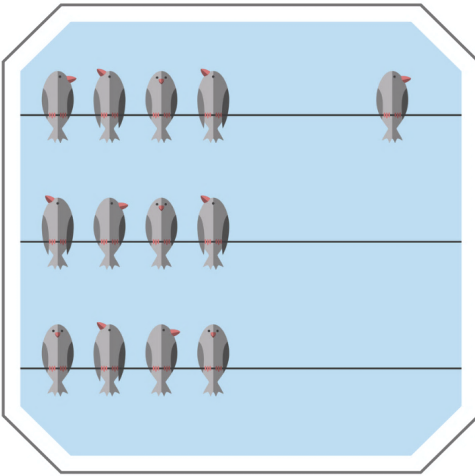




## You're a Christian, But Are You Holy?

**2 Corinthians 7:1: (NASB) *Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.***



Christianity is confusing. There are so many brands to choose from and so many ways that we express it. For some of us, Christianity is saving the world here and now. For others, it is being charitable and kind. There are those who say, "Following Jesus is for our own personal peace of heart and mind." Still, others proclaim being a Christian is all about being blessed in "basket and store." The big question with all of these approaches is simple. Where does being 'holy' fit in? Let's take a step further back to basics - what does it even mean to be holy? Unfortunately, a strong biblically based answer to this question is sadly lacking in the lives of many who follow Christ. While grasping holiness is not an easy task, we fortunately have God's own word to help us understand.

The New Testament words for *holy*, *saints* and *sanctify* are all closely related:

**Holy:** Strong's #40 *hagios* sacred (physically, pure, morally blameless or religious, ceremonially consecrated - set apart)

**Saints:** Strong's #37 *hagiazō* to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate

**Sanctify:** Strong's #38 *hagiasmos* properly purification, i.e. (the state) purity; concretely (by Hebraism) a purifier

To consecrate is to be set apart and made holy.



**The first biblical appearance of something holy or sanctified:**

**Genesis 2:1-3: (NASB)** <sup>1</sup>Thus the heavens and the earth were completed, and all their hosts. <sup>2</sup>By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. <sup>3</sup>Then God blessed the seventh day and **sanctified** <6942> it, because in it He rested from all His work which God had created and made.

God set the seventh day apart by pronouncing it holy.

**Sanctified:** Strong's 6942 *qudash* ceremonially/morally clean



## Moses and the temple, Holiness, The Bible Project

- *So, God tells Moses to take off his sandals because he's standing on holy ground. And Moses covers his face in fear and God says, "Hey don't come any closer!" It's intense.*
- *Actually, that intensity of God's holiness is explored even more in the stories about Israel's temple which was the main place where God's holy presence was located. And at the center of the temple was this room called the Most Holy place - it's the hot spot of God's presence. And whether you're an Israelite living in the land around the temple or a priest working right in the temple, you're in proximity to God's holy presence which is dangerous.*
- *Yeah, this is a problem. So, how's it supposed to work?*
- *Well, in the Bible the solution is that you need to become pure.*
- *So, like being morally pure.*
- *Yeah, and that's easy enough to understand. But the Bible spends a lot of time talking about another kind of purity - being ritually pure.*



There is much in the Old Testament which is built around ritual purity.

We will take a look at the Old Testament first and then compare it to the New Testament.

**The final plague against Egypt was the death of their firstborn while God delivered Israel's firstborn:**

Exodus 13:1-3: (NASB) <sup>1</sup>Then the LORD spoke to Moses, saying, <sup>2</sup>**Sanctify <6942>** (set apart) to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me. <sup>3</sup>Moses said to the people, Remember this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the LORD brought you out from this place. And nothing leavened shall be eaten.

The firstborn were now God's, having been bought with the lamb's blood.

The ceremonial "setting apart the firstborn" played a major role in understanding holiness.

**Once the firstborn were delivered, the people had to be "sanctified" to be able to go before God:**

Exodus 19:10-11: (NASB) <sup>10</sup>The LORD also said to Moses, Go to the people and **consecrate <6942>** them today and tomorrow, and let them wash their garments; <sup>11</sup>and let them be ready for the third day, for on the third day the LORD will come down on Mount Sinai in the sight of all the people.

The LORD told Moses to get the people ready to be *acceptable* before Him. It was a process to get ready for God to come into their presence. As Christians, we need to know what we should be doing, saying and thinking so we can be acceptable before God.

**Even the priesthood needed to be "clean" to be able to go before God:**

Exodus 19:22: (NASB) Also let the priests who come near to the LORD **consecrate <6942>** themselves, or else the LORD will break out against them.

Moses was responsible to get the people ready, but the priesthood was responsible to consecrate themselves. In the Old Testament they consecrated themselves through washing, sacrifice and continual rituals.

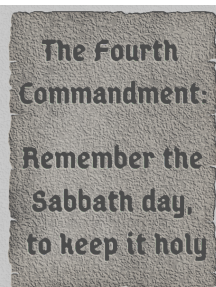
## *Honoring Holiness:*

GOD'S MESSAGE FROM  
THE CRADLE OF CREATION  
WAS ALL ABOUT  
THE SANCTITY  
OF HIS PRESENCE.

**Holiness is something special that looks to please God -  
what does this mean in a practical sense?**

Hopefully we can already see the stark difference between God's original initiation of holiness and the way we treat things now. To get to the practical application of what it means to be holy, we need to continue looking at how God arranged holiness for Israel from the beginning.

**For the newly free people of Israel, their next holiness lesson was one of the Ten Commandments:**



Exodus 20:8-11: (NASB) <sup>8</sup>Remember the Sabbath day, to keep it **holy <6942>**. <sup>9</sup>Six days you shall labor and do all your work, <sup>10</sup>but the seventh day is a Sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. <sup>11</sup>For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore, the LORD blessed the Sabbath day and made it holy.

This fourth commandment has the longest explanation of any of the ten. God's message was clear - stop, be clean, be quiet and honor Him.

**Keeping the Sabbath was proof to the Israelites that they were God's sanctified people. It was a constant reminder that they were different:**

Exodus 31:13: (NASB) But as for you, speak to the sons of Israel, saying, You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD who **sanctifies <6942>** you.

### **Ritual purity, Holiness, The Bible Project**

- *But the Bible spends a lot of time talking about another kind of purity - being ritually pure. Which is a state where you separate yourself from anything related to death. Like touching things like diseased skin, or dead bodies or even certain bodily fluids. All these make you impure. And becoming ritually impure isn't necessarily sinful. What's wrong is waltzing into God's presence when you're in an impure state. And so that's why God gave the Israelites very clear instructions for knowing when they were impure, steps to become pure, so that they could go into the temple again.*





Exodus 29:43-46: (NASB) <sup>43</sup>I will meet there with the sons of Israel, and it shall be **consecrated <6942>** by My glory. <sup>44</sup>I will **consecrate <6942>** the tent of meeting and the altar; I will also **consecrate <6942>** Aaron and his sons to minister as priests to Me. <sup>45</sup>I will dwell among the sons of Israel and will be their God. <sup>46</sup>They shall know that I am the LORD their God who brought them out of the land of Egypt, that I might dwell among them; I am the LORD their God.



The firstborn were God's - they were redeemed to be replaced by the priesthood. With us - we are now called *a royal priesthood*. All of this teaches us to carry the sanctity of holiness from Old Testament foundations into New Testament Christianity.



The lamb was slain to deliver Israel and gave them freedom to live, because without the blood of the lamb on the doorposts they could not be delivered. The Law gave them the freedom to follow God. It kept them from sin in their actions. The Tabernacle gave them freedom to access God's providence and honor Him and God could communicate with them.



What are some practical lessons we can apply based on what we have seen regarding Old Testament holiness?

We can spiritualize the rituals of the Israelites. It is a picture of the Christian walk. In the Tabernacle, the priesthood washed at the laver before they offered an animal sacrifice. For the Christian, this is a picture of the cleansing of our heart to be made ready to honor God. The bullock that was put on the altar and offered as a sacrifice represented Jesus. For the Christian, seeing the bullock (Jesus) and believing in his sacrifice is the first step towards God. Much of what the Israelites were given are lessons for us to teach us how to be holy.



## Now the New Testament - How does God transfer the idea of holiness from Old to New?

John 10:33-37: (NASB) <sup>33</sup>The Jews answered him, For a good work we do not stone you, but for blasphemy; and because you, being a man, make yourself out to be God. <sup>34</sup>Jesus answered them, Has it not been written in your Law, I said, You are gods? <sup>35</sup>If he called them gods, to whom the word of God came (and the Scripture cannot be broken), <sup>36</sup>do you say of him, whom the Father **sanctified <37>** and sent into the world, you are blaspheming, because I said, I am the Son of God? <sup>37</sup>If I do not do the works of my Father, do not believe me.

Jesus told the Pharisees, "I am holy." Jesus was doing the works of his Father. That is one of the key factors in understanding what true holiness is. God specifically set Jesus apart as a man uniquely put in place for God's own holy purposes. The centerpiece of holiness in the New Testament is Jesus.

**It is no surprise that Jesus was set apart.  
Who else in the New Testament belongs in that category?**

As we begin to look at the New Testament, we need to pay close attention to who is considered holy and who is not. The answers to these questions may at first be a bit puzzling as they are probably different than we might expect. Wait for the end result of these answers, and they will make perfect sense.

 **What does holy mean, Holiness - Man On The Street, Otofilm Productions**

- *What is the first thing that comes to mind when you hear the word holy?*
- *It makes me think of the Lord.*
- *Cow.*
- *God, church.*
- *Cheese - holy cheese.*
- *God.*
- *Underwear.*
- *Purity.*
- *Cheese.*
- *A cow.*
- *I saw a cross in my mind when you said holy and then the color yellow. I don't know why.*
- *My jeans, actually.*

The answers in the audio clip give us a sense of what people do not understand or appreciate about God.

Let's look at those in the New Testament who were not called holy.

### The first significant individuals of the New Testament are the parents of John the Baptist:

Luke 1:5-7: (NASB) <sup>5</sup>...there was a priest named Zacharias... and he had a wife... Elizabeth. <sup>6</sup>They were both righteous in the sight of God, walking blamelessly in all the commandments and requirements of the Lord. <sup>7</sup>But they had no child, because Elizabeth was barren, and they were both advanced in years.





Notice they are called righteous and blameless, but *not* holy. Why?

### What about the angel Gabriel addressing Mary?

Luke 1:28,30: (NASB) <sup>28</sup>And coming in, he said to her, Greetings, favored one! The Lord is with you. <sup>30</sup>The angel said to her, Do not be afraid, Mary; for you have found favor with God.

### Mary's response:

Luke 1:38: (NASB) And Mary said, Behold, the bondservant of the Lord; may it be done to me according to your word. And the angel departed from her.

Mary is favored and has God with her, but she is *not* called holy. Why? Both Mary and Elizabeth had interaction with the Holy Spirit, but neither one of them were called holy. Mary did later in life follow Jesus, but when she gave birth to Jesus she was not described as holy.



### What about Simeon the prophet who saw Jesus as a baby?

Luke 2:25-27: (NASB) <sup>25</sup>And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the **Holy <40>** Spirit was upon him. <sup>26</sup>And it had been revealed to him by the **Holy <40>** Spirit that he would not see death before he had seen the Lord's Christ. <sup>27</sup>And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law.

Simeon is called righteous and devout. He had God's Spirit working with him, but he is *not* called holy.

### How about John the Baptist, was he called holy? Yes and no.

Luke 1:15: (NASB) For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the **Holy <40>** Spirit while yet in his mother's womb.

### John was prophesied to have God's Spirit working through him, but he himself is not holy:

Mark 6:19-20: (NASB) <sup>19</sup>Herodias had a grudge against him and wanted to put him to death and could not do so; <sup>20</sup>for Herod was afraid of John, knowing that he was a righteous and **holy <40>** man (this was a statement from Herod, not God), and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.

### Herod calls John holy, but no one else does. He is holy in the sense of being a prophet of God:

Acts 3:21: (NASB) Whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His **holy <40>** prophets from ancient time.

### John the Baptist WAS a holy prophet of God, but he is not addressed the same way as Jesus' disciples:

Luke 7:28: (NASB) I say to you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he.

What is the *kingdom of God* in this verse referring to? The kingdom of God is made up of the called-out footstep followers of Jesus. Receiving the Holy Spirit began at Pentecost (after John's death). Even though John had use of the Holy Spirit, it did not dwell within him. John and the other prophets did not receive the Holy Spirit and were not called *new creatures* like the footstep followers of Jesus are. (2 Corinthians 5:17)





## *Honoring Holiness:*

NEW TESTAMENT  
HOLINESS  
BEGINS WITH JESUS  
AND IS ABOUT SOMETHING  
HIGHER THAN  
OLD TESTAMENT  
HOLINESS  
COULD EVER OFFER.

**Jesus truly is the “author” of our faith.  
What then should we expect Christian holiness to look like?**

Here is where we will begin to see the highest form of holiness ever offered to the human race begin to unfold. We now need to look for what the standard of Christian holiness looks like. To proclaim to be holy is one thing - to live up to God's standard of holiness is entirely something else.

### **Jesus, Holiness, The Bible Project**

- *Until we meet this man Jesus. And he claims that he's fulfilling all of these ancient visions but in surprising new ways. So, Jesus, he went around touching people who are impure - people with skin diseases, a woman with chronic bleeding, or dead people. And when he touches them, their impurity should transfer over to Jesus, but instead Jesus' purity transfers to them and actually heals their bodies.*
- *Jesus is like that holy coal in Isaiah's vision.*
- *Right. And Jesus claimed that he was the human embodiment of God's own holiness and that he and his followers were now God's temple.*

In the Old Testament, to be ritually pure they could not touch unclean things. Yet, Jesus would put his hands on people with leprosy. He would transfer life to them, instead of them transferring disease and death. This was possible by God's Holy Spirit.

**First of all, Jesus by every measure IS the standard of holiness. Even the demons knew it:**

Luke 4:33-34: (NASB) <sup>33</sup>*In the synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice, <sup>34</sup>Let us alone! What business do we have with each other, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy one of God!*

The demon (a fallen angel) knew God's plan and recognized the power and majesty of Jesus - *the Holy one of God.*



### Peter proclaimed it at Pentecost:

Acts 3:13-14: (NASB) <sup>13</sup>The God of Abraham, Isaac and Jacob, the God of our fathers, has glorified His servant Jesus, the one whom you delivered and disowned in the presence of Pilate, when he had decided to release him. <sup>14</sup>But you disowned the **holy <40>** and righteous one and asked for a murderer to be granted to you.

Jesus was recognized as holy.

### Where do we as followers of Jesus fit into all of this?

1 Corinthians 1:2-3: (NASB) <sup>2</sup>To the church of God which is at Corinth, to those who have been **sanctified <37>** (purified, consecrated or set apart) in Christ Jesus, **saints <40>** by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours: <sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

In Apostle Paul's first letter to the Corinthians he recognized them as holy and called them **saints <40>**. The word for *holy* and *saints* is the same word that was used in Acts 3:14 to describe Jesus. They were holy by *calling*.

We are sanctified *in* Jesus - made holy, purified or consecrated.

We - the called-out ones are called *saints*.

How is this different than the Old Testament prophets?

Jesus told us in John, Chapters 14-16 that God would send *the comforter - the Spirit* - the power and influence of God to dwell within us. The Old Testament prophets had use of the Spirit temporarily, but it did not dwell within them.

### We are also sanctified - made holy - by God Himself through His Spirit:

1 Peter 1:2-3: (NASB) <sup>2</sup>According to the foreknowledge of God the Father, by the **sanctifying <38>** work of the Spirit, to obey Jesus Christ and be sprinkled with his blood: May grace and peace be yours in the fullest measure. <sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again (*begotten of the Spirit*) to a living hope through the resurrection of Jesus Christ from the dead.

*By the sanctifying work of the Spirit - that is what makes a true Christian.*  
Without the Spirit, we can have good Christian-like thoughts, but it is not the same as being begotten of God's Spirit. When we are begotten of the Spirit, we are begotten with a new life - *a new creature*.

2 Corinthians 5:17: (NASB) *Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.*

*Christian  
Spirit Begotten*

To have God's Spirit is to be engaged in the work of being more and more set apart for His purpose.



### We are also sanctified - made holy by God's word:

John 17:15-19: (NASB) <sup>15</sup>I do not ask You to take them out of the world, but to keep them from the evil one. <sup>16</sup>They are not of the world, even as I am not of the world. <sup>17</sup>**Sanctify <37>** them in the truth; Your word is truth. <sup>18</sup>As You sent me into the world, I also have sent them into the world. <sup>19</sup>For their sakes I **sanctify <37>** myself, that they themselves also may be **sanctified <37>** in truth.

We have been sanctified in Christ Jesus, by the work of God's Spirit and we are sanctified in truth.

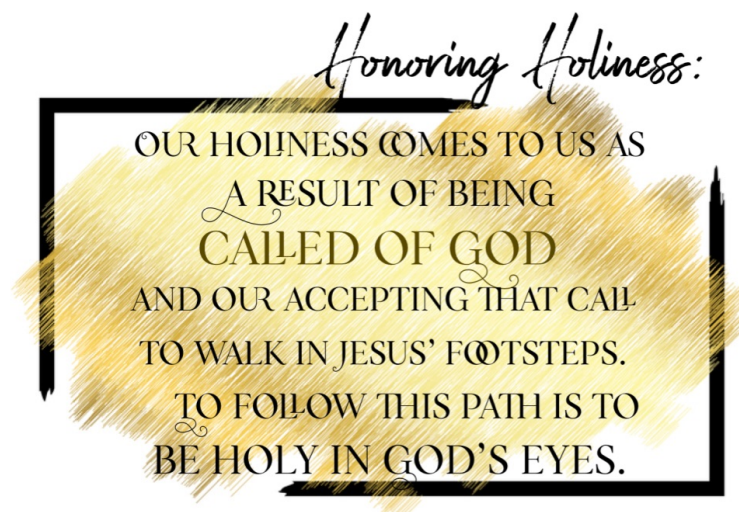
Holiness in the New Testament is a transformational process.

- The Spirit has to do its work.
- The word of God has to begin to take over our hearts and minds.
- We are sanctified because of the blood of Jesus.



Holiness in the New Testament is reserved for Jesus and his followers.

Philippians 1:1-2: (NASB) <sup>1</sup>Paul and Timothy, bond-servants of Christ Jesus, To all the **saints <40>** in Christ Jesus who are in Philippi, including the overseers and deacons: <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.





**We are given an open door to holiness.  
What must we do to attain and maintain that holy standing?**

We have seen how holiness has developed from the Old Testament ways and rituals to the New Testament followers of Jesus and the begetting of God's Spirit.

We are given this holiness because of Jesus' sacrifice and because of God's call. We have to respond, God then has to accept us, and then we belong to Jesus. It is a beautiful thing.

Another word we can think of is "noble" - the word holy is similar to the word noble. Can we look at ourselves in the mirror and say, "Am I noble to those around me? Am I representing Christ to the point of being noble?" This is a sobering thought.

The New Testament is written to a very specific group of individuals. If you are not a Christian, and you are reading the New Testament, God bless you - keep reading it. Hopefully, you can learn something and maybe you are being drawn by God. *We have to be CALLED to this high calling.* Remember, the whole world will get salvation, but the firstborn (just like in Israel) are first. The firstborn are the ones who are called "holy" in the New Testament - the royal priesthood, a holy nation, a people for God's own choosing.

*Called  
The firstborn  
Holy*

**Let's begin with our theme text:**

2 Corinthians 7:1: (NASB) *Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness <42> in the fear of God.*

**Holiness:** Strong's #42 *hagiosune* sacredness (i.e. properly, the quality)

*Holiness* is a slightly different word, but it comes from the same word for *saint* and *holy*. It still has the sense of sacredness and the *fear* of God. The word *fear* (of God) in the Scriptures often means "reverence of God," but in this case, this word in the Strong's Concordance means "fright." That shows the reasonability and accountability we have. It is bigger than we can imagine. For Rick, just to study for this topic was a scary time. He knew it was deep, but when he looked closer, he realized just how deep!

We realize that Simeon was not called holy because he was not begotten of the Spirit, but if WE are begotten, WE are called holy - that is amazing! It does not lessen who Simeon was, what he did, the power of his sacrifice and his obedience. All of these things will be incredibly rewarded, but they are different than the call of the true church. Can we "perfect" holiness? Perfecting can also mean "accomplishing" or "completing."



## We need to work on the holiness/saintliness planted within us. How? Back to the previous chapter:

**2 Corinthians 6:14-18:** (NASB) <sup>14</sup>*Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?* <sup>15</sup>*Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?* <sup>16</sup>*Or what agreement has the temple of God with idols? For we are the temple of the living God; just as God said, I will dwell in them and walk among them; and I will be their God, and they shall be My people.* <sup>17</sup>*Therefore, come out from their midst and be separate, says the Lord. And do not touch what is unclean; and I will welcome you.* <sup>18</sup>*And I will be a father to you, and you shall be sons and daughters to Me, says the Lord Almighty.*

This is interesting because it has multiple levels of meaning.

*Do not be bound together with unbelievers* - Part of this is in relation to a marriage covenant. If you are in a covenant relationship, according to the Scriptures, you should not be with someone who is not.

*What partnership does righteousness have with lawlessness* - Someone might say, "Well, he or she is a good person." And they probably are. But remember that righteousness in the Bible is not just doing righteousness in earthly ways. Righteousness in the Bible has to do with godliness. And godliness has to do with knowing God.

*What fellowship has light with darkness* - Again, someone might say, "They are good and moral." And they probably are. But the light in Scripture is not just a simple "light of day," but it is the "godly light of righteousness."

Whether it be marriage or any other commitment, we have to be careful about how we commit ourselves with those who are not believers. We should be separate, just like the Israelites had to be separate.



In the work world, I run a business and I have people who work with me. None of them are really dedicated Christians nor do they see things the way I do. Nevertheless, we get along great because we are in an environment where there are specific rules and regulations. They love to tease me, because I'm the "do-it-by-the-book" guy. They love to make jokes about NOT doing it by the book just to watch my face, but I know that every one of them has a clear understanding of what is expected. As good as this is, it is not what life is about. Life is about something much higher, something bigger.

*We are the temple of the living God* - Why? Because we have the Holy Spirit. God's influence dwells in us; that is why we are holy. How did we get there? Not because we are so smart or good, but because of Jesus and then God's call.

We are separate and different, because of the new creature within us. We must still fight the internal battle with our flesh. We fall continually. The key is to get up continually, ask for forgiveness and keep fighting. The problem is, when we think we think we can do it on our own, boom! We are knocked down a peg to prove we cannot do it on our own. Our strength comes through Christ and the power and influence of God. With the sacrifice of Christ and his blood that has been shed for us personally, and the power and influence of God working in our lives, those are two of the greatest forces the world will ever know. We just need to be compliant to both of them to become holy.



Holiness means walking a different walk than the world in all ways - be among the world, but do not be the same. It does not mean that every word that comes out of our mouths has to be a Scripture. What it does mean is we have a higher nobility that people should notice.

1 Thessalonians 4:2-5: (NASB) <sup>2</sup>*For you know what commandments we gave you by the authority of the Lord Jesus.* <sup>3</sup>*For this is the will of God, your **sanctification <38>**; that is, that you abstain from sexual immorality;* <sup>4</sup>*that each of you know how to possess his own vessel in **sanctification <38>** and honor,* <sup>5</sup>*not in lustful passion, like the Gentiles who do not know God.*

*Abstain from sexual immorality* - Your purity is what makes you different. Why do the Scriptures get into something as basic as sexual immorality? Because sex is part of humanity. Just because we are called of God does not mean we are called out of our humanness. We are called to develop ourselves within the context of our humanness - to be godly in spite of it. That is why this is such a clear-cut, exacting command.

*That you know how to possess your own vessel* - Keeping your body in purity, sanctification and honor, not in passion.

God knows all, even our thoughts.

2 Peter 3:11: (NASB) *...What sort of people ought you to be in holy conduct and godliness?*

How are you being noble if you cannot give a spiritual witness? Because that is what holiness demands of us. It demands that we have the highest levels of integrity we can possibly have. That is why it is different. That is why there are so few in the New Testament who are given that label. Remember, they are not called "holy prophets" in the New Testament; they are simply called "holy."

**Holiness means keeping our desires, especially inappropriate ones, in check:**

1 Thessalonians 4:6-8: (NASB) <sup>6</sup>*and that no man transgress and defraud his brother in the matter because the Lord is the avenger in all these things, just as we also told you before and solemnly warned you.* <sup>7</sup>*For God has not called us for the purpose of impurity, but in **sanctification <38>**.* <sup>8</sup>*So, he who rejects this is not rejecting man but the God who gives His **Holy <40>** Spirit to you.*

The first part of the Thessalonians Scripture was about carrying our body as a vessel of purity. Now, this is about carrying our *mind* as a vessel of purity. It is about not transgressing and defrauding our brother. Leave vengeance to God - He can handle it better than we can dream of. We have to let it go. We have to carry ourselves in that purity because we have been given God's Holy Spirit.



I can say a lot of my reactions inside of my head are not very repeatable. They do not honor God. If I were to speak them, they would not be honoring to God. By God's grace, many times He helps me to keep my mouth shut. This is because I need to! We want God's Spirit to speak through us.





**Holiness means keeping our impure reactions and responses from being expressed:**

2 Timothy 2:21: (NASB) *Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, **sanctified <37>**, useful to the Master, prepared for every good work.*

This is a beautiful Scripture. If we DO go about the work of cleansing ourselves - which means we HAVE to do the work - we can be a vessel for honor that is sanctified. We can have the purity that is useful to the Master. Do you want to be useful to Jesus? This is how! That is what being holy is.



If we are a true follower of Christ, which means we have had the blood of Jesus applied to us, have been called of God, have accepted the call, and God has accepted us and granted us His Spirit, then *we are holy*. That is an amazing prospect to speak of. But what are we doing with that holiness? Because we can either mess it up or dilute it, or we can allow it to grow within us.

**Our prayer for you regarding the extraordinary privilege of holiness we are now given:**

1 Thessalonians 3:12-13: (NASB) *<sup>12</sup>And may the Lord cause you to increase and abound in love for one another, and for all people, just as we also do for you; <sup>13</sup>so that he may establish your hearts without blame in **holiness <42>** before our God and Father at the coming of our Lord Jesus with all his **saints <40>**.*

One of the aspects of the return of Jesus is the gathering together of his saints, all of his holy ones, and they together will be instruments of instituting the kingdom of God through Christ. How does Jesus do that? Through the last 2,000 years, he has recruited holy saints, holy individuals who are willing to follow the will of God through Christ, walk those footsteps and be different than everyone else around them. That is what holiness is. It is not simply being better or different. It is being different by being dedicated to the will of God, the way of God, and the word of God, through the sacrifice of Jesus and the begetting of God's Spirit. If we are there, we are holy. Do not take that for granted. We must use it with all our might so we can be a vessel of honor that is pleasing to God.



*So, you're a Christian, but are you holy?  
For Jonathan and Rick and Christian Questions...  
Think about it...!*

**Bonus Material**



**Join us next week for our podcast on February 11, 2019:  
Ep. #1060: "What Does a Marriage Need to be Strong?"**

*In our era, the road to holiness necessarily passes through the world of action.  
— Robert Green Ingersoll*

*To desire and expect nothing for oneself and to have profound sympathy for others is  
genuine holiness. — Ivan Turgenev*

**A few other words for holiness in the New Testament (we touched on #42):**

**Holiness: Strongs #39 *hagion* a sacred thing**

**All uses:**

Hebrews 8:2: (KJV) A minister of the **sanctuary <39>**, and of the true tabernacle, which the Lord pitched, and not man.

Hebrews 9:1: (KJV) Then verily the first covenant had also ordinances of divine service, and a worldly **sanctuary <39>**.

Hebrews 9:2: (KJV) For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the **sanctuary <39>**.

Hebrews 9:3: (KJV) And after the second veil, the tabernacle which is called the **Holiest of all <39>**.

Hebrews 9:8: (KJV) The Holy Ghost (the proper translation is 'Spirit') this signifying, that the way into the **holiest of all <39>** was not yet made manifest, while as the first tabernacle was yet standing.

Hebrews 9:12: (KJV) Neither by the blood of goats and calves, but by his own blood he entered in once into the **holy place <39>**, having obtained eternal redemption for us.

Hebrews 9:24: (KJV) For Christ is not entered into the **holy places <39>** made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.



Hebrews 9:25: (KJV) *Nor yet that he should offer himself often, as the high priest entereth into the **holy place** <39> every year with blood of others.*

Hebrews 10:19: (KJV) *Having therefore, brethren, boldness to enter into the **holiest** <39> by the blood of Jesus.*

Hebrews 13:11: (KJV) *For the bodies of those beasts, whose blood is brought into the **sanctuary** <39> by the high priest for sin, are burned without the camp.*

**Holiness: Strong's #41 hagiotes sanctity (i.e. properly, the state): holiness**

### Only use:

Hebrews 12:10: (KJV) *For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his **holiness** <41>.*

**Holiness: Strong's #42 hagogune sacredness (i.e. properly, the quality)**

### All uses:

Romans 1:4: *And declared to be the Son of God with power, according to the spirit of **holiness** <42>, by the resurrection from the dead.*

2 Corinthians 7:1: (KJV) *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting **holiness** <42> in the fear of God.*

1 Thessalonians 3:13: (KJV) *To the end he may stablish your hearts unblameable in **holiness** <42> before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.*

There are other ways that holiness/sanctification works in our lives:

### We are sanctified in and through Jesus:

1 Corinthians 1:2: (KJV) *Unto the church of God which is at Corinth, to them that are **sanctified** <37> in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.*

Hebrews 10:10: (KJV) *By the which will we are **sanctified** <37> through the offering of the body of Jesus Christ once for all.*

Hebrews 10:29: (KJV) *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was **sanctified** <37>, an unholy thing, and hath done despite unto the Spirit of grace?*

Hebrews 13:12: (KJV) *Wherefore Jesus also, that he might **sanctify** <37> the people with his own blood, suffered without the gate.*

### We sanctify God:

Isaiah 8:13: (KJV) ***Sanctify** <6942> the LORD of hosts himself; and let him be your fear and let him be your dread.*

### We sanctify ourselves:

2 Timothy 2:21: (KJV) *If a man therefore purge himself from these, he shall be a vessel unto honour, **sanctified** <37>, and meet for the master's use, and prepared unto every good work.*

Romans 6:19: (KJV) *I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto **holiness** <38>.*

1 Timothy 2:15: (KJV) *Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and **holiness** <38> with sobriety.*



### **We sanctify others:**

1 Corinthians 7:14: (KJV) *For the unbelieving husband is **sanctified <37>** by the wife, and the unbelieving wife is **sanctified <37>** by the husband: else were your children unclean; but now are they holy.*

### **We also have the privilege of partaking in all good things that God has provided in a holy way:**

1 Timothy 4:4-5: (NASB) *<sup>4</sup>For everything created by God is good, and nothing is to be rejected if it is received with gratitude; <sup>5</sup>for it is **sanctified <37>** by means of the word of God and prayer.*

