence), with exactly the same intensity **now yield your members servants to righteousness unto holiness**" (Terry Pollard).

20. For when ye were the servants of sin, ye were free from righteousness. "You thought righteousness was confining and distasteful. And you did, indeed, become free from it through your bondage to sin. But the more you think of it, the more awful it becomes. For to be free from righteousness is to be full of all wickedness, perversity, ungodliness – all that fails to conform to standard, all that is unlike God" (Terry Pollard).

21. What fruit had ye then in those things whereof ye are now ashamed? "Now, having awakened, you are thoroughly ashamed of these things. They proved to be both completely disgusting and totally frustrating. You can't now imagine what you ever saw in them worthy of your life's devotion. They end only in death" (Terry Pollard).

22. But now, as opposed to "then" in verse 21. Being made free from sin. McLaughlin suggests, "They had now become just as free from sin as they had been from righteousness, when they were unsaved. They did not make themselves free by their own efforts, either of growth, morality, or works of righteousness. Their freedom came through the power of divine grace. Only divine power can change the heart. **And become servants to God.** There is no such thing as absolute liberty so that we are absolutely free from every law. Paradoxical as it may seem, the only liberty worth having in this world is the service of God. We cease to be the servants of sin when saved and become the servants of God. **Your fruit unto holiness.** The fruit is that which is produced. It is

the result. The result of deliverance from sin is holiness of life. Our service with Satan produces sin, and our service to God produces a holy life. This is the design and object of the gospel – to produce holiness in the lives of men, who have once been sinful and sinning. Salvation is more than to save from future punishment.”



III. EXHIBITED IN HOLY LIVING (1 Peter 3:8-12)

1 Peter 3:8. Finally. Peter came to his tall point. He was not concluding his Epistle, but was rather turning from specifics to the Christian community at large. **Be ye all of one mind.** The social relations within the Christian family are to be characterized by unity. That is, have a disposition to mind the same things. Paul may help here, “For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit” (Rom. 8:5). Peter was admonishing his readers to attend to the interests of Christ and His Kingdom, with common longing, common eagerness, and common concern. **Having compassion one of another.** In other words, in joy or sorrow, sympathize with each other. **Love as brethren, be pitiful, be courteous.** Holy people are to possess and express a strong love, tender hearts, and humble minds one toward the other.

9. Not rendering evil for evil, or railing for railing. Don’t recompense evil for evil, or don’t snap back at those who say unkind things about you. **But contrariwise blessing.** Christians must do as they hope to be done by. **Knowing that ye are thereunto called.** “This is your calling, your business in life – to do good, and to do good for evil, and to implore God’s blessing even on your worst enemies. And this is not only your duty, but your interest; for in so doing you shall obtain God’s blessing, even life for evermore” (Clarke).

10, 11. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. In these verses, Peter drew truth from Psalm 34:12-16. Given here are the directions for a good life. They consist of abandoning evil thoughts and deeds, and pursuing a peaceful life under the providential care of God. The implication is not only good days in this life, but also in the world to come.

12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. “This passage from Psalm 34 is a prescription for the good life which consists of abandoning evil thoughts and deeds and pursuing a peaceful life under the providential care of God. Too often people dwell upon the evils and misfortunes of life. But he who would love life and see good days should meditate upon the joys and blessings of life. Very few people, whether they are twenty years old, forty, sixty, or eighty, viewing their lives as a whole, would not feel that this life has been a good one. Especially is this true of Christians! How good it is to remember that **the eyes of the Lord are over the righteous**” (Terry Pollard).



“KEY” COMMENTS

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you (II Cor. 13:11).

Be perfect. “Paul speaks both of individual perfection and of the perfection of the Church through the right adjustment of all its members in Christ” (Vincent). Godbey, in characteristic style, sees this as speaking of Christian perfection (perfect love). “This verb is in the imperative mood, thus positively and explicitly commanding them all along the line of Christian perfection ... John Wesley exhorted his preachers: ‘Preach Christian perfection constantly, urgently, and explicitly.’” Earlier in this Epistle Paul exhorted, “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (7:1). And again, “This also we wish, even your perfection” (13:9). Now, once again, as he bid them farewell in the key verse, the apostle exhorted them to perfection. Perfection of love can be the believer’s now; absolute perfection must await glorification.

Be of good comfort. There is no better comfort than to know that all is right with both God and man. On the other hand, there is no greater discomfort than to be inwardly conscious that all is not well in these areas. The Holy Ghost is the great Comforter of the saints.

Be of one mind. Let your affections be set upon the same things, i.e., the things of the Spirit, things that are true, honest, just, pure, lovely and of good report. “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).

Live in peace; and the God of love and peace shall be with you. “Jesus is recognized throughout the Bible as the Prince of Peace, and at the same time portrayed by the inspired writers as a mighty warrior, fighting and conquering sin, death, and hell. In conversion we receive peace with God, but in sanctification, the peace of God which passeth all understanding and is competent to keep our minds and hearts in harmony with our great Captain. Jesus is Prince of that peace which follows an exterminating war upon sin, without whose literal destruction there is no such thing as permanent and abiding peace” (Godbey).

It is difficult, if not impossible, to live in peace when war is in the heart, for hearts full of unrest foster contentions and strifes. “Love cannot live, neither exist, where there are brawls, contentions, and divisions. And where neither peace nor love is to be found, there God cannot be. And if **He** be not there, yourselves and the devil make the whole assembly” (Clarke).



EXPOSITION

DOCTRINAL DISCUSSION

It is very appropriate to have this practical application in the study of holiness. We must not suppose that because Paul addressed the exhortations to preachers concerning their ethical conduct that this is just for preachers! Many of these characteristics are the only possible way for a holy person to live, such as: monogamy, vigilance, sober, hospitable, etc.

However, we tend to accept the teaching of John Wesley that "pure love" is the essence of holiness. It is with this in mind that we give the requirements for holy living as given in **1 Cor. 13:1-7**. I have chosen to place almost all of these in the positive in this discussion.

A holy life is fine-tuned by the Holy Ghost so that there is the proper balance between self-surrender and self-assertion in our lives. The carnal will be self-assertive or too abject. Holy people will strike a balance. Truly love is eloquent, love is discerning, love can prophesy, it can move mountains, though most fail in moving the molehills over which we stumble. Love will give itself in sacrifice, but when all of this is said, love is more than this! In fact, these first verses are written in a mood in Greek that says in effect, "Supposing I had all these things in the highest degree, I still would be bereft of everything if love did not govern them all!"

Love is patient in suffering (love suffers long, **v. 4**).

Perfect love is:

Slow to suspect – quick to trust,
Slow to condemn – quick to justify,
Slow to offend – quick to defend,
Slow to expose – quick to shield,
Slow to reprimand – quick to forbear,
Slow to belittle – quick to appreciate,
Slow to demand – quick to give,
Slow to provoke – quick to conciliate,
Slow to hinder – quick to help,
Slow to resent – quick to forgive"

(Herald of Holiness).

If you do not think this is holiness, then try living it while you are carnal! In fact, the word used in Greek for longsuffering almost always describes patience with people. It comes from two words which mean "long-tempered." This same word is used of God in **II Peter 3:9**, "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish."

A certain man told me about a man who got drunk every time he went to town. He would find him on the road and get him in his car and take him home. He was afraid someone would run over him, and he would be killed. He would take him home, clean him up, put him to bed, and then go home. Later this man got saved.

He stated that it was this man's patience and kindness to him that won him!

Love is paternal or gracious to all (love is kind, **v. 4**). John the Beloved indicated this in his life by his "little children" (**1 John 2:1**). Like him, we see all our dear brothers and sisters and like a father we seek to be kind to them all.

*Act As Though We Knew It!
If we knew but half the troubles
That our neighbour has to bear;
If we knew what caused the furrows
On his brow, and kept them there –
We should surely try to cheer him
In some kindly, helpful way,
And there'd be a lot more sunshine
In the lives of both, today.
If we knew whose feet were standing
Close beside the narrow stream;
If we knew whose eyes would close soon
In the sleep that has no dream;
Then perhaps we'd be more tender,
Lighter judge, more kindly speak –
Oh, why not act as though we knew it –
For life's cords so quickly break!*

- Chester Shuler

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Love is pleased when others succeed (**envieth not, v. 4**). In one of Dr. Seuss's children's books there is a character called "Grinch" who cannot bear the sight of anyone enjoying himself without getting so angry that he would bite himself!

I may be wrong in my supposition, but I feel that Paul got great joy out of being able to ask for John Mark and commenting about him being a good person.

Love practices politeness (**does not behave itself unseemly, v. 5**). The word from which we get the words "grace," "charming," or "generous" is the word that is used in the Greek. A characteristic of the Christian should be his kind behaviour whether at home or in public. Bluntness is often brutal and is not to be excused by saying we are telling the truth. We can be kind always.

Love pushes for the rights of **others (seeketh not her own, v. 5)**. When we are emphasizing our rights, we are not where we should be spiritually.

Isaac dug a well, and there was contention (*esek*) over it, so he dug another one. Others hated (*sitnah*) him because of this one, so he dug another one! For this one no one contested him, so he named it "Room" (*rehoboth*).

Love keeps its poise or temper (**is not provoked, v. 5**). Every time you lose your temper you show who is Lord over you!

One man had a great tan. When asked the reason, he said that his wife and he agreed that whenever she lost her temper, he would stay outside until she cooled off.

Love puts aside evil thoughts about things or about people (**thinketh no evil, v. 5**).

The opposite of this would be to keep a file of the wrong things done against us. That is exactly what some people do over in parts of Indonesia. They take strands from the palm leaf and hang them from the ceiling of their house.

On each strand they write the wrong that has been done to them so they will not forget it or the person that did it! Each time they bump into it they remember the wrong! (There are surely millions of the same kind of people in America.)

Love's pleasure is in seeing good done (**rejoiceth not in iniquity, v. 6**). It is a strange kind of love that can weep with others but finds it hard to rejoice with them in their successes!

Love is powerful in its ability to endure (**beareth all things, v. 7**).

*Thy foes may hate, despise, revile,
Thy friends unfaithful prove.
Unwearied in forgiveness still,
Thy heart can only love.*

A young man walked twenty-two miles in the dead of winter to see his girlfriend. Wee what he endured because he loved!

It is my opinion that these verses are the epitome of holiness living! It may be that while some have these characteristics in small amounts, there are many of us that may need to have impurities taken out of our lives before we can exhibit these with any consistency. May the God of all grace enlarge our vessels!



FOCUS

WORKING WITH THE WORD!

Conversation (Eph. 2:3). This word is "walk," i.e., manner of life, behaviour, conduct" (Thayer's **Greek-English Lexicon**). In this entire passage Paul was showing the contrast between a sinner and a saint. One of the things he highlighted was their "conversation," or their lifestyle. It should almost go without saying that when there is a change of heart, there will be a change in the way one lives. The former conversation is characterized as being the same as the "children of disobedience," as following the lusts and desires of the flesh, as heeding the desires of the natural mind, and as following a depraved nature. It can quickly be seen that believers are urged to "Put off concerning the former conversation the old man" (**Eph. 4:22**).

"Being then made free from sin, ye became the servants of righteousness (Rom. 6:18). Man never had absolute independence. His freedom is to choose masters and thus to pursue destinies. By grace right choice and successful pursuit are possible.

"Paul's use of the figure of slave and master conveys an important spiritual truth. It vividly identifies the idea of an overwhelming influence and power that he wishes to imply. This emphasis on servant hood underlines the fact that obedience to righteousness actually produces in us the most worthwhile of all prizes – holiness – a real Christlikeness and fullness of life. Sin demands one's all. Why not holiness?" (Terry Pollard).

Servants (v. 22). Christians are to be servants, bondmen to God – completely yielded to Him and giving to Him the service of a love slave. Servant hood is not a very popular concept, but it is a very pious precept. Being a servant of God is delightfully different from being a slave of sin, and one of the primary differences is that Christians are bound by love. The chorus that says, "I will serve Thee because I love Thee" should be the echo of every heart and the expression of each life.

Be pitiful (1 Peter 3:8). Men are not accustomed to using this term as it is used here, but if the word is turned around, it means "to be full of pity." It is excellent English; folk just don't use it. The Greek word from which it is taken also translated "tender-hearted" (Eph. 4:32). Certainly this is an attribute of holiness. Harshness and censoriousness are burned up in the blaze of God's love. On the other hand, true charity is a prime characteristic of holy people.

Be courteous (v. 8). I am reminded by this of 1 Cor. 13:5 where Paul stated that charity "doth not behave itself unseemly." In other words, charity is not rude. That concept certainly goes hand in hand with this command to be courteous. Courtesy here involves being friendly and kind from the standpoint of a humble mind. And if Christians possess humility, they will certainly develop courtesy.

DICTIONARY

eschew (es-CHOO) – verse 11 – Shun; avoid.
guile – verse 10 – Slyness and craftiness. Deceitful cunning.
iniquity – verse 19 – Wickedness; sin.
prince of the power of the air – verse 2 – Satan.
quicken – verse 1 – Made alive.



HELPS TO HOLINESS

A clear experience in justification.
A quick obedience to the known will of God.
A faithful reading of the Word.
A vital prayer life.
A "conscience" about "little things."
A self-denial for Jesus' sake.
A care that the conversation has an end in spiritual welfare.
A pursuit of reading which deals with holiness and the baptism of the Holy Spirit.
A testimony which looks toward the fulfilment of the promise.



POINTS OF SPECIAL INTEREST

Perfect and Comfortable

A glance at the words, "Be perfect, be of good comfort" (II Cor. 13:11), is enough to make us feel how contradictory they are. "Be perfect" – that is a thought that strikes us with despair; at once we feel how far away we are from our own poor ideal, and alas! how much further from God's ideal concerning us. "Be of good comfort" – ah, that is very different! That seems to say, "Do not fret; do not fear. If you are not what you would be, you must be thankful for what you are."

Now the question is this – How can these two be reconciled?

It is only the religion of Jesus Christ that reconciles them. He stands in our midst, and with the right hand of His righteousness He pointeth us upward, and saith, "Be perfect." There is no resting place short of that. Yet with the left hand of His love He doth encompass us, as He saith, "Soul, be of good comfort; for that is what I came to do for thee."

- Mark Guy Pearse

A Victory of Love

The story is told of a high-tempered wife who was sincere, loyal to the church and prayerful; but she had inherited a bit of impatience and unusual temper. Her husband was not a converted man, though he was thoughtful and had a good sense of honour. His carelessness in the home was a trial to his wife, and she often "gave him a piece of her mind," with a good scolding. But she caught a vision of the deeper life and went on into what St. John and the Wesleys call perfect love.

The next evening her husband came in and by accident swung a rod and broke her favourite overhead chandelier. She smiled and loved him. Immediately afterward he sat at the supper table and asked her to pray for him. He was converted before they ate, and later joined her church. She had won him with love.

- Evangelical Sunday School Commentary

ILLUMINATING ILLUSTRATION

I was amused some time ago to read that in a meeting conducted by the late Charles Alexander, away down in Tennessee, somebody who was known to be a "hot and cold Christian" was praying fervently, "Oh God, fill me with the Holy Ghost," and the atmosphere was just alive with excitement and emotion.

As he prayed for the filling of the Spirit, one woman, who knew him to be a backslider, jumped up and said, "Don't do it, Lord; he leaks!"

The Lord save us from being leaky vessels. Let us remember that to maintain the fullness of the Holy Spirit depends on a moment-by-moment contact with Jesus Christ and an honest obedience to His revealed will.

- Captain Reginald Wallis
in *The Life of Faith*



1. **What is the basic desire of the truly sanctified person?** To totally love and please God and follow His leadings. (See 1 John 2:6; Matt. 22:37; Col. 1:10.)

2. **How can a person live right before God?** The condition of the spiritual heart helps to determine how we act (Prov. 4:23). If our heart is evil and impure (the natural state of the un sanctified), we will eventually displease God. Matt. 15:19 indicates that evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies can come from an evil heart.

However, a cleansed heart will yield right behaviour. Matt. 12:35 says that "A good man out of the good treasure of the heart bringeth forth good things."

If we allow God to cleanse our hearts of and from all sin and fill it with His presence, we can live right before Him. Of course, we must continue to obey Him and live by faith (Rom. 6:18; 1 John 2:6).

3. **Who is the source of power for the sanctified person? Can a person live the life on his own?** God is the source of power for the sanctified. He and He alone can give us the power to live pure and sinless lives. 1 Peter 1:5 says, "Who are kept by the power of God through faith unto salvation." Col. 1:11 says, "Strengthened with all might, according to his glorious power." Eph. 3:16 says, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." II Cor. 10:4 says, "For the weapons of our warfare are not carnal [of the flesh], but mighty through God to the pulling down of strongholds." A person absolutely cannot rely on his own strength to live a holy life. He must be filled with God's presence.

4. **What are some ways holy people should live? What are some traits of holy people?**

- a. Compassionate (1 Peter 3:8).
- b. Love others genuinely (1 Peter 3:8; Rom. 12:9).
- c. Pitiful (tender-hearted) (1 Peter 3:8).
- d. Courteous (humble-minded) (1 Peter 3:8).
- e. Will not return evil for evil (1 Peter 3:9).
- f. Will not speak evilly (1 Peter 3:10).
- g. Will do good and abhor evil (1 Peter 3:11).
- h. Will seek peace (1 Peter 3:11).
- i. Will live righteously (Rom. 6:18; 1 John 3:6).
- j. Will not be lazy in business (Rom. 12:11).

- k. Hopeful (Rom. 12:12).
- l. Patient in adversity (Rom. 12:12).
- m. Prayer is an integral part of their life (Rom. 12:12).
- n. Helpful to the needy (Rom. 12:13).
- o. Hospitable (Rom. 12:13).
- p. Blesses those who persecute them (Rom. 12:14).
- q. Empathizes with others (Rom. 12:15).
- r. Help the low class people (Rom. 12:16).
- s. Honesty (Rom. 12:17).
- t. Tries to live as peaceably as possible (Rom. 12:18).
- u. Does not avenge (Rom. 12:19).
- v. Denies ungodliness and worldly lusts (Titus 2:12).
- w. Lives soberly (has self-restraint of human passions and desires to live Christlike [Vine's Exp. Dict.]) (Titus 2:12).
- x. Transformed to God's way (Rom. 12:2).
- y. Spirit led (Rom. 8:1, 14).
- z. Spiritually minded (Rom. 8:6).
- aa. Overcome evil with good (Rom. 12:21).

5. Can the sanctified person be tempted to sin? Is temptation sin? How can victory come? The sanctified person can be tempted to sin. 1 Peter 1:7 says, "That the trial of your faith." James 1:2 says, "My brethren, count it all joy when ye fall into divers temptations." Hebrews 4:15, speaking of Jesus Christ, says, "But was in all points tempted like as we are, yet without sin."

Temptation is not sin. In a spiritual sense it is an advertisement, enticement, or attempt made directly or indirectly by Satan to try to persuade a person to do wrong. If one does not yield to temptation, he has not sinned. Sin is the transgression (not temptation) of the law. James gives three steps that may be used to help overcome temptation. James 4:7 tells us to submit to God. Be totally God's. That is step one. The second step given in the same verse is to resist the devil in order to get him to flee from you. The third step in verse 8 is to draw nigh to God, and He will draw nigh to us (with help).

1 Corinthians 10:13 is a good promise to remember in the hour of temptation. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer [allow] you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

6. Can a sanctified person sin and continue to live a holy life? No. 1 Cor. 10:12 reminds us that we need to be careful lest we sin. If a person sins – wilfully does something contrary to God's Word – the love of God is not in him (1 John 3:6, 9).

Be certain that the sanctified person has the God-given choice to live a holy or a sinful life. He can sin, but he does not want to because of his love and commitment to God. Jude 24 implies a Christian can sin as it says, "Now unto him that is able to keep you from falling." 1 John 2:1 also indicates we can sin, "And if any man sin." If a Christian sins, he should go straight to his lawyer, Jesus Christ, in prayer and request Him to plead his case before God. In other words, the person should pray for forgiveness through the blood of Christ.

7. Does entire sanctification remove the human qualities from a person? Does the sanctified still have his personality? Can he still make human mistakes? The sanctified person is still very much human. He gets hungry, tired, depressed, happy, sorrowful, excited, and so on. Sanctification helps a person to deal with his human passions and frailties in a way pleasing to God as his will is yielded to God and his heart is filled with God's Spirit.

The basic personality of a person remains. He may after sanctification still be serious, funny, optimistic, fun-loving, or whatever. Yet, he is now guided to do right by the Spirit. If he follows that leadership, he may still exhibit basic personality traits from of old, yet he now has them under the control of God and lives right before God. He may make mistakes and errors in his human state. At times he may need to ask God or man for forgiveness. Yet, his heart is still saying yes to God, and he can continue to serve Him – human personality notwithstanding.

8. Is initial consecration made when seeking entire sanctification enough for all time? What is the "unknown bundle"? How does it fit in? Consecration of our all to God is a must if a person is to be entirely sanctified. At that time there is a part of that "all" that includes our future with its unknown circumstances, situations, and conditions. This is sometimes called the "unknown bundle." As time goes on, issues come up that must be dealt with. God wants each one to continue to allow Him total control of the heart and life, including each item revealed over time from the unknown bundle. Perhaps some may find it necessary to pray about and commit to the Lord specific items in their unknown bundle as they become real. Obviously, the devil may well battle over each issue and try to persuade the person that he didn't consecrate the new issue to God at the time of consecration. Yet, the sanctified can rest assured it was in God's knowledge when consecration of the future was made to Him.

A daily commitment to God's will and way (not re-sanctification) will help each sanctified person to continue living right before God. This is referred to in Gal. 2:20, Luke 9:23, and 1 Cor. 15:31.

The sanctified person does not act like the person of the world. While human, he now is guided by the Spirit of God to live upright before God and man. As long as he keeps his will committed to God's will and walks obediently by faith, he can live a holy life.



PERTINENT PRINCIPLES

- * The serene beauty of a holy life is the most powerful influence in the world next to the power of God.
- Blaise Pascal
- * It is a great deal better to live a holy life than to talk about it.
- Dwight L. Moody
- * A holy life consists of an unbroken chain of holy moments, lived in full harmony with the love of God.
- Mother Eva
- * Holiness finds a practical outworking in daily living.

FURTHER THOUGHT

In justification there is life;
In sanctification there is life more abundant.
In justification there is love;
In sanctification there is perfect love which casteth out fear.
In justification there is peace with God;
In sanctification there is the peace of God.
Justification destroys the shoots of sin;
Sanctification destroys the roots of sin.
In justification we put on the new man;
In sanctification we put off the old man with his deeds.
In justification there is joy – intermittent joy;
In sanctification there is fullness of joy – abiding joy.
Justification is obtained by surrender, repentance, and faith;
Sanctification is obtained by obedience, consecration, and faith.
- Dr. C.W. Ruth