

Frank Boychuk - Be Ye Holy

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Subject is be ye holy.

Thank you, Brother Miskiewicz.

I wish to bring the love and greetings from the Winnipeg Ecclesia. They all voted to have their love conveyed to you here in convention, and also the love for my dear wife, who is also back home.

Now, as the chairman has already announced, our subject is be ye holy. It's taken from 1 Peter, the first chapter and the 15th.

As he which hath called you is holy, so be ye holy in all manner of conversation.

Note here that he who hath called you, our loving Heavenly Father, who had called each one of us he who is holy, so be ye holy in all manner of conversation.

Now, the Scriptures explicitly declare that our great Creator made man in his own image and likeness, and he pronounced his creature very good. He was perfect of the same image and likeness as our Heavenly Father. But when sin entered the world through disobedience of Father Adam, he was cut off from fellowship with his Creator as a part of the penalty of sin, and this alienation from God must have been one of man's grievous trials. He must have hungered and thirsted to draw near to God once more, to have the divine protection, the divine love.

Otherwise he could not have been created in the perfect image of God. But as centuries rolled, Adam's posterity became more depraved, more demoralized, and the original character, the likeness to God we know, became blurred, became faint, indistinct, so that you could not recognize it as in relationship to God. So while the desire for God still remains, in some it is more pronounced than in others. In some it is so feeble that they care little for their Creator and are easily satisfied by the pleasures of the world. Many are separated from God through ignorance, superstition, and doctrines of demons, as the Bible declares, misunderstanding our gracious Creator, they are thus driven away from him.

And whatever of natural inclinations they have had, the adversary we know seeks to thwart.

St. Paul declares to us in 2 Corinthians, the fourth chapter and the fourth verse, the God of this world hath blinded the minds of them that believed not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. In other words, should scatter the darkness and make known to them the true character of God, and therefore Satan the adversary, has blinded their hearts, and they cannot see. But with some of the race, desire for God and righteousness has prevailed above this influence of the adversary, the world, the flesh, this class are drawn by the natural inclination of their minds towards God.

Their desire to be in harmony with the Creator. While those who were not born of religious parents have had a large experience of sin, or with sin and alienation from God, others born in the measure of justification have had a measure of fellowship with God. Always as children of believers, this class are in a favorable or more favorable condition to be drawn of God, and to hear his voice speaking peace to them, and pointing them to Jesus Christ, as the way, the truth, the life, as he said in John 6:44, no man can come to me except the Father which hath sent me. Draw him, and I will raise him up at the last day, and also In John the 14th chapter and the sixth verse, he said, I am

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the way, the truth, and the life.

No man cometh unto the Father but by me, and then In Hebrews, the 10th chapter, from the 19th to the 22nd verse, the apostle Paul says, having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having an high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our heart sprinkled from an evil conscience, and our bodies washed with pure water.

As these come to appreciate our Lord's beautiful character and his loyalty to the Father, and to understand that he came into the world to die for Adam's sin, their hearts respond with increasing gratitude to the Redeemer and to the Heavenly Father, whose plan our Lord is carrying out, and more and more do they long to draw closer to God and to recognize of him as members of his family. Through the Word, the Master instructs them that whoever will walk in his steps shall eventually see God and in the fulness of heavenly glory. Still further study of the Scriptures informs this class that the first step to be taken is one of faith. Believe on the Lord Jesus Christ, and thou shalt be saved.

Those who take this step must recognize that they are sinners under the Adamic sentence, from which no one can be freed except in an appointed way, which is our Lord Jesus. Then, by faith they must accept Jesus as the Redeemer of Adam and his posterity. They must perceive that his death on Calvary was a sacrificial one, and that the grand outcome of this ransom sacrifice will be that the kingdom of God will be established in the earth for the purpose of uplifting mankind out of sin and death conditions back to the full image of God in the flesh, and those who take this first step may know what is the second step, and if they have sufficient faith to take this step, their sins will be forgiven, and they will be granted a new nature. This second step is to accept a God's invitation to present their bodies, a living sacrifice, holy, acceptable unto God their reasonable service and those who accept this invitation are thus privileged to sacrifice their all of earthly time, talent, wealth, etc.

And when they have done so, our Lord imputes to them individually his merit and he thus makes them holy and acceptable unto God, who immediately begets them of his Holy Spirit. Henceforth they are new creatures. Old things have passed away, and all things become new. They are now counted as members of his glorious church.

Their sins that are past are all cleansed, and the new creature has no defilement of itself. But attaching to the flesh are certain imperfections, which from time to time crop out. The new creature is to be prompt to notice these for the new creature is the new will which henceforth regulates the mortal body. In Romans 12, the second verse, we read, and be ye not conformed to this world, but be ye transformed by the renewing of your mind, that ye may have, or ye may prove, what is that good and acceptable and perfect will of God? In 2 Corinthians 5 and the 17th verse, we read, therefore if any man be in Christ, he is a new creature.

Old things are passed away behold, all things become new. Apparently some of God's dear people have not realized what a contract they have on hand. Some are inclined to be careless about watching the very things which they have been told to watch. It is for all the consecrated to remember that their first obligation is in respect to their own flesh, not that of others. We may give each other valuable suggestions, but the responsibility for the body rests with each as a new creature.

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And here we have the tasks or the task of our lives. For in our flesh, as the apostle says, dwells no perfection. Some have one degree of imperfection, and some another some are more imperfect and blemished in one way, and others in another. But as the Scriptures continually assure us, there is none righteous, non perfect, no, not one. We all come short, and need to recognize our shortcomings, and we are to fight the good fight and against them.

Whoever would be of the class to which God has called us must of necessity be developed. Therefore whoever God has called, accepted, and begotten of the Holy Spirit are in the school of Christ. Then began the lessons which they must learn.

They must grow in grace, in knowledge, and in love, as the apostle explains. They must be transformed, be formed over. If they are not thus transformed, they will not be ready for the kingdom to which they are called, and this transforming is not a work in the flesh, although it will affect the flesh to some extent. It is the renewing of the mind.

Their minds must become new. Thereafter matters are to be decided not according to their preferences, but according to certain principles, and these principles we know, are justice and love. The new creatures in Christ have a set of new rules altogether different from what they had before, before they became new creatures. The world has no such rules.

They have no such regulations as those which are applicable to the new creatures. Everything done by those who are in the school of Christ must be squared. We know by the rule of justice they dare not do anything that would be unjust to a neighbor, to a brother, or to anybody. To the full extent of their ability. The new creature must render justice at all times.

Many of the Lord's people apparently have not fully realized this fact, that obedience to the rules governing the new nature of means absolutely the golden rule on their part toward all others. They must not do to others what they would not have others do to them. Matthew 7:7 12 says, Therefore all things whatsoever ye would that men should do to you, do ye even so to them. For this is the law and the prophets. Because of failure on the part of some to recognize this principle.

The way of the Lord is spoken evil of sometimes. If a Christian fails to pay his debts, or if he is careless as to how he involves himself in debt, it is because this principle of justice does not stand out prominently enough in his mind. As an old creature, he has perhaps been in the habit of ignoring the lines of justice, and of sliding along as he may be able, and of leaving others in the lurch. This will not do for the new creature, for he has come under a set of new rules, and no matter how much the old creature may seek to shirk the new creature, his duty is to bring the body into subjection, and to see that justice rules in every act and word, so far as possible, in every thought.

To whatever extent the principles of justice control our minds, to that extent we have character, likeness, character likeness to God. The cultivation of these principles in all our actions and dealings, in all our words and thoughts, must be our daily concern. It may be comparatively easy to be just, so far as certain matters are concerned. For instance, money matters I would pay to the very last penny, and would live on the plainest of food, rather than be in debt or something of that nature. But it is not so easy to be thoroughly just in our words and thoughts.

The new creature is to sit in judgment on every word which he or which his mouth may utter to sit in judgment on every word. It is no wonder that St. James says that if any man sin not with his tongue, the same is a perfect man. The new creature is to be on guard that he may be developed along this line, and must thoroughly show the Lord that he has no sympathy with injustice. One

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must be just in his thoughts before he can be properly just in his dealings.

The man who thinks unjustly will act unjustly in spite of himself. Therefore the new creature must be disciplined even to the control of his thoughts. He must never think of any one, except with an unprejudiced mind, a calm judgment, seeking to give others the benefit of the doubt, if there is any doubt whatever. Additionally, he must heed the Lord's counsel that he should exercise great mercy, and that he would rather have us err in the sense of being too lenient than have us be merely just. We read in Matthew 5:7, Blessed are the merciful, for they shall obtain mercy.

And in James the third chapter and the second verse, for in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

But beyond justice comes love, the very highest of God's attributes. God is just, but he is love also, which is higher in the sense that it implies something more, something more than mere justice. Not only will God do full justice to everybody, but he will do a little more. He will do something of love. This he shows us in his dealings with mankind.

God was only just when he condemned the race to death as unfit for everlasting life. He was only just in this sense, and he would still have been just if he had never provided redemption at any time or at any other opportunity for the world whatever. He still would have been just. But God is more than just.

And so in due time he promised, he provided that he would provide a Redeemer. This was his grace. This was mercy. This was love, and love has been working all through his great plan of the ages, providing first the Savior, then making provision for the Church, that through his mercy we might come from the ranks of sinners up to the ranks of glory.

To accomplish this, he has forgiven the sins of the church and the whole world. He has encouraged the Church by assurances of his love, and has overruled all things for good. This, then, is the love of God and the new creatures in Christ must have his character likeness, or this character likeness of God. We must have love, sympathy, not merely justice. There is nothing of grace in the giving of justice.

Anything less than justice is wrong. But the Lord's people must be more than just. They are to be kindly, affectionate, one to another, tender hearted, forgiving one another even as God for Christ's sake has forgiven them.

Our Heavenly Father wishes his children to see that quality in his character and to copy it. This is what Jesus meant when he said in Matthew 15:48, Be ye perfect even as your Father in heaven is perfect. We cannot bring our mortal body to that degree perfection where every act would be perfect, every word perfect, but the mind must be in full sympathy and accord with God and his arrangements, and each must strive to the best of his ability to bring the body into harmony with God, as the Bible teaches. The church class are in the school of Christ being taught of God his workmanship. By his providence and His Word he has been working in us by our experiences which he has shaped for us, and by the opportunities which he gives us.

All these things are designed by the Lord to bless us and to develop us in his own character likeness, so that, as Jesus said, we may be like unto our Father who is in heaven, so that we may be holy even as he is holy that our intentions, aims, our desires may be of exactly the same kind as his own. If therefore, anyone who professes to be a new creature in Christ has in his heart a feeling

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of bitterness, envy, or strife, let him beware. Whether it be a neighbor, or whether it be a brother or sister in Christ, or to whoever it may be, a husband or wife. Such a condition of heart is dangerous. It is not of the Holy Spirit at all.

And these feelings of bitterness or envy or strife can creep into our hearts unawares. We may not be even cognizant that they are present. It is very easy to fall into a trap, especially when there are trials, especially at times as we see before us, there may exist differences of opinions, and on some doctrines we can become bitter and make remarks about a brother or sister who doesn't agree with us behind their backs and not realizing at that particular time that it is unholy, or at times like this, some of us may tend to get on the bandwagon and start talking for or against groups of Bible students who may agree or disagree with our opinions. This is a form of strife. Our dear pastor, that wise and faithful servant, advised us in reprint article on page 5284.

He said, Our advice to the Lord's dear people everywhere is that they put no yoke upon each other beyond the fundamentals specified, and he listed six of these fundamentals, with which you can read for yourselves there on Reprints 5284. These, he thought, were essential to membership in the body of Christ. Otherwise, he said, we are to stand free and leave each other free and fellowship, and agree as much as we can with each other. However, if this doesn't work, he suggested a separation rather than continual contention.

Even then, he said, such a separation would not necessarily alienate either group from the Lord's people everywhere. Yes, dear brethren, we are to put away bitterness, envy, and strife. Those who have such elements of character are not holy, as the heavenly Father is holy. On the contrary, as the apostle explains, these qualities of character are works of the flesh and of the adversary and to whatever extent one possesses these, they are the result of the spirit, of the flesh, and of the devil at work in the heart of our Lord. It was written in Psalms 45, 7 Thou lovest righteousness and hatest iniquity therefore God thy God, hath anointed thee with the oil of joy above thy fellows, above the angels, above the church, making him to be head over all things, and decreeing that all angels shall worship him.

And we read in Hebrews 1:6:9 and again when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him and of the angels he saith, who maketh his angels, spirits, and his ministers a flame of fire but unto the sun he saith, thy throne, O God, is forever and ever a sceptre of righteousness is a scepter of thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore God, even thy God had anointed thee with the oil of gladness above thy fellows. In order to copy him, we must see to what extent he loved righteousness and and hated iniquity. This, then is the great test of character going on with the Lord's people.

And according to these lines, God is dealing with us. It is not merely that we are fighting the good fight, and trying to accomplish something in our flesh for the new creature will never succeed in getting as good control of the flesh as it could wish. But what God wishes to see in his people is, that their whole hearts are set for righteousness, and that they love the right and hate the wrong and that they are striving to the best of their ability to put down the wrong and to uphold the right, especially in themselves, in their own characters and in their own acts, their own words and their own thoughts. Be holy as he is holy. May the Lord add his blessing.

Thank you, Brother Bojcik. After this service, we'll have a half an hour intermission, and then we'll be favored by two short discourses by Brother Harry Patius and Brother Henry Anderson.

Now let us turn our hymn books to Appendix K and sing the first and last verses.