

**Biblical Distinctions
of Holiness:**
Studies in Christian Holiness

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Biblical references are from The Wesley Bible: New King James Version, a Personal Study Bible for Holy Living. Nashville, TN: Thomas Nelson Publishers, 1990.

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Other books by the same author

- El Vestuario Bíblico, Old Paths Gospel and Tract Society, 1996
- Biblical Apparel: a historical, biblical, and cultural study of the doctrine of Christian Modesty, Allegheny Publications, 1998.
- The Eagle and the Serpent: a Bi-literacy autobiography, University Press of America, 2011.

Preface

- This is a Bible study on the topic of Christian holiness. It is based on the Wesleyan-Arminian perspective, like that of old-fashioned Methodists. It is hoped that the readers of this book are already Christians who believe that the Bible is the Word of God, and who desire to better know how to live a life of holiness which pleases God. This material was first used in Spanish Sunday School classes, chapter by chapter, especially through PowerPoint presentations or overhead transparencies. It is now being translated into English for an English-speaking audience. Those readers who are not Christians, yet desire to know Christ and how to live a life of holiness, may also benefit from the study, especially the beginning chapters; however, it is recommended that non-Christians or new Christians be guided through this study by a mature Christian. I pray God's blessings and the anointing of the Holy Spirit upon readers of this book. May God bless each of you.

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Introduction to the Biblical Distinctions of Holiness

Biblical Distinctions of Holiness

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Distinctions of Holiness

Isaiah 35:8 tells us: A highway shall be there and a way... and it shall be called the way of holiness. This verse speaks about the way to heaven and the way in heaven. How can people know if they are walking in this way of holiness headed toward heaven? Is it possible to know if someone is walking in the life of holiness? I submit in this study that there are certain biblical distinctions which are public evidence of the life of holiness. There could be more, for the entire life consecrated in obedience to God and His Word demonstrates a holy life. However, in this present study I enumerate fourteen distinctions of the life of holiness. We'll be studying them in the following chapters, yet I list them here by way of introduction.

Distinctions of Holiness

These are the fourteen distinctions that we'll be studying. I list them here as the main ideas of this book on the biblical distinctions of the life of holiness.

1. **Absence of Rebellion:** If sin is rebellion against God and the opposite of holiness, then in the life of holiness there shall exist no internal or external rebellion against God.
2. **Continuation of Fallibility:** a person may commit errors, but no willful sins against the known law of God. A person may continue to have physical weaknesses, but not have that internal or external rebellion against God.

Distinctions of Holiness (cont.)

3. Absence of Carnality: If innate sin is carnality (which is enmity against God), then the person who is walking in the way of holiness shall not have the works of carnality in his/her life, for those who practice the works of carnality shall not inherit the kingdom of God.
4. Complete Consecration: A person who is walking in holiness shall have a complete consecration to God, and shall have crucified carnality in his/her life.
5. Weaknesses Present: A person who is walking in holiness will still continue to be human, so that s/he shall have weaknesses and afflictions.

Distinctions

6. Continuous Growth: the life of holiness is a walkway: this implies a beginning, a progression, and a final destiny. That is why this way begins in salvation of the soul, is perfected through entire sanctification, and continues even after glorification.
7. Salvation of the Soul: the person who is walking in holiness knows God as his/her Savior of his/her soul; s/he already is saved in this life: saved from sin, from a wicked generation, and from the wrath of God.
8. Sanctification of Heart and Life: the person who is walking in the way of holiness becomes holy upon being saved (initial sanctification); s/he goes on to become sanctified (entire sanctification); and continues growing in the grace God is giving him/her (gradual sanctification).

Distinctions continued

9. Fullness of the Spirit: people who are walking in Christian holiness obtain the Gift of the Holy Spirit when they become entirely sanctified; this is the baptism of Holy Spirit.
10. Evidence of the Fruit of the Spirit: people who are walking in holiness have the evidence of the fruit of the Spirit in their daily life, as they grow in holiness.
11. Divine Love: daily holiness is practiced, and is shown through the characteristics mentioned in I Corinthians 13:4-7.

Distinctions (finished)

12. Separation from Worldliness and Obedience to God: people who are walking in holiness will be separated from a worldly lifestyle and will obey God.
13. Transformation to a Christian Culture: the person who is walking in holiness will experience a transformation to a Christian culture or lifestyle because his/her character shall be formed by Christ Himself, and s/he shall live a life distinct from a sinful and worldly lifestyle until s/he enters into glory.
14. Perseverance until Glorification: people who are walking in the way of holiness have not arrived in glory; they await some day for the glorification of the body when they enter glory to be with God. They persevere until the end, in order to obtain eternal salvation, which is known as glorification.

Chapter 1

Sin: Rebellion against God

Distinctions of Holiness

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There are two opposite poles in daily living: holiness vs. sinfulness

- Holiness includes a holy life with holy actions and a pure heart, which implies an inner purity.
- Sinfulness includes a sinful life with sinful actions and a sinful heart, which implies an impurity within.

Two Opposite Poles: Holiness vs. Sinfulness

Holiness  Sinfulness

Holy Life:
Holy actions

Sinful Life:
Sinful actions

Pure Heart:
Inner purity

Sinful Heart:
Impurity within

Holiness: The Opposite of Sinfulness

What is **not** holiness ? It is not living as a recluse in a cave as a hermit, kneeling every day in front of some altar or idol. It is not living a life free of errors, or free of physical weaknesses, or free of inconveniences.

So then, what is holiness? In essence it is living a life delivered from sin (I John 1:7).

It is the participation of the divine nature which cleanses from all wickedness or sinfulness. It is a holy life and a pure heart. It is a heart full of love toward God and toward our neighbor.

Holiness is the way toward heaven. It begins in salvation and continues until glorification. Growth in grace shall continue even in heaven.

Here we have the first distinction and main idea number one.

1. **Absence of Rebellion:** If sin is rebellion against God and the opposite of holiness, then in the life of holiness there shall exist no internal or external rebellion against God.

Sinfulness has a Double Nature: Sin (singular) and Sins (plural)

- Sin: a state of the sinful heart (an evil heart): a spirit of rebellion, antagonistic to the law and purposes of God.
- Sins: the acts against God (evil deeds); actions which are not conformed to God's standards (voluntary or involuntary acts).
- The Old Testament (OT) in Hebrew and the New Testament (NT) in Greek utilize words which describe this double nature of sin: a state of sin and acts of sin. Let's see these words as derived from John Knight, in the book A Su Imagen (In His Image).

Words in the NT and in the OT

- Old Testament
- Chata: miss the mark Prov. 8:36
- Asham: failing to fulfill the thing promised Lev. 14:13
- Rasha: hostility against God Job 3:17
- Avel: injustice Lev. 19:15
- Sherirut: inclination toward evil Deut. 29:19
- New Testament
- Adikia: injustice, wickedness James 3:6
- Anomia: without law, evil I Jn. 3:4
- Paraptoma: rebellion Mat. 6:14
- Echtra: enmity or hatred toward God Rom. 8:7
- Amartema: act of sin
- Amartia: attitude of sin
- (Knight, A Su Imagen)

Sin vs. Error

- We have seen that sin is a state of the evil heart, but it is also manifested as evil deeds or acts. The evil acts are commonly called sins.
- Speaking in legal terms, sin is any voluntary or involuntary transgression against the Divine law (I John 3:4 -- sin is lawlessness -- an infraction against the law, as if one were without law). Speaking in ethical terms, sin as an act is the voluntary transgression of the known law of God (James 4:17 implies knowledge and willfulness).
- God makes a distinction between a sin of ignorance (error) and voluntary sin (Lev. 4:13-14; Num. 35:9-25).
- We may call the sin of ignorance an error (this is like missing the mark, as in the Hebrew word *chata*), since it involved no knowledge or will.

Making a mistake/error vs. committing sin.

- An error is a fault or bad deed, done ignorantly or unconsciously (there was no knowledge or awareness of breaking a law and does not deal with the sinful will, or the conscience of having rebelled against God). It is a mistake or deed of ignorance.
- An error becomes sin when we have knowledge of having broken a law of God, and we do not settle out accounts with God -- that is, we do not repent. Thus, it becomes sin.
- This knowledge of breaking a law can come about through conscience, through the conviction of the Holy Spirit, or through knowledge of the Word of God. When God reveals to us by way of conscience, His Holy Spirit, or His Word that we have broken His law, then we ought to repent and ask God to forgive us and to cleanse us from sin.
- Here we have the second distinction and main idea number two.
- 2. Continuation of Fallibility: a person may commit errors, but no willful sins against the known law of God. A person may continue to have physical weaknesses, but not have that internal or external rebellion against God.

Wesleyans vs. Calvinists

- Let's look at the definitions derived from John Knight in his book A Su Imagen (In His Image).
- Upon defining sin as an act, John Wesley uses an ethical definition and states: "Nothing is sin in the strict sense of the word, but the voluntary transgression of the known law of God." Thus, this definition distinguishes between an error due to ignorance and a voluntary sin.
- The legal definition of Calvinists states: "Sin is any lack of conformity to the perfect law of God or transgression of it." This definition does not distinguish between error of ignorance and voluntary transgression.
- (Knight, A Su Imagen)

The Ethical Definition

- There are transgressions due to ignorance or errors, for which one does not incur guilt (for example, one asks to be excused for errors due to ignorance, but not forgiveness for justification or salvation).
- If one comes to the realization that the error committed is in fact sin (that is, one realizes that God's laws have been transgressed), one settles accounts with God and with one's neighbor, as needed.
- There are voluntary sins and those of conscious rebellion, for which one does incur guilt (one needs to ask for God's forgiveness for justification or salvation).

Involuntary error vs. Voluntary sin

- The ten commandments speak against telling falsehoods.
- When someone asks me what time it is, and I see a clock telling the incorrect time and tell such incorrect time, I have legally and biblically told a falsehood, though it was in ignorance, and thus an error of judgment, based on faulty knowledge.
- This is an involuntary error.
- However, if I find out the correct time, I must do what I can to correct my own error.
- Now, if I deliberately tell the incorrect time in order to mislead an individual for my own profit (for instance, in a timecard at work), then I have not just made an error, but have deliberately, knowingly and willingly, committed a sin of telling a true falsehood.
- If I don't repent and correct my falsehood, I am guilty before God of voluntarily sinning.
- Civil authorities also can charge me with wrongdoing.

Sinful Attitude/Action vs. Error of Judgment

- Sin as an attitude:
- I know that God says, “Do not murder,” but I hate my neighbor and wish his death: I John 3:15 (it is a sin of the heart, though there is no actual act of sin).
- Sin as an act:
- Killing my neighbor because of the hatred I have against him. Here, civil laws seek motives in order to determine such guilt of voluntary murder in order to penalize murderers.
- Error due to ignorance or fault due to mental, physical, or emotional weaknesses.
- If a person did not notice that the traffic light was red, and s/he went past it, s/he causes a wreck and may cause the death of a passenger in another car.
- Even civil laws recognize that there are such human errors of judgment, and authorities don't simply condemn innocent people as outright murderers because of accidents (at least not in the US).
- However, civil laws must still be enforced, even in cases of error of judgment, or sometimes even involuntary manslaughter, for instance.

Chapter 2

Innate Sin: Carnality

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Innate Sin is Carnality

- Innate sin is that nature of sin with which we are born. It's also known as original sin (it originates in the Garden of Eden, when Adam and Eve sinned).
- It is called innate sin for we were born with it in our hearts, as Psalm 51:5 teaches us:
Behold, I was brought forth in iniquity, and in sin my mother conceived me.

We are born with a sinful nature

- Romans 5:12 teaches us that sin came into the world through one man (Adam).
- Romans 5:18 teaches us that through the transgression of one, condemnation came upon all mankind.
- Romans 5:19 teaches us that because of one man's disobedience all have been made sinners.

Innate sin is carnality

- Innate sin is carnality: The carnal mind is enmity against God.
- The note in the Wesley Bible on this verse says: “The carnal mind opposes the known will of God and refuses to obey him. Because those attitudes can never be reconciled with following Christ; they must be cleansed from all who seek to please Christ” (p. 1694).

Third Distinction of Holiness

- Here we have the third distinction and main idea number three.
- Absence of Carnality: If innate sin is carnality (which is enmity against God), then the person who is walking in the way of holiness shall not have the works of carnality in his/her life, for those who practice the works of carnality shall not inherit the kingdom of God.

Sarx in the Greek means flesh in the physical and the spiritual sense

- Physical flesh (like the meat in a butcher shop), is when we speak of flesh and bones.
- That's why physical Sarx or flesh is the human body (flesh and bones).
- For example, John. 1:14 tells us about Jesus: "And the Word became flesh and dwelt among us." That means He literally became flesh and bones, taking on a physical human body.
- Christ took upon himself flesh, but he was not fleshly or carnal. He did not have innate sin (He was not born with a sinful nature: He is that Holy One Luke 1:35).
- Spiritual flesh or carnality is that principle of sin within.
- Spiritual Sarx or flesh, is carnality, that tendency toward evil (innate sin).
- For example, Rom. 8:5-8 tells us about those who live according to the flesh (or carnality): "For those who live according to the flesh... those in the flesh cannot please God."
- That means that flesh (sarx) here is something spiritual; that is why we refer to it as carnality (this is innate sin, or the sinful nature).
- The Corinthians were still carnal: They exhibited characteristics of carnality (I Cor. 3:1-3).

Carnality is enmity against God

- Carnality opposes God in everything: it is a rebellion against God and His laws. It may be made manifest in attitudes (hatred, for instance) or by deeds (murder for instance).
- “Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be (Rom. 8:7).
- “For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish (Galatians 5:17).
- Those who have not become entirely sanctified are still carnal (I Cor. 3:1-3).

Works of Flesh (Carnality)

Galatians 5: 16-21

- Adultery
- Fornication
- Uncleaness
- Lewdness
- Idolatry
- Sorcery
- Hatred
- Contentions
- Jealousies
- Outbursts of Wrath
- Selfish Ambitions
- Dissensions
- Heresies
- Envy
- Murders
- Drunkenness
- Revelries (Orgies)
- And the like

The works of the flesh (carnality):

Galatians 5:16-21

- Adultery: desires/actions of having some one else's spouse
- Fornication: desires/sexual relations outside or before marriage
- Uncleanness: that which is sinful or impure in life or thought
- Lewdness: sensual, impure desires
- Idolatry: having other gods instead of the true God
- Sorcery: witchcraft, magic spells, occult, horoscopes, etc.
- Hatred: hating another
- Contentions: quarreling or fighting with another
- Jealousies: evil suspicions

The Works of the Flesh (Carnality)

- Outbursts of wrath: becoming overly angry to the point of having evil desires
- Selfish ambitions: wanting to please oneself only,
- Dissensions: obstinately wanting one's own way
- Heresies: believing and following false doctrines
- Envy: desires to have that which belongs to someone else
- Murder: intentionally killing another human being, through thought or action
- Drunkenness: being drunk, substance/alcohol abuse
- Revelries (Orgies): excess festivity in which sensual pleasures are paramount
- And the like: anything that resembles any of the things just mentioned

Carnality vs. Humanity

- Carnality: enmity or rebellion against God and His laws: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries (orgies), and the like.
- Humanity: weaknesses of the spirit, soul, and body: physical, emotional and spiritual frailties.
- Errors of judgment or thought, weaknesses of the body, human fears, unpleasant dreams, vagrant thoughts, times without joy, conviction of incapability, temptations.

Five Provisions for Human Weaknesses

1. Sympathy of Christ (Heb. 4:15)
2. Intercession of Christ (Heb. 7:25)
3. The help of the Spirit (Rom. 8:26-27)
4. The benefits of the sacrifice of Christ (Mat. 8:17)
5. The freedom of the resurrection (Phil. 3:21)

(derived from Dale Yocum, in his book The Holy Way)

Carnality in the Disciples

- Before Pentecost, the disciples were already followers of Christ (they were Christians) (Luke 10:20 tells us that their names were written in heaven; John 17:9 & 14 tells us that they were not of the world, but of God).
- But they still exhibited signs of being carnal and needing the baptism of the Holy Spirit: Vengeful, they had carnal wrath or inordinate anger (Luke 9:54-55; Matt. 20:24); Jealous, they were envious of the goods of others (Mark 9:34 & 38).
- They needed to be entirely sanctified, and they became thus on the day of Pentecost: they were baptized with the Holy Spirit (Acts 2:1-2).

Carnality needs to be crucified: dead in Christ

- The remedy for innate sin, or carnality, is to crucify it, make it die.
- Galatians 5:24 tells us: “And those who are Christ’s have crucified the flesh [not the physical body, but spiritual carnality] with its passions and desires.”
- In Galatians 2:20 Paul tells us he had experienced the crucifixion of the carnal self: “I have been crucified with Christ; it is no longer I who live; but Christ lives in me.”
- Romans 6:6 tells us that “our old man was crucified with Him, that the body of sin [not the physical body, but spiritual carnality, the sinful nature] might be done away with.”
- Romans 8:13 says that “if by the Spirit you put to death the deeds of the body [of carnality] you will live.”

Death to self implies a complete consecration

- To consecrate means to dedicate to God, be separate or sanctified for God, have perfect submission of the soul toward God (Romans 12:1-2)
- We must be as clay in the potter's hands, and let God do with us whatever He wants to do; remove the imperfections of carnality and make us new vessels (Jer. 18:4-6).
- There is a difference between surrender and consecration:
- To surrender is to hold out the banner of peace (I give up the fight), as we learn in Rom. 5:1.
- To consecrate is to give ourselves to the service of the conqueror (I now join the conqueror's band, as his bondservant), as is taught in Rom. 12:1.

We must consecrate everything

- Time Eph. 5:15-16
- Work Eph. 4:28
- Finances Mat. 6:24
- Family Mat. 10:37-38
- Reputation Phil. 3:4-8
- Friendships II Cor. 6:14
- Possessions Luke 14:33
- Future I Cor. 13:12
- Past Phil. 3:13-14
- Present Mat. 6:33-34

Entire consecration implies the crucifixion of the carnal self

- The carnal self manifests itself in attitudes and actions not Christian, but sinful, and that's why it must die. Col 3:5-11
 - We must deny the carnal self, take the cross of Christ, die to sin, and follow only Christ daily. Luke 9: 23-25; 14: 25-33
 - We must not live any longer to the carnal self, but only Christ must live in us. Galatians 2:20; Rom. 6: 5-6; 8:5-10
 - In an act of submission of the human will, we consecrate ourselves to God and die to the carnal self. Thus God accepts the consecration and sanctifies us completely; He cleanses carnality from the heart and fills us with the Holy Spirit.
 - Here we have the fourth distinction and main idea number four.
4. Complete Consecration: The person who walks in holiness has consecrated himself completely to God and has crucified carnality in his life.

Chapter 3

Holiness in Humanity

Distinctions of Holiness

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Image of God: moral & natural

- Genesis 1:26-27 tells us that God made man in his image: that was a moral and a natural image.
- The natural image is made up of intellect, sensibility, and will. The moral image is made up of holiness and righteousness.
- When mankind fell into sin, the moral image of God disappeared completely from the heart of humans, and the natural image was damaged.
- Sin is a result of having the moral image lost (this is complete depravity), while bodily deficiencies result from the natural image being damaged (Genesis 2:17 & 3:6) (Yocum, The Holy Way).

Three Types of Human Deficiencies and weaknesses

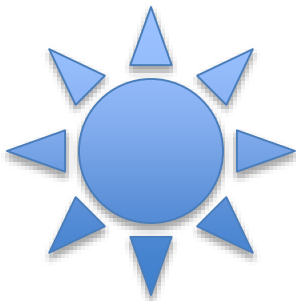
1. Physical Deficiencies: pain, disease, bodily afflictions, hunger, etc.
2. Mental Deficiencies: errors of judgment, errors in thought, prejudices, etc.
3. Spiritual Deficiencies: lack of spiritual vision, limitation of spiritual power, etc.

(derived from Dale Yocum, [The Holy Way](#))

We have this treasure in earthen vessels...

Glorification will deliver us from human deficiencies

- In glorification we shall have the deliverance of the resurrection of the body with its natural human deficiencies and weaknesses. Praise the Lord!
- We shall have a new body in the resurrection (I Cor. 15: 51-54).



But until then, we'll still have deficiencies...

- Errors of judgment or thinking (Acts 23:2-5).
- Bodily weaknesses (II Cor. 12:7-10).
- Fears (Rev. 1:17; I Pet. 3:13-14).
- Unpleasant dreams (Job 4:13-15; 7:14).
- Wandering, wayward thoughts (Matt. 26:41).
- Times without joy (Matt. 26:37).
- Conviction of incompetence (Luke 17:10).
- Temptations (Luke 4:2).

The need for Christ's expiation (blood sacrifice)

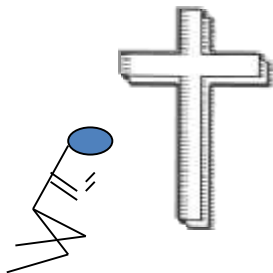
- Here we may state the fifth distinction and main idea number five.
- 5. Weaknesses Present: A person who is walking in holiness will still continue to be human, so that s/he shall have weaknesses and afflictions.
- It is because of human limitations and weaknesses that we still need the benefits of Christ's expiation (the blood of the sacrifice) daily.
- We need the benefits of the expiation because all deviations, errors, deficiencies, defects, omissions and involuntary faults are deviations from the perfect law of God (though not voluntary disobedience, or sin), and that's why we need Christ's expiation.
- John Wesley would say that's why we can pray the Lord's prayer, "forgive us our trespasses," for any deviation is a trespass of God's will.

The Blood of Christ has the power to purify

- It is through the power of the blood of Christ that there shall exist no sins (voluntary disobedience to the known law of God).
- As we walk in the light, we have purity by Christ's blood which cleanses from all sin (I John 1:7).
- Also, the blood of Christ covers us even with our human imperfections, and we are before God made perfect as our will is in full submission to the will of God.
- Through entire sanctification, we are made perfect in love toward God and toward our neighbor (I John 4: 7-21).

Human imperfections shall continue to exist, but the child of God, through the merits of the blood of Christ and the power of the Holy Spirit may be made free from innate sin and be a complete servant of God.

The child of God exhibits fruits of holiness in daily life (Rom. 6:1-22; 8:1-2; I John: 1:7-9; 3:5-9; 5:18; John 8:34-36).



*The blood of Christ, God's Son,
cleanses us from all sin
(I John. 1:7).*

Perseverance is necessary

- We should voluntarily remain faithful, lest we should fall in apostasy or infidelity.
- There is always the possibility we may fall from grace, so it's up to us to remain daily consecrated to Christ and faithful to obey God in all things.
- For example, Judas fell but did not repent; on the other hand, Peter, upon falling, did repent and was restored.
- There is no state of grace in this life in which we cannot continue to grow and progress (Phil. 3:13-17; Heb. 6:1; Job 17:9; Psalm 84:7).

Carnality vs. Humanity

- Carnality: enmity or rebellion against God and His laws: it needs to be removed from the heart. The heart must be purified of carnality.
- Carnality= adultery, fornication, uncleanness, lewdness, idolatry, sorcery, enmity, quarreling, jealousy, wrath, contention, dissensions, heresy, envy, murder, drunkenness, reveling (orgies), and such like.
- Humanity: deficiencies and weaknesses; infirmities of the spirit soul and body: bodily, emotional, and spiritual weaknesses. All these need the benefits of the expiation. They shall not be removed until glorification occurs.
- Humanity= errors of judgment or thinking, weaknesses of the body, fears, unpleasant dreams, wandering thoughts, times without joy, conviction of incompetence. temptation.

Five Provisions for Human Weaknesses

1. Sympathy of Christ (Heb. 4:15)
2. Intercession of Christ (Heb. 7:25)
3. The help of the Spirit (Rom. 8:26-27)
4. The benefits of the sacrifice of Christ (Mat. 8:17)
5. The freedom of the resurrection (Phil. 3:21)

(derived from Dale Yocum, in his book [The Holy Way](#))

Chapter 4

The Way of Holiness

Distinctions of Holiness

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We have studied these five distinctions and main ideas

1. **Absence of Rebellion:** If sin is rebellion against God and the opposite of holiness, then in the life of holiness there shall exist no internal or external rebellion against God.
2. **Continuation of Fallibility:** a person may commit errors, but no willful sins against the known law of God. A person may continue to have physical weaknesses, but not have that internal or external rebellion against God.
3. **Absence of Carnality:** If innate sin is carnality (which is enmity against God), then the person who is walking in the way of holiness shall not have the works of carnality in his/her life, for those who practice the works of carnality shall not inherit the kingdom of God.
4. **Complete Consecration:** A person who is walking in holiness shall have a complete consecration to God, and shall have crucified carnality in his/her life.
5. **Weaknesses Present:** A person who is walking in holiness will still continue to be human, so that s/he shall have weaknesses and afflictions.

We have studied these distinctions

- Holiness: holy life and pure heart.
- Error: error of judgment, involuntary transgression.
- Humanity: In the fall, the natural image of God was damaged, and thus came deficiencies, weaknesses and imperfections: these shall be removed in the work of glorification of the body (a glorified body upon entering glory).
- Sinfulness: sinful life and impure heart.
- Sin: rebellion against the known law of God.
- Carnality: In the fall, the moral image of God fell into complete depravity and thus came innate sin: this needs to be cleansed through the work of the purification of the Holy Spirit in the work of entire sanctification.

Two Opposite Poles: Holiness vs. Sinfulness

Holiness  Sinfulness

Holy Life:
Holy actions

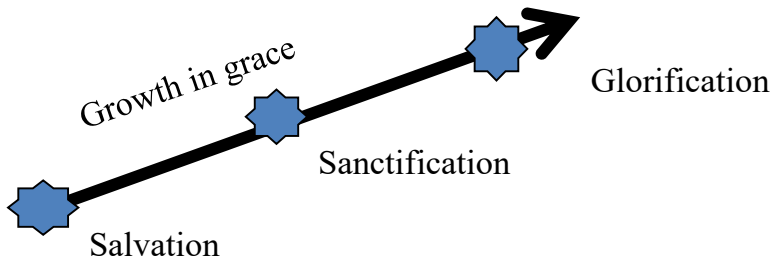
Sinful Life:
Sinful actions

Pure Heart:
Inner purity

Sinful Heart:
Impurity within

The Way of Holiness

Isaiah 35:8



- It begins in salvation.
- Somewhere along the way, we need sanctification
- It continues until after glorification.

Salvation, Sanctification, and Glorification

- Salvation: the soul saved from the life and practice of sin (Matt. 1:21; Rom. 6: 18); the soul eternally saved from the condemnation to hell (Rom. 5:9; 8:1); this implies perseverance until one enters heaven (Mt. 10:22).
- Sanctification: the soul sanctified, made holy (I Thess. 5:23-24); the life made holy.
- Glorification: to be glorified in soul and body (Rom. 6:22; 8:17; I Cor. 15: 51-54); enter into eternal glory (Rev. 7:9-17).
- Here we have the sixth distinction and main idea number six.
- 6. Continuous Growth: the life of holiness is a walkway: this implies a beginning, a progression, and a final destiny. That is why this way begins in salvation of the soul, is perfected through entire sanctification, and continues even after glorification.

Chapter 5

Salvation of the Soul

Distinctions of Holiness

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Salvation of the Soul

- Salvation is the new spiritual birth -- it means to be saved (John 3: 5 & 16; I Peter 1:3, 6, 9; John 1:12).
- To save is to free from danger, to deliver from misfortune, to be safe; it means to give eternal salvation, or to achieve eternal salvation.
- Repentance is needed for salvation (I John 1:9).
- We are saved by grace by means of faith (Eph 2: 8-10).
- Good works do not produce salvation; salvation produces good works (James 2:14-26).

Saved from what?

- Saved from sin in this world (I Tim 1:15; Matt. 1:21; Rom 6:17-18).
- Saved from a wicked and perverse generation (Acts 2:40).
- Saved from the wrath of God to come in the future (Rom. 5:9).

Can we be saved until the end?

- God wants everyone to be saved until the end (I Tim 2:4).
- It is necessary to persevere until the end (Matt.10:22).
- If we keep His commandments we remain in His love (John 15:10).
- God is able to keep us from evil until the very end (II Tim 4:18; Jude 24).
- Mere faith, without active works, is dead (James 2:14-26).
- We must understand that good works do not produce salvation; instead, salvation produces good works (James 2:14-26).

We know that we have been saved through knowing God

- The Bible teaches us what it means to know God: it is to have eternal life, or to be saved (John 10:14 & 14: 6-17; John 17:3; I John 2: 3-4 & 5:11-12; II Tim. 2:19).
- Definition of to know: to have the idea or notion of a person or thing; to be in a relationship with some one; to distinguish or recognize.
- We are saved when we know God personally. That is why when we say that we know God, we also say that we have a personal relationship with Him.

What does it mean to know God?

- Jesus Christ has declared or made known unto us the Father (John 1:18; I John 5:20).
- If we know Christ and the Father, we also know the Holy Spirit (John 14:17).
- To know God means to have eternal life (John 17:3; I John 5:11-12).
- We know God if we keep his commandments (I John 2: 3-4).
- If we are saved, we know God personally.

What does it mean to say that God knows us?

- God knows those who trust in Him (Nahum 1:7; II Tim. 2:19; John 10:14).
- God knows our daily walk (Psalm 1:6; Psalm 44:21; Psalm 94:11).
- God knows if we love Him (I Cor. 8:3).
- If we are saved, God recognizes or acknowledges us as His children.

What does it mean not to know God?

- We are of the world or worldly (I Cor. 1:21; I John 4:6; I John 2:15-17).
- We serve false gods (Gal. 4:8; Matt. 6:24; I Cor. 12:2).
- We are agnostics or hypocrites (I Cor. 15:34; Titus 1:16).
- We do not keep his commandments, and we are liars (I John 2:3-4).
- We do not love one another (I John 4:8).
- If we are not saved, we do not know God personally either.

What does it mean to say that God does not know us?

- In His omniscience, God know us and everything about us, but to say that God does not know us means that He does not acknowledge us as His; we are workers of iniquity or hypocrites (Matt. 7:23).
- God does not acknowledge us as one of His own; He does not acknowledge where we've come from (Luke 13:25).
- We are not adequately prepared for his coming; therefore, God does not acknowledge or recognize us as His (Matt. 25:12).
- If we have not been saved, then God Himself does not acknowledge us as His children either.

How does one attain salvation of the soul?

- 1. We must recognize that God loves us (John 3:16).
- 2. We must recognize that sin separates us from God and we must repent of our sins (Rom. 3:23; Luke 3:8).
- 3. We must confess our sins in order to receive God's forgiveness (I John 1:9).
- 4. We must receive Jesus Christ as Lord of our lives and become children of God (John 1:12)
- 5. We must persevere daily in the way of holiness (Luke 1: 74-75).

To be saved is to know God: not to be saved is not to know God

- If we are saved, we know God; if we are not saved, we do not know God.
 - If we know God, God acknowledges us as His children. If we do not know God, then God Himself does not recognize or acknowledge us as His children.
 - Here we have the seventh main idea and distinction number seven.
7. Salvation of the Soul: the person who is walking in holiness knows God as his/her Savior of his/her soul; s/he already is saved in this life: saved from sin, from a wicked generation, and from the wrath of God.

Is it possible to backslide or to turn back from serving God?

- We must remain well-founded and firm (Col. 1:21-23; I Tim. 4:16; John 15:10).
- Neglect of salvation brings terrible consequences (Heb. 2:1-3; Acts 5: 1-11; 1: 16-18; Matt. 27: 5).
- It is possible to backslide, or turn back from serving God or fall back into sin (Heb. 10:38-39; II Peter 2: 20-22).
- There are examples in the Bible of those who fell back again (for example Demas in II Tim. 4:10; Judas in Mat. 27:5).
- The true child of God does not practice sin (voluntary disobedience of the known law of God) (I John 3: 1-10).

Chapter 6

Sanctification

Distinctions of Holiness

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Three types of sanctification

- Sanctification is the process of becoming sanctified (made holy). It's the will of God for each one of His children (I Thess. 4:3 & 7).
- There are three types of sanctification:
 1. Initial sanctification: salvation, regeneration, or new birth by the work of the Holy Spirit (John. 3: 3-5).
 2. Entire sanctification (thorough, complete): purification of the heart, baptism of the Holy Spirit (Acts 1:5; 2:4; 15: 8-9; I Thess. 5:23-24).
 3. Gradual sanctification: growth in grace and learning of the life of holiness, continually growing. It's the process of coming to maturity in the Christian life (I Pet 2:1-3; I Thess. 3: 12-13; Eph. 4:12-13).
- Here we have the eighth distinction and main idea number eight.
- 8. Sanctification of Heart and Life: the person who is walking in the way of holiness becomes holy upon being saved (initial sanctification); s/he goes on to become sanctified (entire sanctification); and continues growing in the grace God is giving him/her (gradual sanctification).

Holiness: the opposite of sinfulness

What holiness is not:

It is not living as a recluse in a cave like a hermit, kneeling all day in front of an altar or an idol.

It is not a life free of errors, bodily weaknesses, or discomfort.

So, then, what is holiness?

In essence, it is to live a life free from the willful transgression of the known law of God (or sin, I John. 1:7). It is a heart filled with love for God and for our neighbor (I Cor. 13: 4-7).

It is the partaking of the divine nature which cleanses the heart from willful rebellion against the known will of God (II Pet. 1:4). It is a life fully submitted to God's will. It is a pure life and a pure heart. It is a heart full of love for God and for our neighbor.

Holiness is the way to Heaven. It begins in salvation and continues through glorification. Growth in learning will continue even through Heaven (II Cor. 3:18; Rev. 21:24).

There are two opposite poles in daily living: holiness vs. sinfulness

- Holiness includes a holy life with holy actions and a pure heart, which implies an inner purity.
- Sinfulness includes a sinful life with sinful actions and a sinful heart, which implies an impurity within.

Two Opposite Poles: Holiness vs. Sinfulness

Holiness  Sinfulness

Holy Life:
Holy actions

Sinful Life:
Sinful actions

Pure Heart:
Inner purity

Sinful Heart:
Impurity within

Entire Sanctification

- Entire Sanctification: what does this mean?
- to be baptized by the Holy Spirit,
- to be perfected in Divine Love,
- to be purified from all evil,
- to be washed and cleansed,
- To have the bent to sin taken away,
- to be partakers of the divine nature.
- The Bible teaches it: Acts 2:1-4; Luke 24:49; Matt. 3:11; Acts 1:5; 15:8-9; I Thess. 5:23-24.

Entire Sanctification: a second work of grace

- Entire Sanctification: a second work of grace after being saved; it is a definite and instantaneous work by which the heart of a human being is purified and empowered to love God and his/her neighbor.

Sanctified

- Jesus, that He might sanctify the people, suffered outside the gate of Jerusalem (Heb. 13:12).
- Jesus prayed: “Sanctify them by Your truth, your word is truth” (John. 17:17).
- God has given us “exceedingly great and precious promises, that through these [we] may be partakers of the divine nature...” (II Pet. 1:4).

Sanctification in the Bible

- It is the will of God (I Thess 4:3 & 7).
- It is the command of God (II Cor. 7:1; I Pet. 1:15-16).
- It is the promise of God (Acts 1:5; 2:38-39).
- It is the prayer of God (John. 17:17).
- It is the example unto us through God (I Thess. 2:10).

Sanctification by the Holy Spirit gives us purity and power

- We shall have purity of heart; our hearts are purified by faith (Acts 15:8-9).
- We shall have spiritual power:
 - Power to be victorious over sin (Rom 6:14).
 - Power to overcome the world (I John 5:4).
 - Power to be witnesses for Christ (Acts 1:8).

How is entire sanctification obtained?

- 1. We must already be saved and be walking in obedience to God in order to be baptized with the Holy Spirit (John 14: 15-17; Acts 1:5; 5:32).
- 2. We must consecrate ourselves entirely to God and say yes to His will for us (Rom. 12:1-2).
- 3. We must, with faith-believing, ask God to baptize us with the Holy Spirit; we must have faith that we shall receive what we ask for (Luke 11:13; Heb. 11:6).
- 4. We must receive the sanctification of our whole being: spirit, soul, and body (I Thess. 5:23-24).

Chapter 7

Eight Questions About the Gift of the Holy Spirit

Distinctions of Holiness
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Do saved people have the Holy Spirit?

- Yes, of course, they do! Rom. 8:9-10 reads as follows:
- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

We are born again by the work of the Holy Spirit

- When we are born again, we are born of the Holy Spirit, so it is His own energy and power which accomplishes the new birth.
- John 3:5-7 reads as follows:
- “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

So what do we mean when we say the Gift of the Holy Spirit?

- There are people who do not know what we mean when we speak about the Gift of God. When Jesus spoke to the Samaritan woman, He said to her: “If you knew the gift of God, and who it is who says to you ‘Give me a drink,’ you would have asked Him, and He would have given you living water.” (John 4:10).
- And He taught the Jews concerning this living water: “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. But this He spoke concerning the Spirit, whom those believing in Him would receive...” (John 7:38-39).
- So then, we may say the gift is the living water of the Holy Spirit Himself.
- The living water of this Holy Spirit is the one who cleanses or sanctifies our heart -- this is the baptism of the Spirit.
- Here we have the ninth distinction and main idea number 9.
- 9. Fullness or Baptism of the Spirit: people who are born again by the Spirit are also walking in Christian holiness and are candidates to obtain the cleansing Gift of the Holy Spirit when they become entirely sanctified; this is the baptism of Holy Spirit.

What is the Gift of the Spirit for?

- The gift of the Holy Spirit is a purifying baptism which cleanses the heart, as John the Baptist said:
- “I indeed baptize you with water unto repentance [this water baptism means we have already repented], but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire. His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor... (Matt. 3:11-12).
- So then, the Gift of the Spirit is also like a purifying fire, given in order to purify or cleanse the heart.
- This purification is what we know as entire sanctification (I Thess. 5:23-24).

Why do I Need this Gift of the Spirit?

- It is the promise of the Father for every disciple of Christ:
- “Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high” (Luke 24:49).
- It is the prayer of Christ for His disciples, but not for those of the world:
- “And I will pray the Father, and He will give you another Helper, that He may abide with you forever -- the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him...” (John 14:16-17).
- It is a command of the Word of God to be controlled not by wine, but by the Holy Spirit:
- “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit” (Eph. 5:18).
- I need it because it is the Promise of the Father, the prayer of Christ, and a command of God’s Word.

Who May Receive This Cleansing or Purifying Gift?

- Those who are obedient to God are candidates to receive the Gift of the Holy Spirit, according to the testimony of Peter: “And we are His witnesses..., and so also the Holy Spirit Whom God has given to those who obey Him” (Acts 5:32).
- That is why only Christians, not those of the world, may receive this Gift: “the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him...” (John 14:17).
- Therefore, this Gift is for obedient Christians.
- The purifying or cleansing gift of the Holy Spirit or Entire Sanctification is for those who are already saved and obeying God.

How Does One Receive This Cleansing Gift of the Holy Spirit?

- First, one must have repented, and then one may receive this, as Peter said: “Repent, and let every one of you be baptized in the Name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit” (Acts 2:38).
- One must persevere in prayer and supplication, asking God for this: “These [the disciples before Pentecost] all continued with one accord in prayer and supplication...” (Acts 1:14).
- One must ask and believe that one can receive it: “For everyone who asks receives...” (see Luke 11:10-13).
- Therefore, this cleansing Gift is received by faith: “Did you receive the Spirit by the works of the law, or by the hearing of faith?” (Gal. 3: 2).
- If we have already repented and have been saved, we are born of the Spirit already, then the Gift of cleansing or purification is received after having prayed, and after asking with faith.
- Thus, this is why we say that entire sanctification is a second work of grace after having become saved.

Where and when is it received?

- It does not have to be a special place or time.
- One may receive the gift of the Holy Spirit any place any time, as long as one has fulfilled the requirements (be a believer, have faith, ask in faith believing):
- “For the promise [of the Holy Spirit] is to you and to your children, and to all who are afar off, as many as the Lord our God will call” (Acts 2:39).
- We may pray in faith believing any place where we may be:
- “And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit...” (Acts 4:31).
- The purifying Gift may be received any place, even right now.

Are We Ready to Receive the Cleansing Gift of the Holy Spirit?

- The Cleansing Gift is the Holy Spirit, who Himself purifies our hearts.
- The Gift is to purify or cleanse the heart.
- The Gift is the promise of the Father; it's the prayer of Christ; and it's the command of the Word of God.
- The Gift is for obedient Christians.
- The Gift is for those who have already repented, those who believe, those who have prayed, and those who have faith to receive it.
- The Gift may be received any place, even right now.
- How do we know that someone has already received the Cleansing Gift of the Holy Spirit?
- We shall not focus on any other gift, no matter how spectacular it may appear, but if it's true that we do have the Cleansing Gift of the Holy Spirit, we shall also have the fruit of the Holy Spirit evident in our lives.
- This fruit of the Holy Spirit we shall study the next time.

Chapter 8

The Fruit of the Spirit

Distinctions of Holiness

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The Fruit of the Spirit vs. The Works of Carnality

- In Galatians 5:19, the works of the flesh (carnality) imply work, decision, and will (from the Greek *erga*, works or deeds -- something of an act of the will): while in Galatians 5: 22, the fruit of the Spirit implies natural growth and maturity (from the Greek *karpon*, fruit or natural growth -- something produced by some inherent energy).
- The fruit of the Spirit is not the same thing as the Gift of the Spirit; the cleansing Gift is the very same outpouring or baptism of the Spirit, while the fruit is the product evident as coming from the cleansing Gift of the Spirit.

Fruit of the Spirit

- An apple is a natural growth or fruit of the apple tree. It is sweet, juicy, crunchy, delicious, etc. Likewise as a natural outgrowth or fruit, the Fruit of the Spirit is one with different qualities (Galatians 5: 22-23).
- Here we have the tenth distinction and main idea number ten.
- 10. Evidence of the Fruit of the Spirit: people who are walking in holiness have the evidence of the fruit of the Spirit in their daily life, as they grow in holiness.

The Fruit of the Spirit: love

- Love: from the Greek language *agape*, means sacrificial love.
- We love God above everything else, and we love our neighbor as ourselves.
- The characteristics of sacrificial love (agape) are manifested as described in I Cor. 13: 4-7.
- Since one of the terms associated with holiness of heart is divine love, we shall see this aspect of the Fruit of the Spirit in more detail in another chapter.

The Fruit of the Spirit: Joy

- Joy: from the Greek language *xara*, means constant and stable grace.
- It does not mean simply happiness, because happiness may change based on internal or external circumstances.
- For instance, I may be happy if I have material well-being; but I may be unhappy if I don't have material well-being.
- By contrast, joy is constant and stable grace which continues the same even in the midst of adverse circumstances; I may have joy even if I lack material well-being or even if I am under afflictions.
- Christ, because of the joy set before him, suffered on the cross (Heb. 12:2). He had His eyes fixed on the final goal, and He had constant and stable grace in suffering. Paul and Silas demonstrated this type of joy singing in prison, according to Acts 16: 23-25.

The Fruit of the Spirit: Peace

- Peace: from the Greek language *irene*, is a spirit of tranquility and harmony even in the midst of internal or external conflicts.
- Even though in the world we may have tribulation, we may still have that inner peace which only Christ can give us as a Fruit of the Spirit (John. 16:33).
- Besides inner peace, we shall follow relational peace with our fellow human beings also (Heb. 12:14; Rom. 12:18).

The Fruit Of the Spirit: Longsuffering (Patience)

- Longsuffering: from the Greek language *macrotymia*, means to suffer greatly being resigned with patient submission.
- The dictionary defines longsuffering as patiently enduring lasting offense or hardship; this is a virtue of one who knows how to suffer with resignation. In the midst of tribulation and suffering, we may reflect the virtue of longsuffering as Christ did (Isaiah 53:7).
- Another word which is sometimes translated as patience from the Greek is the word *hypomene*, which means perseverance in trials (Luke 21:19).

The Fruit of the Spirit: Kindness

- Kindness; from the Greek language *xrestotes* means excellence of a gentle disposition.
- Kindness is tenderness and benevolence; it is to be friendly or generous, to treat others in a tender or benevolent way, to have goodwill and kind affection.
- The goodness or goodwill of God has led us to repentance (Rom. 2:4); now we are to be kind one to another (Eph. 4:32).

The Fruit of the Spirit: Goodness

- Goodness: from the Greek language *agathosune* means righteousness or justness; it means uprightness or rectitude of heart or life.
- A person who has the characteristic of goodness is good, upright, and just at the same time.
- Goodness does not mean simply to do some favor for selfish means; it maintains goodness and righteousness in truth (Eph. 5:9).
- Goodness includes the absence of evil or falsehood. A good person maintains righteousness and lives justly, without evil or falsehood.

The Fruit of the Spirit: faithfulness

- Faithfulness: from the Greek language *pistis*, here means fidelity or loyalty; it's a quality of a person who can be trusted.
- It means to be faithful or have the quality of loyalty.
- Christ told Peter that the Lord Himself would pray for Peter so that his faith or faithfulness would not fail after Christ would be arrested. We know that before Pentecost, Peter did not remain faithful, but denied the Lord.
- However, Peter demonstrated his fidelity or loyalty after being baptized with the Holy Spirit (Acts 2: 14-42; 4: 1-20).
- We must have the quality of faithfulness and fulfill our commitments and be loyal and faithful (Matt. 23:23).

The Fruit of the Spirit: gentleness or meekness

- Gentleness or meekness: from the Greek language *praotes* means to be gentle or meek, not harsh, nor rude, nor blunt nor gruff.
- The dictionary says that gentleness is mildness of manners or disposition while meekness is the feeling of patient, submissive humbleness.
- This word does not mean cowardice or temerity, but rather a person who is meek or gentle has joyfully and humbly submitted his/her will to God, and is no longer in conflict with Divine will; s/he is now fit or suitable for the kingdom of God.
- Jesus Christ taught us saying: “Blessed are the meek for they shall inherit the earth” (Matt. 5:5).

The Fruit of the Spirit: temperance or self-control

- Temperance or self-control: from the Greek language *egkrateia* means controlled, disciplined, or moderate.
- The Spanish dictionary for this word says that this is a cardinal virtue. The English dictionary defines this word as habitual moderation in the indulgence of the appetites or passions. One may say that it is sobriety; it includes moderation in eating or drinking.
- Inordinate passions or evil desires (licentious desires which are let loose, and are not under control) are the kind which lead to excess (showing love of self), which is idolatry (Col. 3:5).
- The Lord Jesus Christ taught us to keep ourselves from excess in appetites (Luke 21:34).
- Paul teaches us that we must exercise self-control (I Cor. 9: 25-27).

Chapter 9

Divine Love: Holiness in Practice

Distinctions of Holiness

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The Fruit of the Holy Spirit is agape: that is, divine love

- Love: from the Greek language agape, means sacrificial love; it's the same love which caused God to give his Only Son for us on the cross.
- That is what impelled Christ to die on the cross for us: it was the supreme sacrifice of divine love.
- That's why, we should love God above everything else, and love our neighbor as ourselves; this implies self-sacrifice, death to self and surrender oneself completely to God and to the service of our neighbor.
- The characteristics of sacrificial love (*agape*) are manifested as described in I Cor. 13: 4-7.
- Here we have the eleventh distinction and main idea number 11.
- 11. Divine Love: daily holiness is practiced, and is shown through the characteristics mentioned in I Corinthians 13:4-7.
- Let's consider these characteristics in these verses.

Love Suffers Long

- The phrase suffers long is from the Greek language *macrothymio* and it means patience or longsuffering; a related word from the Greek is *macrotymia*, which means to suffer long with resignation.
- One dictionary defines patience as the virtue of one who knows how to suffer with resignation; in essence it's longsuffering.
- In the midst of tribulations and sufferings, we may reflect the virtue of patience or longsuffering as Christ did (Isaiah 53:7).
- Do I possess this type of love which suffers long?

Love is Kind

- Kind comes from kindness which in the Greek language (*xrestotes*) means excellence of a gentle disposition, or character.
- Kindness is to be gentle; it is to be amiable, or gentle in relationships; it means to have goodwill and affection.
- It is the goodness or kindness of God which has led us to repentance (Rom. 2:4); now we are to be kind one toward another (Eph. 4:32).
- When we say that love is kind we are saying that it has the characteristic of excellence of a gentle disposition or character.
- Do I possess this type of love which is kind?

Love Does Not Envy

- Envy in the Greek language is *zeleo* and it means *to be* boiling over with envy or anger; from this we get the words zeal or jealousy.
- Divine love is not envious; it does not boil over with envy or anger because of the success of others, nor for the progress others make.
- Envy is similar to jealousy when someone loves another person above everything else and has negative suspicions concerning that one who is being adored. It means to envy someone else's affection to the point that someone suspects that this love is going to be taken away or stolen.
- Envy or jealous envy is not a characteristic of true divine love, or *agape* love.
- Do I possess the type of love which does not envy?

Love Does not Parade Itself: it's not a showoff

- The Greek word *perperuomai* means to vainly show off or embellish oneself, speaking vainly about oneself.
- Vain selfishness is always a characteristic which parades itself, exalting oneself instead of exalting God.
- This is the root of the sin of pride.
- Do I have the type of love which does not show off or parade itself?

Love is not puffed up: it's not vainly proud

- The phrase to be puffed up comes from the Greek language *fusio* and it means to inflate oneself, or become vainly proud.
- It is true that all of us ought to have a healthy self-esteem, but one who is puffed up does like certain toads: when they want to defend themselves from supposed enemies, they inflate themselves or puff up so much that they actually explode.
- To be puffed up or vainly proud is a characteristic of carnality for it emphasizes the self and nothing else.
- Do I possess the type of love which is not puffed up or vainly proud?

Love does not behave rudely or unseemly

- Love does not do anything it shouldn't do.
- Love does only that which it should do.
- The Wesley Study Bible comments on this: "does not behave in ways embarrassing to others."
- James reminds us: "To him who knows to do good and does not do it, to him it is sin" (4:17).
- Love is considerate and thinks before it acts. If it shouldn't do something, it does not do it.
- Love for God and our neighbor binds us and keeps us from doing that which does not please God, nor does it allow us to do anything which would harm our neighbor.
- Do I have the type of love which does not behave rudely or unseemly?

Love Does Not Seek Its Own

- Each time that it does anything, it does it for the good of others, not for selfish motives.
- It desires to live according to God's will, not its own will.
- It does not live to please itself, but to please God and others.
- The Lord Jesus spoke to us concerning this sacrificial love: "Greater love has no one than this, than to lay down one's life for his friends" (John 15:13).
- True sacrificial love does not seek only for itself, but it seeks the good of others.
- Do I have the type of love that does not seek its own?

Love Is Not Easily Provoked

- The word in the Greek is *paroxunetai* and it means not easily angered with the slightest provocation toward becoming bitter.
- True *agape* love does not let itself become provoked toward anger. It is true that one may get flustered or irritated when things don't appear to be going in the right direction, but such light irritation should not be a provocation toward wrath or uncalled for anger.
- Paul reminds us: "Be angry and do not sin: do not let the sun go down on your wrath, nor give place to the devil" (Eph. 4: 26-27).
- If we allow little irritations to fester, we can let them turn to anger and bitterness. That type of undue anger and bitterness is not true love, but sinfulness.
- Do I have the type of love that is not easily provoked?

Love Thinks No Evil

- Literally, in the Greek, this phrase is taken from accounting and it indicates that love does not calculate that which is evil (it keeps no record of wrongs): this means that it does not reason or think evil of others or toward others.
- Rancor is feelings of having been wronged and wishing evil upon another person who caused the hurt.
- Romans 13:10 reminds us: “Love does no harm to a neighbor.” And I Pet. 4:8 tells us that “love will cover a multitude of sins,” which means it will bear them, rather than hold grudges or rancor or wish vengeance because of having been wronged.
- Romans 12:17-21 reminds us that we ought not to avenge ourselves, nor repay evil for evil, but to do good instead of repaying evil for the evil that has been done unto us.
- Do I have the type of love which thinks no evil?

Love Does Not Rejoice in Iniquity

- It does not rejoice in unrighteousness or iniquity (the Greek word *adikia* also means sin).
- I John. 5:17 reminds us of this definition: “all unrighteousness is sin.” Therefore, true love cannot rejoice in unrighteousness which is sin.
- It cannot be happy when sin exists. It cannot be content when there is sin. It does not rejoice in sin.
- It always wants that which is righteous, not unrighteous. It desires that which is holy, not that which is sinful.
- It does not find joy in something unless it is that which is righteous, holy and pure, for all unrighteousness is sin.
- Do I have the type of love which does not rejoice in iniquity?

Love Rejoices in the Truth

- In the Greek the word *aletheia* means truth.
- It is commonly thought that this is the truth of the gospel upon which love rejoices. True love wants truth to triumph, and that it bring forth fruit unto eternal life.
- In John. 14:6, Jesus taught us saying: "I am the Way, the Truth, and the Life." That is why the one who rejoices in the truth is really rejoicing in the triumph of the truth of Christ, or in the Lord Himself.
- Do I have the type of love which rejoices in the truth?

Love Bears, Believes, Hopes and Endures All Things

- Bears all things in the Greek (*stegei*) means that it puts up with (does not allow that which is bad to come out). It covers that which needs to be covered.
- Believes all things in the Greek (*pistuei*) means that it has faith; it trusts in that which needs to be trusted; it is not prone to not trust.
- Hopes all things in the Greek (*elpizei*) means that it has hope; it is not without hope, or desperate.
- Endures all things in the Greek (*hypomenei*) means that it allows to be further than it needs to be; that is, it goes beyond that which is expected to be. It actually goes beyond what it needs to go in enduring. Matthew 5:39-41 reminds us that we are to go beyond that which is expected of us and in tolerating wrongs.
- Do I have the type of love which bears all, believes all, hopes all and endures all things?

Love Never Fails

- In the Greek, literally this verse means “love never fails or never falls.”
- True love is consistent, and does not cease. It always wins or has victory; it does not fail, but wins every time.
- Prophecies, languages, and knowledge will some day cease, but love will never end or fail. *Agape* love will not cease.
- That which will be triumphant forever is sacrificial love: *agape*.
- Do I have the type of love which will never fail or cease?

I Corinthians 13:4-8

- *Love suffers long and is kind; love does not envy; love does not parade itself; it is not puffed up, does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.*
- *Love never fails.*

Chapter 10

Separation, obedience and transformation

Distinctions of Holiness

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Review of distinctions 1-2

- Up to this point, we have studied these distinctions and main ideas.
 1. Absence of Rebellion: If sin is rebellion against God and the opposite of holiness, then in the life of holiness there shall exist no internal or external rebellion against God.
 2. Continuation of Fallibility: a person may commit errors, but no willful sins against the known law of God. A person may continue to have physical weaknesses, but not have that internal or external rebellion against God.

Review of distinctions 3-5

3. Absence of Carnality: If innate sin is carnality (which is enmity against God), then the person who is walking in the way of holiness shall not have the works of carnality in his/her life, for those who practice the works of carnality shall not inherit the kingdom of God.
4. Complete Consecration: A person who is walking in holiness shall have a complete consecration to God, and shall have crucified carnality in his/her life.
5. Weaknesses Present: A person who is walking in holiness will still continue to be human, so that s/he shall have weaknesses and afflictions.

Review of distinctions 6-8

6. Continuous Growth: the life of holiness is a walkway: this implies a beginning, a progression, and a final destiny. That is why this way begins in salvation of the soul, is perfected through entire sanctification, and continues even after glorification.
7. Salvation of the Soul: the person who is walking in holiness knows God as his/her Savior of his/her soul; s/he already is saved in this life: saved from sin, from a wicked generation, and from the wrath of God.
8. Sanctification of Heart and Life: the person who is walking in the way of holiness becomes holy upon being saved (initial sanctification); s/he goes on to become sanctified (entire sanctification); and continues growing in the grace God is giving him/her (gradual sanctification).

Review of distinctions 9-11

9. Fullness of the Spirit: people who are walking in Christian holiness obtain the Gift of the Holy Spirit when they become entirely sanctified; this is the baptism of Holy Spirit.
10. Evidence of the Fruit of the Spirit: people who are walking in holiness have the evidence of the fruit of the Spirit in their daily life, as they grow in holiness.
11. Divine Love: daily holiness is practiced, and is shown through the characteristics mentioned in I Corinthians 13:4-7.

We shall now study distinctions 12 and 13.

Separation from the world

- One of the meanings of the word sanctification is separation.
- Separation is taught in the Bible (II Tim. 2:19; Lev. 20:26; I John 2: 15-17; James 4:2-4).
- A. Definition: to keep a person or thing from contact or proximity of another; to set apart two or more persons who are fighting each other.
- B. We are to keep ourselves from intimate contact or proximity of that which does not please God, be it person or thing; we are to be set apart from all that which battles against the soul and good spiritual desires.

What should we separate ourselves from?

- From those who are worldly-minded (Lev. 20:26; II Cor. 6:14-17).
- From evil and sin (II Tim. 2:19 Is. 55:7; Psalm 34:14).
- From false Christians (I Cor. 5: 9-11; Rom 16:17; II Tes. 3:6 & 11).
- Separate ourselves from the worldly system which opposes God (James 4:4).
- Separate ourselves from worldly desires of the flesh, from worldly desires of the eyes, and from the pride or vainglory of life (I John 2:15-17).

What does it mean when we say “love of the world”?

- According to I John 2:15-17, we can infer that “love of the world” includes the following:
- Sinful desires of the flesh: when we want to satisfy the desires of the flesh against the will of God.
- Sinful desires of the eyes: when we let ourselves be drawn by sinful visual attractions.
- Pride or vainglory of life: when we are more interested in satisfying temporal and material physical life than we are in eternal spiritual life.
- Love of the world indicates a type of spiritual adultery: we cannot love God and love the world at the same time (James 4:4).

Obedience to God

- The Holy Spirit is given unto those who are obedient (Acts 5:32).
- The life of holiness implies obedience to the Word and Voice of God (John 14: 21-24; Acts 5:32; Exodus 20:1-17; I John 2:6).
- Obedience means that we believe that what God says is true and necessary for us to enter Heaven; therefore, we conform our lives to the will of God; we submit ourselves to Him, and we keep His commandments.
- For example, we obey the Ten Commandments.

The Ten Commandments

- Duties toward God
 - You shall have no other gods
 - You shall not make an image
 - You shall not take the Name of the Lord in vain
 - Remember the Sabbath day
- Duties toward our neighbor
 - Honor your father and mother
 - Do not murder
 - Do not commit adultery
 - Do not steal
 - Do not bear false witness
 - Do not covet

Sanctification of the Lord's day and our sanctification

An example of our obedience to God is seen in how we obey the fourth commandment. We keep the Lord's day holy or sanctify it because this teaches us sanctification (Exodus 31:13), and it's an example unto the world that we are distinct or different from the world.

We are to keep the day holy, set apart from the rest of the days of the week (Isaiah 58:13-14; Neh. 13: 15-22; John 20: 19; Rev. 1:10).

Transformation into a Christian culture

- “Do not be conformed to this world (system), but be transformed by the renewing of your mind,” so says Romans 12:2
- Upon being saved, our life is transformed from sinfulness to holiness, and we are conformed to a Christian culture or lifestyle (I Pet. 1: 13-16; Eph. 5: 1-21; Rom. 12-15; I Thess. 5:23-24)
- A. Definition of culture: whole way of life, of thinking, of acting, of viewing things.
- B. Richard Taylor says: “Christ is related to culture just as he is related to character. When Christ is the molder of character, we have Christian character; precisely, when Christ is the molder of culture, we have Christian culture.... Christian culture is shaped by Christ.”
 - (Taylor, Return to Christian Culture, p. 17).

Characteristics of a Christian Culture

- Our life shall be holy, and it will conform to the characteristics of a Christian culture which are as follows:
- Different way of speaking (Eph. 4:29).
- Distinct aesthetics (Col. 3:16).
- Different interests in recreation (Phil. 4:8-9).
- Distinct modesty (I Pet. 3:3-4).
- Different way of thinking about bodily nourishment (I Cor. 10:31).
- Distinct occupations (Eph. 4:28; Col. 3:22-24).
- Different way of thinking about material resources (I Tim. 6: 8-10).
- Distinct morals and sexual practices (Eph. 5:3-5).
- Different type of teaching and learning (I Tim. 1:3-4; 4:6).
- Distinct interpersonal relationships (Mat. 5:38-48).
- Christian culture is that culture shaped by Christ when His people walk in holiness.

Separation, Obedience and Transformation

- Here we have distinctions and main ideas number 12 and 13.
12. Separation from Worldliness and Obedience to God: people who are walking in holiness will be separated from a worldly lifestyle and will obey God.
 13. Transformation to a Christian Culture: the person who is walking in holiness will experience a transformation to a Christian culture or lifestyle because his/her character shall be formed by Christ Himself, and s/he shall live a life distinct from a sinful and worldly lifestyle until s/he enters into glory.

Chapter 11

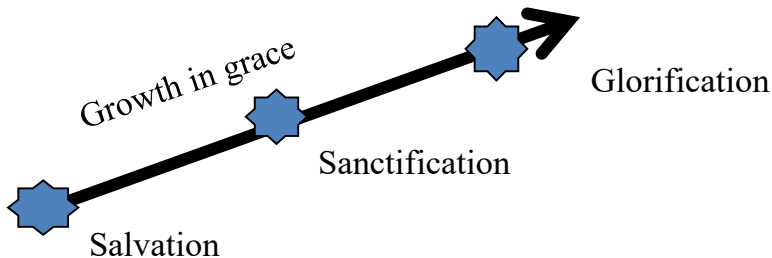
Perseverance until the glorification of our bodies-- eternal salvation

Distinctions of Holiness

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The Way of Holiness

Isaiah 35:8



- We have seen the way of holiness.
- It begins in salvation.
- Somewhere along the way, we need sanctification
- It continues until after glorification.

Glorification

- Glorification is not the same thing as initial salvation.
- Glorification is not the same thing as sanctification.
- Glorification means to enter glory with a new transformed/resurrected body.
- Upon being glorified, we shall have the liberation of resurrection from the natural body with its limitations and natural weaknesses. Glory to God!
- We shall have a new body in the resurrection (I Cor. 15: 51-54).

The glorification of our bodies shall occur in the resurrection

- In the resurrection, we shall have new bodies similar to Christ's resurrected body (Phil. 3:21).
- The new body shall have splendor as of pure whiteness (Rev. 1:13-15; 7:9-14).
- The new body shall be eternally glorified (I Cor. 15:40-44).
- Glorification is the final sanctification of all our being (Rom. 8:21-23; 6:22).
- Even after being glorified, we shall walk in the way of holiness (Isaiah 35:8).

How does one obtain the state of glorification?

- 1. We must be walking in holiness all our days until death comes (Heb. 12:14)
- 2. We must persevere until the end comes (Mt. 10:22; Rev. 2:10)
- 3. We must watch and pray until the coming of the Lord for us (Lc. 21:34-36).

Perseverance is necessary

- Until we obtain glorification, we must voluntarily continue faithful, lest we should fall into apostasy or infidelity.
 - There is no state of grace in this life wherein we cannot continue to grow and progress (Job 17:9; Psalm 84:7; Phil 3:13-17; Heb. 6:1).
 - Here we have the fourteenth distinction and main idea number 14.
14. Perseverance until Glorification: people who are walking in the way of holiness have not arrived in glory; they await some day for the glorification of the body when they enter glory to be with God. They persevere until the end, in order to obtain eternal salvation, which is known as glorification.

Chapter 12: Biblical Distinctions of the Life of Holiness

Distinctions of Holiness

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Review of chapters

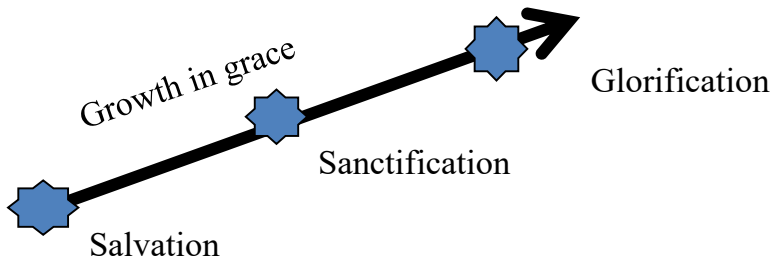
- In Chapter 1 we studied Sin: Rebellion against God
- In Chapter 2 we studied Innate Sin: Carnality
- In Chapter 3 we studied Holiness vs. Humanity
- In Chapter 4 we studied The Way of Holiness
- In Chapter 5 we studied Salvation of the Soul
- In Chapter 6 we studied Sanctification

Review of Chapters (summary)

- In Chapter 7 we studied Seven Questions on the Gift of the Holy Spirit
- In Chapter 8 we studied The Fruit of the Spirit
- In Chapter 9 we studied Divine Love -- holiness in practice
- In Chapter 10 we studied Separation, Obedience, and Transformation
- In Chapter 11 we studied The Glorification of Our Bodies
- In Chapter 12 we will review the Biblical Distinctions of the Life of Holiness

The Way of Holiness

Isaiah 35:8



- We have seen the way of holiness.
- It begins in salvation.
- Somewhere along the way, we need sanctification
- It continues until after glorification.

Review: How does one attain salvation of the soul?

- 1. We must recognize that God loves us (John 3:16).
- 2. We must recognize that sin separates us from God and we must repent of our sins (Rom. 3:23; Luke. 3:8).
- 3. We must confess our sins in order to receive God's forgiveness (I John. 1:9).
- 4. We must receive Jesus Christ as Lord of our lives and become children of God (John. 1:12)
- 5. We must persevere daily in the way of holiness (Luke. 1: 74-75).

Review: How is entire sanctification obtained?

- 1. We must already be saved and be walking in obedience to God in order to be baptized with the Holy Spirit (John 14: 15-17; Acts 1:5; 5:32).
- 2. We must consecrate ourselves entirely to God and say yes to His will for us (Rom. 12:1-2).
- 3. We must, with faith-believing, ask God to baptize us with the Holy Spirit; we must have faith that we shall receive what we ask for (Luke 11:13; Heb. 11:6).
- 4. We must receive the sanctification of our whole being: spirit, soul, and body (I Thess. 5:23-24).

Review:How does one obtain the state of glorification?

- 1. We must be walking in holiness all our days until death comes (Heb. 12:14)
- 2. We must persevere until the end comes (Mt. 10:22; Rev. 2:10)
- 3. We must watch and pray until the coming of the Lord for us (Lc. 21:34-36).

The Biblical Distinctions of the Life of Holiness

- We shall now conclude our study by reviewing that which is essential: The Biblical Distinctions of the Life of Holiness.
- Hebrews 12:14 teaches us that without holiness no one shall see God. Isaiah 35:8 teaches us that there shall be a highway there and a way, and it shall be called the way of holiness.
- So then, how shall we know if we are walking in the way of holiness in this life, if we can enter Heaven in the way of holiness and if we are prepared to one day see the Lord?
- Are there some characteristics or distinctions which show forth this holy life? Yes, there are. We have already discussed these distinctions in these studies of the life of holiness. Let's review these fourteen distinctions and main ideas.

Review:

Distinctions of Holiness

These are the fourteen distinctions that we have been studying. I list them here as the main ideas of this book on the biblical distinctions of the life of holiness.

1. **Absence of Rebellion:** If sin is rebellion against God and the opposite of holiness, then in the life of holiness there shall exist no internal or external rebellion against God.
2. **Continuation of Fallibility:** a person may commit errors, but no willful sins against the known law of God. A person may continue to have physical weaknesses, but not have that internal or external rebellion against God.

Distinctions of Holiness (cont.)

3. Absence of Carnality: If innate sin is carnality (which is enmity against God), then the person who is walking in the way of holiness shall not have the works of carnality in his/her life, for those who practice the works of carnality shall not inherit the kingdom of God.
4. Complete Consecration: A person who is walking in holiness shall have a complete consecration to God, and shall have crucified carnality in his/her life.
5. Weaknesses Present: A person who is walking in holiness will still continue to be human, so that s/he shall have weaknesses and afflictions.

Distinctions

6. Continuous Growth: the life of holiness is a walkway: this implies a beginning, a progression, and a final destiny. That is why this way begins in salvation of the soul, is perfected through entire sanctification, and continues even after glorification.
7. Salvation of the Soul: the person who is walking in holiness knows God as his/her Savior of his/her soul; s/he already is saved in this life: saved from sin, from a wicked generation, and from the wrath of God.
8. Sanctification of Heart and Life: the person who is walking in the way of holiness becomes holy upon being saved (initial sanctification); s/he goes on to become sanctified (entire sanctification); and continues growing in the grace God is giving him/her (gradual sanctification).

Distinctions continued

9. Fullness of the Spirit: people who are walking in Christian holiness obtain the Gift of the Holy Spirit when they become entirely sanctified; this is the baptism of Holy Spirit.
10. Evidence of the Fruit of the Spirit: people who are walking in holiness have the evidence of the fruit of the Spirit in their daily life, as they grow in holiness.
11. Divine Love: daily holiness is practiced, and is shown through the characteristics mentioned in I Corinthians 13:4-7.

Distinctions (finished)

12. Separation from Worldliness and Obedience to God: people who are walking in holiness will be separated from a worldly lifestyle and will obey God.
13. Transformation to a Christian Culture: the person who is walking in holiness will experience a transformation to a Christian culture or lifestyle because his/her character shall be formed by Christ Himself, and s/he shall live a life distinct from a sinful and worldly lifestyle until s/he enters into glory.
14. Perseverance until Glorification: people who are walking in the way of holiness have not arrived in glory; they await some day for the glorification of the body when they enter glory to be with God. They persevere until the end, in order to obtain eternal salvation, which is known as glorification.

The Way of Holiness

- Hebrews 12:14 says: “Pursue peace with all people, and holiness, without which no one will see the Lord”
- The way of holiness is the way to Heaven: it starts in this life in salvation of the soul; it is perfected in entire sanctification, and continues in Heaven even after glorification of the body.
- Isaiah 35:8 says: A highway shall be there and a road, and it shall be called the Highway of Holiness... whoever walks the road, although a fool, shall not go astray.”

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