



THE PROMISE OF HOLINESS

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This Booklet is [A MUST READ](#) For 4 Reasons.

1. A Logical Rationale for the Existence of God.
2. Global Context, Comprising Abraham and Moses.
3. Linguistic Grammatical Scrutiny Summary of Biblical Facts.
4. Christo-Centric, Theological and Historical Summary Applications.

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THE PROMISE OF HOLINESS

INTRODUCTORY PREMISE.

1.1. Aspirations for perfection and Holiness are a never ending human pursuit.

It is part of our human psyche, which is manifested in the lives of religious and irreligious people alike. We are all looking for illusive perfection – that perfect car, that perfect day, that perfect song, that perfect relationship, where everything goes right, everything clicks, everything falls into the right place. I remember telling the wife: “When I drove to work this morning, I drove across town and I hit every green light; I did not have to stop for a single red light.” She replied, “You should have stopped to buy a Lottery ticket.” We want to win. We want perfection. We are not happy, when things go wrong, terribly wrong.

1.2. Our quest for perfection is real. It comes to the surface in many different ways, even small ways. We may remember the first time, that exhilarating feeling, when we mastered riding a bicycle, driving a car, that first solo-flight, the first love. We never forget that first, or the only “A⁺” that we received in a term paper, or final examination and grade. There is nothing more thrilling than the feeling of success. The feeling of accomplishment is the incentive of thrill seekers – walking across a tight rope, and being able to step down. People emulate dare devils, like Evel Knievel, Steve McQueen, John Wayne, Neil Armstrong, and their attempts to do the apparently impossible – to be able to do what only God can do.

1.3. The quest for Holiness, aspiring for perfection, is irrefutable proof for the existence of God. The concept of God will never disappear from the human mind; for if God did not exist, the human mind would invent him. But God is not a human invention. Perfection, Holiness surrounds us in all of creation. Creation exists because everything in creation is perfect. Whatever is not absolutely perfect will come to a miserable end. The only reason why we die is because there is something within, which is not perfect. Whatever is perfect cannot die and cannot come to an end. Scientific Law is law, because it is immaculate, irrefutable, and unchangeable. This being so, God and the universe existed from eternity, and will exist into eternity for scientific laws are perfect and immutable, even if the universe, or God, is not as we perceive God and His creation.

1.4. Holiness exists, because perfect scientific laws exist. Two and two is four: Never less and never more. “The heavens declare the glory of God, and the firmament proclaims his handiwork.” (Psalm 19: 1) God exists, because: Undeniable, irrefutable Statues/Laws exist: Perfection in creation is un-deniable: Holiness is un-deniable: The existence of God is un-deniable.

A denial of God is a denial of perfection and Holiness.

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THE COVENANTAL PROMISE: COMMITMENT OF GOD TO ABRAHAM

2.1. God is the object of spirituality, religion and worship. Abraham serves as example in all aspects. Even today, four thousand years after Abraham, virtually every global religion has fundamental connections with Abraham. E.g., Judaism, every element of Christianity, Islam, and to some extent Eastern religions, which venerate ancestral and spiritual principles, are identified as Abrahamic religions.

2.2. In Abraham God reveals and initiates His plan of salvation for the cosmos. Abraham is more than a religious figure head and more than genetic ancestor of nations. Abraham is the father of Isaac (by Sarah), the genetic great-grandfather of Judah and Judaism, the father of Ishmael (by Hagar), Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (by Keturah), the grandfather of Esau and his descendents. The promise from God to Abraham has become a factual reality: Abraham's descendants are "*as the stars of heaven and as the sand that is on the seashore.*" (Genesis 22: 17) Many rightfully claim to be Sons of Abraham; but whereas human inheritance may be genetically conveyed and passed on to subsequent generations, spiritual inheritance is conveyed only to those, who share indeed the spirit of Abraham, as Jesus said to certain physical descendants of Abraham, "*If you were Abraham's children, you would be doing the works Abraham did.*" (John 8: 39) Who then is the true Abrahamic offspring, if physical descendancy of Abraham is only a partial attribute?

2.3. A complete presentation of the Biblical Abraham (Genesis Chapters 12 to 25)

Summary of Pertinent Sections:

1. Call of Abraham, Abraham's Response, and God's Promise. (Genesis 12: 1-9)
2. The Relationship between God and Abraham re-affirmed and confirmed. (Genesis 13: 1-18)
3. Abraham and Melchizedek. (Genesis 14: 17-24)
4. Abraham believed the LORD, and God counted it to him as righteousness. (Genesis 15: 14-19)
5. Abraham, Sara, Hagar and Ishmael. (Genesis 16: 1-16)
6. God's everlasting covenant with Abraham. (Genesis 17: 1-26)
7. Abraham intercedes for Sodom and Gomorrah. (Genesis 18: 1-33)
8. Abraham's Test: The Order to Sacrifice Isaac. (Genesis 22: 1-19)
9. Abraham's death and descendents. (Genesis 25: 1-18)

2.4.0. Noteworthy Focus On God's Universal Blessing For The Cosmos:

2.4.1. Genesis 12: 1-5,

"Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." So Abram went, as the LORD had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the people that they had acquired in Haran, and they set out to go to the land of Canaan.

N.B.: God's choice and Abraham's response.

1. The LORD, God arbitrarily selected Abraham, and promised
 - a. That Abraham will receive a blessing personally;
 - b. That Abraham will be a blessing to others; in fact
 - c. That in and by Abraham the entire world, '**all the families of the earth shall be blessed.**'
2. Abraham responds without question. Abraham does as he is told.

2.4.2. Genesis 15: 1-6,

*"After these things the word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great." But Abram said, "O Lord GOD, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?" And Abram said, "Behold, you have given me no offspring, and a member of my household will be my heir." And behold, the word of the LORD came to him: "This man shall not be your heir; your very own son shall be your heir." And he brought him outside and said, "Look toward heaven, and number the stars, if you are able to number them." Then he said to him, "So shall your offspring be. **And he believed the LORD, and he counted it to him as righteousness.**"*

N.B.: A very personal relationship between God and Abraham.

1. When God's promise (Cf., Genesis 12:1-5) seems to be delayed
 - a. Abraham expresses concerns.
 - b. The LORD God re-assures Abraham.
2. Abraham "**believed the LORD, and he [God] counted it to him as righteousness.**"

2.4.3. Genesis 17: 1-8,

"When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless; and I

will make my covenant between me and you, and will multiply you greatly.” Then Abram fell on his face. And God said to him, “Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.”

N.B.: The two-way relationship of the Covenant to be.

1. ***“I am God Almighty.”*** (Nothing will stop this covenant from reality. I will do my part and will keep my promise.)
2. You and every beneficiary of this covenant will ***“walk before me, and be blameless [holy].”***
 - a. As the Apostle Paul vehemently argues (Romans 4), walking, being blameless and holy is not a precondition of this Covenant but the result of it.
 - b. Furthermore, Holy Scripture (*Galatians 3: 16*) makes it clear beyond any shadow of doubt that the above statement ***“you will walk before me and be blameless – holy”*** is not a requirement, or a statement of Law, but one of many indisputable Gospel ***“promises,”*** **YOU WILL BE HOLY.**
 - c. Nevertheless, the same Apostle Paul vehemently argues (Romans 6; cf., James 2: 14ff) that walking, being blameless and holy is a vibrant part of that Covenant, which is the Gospel relationship.

2.4.4. **Genesis 22: 15-18,**

*“And the angel of the LORD called to Abraham a second time from heaven and said, **“By myself I have sworn, declares the LORD, because you have done this and have not withheld your son, your only son, I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”***

N.B.: The Holy Spirit in the Scriptures amplifies:

1. ***“By myself I have sworn, declares the LORD”*** the Holy Spirit declares. *“God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to*

lie, we, who have fled for refuge, might have strong encouragement to hold fast to the hope set before us.” (Hebrews 6: 18-19)

2. ***“In your offspring shall all the nations of the earth be blessed.”*** The Apostle Paul explains, *“It does not say, ‘And to offsprings,’ referring to many, but referring to one, ‘And to your offspring,’ who is Christ” (Galatians 3: 16).*
3. ***“Because you have obeyed my voice”*** Abraham received the privilege and the blessing to be the progenitor of the Christ, the universal Savior of the world. It is only proper to acknowledge Abraham, as the father of Abrahamic religion, which was introduced to the world specifically by the line of Abraham and Sarah, Isaac and Jacob, but spiritually is not limited exclusively to Judaism.

2.5. SUMMARY OF PART TWO, and ONE LINE STATEMENT:

Abraham “believed the LORD, and God counted it to him as righteousness.”

True Abrahamic, Biblical Covenant Theology provide seed and blueprint, which define the essence of the Gospel: God, under oath, is committing Himself to the salvation and the sanctification of the entire human race, every family and every member thereof, by a process and in a relationship, in which justification and sanctification are united and defined in one sentence:

I AM GOD ALMIGHTY – YOU WILL WALK BEFORE ME, AND BE BLAMELESS. [Holy]

By Abraham’s seed, Christ, the whole world will be blessed:

“YOU WILL BE HOLY.”

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COMMITMENT TO HOLINESS UNDER MOSES.

3.1. The Patriarchal Era of Abraham, Isaac and Jacob seemed to be short-lived, only to be followed by 400 years of captivity and slavery in Egypt. But as it is common, what short-sighted people presume to be a negative aspect, in God's grand perspective and design, may serve a very specific and useful purpose. The handful of nomad shepherds, which by Joseph's invitation had migrated to Egypt, was transformed into a unified nation of people, multitudes of people with highly commendable family ties, values and skills, who were tested and purified by an additional 40 years in the desert, like gold and silver in a furnace. In approximately 500 years, between Abraham and Moses, as God had promised to Abraham, a nation was born, which was strategically situated in the center of the Fertile Crescent, the Eastern Mediterranean Sea, in the crossroad of major trading routes between civilizations and empires, which transported the message of the coming Savior and King to ends of the earth. The Queen of Sheba had heard the story, and came to see, if Solomon should be that King; the Wise Men came and worshipped Him.

3.2. Moses was designated to solidify the concept of Holiness, justice, and righteousness. Like no other people on earth, the people of God were given books, divine revelation. The first Books of the Bible were written; they are in circulation to this very day: (1) There was Civil law, for public law and order. (2) There was Ceremonial Law, spelling out whom to worship and how to worship. And (3) there still is Moral Law, the universal distinction between right and wrong. By the time the stage was set for the coming of the Christ, the Bible had been augmented into 39 publicly recognized books, which addressed injustice and inequity and resolved them with justice, and Holiness. By divine revelation, God offered hope and a solution for sin and evil. This Hebrew Bible, with all its prophecies about the coming Messiah and His Kingship, was translated by 70 scholars (LXX, the Septuagint) and was universally available in Greek, the official language of the Roman Empire. These books became the hallmark of Holiness, the Holy Scriptures, and they were read publicly in synagogues everywhere. Numerous manuscripts and copies are still kept for safe-keeping in various libraries to this very day, all of which contribute to the accuracy of Biblical texts.

The entire Bible, particularly the Law of Moses, was summarized by a one-sentence Gospel Promise:

“Because I, the LORD, your God, am holy, you will be holy also.”

(Leviticus 19: 2)

3.3. Correct definition of Holiness requires corrective polemical writing and exegetical examples, because the pure Gospel is always perverted by the Father of Lies, who, under the guise of being religious, seems to succeed in tricking people into accepting and advocating falsehood. Satan tricked and deceived Adam and Eve. The audacity of Satan is so outrageous that he repeatedly (at least 3 times) tried to trick and deceive even Jesus, the Son of God. Instead of letting God be God, Satan prompts men, women, and children to do their own thing. Instead of giving credit to God and letting the statement stand, *“YOU WILL BE HOLY, because I, the Lord, your God, am holy,”* Satan changes the Gospel promise of God (*“You will be holy”*) and says, ‘You MUST be holy, as God is holy – You MUST acquire your own Holiness – You MUST do your own thing.’ On this point, Satan deceived not only Adam and Eve; Satan deceived Judas and the Pharisees to rely on their own righteousness; Satan deceived Muhammad and many a Pope; Satan deceived even Martin Luther and all would-be reformers. Satan still deceives publishers of printed Bibles to print and replace the everlasting Gospel Promise (*“You will be holy.”*) with ‘You MUST be holy, as God is holy – You MUST acquire your own Holiness – You MUST do your own thing.’ As a result the Christian Church is divided into thousands of splinter groups, each doing its own thing; the Word and Promise of God falls on rocky soil, takes no root, and is trampled underfoot.

People will never understand Moses
 People will never understand the Bible
 People will never understand the Gospel
 Lest they dispose of their self-centeredness
 And reflect the Holiness and the image of God
 As presented in the Abrahamic and Mosaic motto:

“I am God Almighty; walk before me, and be blameless.”

(Genesis 17: 1)

“Because I, the LORD, your God, am holy, you will be holy also.”

(Leviticus 19: 2)

For the “YOU WILL BE HOLY” concept is a life-giving Gospel Promise:

It is not a legalistic requirement, but a futuristic self-fulfilling prophecy from God.

**3.4. Grammatical Verification of the Future Indicative Gospel Promise,
 “YOU WILL BE HOLY,”**

Hebrew: “YOU WILL BE”	יְהִי לְךָ : Fut. Ind. Mas. 2 nd Per. Pl.
Translation of יְהִי לְךָ into Greek LXX :	ἔσσεσθε: Fut. Ind. Mas. 2 nd Per. Pl.
Greek NT Translation, 1 Peter 1: 19,	ἔσσεσθε: Fut. Ind. Mas. 2 nd Per. Pl.
Greek NT Translation, Matthew 5: 48,	ἔσσεσθε: Fut. Ind. Mas. 2 nd Per. Pl.

Contrary to grammar, Biblical texts and Biblical truths are misrepresented, as exemplified by grammatically, theologically and legalistically wrong translations, e.g., Matthew 5: 48 in the ‘English Standard Version:’

“You therefore must be perfect ...”

The above is a misrepresentation of the Gospel Promise.

It is contrary to the true, divine Gospel, as initiated by God, Christ and the Apostles.

The grammatically correct futuristic statement of the Messianic Promise is:
“YOU WILL BE PERFECT, AS YOUR HEAVENLY FATHER IS PERFECT [HOLY].”
 THIS is the central message of: The Sermon on the Mount, Matthew 5: 48,
 The Everlasting Gospel, the Objective of the Creation Account,
 The Promise to Abraham, Sum and Substance of Moses,
 The Verification of the Image of God.

3.5. The above example is only the very tip of the iceberg. The everlasting Gospel of Abraham, Moses and Jesus Christ, is systematically perverted into deceiving satanic legalism, to the point that even devout Christians are utterly confused. The author is indebted to the French La Sainte Bible par Louis Segond, which identifies the above problem. Lest falsified grammatical translations produce falsified theologies, the Hebrew / Greek Future Indicative Gospel Promises **MUST** be grammatically and correctly translated as for example: (The day will come, when you will be perfectly holy in body, soul and spirit.)

<u>Future Indicative, Going Forard in Faith:</u>		NOT	<u>Perverted Imperatives:</u>
תְּהִי	LXX: ἕσεσθε: <i>You will be holy</i> (Leviticus 19: 2)	NOT	You MUST be holy.
וְאַהֲבֵהוּ	LXX: ἀγαπήσεις: <i>You will love the Lord.</i> (Deuteronomy 6: 5)	NOT	You must love the Lord.
הִיְהִי	LXX: ἔσονται: <i>There will not be another god</i> (Exodus 20: 3)	NOT	You must have no ...
אַשָׁא	LXX: λήμψη: <i>You will not take my name in vain</i> (Exodus 20: 7)	NOT	You must not ...
אַרְצַח	LXX: φονεύσεις: <i>You will not murder.</i> (Exodus 20: 13)	NOT	You must not kill.
תִּשָּׂא	LXX: μοιχεύσεις: <i>You will not be promiscuous</i> (Exodus 20: 14)	NOT	You must not commit ...
תִּגְנוֹב	LXX: κλέψεις: <i>You will not steal.</i> (Exodus 20: 15)	NOT	You must not ...
תַּעֲנֵה	LXX: ψευδομαρτυρήσεις: <i>You will not slander</i> (Exodus 20: 16)	NOT	You must not ...
תַּחַד	LXX: ἐπιθυμήσεις: <i>You will not covet.</i> (Exodus 20: 17)	NOT	You must not covet.

3.5. Jerome’s Latin Bible, the Vulgate (400 A.D.), was the first to change future indicatives into imperatives. The Roman Church adopted the Vulgate as its official Bible (Council of Trent, 1546, year of Luther’s death). Luther’s Bible translation followed Jerome’s Latin; so does every modern Bible today. To be correct and faithful to Scripture, we need to break with tradition and conform to the original Biblical texts.

3.6. SUMMARY OF PART THREE, and ONE LINE STATEMENT:

Holiness is a divine attribute; Holiness is not a human attribute. It is not a legalistic demand, to which we must conform. It is a promise from God; it is a gift from God; it is a blessing from God, which we appreciate and want to develop.

“Because I, the LORD, your God, am holy: You will be holy also.”
“YOU WILL BE HOLY.”

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FULFILLMENT BY THE MESSIAH, THE CHRIST, THE SON OF GOD.

God alone is holy. Only God can cleanse from sin. Only God can sanctify us.
Holiness no man can attain, much less produce for another.

Only God, the Messiah, can make us holy.

4.1. Divine revelation is always progressive. As details come to our attention, we are forever learning more and more about God. But our understanding of God is never complete. God will always be greater than us. God will always be smarter than us. The revelation of Holiness, took a significant step forward with Abraham. (*Abraham believed the LORD, and he [God] counted it to him as righteousness.*) The understanding of Holiness was complemented by Moses, so much so, that verbal transmission of information was no longer sufficient, written records were required. Moses was a teacher, a prophet, and a law giver, who wrote books. And Moses, aware of his own function, realized that he was only preparing the way for one, who was to come, who is yet greater than he. Moses wrote: *“The LORD your God will raise up for you a prophet like me from among you, from your brothers—to him you shall listen.”* (Deuteronomy 18: 15)

4.2. The one, who is greater than Moses, was the Messiah, the Christ. Christ had the authority to complete and fulfill all the revelations that Abraham, Moses and all preceding prophets progressively alluded to. In previous days, God had spoken through intermediaries – prophets. In Christ, God did not speak through an intermediary. The Holy One from God, who alone can make men holy, spoke directly from the heart of God. The Son, whom God had sent to save the world, fulfilled what the prophets of old had predicted. The functions, by which the Messiah, the Christ, would accomplish this task and secure Holiness for us humans, as previously predicted, was by His three-fold office:

- A. Prophet,
- B. Priest and
- C. King.

4.A. Christ, The Prophet.

4.A.1. Jesus was about 30 years old when he started His prophetic ministry. Jesus was active in Galilee, Judea, Samaria, even in non-Jewish territories, teaching in synagogues and proclaiming the gospel of the kingdom, healing every disease and every affliction among the people. He immediately selected disciples, (who later became Apostles, and exemplified the Way) for Holiness is NOT a doctrine, or

teaching, but a discipline, a Way of life. Jesus did not write a single book. Yet the teaching and actions of Jesus, even extensive verbatim reports, are documented by his disciples, Matthew and John. Mark is presumed to have received his information primarily from the Apostle Peter, Luke, a co-worker of the Apostle Paul, did actual research, and possibly interviewed Mary, the mother of Jesus. The theological implications of the teachings of Jesus are expounded in great detail by the Apostles Paul and to some extent by Peter, even James, sibling brother of Jesus.

4.A.2. **Jesus must have been an extremely robust public speaker**, for Jesus immediately overshadowed the sensational John the Baptism. Jesus addressed, in open air without modern public address system, thousands of people, who were spell bound and followed him for days at a time. The first such teaching session is recorded for us as the Sermon on the Mount, at the end of which people “*were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.*” (Matthew 7: 28-29) To get a taste of the preaching and teaching of Jesus, the author recommends that the reader read the Sermon on the Mount (Matthew 5, 6 & 7) aloud, as Jesus originally may have delivered it. To appreciate fully what Jesus did and what the original audience of Jesus experienced, the reader must actually change and revert perverted critical imperatives and “*Commandments*” (of falsely so printed Biblical text, Matthew 5, 6 & 7) into future indicatives, as the original Greek has them. Then the reader will immediately sense the difference between the Gospel message of Jesus and the categorically different legalism of the Scribes and Pharisees.

4.A.3. **Imagine the perfect voice of Jesus booming from a mountain top** and proclaiming to thousands of people a message, which they had never heard that clearly before:

“Leviticus Chapter 19 verse 2 does not contain a single imperative.

Leviticus 19: 2 does not contain a single legalistic demand.

Leviticus 19: 2 is not, as the Pharisee claim it to be – a command.

Jesus did not come to do away with the statutes of God: “*I came to fulfill them.*”

“YOU WILL BE HOLY,”

“Because I, the LORD, your God, am holy.”

Leviticus Chapter 19 Verse 2 is the Gospel Promise from God,

Leviticus 19: 2 is the one line summary of the Messiah’s (*my*) mission,

The Sermon of the Mount states the objective Jesus came to accomplish:

Matthew 5: 1-11: **YOU ARE GOING TO BE BLESSED.**

Matthew 5: 48: **“YOU WILL BE PERFECTLY HOLY,
AS YOUR HEAVENLY FATHER IS PERFECTLY HOLY.”**

Meaning:

EVERYTHING WILL BE PERFECT! EVERYONE WILL BE PERFECT!

AS GOD IS PERFECT.

I AM GOING TO MAKE IT HAPPEN FOR YOU.

**I AM THE LIGHT OF THE WORLD – YOU ARE THE LIGHT OF THE WORLD.
WE WILL LIVE FOREVER – YOU AND I – AND EVERYONE – FOREVERMORE.
I AM THE GOOD SHEPHERD, WHO HAS YOUR BEST INTERESTS IN MIND,
WHO LAYS DOWN HIS LIFE FOR YOU.**

**“COME TO ME, WHOEVER IS WEARY AND HEAVY LADEN,
AND I WILL GIVE YOU REST.”**

(Matthew 11: 28)

Jesus, God in Jesus, the Son of God, invites us, accepts us, even forgives us.

He commissions us to go forward to be what we are called to be:

TO BE HOLY AS HE IS HOLY,

Not because it is a must, not a legalistic command, but God’s plan:

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4.A.4. Jesus rejected / replaced the letter of the Law with the Spirit of the Law.

Jesus rejected the legalistic You-MUST-be-holy theology and replaced it with the originally given Gospel Promise: “YOU WILL BE HOLY.” Neither Pharisees nor Sadducees liked this kind of preaching, for Jesus exposed their fallacies. Yet the public, particularly the disciples, recognized and they had to admit: This prophet, Jesus, who claimed to pre-exist Abraham, was greater, and did more than Moses; he spoke with authority and wisdom that was divine; he even claimed to be the Good Shepherd, as described in the 23rd Psalm – the Good Lord Himself.

4.B. Christ, The Priest.

4.B.1. **The claim to be the Good Shepherd, “I am the Good Shepherd, who lays down his life for the sheep”** (John 10: 11) introduces the High Priestly sacrificial function of the Messiah, namely, the reconciliation of God and man. The High Priestly office of the Messiah, his atoning substitutionary death, will forever remain an enigma for the intellect of man. Even the Apostle Paul takes off his hat; he bows in adoration and calls it the “*Mystery of Faith.*” (1 Timothy 3: 9, 16) It is as God Himself reminds us, “*As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*” (Isaiah 55: 9) Though we will never fully understand this mystery of God and His ways, God does not treat His people condescendingly. God even employs reason and logic, trying to explain this reconciliation to us. By Isaiah the same God, who said “*As the heavens are higher than the earth, so are His ways higher than your ways*” also says and explains the essence of reconciliation: “*Come now, let us reason together, though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool.*” (Isaiah 1: 18)

4.B.2. **Isaiah, more so than others, gives a rational description of the Messiah, his High Priestly office, and his task of reconciling God and man:**

*“Surely he has borne our griefs, and carried our sorrows;
Yet we esteemed him stricken, smitten by God, and afflicted.
But he was pierced for our transgressions; he was crushed for our iniquities;
Upon him was the chastisement that brought us peace,
And with his wounds we are healed.
All we like sheep have gone astray;
We have turned—every one—to his own way;
And the LORD has laid on him the iniquity of us all.*

*He was oppressed, and he was afflicted,
Yet he opened not his mouth; like a lamb led to the slaughter,
Like a sheep that before shearers is silent, he opened not his mouth.
By oppression and judgment he was taken away;
And as for his generation, who considered that
he was cut off out of the land of the living,
stricken for the transgression of my people?
And they made his grave with the wicked and with a rich man in his death,
though he did no violence, and there was no deceit in his mouth.*

*Yet it was the will of the LORD to crush him; he has put him to grief;
when his soul makes an offering for guilt.” (Isaiah 53: 4-10)*

4.B.3. **Many spoke and wrote about the Messiah’s high and his priestly office.**

Micah wrote,

*“And you, O Bethlehem, in the land of Judah, are by no means least
among the rulers of Judah; for from you shall come a ruler who will
shepherd my people Israel.” (Micah 5: 1)*

King David wrote, *“You are a priest forever after the order of Melchizedek.”*
(Psalm 110: 4)

John the Baptist proclaimed, *“Behold, the Lamb of God, who takes away
the sin of the world!” (John 1: 29)*

Joseph was told by the angel:

*“Do not fear to take Mary as your wife, for that which is conceived
in her is from the Holy Spirit. She will bear a son, and **you shall call
his name Jesus**, for he will save his people from their sins. (Matthew
1: 20-21) From infancy, Jesus was aware of his mission, for his name
defined his mission and his office. (The angel announced his real
name. It is: **יְהוֹשֻׁעַ** – Jehoshua – **“He will save.”** “Jesus,” per se, is
only the Latinized translation of **יְהוֹשֻׁעַ**, which Pilate wrote on the
cross, and which globally was adopted as the name “Jesus.”)*

Jesus, aware of his mission, prepared his disciples for the task ahead:

“See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. For he will be delivered over to the Gentiles, he will be mocked, shamefully treated and spit upon. And after flogging him, they will kill him, and on the third day he will rise.” (Luke 18: 31-32)

Again after His resurrection, Jesus concluded:

“Was it not necessary that the Christ should suffer these things and enter into his glory?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. (Luke 24: 26-27)

Finally, as virtually every student of the Bible knows: *“Without the shedding of blood there is no forgiveness of sins.” (Hebrews 9: 22)*

4.B.4. In the Old Testament Era, atonement was symbolized by sacrificing symbolic animal blood, to reconcile holy God with sinful man. Such sacrifices symbolically pointed to the sacrifice of blood by the coming Messiah, for true justification and reconciliation is a matter of faith: *“Abraham believed the Lord, and he [God] counted it to him as righteousness.”* In the New Testament Era, the shedding of symbolic animal blood is redundant and superfluous, because *“in Christ God was reconciling the world to himself, not counting their trespasses against them.”* (2 Corinthians 5: 19) Again the Apostle Paul writes, *“For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.”* (Ephesians 2: 8-10) Thanks to Jesus, the Christ and His act of atonement, sin is not held against us, *“with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast [the even greater promise, yet to be fulfilled,] the confession of our hope without wavering,”* the image of God – HOLINESS – Christ made the Gospel Promise a reality:

“YOU WILL BE HOLY,

Because I, the LORD, your God, am holy.”

“YOU WILL BE PERFECTLY HOLY, AS YOUR HEAVENLY FATHER IS PERFECTLY HOLY.”

4.B.5. CHRIST, THE PRIEST replaces sin, with forgiveness and newness of life.

“If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. (2 Corinthians 5: 17-21)

4.B.6. **The premise, which allowed Paul to state the above, is:** (2 Corinthians 5.14-15)

“One has died for all, therefore all have died; and he died for all that those who live might no longer live for themselves.”

IN SUMMARY:

Atonement was completed when Christ died “... *once and for all* ...” It is done.

God is the actor, *“In Christ, God reconciled the world to himself”* (v.19)

The Promise: **“YOU WILL BE HOLY”** is a reality in Christ

THE PROMISE OF HOLINESS does not depend on faith.

It is contingent only on Christ, His atonement.

Faith is awareness of the fact, that,

in Christ, our High Priest

We are reconciled

to God.

4.C. Christ, The King.

4.C.1. **The Shepherd function of Christ:** *“I am the good shepherd, I lay down his life for the sheep”* (John 10: 11) also applies to the guarding and protective kingly function of the Messiah. This kingship of the Christ partially has a parallel to the reign of kings on earth. But only in one respect: Kingship is absolute. The authority of a King is never in question, all members of his domain live and exist exclusively for one purpose: To seek the good, to advance and to preserve the interests of the King. Likewise the King, as patriarch, does everything exclusively for one purpose, to seek the good, to advance and to preserve the interests of his people. In the Kingdom of God such a perfect relationship of Holiness exists between King and people. But in kingdoms of this world, in this world of sin, perfect relationships, Holiness, cannot exist. Kings on earth are able to preserve and to advance their kingdoms only as long as they retain political and military control.

4.C.2. **The Good Shepherd King, does not depend on political or military powers** of a police state. Even if this Good Shepherd, our King, should encounter opposition from this sinful world, as he does, he overcomes His enemies by the same method that he has given us to employ in similar situations: Our instructions, our directives from our Good Shepherd King are clear and simple: *“Do not be overcome by evil, but overcome evil with good.”* In other words, by example, *“If your enemy is hungry, feed him; if he is thirsty, give him something to drink.”* (Romans 12: 21, 20) Turning the other cheek is not a sign of weakness, or passivism; it is the victor’s weapon in spiritual warfare.

4.C.3. **The dignity of our Shepherd Servant King is not diminished, but enhanced,** by his servant hood. His stature is so great that it is not in the least threatened by his utter humility. For example:

1. The king was born in a stable and laid into a manger (Luke 2: 7).
2. Wise men (kings) travelled afar to bring gifts of gold, frankincense and myrrh, bend their knee and worship him. (Matthew 2: 2, 11)

3. As Jesus entered the royal City of King David, multitudes shouted with joy, *“Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”* (Matthew 21: 9)
4. Jesus hung on cross with a crown of thorns on his head, and the inscription above his head read “I.N.R.I. (‘Jesus of Nazareth King (Rex) of the Jew.’ (John 19: 19)) Jews may reject him; but I.N.R.I. is an understatement: He is King, not only of the Jews; He is King and Lord of the Universe – heaven and earth.
5. In His own words He acclaims, *“...I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth.”* (John 18: 37)
6. Thousands of years later, billions of people still adore their Servant King because
 - a. The Lord’s *“kingdom is an everlasting kingdom, and ... endures throughout all generations.”* (Psalm 145: 13)
 - b. *“All authority in heaven and on earth has been given to me,”* (Matthew 28: 18) and
 - c. *“Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”* (Philippians 2: 6-11).
7. His kingship attests to the fact that He is the Son of God, who rules, governs, is subject to worship, praise, and honor, which may be attributed only to God. (2 Corinthians 13: 14).

4.C.4. Implications of this truth are huge: God, the King defeats evil with good.
 Jesus, the Christ was not simply a pacifist, when he died upon the cross. It was God, the Father’s divine plan, the only way of salvation, to which the Son of God voluntarily consented. Jesus Christ died on the cross to redeem us. He did more than that: *“In Christ, God was reconciling the world to himself”* (2 Corinthians 5: 19)
 As the hymn writer poetically states, ‘Oh great tread, God Himself is dead.’ Christ conquered sin, death and the Devil, the Prince of this world. He won the battle, against sin, death and the devil by the divine principle: *“Overcome evil with good.”*
 For the salvation of all, the Messiah, the Christ, the Son of God, God died for us that we may live, that we may become as he is – HOLY.

THE PROMISE OF HOLINESS

IMPLEMENTATION OF HOLINESS IN CHRISTIAN LIFE.

5.1. Not only Popes, every Christian is a “Vicar of Christ,” His representative, the image and reflection of God. The Apostle Paul writes, *“We are ambassadors for Christ.”* (2 Corinthians 5: 20) Since popes and presidents of ecclesiastical organizations have no monopoly as vicars of Christ, the ‘Church’ is the collective ‘Body of Christ,’ in which THE PROMISE OF HOLINESS is incorporated, and to whom THE PROMISE OF HOLINESS is entrusted. As Jesus says,

“All authority in heaven and on earth has been given to me. Therefore, wherever you are, make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.” (Matthew 28: 18-20)

So where, who, or what is the Church?

5.2. The Church is wherever THE PROMISE OF HOLINESS is manifested. As the Messiah made THE PROMISE OF HOLINESS a reality by his threefold function, Prophet, Priest and King, so the Church, we benefit from, and we promote THE PROMISE OF HOLINESS in a threefold manner:

- A. The Prophetic Office and Mission,
- B. The Priestly Office and Mission,
- C. The Kingly Office and Mission.

5.2.A. Participation In The Prophetic Office, And Its Messianic Mission.

5.2.A.1. The Prophetic Office comprises communication, which has two aspects: sending and receiving of messages. We reflect only the Holiness, which we first received. To preach, and teach the Word of God, we need to study the Word that we may be able to say with certainty, *“Thus says the LORD ...”* As representatives of God, we are obligated to represent God correctly. When we do, our word is identified with His Word. (E.g., The reflection of the sun on the cover page, [TOP](#)).

5.2.A.2. The Prophetic Office is best carried out personally. To show His love, *the Father sent the Son “The love of God was made manifest among us that God sent his only Son into the world.”* (1 John 4: 9) As the Father sent the Son, Jesus sent his disciples, He designated personal delegates, saying, *“Peace be with you! As the Father has sent me, even so I am sending you.”* (John 20:21) For nothing communicates as effectively as personal contact. Knowing this, Jesus touched outcast lepers, talked with the Samaritan woman at the well, dined with sinners, and blessed children by embracing them. Modern means of communication can be no substitute for a hand, a smile, a kind word, a handshake, a hug, a pointing finger.

5.2.A.3. Many regard preaching / teaching as the primary ministry of the Church. Yet the prophetic function has limitations. It is a temporary, introductory thing that will end. The greatest evangelist, Paul knew this; he admitted *“Prophecies will pass away; tongues will cease.”* (1 Corinthians 13: 8) John the Baptist understood this also. When the High Priest stepped on to the stage, John said, *“I must decrease. He must increase.”* (John 3: 30) The prophetic office leads to Christ, the High Priestly Office.

5.2.B. Participation In The Priestly Office, And Its Messianic Office And Mission.

5.2.B.1. The Premise for Implementation of the Priestly Office is:

*“One has died for all, therefore all have died; and he died for all, ...
therefore, we regard no one according to the flesh.”*

(2 Corinthians 5.14,15,16)

Thus, we regard no one as scum of the earth, poor miserable sinners, but as already redeemed individuals, already reconciled to God in Christ, promised and called for Holiness. Our job is not to convert anyone, but make them aware of what Christ has already done for all, make everyone aware that in Christ they are already reconciled to God, so *“that those who live might no longer live for themselves.”* (v. 15)

5.2.B.2. The Lord honors us: He involves us in this Priestly Office of reconciliation.

He gives the tools to apply THE PROMISE OF HOLINESS in our lives and lives of others.

1. He not only tells us, *“make disciples of all nations.”* He also gives us the method of accomplishing this: *“baptizing them INTO the name of the Father and of the Son and of the Holy Spirit,”* which makes us in-separately one with God, the Father, Son and Spirit.
2. Atonement, reconciliation, forgiveness was, and still is, procured by the sacrificial Lamb of God, the High Priestly Office of Christ, the Messiah. Nothing in all the world can bring us into a closer touch and relationship with the actual Jesus Christ, than sacramental eating, drinking, His words:
 - a. *“This, my body is in behalf of you.”*
 - b. *“This, the cup, the New Testament, is by means of my blood.”*
 - c. *“Do this! Whenever you may drink in memory of me.”*

In so doing, *“As often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.”* (1 Corinthians 11: 23-26)

5.2.B.3. One of the greatest assets of the Sacraments is the reminder from God, that his blessing, his word and his promise, like Old Testament phylacteries on the forehead of people, the long hair of Samson, are an ever-present reality. We are never alone. He is with us, as we eat, drink, slip, fall, even in sleep, to the end.

5.2.B.4. The Priestly Office is a constant reality, yet a profound “Mystery of Faith.”

We can appreciate, but never fully explain, how Jesus, his shedding of blood can be, *“The Lamb of God, who takes away the sin of the world?”* The implementation of His Priestly Office is equally mysterious. How can the body and blood of the Messiah secure for us Holiness, the righteousness of Christ? What good can Baptism do?

What did Jesus ordain in bread and wine? Why do we have sacraments? It is beyond comprehension, some bristle at very thought of it; they reject Sacraments – holy things. Yet it is even more mysterious that to precisely such churches, in which Sacraments are the central focus of worship, the LORD entrusted numerous more people than any other. (E.g., Google reports: “Over the past century, the number of Catholics, around the globe, has more than tripled, from an estimated 291 million in 1910 to nearly 1.1 billion, as of 2010” while certain other churches are in declining freefall.)

5.2.C. Our Participation In The Kingly Office, And Its Messianic Mission.

5.2.C.1. Both Prophetic and Priestly Office will end, but the King will live forever.

The Lutheran Confessions declare that *‘the Church is wherever the Word of God is proclaimed and the Sacraments are administered,’* but the Prophetic and Priestly functions and mission are only the means to an end, the coming, the establishment of the Kingdom of God – the Kingly Office of the Christ, the Messiah. The ultimate consummation of the Gospel Promise, “YOU WILL BE HOLY,” is in the Kingdom of Heaven, which is yet to come. But the Kingdom of God already exists, it is here among us, now. “YOU WILL BE HOLY” already is a reality, in part, which is yet to mature and blossom. What some call ‘being born again’ is but the beginning of the realization, I WILL BE HOLY – being part of the Kingdom of God.

5.2.C.2. ‘As is the King, so are the people.’ As the King of Glory humbled himself, and became a Servant Shepherd King, to seek and save ‘lost sheep,’ so his Kingdom here on earth, and His people represent and serve their King in humility. Christ, the King, says *“whoever would be great among you will be your servant, and whoever would be first among you [N.B., Not imperative ‘must be,’ but future indicative Gospel Promise] will be slave of all; for even, the Son of Man came not to be served, but to serve, and to give his life as a ransom for many.”* (Mark 10: 43-45) And on Judgment Day the King will say, *‘Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.’* (Matthew 25: 40)

5.2.C.2. The Hallmark of God, the King, is Holiness, not just in heaven, but now.

Our focus on Holiness affects our very essence, and manifests itself in every behavior. Holiness is a motivational force; it is a way of life. For example, the Christian Faith, by first century Christians, was identified as “THE WAY,” which changed the world. Jesus looked for fruit on the fig tree (Matthew 21: 18-21). Paul writes to us, *“Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”* (Romans 12: 1). If we need specific examples, he writes, *“The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control”* (Galatians 5: 22-23) Holiness is a Hallmark of God and of Christians. They are Children of God, like Christ. Holiness begins with God, and ends with us, “YOU WILL BE HOLY ALSO.”

THE PROMISE OF HOLINESS

CHALLENGES FOR HOLINESS IN HUMAN HISTORY.

6.1. Next to the Lord's blessings, success of the Church depends on conformity to and implementation of principles: The Prophetic, Priestly and Kingly Mission.

6.2. Being removed from the time of Christ and the Apostles by two millennia, and the Christian Church being presently so woefully segmented that it can hardly function as the Body of Christ, the primary focus should be on the Prophetic Office (not the proclamation aspect, but the listening-to-God aspect). For even Christian brothers are so hung up in historical roots, chronic deceit and self-righteous that they alienate, judge and condemn each other. Not even benevolently saying '*Peace, when there is no Peace,*' will help. Everyone needs to resort to self-analysis, be open to criticism by others, and conform to the King, His statutes of Holiness, accept judgment, correction and divine guidance, if the as an organization is to survive.

6.3. Critical Summary Analysis of the Christian Church and Human History:

6.3.1. The above Christian theology is based on Prophet, Priest and King. It flourished together with classic Greco-Roman cultures and societies. Despite persecution, martyrdom, the theological Golden Age of the Apostles and Fathers, the honeymoon allowed a universal (catholic) Church to proclaim the universal Gospel, "YOU WILL BE HOLY," introducing Holiness to the sinful world. Christians regarded each other as Saints and even non-Christians acknowledged: "Look, how they love another" (Tertullian ~200 AD). By 400 A.D. the Canon of 66 books, which constitute the Bible, was in place. Confessions of Faith defined and defended against virtually every theoretical heretical principle. But disaster loomed ahead.

6.3.2. Like Hitler's Mein Kampf, like the Marx Manifesto, the Quran Manifesto: "*There is no god but Allah and Muhammad is his prophet*" set the world on fire. For "*There is no god but Allah and Muhammad is his prophet*" identifies Mohammad's psychopathic ailment: A mortal man, claiming to be the exclusive authoritative voice that speaks for God and demands absolute obedience; submission is a MUST.

6.3.3. Like Hitler eliminated Jews, Muhammad tried to eliminate Christ. The God of Abraham, Moses, David and prophets was named Allah, not the merciful but the Almighty. The office of Christ (Prophet, Priest and King), was reduced to a prophet, subservient to Muhammad. The Son of God, King of Kings, is replaced by a would-be-higher authority, the self-acclaimed Muhammad, who, without question, by Biblical definition, is the Antichrist, "*This is the antichrist: he, who denies that Jesus is the Christ; he, who denies the Father and the Son.*" (1 John 2: 22). Whereas, THE PROMISE OF HOLINESS sanctifies and sets men free from sin, "*You will know the truth and the truth will set you free.*" (John 8: 32) Mohammedan men, women even children are deceived, enslaved and misused by the Antichrist and his agents.

6.3.4. Muhammad's man-made Anti-Christian theology started religious wars, which helped catapult and keep Western civilization in a 1000 Year Dark Age. With the sword, Muslims/Islam dominated the Fertile Crescent, West Asia, North Africa, Spain, sacked and destroyed Constantinople, and demanded submission from Vienna, the seat of German Emperors. The last siege of Vienna by attacking Muslims was in 1683. (Crescents, which you buy in bakeries, were originally created by a baker in Vienna to motivate defenders to devour/destroy the Ottoman Crescent, the flag of attacking Muslims.) Christians Crusaders were not attacking Muslims, near the end of the first millennium; they made vain attempts to fight fire with fire and liberate the physical birth place of Christianity from religious oppression by Muslims.

6.3.5. The Renaissance (13th – 17th centuries) tried to give re-birth to classic Greek artistic and architectural greatness. This new emphasis made people receptive also to the renewing of theological concepts, for the Power-Theology of Islam had left its mark even on Rome. Rather than Jesus Christ, being the Shepherd Servant King, God was now, similar to Allah, a foreboding figure to be feared with threats of Hell. Similar to Islamic policies, the Roman Papacy, and powerful bishops, had developed into strong European political powerhouses, corrupted by financial agendas.

6.3.6. Based on the Prophetic Office of the Church, Luther and Reformers, succeeded to restore the Priestly Office and Function of the Church, the Biblical Abrahamic doctrine on justification: *“Abraham ‘believed the LORD, and he [God] counted it to him as righteousness.’”* (Sec. 2.4.2.2.) But the psyche of the reformers was so affected by Roman Catholicism (of that day) that they could not escape it. They initiated reforms but could not restore the universal catholic Apostolic Church, specifically THE PROMISE OF HOLINESS.

6.3.7. Lutherans, Catholics, and the Reformed are still prisoners of legalism. They insist that The Promise of Holiness is not a product of the Gospel Promise, but Law. No one recognizes, or acknowledges, the Gospel Promise of Holiness in *“YOU WILL BE HOLY.”* Instead, they are hung up on Law-motivated ‘Sanctification Theologies,’ Luther’s wrong translation and corresponding theology of *“Ihr sollt heilig sein – YOU MUST BE HOLY,”* is rampant still. For them Sanctification is Holiness attained on the basis of ‘Law – Ten Commandments,’ when in fact Holiness is the royal end product, of Prophet, Priest and King – the Fruit of the Spirit, Faith.

6.3.8 Two questions identify theologically correct and incorrect religions and individuals: (1) What is the office, or function, of Jesus Christ? (2) What or who is the origin of man’s Holiness? And possibly the acid test, what kind of fruit do they bear, does it reflect holiness? The answers reveal if an organization or an individual is aware of THE PROMISE OF HOLINESS and is THE PROMISE OF HOLINESS supported by living evidence.

THE PROMISE OF HOLINESS

SUMMARY STATEMENTS.

7. Part 1: **The quest for holiness, aspiring for perfection, is proof: God exists.** Because denial of God would be denial of perfection and of holiness.
7. Part 2: **The Covenant Promise of God by way of Abraham:** In and by a descendent of Abraham, the Messiah, the Christ, the entire human race, all nations will be blessed, according to the Abrahamic principle: Faith.
7. Part 3: **The Law of Moses defines the immutable Statute and Gospel Promise** of our pending future: Holiness from and with God:
“Because I, the LORD, your God, am holy,
YOU WILL BE HOLY ALSO.”
7. Part 4: **The Promised Messiah, the Christ, makes Holiness a reality for all:** People, nations, everyone. He does this by his threefold function and Office: Prophet, Priest and King.
7. Part 5: **We have a threefold mission, means to stay on the Way of Holiness:**
1. The Prophetic: Listening, learning, believing, trusting, telling, teaching.
 2. The Priestly: Focusing on our reconciliation with God by the atonement, of Jesus Christ, who said, “*This, the cup, the New Testament is by means of my blood. Do this, whenever you may drink, in memory of me!*”
 3. The Kingly: Assisting, helping, healing, and serving, as the King served us.
7. Part 6: **History confirms that THE PROMISE OF HOLINESS prevails,** not because of us, but in spite of us (men), for God made and brings to fruition THE PROMISE OF HOLINESS, now already in part, completely on “*That Day.*”

The love of Christ controls us, for we have concluded this: That one has died for all.

THEREFORE all have died; and he died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised. From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard him thus no longer.

THEREFORE, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

THEREFORE, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin, who knew no sin,

That in him we might become the righteousness of God.

(2 Corinthians 5: 14-21)



THE PROMISE OF HOLINESS



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