

Holiness by William Myette

Adult Sunday School April 25, 2010

Holiness

Psalms 29:2—*Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.*

INTRODUCTION

A.

Israel's Ideal of Holiness “The City of Jerusalem”

To every devout Israelite, Jerusalem was “the perfection of beauty”, the “joy of the whole earth”. Why? Because the temple of the Lord was there.

Psalms 48:2—*Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.*

With its glorious ritual, white robed priests, choral psalms, the blaring of trumpets, harps, cymbals, Jerusalem seemed to be the highest “ideal” of worship and the very visible “beauty of holiness.”

B.

The Beauty of Holiness “Higher & Spiritual Meaning”

The Hebrew meaning of “The beauty” of Holiness is this: *A splendor or majestic beauty.*

Therefore, a higher and more spiritual meaning is to be recognized, knowing that all the glory of temple worship is but a faint shadow. To perceive “the beauty of Holiness” one must know what holiness really means. God’s Word gives us a three-fold answer:

1.

From the lowest to the loftiest views: Consecrated to God

2.

From the ritual to the spiritual: Likeness to God

3.

From the spiritual to the Divine: Partakers of the Divine Nature

I.

Consecration of Holiness “Consecrated to God”

A.

It is the Presence of God that Makes us Holy.

Ex. 3:1-5, vs. 5—*And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*

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The ground that circled that burning bush was Holy, for God’s presence was manifested there!

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When the presence of God had left the burning bush, the surrounding ground had again become solely a place where wild animals trod. Therefore, without His presence, the ground was not holy, yet common.

Ex. 40:34—*Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.*

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The cloud that hovered over the tabernacle signified the presence of a Holy God.

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Yet when the cloud rose from the tabernacle, and Israel followed on to a new place, the ground again became *common*.

B.

Our Best is not to be Spared.

In the times of the tabernacle, no pains were spared to impress the idea that nothing was too pure, or too good to give to God! All the sacrifices were offered without blemish; vessels were to be of precious materials, and crafted from perfect workmanship. The bread, unleavened, the altar, built of whole stones, and the priests, were to be free from all bodily defect. Even the garments of the worshippers were to be washed cleaned.

C.
Our Best by itself is not Sufficient.
Yet, upon all these things was sprinkled the blood of atonement. Why show us these things Lord? Even our own holiness is stained with sin in God's all searching eye and in need of the cleansing and consecrating work of the Blood of Christ.
Heb. 9:14—...blood of Christ... purge your conscience from dead works to serve the living God?
Heb. 9:21—*Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.*
(Hebrews 9:23; 10:19; 1 John 1:7-9)

II.

Likeness of Holiness “Likeness to God”

A.

Likeness to God is the Reality of Holiness.

All the sacrificial “types” and garbs were the form of outward holiness designed to lead us to the actuality of walking in a likeness to our God. The Word of God shows to us that before a single rite was enacted, or the consecrating of Aaron, His people were told to be a “kingdom of priests, a *Holy* nation”

Ex. 19:6—*And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak...*

Even in this present time, there are some who proclaim to the multitudes eluding to their own understanding, that the Old Testament writings on Holiness were not “moral” or “spiritual”, but ritualistic and external.

Psalms 29:2 establishes that “bent” of thinking as erroneous. It is carnal thinking and dullness of spiritual hearing that makes someone unable to discern that all the “outward” compliances of ceremony is to inspire, and to draw all men to the reality that God is to be revered. His Holiness is to draw all men unto Himself. Truly, that is the beauty of Holiness.

D.

Likeness to God is Commanded.

Again and again, like the trumpet's sound, or the anointed preaching of the Word, the sound of this great command is given:

1 Peter 1:16—...Be ye holy; for I am holy. (1 Pt. 1:15; Lev. 20:7)

E.

Likeness to God is the Standard of Holiness.

1.

PERSONAL PURITY

1 John 3:3—*And every man that hath this hope in him purifieth himself, even as he is pure.*

4.

RIGHTEOUSNESS

Matt. 5:6—*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

Luke 1:75—*In holiness and righteousness before him, all...our life.*

5.

GOODNESS.

Gal. 5:22—*But the fruit of the Spirit is...goodness, faith,*

To be truly Holy, we must be like God. (Isa. 6:1-5)

The highest idea of Holiness is this:

III.

Partaking of Holiness “Partakers of His Nature”

A.

A Lofty Ideal

No thought can soar above this incredible opportunity and truth! Divine Holiness is perfect moral and spiritual excellence.

1 John 1:5—*This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.*

F.

An Inward & Spiritual Ideal

The beauty of holiness must be spiritual and inward.

A.

A Manifested Ideal

Can we understand, that beauty is something we can behold, not only with eyesight, but with our spirits! Hallelujah! Not a beauty we speak about, or by clothing, but a beauty that clothes our souls to the exalting of a Holy God.

The life of every Christian should be beautiful.

Matt. 5:16—*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

B.

A Revealed Ideal

This Beauty is seen by those whose eyes have been opened.

John 1:14—*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

CONCLUSION

A.

If our hearts are consecrated, the life that flows from it will be beautiful.

G.

All the outward beauty of God's works is surely a parable of beauty of character and soul.

H.

The perfect "beauty of holiness" is seen in the Lord Jesus.

At once, both the revelation and the reflection of God's character in human form or nature is "Emmanuel", which being interpreted *God with us*.