

HOLINESS IN THIS PRESENT LIFE

BIBLE TEXT : John 17:21-23; Galatians 5:22, 23; Ephesians 4:17-32; 5:25-27; Colossians 3:1-15; Titus 2:11-14

LESSON 263 Senior Course

MEMORY VERSE: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12).

BIBLE TEXT in King James Version

John 17:21-23

²¹ That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

²² And the glory which thou gavest me I have given them; that they may be one, even as we are one:

²³ I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Galatians 5:22-23

²² But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
²³ Meekness, temperance: against such there is no law.

Ephesians 4:17-32

¹⁷ This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

¹⁸ Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

¹⁹ Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

²⁰ But ye have not so learned Christ;

²¹ If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

²² That ye put off concerning the former conversation the old man,

BIBLE REFERENCES:

I Entire Sanctification

1. Sanctification brings unity between believers, John 17:21-23;
Hebrews 2:11

¹¹ For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

2. Christ died to sanctify the Church, Ephesians 5:25-27;
John 17:9

⁹ I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

John 17:16-17

¹⁶ They are not of the world, even as I am not of the world.

¹⁷ Sanctify them through thy truth: thy word is truth.

John 17:20

²⁰ Neither pray I for these alone, but for them also which shall believe on me through their word;

Hebrews 13:12

¹² Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

3. Sanctification is for believers in this present life, Titus 2:11-14;
Luke 1:75

⁷⁵ In holiness and righteousness before him, all the days of our life.

II Holy Living

1. The fruit of the Spirit is manifest in a sanctified life, Galatians 5:22, 23;

Ephesians 5:9

⁹ (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

2 Peter 1:5-7

⁵ And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

⁶ And to knowledge temperance; and to temperance patience; and to patience godliness;

⁷ And to godliness brotherly kindness; and to brotherly kindness charity.

2. Put off the "old man," Ephesians 4:17-22; Colossians 3:5-9.

3. Put on the "new man," Ephesians 4:23-32; Colossians 3:1-4, 10-15.

NOTES:

Sin

When Adam was created in the Garden of Eden he was made in the image of God. He was perfect, free from any tendency or desire for evil. His thoughts and motives were pure and holy. He was "created in righteousness and true holiness" (Ephesians 4:24). It was not inward depravity, but temptation from without, which caused him to exercise his free will and disobey the command of God.

Death

When Adam sinned he died spiritually: was separated from God; his natural desires became depraved; his emotions and affections became degenerate. From that time forward all the

which is corrupt according to the deceitful lusts;

²³ And be renewed in the spirit of your mind;

²⁴ And that ye put on the new man, which after God is created in righteousness and true holiness.

²⁵ Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

²⁶ Be ye angry, and sin not: let not the sun go down upon your wrath:

²⁷ Neither give place to the devil.

²⁸ Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

²⁹ Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

³⁰ And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

³¹ Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

³² And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 5:25-27

²⁵ Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

²⁶ That he might sanctify and cleanse it with the washing of water by the word,

²⁷ That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Colossians 3:1-15

¹ If ye then be risen with Christ,

seed of Adam has borne the image of the first parents. Instead of being born holy and righteous, they were born in sin. "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). "Wherefore, as by one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12).

Carnality and Sanctification

This sin nature, which is inherited by us all from Adam, soon leads people to commit actual transgressions, or acts of sin. There are therefore two phases of sin: the principle of sin, which is born in us, and the acts of sin, which are committed by us, after the age of accountability is reached. The principle of sin is sometimes called "Adamic nature," "inbred sin," the "old man," "body of sin," and "carnal nature." When a sinner comes to God in true repentance, and is saved, his sins are forgiven; that is, the acts of sin, which he has committed, are pardoned through the Blood of Jesus, and the carnal nature is given a hard blow. Though held in subjection — nailed to the cross — the carnal nature cannot be destroyed except through a second application of the Blood. The "old man" is crucified at salvation, but remains alive upon the cross until sanctification brings death and destruction to the body of sin. "Our old man is crucified with him, that the body of sin might be destroyed" (Romans 6:6).

Sanctification is the cleansing of the heart and nature through the Blood of Jesus. The inbred sin is destroyed and the nature is cleansed of its depravity and restored to the original purity with which man was created. However, the body is still subject to infirmities, and the mind to mistakes and temptations, but the heart has been made pure and holy and is able to resist the power of evil. Thus we can see the difference between Adamic perfection and Christian perfection. Before they fell, our first parents were perfect in heart, soul, mind, and body. Their natures had not been defiled or corrupted in any way as ours have been. But when we are sanctified our natures are cleansed and our hearts are made pure and holy. We are not perfect in the same sense and to the same degree as Adam was in his original, sinless state. We have, instead, a perfection that has been called Christian perfection.

The Bible gives us clearly to understand that sanctification is not for the sinner. Sanctification is for the redeemed ones — the Church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). Jesus prayed for the sanctification of His disciples, "I pray not for the world, but for them which thou hast given me; . . . They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth" (John 17:9), 16, 17). Sanctification, therefore, is an experience subsequent to salvation.

Consecration

With the experience of sanctification in the heart, and a nature that is holy and free from sin, the Christian is then in a position to present his body "a living sacrifice, holy, acceptable unto God," which is his reasonable service (Romans 12:1). Though it is the natural thing for a sanctified person to serve the Lord, yet having the infirmities of the flesh, and living in a world dominated by sin, it is necessary for him to be constantly consecrating and yielding

seek those things which are above, where Christ sitteth on the right hand of God.

² Set your affection on things above, not on things on the earth.

³ For ye are dead, and your life is hid with Christ in God.

⁴ When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

⁵ Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

⁶ For which things' sake the wrath of God cometh on the children of disobedience:

⁷ In the which ye also walked some time, when ye lived in them.

⁸ But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

⁹ Lie not one to another, seeing that ye have put off the old man with his deeds;

¹⁰ And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

¹¹ Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

¹² Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

¹³ Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

¹⁴ And above all these things *put on* charity, which is the bond of perfectness.

¹⁵ And let the peace of God rule in your hearts, to the which also ye

his life to God, in order to live "in holiness and righteousness before him," (Luke 1:75) all the days of his life. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11).

Temptation

Satan is still able to tempt a sanctified person through the eye and through the mind. He showed Jesus all the kingdoms of the world, and the glory of them, but Jesus resisted him. We, too, have power to resist Satan, "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Corinthians 10:3-5).

Thoughts and imaginations are used by Satan to lead the child of God astray. Oftentimes these thoughts and imaginations are presented that Satan might create ill will or differences between the brethren. Sanctification brings a unity or oneness, which the devil hates and is constantly trying to break down. Our spiritual weapons enable us to cast down these imaginations and to bring our thoughts into captivity, and by so doing we resist the devil.

Unity

"That they may be one, as we are." "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." "That they may be one, even as we are one." "I in them, and thou in me, that they may be made perfect in one." All these expressions of unity or oneness are from the prayer of Jesus for his disciples (John 17). How important it is for us today to be sanctified that we may be fortified against the devil's aims to divide and conquer!

Forgiveness

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." (Colossians 3:13). Oh! if those who call themselves God's people could ever get the fullness of the measure of that grace in their soul, there would be less petty criticising, bickering, and troublemaking among the people of God. You think of God's forgiveness and what it took in the measure of the grace of God to forgive us our sins and to blot out our debt of obligation toward God! How much more ought we to forgive one another! "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts" (Colossians 3:14, 15).

Paul said to the Hebrews, "Follow peace with all men, and holiness, without which no man shall see the Lord." It is a hard thing for some people to follow peace with all men. With some men they can easily follow peace, but it is harder to follow peace with some other people. Sometimes it puts our patience and our gift of grace to the test to really live in peace with certain people. There are those who are naturally more or less contentious and filled with strife, and who talk much. Usually such people are saying the wrong thing. And if there is anything that they can say that is wrong about someone or that would implicate him and bring trouble, they will say it. They will enlarge upon it, and oftentimes they will twist it and turn it around and put the wrong

are called in one body; and be ye thankful.

Titus 2:11-14

¹¹ For the grace of God that bringeth salvation hath appeared to all men,

¹² Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

¹³ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

¹⁴ Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

construction upon it. Such people try your gift and your grace. But God's Word says, "Follow peace with all men" — not some men, but all men.

Selfishness

If we endeavour to keep the unity of the Spirit and walk in lowliness and meekness of heart and in long-suffering, forbearing one another, we will forego some of our own ideas, some of our own ways, in order that we might yield one to the other and be true to God's Word.

We cannot live a selfish life and retain the anointing of Heaven upon our life. We must be unselfish. The trouble with many people is that they are selfish and self-centred and self-occupied, and the old self has to have things coming its way all the time or there is going to be trouble on hand. That is not the life of a sanctified soul, or even a justified person, but is the state of an unregenerated heart.

A Surrendered Will

A saved person lives a life free from sin. Bitterness, wrath, anger, evil speaking, malice, covetousness, and lying are put out of the life when Christ comes in at salvation. One does not lose his temper after he is saved. There may be felt a stirring of the root of sin within, but it will not manifest itself in anger or bitterness after justification. Sanctification will remove the root of sin and cleanse the heart. Carnality is destroyed and self is purged of its depravity and evil tendencies, at sanctification. There remains a natural self or free will, which is holy and without sin but which must be kept surrendered to God by daily consecration. We, like Jesus, must pray, "Not my will, but thine, be done" (Luke 22:42). We must die to self that we might live unto God. Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:27). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:13). With a will surrendered, his own desires relinquished, and a life consecrated, the sanctified soul can say: "I am crucified with God: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

Inventory

If we take inventory every now and then and look into our own lives and see our own shortcomings, and endeavour by the faith of God and the Word of God to overcome our shortcomings, our weaknesses, and our frailties, God will put something into us that will make us strong in Him. The trouble with people many times is that they pamper their weaknesses and cater to them, and the first thing they know they are developing their weaknesses. God does not want us to do that. He wants us to overcome them. We overcome by resisting our weaknesses — putting off those things that are of the flesh and yielding ourselves to the things of the Spirit — putting on bowels of mercies, kindness, humbleness of mind, meekness, and, above all these things, charity, which is the bond of perfectness (Colossians 3:14).

Inward Holiness

The palm tree grows from the inside: the outer leaves die, and the inner leaves come out and are beautiful. The tree roots

go deep down into the earth and strike the water way down under the ground. This is typical of a real child of God. His spiritual life is growing through the deep inwrought work in the heart that works outward.

Many people try to be sanctimonious and humble, and they try to appear to be extremely holy. That is of no value. The necessary and urgent thing to do is to get the holiness within, get the consecration within, let that root go deep down into the Word of God. Then it will work out; and when it works out, it will produce perfect fruit. If you are trying to get it from the outward, it will be marred fruit; but if it works from the inside, and comes out, then the fruit is perfect and your service to God will be a perfect service.

“Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful” (Colossians 3:15).

QUESTIONS

1. What are some of the Biblical names for inbred sin?
2. Give Scriptural proof that sanctification is an experience subsequent to salvation.
3. What are some of the things accomplished through sanctification?
4. What are some of the results of the fall of man that are not removed at sanctification?
5. Is the Adamic nature in man suppressed or removed at sanctification?
6. Give Scriptural proof that sanctification is for us in this present life.
7. Name the fruit of the Spirit.
8. What are some of the things that are mortified or put off when one becomes a Christian?
9. What are some of the things a Christian is commanded to “put on”?