

# *The foundation of holiness, consecration* *and purposeful living.*

## Introduction

All things are created for the purpose and pleasure of God (Revelation 4:11, Isaiah 46:10). Man was however uniquely created in the image and likeness of the living God to showcase the reality and possibilities of an invisible God in the visible realm (Romans 1:20, Genesis 1:26). The creation of the first man was therefore purposeful. The first man however fell, but God's purposes remained. A new prototype for the God kind of life was provided in Christ and made available to all men who receive him (John 1:12). The Lord Jesus lived a purposeful life and whatever is seen in Jesus is both available and instructive to us. Purposeful living can not be separated from living a life of holiness and consecration. In a time where sin, especially sexual lust and immorality is glorified, the understanding of holiness, consecration and purpose is crucial for an efficient walk, especially for young men and women in Christ. Clarity of purpose plays a huge role in this living in separation unto God. The bible says in Ecclesiastes 12:1 "Remember now thy **Creator in the days of thy youth**, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;". Our meditation answer the following questions: What does it mean to be holy? What does it mean to live above sin especially with the rage of sexual lust among youths today? What is consecration? How does God speak and how can I know his will for my life? What does it mean to walk in purpose? How does clarity of purpose affect my

living? And then, some more. This study is beneficial for all in Christ, but blessed are you if you are a youth. This document is only but a detailed outline, our sessions will take a more in-depth and pragmatic approach. We are encouraged to study the material as instructed but also join in the morning sessions to get the best out of this topic. Shalom!

## **Born for divine purpose**

(1<sup>st</sup> Peter 2:9, Revelation 1:5-6, Revelation 4:11, Ephesians 1:4-7)

Holiness is not just a religious word, but a word that is backed by an intention. To be holy means to be set apart (*haggios* in Greek) in Christ, unto God. That is, you are destined by spiritual genetics in Christ to live separate from the world, above sin and separate unto God's intention on earth. Every child of God has a unique purpose in God. For example, we are called a royal priesthood, after the order of Christ. A priest as captured in the old testament was anointed and set apart as holy in service to God's purpose (Exodus 30:30, Hebrews 5:1). The priest of the old was anointed for priestly duty unto God but you were born a priest. Hence, it is because of your identity as a holy priest, that you have a purpose in the father's agenda, and can fulfil that agenda. The Apostle Paul calls us fellow citizens of the household of God (Ephesians 2:20). The first born, prototype and senior brother of all saints modelled the concept of divine purpose by living a life of purpose. He was revealed for the purpose of destroying the works of Satan (1<sup>st</sup> John 3:9). If the Lord Jesus is the pattern son for all sons we can henceforth deduce the following: The father has a purpose/enterprise/business concerning mankind, the Lord Jesus knew and focused on his purpose on earth, and therefore every one in this family has a lot or assignment.

## The reality of Holiness and the experience - Holy Brethren (1<sup>st</sup> Peter

2:9, Hebrews 3:1, Hebrews 2:11, 1<sup>st</sup> Thessalonians 5:27)

**The reality of holiness:** The first and most important piece of information about the subject of holiness is that YOU ARE BORN HOLY. The word holiness is the *Greek* word *haggios* which simply means to be “set apart”. Peter states this in 1<sup>st</sup> Peter 2:9, “But **ye are** a chosen generation, a royal priesthood, **an holy nation**, a peculiar people; **that ye should shew forth the praises of him** who hath called you out of darkness into his marvellous light;”. The product of our rebirth in Christ is sanctified being, set apart from the world and unto God. In other words, you are perpetually identified as holy before God, not because of your works but because you are now accepted to God through his holy son Jesus Christ. Paul states the following in Ephesians 1:3-7, “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as **he hath chosen us in him before the foundation of the world**, that we should be **holy** and **without blame** before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom **we have redemption through his blood, the forgiveness of sins**, according to the riches of his grace;”. According to these verses of scriptures, we were chosen **to be holy or set apart from the foundations of the age**, we became accepted and holy before God through the adoption into the family of a holy God, through Jesus. So both the sanctifier and they that are sanctified are all of one holy family (Hebrews 2:11). Seeing that we are made holy or set apart at the rebirth, it begs the question, why the contradiction sometimes? An

individual can be royalty by birth but live contrary to the reality if the right knowledge is lacking (Ecclesiastes 10:7).

**The experience of holiness**(1<sup>st</sup> Peter 1:16): Holiness is not only an identity but an expression of the God life. The expression of every dimension of the God kind of life is possible because of our union with Christ (John 15:1-5, Acts 17:28). Holiness is expressed as an affinity, appetite and love for righteousness and also separation from the ways of the world. This is not a religious act or persona but an **evident** proof your connection and relationship with **a living Jesus** who loves righteousness and hates wickedness or sin (Hebrews 1:9). That is, since the lord is alive today, he transforms us from within with his kind of life. This means that beyond an acknowledgement of my identity, a notable change in inclinations, appetite, and character progressively occurs. We therefore move from confession and acknowledgement of truth to a **natural** practice of truth. If holiness as an identity and lifestyle equals purposeful living, then anything that causes one to live in sin or worldliness will affect the focus, pursuit and fulfilment purpose in God. Sin is therefore a deterrent on the path of life(Hebrews 12:2).

## **Exposing the sin nature**

Christian morality and character are a natural outflow your fellowship with the lord. It is a broad subject that includes the believers attitude, conduct, lifestyle and character as a reflection of the God kind of life. The lord Jesus spent much time teaching on the Christian lifestyle which is summed up to be that of love (Mathew 5,6 and 7, Matthew 22:36-40 etc.). In teaching about Christian character, Paul explained in detail both the operation of flesh and operation of the spirit (Romans Chapters 6,7,8 and Galatian 5:18-22). He also

concluded that the fruit of the spirit and the summation of the normal Christian life is love (Romans 13:10). This love includes love in response to God's love and also love towards men. One signs of growth in the fruit of the spirit is hatred for the character, the inclinations, the appetites of world and of the sin (1<sup>st</sup> John 2:15-16). The lust of the flesh, lust of eyes and the pride of life are notably the comprising components of the temptation of Jesus (Matthew 4:1-11). The lust of the flesh simply means the desires of the flesh. It includes all the natural appetites which include desire for food, sex or sleep, but in this sense it expressed after the order of the fallen man. As stated earlier, Christian morality is multifaceted, but with regards to our meditation we will narrow it down to living above the lust of the flesh, more specifically sexual lust and immorality. Why the focus on sexual lust? On the path of purpose, one common denominator for every young man or woman is the option and enticement of sexual immorality. We live in a world where rebellion against God's divine laws is not just taught and encouraged but also systemized. Almost every TV show and advertisement has a sexual undertone to it. There is a worldly mental framework and thought pattern orchestrated by the kingdom of darkness to pervert a God given appetite. This perversion is done through normalization and glorification of sexual impurity, a perverted version of love, and also lasciviousness. Almost every thing today sensitizes you for sex. Sex has become the holy grail of this generation. As a result, sex and immorality have become an idol in this generation, especially for young people. There is a daily assault of the mind, especially for those who have chosen righteousness. But guess what, even though the sin nature is glorified today, the victory of the saints is a perpetual provision in Christ(1<sup>st</sup> John 5:1-4). Here are some important expositions on the sin nature, in this case, with respect to sexual lust and immorality.

- **The power of sin:** The most important information you need to have about sin is that it lost its power(authority, dominion, compulsion) over you. Romans 6:6-18, 1<sup>st</sup> John 3:8
- **The nature:** Sin is rebellion against God and his laws. Sin seeks to cause you to rebel against God, be naturally inclined towards all that God's law is against (2<sup>nd</sup> Thessalonians 2:7, Romans 7:7-14, NLT, Galatians 5:19-21, 1<sup>st</sup> Peter 2:11 ). This is why we interact and must live from the investment of the spirit within (Galatians 5:16-18, Romans 8:13).
- **The Intelligence of sin:** Sin functions by an intelligence. Satan is not creative but rather predictable and our ability to exposes his schemes through is crucial to walking in victory (Ephesians 6:10, 2<sup>nd</sup> Corinthians 2:11). Immoral sin has two main channels of expression, the human appetite and the mind (Romans 7:21-23, 1<sup>st</sup> Peter 2:11, Romans 12:2). Sin tries to take advantage of the natural human appetites and the through suggestion that instigate unbridled and unrighteous engagement.
- **The predictable enticement of sin:** Sin takes advantage of your yet to be handled weaknesses by making an appeal to your lust (James 1:6-8). For example, someone may be navigating social media, and notices a random link. They curiously click on this link, and find themselves in a random pornographic website, but immediately close the tab. After closing the tab, they think on flashes of pictures they just saw and decide to have another brief look since "they already saw what they saw". They go back to the sight with a plan to just glance through but end up watching pornography all night and in the coming days is enslaved to the thought and compulsion of sexual demons. Such individuals were enticed, drawn and birthed the act of sin. Does this sound familiar to anyone? This is the reason why the lord deals with our appetites as we constantly

fellowship with him, so we can deal with the old nature from within and not cover it with cloak of religion. The same example goes for suggestive thoughts, suggestive movies, unwisely close opposite relationships. Recognise the suggestion and intention to entice and take action! (1<sup>st</sup> peter 2:11-13, 2<sup>nd</sup> Timothy 2:22).

### **Living above the enticement of immorality.**

Firstly, there is no such thing as a strong moral man or woman, there are only those who have stayed in the presence of God, received help on a daily basis and taken advantage of Godly wisdom for living. Every man or woman who tries to live by his strength or wisdom in the area of moral sanctity will fall face flat (Zachariah 4:6, Philippians 3:3). This is even worse for the believer who is by birth at variance with devil and in **spiritual** warfare against him (1<sup>st</sup> Peter 5:8, Genesis 3:14). Spiritual battles are never won by natural strength. The only sustainable kind of strength is that which the holy spirit provides. The Lord provides this strength through knowledge, understanding, instruction and the natural influence that comes by simple but consistent fellowship in his presence. In other words, there is an advantage available through knowledge and consistent interaction with the presence of the God.

### **The “know how” (1<sup>st</sup> Thessalonians 4:3-5, Titus 2:11-12)**

- 1<sup>st</sup> Thessalonians 4:3-5: For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should **know how** to **possess his vessel in sanctification and honour**; Not in the **lust** of **concupiscence**, even as the Gentiles which know not God:

- Titus 2:11-12: For the grace of God that bringeth salvation hath appeared to all men, **Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world**;
- Two important phrases from the verses above, “Teaching us” and “know how”. The phrases connote the involvement of practicable instruction, knowledge and understanding for believers on the subject of living above worldly lust in this current world. There is the general know how and the personal know how.
  - a. **The general “know how”**: There are plain instructions given all through the scriptures for believers to live above the operations of sexual immorality and lust.
    - i. Flee youthful lust! Run sir/ma (2<sup>nd</sup> Timothy 2:22, 1<sup>st</sup> Peter 2:11, Ephesians 4:27).
    - ii. Yield your members to righteousness. Every engagement with either sin or righteous is a **statement** of servitude and submission. Most times the reason many believers become subdued to immorality is because even though they are legally free, they chose to engage in immoral acts, and this opens the door to demonic subjugation(Romans 6:17, James 2:17, Galatian 6:7, Hosea 10:12). In some cases, the issue is not necessarily demonic but simply the exercise of the flesh in a particular habit leading a learned dependence on the gratification from those habits (e.g. extended involvement in sexual sin and immorality of all kinds). In such cases



abstaining, avoiding triggers, renewal of mind and daily exposure to the presence of God is the key to victory. Every action is an investment either in submission to unrighteousness or righteousness, so the word stay is “**submit** yourself to God and resist the devil...” and “yield your **members** unto righteousness” . What are you yielding?

1. Your eyes (what you **choose** to gaze on – Job 31:1, Luke 11:34-36)
  2. Ears (What you **choose** listen to – Exodus 29:31, Leviticus 8:23)
  3. The Mind (You can **choose** what you expose your mind and also what to think on. - Philippians 4:7-8, Romans 12:1-2)
  4. Your actions/engagements (Avoiding compromise with darkness even while in the light- Ephesians 5:1-9, Psalm 1:1-3, 1<sup>st</sup> Corinthians 15:33)
- iii. Interacting with Truth. Receive truth, understand it, recon it, make it you only reality, make it your confession, make it your resolution and make it your practice. The most sustainable form of liberation from moral weakness is the realization of the truth of God’s word (Psalm 119:9, Romans 6:7-12, Psalm 107:1, Romans 8:1).
- iv. Interacting with the presence, especially via prayers (John 15:3, Luke 9:29, Mathew 13:24-30, Romans 8:26). Prayer reaches out to the lord but it most importantly changes us. This is where the power of the grace of God influences us right to our physical bodies(Romans 8:11).

This is where our inclinations and appetite are naturally affected by the prevailing influence of the holy Spirit. This goes beyond any mechanical effort to live above sin but becomes a catalyst for an evident change in desire as a result of a deliberate association with the Lord on a daily basis. That is one way we draw from the vine in prayers. Staying in prayers changes our appetites and causes us to desire the things of God. Prayer is a necessity not an option.

- v. The right association ( Ecclesiastes 4:6-10, Proverbs 27:17, Hebrew 10:25).

- b. **The personal “know how”** (John 14:16, Isaiah 9:6) There is an aspect of our walk with God that is instruction based (John 16:13) . One proof of an organic and fledging relationship with the lord is communion with the spirit. This gives us advantage in daily interactions with the world. The grace of God **“teaches us how to deny ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world...”**. If there is a “how” that means it is instructive and directive on, but on a personal level in this case. Paul said in 1<sup>st</sup> Corinthians 10:23 “all things are lawful, but not all things are expedient FOR ME...”. You must know what is best for you living, and this is only given by the personal instruction by the spirit holy spirit. It is not just about quoting random verses of the word but letting the Holy Spirit guide your lifestyle. For example, in the case of divine health, it is true that no food should rejected (1<sup>st</sup> Timothy 4:4) and that the lord paid for your right to well

(Isaiah 53:3-4). However, the lord may instruct you to make certain dietary adjustments. Does this mean that Jesus did not pay for you right to health? Definitely not! He certainly did. However, personal instructions are given for our advantage as we walk with lord. Likewise, the lord gives instructions that enable sexual purity, to inoculate us from the rage of sexual enticement and enable victorious living as we submit our members to righteousness. This is all subjective for every individual and you have your “know how” based on your own dealings or personal walk with God. Random examples **could** include strict avoidance of suggestive material, avoiding suggestive contacts and interactions with the opposite sex, controlled involvement with social gatherings, confessions or affirmation of truth, prescribe spiritual exercises, (like fasting and prolonged praying the spirit) by the holy spirit etc. We all have access to these instructions by the indwelling spirit of truth who is also our personal counsellor.

What to do about a struggle with immorality.

- ✓ You must know and acknowledge God’s unchanging love for you ( Psalm 139:8, Jeremiah 31:3)
- ✓ Recognize that this is not a peculiar situation. (Hebrews 4:15, 1st Corinthians 10:13)
- ✓ Recognize that sin has no legal hold over you once you are in Christ(Romans 6, Romans 8:1)

- ✓ If such cases has become compulsive and out of your control, it is advisable to seek prayer ministrations so that yoke of unlawful servitude can be broken. (Isaiah 10:27, Obadiah 1:17, Acts 10:38)
- ✓ After such ministrations submit to teachings that establish you in truth of God's word and give yourself to consistent prayer. (John 8:32, 38, Acts 20:32, Jude 20-21)
- ✓ If you are yet to be filled with Holy spirit, seek and receive it (John 7:37-40, Acts 1:8)
- ✓ Recognize that you are in warfare. Holiness as a lifestyle is a statement of war! You must decide which side you are on and stick to it. (Joshua 24:15, Romans 12:1)

## **Understanding purpose and walking in it.**

Apart from unrestricted access to God as a result of our oneness with God, one reason for your identity as a king-priest is your responsibility to God and man. Who is a priest? A priest is one who is separated from men unto God, to represent men before God and God before men (Hebrews 5:1-4). Your separation or holiness in God is not without responsibility, if not you would have been taken up into heaven after accepting Christ. In other words, there is a reason for your existence beyond growing old and enjoying the blessings of redemption.

Every believer has a unique purpose in God. Colossians 1:8 "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; **that in all things he might have the preeminence...**". The death, burial, resurrection and glorification of Christ

made for the elevation of Jesus as Lord over all (Acts 2:36). However like the writer of Hebrews would say, “...**now** we do not **yet** see all things put under him. **But we see Jesus...**”(Hebrews 2:8-9). Daniel speaks about the stone cut without hands which grew to cover all of the earth(Daniel 2:34-35, 7:13-14). Jesus is that rock, his preeminence began already and will continue even into eternity to come through his church (Acts 4:11, Acts 1:8, Isaiah 9:6-7). How does this happen? It happens when we walk in God’s will, purpose and counsel for our lives. Joel 2:1-9 gives a prophetic picture of the church in the last days, he said “They run like mighty men, They climb the wall like men of war; Every **one marches in formation**, And they do not break ranks. They do not push one another; **Every one marches in his own column...**” (verse 7-8 NkJV). The church is not an amorphous group of individuals who do just any thing but people with unique purpose, calls and emphasis of operation in life, because “**everyone marches in formation**”. Our first call as believers is to save souls, and then be living witnesses of the living King by expanding his influence on the earth (Matthew 28:18-20, Acts 1:8, 2<sup>nd</sup> Corinthians 5:20). However, living as a witness (one who bears testimony or record) is a multifaceted operation of God through his church. In other words, there is diversity of giftings, calls and emphasis of operation amongst God’s people, all according to his will (Romans 12:1-9, Ephesians 4:1-13, 1<sup>st</sup> Corinthians 12:1-28, Jeremiah 1:7-9, Colossian 1:1, Ephesians 1:1, 2<sup>nd</sup> Corinthians 1:1, Acts 9:15). The church is described as both a building and a vineyard in 1<sup>st</sup> Corinthians 3:8. Paul was speaking metaphorically in conjunction with the preceding verses about the specificity and diversity of labour both he and Apollos offered to the church in Corinth. Think of a building under construction, not everyone builds the roof, not everyone lays the foundation, not everyone does the flooring but there is rather specifications of operation for all involved. This is the

same for the body of Christ. This is not in anyway limiting but rather a basis for focus and devotion. We may all do many things but there is usually some emphasis of operation on our lives.

Purpose is to be known, engaged and fulfilled(John 4:34). What is purpose? For anyone to understand purpose apart from secular definition, we must look to the life of the lord Jesus.

- 1 John 3:8 "He that committed sin is of the devil; for the devil sinneth from the beginning. **For this purpose** the Son of God was manifested, that he might destroy the works of the devil."
- Mark 1:38 "And he said unto them, Let us go into the next towns, that I may preach there also: for **therefore came I forth.**"
- John 4:34 "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."

**There three things important to note about purpose.**

1. The purpose for anything is the reason for which it was created. In our case, it is to fulfill the will of God for our lives. Mark 1:38, 1<sup>st</sup> John 3:8.
2. This is the work that truly satisfies both the creator and the creation – John 4:34, Isaiah 46:10, Revelation 4:11
3. Purpose is in times and seasons (Ecclesiastes 3:1, Acts 1:7, Acts 17:26). As we continue is personal and cooperate fellowship with the Lord, the purpose and emphasis of focus on life begins to find expression. He speaks and overtime elaborates in due season (Genesis 12,15,17, 19, 21).

## How God Speaks

The stronghold of walking in purpose is the voice of God. The voice of God does not always mean a real voice or a dream but rather the will of God convey either through his word or his indwelling Spirit (Romans 8:14-17, Jeremiah 29:11, 1<sup>st</sup> Corinthians 2:12). It begs the question, how does God speak? The first and most important truth you must understand about hearing from God is that he is right in your heart (Romans 8:15, Galatians 4:6). He is not far away in heaven, he is in your heart, you are one with him. Even before you call with your mouth he knows your thoughts of your heart (Isaiah 65:24, Romans 10:6). Another thing to note on the side is that we get better at understanding how God speaks to us. So yes, you can miss it **sometimes** simply because you are still in this heathen vessel, so accept the lifelong process of learning in spiritual things and humble yourself in subjection to judgement and correction where needful. Understanding how God speaks as an individual gets better with use and experience over time (Hebrews 5:14). We will focus more on hearing from God as his children, not necessarily through any spiritual giftings (John 10:27). That is, focusing on relatable earring for all children of God. We will address how God speaks first with regards to walking in his purpose, and after that we will look at other notable ways the lord speaks.

1. **The inward witness** (1<sup>st</sup> John 5:6, 1<sup>st</sup> John 2:20, 1<sup>st</sup> Corinthians 2:12): The inward witness brings about a witness of truth in the heart that establishes a conviction. A conviction is a persuasion of truth in the core of your being that makes for resolution, confession and subsequent action. The Holy spirit furnishes a reality in your heart concerning a particular area of focus and

you just know that you know. It is like the pillar and the cloud of glory which never had an utterance but gave a signal for all to see (Numbers 9:15-18). This is how the holy spirit witnesses to truth in the heart, it is not always cognitive.

2. **Spiritual burdens**(Nehemiah 1:6, Nehemiah 4:10,16, Exodus 2:11, Romans 9:1-2, 10:1-2). A burden is a non-cognitive communication of God's heart and thought to your heart. It is usually so emotional and strong that you can not ignore it. It usually drives the desire for some kind of action or prayer in the area of focus. Burdens are a sign of a healthy relationship with Lord. It is a non -cognitive language of the spirit that invites you to participation on a subject either through prayer or some actions. Like John you have rested your head on the lord's bosom and in a figurative sense you can hear his hear(John 13:23). Burdens naturally flow when we abide in the lord through fellowship. Burdens are sometimes sign posts of assignments (life long or seasonal). Some examples of how burdens could manifest.

- You are vexed or angered when a particular subject matter is in operation (E.G vexation about spiritual oppression, doctrinal inaccuracy, financial lack amongst a group of people/community, sickness etc.). Righteous indignation is Godly thing as seen with the Lord Jesus (John 2:14-16). It shows you are angry about what God is angry about. In most cases this vexation will drive you to either seek a solution or be a solution to that problem.



- Heaviness of heart on a particular subject matter (E.G heaviness to pray for lost souls, burden to pray for the church, heaviness to establish people in truth, burden to pray for countries/communities). These burdens usually bring about great discomfort in the heart. It total disrupts you from inside out. It us usually a call to participation. The first advisable action point is usually prayer or a wait (John 12:27).
- Compassion in heart on a particular subject matter. When there is compassion your heart you go beyond the desire for consolation, to feeling what a person or group of people feel. You are ready to give up all to make sure that purpose is established. (E.G compassion for abuse victims, Compassion for children ministry, prison inmates, compassion for the parentless etc.). Sometimes, compassion will come from our experience in particular areas. Jesus stands as a capable help for all men who accept him not just because who he is but because he has a first hand experience of human temptation and insufficiency (Hebrews 4:15-16). Sometimes the lord will make us authorities in areas of previous weakness so we can function purposefully and compassionately.

3. **The proceeding word of God**(Psalm 119:105, Matthew 4:4, Psalm 87:3, Hebrews 10:7). In the discussion of purpose the word of God is the most

important factor. In navigating with God he will give you personal scriptures, and these are things written about you in specially.

Other notable but non-exhaustive ways God speaks: N.B The following points are not part of the first section because of the need for proper judgement from case to case. This not to insinuate a hierarchy of validity in medium of hearing but to rather to establish the need for proper judgement. These are all valid mediums of God's voice. These points will be further elaborated on in our meetings.

- Dreams, visions, trances, Mini visions/Pictures ( Acts 10:13, Acts 16:9, John 5:19, the whole book of revelations)
- Promptings (Acts 2:14, Psalms 45:1-2)
- Impressions (Matthew 26:37-38, Mark 2:8, Luke 5:22)
- Stirrings in spirit – call to action (Acts 16:17-18, Acts 13:9-11, Acts 17:16)
- Inner voice or still small voice (1<sup>st</sup> Kings 19:11-12)
- Hearing in the spirit (Revelation 1:10, 2<sup>nd</sup> Peter 2:18)
- Interpretation of tongues/prophecy (1<sup>st</sup> Corinthians 14:15)
- The cooperate witness of the body (2<sup>nd</sup> Corinthians 13:1-2, 1<sup>st</sup> Corinthians 12:29, Acts 13:2, Acts 9:15-17). This could be new information but it most times confirms what God has previously said either directly to you or through another vessel. When it is confirmed to be from the spirit of God, it usually a sure word.

**Consecration: Offering yourself in devotion to purpose (1<sup>st</sup> chronicles 29:5, Romans 12:1, Psalms 50:6).**

After hearing from God, what should be the next step? Effectual and purposeful Christian living is not in view without consecration. Separation or consecration unto God's purpose is our reasonable act of worship. For a believer, it means to be separate from sin, from the world and unto God. The expectation is that we do this as an act of worship in response to his sacrificial act of love. So we respond to his love by offering our lives for his purpose alone. This is where we live for him not just from him. This is the realm of service to God. It is in separation unto God's purpose that our salvation brings true value. Why? You were saved to serve his purpose (Exodus 8:1). Salvation provided for our need but never met the need of God, which is the establishment of God's kingdom on earth (Colossians 1:18-20, Matthew 6:10). Your salvation is actually a means to an end, not an end itself if not you will be in heaven. After accepting the Lord Jesus we are meant to grow and become vessels of expressions of his life and influence on earth. It is in the realization, engagement and fulfilment of divine purpose that the father is satisfied. What's the difference between righteousness, holiness and consecration? The first two are both a derivative of the rebirth experience and the latter is a choice. Righteousness means to be in right standing with God, by his own standard. This where concept of justification is derived from which in modern day language simply means "discharged and acquitted". The Lord Jesus took the punishment you were supposed to suffer not just in death but also sufferings, so you are (Isaiah 53:10-11). Holiness as stated earlier is a product of the new birth and it simply means to be set apart. Consecration on the other hand is a deliberate act of devotion unto God and his purpose for your life, as a response to his love and by the help of the holy spirit. You will notice in Romans 12:2 Paul the Apostle beseeches or begs the saints to "**offer**"

themselves. In other words, man can decide not to. The real strength of the church lies in the willingness, devotion and separation of the saints unto God's purpose (Psalm 110:1-3).

### **Three important elements of consecrations.**

- Offering your members in separation from the world and sin (Romans 12:1, 2nd Timothy 2:19, Isaiah 52:11)
- Devoting yourself to purpose (Acts 6:4, Acts 13:1-2, 1st Timothy 4:13-16, 2nd Timothy 2:14-15). It takes focus, devotion and work.
- Submission and obedience to the will of God via word and his spirit. In other words Jesus becomes Lord ( Joshua 24:10, John 14:23, 1st John 5:1-4); It is a choice.

### **The effect of consecration or separation to God.**

- Growth in God as believer( Proverbs 4:18, Hebrews 12:1,)
- Growth in grace as a minister ( Psalm 89:20-22, Luke 2:40-52, Proverbs 14:34)
- Covering from demonic oppression (Joshua 24:15, Psalm 89:20-22, Psalms 105:15, Ecclesiastes 10:8, Ephesians 4:27, 1st Peter 5:8, Romans 14:4, Matthew 6:24). This is one of the reasons many Christians are demonized and oppressed not the inefficacy of redemption. In this session we will look briefly into questions on demonic oppression, identifying demonic activity, open doors, ministering and receiving ministration, the power over demons and exercising the believers authority over demons.

## **The effect of clarity of purpose on holy living**

A clear vision of purpose drives separation and devotion unto God (Hebrews 12:1-2, Proverbs 29:18). What does purposeful living have to with living a life of holiness and consecration? Let us consider the verse of scripture in Hebrews 12:1-2 "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside **every weight, and the sin** which doth **so easily beset us**, and **let us run with patience** the race that is set before us, **Looking unto Jesus** the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God". According to the writer, sin and weights deter us on the journey of life. But what is the remedy? "Looking unto Jesus...". We do not only look unto him as an example or source of faith but we look to him by focusing on him and his purpose. Let us examine two individuals, Paul and Peter. Peter walked closely with the lord for years but showed he had no compass for living after the death of Jesus and subsequent resurrection of Jesus. In John 21, the Lord Jesus reappeared to the disciples and would instruct them on what to do when he was gone. The disciples had become like sheep without shepherd, a people existing but without direction. Hence, they could do whatever they wanted even though they had been with the lord for years. It was this lack of purpose and focus that made peter say "I go a fishing..." John 21:3. However, the lord appeared and gave Peter a new perspective. The Lord said unto peter "**Feed my lambs**" once and "**Feed my sheep**" twice (John 21:15-17). Two clear instructions, feed my lamb and feed my sheep. This instruction would become a compass for Peter's activities, devotion, consecration and responsibility to the flock. Peter is seen instructing other bishops in 1<sup>st</sup> Peter 5:1-3, "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: **Feed the flock of God which**

is among you...". He had learnt to become focused and devoted over time, so he could instruct others in the same. Was this the same fishing, that he abandoned to become a "fisher of men"? (Mathew 4:19). What happened? Lack of vision or purpose. Lack of purpose made provision for a lack of priority, self value, responsibility and focus. The same goes for many who are caught up in worldly appetites, frivolities, care and affections. It is not always a question of addiction to sin or the world most times, but a very low estimation of themselves in Christ. Lets take a look the Paul the apostle. Paul was a Jewish religious zealot who hated the saints but his life would change drastically on his encounter with the lord (Acts 9:1-8). On a certain day Paul had embarked on a journey to Damascus where he would continue his religious war against the saints. Paul's journey was cut short by an encounter with the Lord. This encounter would drive him into waiting in secret where he will meet Ananias and eventually become a witness of the gospel. Paul also had a defining experience that would shape his life and ministry when he separated himself to the desert of Arabia. Philippians 1:15-17 "But when it pleased God, who separated me from my mother's womb, and **called me by his grace**, To reveal his Son in me, **that I might preach him among the heathen; immediately** I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; **but I went into Arabia...**". Once Paul recognised the purpose for his life it brought about a separation and focus on God's purpose. We see the difference between Paul and Peter in his early days was clarity of purpose and devotion. Clarity of purpose causes us to spend time and decide on what really matters. It is one of the factors that makes for good judgement, especially for young people. That is temptation, frivolities of all sorts hold little weight when offered to a young man or woman with clear purpose for their life. The question becomes, "what is the cost of worldly

pleasure when weighed with allotment in Christ?”. This is the kind of pleasure Moses forsook after he saw him who was invincible (Hebrews 11:26). This clarity of purpose was the difference between Joseph and Sampson. The pleasures of this world weigh too little when compared with the pleasure that comes with fulfilment of divine purpose. Purpose is a wine that intoxicates you and makes us focused on that which is important to God. When purpose is clearly defined, it will instruct better decision making, focus and value in life. Someone may say “I’m too young to be that serious about life”, well Jesus was 12 years of age and already knew his fathers business. The model man was quite extreme if you ask me. Many have sold themselves so little, when their destinies are actually invaluable. They have chosen the lust of the flesh and entertainment in the now because of its tangible appeal when the invisible future offered better. What is your own “worldly pleasure”? Have you gone “fishing” when you should have separated yourself to the lord in your own Arabia like paul? There is hope. Never forget this, you are designed to be separated in purity of living unto God’s purpose, that’s in your genetic make up(Ephesians 1:1-6). You are empowered to always say no and also live above sin. You are a creature of divine purpose and your value is higher than anything this world can offer regardless of its appeal, hence learn to say no(Romans 6:1-12). Say no to lust, say no to pornography, say no to suggestive materials on the internet, say no to masturbation, say no to fornication, say no to distraction and yes to purpose firstly because you can, and secondly because you are worth more. Therefore, walk above the power of youthful lust, walk above distraction, walk in purposefully in victory with your head high and seek to progressively know, engage and fulfil your purpose.

Purpose clearly defined causes us to run and be productive (Habakkuk 2:1-2). It takes focus, devotion and patience to engage and fulfil purpose. The meditation is a reminder of the value we have in God and our responsibility to men. Here are questions we can ask ourselves. Do you comprehend the reality holiness in Christ? Are you experiencing the reality of holiness in you? do you appreciate sacrificial offering? What value do I place on my life? How does God speak to me? Has God been speaking to me? I'm I walking in purpose? Guess what, the involvement in this meditation already confirms you are, but it also allows for a reinforcement of such realities. The lord be glorified in and through our lives. Amen!