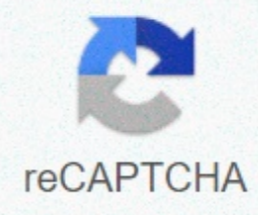




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Bridges, a longtime Navigator staff member in both field and government offices, examines topics such as what God provided to help us live a sacred life: What do you mean by the written statement that we died of sin; practical guidelines for determining the right from the wrong; The struggles we have with physical over-pleasure and unliking attitudes; How our cause and emotions affect our will; How habits and personal discipline play a role in holy life. Whether you continue a long and serious journey in the practice of holiness, or have never really thought about it, the principles given here will serve as a tying challenge to obey the call of God. - Back cover. Page 2: The Christian's Joint Venture with God. God's command is, be holy, because I am a saint. But as victims of the guerrillas of sin, Christians often give up the struggle, or at least compromise with sin in its more difficult forms. Why do we rarely experience a sacred life? 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Free Pursuit of The Sanctity of the Book by Jerry Bridges.The Pursuit of Holiness by Jerry BridgesThe Harvester: This new edition replaces both the pursuit of holiness and the separate research guide by combining the two resources into one volume! Be a saint, for I am a saint, commanding God. But holiness is something often lacking in the daily lives of Christians. According to navigator author Jerry Bridges, it's because we're not exactly sure what our part of sainthood is. In pursuit of holiness, he helps us clearly see what we should trust God to do —and what we should take responsibility for ourselves. As you deepen your relationship with God, learn more about his character, and between the role of the Holy Spirit in holiness, your spiritual growth will mature. The included tutorial contains 12 lessons. Mr. Before a farmer plows his field, sows the seed, fertiles and nurtures - all while knowing that in the final surgery he depends entirely on forces outside himself. He knows he can't make sperm germ, nor can he produce the rain and sun for growing and harvesting the crop. For a successful harvest, it depends on these things from God. However, the farmer knows that if he does not diligently continue his responsibility to plough, plant, fertilize and cultivate, he will not be able to expect a harvest at the end of the season. In a way, he is in cahoots with God, and he will reap his benefits only when he has fulfilled his responsibilities. Agriculture is a joint venture between God and a farmer. The farmer cannot do what God must do, and God will not do what the farmer should do. We can say just as much as the pursuit Holiness is a joint venture between God and Christians. No one can achieve any degree of holiness without God working in his life, but equally, no one will achieve it effortlessly on his part. God allowed us to walk in holiness. But he gave us the responsibility to do the walk; He's not doing this for us. We Christians take great good time talking about giving God, how Christ defeated sin on the Cross and gave us His Holy Spirit to empower us to triumph over sin. But we don't talk easily about our responsibility to go holy. Two main reasons can be given. First, we just refuse to face our responsibilities. We'd rather leave it to God. We pray for victory when we know we have to act obediently. The second reason is that we do not understand the proper distinction between giving God's teaching and our responsibility for holiness. I struggled for a number of years with the question, what am I supposed to do myself, and what should I trust God to do? It was only when I saw what the Bible teaches about this question, and then faced my own responsibilities, that I saw some progress in the pursuit of holiness. The title to this book comes from the Biblical command, to pursue holiness, for without holiness no one will see the kaba (Hebrews 12:14, paraphrase of the author). The word haunt implies two thoughts: first, that diligence and effort are required; And second, it's a lifelong mission. These two thoughts create a double theme throughout this book. As I seek to clearly and accurately define God's teaching of our holiness, I deliberately emphasized our responsibility, feeling that this was a much-needed emphasis among Christians today. At the same time, I sought to emphasize that sanctification is a process, something we never completely achieve in this life. Instead, when we begin to adapt to God's expectancy in one area of life, he reveals to us our need for another. This is why we will always continue – as opposed to achieving holiness in this life. In addition to my personal Bible studies on holiness, I was greatly earned from the writings of puritans — and those who followed them in the school of thought — on the subject of holiness. On many occasions I quoted directly from them so I mentioned in the appropriate footnotes. In other cases their let go crept into how I expressed it. This is especially true of the writings of John Owen and Dr Martin Lloyd-Jones of London, whose two writings on this subject were an inestimable personal blessing. I don't pretend to know everything about this issue, nor can I claim so much personal progress. Many times at the time of writing this book I first had to turn to my life. But what I found out was that Help me in my pursuit of holiness, and I trust there will be of help to anyone who has read it. To more fully explore the principles of the sanctity of scripture, which I learned in writing this book, I encourage the reader to work through the tutorial that appears at the back of this book. Finally, I would like to express my gratitude to Mrs Peggy Sharp and Miss Linda Diacks, who have patiently typed and re-typed the various drafts of the manuscript. A sacred first chapter is for you that sin will not be your master, for you are not under the law, but under grace. 6:14 A.M.: The phone's scry ring shattered the dox of Colorado's beautiful, crisp morning. On the other side was one of those completely impossible people that God seemed scattered here on Earth to test the warmth and patience of his children. He was in peak shape that morning - arrogant, impatient, demanding. I hung up the phone from the inside in anger, resentment, and maybe even hatred. When I took my jacket, I went out into the cold air to try to regain my composure. The quietness of my soul, so carefully nurtured in my quiet time with God that morning, was torn apart and replaced with a volatile, steamy emotional volcano. As my emotions calmed down, my anger became a complete recoil. It's going to be 8:30 in the morning, and my day was ruined, not only was I desperate, I was confused. Just two hours earlier, I had read Paul's strongly stated statement that sin would not be

your master, for you are not under the law, but under grace. But despite that lovely promise of victory over sin, there I was locked in the grip of anger and resentment. Does the Bible really have answers to real life? I asked myself that morning. With all my heart I wanted to live a life obedient and holy; Still, I was completely defeated by one phone call. Maybe this incident has a ring familiar to you. The circumstances must have been different, but your reaction was similar. Maybe your problem was anger with your kids, or temperament at work, or an immoral habit you can't get over, or maybe some sins make this dog angry that you are day after day. Whatever your particular sin (or problem) problem, the Bible has the answer for you. There's hope. You and I can obediently go to the Word of God and live a life of holiness. In fact, as is done in the next chapter, God expects every Christian to live a holy life. But holiness is not only predictable; It is the guaranteed birthright of every Christian. Paul's statement is correct. Sin will not be our Lord. The idea of holiness may seem a little archaic to our current generation. For some of the consciousness the word sacred brings pictures of hair with stitching, long skirts and black socks. For others the idea has more repulsive sanctity than your attitude. However, holiness is a very written idea. The holy word in variety Occurs more than 600 times in the Bible. One whole book, Leviticus, is dedicated to the subject matter, and a sacred idea woven elsewhere along the fabric of the Bible. More importantly, God explicitly commands us to be saints (see Leviticus 11:44). The idea of how exactly to be a saint suffered from many false concepts. In some circles, holiness compares to a series of specific prohibitions – usually in areas such as smoking, drinking and dancing. The list of prohibitions varies by group. When we follow this approach to sainthood, we are in danger of becoming like the Pharisees with endless lists of dos and don'ts trivial, and their self-righteous attitude. For others, holiness means a certain style of clothing and gardening. And to others, it means imaginable perfection, an idea that encourages either delusion or deterrence for one's sin. All of these ideas, though somewhat accurate, miss the real idea. To be a saint is to be morally guilt-free. [1] It must be separated from sin, and therefore, sanctified to God. The word symbolizes separation to God, and the behavior that is suitable for those who are so separated. [2] Perhaps the best way to understand the concept of holiness is to point out how the writers of the New Testament used the word. At 1 Salonikim 4:3-7, Paul used the term as opposed to a life of immorality and purity. Peter used it as opposed to living according to the bad desires we had when we were two out of Jesus (1 Peter 1:14-16). John compared those who are wronged with those who do wrong and err (Revelation 22:11). To live a holy life, then, is to live a life in accordance with the moral rules of the Bible and contrary to the miss ways of the world. It's living a life characterized by [putting] your old self, which has been corrupted by its misleading desires And [putting] on the new me, created to be like God in true justice and holiness (Epsim 4:22, 24). If holiness, then, is so fundamental to Christian life, why don't we experience it more in everyday life? Why do so many Christians feel defeated all the time in their struggle against sin? Why does the Church of Jesus Christ so often seem more suited to the world around him than to God? At the risk of oversimplifying, the answers to these questions can be grouped into three basic problematic areas. Our first problem is that our attitude toward sin is more self-centered than God is concentrated. We are more concerned with our victory over sin than about the fact that our sins mourn the heart of God. We cannot tolerate failure in our struggle with sin mainly because we are terms of success, not because we know it harms God. W.S. Plummer said, we never see sin right until we see it against God... All sin is against God in this sense: because it is his law that he His abominable authority... pharaoh and swallow, Saul and Judah, a man of krayot, each said, I have sinned; But the re-lost said, I have sinned against heaven and before you; And David said, against you, I only sinned. [3] God wants us to go obediently – not in victory. Obedience is directed at God; Victory is oriented towards the self. It may seem just splitting hairs on semantics, but there's a subtle, self-centered approach at the root of many of our difficulties with sin. Until we deal with this approach and deal with it, we will not consistently go holy. That doesn't mean God doesn't want us to experience victory, but to emphasize that victory is a byproduct of obedience. As we concentrate on a obedient and holy life, we will certainly experience the joy of victory over sin. Our second problem is that we didn't get life right by believing (Galatine 2:20) meaning there's no need for effort in holiness on our part. In fact, sometimes we even suggested that every effort on our part was that of the meat. The words of James C Rail, bishop of Liverpool from 1880 to 1900, tame us at this point: is it wise to declare so bald, naked and unqualified that the psyche of converted people is in faith alone, and not at all by personal effort? Is that according to the part of God's word? I doubt it. Faith in Christ is the root of every holiness... No well-guided Christian will ever think to deny it. But surely the Bible teaches us that in the wake of holiness the true Christian needs personal effort and work as well as faith. [4] We must deal with

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