

**Token no 54**  
*A Living Sacrifice*  
January 27, 2016  
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This evening let's open our Bibles to Romans 12 and we will take our text from verses 1 through 3.

**Romans 12: 1** *I beseech you therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*** (The NIV states: Which is your spiritual act of worship). **2** *And be not conformed to this world: but **be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*** **3** *For I say, through the grace given unto me, to every man that is among you, **not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.***

Let us pray.

Now, the translation called The Message breaks this down to everyday ordinary words. It says, **12**<sup>1-2</sup> *So here's what I want you to do, God helping you: **Take your everyday, ordinary life—your sleeping, eating, going-to-work, and walking-around life—and place it before God as an offering. Embracing what God does for you is the best thing you can do for him. Don't become so well-adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out. Readily recognize what he wants from you, and quickly respond to it. Unlike the culture around you, always dragging you down to its level of immaturity, God brings the best out of you, develops well-formed maturity in you.*** <sup>3</sup> *I'm speaking to you out of deep gratitude for all that God has given me, and especially as I have responsibilities in relation to you. **Living then, as every one of you does, in pure grace, it's important that you not misinterpret yourselves as people who are bringing this goodness to God. No, God brings it all to you. The only accurate way to understand ourselves is by what God is and by what he does for us, not by what we are and what we do for him.***

**The Expanded Translation** puts it this way: **12** *·So [Therefore] brothers and sisters, since God has shown us great mercy, I beg [urge; appeal to] you to offer your lives [selves; bodies] as a living sacrifice to him. Your offering must be **only for God [holy] and pleasing to him, which is the ·spiritual [or authentic; true; or appropriate; fitting; or rational; reasonable] way for you to worship.*** <sup>2</sup> *Do not be ·shaped by [conformed to; pressed into a mold by] this ·world [age]; instead be ·changed within [transformed] by a new way of thinking [or changing the way you think; the renewing of your mind]. Then you will be able to ·decide [discern; test and approve] what ·God wants for you [is God's will]; you will know what is good and pleasing to him and what is perfect.* <sup>3</sup> *Because God has given me ·a special gift [his grace], I have something to say to everyone among you. Do not think you are better than you are. [Instead] You must ·decide what you really are [think sensibly; think with sober discernment] by [based on; in accordance with] the amount of faith God has given you.*

Now, what Paul is telling us here in **Romans 12** is the same thing that Ezekiel told us happens when we receive a new heart and a new Spirit.

From his sermon, **Inter veil 56-0121 pp. 37** brother Branham says, *Notice. There is an intellectual faith. And there's a faith that comes from the heart. The old unbeliever said years ago, "When the Bible said, 'As a man thinketh in his heart...'" Said, "That's crazy. There's no mental facilities in the heart." Said, "You think with your mind. There's no mental facilities in the heart." But last year they found that's wrong. God was right. Right down in the heart, in the center of the heart, there's a little compartment where there's not even a blood cell in it. It's not in the animal heart, only in the human heart. And they say, it's the occupation, or the occupant of the soul. The soul lives in the heart. Then after all, God was right, when He said, "As a man thinketh in his heart."*

And I'd like to add, *So is he!*

We read in **Ezekiel 36:26-28** *A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do [them]. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."*

Brother Branham taught us that when we receive a new heart, that is a new way of thinking and when we receive a new spirit, that is the new desires that come from your new way of thinking, and once you have a new way of thinking, and new desires based on that new way of thinking, then you are ready for God's own spirit to come into your being.

And from his sermon **Impersonation of Christianity 57-** Brother Branham said, *"God had to give you a new spirit. Why, the spirit you had, you couldn't even get along with yourself. So how are you going to get along with God? So God had to give you a new heart, not a patched up one, a new heart. That's your intellects that you think with, a new way of thinking. Then He give you a new way of thinking, "Yes, that's right...."*

Notice Brother Branham is telling us that the new heart is a new mindset, a new way of thinking.

*"Then He said after that, "Then I'll give you a new spirit." What's that? A new desire, "I want to do right.".... But now, that's the new spirit. Then notice the order of the Scripture. After you get a new heart and a new spirit, He said, "Then I'll put My Spirit..." See? Oh, what? That's what the Scripture says here. That's the order, the numerical order of the Scripture: a new heart, a new spirit, and then My Spirit. Then God's Holy Spirit... God's new heart that He put in you, sets right in the center of you. That's your impulse, where your emotions goes out. And the new Spirit sets right in the center of the new heart. And God's Spirit, the Holy Spirit, sets right in the center of your new Spirit, and there It controls your emotions. and to have a new heart, a new spirit, and His Spirit, part of the Logos in you controlling your emotions... And when He coos through His Word, you coo back and answer to Him. "Jesus Christ the same, yesterday, today, and forever..." watch the order of the Scripture. "I will take away the old stony heart, and I'll give you a new heart." That's the first order. Some of them stop on that first order. Now, that's... you're just getting started.*

Then He said, "**I'll give you a new spirit.**" There's where a lot of you Pentecostals fail. You had to have a new spirit. Oh, you felt good and you felt like that, "Oh, well, I just, oh, I feel fine. ... Well, you just got started. You're just getting fixed up now to just... You're just coming in line. **He had to give you a new spirit.** Why you couldn't get along with yourself with the old spirit. So how could you get along with God's Spirit? **So He had to give you a new spirit.**"

So we see then that **this new heart is a new way of thinking** or a new mindset. Then **it brings with it a new desire in your heart. He that hungers and thirsts for righteousness shall be filled.** Then **this new desire opens the door of your heart to let in the Holy Spirit**, or as Brother Branham put it, the Logos which is the Word of God into your heart. So with God's Word taking Its place in your heart, then it becomes the tie post to your soul. Then until a person has received the Word of God into their Soul they cannot tell the difference between any mans word and God's Word. Because the Word, when it comes in, measures all things by the Word as Paul speaks in **1 Corinthians 2** that **we discern all things comparing spiritual things with spiritual.**

Let's read from **I Corinthians 2:10-14** **But God hath revealed them unto us by his Spirit: for the Spirit** (Gods Spirit) **searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God knows.** Now we have received, not the spirit of the world, but **the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teaches; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.**

Now, if you cannot receive the things of God because you do not have the Holy Spirit of God living in you, then how do you expect to become a living sacrifice to Him, one which is Holy and acceptable to God?

In **Philippians 2:1-9** we read, **If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.**

And Paul goes on to tell us how this is Done. **"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:**

Now what I am trying to address to you this evening is this: namely, we are ordained to receive an understanding first, and then this understanding creates a desire in our heart for God's Word. **God sends forth His Word into our hearts by the Holy Ghost** who is the Teacher and **He anoints the understanding** in our heart which when anointed becomes a

Spiritual Revelation. *This Revelation then takes over the guiding of our whole body*, Soul and Spirit which is (**Romans 12:1-3**) thus perfecting or maturing the believer by *the washing of water by the Word*.

So in effect *every fiber of our body is becoming subject to the Word of God* which lives and abides in our hearts, bringing us into captivity to the Word for the day we live in and bringing us into subjection to it. *Thus the sacrifice becomes a living sacrifice*, not just a mental conception. And as that, it actually changes the actions done in the body.

Paul tells us also in **Galatians 2:17-21** "*But if we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I have destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. For I am crucified with Christ: nevertheless I am alive; yet it is not myself that is living, but Christ is living in Me; and the life which I now live in this flesh*, (in self), *I am living by the Faith or revelation of the Son of God, who loved me, and gave Himself for me.*

It was you and I He thought of when he went to the cross. It was not for himself that he took the abuse, but for you and me he let his beard be pulled out, and spat upon, and mocked, and beaten, and bruised. And then it was still you and me he walked that lonely last walk to Calvary. All the while thinking of you and me, and not of himself. For he had died to self before he could die on the cross.

In Gethsemane he wrestled with his decision. He said, "*Father I do have a will, and it is my will that you take this cup from me, yet nevertheless, I have died to my will that your will for me might bring the preeminence and glory back to you.*" And "*for this purpose I was sent into the world*", so for this purpose I shall take whatever comes my way and "*let it be done unto me according to Thy Will.*"

And then Paul adds, *I do not frustrate the Grace of God: for if Right-wise-ness come by the law, then Christ is dead in vain.*

Now in **Romans 7:14** Paul tells us *the law is Spiritual, and not for the flesh, for if it were for the flesh then we could be expected to fulfill the Law by our flesh, but since it is spiritual and not for the flesh, then the flesh can in no way fulfill it.*

Therefore God does not look upon the flesh but upon the desires in the heart, and thus although your desires may be righteous and Holy yet your body may backslide a thousand times daily due to the mixed nature because of Eve's transgression.

**Romans 8:1-18** *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after self, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through self, God sending his own Son in the likeness of sinful self, and for sin, condemned sin in self: 4 That the righteousness of the law might be fulfilled in us, who walk not after self, but after the Spirit. 5 For they that are after self do mind the things of self; but they that are after the Spirit do mind the things of the things of the Spirit. 6 For to be self minded (self-centered) is death; but to be spiritually minded is life and peace. 7 Because the self centered mind is enmity against God: for it is not subject to the law of God, neither*

indeed can be. 8 So then they that are into self cannot please God. 9 But ye are not into self, 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. 10 And if Christ be in you, self is dead because of sin; but the Spirit is life because of righteousness. 11 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 dwells in you. 12 Therefore, brethren, we are debtors, not to self, to live after self. 13 For if ye live after self, ye shall die: but if ye through the Spirit do mortify the deeds of self, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Now, picking up at paragraph 177 of **The Token**, we read, "Lord Jesus, most gracious One, when the world was in sin and no one could help; God in mercy, foreshowing by a type, that there was coming a Token that could take away sin, not just cover it, but could take it away; and Jesus came in the right time, and He shed the Blood, **His own Life**, taking, making us an atonement for our sins, and then presenting Him back in the form of the Holy Ghost, which is now a Token that's to be kept to the church until He comes. For the Apostle Peter said, "The promise is unto you, and to your children, and to them that are afar off, even as many as the Lord our God shall call." Lord, by Your grace, Your help, **I claim every one that hears this message. I claim them for God; I pray Thee, Lord, both here this morning, and those that'll hear on tape.** And if there be a seed anywhere that's predestinated, Lord, to hear the Word of this last day, may they come now, sweetly and humbly, and lay their trophies down at the cross, or **their self as a trophy** of the grace of God that's called them. And may they be filled with the Holy Spirit and **display the Token of the Life of Jesus Christ in His resurrection**, as long as they remain here on earth. Grant it, Lord.

We read from **Romans 12** for our text tonight and we will close with a reading from **Romans 12** as well.

This time I would like to read these verse again from the **Wuest Translation** which says,

**Romans 12:1** "I therefore **beg** of you, **please** brethren, through the instrumentality of the aforementioned Mercies of God, by a once for all presentation to **place your bodies at the disposal of God, a sacrifice, a living one, a holy one, well pleasing, your rational sacred service, [rational in that this service is performed by the exercise of the mind].** And **stop assuming an outward expression that does not come from within you and is not representative of what you are in your inner being but is patterned after this age; but change your outward expression to one that comes from within** and **is representative of your inner being**, by the renewing of the mind, **resulting to your putting to the test what is the will of God, the good and well pleasing and complete will, and having found that it meets specifications, place your approval upon it.**"

And how do we place our approval, or show our approval upon *the good and pleasing and complete will of God*? By doing it. That's right. By stepping into it we show we have heard, we have recognized and now we are acting upon the will of God.

Now, there are **10** things that the apostle Paul mentions here in these first **2** verses of chapter **12**.

**Romans 12:1** ¶ *I beseech you therefore, brethren, by the mercies of God, that ye*

So let's just look at these ten things here.

#1- we are asked to *present our bodies* - therefore, this speaks of how important the presentation is. Because Paul is beseeching us, he is imploring and begging us to do this.

#2- this presentation of our body to God is *our living sacrifice*, - this speaks of a sacrifice that has been made alive, by God's very life in us, as Paul tells us in **Romans 8:11**

**Romans 8:10** *And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 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. 12 Therefore, brethren, we are debtors, not to self, to live after self. 13 For if ye live after self, ye shall die: but if ye through the Spirit do mortify the deeds of self, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself bears witness with our spirit, that we are the children of God:*

And the way The Spirit will bear witness that your spirit has died to self, and that your life is hid with Christ in God is by living your life for you. Then the life he lived you will live, and the works he did you will do.

Now, let's read from **Romans 12:1** again. *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.... A living sacrifice, one that is alive...*

Notice this is only for only those who have been made alive by the resurrection power of God can make this sacrifice. That's what Paul also said in **Romans 8:11**. *11 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.*

Notice that Paul is consistent with this theme as we see in **1 Corinthians 15:21** *For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive.*

And what does it mean *to be made alive*? What is this *living sacrifice*? This is the Greek word, **Zao** and it means **zao {dzah'-o}** -- *to live* -- *to be alive*. Let me give you four more definitions of this word zao.

1) *to live, to breathe, be among the living (not lifeless, not dead)*

2) *to enjoy real life --to be active, blessed in the manner of the living and acting;*

3) *living water, having vital power in itself and exerting the same upon the soul*

**4) to be in full vigor; to be fresh, strong, efficient, to be active, powerful, efficacious (effective)**

So we see we are to be a living sacrifice, one that is alive, and real, and full of life.

and that the presentation of our bodies is to be

#3- **holy**, and we must understand what this holy is if we are to know what is

#4- **acceptable unto God**, and the Apostle Paul said,

#5- **which is your reasonable service**. Therefore if it is a reasonable thing, then it is most certainly attainable, or God would not require it. and **if reasonable it comes by reason or the mind** that produces it. As I've brought out many times, **your mind is like a garden, and it is full of seeds which are thoughts, and if the wrong seeds are manifesting themselves then you must cut off the water supply.**

Brother Branham asked an Indian Chief who was baptized with the Holy Ghost how things were going since He was born again, and he said, "**Two dogs war within me since I was born again.**" And brother Branham said, "**who is winning chief**", and the chief responded, "**the one that I feed the most.**"

#6- **And be not conformed to this world**: and this tells us that this holy condition of this holy sacrifice comes by a separation from the world and the things of the world. A consecration to God.

#7- **but be ye transformed**. And we know that the transformation speaks of a change from one state to another state. And this comes by

#8- **by the renewing of your mind**, and that in order

#9- **that ye may prove** And so your sacrifice in your flesh, and the fact that your mind brings forth the change in the body is proof of

#10 **what is that good, and acceptable, and perfect, will of God.**

So we see that God calls us to bring forth in our bodies a holy sacrifice. In **Romans 12:1-2** Paul is telling us how we are to present our bodies as a living sacrifice and it is by the renewing of our minds. **2 And be not conformed to this world: but be ye transformed** (How are we to be transformed? ) **by the renewing of your mind**, (And what will that do for us? He says,) **that ye may prove what is that good, and acceptable, and perfect, will of God.**

It's all about the Will of God. Jesus said, **It is written in the volume of the Book, I have come to do thy will O God.** Jesus, said **Father, not my will but thy will be done.** And Paul said in **Philippians** "**Let this mind** (this attitude) **which was in Christ be in You.**"

Now, for the next few minutes I would like to focus our attention on Paul's view of how we are to present our bodies as a living sacrifice to God. And we will look at what it means to be Holy. He said this **living sacrifice** is one that **is Holy**, and so we want to know what it means to be a living sacrifice that is holy.

Notice, point # 3, He said, **Holy**. We are to present to God not only a living sacrifice but a Holy sacrifice. And how is this possible, for there is none holy but the Lord.

Now, Paul told us our *living sacrifice is to be Holy*, and the word he used here is the Greek word, *hagios* pronounced, (*hag'-ee-os*) and it is made up from two root words, *hagnos* which means *pure, chaste, clear, sacred, pure from carnality, modest, immaculate and clean*. The other root word is *Thaipo* and it means, to cherish with tender love. Or tender care.

So we see that bringing these two words together we have *a purity* that comes as a result of *tender love and care*. Therefore, we have purity that comes from a motive of true *tender caring*, and we see modesty that comes from *tender loving*, and we see a sacredness that results from and in response to this pure love. As brother Branham preached the message "*Convinced and Concerned*", our being truly *convinced* brings about a true *concern*, and we have a life pure from carnality. One that is modest, immaculate and clean, not from a fear of retribution, nor from a fear of penalty, but as a result of an inner motive of Tender Love and Tender Care for our Savior. This holiness Paul is speaking of is not the result of a rigid and disciplined life style, but a result of true caring and a genuinely true love for God.

How contrary this is to the disciplined and rigid life of the legalist. Those are people who through fear of retribution from a Holy God live in fear and walk in fear and tremble at the thought of eternal separation from God and Heaven. These are people who do right not because it is the right thing to do, but they do right because of fear of penalty for doing wrong.

But Paul said this sacrifice is *a Holy one*, and it comes from a different kind of motive. A motive that is stimulated by *tender Love* and *tender care* for the One Who gave them new birth. Notice how different these two motives are. Legalism binds you while the Tender Love and care sets you free, and yet they *both will produce the same works, and the same outward acts*. But Paul began with the thoughts of how that "*we are to present our bodies as a living sacrifice*", and so he is setting our minds on the importance of our presentation to God.

The man who comes home after a hard day at work to the aroma of an apple pie baking in the oven, and fresh baked bread sitting out on the counter and the aroma of a nice cooked meal, has a much better presentation to come home to than the man who comes home to a note on the refrigerator that says there's a frozen TV dinner in the freezer, put it in the oven at 325 and I'll see you in an hour after I get home from shopping."

The presentation of the first tells the man that he is loved, and his wife has a tenderness towards him, while the presentation of the latter tells the man a totally different motive from his wife. The one shows love and warmth while the other shows coldness, and calculation.

So we see in the one instance, the atmosphere has been set to give a wonderful presentation of this gift of supper to him, while on the other hand we see the man who came home and his wife has a note taped to the refrigerator with instructions how he should prepare his own meal.

In both instances, both men receive a gift of a supper from their wife, but what a difference in the presentation of that gift. And that is the same way God looks upon what we do. Your Holiness ads nothing to God, but if you present your gift with tender love and care to Him,

He looks upon your motive, He looks to the very recesses of your heart, and He knows your presentation, whether it is motivated by Love or by fear.

In the Book of **Leviticus 20:7** we read, *Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. 8 And ye shall keep my statutes, and do them: I [am] the LORD which sanctify you.*

Our Holiness is a result of a cleansing act of the Holy Ghost upon our life, and only comes from God's Word. It is not an act in our flesh. It is not an act of self. It is not produced by our disciplined life, either, but rather, it is an expression which begins in our mind, and is conveyed outwardly through the actions of our bodies.

In **Psalms 119:9** we read, ¶ *Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.*

Then *how can a young man cleanse himself if he doesn't take heed to the Word of God?* So we see that it is the *taking heed to the Word* that brings cleansing in our Life. So your attitude and the motive behind your sacrifice is more important to God than the sacrifice itself.

Jesus told a story about the two different ways of approaching God in **Luke 18:10**. *Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess.*

Notice all the **I**'s in his prayer. He's so full of self, it's sickening.

But, notice another person comes into Jesus story, it's a publican, a tax collector, a government employee. *13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

But in Jesus story, we see that it is the approach that counts. One man approached God with *a broken and contrite heart* and God openly accepted his prayer while the other man had lived no doubt a much more disciplined life, but look at his approach. He wasn't looking for forgiveness! He was proud, and gloating how much better he was than the sinner next to him. And look at Jesus words concerning that man. Jesus said he was not even justified, whereas the man who approached God in contrition went away justified, cleansed, and free from all guilt and stain in the eyes of God.

So that is what **Romans 12** is all about as well. Coming to God with a tender heart towards him, and a love for him that is real and genuine, and if we really mean it, then our lives will be lived accordingly.

We are told by the Apostle Paul that we should examine ourselves in **I Corinthians 11:28** *But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not*

*discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged.*

And how do you judge yourself? John said *try the spirit to see whether it be of God*. And so you give your own self the Word test, and *try your own self to see whether you be even in the Faith*.

Jesus said in **Luke** chapter **7**, *them whose sins, are many, and are forgiven; love much: but to whom little is forgiven, the same love little.*

**Luke 7:40** ¶ *And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that [he], to whom he forgave most. And he said unto him, Thou hast rightly judged.*

Notice then that ***forgiveness produces much more love in the individual than all the doing will ever produce***. Jesus is letting us know that when we have a willing heart, ready to forgive, we will be loved more. And in the same illustration he tells us that if we are perfect in our actions but have a rigid and stony attitude toward others we can love only little.

Notice how the Word of God shows us that our cleansing brings forth two things, ***holiness and Love***. And it is these two things together that merit with God. ***We are not clean and therefore holy***. ***We are cleansed by the Love of God and the tender mercy of God and therefore, have become holy unto to***. Set aside for service because we have a right heart, and our heart first has become holy. Our heart first has been cleansed, and because we can see our own condition is as filthy rags, and we have been made clean by the blood of the lamb anyway, we then have a tender heart for others as Jesus did for us, and a forgiving heart for others as he so freely forgave our sins. For if you cannot forgive others how can you expect forgiveness for your own sin.

Therefore, as we love, and tenderly care we are made holy. Therefore ***our holiness*** is not a state of our actions, but ***is a condition of our heart***. And if it is true holiness it will express itself in true Love.

Notice Paul tells us in **Ephesians 5:25** *Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

Notice Paul is saying ***Love that you may sanctify. Love that you might cleanse. Love that you might make holy***.

In **Titus 3:5** he tells us, *Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

It seems we so overlook the simple things, and yet that is where God hides, is in simplicity. Everyone wants the challenge to do the big things, and yet it is in those simple acts of love that cleansing where holiness are born.

David, who was a man after God's own heart said in **Psalms 51:7** ¶ *Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.* Notice then that **Holiness and cleansing is born out of Love.**

In **John 3:16** Jesus tells us. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

Notice, **our Love comes from being loved first.**

We read in **I John 4:10** *Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwells in us, and his love is perfected in us.*

**It Wasn't So From The Beginning 60-0306 E-54** *Sent His Holy Spirit down here to come into our flesh, which He has sanctified with His own blood... You believe in sanctification? "Be ye holy, for I am holy." Now, you cannot be holy. I'm not depending on my holiness. I have none. But I'm depending on His holiness. It's His holiness that I'm looking at. Not what... Well, not what I was, but what He is. That's it. Go back to the beginning. There it is: Jesus Christ the same yesterday...*

Notice then our holiness is not what we do for Him, but what He has done for us.

**I Samuel 2:2** *There is none holy as the LORD: for there is none beside thee: neither is there any rock like our God.*

There is none that is Holy but the Lord, and when He cleans you up and fills you with His Holy Spirit, then having the same Spirit and same Life in you as in Him, you are now made a Holy people.

**Leviticus 20:7** *Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.* The cleansing comes first and then Holiness follows. But it all begins because of Love, for He first Loved us, and then gave of Himself, a part of Himself to us to live through us.

**I Thessalonians 4:7** *For God hath not called us unto uncleanness, but unto holiness. 8 **He therefore that despises, despises not man, but God,** who hath also given unto us his holy Spirit. 9 ¶ But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.*

Notice how you cannot separate Holiness in the scripture from Love for that is what it is. It is **Hagios**, it is a **Tender Loving Care**. That's what Holiness is. And that is what is expressed through holiness.

**I Peter 1:15** *But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.* And then in verse 22 we read *"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

Oh, my look how Peter begins by speaking on being Holy even as God is Holy, and then he swings right into showing how we express this Holiness, and that is by loving the brethren.

**Deuteronomy 7:7** *The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye [were] the fewest of all people: 8 But because the LORD loved you, ...*

Because He loves us we are made Holy. Then let's take that attitude and do the same. Let this mind which was in Christ be in you. Let this attitude which was in Christ be in you.

**Philippians 2:1** ¶ *If there be therefore any consolation in Christ, **if any comfort of love**, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfill ye my joy, that ye **be likeminded, having the same love, being of one accord, of one mind**. 3 Let **nothing be done through strife or vainglory**; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus:*

Let us pray. *Dear Gracious Father we are so thankful that you first loved us and have shown us the way, and expressed your love to us through the death of your only begotten so, that the very Life that you placed in Him might come back into us, and that through that act of love, we have been freed from our own self righteousness and have become Holy, by a Holy God, whose Holy Spirit has come through Your Holy Word to live your Holy Life full of Love and compassion and tender loving care through our own vessels, that we might become the living sacrifice, the living expression of your very Holiness oh God. And we thank you Father for what you are continuing to do through your Word in this hour.*

***In Jesus Christ's name we pray,  
Amen.***