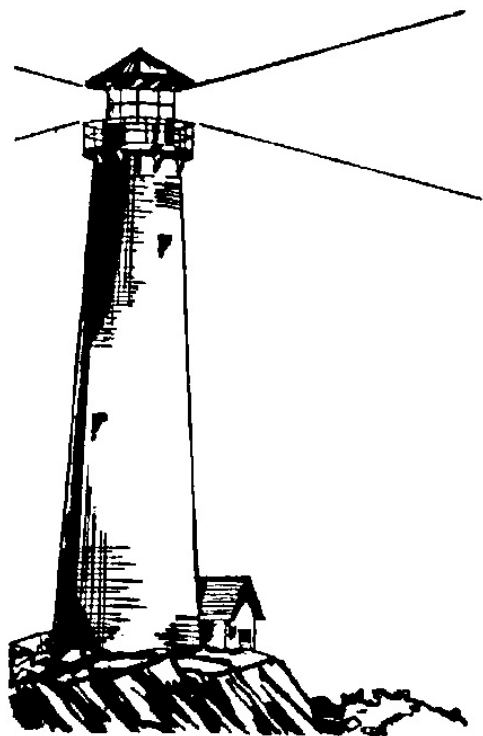


CHURCH OF GOD

SUNDAY SCHOOL QUARTERLY



**HOLINESS, GOD'S
STANDARD FOR MAN**

HOLINESS, GOD'S STANDARD FOR MAN

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NOTE TO THE TEACHERS

This booklet is intended to be a *help* in preparing Sunday school lessons. The title, subject, and topics are only the menu. It is *your responsibility* to prepare the meal.

The proper ingredients are the salty inspirations of the Holy Spirit, seasoned with His grace. Bake the ingredients at a hot temperature in the oven of prayer. The time-tested recipe for preparing a nutritious meal is found in 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

LESSON 1

IS HOLINESS NECESSARY?

Scripture Texts: 1 Peter 1:15-16; 1 Corinthians 3:16-17; 2 Timothy 2:19; 1 Corinthians 6:9-10; Revelation 20:6; Hebrews 12:14

In the time of the Law, God commanded the high priest to wear on his forehead a golden plate bearing the words, HOLINESS TO THE LORD. Holiness is the offering God desired from His people. He still desires and requires it. His church is made up of holy people.

Some differ with teachers of holiness because they are really opposed to the doctrine, others because of a misunderstanding of the term. Holiness is sinlessness, we say. Yes, but it is more. Negatively, it is sinlessness, or the absence of sin. Positively, it is the presence of godliness—of the nature of God. God is holy. Holiness is God-likeness. This quarter we study Bible teachings on holiness.

MEMORY VERSE: Because it is written, Be ye holy; for I am holy.

—1 Peter 1:16

God's Temple Must Be Holy

1 Peter 1:15-16 God is **holy**. Holiness is His very nature. He made us for Himself, for His praise and glory (Isaiah 43:7, 21). He made us like Himself, "in his own image" (Genesis 1:27). This being true, there is but one possible condition pleasing Him—that we be holy as well. God does not just ask for holiness; He demands it. God always gave His plan to man to build in such a way that it would stand the test. He gave Noah the plan for the ark. He gave Solomon the plan for the tabernacle. He gave Jesus the plan for His church.

God would not allow sin in the Garden of Eden. He would not allow sin in the ark. He would not allow sin in the tabernacle. He does not allow sin in His temple—those who make up His church.

1 Corinthians 3:16-17 **Ye are the temple of God.** God made man to be His temple. His purpose is to live in every person's heart, to actually be there in the Person of the Holy Spirit. But sin defiles the temple. This shuts Him out. **The temple of God is holy.** To those who defile the temple (themselves) there is but one end, to be destroyed. For God to permit sin in the lives of His people (the church), His nature and outlook toward sin would have to

change. This cannot be possible. Time does not change God's attitude toward sin.

Many things defile the temple of one's body. Evil is waxing worse and worse. We are exposed to temptations on every hand. There needs to be careful, vigilant home training from the earliest years to combat what we meet each day. There seems to be no limit to Satan's inventions to lead one from the path of clean, healthy, useful, righteous living. Can God live in a temple whose body is polluted and whose mind is twisted by alcohol, tobacco, drugs, immortality, homosexuality, and so on?

The Foundation of God

2 Timothy 2:19 The certainty of the permanence of God's kingdom is dependent upon two facts (a double deal): (1) the Lord knows His people; He holds the membership in His hands, and (2) every member of His body knows the Lord. Everyone taking Christ's name must depart from iniquity.

1 Corinthians 6:9-10 **The unrighteous shall not inherit the kingdom of God.** These are the unholy, the sinners. God is not their father (John 8:38-44). So, they cannot inherit His property. They are not born of God, are not holy, for "whosoever is born of God doth not commit sin" (1 John 3:9).

The people of Jerusalem missed their greatest opportunity by not realizing its worth. Jesus said, weeping, "If thou hadst known . . . the things which belong unto thy peace" (Luke 19:42). The privileges and riches God offers are not seen by the natural eye like material things are seen. To see them, our spiritual eye must be opened by the Spirit of God. "The things of God . . . are spiritually discerned" (1 Corinthians 2:11-14). Many have read the promises, heard them taught, associated with Spirit-filled ones, and still remained blind and ignorant of what God could do for them. Why is this spiritual blindness? He allows the opportunity to be holy to pass him by, never to present itself again.

The Holy Escape the Second Death

Revelation 20:6 **Blessed and holy is he that hath part in the first resurrection.** Resurrection is coming to life from the dead. The first one takes place when one is saved from sin and made a child of God. Jesus said (John 5:24) that such a one is "passed from death unto life." Those who experience this resurrection are **holy**. On them **the second death hath no power**. This **second death** is the lake of fire, or hell (Revelation 20:14). Holy ones will escape it and be taken to Heaven where no defilement can come. The first

death takes place when sin separates the soul and body from God—spiritual death (Genesis 2:17).

Holiness Is a Must

Hebrews 12:14 Is **holiness** necessary? This question has been answered by God's command and the clear Scriptures of this lesson. Now look at a direct statement. **Follow . . . holiness, without which no man shall see the Lord.** To live with God, we must be like Him, have His nature, and partake of Him. This is sinlessness, but more. It is the possession of godliness. Holiness is the positive quality, as well as the negative sinlessness.

When Jesus delivers the Kingdom of God, when He presents His bride to the Father, He will "present her holy and unblameable . . . in his sight." (Refer to Colossians 1:22; Ephesians 5:27; 2 Peter 3:14; Matthew 5:8.) He suffered to make her so. It is necessary that we be so in this life. He that is able to present you faultless before the presence of His glory will not be satisfied with anything less. We dare not offer anything less than holiness.

We must not too lightly value this great treasure of holiness. We can be partially ignorant of its great worth.

JUST A THOUGHT

One cannot live wrong and die right!

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LESSON 2

IS HOLINESS POSSIBLE?

Scripture Texts: 1 John 3:5-10; Romans 6:12-15; Titus 2:11-12

Holiness is not freedom from mistakes. We are limited in knowledge and understanding. We all make unintentional mistakes. A godly person corrects them when possible. Holiness is not the impossibility of sinning. Anyone can turn from God and sin if he chooses. Holiness is the ability to keep from sin, made possible by the power of God within.

Is refraining from sinful acts all there is to holiness seen in the Scriptures? **Abideth in Him. Born of God. His seed remaineth in him. The grace of God.** These words hold strong meaning. They are positive words, not negative. They speak of more than not doing outward sins. By means of God's nature in the heart, one is enabled to live without sinning.

MEMORY VERSE: Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. —1 John 3:6

The Saved Are Like Jesus

Can one live without sinning and without sin in his heart? Widespread is the opinion that no one in this life can be free from sinning every day. We hear it expressed, "They are good people," or "She is a good person," even though they live in sin. Good is not holy, but holy is good. Possessing good qualities does not make a person good.

1 John 3:5-7 Here we are given some understanding of the character of the Savior and the saved. **In him—Jesus—is no sin.** His people—**whosoever abideth in him sinneth not.** Savior and saved are equally sinless. Christ came to earth **to take away our sins.** It is His work. He in His death makes our holiness possible.

Sinners Are Like the Devil

1 John 3:8-10 **He that committeth sin is of the devil**—partakers of the devil's nature. The devil's work is sin. Whatever he touches, he contaminates. Jesus came to **destroy the works of the devil**—to clean sin from human hearts, to remove men from the devil's kingdom. He does this by making dead souls live, by giving a spiritual birth from God. Those **born of God** do **not**

commit sin because they are removed from the kingdom of sin. Sin's power over them is broken, and another power is in them. **He cannot sin** as long as the **seed** of God, or the nature of God, remains in him. To sin, he must first lose God out of his heart. God's children and the devil's children are different and separate. The line of separation is holiness or its lack. They are two families—**children of God** and **children of the devil**. One does **righteousness**, and the other **committeth sin**.

The difference may not always show on the surface. They mingle in the world as wheat and tares growing together (Matthew 13:30). But they have no common nature, desires, pursuits, or goals. How far can we rightly mingle and cooperate? "Can two walk together, except they be agreed?" (Amos 3:3).

Holiness Is Possible

Romans 6:12-15 For sin shall not have dominion over you. When Jesus died as our sacrifice for sin, He broke sin's dominion over everyone who accepted His sacrifice. He brought in the dispensation of grace, in which God's life is put into men to enable them to do what they never could do in their own power. The Law commanded righteousness, but gave no power to help them do it.

Most people believe in holiness. Even pagans and heathens look for it sometime, some way. A sinner expects a saint to be holy. An unbeliever refuses to excuse any sin in a professing Christian. All Bible readers know holiness is taught there. The question is how and when and where we are made holy.

Holiness—How and When

Titus 2:11-12 The grace of God . . . hath appeared. It is here now—free **to all men**. Those who accept it **live soberly**—thoughtfully, seriously, aware of true values, weighing all things in the light of eternity; **righteously**—doing right, not sinning; **godly**—like God, holy. Living like this **in this present world**. Right now, by God's grace.

It is not effort, good works, suffering, punishment, ceremony, or form. It is the work of God on the soul. It is in this life, not at death or in the next life.

The important thing is not whether a man can be pure before God. Rather, ask, is it possible for God to work in a man and not make him pure and holy? Is it possible that God can break the power of sin in a person's life? "He is able also to save them to the uttermost" (Hebrews 7:25). Holy lives adorn the

doctrine of Christ. Seeing a holy life is the strongest magnet for drawing others to Christ. The one who has never known a holy man or woman is to be pitied.

So, we find that it is not only possible but required by God that people be holy. Like Father, like son. God's children are godly. God will not live in a heart that is opposed to His nature. They cannot work together (2 Corinthians 6:1). The sinless head (Christ) will not tolerate a sinful body (church). Holiness is the unity that makes the Father and Christ and Their children one (John 17:21-22). God's standard for His people is holiness, and it gives unlimited privileges to them. A saint's separation from sin is so complete that it is like a death.

JUST A THOUGHT

**Nothing else convicts of sin so acutely
as the sight of God's righteousness.**

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LESSON 3

HOLINESS IS THE NATURE OF GOD

Scripture Texts: Matthew 3:16-17; John 4:24; James 1:17; Jeremiah 23:24; Nahum 1:2; 1 John 4:16

We can only briefly touch on a few points of God's character and attributes. How can finite man ever know all or fully comprehend anything about the infinite God? Yet, He wills that we should know Him. For this purpose, He reveals Himself to us through His Word. We may know Him and partake of His goodness, tasting here what will be complete in Heaven.

The one God is all-knowing, all-powerful, always present and eternal. He is good; He is love; He is the Creator and Ruler of all. Since man tends to become like what he worships, we should know something of the nature of what we are worshipping. God's nature in a man makes his character holy. His actions are holy and right. Yet, holiness is not primarily actions. It is the nature within causing the deeds. Today, we study of God, the Supreme Being, and the only One worthy of worship.

MEMORY VERSE: Hear, O Israel; the LORD our God is one LORD.

—Deuteronomy 6:4

Three in One

Matthew 3:16-17 The Memory Verse makes it clear that there is but one true God—**one Lord**. There is no other. Yet, God is made up of three Persons. At Jesus' baptism, all three Persons were manifest—Christ the Son in human form rising **out of the water**, the Holy Spirit **descending like a dove** upon Christ, and the Father—**a voice from heaven**. Each of the three is God. They are equal in power and glory, have the same attributes, and are of the same substance. Each is perfect, each is holy, and all agree and work as one. We call them the Trinity—three in one. (See Matthew 28:19; 2 Corinthians 13:14.)

God Is a Spirit

John 4:24 God is a Spirit. This does not mean He is unreal or a mere influence. Spirit is real and is of a higher order than the flesh. Each of the three is an individual Person with all the qualities of personality. God sees,

knows, thinks, and cares. He has a mind, sensibility, action, will, and reason. Because He is a Spirit, worship in mere word and outward form cannot reach Him. He must be worshiped **in spirit and in truth**. Man is created a step above the animal kingdom. Man also is spirit; he has within him a soul, and it is in this higher realm that his worship must be. Spirit communicates with spirit.

Psalm 90:2 states that God is "from everlasting to everlasting." God's nature is eternal; He always was and always will be.

God Is Unchangeable

James 1:17 No variableness—God is changeless, has not even a **shadow of turning**, nothing which resembles or indicates change. God does different things, but all are consistent with each other. His being, His character, His attributes, His Word, and His purposes never change.

God Has All Power

Jeremiah 23:24 Can any hide . . . ? There can be no hiding place from the One who sees all. (Read Proverbs 15:3.) God sees all. Therefore, He knows all. God is everywhere. **Do not I fill heaven and earth?** In Isaiah 46:9-10 we read of God's nature, "I am God . . . none else . . . none like me." He is unique in that He is absolutely Supreme. "Declaring the end from the beginning"—only God knows the future. One proof the Bible is from God is the many events which it foretold hundreds of years before they occurred. "My counsel shall stand, and I will do . . ." No human can rightly use such language. Only an all-powerful, all-knowing, and eternal Being can say that His plans shall not fail and what He will do for sure. There is "nothing too hard for thee" (Jeremiah 32:17). God is all-powerful. He created all things.

God Is Just

Nahum 1:2 God is jealous—being the only God with none like Him, it is right that He keeps His true position and demands recognition of it. **The LORD will take vengeance**—vengeance belongs to God, not man (Romans 12:19). He is perfectly just. **He reserveth wrath for his enemies**—God's wrath is used rightly. It is not the blind, selfish, uncontrolled wrath of man, but is directed at His **enemies**. It is "righteous judgment" (Romans 2:5). It is for the unbelievers who "do not obey the truth, but they obey unrighteousness" (Romans 2:8).

No attribute of God overbalances or crowds out another. Some would make His love to crowd out His wrath. Wrath is but the other side of love. Without wrath for sin, His love for holiness would be incomplete. Without wrath for the sinful, unrepentant, and corrupt, He could not bless the righteous, not preserve the light and holiness of Heaven. Because God is love, He is also wrath to all that would destroy the object of His love. Wrath is the protection of love. Because love is eternal, so also is wrath. Realizing this, let all "fear God, and keep his commandments" (Ecclesiastes 12:13). Not the fear of fright, but the fear of respect, reverence, and obedience, which brings peace. Let us be moved to worship and love, which is the highest form of service God desires. Deuteronomy 32:4 declares God's perfection, truth, holiness, and justice. "He is the Rock," the Rock that is higher than I, the Rock of our salvation.

God Is Love

1 John 4:16 The greatest of God's attributes, at least from the standpoint of sinful, needy man, is love. **The love that God hath to us**—oh, how much it means to all mankind! **God is love; and he that dwelleth in love dwelleth in God, and God in him.** The love of God reaches out and takes man in. God and His love cannot be separated. If one has the real love of God, he has God. God can dwell in man, and take man to dwell in Him, in this life. This blessing is obtained by repentance and complete yielding to God. Christ saves one from sin, the Holy Spirit enters, and the love of God is his. All God's attributes and qualities—His nature—are made available (for his good) to the one who obtains real salvation (2 Peter 1:4).

JUST A THOUGHT

**The man whose conscience never bothers him
must have it pretty well-trained.**



LESSON 4

HOW TO BECOME HOLY

Scripture Texts: 1 John 5:18; 1:7, 9; Romans 5:1-2; 12:1; 2 Peter 1:4; 2 Corinthians 7:1; Galatians 5:16

The chief distinction of the new covenant brought in by Jesus Christ is holiness, brought about by God living and working in man. In the old covenant, man was told what to do. In the new, God moves in and does it in him—with the man's consent and cooperation, of course. Few under the Law enjoyed the presence of the Holy Spirit, but it was the exception and mostly temporary, for a special purpose. Now He is given freely to abide forever to all who desire to live a faithful Christian life.

To be made holy, one must be born of God, yield himself completely to God, and place faith in God to live in him. Having been made holy (God's work), we are to perfect holiness throughout our lives (man's work).

MEMORY VERSE: Blessed and holy is he that hath part in the first resurrection.
—Revelation 20:6

Be Born of God

1 John 5:18; 1 John 1:7, 9 What a beautiful picture of holiness this is! We can have it. God is holy. He is the only Being who is holy in Himself (Revelation 15:4). If any other is to be holy, it must be by partaking of Him. God's desire and purpose is to dwell in the hearts of man. He "canst not look on iniquity" (Habakkuk 1:13). How can He dwell in an unholy heart? He gives the sinful, dead soul a new birth, a clean new life. This man is **born of God**. Then he **sinneth not** because he is cleansed **from all unrighteousness** by the **blood of Jesus**. Birth from God takes away sinfulness and puts in godliness. This is God's part in our salvation. Man's part is to confess and forsake his sins. This brings God's mercy (Proverbs 28:13). Real, heartfelt confession results only from repentance. **If we confess our sins**, we receive this birth from God through Christ. "Except ye repent, ye shall all likewise perish" (Luke 13:3).

In both Old and New Testaments, God draws close to His people, manifesting His glory and care for them. He opens to us the privilege of entering the holiest place (opened by Christ's death and resurrection) and living with Him the holy life. (Read Colossians 1:22; 2 Timothy 1:9.)

Faith Is More Than Belief

Romans 5:1-2 As we study this lesson, we must remember that our holiness is a daily progression. It consists of God doing His part and man doing his part. True repentance is accomplished by belief in Jesus Christ and obedience to His Word. A look at Jesus brings conviction of His holiness, love and sacrifice, and of one's own need. If allowed to become fruit, conviction brings yielding, repentance, confession, and forsaking. As one thus yields, faith grows. Faith is more than belief. It is an actual reaching for. We are **justified by faith**. Sins are forgiven and washed away **by faith**. **Peace with God** comes in. This is by grace through the atoning work of **our Lord Jesus Christ**.

At this point, a person has salvation; he is holy. He has left sinning. He is born of the Spirit. The Holy Spirit is in him. He has the power to live right—to live holy, if he so chooses. By this Holy Spirit, **we have access by faith into this grace wherein we stand**, grace to say no to wrong and yes to right. **And rejoice in hope of the glory of God**. God's glory is a holy life lived by His people, and people rejoice that they can live holy by His grace. The Holy Spirit comes to abide, comfort, strengthen, teach, and guide man to glorify Christ. This is **by faith**, yes, but more. It is also a reaching for the gift.

Romans 12:1 Full faith can be had only if one is obedient and submissive. **Present your bodies a living sacrifice**. Let this be definite and complete, not halfhearted. Give yourself, your all—your life, possessions and abilities. Yield all of your plans and all of your will to His. This is giving holy sacrifice to God.

There is only one salvation. All steps in it are parts of one whole. It is a progressive walk from beginning to end. Faith in the blood of Jesus purifies the heart of man, but man keeps himself pure each day by obedience (1 John 3:3).

Partakers of His Divine Nature

2 Peter 1:4 We have **exceeding great and precious promises** by which we partake **of the divine nature**. If God's Spirit lives within, we have His nature. His love "is shed abroad in our hearts" (Romans 5:5). By His Spirit we "know [or understand] the things . . . given to us of God" (1 Corinthians 2:12). We have "the fruit of the Spirit" (Galatians 5:22-23). His nature is holiness in us. **Having escaped the corruption . . .** we escaped the consequences that result from unforgiven sins.

Perfect Holiness

2 Corinthians 7:1 **Having therefore these promises**—promises just stated that God will receive and be a Father to those who separate themselves from sinful elements (the latter part of Chapter 6). **Let us cleanse ourselves from all filthiness of the flesh and spirit.** Christ saves us, but He does not take from us the bad habits that we have picked up along the way; we must lay them aside forever. **Perfecting holiness . . .** Perfecting is a word of continuing action. This refers to the daily walk of a saint. We are to live so that the holiness in our hearts will develop, increase, become more dominant inside, more evident outside, and continually grow more perfect. The normal Christian life is one of addition and growth in grace. (See 2 Peter 1:5-8.)

Galatians 5:16 When the Holy Spirit within us is consulted and obeyed (called walking in the Spirit); **the lust of the flesh** is not obeyed. Sinful temptations are not fulfilled. We must "watch" (Mark 14:38) and "through the Spirit . . . mortify" (put to death) "the deeds of the body" (sinful flesh). (Romans 8:13; Colossians 3:5). This is life, holiness, and godliness.

JUST A THOUGHT

**He who does not pray for his needs
has the greatest need.**

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LESSON 5

HOLINESS, GOD'S PLAN FOR HIS CHURCH

Scripture Texts: Ephesians 1:4-5; Genesis 17:1-2; Matthew 1:21; 1 Peter 2:24-25; Ephesians 4:11-14

God's never-changing eternal plan is that man be holy, free from sin, and filled with God.

The church has many enemies. Some work boldly from without. Others slyly destroy from within. Which is most dangerous? Some enemies are communism, modernism, humanism, ecumenicalism, and other movements, indifference, pride, half-heartedness, easy living, etc. Even with evil increasing, the church will be kept clean and holy and will continue to stand, because it is built upon the Rock, Christ Jesus (Matthew 16:18).

Looking at the height of the standard God has set for us, can we plead that we have to sin more or less every day? No! The standard God set is not too high. It is God who does the purifying. He asks nothing of man without providing all that is needed to accomplish it.

MEMORY VERSE: Follow peace with all men, and holiness, without which no man shall see the Lord. —Hebrews 12:14

Perfection, God's Eternal Purpose

Ephesians 1:4-5 He hath chosen us . . . before the foundation of the world . . . Chosen us for what? God, knowing all things, never does things aimlessly. He works by plan. He has one basic, overall plan into which His doings fit. Before the world was made, God's plan for man was formed completely. It is **that we should be holy**—without sin—**and without blame**—having nothing that the all-seeing eye of God can object to. Clean before Him. This is perfection. How can a weak human being be so? **In love.** The great love of God transforms the heart. The life is lived in the power of that love. (Read 1 John 4:16 and Romans 5:5.)

A Plan for Old Israel

Genesis 17:1-2 When God separated Abraham to Himself to be the father of His nation (literal Israel), He told him, **walk before me, and be thou perfect.** This was according to His plan formed before creating man.

Abraham believed, yielded, worshiped, and obeyed God. He walked perfectly by faith, not by his own striving or performing works for credit. His faith reached, took hold of God, and gained from Him life and purity. This is the essence of the Gospel—that a person may be made perfect or holy by faith in God (Romans 4:3-5; Galatians 3:6-9).

From Ezekiel, Chapter 37, we learn God's promise of old to vindicate the honor of His holy name. To do so, He would cleanse the people of sin, give them new hearts, and fill them with the Holy Spirit. They would be "the holy flock" (Ezekiel 36:38). As dry bones coming alive by means of the wind, so dead souls would live when the Spirit of God came into them. Looking forward to Christ's coming, God pictured the blessedness of the church, cleansed and holy, with Jesus (called David) as their King and Shepherd. "I will be their God, and they shall be my people" (Ezekiel 37:27). Also, "This is the law of the house . . . the whole limit thereof round about shall be most holy" (Ezekiel 43:12).

God's Coming Was a Plan for New Israel

Matthew 1:21 The plan of God brought the Law to Israel and brought the prophets' foretelling of a Savior's coming. When Jesus came, it was to **save his people from their sins**. His very name—**JESUS**—told the purpose that He would accomplish. People saved *from* sin are not left *in* their sin.

Christ's Death Was in the Plan

1 Peter 2:24-25 To carry out the plan, Jesus shed His blood. He voluntarily gave His life to take our punishment. He **bare our sins in his own body**. It was so **that we, being dead to sins**—separated from sins, out from under their power, free from them—**should live unto righteousness**. Dead, then alive, the completeness of holiness. **First Peter 2** gives a picture of the new, spiritual Israel as it can be, must be, and is—"a spiritual house, an holy priesthood" (verse 5), following in Christ's steps "who did no sin" (verse 22).

Holiness, the Ultimate Aim

Ephesians 4:11-14 Looking at the height of the standard of holiness God has set for us, many still believe and teach that we have to sin more or less every day. Did God make a mistake? No, He cannot! But humans do! No man can become as God, of course. Man can never equal Him in knowledge, wisdom, power, and many divine attributes. But in purity, he can. Man was

made in the image of God. Only when Satan entered was the image marred. God, through Jesus Christ, completely cleanses that away. If HE does not, it is because man does not desire to be made holy. Christ made holiness possible for all.

After His death and resurrection—Jesus returned to Heaven from whence He had come. From there, He "shed forth" the baptism of the Holy Spirit upon His people to give them power to live the holy life (Acts 1:8; Acts 2:33). Then He gave more gifts to men to further His plan. These gifts were men to lead and teach. He gave men the gifts to enable them to do their respective works (1 Corinthians 12). The purpose of these workers is **the perfecting of the saints**. How much **perfecting** does He intend for us to have? **Till we all come . . . unto a perfect man**—perfect in purity, in motive, in righteousness. How perfect? The pattern, the measure, for us to fill is Jesus Christ. God's plan and the provision He has made is that we increase in holiness till we come **unto the measure of the stature of the fulness of Christ**. This is "in this present world" (Titus 2:12).

To be like Jesus should be the desire of every child of God. It is the only way the world can see God.

JUST A THOUGHT

**Weeds and grain grow in the same surroundings—
the only difference seems to be in their parents.**



LESSON 6

DIFFERENCE BETWEEN HOLY AND UNHOLY

Scripture Texts: Leviticus 10:10; Isaiah 5:20; Romans 6:18-20; 2 Corinthians 6:14-17; Matthew 12:24

The kingdoms of Satan and of God, of sin and of righteousness, are opposite and separate. People of those kingdoms are separate. We are to keep things of those kingdoms separate, not attempt to mix them. Where is the line of separation from unbelievers to be? At what point does cooperation become agreeing? What is the standard? We are not to withdraw ourselves from all contacts with the unsaved, thus shutting them out completely. We are responsible for knowing the spiritual state of those with whom we are involved.

We find the Israelite nation had gotten so far from God that they were calling evil good and good evil. It resulted from continual disobedience to God. They daily rejected His prophets and His Word until they could no longer discern between good and evil.

Today, we learn about God's attitude toward mixing holy and unholy under both the old Law and the new.

MEMORY VERSE: But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.
—Hebrews 5:14

For Our Examples

Leviticus 10:10 Here we find recorded the death of two men as a punishment for sin. God had forbidden some things concerning the anointed priests. These restrictions were for the purpose of putting **a difference between holy and unholy**. The deaths had come to them because they tried to mix unholy with holy. Holy things must not be handled like unholy ones.

Holy and clean things must be kept separate from the unholy and unclean. Priests were to observe this and teach the people to do the same. The whole program of God must be kept holy and unmixed. (See Deuteronomy 22:5, 9.) These Old Testament events and rules are types in the natural realm meant to show us what God wants now in the spiritual realm. Paul wrote about this in 1 Corinthians 10:11.

Must Not Call Evil Good

Isaiah 5:20 **Woe unto them that call evil good** This is an expression pointing forward to an unhappy result. What sadness is coming to those who twist the **good** things of life and replace them with **evil**! They make a lie truth and truth a lie. Their end will be the same as that of all liars. God's way is truth. Many lead the innocent, the ignorant, and the weak into the devil's servitude, still telling them this is the good way. We are seeing much of this falseness in our day and are reaping many sad results. (See Matthew 5:19.)

One mark of the degeneracy of our times is distortion. Much entertainment has the weird, twisted, horrid, and unnatural. Many children are familiar with "monsters," or so-called good fiction characters, but they are seldom taught about Bible characters. What ideals does this place before them to strive for? What level of culture does this promise for the future? Art is ridiculous, dress immodest, literature fantastic, TV horrible, movies obscene, ethics dishonest, religion sacrilegious, motherhood profaned, and the family neglected—all in the name of freedom and progress. What will be the outcome? This is that upon which God pronounces woe.

Values are twisted. A teacher is hauled into court for teaching the Ten Commandments in school. At the same time, a movie is advertised as a "new low in obscenity" and praised as a breakthrough for realism. Communists are brought into the country to teach in our schools. The Council of Churches circulates literature advocating premarital sexual relations. The same Council moves to federate all so-called Christian religions along with all heathen ones into a one-world church. This is calling evil good and putting darkness for light. Evil always seems to have a louder voice than good. We must remain true to the Lord, spreading light, sweetness, and truth.

God's Children Are a Separated People

Romans 6:18-20 Those in sin are **the servants of sin**—under its power. It is impossible to serve God and sin at the same time. Everyone has a master, either God or Satan. As one serves **righteousness**, the fruit is **holiness**. The change from sin to righteousness must be complete, for they are so widely separated, so opposite in nature, that there is no room for coexistence. What about positions in the church? Who should be used when the choice lies between an ignorant believer and an educated unbeliever?

2 Corinthians 6:14-17 As God told the priests of Israel to put difference between holy and unholy, between unclean and clean, so He tells His people now (who are spiritual priests) to keep free from yoking with unbelievers.

Joining unequally with the unsaved is forbidden. This concerns: (1) any relationship that hampers the Christian witness or work of the saint, (2) any relationship in which the saint lends approval or assistance to the side of unrighteousness, and (3) any relationship in which the saint is committed to action or sanction by the non-Christian. We must respect the wall God placed between His kingdom and Satan's. There is no **fellowship** or **communion** between the two. Any attempt to mix them is sin. **Be ye separate, saith the Lord.** Read more about this separation in Matthew 3:12; 13:30; John 17:14-16; James 4:4; and 1 Corinthians 5:9-13.

By Spiritual Discernment

Matthew 12:24 God sent Jesus to the Israelites; they rejected Him. We find that they had drifted so far from God, they were calling evil good and good evil. It was the result of continual disobedience to God. They built upon their own traditions until they could no longer discern between good and evil. Of all the good that Jesus did before them, many of the Jews said He cast out devils by Beelzebub, the prince of devils. They lost all sense of judgment—all spiritual discernment. Spiritual discernment becomes keen through daily prayer and Bible study and allowing one's mind to meditate on spiritual things. When spiritual discernment is lost, there is no indicator to judge holy from unholy.

JUST A THOUGHT

**We must choose between being strangers to the world
or strangers to Heaven.**



LESSON 7

PRIESTS MUST BE HOLY

Scripture Texts: Leviticus 20:7, 26; 21:6; 1 Peter 2:5-9; 1 Corinthians 3:16-17; Revelation 5:9-10

God required holiness in priests. The people of God are all priests; thus, they are required to be holy. Israel's priests were to be **holy unto their God**. They were to be separated from the unclean. The priests were given symbols and forms and ceremonies for the cleansing of all things used in the worship of their God. The symbols or types were outward and material. The antitype or reality is inward and spiritual. God will not be satisfied now with so-called holy things and places. God now seeks holy people.

MEMORY VERSE: Be ye clean, that bear the vessels of the LORD.

—*Isaiah 52:11*

Priests Are to Be Holy and Separate

Leviticus 20:7, 26 God sent His orders to the priesthood through Moses. He said, **Ye shall be holy unto me. They were to be severed from other people, that ye should be mine.**

Leviticus 21:6 When God set up the arrangements of the old covenant, He told Israel how each thing must be to please Him. Not only were they to be separated **unto their God**, but they were to be holy. The purpose of the priest's separation and holiness is that he might be joined to God. He was to handle the things of God. To serve God, he must hallow the name of God. An unholy priest attempting to carry on the worship of God would **profane the name of their God**. God would not allow sin in His presence in the tabernacle or temple.

The priests' garments were a symbol of spiritual things. (See Exodus, Chapter 28.) They represented the necessity of purity in every part of divine worship and the absolute necessity of that holiness, "without which no man shall see the Lord" (Hebrews 12:14).

The Church Is a Holy Priesthood

1 Peter 2:5-9 **Ye also . . . are . . . an holy priesthood.** This speaks of the Church of God under the new covenant: people who are made **lively stones**

through a new and spiritual birth. Not only were they to be separated from contamination of any low or evil thing, but they were to be separated **unto their God. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you.** They are lively stones, made alive by the Living Stone, Jesus Christ. As priests, these offer up **spiritual sacrifices**—their redeemed lives, fruit of the Spirit, and **the sacrifice of praise to God.** (Read Romans 12:1; John 15:8; Hebrews 13:15.) They come freely to God with their petitions, and He hears.

When God made Israel a nation, He made them "a kingdom of priests" (Exodus 19:6), men allowed to come before God with the offerings and petitions of the people. That was the type representing the greater thing to come later. When Christ came, He set up the Kingdom of God, the church, **an holy priesthood**, which is the antitype, or fulfillment of the type.

A Separate People

1 Corinthians 3:16-17 For the temple of God is holy. It has always been God's desire to walk and commune with man. The closest He could get to man under the Old Testament was in the holy of holies in temples made by hands. He used a priest, made holy by ceremonial cleansings, as a connection between God and man.

Not every person who claims to be a Christian is accepted by God. For God to permit sin in the lives of His people, the church, His nature and outlook toward sin would have to change. God does not change!

Separation is essential in holiness—separation from sin, from self, from the world. This makes God's people a peculiar people. His special and peculiar possession. It is a privilege. Now when the world's fast multiplying temptations are crowding upon us daily, we need to desire that communication with God that He desires with us. We will want to be separate if we love Him.

What does this mean to us when surrounded by immodest dress? Evil moral standards? Invitation to harmful habits? False doctrines? Wicked practices? When told, "Everybody does it"? It takes godly teaching and training for young people and children to meet these victoriously.

Made Kings and Priests

Priests in Israel were set apart for their work by several steps: (1) special garments signifying the holiness of the position and work; (2) the anointing

oil poured on them was a type of the Holy Spirit who comes upon God's people now; (3) sacrifices were offered by the priests; Jesus Christ is our sacrifice; (4) the priests laid their hands on the sacrifices to show acceptance of them for themselves; thus, we must accept Christ as our sacrifice if He is to avail for us; and (5) the altar where the priests served was cleansed. "It shall be an altar most holy; whatsoever toucheth the altar shall be holy" (Exodus 29:37). Christ is our holy Altar. All who come before Him or attempt His work must be holy. Read Exodus 29 for more about temple procedures.

The holiness of priests was to be carefully guarded. Nothing was allowed to contaminate it. Any and all articles set aside for worship of God were to be handled with obedience, reverence, concern, and adoration.

Revelation 5:9-10 John, in a God-given vision, saw saints praising Christ. They sang, **Thou . . . hast redeemed us to God by thy blood . . . made us unto our God kings and priests.** The saving power of Jesus makes people **kings** to reign victoriously over sin, and **priests** to approach God with offerings and petitions. As redeemed ones, they are holy, so qualified to be priests. In Revelation, Chapter 5, we read of the high praise given Christ for the redemption He bought with His blood. Are our voices in that praise? Have you received that redemption? Repent and believe and follow, and it will be yours.

JUST A THOUGHT

**If the name of Christ sounds out of place,
you are in the wrong company.**



LESSON 8

OFFERINGS ARE A TYPE OF HOLINESS

Scripture Texts: Exodus 28:36-38; 19:5-6; 1 Peter 2:9-10; Hebrews 9:13-14

The natural unregenerate person sees no difference between dead works and holy ones. They look much the same from the outside. It is easy to think: "I do good things, I give and help, I'm kind and honest. Surely, God will accept me." This is offering our works in place of Christ. Only the fruit of His life working in us is acceptable to God. The offering to Him must be holiness. Holiness is the absence of sin. Yes! But it is more. It is godliness—partaking in the life of God. All the Old Testament points forward to Christ. All the forms of the old covenant worship are types pointing to the work of Christ in the heart of man.

MEMORY VERSE: For it is not possible that the blood of bulls and of goats should take away sins. —Hebrews 10:4

God's Requirement

Exodus 28:36-38 Aaron was chosen by God to be the first high priest of Israel. The peculiar dress of priests was prescribed by God. Each part had symbolic meaning. The priest was to **bear the iniquity of the holy things . . . their holy gifts**. The offerings must be hallowed, cleansed, set apart for God. The priest offered the sacrifices by virtue of his office. The process prescribed by God symbolically removed their contamination and made them acceptable unto God. The words in gold, HOLINESS TO THE LORD, worn on his forehead, meant the priest bore the iniquity or made atonement for the gifts and was offering a holy offering to God. It was a symbolical holiness of material objects brought about by ceremony.

Our offering now in the Christian dispensation is ourselves, our lives. Christ is our High Priest. As Aaron bore the iniquity of the sacrifices to hallow them, so Christ bore our sins on the Cross to cleanse and make us holy. As Aaron presented the sacrifices to God, so Christ presents His people to His Father. Israel's gifts must be hallowed; Christ's gifts must be holy, too. Israel's gifts were typically or symbolically holy. We must be spiritually holy. Holy people are sinless and filled with God, the Holy Spirit (Romans 12:1; 15:16; Hebrews 9:28; Jude 24). The Law required holiness in offerings

to God. The new covenant requires the same.

Things provided for worship of God were of such sacredness that any contamination of them was punished by cutting off from God's people, or at times, death (Exodus 30:22-38; Numbers 4:4-20). If the symbol required such reverent care, how must we treat the spiritual realities? (See Hebrews 10:28-29.) If God required holiness in material objects, what does He require in people now? He accepts nothing less than holiness.

Under the Law, uncleanness of vessels or persons had to be cleansed. The blood of animals was the means of cleansing provided. Under the new covenant, for every cleansing, a sacrifice is necessary. The precious blood of Jesus provided this cleansing (Hebrews 9:22-26).

A Holy Nation

Exodus 19:5-6 If ye will obey . . . and keep my covenant. This refers to the covenant of God with Israel at Sinai. God promised the Israelites that they would be His peculiar possession above all people if they would obey His voice and keep His covenant. It was a contract entered by two parties; each was bound to the other by certain obligations (Genesis 12:1-3). God said He would make them **a kingdom of priests, and an holy nation**. He would set them apart from other nations for Himself. Their part was to obey Him. Their cleansing was accomplished by ceremony and outward washing of themselves and clothing and turning from daily work. This was a type of holiness representing something spiritual to come later.

The tabernacle and its parts had to be cleansed and made holy to be of use to the people and acceptable to God. Atonement was made for them (Leviticus 16:16-20). These symbols mean that our lives must be cleansed and made holy by the atoning blood of Christ. This is the type.

1 Peter 2:9-10 In this dispensation, the church is **a royal priesthood**—kings ruling over sin and priests allowed to come before God with prayers and offerings. **An holy nation**—free from sin and led by the Holy Spirit. This is the antitype. Israel (the type) was chosen, cleansed in form, and set apart as an earthly nation. The church (the antitype) is chosen, cleansed in heart, and set apart as a spiritual body. It is a **peculiar people**, different from all others, belonging to God alone.

Sacrifices for Cleansing

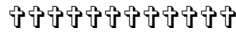
Hebrews 9:13-14 All earthly things and people are unholy. To become holy, they must be cleansed by sacrifice. **The blood of bulls and goats** was

shed in the animal sacrifices of Israel. Ashes of a heifer were used in making water of separation (Numbers 19:9). These purified the flesh, which is cleansed in an earthly sense. They could not remove sin from the heart. They were but types of the greater, the real, cleanser, **the blood of Christ**. Even though it was taken by the hands of wicked men in anger and hate, on Christ's part, it was **offered** willingly in the power of the Spirit as a gift (John 10:17-18). Animal or purely human blood could never give spiritual life or cleanse from sin. It took the blood of Christ.

It purges from **dead works**, or works done in one's own natural strength and will. The life of God is not in such. They can produce no salvation or approval from God for us. The blood of Christ produces salvation. It turns us from dependence on **dead works** and connects us with **the living God**. The shed blood of Christ produces holy life in men. Man, in turn, offers it back to God in the form of the fruit of the Spirit.

JUST A THOUGHT

**It is unreasonable to expect a child to listen
to your advice and ignore your example.**



LESSON 9

ORDINANCES ARE SYMBOLS OF HOLINESS

Scripture Texts: Romans 6:1-8; John 6:53-56; 1 Corinthians 5:7-8

What does **dead with Christ** really mean? One can work hard in his own strength to be holy and yet fail. Is one holy who does not smoke, drink, swear, gamble, or carouse, who dresses plainly, denies himself pleasures and comforts, and stays away from questionable places? No! It takes a separation that one cannot make in his own strength alone.

It is possible to separate from outward acts, but not from the love of them. To do it in one's own strength, not God's, or from wrong motives, is to but drive one farther from holiness. We need to die out to sin and self, to be dead and buried with Christ, and arise to live with Him. This is a newness of life. All three ordinances show forth holiness. Today we look into what the ordinances picture about the holy life.

MEMORY VERSE: Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

— *Romans 6:4*

Two Baptisms

Romans 6:1-4 Shall we continue in sin that grace . . . ? That God's forgiveness may work more to show His love? No! One who is born of God is **dead to sin**, separated from it. Thus, the grace of God shows more. **Baptized into Jesus Christ . . . into his death? Therefore we are buried with Him by baptism into death. Therefore**—or because of the first baptism, baptism into Jesus Christ, a spiritual work done when one is born again. It puts one into the body of Christ. A child of God is a member "of his flesh, and of his bones" (Ephesians 5:30). **We also should walk in newness of life**—a holy life.

This second baptism is a baptism of water. It is our testimony of our death, burial, and resurrection. It is a symbol of real and spiritual baptism that has taken place. It means that this person has: (1) accepted Christ's death for himself, (2) died to sin, (3) been put into the body of Christ, (4) believes and accepts His resurrection, and (5) so now walks in **newness of life**. This new life is one of holiness.

Risen With Christ

Romans 6:5-8 To live with Christ either here or in Heaven, we must first die with Him. This is death to sin and the self life (Matthew 10:38-39). Then resurrection follows automatically. If **we be dead with Christ . . . we shall live with Him**—in this world and in the next. Baptism is **the likeness** of this. Going under the water symbolizes death and burial. Rising from the water symbolizes resurrection. The reality which the symbol pictures is that **our old man is crucified** (Ephesians 4:22-24), the **body of sin is destroyed**, and **henceforth we will not serve sin**, for we are **freed from sin**. This is holiness.

Jesus, the Bread of Life

John 6:53-56 Jesus claimed to be the "bread of life" (John 6:48). His hearers did not understand. They looked at literal, material things. Jesus spoke of spiritual truths in symbolic terms. **He that eateth my flesh, and drinketh my blood, dwelleth in me . . . hath eternal life**. His flesh and blood represent Himself. First John 5:12 carries this same thought.

How can we eat Him? In verse 63 He said, "It is the spirit that quickeneth [makes alive]; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." So by obeying His words, we partake of Him. One cannot be saved by the act of baptism. Water cannot wash away sin (Jeremiah 2:22). Partaking of the Lord's Supper does not give life or make one holy. In 1 Corinthians 11:28-29, we read, "But let a man examine himself, and so let him eat of the bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body"—not understanding what it is to be in Christ, thus treating it as not sacred. A person must first be in Christ, dead and risen with Him before he is fit for water baptism. One must first be a partaker of Christ before he is fit to partake of the Lord's Supper. A serious matter indeed! The ordinances of baptism and the Lord's Supper show forth our love to God. The ordinance of feet washing shows forth our love to our brothers and sisters. Jesus said, "If you love Me, you will." Force is not needed in a work of love.

In Sincerity and Truth

1 Corinthians 5:7-8 **Purge out . . . the old leaven**. Leaven here signifies sin. The Feast of the Passover was eaten when unleavened bread (Exodus

13:3-7). Jesus is the antitype of the Passover lamb (Exodus 12). As the lamb died to save from physical death, so Christ died to save from spiritual death. As they ate the Passover with unleavened bread, so we must **keep the feast** (partake of the Lord's Supper) free from **the leaven of malice and wickedness**. It must be in **sincerity and truth**. The Israelites ate the lamb. We are to eat Christ. They took the lamb into physical bodies. We take Christ into our spiritual lives. This is done only when there is a complete separation from the devil. "Ye cannot be partakers of the Lord's table, and of the table of devils" (1 Corinthians 10:21).

The ordinances should never be offered to all indiscriminately, without requirements being explained. Children, the unsaved, and those ignorant of the meaning should be able to decide for themselves after learning what God requires. All must know the harm it will do to themselves to value lightly these ordinances.

Christ takes us into Himself to save us, keep us, and commune with us. He comes to work and think and speak through us, to be holiness in us. This is what the ordinances stand for. They should be handled always with much respect and reverence. Christ must have a people like Himself. He makes these new creatures from sinners and rejoices in receiving them.

JUST A THOUGHT

A great man is great until he finds it out.



LESSON 10

THE SABBATH IS A TYPE OF HOLINESS

Scripture Texts: Exodus 31:13-14; Hebrews 4:9-11; Ezekiel 44:7-9; Romans 2:28-29; Galatians 6:15; Colossians 2:11

God teaches by Old Testament laws that holiness is His will for man. God said the Sabbath was given to teach, **I am the LORD that doth sanctify you**. The Sabbath command is the only one of the Ten Commandments that is symbolic. Physical rest from labor on the Sabbath day represented the holy life, which is a spiritual rest from sin. The Sabbath, at one time, was a day. Now it is the life of God lived out through a human being. It is a life of rest from sin every day. Circumcision represented a spiritual purification performed on the hearts of men and women.

Just as the keeping of the Sabbath separated the Israelite nation from those around them, so God's salvation separates His people from all others.

MEMORY VERSE: Come unto me, all ye that labour and are heavy laden, and I will give you rest.
—Matthew 11:28

The Sabbath Is a Sign

Exodus 31:13-14 The old covenant contained many visible or physical types whose realities in the new covenant are spiritual experiences. The Sabbath day was one of these. Under the Law, the Israelites were commanded to rest and not work every seventh day. Also, special days connected with feasts and each seventh year were sabbaths. To keep these sabbaths was strictly commanded by God. Disobedience was punished most severely. The reason was that this was **a sign** between God and men. God's purpose was **that ye may know that I am the LORD that doth sanctify you**. The symbol then is to teach that the Lord sanctifies people—sets them apart for Himself. God moves into human hearts and lives there. He cleanses them and makes them holy. This work of God is the chief difference that distinguishes the new covenant from the old. This is what Jesus came to bring.

The Old Testament Sabbath was rest from their labor or bondage. We do not set one day aside to rest from the burden of sin, but we are free from its yoke every day. The Law had a shadow of good things to come; Christ brought the substance, the reality (Colossians 2:17). Many are clinging to the shadows and forms yet today and are missing the spiritual substance.

His Rest Is a Reality

Hebrews 4:9-11 Israel might have entered the spiritual rest of God, but they allowed unbelief to keep them out. Man is not without hope. God has given a remedy. The door remains open **to the people of God** through His only Son, Jesus Christ, and there is no other remedy. One who enters rest is described as having **ceased from his own works**. He has turned from his natural way of sin, denied self, laid down his way of life, and taken up the life of Christ. Only in Him is rest found.

When Jesus came bringing a new covenant, He came bringing rest. "Ye shall find rest unto your souls" (Matthew 11:29). This is the Christian Sabbath. It is the rest told of in Hebrews—soul rest, peace with God.

Circumcision Is a Type

Ezekiel 44:7-9 Another Old Testament type or symbol was the rite of circumcision, a physical mark put upon each male of Israel to set him apart as peculiar to God. It was a seal of membership in the holy nation of Israel, a pledge of obedience to its laws, a sign of purity. To refuse the rite meant to be cut off from His people.

Part of God's Law of circumcision was that no uncircumcised one **shall enter into my sanctuary**—this is the type. To meet with God, to offer acceptable worship, even to enter the building where these were done, one must bear the authorized mark of the people of God. The reality is that in this Christian dispensation, one must have a pure heart—heart circumcision—to enter either the church or Heaven (Hebrews 12:14). A cleansed heart, or holiness, is the distinguishing mark of the people of God. (See Deuteronomy 30:6.)

Holiness Is the Antitype

Romans 2:28-29 Now in the New Testament, God counts as His people only those who are pure **inwardly . . . of the heart, in the Spirit**. This quality is the antitype, that which circumcision represented. Those circumcised in the heart have the praise of God. They know God and God knows them and puts on them His approval. These are spiritual Jews, regardless of their nationality.

Galatians 6:15 Now God does not look for a physical mark. He looks for a **new creature**. For one to be a **new creature**, he must have a new life in Christ, be born again.

Colossians 2:11 In whom also ("in Christ"; verse 8) **ye are circumcised . . . by the circumcision of Christ.** Paul was writing to the saints at Colosse. It was **made without hands**, a spiritual work in the heart. This is the antitype, the fulfillment. It puts **off the body of the sins of the flesh**. So, then, the cleansing away of sin is called circumcision. Verse 13 says that Christ "quickened [these] together with him." He gave them spiritual life with Him, the same life He has. This is holiness, freedom from sin, and the life of Christ within.

Gathering together the statements of Scripture, we find that the practice of circumcision and the Sabbath under the Law were a type of the holy life Christ perfects in those who repent, believe, and obey Him.

JUST A THOUGHT

There is no rest for the sinner.



LESSON 11

A LOOK AT OBJECTIONS TO HOLINESS

Scripture Texts: Ecclesiastes 7:20; Romans 4:5; 7:18-25; 8:1-2; 1 John 1:6-10

This is a ruined world. It is no friend to the Christian. There is much to oppose and dishearten a saint. The Christian life is called a fight of faith. How? The unbelief of those around us today goes far deeper than to disbelieve the possibility that man can live holy before God. A large percentage of the religious world fails to believe that Jesus Himself was holy. They do not recognize Him as the Son of God, born of a virgin.

It is impossible for one to be made holy by his own efforts. Only through faith in the power of the shed blood of Christ can man live clean from sin every day. Jesus Christ has done all things to make man's holiness possible. He gives the saint an inner fountain, fed by God. Jesus Christ sets men free from sin in this life to live after the Spirit. In this lesson, we look at some of the Scriptures used by those who oppose holiness.

MEMORY VERSE: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

—Romans 8:1

Grace Through Redemption

Ecclesiastes 7:20 There is not a just man upon earth, that . . . sinneth not. This statement is true of man in his natural condition. No one can say he has no sin and so, no need of a Savior. (Read Romans 3:9-12.) Man of himself has no righteousness. In agreement is Romans 3:23-24. Here we see that the unjust is made just by Jesus Christ.

Romans 4:5 To him that worketh not—does not strive to make himself righteous by his own power and deeds. It cannot be done that way . . . **but believeth on Him**—Jesus—**that justifieth the ungodly**—puts active faith in Him, **his faith is counted for righteousness.** When God has done this, the sinner is made righteous, the unjust has become just. We know there will be no sin in Heaven (Revelation 21:27), so when will people be made holy and clean for Heaven? (Revelation 22:11). One must have this experience here, in this life, on this side of eternity, because as we are when death comes upon us, so will we be in eternity (Ecclesiastes 11:3). There will be no time or

place for a change in our spiritual condition after death. We will have made our final choice.

The Spirit Must Rule the Flesh

Romans 7:18-23 Paul draws a dark picture here of one helpless under sin's dominion. Multitudes have taken a partial look and, coming to the conclusion that there is no hope of freedom, have remained enslaved and taught others to do so. A full look reveals the bright light of hope. It was **in my flesh** that Paul met this inability. This is confined to one kind of life—sinful, fleshly living. "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Romans 8:8-9). Paul gave emphasis to his portrayal of the flesh by using present tense and first person. He did not mean he was enslaved. He had ceased living in the flesh and entered the life of the Spirit that day in Damascus (Acts 9:17). Listen to this shout of victory next.

Romans 7:24-25 **Who shall deliver me . . . ? I thank God through Jesus Christ our Lord.** Jesus delivers from the bondage to sin. **So then with the mind**—or spirit—**I myself serve the law of God.** This was Paul's position at that time. But if he should live in **the flesh**, he would serve **the law of sin.**

Romans 8:1-2 (There should have been no chapter break here. The same thought carries forward.) **There is therefore**—because of Christ's deliverance—**no condemnation to them which are in Christ Jesus** Where there is no condemnation from God, there is no sin or guilt.

There are two realms of life—**in the flesh** and **in the Spirit**. Every person lives in one or the other, never in both at once. We all begin **in the flesh**, and many stay there. That is the realm of sin. When one repents and puts faith in Christ, he is transferred into the realm of the Spirit. **The law of the Spirit** frees one from **the law of sin**. As long as one continues to walk **after the Spirit**—to live in Him, to obey Him—he is kept free. We find that 1 John 2:1 does not give one excuse to sin, but it holds out hope to those who do sin of a way back into the good favor of God. First John 1:8-10 teaches that one must acknowledge the fact that he is a sinner before he can be forgiven and cleansed from his sins.

Proof of Holiness

1 John 1:6-7 Parts of this section are often used as proof that no one can live without sinning. Let us see what it *does* prove. **Verse 6** says that we

cannot **have fellowship** with God and at the same time **walk in darkness**—or sin. **Verse 7** says one who walks **in the light** does have **fellowship** with Him. Also, **the blood of Jesus** cleanses such ones **from all sin**. This means that one walking in the light (obedient to God's Word) and in fellowship with Him has no sin, for it is cleansed away.

1 John 1:8-10 This first statement is among those most often used in opposition to teaching of holiness and in arguing the impossibility of living without sin. It teaches that to say **we have no sin** is to lie. These three verses give two ways of meeting the question of sin. (1) We may claim to **have no sin** to be forgiven of. We have lived a good life, **have not sinned**—are self-righteous. Thus, we lie and remain in our sins, unforgiven. (2) The other way is to **confess our sins**, own to being a sinner, lay bare our sins before God. Then God will **forgive us our sins** and **cleanse us from all unrighteousness**. A cleansed one is clean. He is saved from his sins. In doing this, God is **faithful** to His promise voiced over and over (for instance, Isaiah 1:18).

In **John 8:11** Jesus said to the woman, **go, and sin no more**. Did the Savior ask her to do the impossible? No, indeed not! With the command, He also furnished the power to do it.

JUST A THOUGHT

**Life with Christ is an endless hope;
without Him is a hopeless end.**



LESSON 12

HOLINESS HONORS GOD

Scripture Texts: Titus 1:15-16; 2 Corinthians 5:17-18; John 8:34-36; Colossians 3:14; 1 Thessalonians 5:23; Revelation 22:14

"Be ye holy, for I am holy." This is a direct command. If we have learned nothing more this quarter than that God commands us to be holy, is not this enough to settle all questions about it? He gives good reason for His command. A holy God must have a holy people. None other could He tolerate. None other could He work with. None other could be His children. "Like Father, like son."

The life of a Christian is a holy life. It is a changed life, one made new, free, bonded by love. The holy life continues through this world and the next.

MEMORY VERSE: And above all these things put on charity, which is the bond of perfectness. —Colossians 3:14

Honor to God's Name

Titus 1:15-16 It is impossible for an unregenerate, sinful world to bring honor to God's name. Paul speaks here of a people who **profess that they know God** but are reprobate in every good work. It is not possible for nominal religion that does not teach or practice holiness to honor God's name. Their teaching of sin-you-will and sin-you-must, while still claiming that they are God's people, is a reproach upon the very character of God. Nominal religion is damning souls by the millions with this false doctrine. For one to walk with God and bring honor to His name, a distinct and definite change must take place in his heart and life. Old things must pass away, and all things must become new.

Where Salvation Rests

2 Corinthians 5:17-18 **A new creature.** Most every person has a wish to go back and start over in life and wipe out what has been and begin anew. Jesus offers exactly that. He makes people new from the inside, new in heart and spirit. He promised this in Ezekiel 36:26. This is the only way to really be made new. When the heart is changed, all else follows. Old guilt is gone. Old habits, old desires, old fears, and old bondage are all gone. In the new,

all things are of God. No more is life filled with self and the world, but with God. The power is God's. His life fills one. There is a new Master, new purpose, new joy, new love, new desires, new strength, new vision, and a new work—showing others the way of this **reconciliation**. This comes when one enters into Christ by repentance. This is a new beginning of the life, the holy life.

Salvation does not rest in joining a church, in believing doctrines, in following rules, or in supporting a movement. Many think they are going to Heaven because they have been baptized and joined a church and supported it. These are outside or external things. Consider these in the light of today's Scripture: being made **a new creature**, knowing God, being set free from sin, and being preserved blameless. Count the virtues named: charity, purity, mercy, and the rest. These are inside or internal things. These leave one changed, different on the inside and outside. Salvation makes one a new man or woman.

Free Indeed

John 8:34-36 There is much talk of freedom and seeking for freedom, but little knowledge of what true freedom is. As is said, "Some rattle their chains to show they are free." Most people are bound by habits, passions, fears, and sins. **Whoever committeth sin is the servant of sin.** There is only one way to be free. That is, by trusting in Jesus. **If the Son therefore shall make you free, ye shall be free indeed.**

The holy life is a life of greater freedom than anyone outside of Christ ever knew. Even though the body may be bound or persecuted or even killed, the spirit is free (Romans 8:2). Holiness brings perfect freedom.

The Bond of Perfectness

Colossians 3:14 Put on charity. This is the love of God, not human love. Read its description in 1 Corinthians 13. We put it on by receiving in our hearts He who is love (Romans 5:5; 1 John 4:16). This charity or love is **the bond of perfectness**. It is the one virtue that binds all others together into a perfect whole. Holiness is not perfect until godly love permeates it. Love is the catalyst that stirs to action every other virtue. Love can make up for many other lacks. Nothing can make up for the lack of love. The holy life is a life of love.

Read James 3:17. Here we find the description of a beautiful Christian life, the holy life pictured. The nature of God in one makes him ready to

listen, be considerate, humble, and compassionate. What does this quality mean in the settling of differences of opinion that are bound to arise? What would it do to touchy, selfish, hard, bitter, or vindictive attitudes too often displayed?

Weighed in the Light of Eternity

1 Thessalonians 5:23 God is able to sanctify **wholly**. He keeps the **whole spirit and soul and body** free from sin. His sanctifying power can reach the whole breadth of life for the whole time of the life until Jesus comes. Godliness is provided for both this earthly life and the one to come (1 Timothy 4:8). Yes, God is concerned for our whole being. If we could only realize the value God wrapped up in one human being—in spirit, soul, and body; the price He paid to redeem that one; the purpose He has for that life; the beauty and worth of a holy life. This should cause everyone to desire to make that life a holy life.

Revelation 22:14 This is the blessing spoken upon holy people. This is for those that **do his commandments**. The blessing is twofold. (1) To partake of **the tree of life**, the tree that was forbidden man when he sinned. Now it is opened freely to God's holy children, giving eternal life to them. (2) To **enter . . . into the city** of God—the Church of God, the New Jerusalem—where there is "no more curse" (Revelation 22:3), and "the Lamb is the light thereof" (Revelation 21:23). The final blessing is to dwell in Heaven—a holy place with holy Jesus—and with holy people forever and forever!

JUST A THOUGHT

**One man rose from his prayer of repentance
exclaiming joyfully, "I'm a new man!"**



LESSON 13

SIN'S EFFECT UPON HOLINESS

Scripture Texts: 1 Peter 4:18; Isaiah 59:1-2; Galatians 6:7-8; James 1:14-15; John 5:28-29

Sin is a hideous picture. It is black, it is a reality, and it should be taught that way. Yet, we cannot picture it as black as it is. Many today speak little or nothing of sin and hell. They prefer to teach good living and shy away from unpleasant and repulsive subjects. This is a sad condition because these dear souls are facing an eternal judgment, at which they will face a real hell as well as a real Heaven. Jesus and His Apostles taught the blackness of sin, that there was a Heaven to gain and a hell to shun.

Sin is the opposite of holiness. A study of sin reveals what holiness is not and demonstrates our need of holiness. Sin brings increased sorrows and eternal death. Christ is the perfect and only release from sin.

MEMORY VERSE: He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. —1 John 3:8

Sin Destroys Peace

1 Peter 4:18 No one can be too holy. We are told to be "perfect, even as your Father which is in heaven is perfect" and pure "even as he is pure" (Matthew 5:48; 1 John 3:3). Neither is there such a thing as a surplus of merit laid up with God, as some teach. This being true, those with no righteousness will not pass the judgment of God. Our own righteousness will not do (Isaiah 64:6). It must be His in us.

The ungodly and sinner—these are those without God's righteousness, who live in sin. These are the same people, for without God, one does sin, and one who sins is without God, even though appearing good. People often mistakenly think there is a wide difference between an ungodly, moral person and a wicked, outcast sinner. But both come to the same end. **If the righteous scarcely be saved.** This being the case with the righteous, there is no hope at all for the unrighteous who are without God in this world and will stand alone as a sinner on the Judgment Day.

In Isaiah 57:21, it is written, "No peace . . . to the wicked," no peace with God. There can be no peace between people or nations until there is peace

with God in the individual heart. It is the assurance of acceptance with God (John 14:27; Philippians 4:7). It is impossible for one who has not God to have peace.

Sin Separates from God

Isaiah 59:1-2 Your iniquities have separated between you and your God. There is nothing else we need as much as God. To be separated from Him is the greatest tragedy—that one is cut off from His companionship, His blessings, and His help. Sin does not change God or His power or His love. It changes us. It closes our hearts from receiving. The only way to open our hearts is to repent before God.

Sin Deceives

Galatians 6:7-8 Be not deceived. Do not deceive yourselves with the idea that you can fool God. **God is not mocked.** You may deceive your friends and neighbors, but you will not fool God. When people think they are fooling others, they are usually fooling only themselves.

For he that soweth to the flesh. To sow to the flesh is to follow the leadership of our natural, unsaved, selfish, earthly nature. However good it seems, this nature is sinful and cannot reach above the earth. It is called sowing **to the flesh**. Sowing brings harvest. To sow or live to the flesh is to **reap corruption**, rottenness, death, and loss of all good. The law of sowing and reaping is both a natural and a spiritual law. You can neither fool God nor nature. The one who tries to do so is the fool. The law is that we can expect to reap more than we sow. The harvest begins in this world and continues in the next. The only way to escape this sad harvest that sin brings is to change the seed we sow. Yield to the Spirit of God, crucify "the flesh with [its] affections" (Galatians 5:24) and **reap life everlasting**.

Sin Brings Spiritual Death

James 1:14-15 Tempted . . . lust . . . sin . . . death—this is the horrible consequence in which it is brought about. Enter the first and come out the last. Sinners are already dead, separated from God (Ephesians 2:1). Death is separation.

It is human nature to follow the crowd, to go from one extreme to the other. We dislike to be different in dress, thinking, customs, or actions. One who is living after the Spirit will not follow present trends. These are after

the flesh. The Word of God draws a clear line as to how far we can rightly conform to the popular customs. The present trend is to cast away past standards and abandon oneself to what the world calls a new "freedom." Is it? What will be the end of it?

Sin Brings Eternal Damnation

John 5:28-29 A judgment is coming to all of us, one judgment in one hour. Two classes of people will be there—just two—**they that have done good**, and **they that have done evil**. These are God's children and Satan's children. Because they are different kinds of people, they have different destinies. Each will "receive the things done in his body"—while he lived in it here (2 Corinthians 5:10). He will reap that which he sowed. The life he lived here will come back to him—multiplied—to enjoy or suffer eternally. To God's children, it will be **life**. To Satan's, it will be **damnation**.

The Memory Verse states, "He that committeth sin is of the devil." Why is this Scripture so difficult to understand? Sinners have the devil's nature; they belong to his kingdom. They partake of him and belong to him. How can they feel there is any escape other than living a holy life? The only answer is that they are deceived. Is there hope of escape? Praise God! There is an escape. Jesus came to "destroy the works of the devil" (1 John 3:8), to break his power over us.

JUST A THOUGHT

**Sin is the destroyer of hope;
Christ is the destroyer of sin.**



NOTES

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