

American Decency Association

PO Box 202, Fremont, MI 49412 231-924-4050 www.americandecency.org

Encouraging Christians to guard their hearts

July 2010

Holiness - not just for spiritual giants



The word *holy* comes from a root that means “to cut, to separate.” It means “to be set apart, to be distinct, to be different.”

Throughout the Scripture, we find that God set apart certain things and places and people for Himself; they were consecrated for His use. They were not to be used for common, ordinary, everyday purposes; they were *holy*. For example,

- * God set apart one day out of the week and called it “a *holy Sabbath* to the Lord” (Exodus 16:23).
- * The Israelites were required to set apart the first portion of their income as a *holytithe* (Leviticus 27:30).
- * God set apart a particular room where He would meet with His people; He called it “the *holy place*” (Exodus 26:33).

In the Old Testament, the

nation of Israel was set apart by God to be a “holy nation” (Exodus 19:6). That didn’t mean their conduct was *holy* or that they were inherently more upright than others who were not set apart. God called them “holy” because He had set them apart from other nations, and with that distinction and privilege came the obligation to live holy lives.

...[T]o be “set apart” is not a punishment; it is not an attempt on God’s part to deprive us or to condemn us to a cheerless, joyless lifestyle. It is a priceless privilege - it is a call:

- * to belong, to be cherished, to enter into an intimate love relationship with God Himself...
- * to fit into the grand, eternal plan of our redeeming God for this universe
- * to experience the exquisite joys and purposes for which we were created
- * to be freed from all that destroys true happiness

The second facet of holiness has to do with being pure, clean, free from sin. In this sense, to be holy is to reflect the moral character of a holy God.

If you’ve ever tried to wade through the book of Leviticus, you may have found yourself wondering *Why did God bother to give all those detailed instructions about cleansing and ceremonial purity?*

God intended those regulations to be an object lesson to the children of Israel - and to us. He wants us to understand that He is holy, and that holiness is not an option for those who belong to Him. He wants us to know that He is concerned with every detail and dimension of our lives. He wants us to understand the blessings of holiness and the consequences of unholy living.

When we come to the New Testament, we find that God’s standard has not changed. ... [Matt. 5:48; 1 Tim. 5:22; 1 Cor. 15:34; 2 Tim. 2:19; Rm. 12:9]

Holiness is not just for some select few spiritual giants; ... “*Everyone* who names the name of the Lord” is called to live a holy life!

Taken from *Holiness*, by Nancy Leigh DeMoss, Moody Publ.

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Facebook, Twitter, Texting and You



Satan is like a roaring lion seeking whom he can destroy. Below are guides to help navigate in a rapidly expanding world of communication and entertainment.

1. We need to be disciplined, deliberate, and discerning in the use of our time.

We're to take every thought captive for the sake of Christ. Even our communication via cards and letters ought to be seasoned with grace. I hope many of you write letters to your children, because it allows us to convey certain things that are otherwise difficult to convey.

We need to look at the venues and be wise in how we employ them, if we choose to do so. We need to "look carefully then how you walk, not as unwise but as wise, making the best use of the time, because the days are evil" (Eph. 5:15-16). A lot of us are wasting lots of time on social media rather than interacting with our families. We need to not be neglectful of the full array of our responsibilities.

2. We should strive to use new media to set our minds on heavenly things.

We need to have our eyes constantly drawn to Christ. We need to be people of the Word and prayer. We need to be truly and deeply heavenly minded that we might do the most earthly good.

3. We should strive to use new media to edify the body of Christ.

We should ask ourselves if we are edifying the body of Christ with what we do with new media. Building up the body sometimes means sharing a critique or a correction. But what we write should always be for the building up of the Body.

4. We should strive to use new media to maintain unity and purity in the church.

We should not view new media as the primary venue for the airing of our grievances. ... Instead, we ought to "walk in a manner worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace" (Eph. 4:2-3).

5. We should strive to use new media as part of our subduing the earth.

We read in Gen. 1:28 that we ought to "be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." We ought to fill the ends of the earth with the knowledge of God.

Some, however, need to break away from new media and create firm filters, because we can use new media with sinful hearts and we can employ them for the devil's purposes.

6. We should strive to use new media for the glory of God.

Does our use glorify God and does it encourage others to glorify God?

7. We should strive to use new media for the kingdom of God and not our own personal kingdoms.

What's our true motivation in using this new media? Could we honestly say it is for the glory of God? Everything we do should be for His kingdom, for His glory. Everything we say, text, or tweet should be to make His name great, and not for the advancement of our own honor.

Written by Burk Parsons, Ligonier Ministries, 2010 National Conference

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