

## “HOLY, HOLY, HOLY”

In **Revelation 4:8** it mentions four beasts that “Rest not day and night, saying, Holy, holy, holy, Lord God Almighty.”

Now you would think that this would get a little monotonous to say nothing more than holy, holy, holy all day and all night and continue to say it day after day after day, but that's what they do, and no doubt they're perfectly happy ascribing praise and honor to King Jesus. And I want to tell you something, if we are one of those who receive the gift of immortality when Jesus comes and are whisked away to take our 7 day flight to the Holy City, we will be happy and content to fill whatever position we're given, don't you think? Absolutely! Even if we just follow Jesus around for all eternity saying, “Holy, holy, holy,” but I kind of think we'll be doing more than that, in fact I know we will, but that's another subject.

The word “Holy” appears 611 times in the Bible, and because of that I would say it must be a pretty important word, and one that we would do well to consider and define and emulate since we ourselves must be holy in order to enter the Holy City. And not only that, but when human probation closes, if we're not holy, we will not be going, it's just that simple. You can read about that in **Revelation 22:11**.

So what does the word holy mean? Well, when we go to the concordance we find that the word holy is used several different ways and with slightly different meanings, but they're all very closely related. The following definitions are: “Sacred, Physically pure, morally blameless, ceremonially consecrated, saint, sanctify, and purity.” And if we were to count all the times these words and derivatives of these words are used in the Bible, you can see that there would be hundreds more. Sometimes these words apply to objects, such as the articles of furniture in the sanctuary and sometimes to people, and of course to God Himself, but what we're interested in learning today, since holiness is a prerequisite to spending eternity in heaven and the earth made new, is how can I be holy and how can you be holy?

The Bible is very clear that human beings cannot be holy or become holy without divine intervention. All of humanity is described as fallen, sinful, unrighteous, and unholy. So if there's ever going to be a change in our status, something dramatic has to happen to us. A conversion has to take place; we must become new creatures; we must be born again; we must partake of a different nature, and no doubt you've heard these various terms before, but how does it happen, and is it really possible for fallen, sinful, and unholy beings to become holy like God is holy? Well yes, it is possible, but in order for it to happen we must die. That's right, we must die.

When I say we must die, I mean our sinful nature we were born into this world with must be crucified with Christ; the old man of sin must be killed and an entirely new man must live in its stead—a holy man, and who do you suppose that holy man is? It's Jesus, of course. In **Galatians 2:20** Paul wrote, “I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me.”

And so you say, OK, I can accept that, I think, but I'm not sure what it means? How does it happen? What does it mean to be crucified with Christ and yet live? Lately you hear a lot about a coming zombie apocalypse, and the living dead, and the walking dead and that sort of thing, and so maybe some people think that perhaps that's what Paul refers to when he talks about being dead and yet alive. There's a lot of confusion today about death and people are all mixed up about what it means, but I can assure you that zombies are not what's being referred to here, and the state of the dead is not our subject today. So what does Paul mean when he says he's crucified with Christ, nevertheless he lives? Well, let's look at a few other Bible texts that will shed some light upon this seeming oxymoron. How can I die and yet continue to live? Because remember, you can't be holy without having this experience.

In **Galatians 5:24**, after listing the fruit of the Spirit Paul says, “And they that are Christ's **(or those who belong to Christ)** have crucified the flesh with the affections and lusts.”

Now let's define a few words here. The word “Flesh” is human nature with its physical and moral frailties, and it's the carnal mind Paul speaks of elsewhere. The “Affections” are our corrupt passions and emotions, and “Lusts” have to do with longing desires for that which is forbidden. These are the things we must war against and become dead to; not an easy thing to do since the battle with self is the greatest battle that has ever been fought, and there's no way we can win in this battle in our own strength. We need a power outside of ourselves, and we have to submit to this power if we're going to win. And so, to be crucified with Christ, is to have the indwelling corruption of our sinful nature subdued.

Let's look at another verse in **Galatians 6:14**, “But God forbid that I should glory **(or boast)**, save in **(or about)** the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

So, there's something about the cross, or what happened upon the cross that's going to make it possible for me to willingly say good-bye to the things of the world, or produce an effect that will make me dead to the things of this world. Remember what **James 4:4** says about the world? Maybe we better read it.

**James 4:4**, “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”

And so, again, there's something about the cross that's going to change my desire for the things of this world. It's going to take my affections off this world and place them somewhere else, and that somewhere else is the world to come, which is a much better place.

Let's look at a few more verses in **Romans 6:4-6**, “Therefore we are buried with him by baptism into death **(this is the same as being crucified with Christ, isn't it?)**: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. **(You see, when Paul says he was crucified with Christ and yet lived, he was talking about dying to the desires of the fallen flesh with its affections and lusts and walking in newness of life, or living a different kind of life, a holy life)** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man **(our carnal nature)** is crucified with him, that the body of sin **(or sinful self)** might be destroyed, that henceforth we should not serve sin.” **(That is, we should no longer be a slave of, or in bondage to sin)**

So clearly, to die to self means to live without sinning, do you see that? That's what being holy means. This new life is a life that is no longer a slave to sin. It's a holy life! The word “Henceforth” in **verse 6** means from now on, or from this time forward the new life is a life that will be free from sin, and that means you won't continue in it. But here's the problem, the old man can be resurrected, and he will come back to life the moment we choose not to abide in Christ; the moment we choose to give up the battle.

You see, it takes effort to keep the old man under the water, so don't believe those that would tell you that the Christian life is free from trials and temptations and if you just accept Christ you've got it made. Once you choose to follow Jesus, that's when the battle really begins! If you don't keep your foot on the old man of sin once he's put under the water he'll float to the surface and begin moving around and worm his way right back into your life. And I'll tell you something, if you begin to neglect your study and prayer time, it's like walking out of the waters of baptism to reestablish your former relationship with the old man of sin, because he will swim after you, and cling to you, and begin to dictate to you once you begin neglecting your devotional life. As soon as we begin to allow other things to crowd out our personal devotions, pretty soon the things of this world start to look good again, and sin will be the result, because as we read, friendship with the world is enmity, or opposition and hatred toward God.

Let's look at a couple more verses in **Romans 8:3, 4**, “For what the law could not do, in that it was weak through the flesh, **(in other words, what was impossible for the law to do, because our fallen human nature is weak)** God sending his own Son in the likeness of sinful flesh **(or God sending Jesus into this world with a sinful nature like we have)**, and for sin **(or with respect to sin)**, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

To condemn sin in the flesh means to live life without sin in sinful flesh, that's what Jesus did, and that's what He gives us power to do. If the righteousness of the law is fulfilled in us, that means that we will be doing what the Holy Spirit wants us to do and not what the fallen flesh wants us to do. The works of the flesh are listed for us in **Galatians 5:19-21** and the fruit of the Spirit in **verses 22, 23**, and I'll let you read about that for yourself if you're not familiar with them. And then **verse 24**, which we've already read, makes it clear that holiness depends on the necessity of crucifying the flesh with its affections and lusts and to walk in the Spirit; and to walk in the Spirit means that we must allow the Spirit to control our lives, and to go where He leads the way.

I don't generally quote from newer Bible translations, but in this case I'd like to, because it gets it right and makes it very clear. This is **Romans 8:3, 4** from the Good News Bible. Listen, “What the Law could not do, because human nature was weak, God did. He condemned sin in human nature by sending his own Son, who came with a nature like our sinful nature, to do away with sin. God did this so that the righteous demands of the Law might be fully satisfied in us who live according to the Spirit, and not according to human nature.” Does that make more sense? I think it does.

When we think of being holy, according to the various texts we've already read, the word surrender comes to mind, doesn't it? Because without a willingness on our part to submit to God, holiness will never happen. In the Spirit of Prophecy we are told three times what holiness is. In ***The Medical Missionary, October 1, 1893*** it says it's, “Doing everything with an eye single to the glory of God.” In ***Review and Herald, August 14, 1888*** it says, “It is willing, whole-hearted service to your Redeemer.” And in ***The Desire of Ages, page 555*** it says, “Holiness is wholeness for God”, and I like that definition best. “Holiness is wholeness for God.”

In other words, if we would be holy, nothing else can be more important to us than turning our lives over to God and doing what He says to do 100% of the time. That's wholeness for God. But here's a question that comes to the minds of many people. Can I be holy and still have room for improvement? Can I be perfect and still grow in grace and in a knowledge of the Lord and Saviour Jesus Christ? And the answer is yes! I've used the

following illustration many times in the past about perfection and holiness being like a tiny seed.

One day grandpa was out in the garden planting corn, and his grand-daughter was watching him and she said, "Grandpa, what are those shriveled up yellow things in your hand?" and grandpa said, "That's corn." Then a week or two later they were both out in the garden again and the grand-daughter said, "Grandpa, what are those little green shoots coming up out of the ground?", and grandpa said, "That's corn." Then several weeks later they were out there again, and by this time the corn was several feet high with these tubular things growing on the side of each stalk, and the grand-daughter said, "Grandpa, what's that?", and grandpa said, "that's corn." And finally after about three months grandpa and his grand-daughter went out to the garden again and by this time there was dark brown silk that looked like hair growing out the top of each ear and the grand-daughter said, "Grandpa, what's that?", and grandpa said, "that's corn."

I think you get the point. At each stage of development the corn was perfect, even though it looked much different at every stage, and that's how it is with growth in grace. We can be perfect in our character development at every level as long as we do not knowingly commit sin; we can be holy at every stage as long as we're not disobedient to God's commandments, and of course we need Christ living in us, through the Holy Spirit, in order to do that.

Turn with me please to **Hebrews 12:9, 10** and I'll show you what I mean. "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of **(who's holiness?)** his holiness." Why His? Because we don't have any of our own!

Now this is a very important point. If we have been crucified with Christ, how can any holiness come from a dead person? Can dead people do anything good or bad? Can they respond to outside stimuli? No! That's why Paul says what he does in **Romans 6**; let's go there. We'll be reading **verses 11-22**, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. **(to be under the law is to be guilty of breaking it)** What then? **(In other words, how are we to understand this?)** shall we sin, because we are not under the law,

but under grace? (**shall we go on sinning because we're under grace now and no longer condemned for breaking the law?**) God forbid (**or certainly not**). Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were (**past tense**) the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end (**what?**) everlasting life."

And so we see here, without question, that eternal life is the result of holiness. So then, how important is it that we become a holy people? It's supremely important, isn't it? That's why **Hebrews 12:14** says without it we'll never see God.

Well, there's a lot more in **Romans 6** that could keep us here for a long time expounding upon it, but I think you get the crux of what Paul is saying here. So let's look quickly at a few more texts that deal with being holy.

**2 Corinthians 7:1** "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The word perfecting means it's an ongoing process, doesn't it? It's just like the corn illustration.

**1 Thessalonians 4:7** "For God hath not called us unto uncleanness (**or immorality**), but unto holiness."

Holiness is what God desires for us, that's why He calls everyone to follow in the footsteps of Jesus.

**1 Peter 1:14-16** "But as he which hath called you is holy, so be ye holy in all manner of conversation (**or behavior**); because it is written, Be ye holy; for I am holy."

And so we are to behave ourselves as God behaves Himself, or conducts Himself. In other words, our life should become a photocopy of the life of our Lord, and in order to do that we have to become acquainted with Him on an intimate level. We will never become

Christlike unless we learn of Him; we will never reflect the character of Jesus unless we know Him. There's a big difference in knowing about Him and really knowing Him, and without that kind of close relationship we will never become holy.

In **Matthew 5:48** you'll remember that Jesus, when teaching the multitude in the sermon on the mount said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The word "Perfect" means, "As good as it is possible to be." Sounds like a good synonym for the word "Holy", doesn't it? Commenting on **Matthew 5:48** in *Review and Herald, April 12, 1892* it says "The command **(to be perfect)** would never have been given, if every provision had not been made whereby we may become as perfect in our sphere **(or our circle of influence)** as God is in His. We are to be ever advancing from light to a greater light **(there's the corn illustration again)**, holding fast what we have already received, and praying for more. Thus we shall never be left in darkness."

Well, it should be clear by now that we can be holy, and we must, but here's the thing, we will never feel holy. If we do, then there's a big problem. We will never look at ourselves and say, "I am holy", but our fruit will be holy. Because we have crucified the flesh and Jesus now lives within, we will produce the fruit of the Spirit, because that's what Jesus does, and He will do that though us.

In *Steps to Christ, pages 64, 65* it says, "The closer you come to Jesus, the more faulty you will appear **(not become, but appear)** in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.

"No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. **(Notice, the word "sinfulness" does not mean sinning; it means recognizing our human nature is sinful and that sin is all it can produce apart from Christ)** The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.

"The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power **(that's what we need, power!)**. The more our sense of need drives us to Him and to the word of God, the more exalted views we shall have of His

character, and the more fully we shall reflect His image.”

And let me read one more short statement that will help clarify the word “sinfulness.” ***Acts of the Apostles, page 561***, “None of the apostles and prophets ever claimed to be without sin. Men who have lived the nearest to God, men who would sacrifice life itself rather than knowingly commit a wrong act, men whom God has honored with divine light and power, have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ.”

And so, we may have a sinful nature, but rather than giving into it and doing what it wants us to do, we will do what Jesus wants us to do and thus reflect His image more and more fully as life goes on.

I've heard it said that a person listening to a sermon will say amen to just about everything they hear until the preacher touches upon one of their weak points or cherished sins, and then they say the preacher has stopped preaching and gone to meddling, and you might think that what I'm about to say this morning is meddling, but I have a mandate from the Lord to tell it like it is, and that's what I intend to do, but hopefully in a way that will win you to the truth and not turn you away.

Earlier when I defined the word holy, you'll remember that it means, “Physically pure, morally blameless, ceremonially consecrated, purity, and saint.” So let me ask, if we know what the health laws are but we're not willing to follow them, can we be physically pure? If we are not obeying all ten of the commandments, can we be morally blameless? If we are not spending time in personal devotions every day, are we ceremonially consecrated? If evil thoughts are not instantly repelled, can we have purity of mind? If we are involved in any kind of disobedience whatsoever, can we be a saint? The answer to these questions should be obvious. And if we're not physically pure, morally blameless, ceremonially consecrated, pure, and living like saints, will we be ready to meet Jesus when He comes? The answer to all of these questions is no, of course not.

You may be one of those Adventists that dine out after church on Sabbath as many are now doing. You may be one of the statistical 50% that are still eating meat. You may be one of those that are watching TV programs, or movies, or YouTube videos that suggest impure thoughts. You may be one of those who are devouring novels but can't seem to find time to devour the word of God. You may be one of those who can't wait for the Sabbath to be over so you can do what you want to do. You may be one of those who don't think you can return a faithful tithe because you're afraid you won't have enough



left over to pay your household bills. You might be like the Pharisees who thought they were doing everything just right, but didn't have a clue that their good works could not gain them brownie points with God. You may be one of those who think your membership in an earthly organization will save you, but not have your name registered in the books of heaven, and the list could go on.

I can tell you unequivocally that if you fit into any of the categories I've just mentioned, then you do not fit the definition of holiness; you do not have the kind of holiness that is wholly for God, and thus you cannot go to live with holy beings for all eternity, because you would spoil it, and God can't allow that to happen.

If you see yourself today as God sees you and are a little discouraged, I can also unequivocally say that there is hope for you. Notice what it says in **1 Thessalonians 5:23**, "And the very God of peace sanctify you wholly (**To sanctify means to make holy Wholly, or entirely**); and I pray God your whole spirit and soul and body be preserved (**how?**) blameless (**morally blameless**) unto the coming of our Lord Jesus Christ."

And you might be thinking, "that's never going to happen, because it's too hard; it's just too difficult to live without committing sin of some kind, and anyway, I don't know if that's even possible." And I would say to you that it is impossible if you're thinking you have to do it on your own. Do you remember reading about the young man who had great riches and said he would do whatever it took to be a follower of Jesus, until that is, Jesus touched upon the one thing in his life that he wasn't willing to give up? And even the disciples began to think it was impossible. And do you remember what Jesus said to them? In **Mark 10:27** He said, "With men it is impossible, but not with God: for with God all things are possible." Do you believe that? If you do, then you can be an overcomer, because there is Someone that has been given all power in heaven and earth, and if we link up with Him, that power is ours, and He'll give us a heart to obey.

Notice also what Paul said in the next verse if you're still in **1 Thessalonians 5. Verse 24** says, "Faithful is he that calleth you, who also will do it." Do what? Make you holy wholly. He does it by creating in us a new heart that's inclined to obey. Then it becomes our choice to either submit to God or yield to temptation; to follow the promptings of the divine nature or the fallen flesh. The born again experience gives us that choice, but it's always up to us to choose, and once we make up our mind to choose to be on God's side, the power, through faith, will come. That's how righteousness by faith works.

Let me give you a simple illustration by way of an experience the Lord gave me many years ago. It was early Sabbath morning and Cindy and I had a speaking engagement in Portland when we lived in Oregon, and whenever we went anywhere I always liked to

start the car and let it warm up a bit before heading down the road. Well, this particular morning, as usual, I went out to start the van and when I turned the key nothing happened, and I thought, “oh no, now we're going to be late. So I got out of the van and began to investigate and I found that the back door of the van had been left slightly ajar all night and the battery was dead, and immediately I could feel the anger rising up from my toes, up my legs and into my body, and I thought, “which one of those kids left the door open.” And as I stood there with my hand on the door of the van the Holy Spirit spoke to my heart and said, “Jack, you're going to preach to the saints today and how can you do that with anger in your heart?” And I said, “Yes Lord, I don't want this anger, please take it away and give me peace”, and I really meant it. And you know what? As soon as I said that, I began to literally feel the anger begin to travel backward, down my body, into my legs, into my feet and finally into the cement I was standing on, and I said, “Thank you Lord, is that the way it works?” Yes, friends, that's the way it works. I never had an experience like that before or since, but it taught me that when we make a commitment and choose to ask for help in a crisis, help will come if we can believe, but not unless we really mean it. The power to resist sin, and anger is a sin by the way, will be given when we sincerely ask, that's God's promise.

There's a song I love titled “Embrace the Cross”, and one of the lines in that song says, “Embrace the life that comes from dying.” Oh friend, don't you see? That life that we died to and left in the watery grave at baptism is to stay buried, and we are to give the new life a big bear-hug and not let it go. We are to hold Jesus closely in our arms and cling to Him and be willing and eager to accept His support lest we fall. And if we don't, we will fall, no doubt about it.

It's always been God's plan to have that kind of people, a holy people, a people that truly embrace Him. This was true during Old Testament times and it's true today. Notice what it says in **Exodus 19:4-6** “Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and **(what?)** an holy nation. These are the words which thou shalt speak unto the children of Israel.”

And it says about the same thing in the New Testament about the Christian Church after the Jewish nation failed to become that holy nation. **1 Peter 2:9** says, “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.”

A little while ago we talked about the seventh-day Sabbath and I would like to expand on

that a little bit before we close, because it's important. According to Bible prophecy it's very clear that the Sabbath question will be the great test that will decide men's destinies as we approach the coming of Christ. There are many people that try to make a test out of a lot of things, but whether or not we keep the Sabbath holy is the all important point to focus on.

The fourth commandment begins by saying, "Remember the Sabbath day to keep it holy." First of all it says "Remember" because God knew that practically the whole world would forget about it and try to replace it with the spurious Sunday, which is a child of the papacy, and that's an important point to understand, but the more important point is that you can't keep the Sabbath day holy unless you are holy, does that make sense? Just because you may go to church with other people on the right day does not mean that you are holy and worshiping with a holy people. Unless we have an eye single to the glory of God; unless we have wholeness for God; unless we have willing, whole-hearted service to our Redeemer, it's impossible to keep a holy day holy.

To keep the Sabbath day holy, we must be morally blameless, and the only way for us to be blameless is for self to be hid in Christ, the blameless One, and let His righteousness and His holiness be credited to our account. As I already mentioned, we should never get the idea that we are holy or say, "I am holy", because that can never be as long as we have fallen flesh. But just because our nature is sinful doesn't mean that we must also be sinners, and that may sound confusing, but it's true.

There's a difference between saints and sinners, and remember, the word saint and holy are the same Greek word as used in the Bible. Saints are those who allow Jesus and live out His life within them, and sinners are those who allow the devil to live out his life within them, plain and simple. A Saint is one who has been crucified with Christ and has risen to walk in newness of life, even the life of Christ, and a sinner is one who has not been crucified with Christ and has not died to the lusts of the flesh, but lives to please self and is attracted to the things of this sinful world. Let me read you a few inspired statements that may be helpful and clarify this a bit.

***Testimonies to Ministers, page 87***, "The Eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight."

How is it with you friend? Is your life distinct from the world as midday is from midnight? That doesn't mean we have to look weird by making ourselves a gazing stock by the way we dress necessarily, but by our behavior as we discussed earlier.

**Review and Herald, December 4, 1900**, "Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin."

Do you want to be a saint? Do you want to be holy? Do you want to have wholeness for God? If you do then you must realize what Jesus did for you upon the cross of Calvary and the power that comes as a result of His sacrifice.

Commenting on **Isaiah 6:1-5** when speaking of the experience Isaiah had while in vision when he saw the glory of God and angels crying, "Holy, holy, holy", **Gospel workers, page 21** says, "The seraphim around the throne are so filled with reverential awe as they behold the glory of God, that they do not for an instant look upon themselves with admiration. Their praise is for the Lord of hosts. As they look into the future, when the whole earth shall be filled with His glory, the triumphant song is echoed from one to another in melodious chant, 'Holy, holy, holy, is the Lord of hosts.' They are fully satisfied to glorify God; abiding in His presence, beneath His smile of approbation, they wish for nothing more. In bearing His image, in doing His bidding, in worshiping Him, their highest ambition is reached."

Are these your sentiments as well? All the holy angels want is to glorify God, abide in His presence, bear His image, do His bidding, and worship Him. That is wholeness for God, and if this is not our highest ambition here on this earth as well, then how can we expect to be in the earth made new? Because that's what holiness is all about.

In closing I'd like to read something from **Signs of the Times, August 22, 1900**, "Christ's death on the cross was one of willing obedience, else in it there would have been no merit; for justice would not punish in the place of the sinner an innocent being who was unwilling to bear the penalty. It was the Saviour's full and free acceptance of the penalty that made His sacrifice wholly acceptable in every point. So the sinner must freely surrender his own will to God, and accept Christ as his substitute and surety. He must rely upon Him as the only one who can change a sinner to a saint **(or we could say an unholy person to a holy person)**. God calls upon us to acknowledge our guilt and accept pardon from Christ, revealing our sincerity by copying His way and doing His will. Of the one who does this the words are spoken, Ye are complete in Him, not having your own righteousness, but the righteousness which is of Christ by faith."