



Andrew Murray

Holy  
*in*  
Christ

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# **Holy in Christ**

**Thoughts on the Calling of God's Children to be  
Holy as He is Holy**

e-artnow, 2022

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EAN: 4066338125125

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# **PREFACE.**

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There is not in Scripture a word more distinctly Divine in its origin and meaning than the word holy. There is not a word that leads us higher into the mystery of Deity, nor deeper into the privilege and the blessedness of God's children. And yet it is a word that many a Christian has never studied or understood.

There are not a few who can praise God that during the past twenty years the watchword Be Holy has been taken up in many a church and Christian circle with greater earnestness than before. In books and magazines, in conventions and conferences, in the testimonies and the lives of believers, we have abundant tokens that what is called the Holiness-movement is a reality.

And yet how much is still wanting! What multitudes of believing Christians there are who have none but the very vaguest thoughts of what holiness is! And of those who are seeking after it how many who have hardly learnt what it is to come to God's Word and to God Himself for the teaching that can alone reveal this part of the mystery of Christ and of God! To many, holiness has simply been a general expression for the Christian life in its more earnest form, without much thought of what the term really means.

In writing this little book, my object has been to discover in what sense God uses the word, that so it may mean to us what it means to Him. I have sought to trace the word through some of the most important passages of Holy Scripture where it occurs, there to learn what God's holiness is, what ours is to be, and what the way by which we attain it. I have been specially anxious to point out how many and

various the elements are that go to make up true holiness as the Divine expression of the Christian life in all its fulness and perfection. I have at the same time striven continually to keep in mind the wonderful unity and simplicity there is in it, as centred in the person of Jesus. As I proceeded in my work, I felt ever more deeply how high the task was I had undertaken in offering to guide others even into the outer courts of the Holy Place of the Most High. And yet the very difficulty of the task convinced me of how needful it was.

I fear there are some to whom the book may be a disappointment. They have heard that the entrance to the life of holiness is often but a step. They have heard of or seen believers who could tell of the blessed change that has come over their lives since they found the wonderful secret of holiness by faith. And now they are seeking for this secret. They cannot understand that the secret comes to those who seek it not, but only seek Jesus. They might find a book in which all they need to know of Holiness and the way to it is gathered into a few simple lessons, easy to learn, to remember, and to practise. This they will not find. There is such a thing as a Pentecost still to the disciples of Jesus; but it comes to him who has forsaken all to follow Jesus only, and in following fully has allowed the Master to reprove and instruct him. There are often very blessed revelations of Christ, as a Saviour from sin, both in the secret chamber and in the meetings of the saints; but these are given to those for whom they have been prepared, and who have been prepared to receive. Let all learn to trust in Jesus, and rejoice in Him, even though their experience be not what they would wish. He will make us holy. But whether we have entered the blessed life of faith in Jesus as our sanctification, or are still longing for it from afar, we all need one thing, the simple, believing, and obedient acceptance of

each word that our God has spoken. It has been my earnest desire that I might be a helper of the faith of my brethren in seeking to trace with them the wondrous revelation of God's Holiness through the ages as recorded in His blessed Word. It has been my continual prayer that God might use what is written to increase in His children the conviction that we must be holy, the knowledge of how we are to be holy, the joy that we may be holy, the faith that we can be holy. And may He stir us all to cry day and night to Him for a visitation of the Spirit and the Power of Holiness upon all His people, that the name of Christian and of saint may be synonymous, and every believer be a vessel made holy and meet for the Master's use.

A. M.

Wellington, *16th November* 1887.

# First Day.

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## HOLY IN CHRIST. God's Call to Holiness.

‘Like as He which called you is *holy*, be ye yourselves also *holy* in all manner of living; because it is written, Ye shall be *holy*, for I am *holy*.’—1 Pet. i. 15, 16.

The call of God is the manifestation in time of the purpose of eternity: ‘Whom He predestinated, them He also *called*.’ Believers are ‘the *called* according to His purpose.’ In His call He reveals to us what His thoughts and His will concerning us are, and what the life to which He invites us. In His call He makes clear to us what the hope of our calling is; as we spiritually apprehend and enter into this, our life on earth will be the reflection of His purpose in eternity.

Holy Scripture uses more than one word to indicate the object or aim of our calling, but none more frequently than what Peter speaks of here—God has called us *to be holy* as He is holy. Paul addresses believers twice as ‘called to be *holy*’ (Rom. i. 7; 1 Cor. i. 2). ‘God called us’, he says, ‘not for uncleanness, but *in sanctification*’ (1 Thess. iv. 7). When he writes, ‘The God of peace *sanctify* you wholly,’ he adds, ‘Faithful is He which *calleth* you, who also will do it’ (1 Thess. v. 24). The calling itself is spoken of as ‘a *holy* calling.’ The eternal purpose of which the calling is the outcome, is continually also connected with holiness as its

aim. 'He hath *chosen* us in Him, that we should be *holy* and without blame' (Eph. i. 4). 'Whom God *chose* from the beginning unto *salvation in sanctification*' (2 Thess. ii. 12). '*Elect* according to the foreknowledge of the Father, through *sanctification* of the Spirit' (1 Pet. i. 2). The call is the unveiling of the purpose that the Father from eternity had set His heart upon: that we should be holy.

It needs no proof that it is of infinite importance to know aright what God has called us to. A misunderstanding here may have fatal results. You may have heard that God calls you to salvation or to happiness, to receive pardon or to obtain heaven, and never noticed that all these were subordinate. It was to '*salvation in sanctification*,' it was to Holiness in the first place, as the element in which salvation and heaven are to be found. The complaints of many Christians as to lack of joy and strength, as to failure and want of growth, are simply owing to this—the place God gave Holiness in His call they have not given it in their response. God and they have never yet come to an agreement on this.

No wonder that Paul, in the chapter in which he had spoken to the Ephesians of their being 'chosen to be holy' prays for the spirit of wisdom and revelation in the knowledge of God to be given to believers, that they might know 'the hope of their *calling*' (i. 17, 18). Let all of us, who feel that we have too little realized that we are called to Holiness, pray this prayer. It is just what we need. Let us ask God to show us how, as He who hath called us is Himself holy, so we are to be holy too; our calling is a holy calling, a calling before and above everything, to Holiness. Let us ask Him to show us what Holiness is, His Holiness first, and then our Holiness; to show us how He has set His heart upon it as the one thing He wants to see in us, as being His own image

and likeness; to show us too the unutterable blessedness and glory of sharing with Christ in His Holiness. Oh! that God by His Spirit would teach us what it means that we are called to be holy as He is holy. We can easily conceive what a mighty influence it would exert.

‘Like as He which called you is holy, be ye yourselves also holy’. How this call of God shows us the true *motive* to Holiness. ‘Be ye holy, for I am holy.’ It is as if God said, Holiness is my blessedness and my glory: without this you cannot, in the very nature of things, see me or enjoy me. Holiness is my blessedness and my glory: there is nothing higher to be conceived; I invite you to share with me in it, I invite you to likeness to myself: ‘Be ye holy, for I am holy.’ Is it not enough, has it no attraction, does it not move and draw you mightily, the hope of being with me, partakers of my Holiness? I have nothing better to offer—I offer you myself: ‘Be holy, for I am holy.’ Shall we not cry earnestly to God to show us the glory of His Holiness, that our souls may be made willing to give everything in response to this wondrous call?

As we listen to the call, it shows also the *nature* of true Holiness. ‘*Like as* He is holy, so be ye also holy.’ To be holy is to be Godlike, to have a disposition, a will, a character like God. The thought almost looks like blasphemy, until we listen again, ‘He hath chosen us *in Christ* to be holy.’ In Christ the Holiness of God appeared in a human life: in Christ’s example, in His mind and Spirit, we have the Holiness of the Invisible One translated into the forms of human life and conduct. To be Christlike is to be Godlike; to be Christlike is to be holy as God is holy.

The call equally reveals the *power* of Holiness. ‘There is none holy but the Lord;’ there is no Holiness but what He has, or rather what He is, and gives. Holiness is not

something we do or attain: it is the communication of the Divine life, the inbreathing of the Divine nature, the power of the Divine Presence resting on us. And our power to become holy is to be found in the call of God: the Holy One calls us to Himself, that He may make us holy in possessing Himself. He not only says 'I am holy,' but 'I am the Lord, who make holy.' It is because the call to Holiness comes from the God of infinite Power and Love that we may have the confidence: we can be holy.

The call no less reveals the *standard* of Holiness. '*Like as He is holy, so ye also yourselves,*' or (as in margin, R.V.), 'Like the Holy One, which calleth you, be ye yourselves also holy.' There is not one standard of Holiness for God and another for man. The nature of light is the same, whether we see it in the sun or in a candle: the nature of Holiness remains unchanged, whether it be God or man in whom it dwells. The Lord Jesus could say nothing less than, 'Be perfect, even as your Father in heaven is perfect.' When God calls us to Holiness, He calls us to Himself and His own life: the more carefully we listen to the voice, and let it sink into our hearts, the more will all human standards fall away, and only the words be heard, Holy, as I am holy.

And the call shows us the *path* to Holiness. The calling of God is one of mighty efficacy, an effectual calling. Oh! let us but listen to it, let us but listen to Him, and the call will with Divine power work what it offers. He calleth the things that are not as though they were: His call gives life to the dead, and holiness to those whom He has made alive. He calls us to listen as He speaks of His Holiness, and of our holiness like His. He calls us to Himself, to study, to fear, to love, to claim His Holiness. He calls us to Christ, in whom Divine Holiness became human Holiness, to see and admire, to desire and accept what is all for us. He calls us to the

indwelling and the teaching of the Spirit of Holiness, to yield ourselves that He may bring home to us and breathe within us what is ours in Christ. Christian! listen to God calling thee to Holiness. Come and learn what His Holiness is, and what thine is and must be.

Yes, be very silent and listen. When God called Abraham, he answered, Here am I. When God called Moses from the bush, he answered, Here am I, and he hid his face, for he was afraid to look upon God. God is calling thee to Holiness, to Himself the Holy One, that He may make thee holy. Let thy whole soul answer, Here am I, Lord! Speak, Lord! Show Thyself, Lord! Here am I. As you listen, the voice will sound ever deeper and ever stiller: Be holy, *as I am holy*. Be holy, *for I am holy*. You will hear a voice coming out of the great eternity, from the council-chamber of redemption, and as you catch its distant whisper, it will be, Be holy, I am holy. You will hear a voice from Paradise, the Creator making the seventh day holy for man whom He had created, and saying, Be holy. You will hear the voice from Sinai, amid thunderings and lightnings, and still it is, Be holy, *as I am holy*. You will hear a voice from Calvary, and there above all it is, Be holy, *for I am holy*.

Child of God, have you ever realized it, our Father is calling us to Himself, to be holy as He is holy? Must we not confess that happiness has been to us more than holiness, salvation than sanctification? Oh! it is not too late to redeem the error. Let us now band ourselves together to listen to the voice that calls, to draw nigh, and find out and know what Holiness is, or rather, find out and know Himself the Holy One. And if the first approach to Him fill us with shame and confusion, make us fear and shrink back, let us still listen to the Voice and the Call, 'Be holy, *as I am holy*.' 'Faithful is He which *calleth*, who also *will do it*.' All our fears

and questions will be met by the Holy One who has revealed His Holiness, with this one purpose in view, that we might share it with Him. As we yield ourselves in deep stillness of soul to listen to the Holy Voice that calls us, it will waken within us new desire and strong faith, and the most precious of all promises will be to us this word of Divine command:

### BE HOLY, FOR I AM HOLY.

O Lord! the alone Holy One, Thou hast called us to be holy, even as Thou art holy. Lord! how can we, unless Thou reveal to us Thy Holiness. Show us, we pray Thee, how Thou art holy, how holy Thou art, what Thy holiness is, that we may know how we are to be holy, how holy we are to be. And when the sight of Thy Holiness only shows us the more how unholy we are, teach us that Thou makest partakers of Thy own Holiness those who come to Thee for it.

O God! we come to Thee, the Holy One. It is in knowing and finding and having Thyself, that the soul finds Holiness. We do beseech Thee, as we now come to Thee, establish it in the thoughts of our heart, that the one object of Thy calling us, and of our coming to Thee, is Holiness. Thou wouldst have us like Thyself, partakers of Thy Holiness. If ever our heart becomes afraid, as if it were too high, or rests content with a salvation less than Holiness, Blessed God! let us hear Thy voice calling again, Be holy, I am holy. Let that call be our motive and our strength, because faithful is He that calleth, who also will do it. Let that call mark our standard and our path; oh! let our life be such as Thou art able to make it.

Holy Father! I bow in lowly worship and silence before Thee. Let now Thine own voice sound in the depths of my heart calling me, Be holy, as I am holy. Amen.

1. Let me press it upon every reader of this little book, that if it is to help him in the pursuit of Holiness, he must begin **with God Himself**. You must go **to Him who calls you**. It is only in the personal revelation of God to you, as He speaks, *I am holy*, that the command, *Be ye holy*, can have life or power.

2. Remember, as a believer, you have already accepted God's call, even though you did not fully understand it. Let it be a settled matter, that whatever you see to be the meaning of the call, you will at once accept and carry out. If God calls me to be holy, holy I will be.

3. Take fast hold of the word: 'The God of peace sanctify you wholly: faithful is He which **calleth** you, **who also will do it**.' In that faith listen to God calling you.

4. Do be still now, and listen to your Father calling you. Ask for and count upon the Holy Spirit, the Spirit of Holiness, to open your heart to understand this holy calling. And then speak out the answer you have to give to this call.

# Second Day.

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## **HOLY IN CHRIST. God's Provision for Holiness.**

'To those that are *made holy* in Christ Jesus, called to be *holy*.'—1 Cor. i. 2.

'To all the *holy ones* in Christ Jesus which are at Philippi. Salute every *holy one* in Christ Jesus.'<sup>1</sup>—Phil. i. 1, iv. 21.

Holy! In Christ! In these two expressions we have perhaps the most wonderful words of all the Bible.

Holy! the word of unfathomable meaning, which the Seraphs utter with veiled faces. Holy! the word in which all God's perfections centre, and of which His glory is but the streaming forth. Holy! the word which reveals the purpose with which God from eternity thought of man, and tells what man's highest glory in the coming eternity is to be; to be partaker of His Holiness!

In Christ! the word in which all the wisdom and love of God are unveiled! The Father giving His Son to be one with us! the Son dying on the cross to make us one with Himself! the Holy Spirit of the Father dwelling in us to establish and maintain that union! In Christ! what a summary of what redemption has done, and of the inconceivably blessed life in which the child of God is permitted to dwell. In Christ! the one lesson we have to study on earth. God's one answer to

all our needs and prayers. In Christ! the guarantee and the foretaste of eternal glory.

What wealth of meaning and blessing in the two words combined: Holy in Christ! Here is God's provision for our holiness, God's response to our question, How to be holy? Often and often as we hear the call, *Be ye holy, even as I am holy*, it is as if there is and ever must be a great gulf between the holiness of God and man. In Christ! is the bridge that crosses the gulf; nay rather, His fulness has filled it up. In Christ! God and man meet; In Christ! the Holiness of God has found us, and made us its own; has become human, and can indeed become our very own. To the anxious cries and the heart-yearnings of thousands of thirsty souls who have believed in Jesus and yet know not how to be holy, here is God's answer: Ye are Holy in Christ Jesus. Would they but hearken, and believe; would they but take these Divine words, and say them over, if need be, a thousand times, how God's light would shine, and fill their hearts with joy and love as they echo them back: Yes, now I see it. Holy in Christ! Made holy in Christ Jesus!

As we set ourselves to study these wondrous words, let us remember that it is only God Himself who can reveal to us what Holiness truly is. Let us fear our own thoughts, and crucify our own wisdom. Let us give up ourselves to receive, in the power of the life of God Himself, working in us by the Holy Spirit, that which is deeper and truer than human thought, Christ Himself as our Holiness. In this dependence upon the teaching of the Spirit of Holiness, let us seek simply to accept what Holy Scripture sets before us; as the revelation of the Holy One of old was a very slow and gradual one, so let us be content patiently to follow step by step the path of the shining light through the Word; it will shine more and more unto the perfect day.

We shall first have to study the word Holy in the Old Testament. In Israel as the holy people, the type of us who now are holy in Christ, we shall see with what fulness of symbol God sought to work into the very constitution of the people some apprehension of what He would have them be. In the law we shall see how Holy is the great keyword of the redemption which it was meant to serve and prepare for. In the prophets we shall hear how the Holiness of God is revealed as the source whence the coming redemption should spring: it is not so much Holiness as the Holy One they speak of, who would, in redeeming love and saving righteousness, make Himself known as the God of His people.

And when the meaning of the word has been somewhat opened up, and the deep need of the blessing made manifest in the Old Testament, we shall come to the New to find how that need was fulfilled. In Christ, the Holy One of God, Divine Holiness will be found in human life and human nature; a truly human will being made perfect and growing up through obedience into complete union with all the Holy Will of God. In the sacrifice of Himself on the cross, that holy nature gave itself up to the death, that, like the seed-corn, it might through death live again and reproduce itself in us. In the gift from the throne of the Spirit of God's Holiness, representing and revealing and communicating the unseen Christ, the holy life of Christ descends and takes possession of His people, and they become one with Him. As the Old Testament had no higher word than that Holy, the New has none deeper than this, in Christ. The being in Him, the abiding in Him, the being rooted in Him, the growing up in Him and into Him in all things, are the Divine expressions in which the wonderful and complete oneness between us and

our Saviour are brought as near us as human language can do.

And when Old and New Testament have each given their message, the one in teaching us what *Holy*, the other what *in Christ* means, we have in the word of God, that unites the two, the most complete summary of the Great Redemption that God's love has provided. The everlasting certainty, the wonderful sufficiency, the infinite efficacy of the Holiness that God has prepared for us in His Son, are all revealed in this blessed, Holy in Christ.

'The Holy Ones in Christ Jesus!' Such is the name, beloved fellow-believers, which we bear in Holy Scripture, in the language of the Holy Spirit. It is no mere statement of doctrine, that we are holy in Christ: it is no deep theological discussion to which we are invited; but out of the depths of God's loving heart, there comes a voice thus addressing His beloved children. It is the name by which the Father calls His children. That name tells us of God's provision for our being holy. It is the revelation of what God has given us, and what we already are; of what God waits to work in us, and what can be ours in personal practical possession. That name, gratefully accepted, joyfully confessed, trustfully pleaded, will be the pledge and the power of our attainment of the Holiness to which we have been called.

And so we shall find that as we go along, all our study and all God's teaching will be comprised in three great lessons. The first a revelation, '*I am holy*;' the second a command, '*Be ye holy*;' the third a gift, the link between the two, '*Ye are holy in Christ*.'

First comes the revelation, 'I am holy.' Our study must be on bended knee, in the spirit of worship and deep humility. God must reveal Himself to us, if we are to know what Holy is. The deep unholiness of our nature and all that is of

nature must be shown us; with Moses and Isaiah, when the Holy One revealed Himself to them, we must fear and tremble, and confess how utterly unfit we are for the revelation or the fellowship, without the cleansing of fire. In the consciousness of the utter impotence of our own wisdom or understanding to know God, our souls must in contrition, brokenness from ourselves and our power or efforts, yield to God's Spirit, the Spirit of Holiness, to reveal God as the Holy One. And as we begin to know Him in His infinite righteousness, in His fiery burning zeal against all that is sin, and His infinite self-sacrificing love to free the sinner from his sin, and to bring him to His own perfection, we shall learn to wonder at and worship this glorious God, to feel and deplore our terrible unlikeness to Him, to long and cry for some share in the Divine beauty and blessedness of this Holiness.

And then will come with new meaning the command, 'Be holy, as I am holy.' Oh, my brethren! ye who profess to obey the commands of your God, do give this all-surpassing and all-including command that first place in your heart and life which it claims. Do be holy with the likeness of God's Holiness. Do be holy as He is holy. And if you find that the more you meditate and study, the less you can grasp this infinite holiness; that the more you at moments grasp of it, the more you despair of a holiness so Divine; remember that such breaking down and such despair is just what the command was meant to work. Learn to cease from your own wisdom as well as your own goodness; draw near in poverty of spirit to let the Holy One show you how utterly above human knowledge or human power is the holiness He demands; to the soul that ceases from self, and has no confidence in the flesh, He will show and give the holiness He calls us to.

It is to such that the great gift of Holiness in Christ becomes intelligible and acceptable. Christ brings the Holiness of God nigh by showing it in human conduct and intercourse. He brings it nigh by removing the barrier between it and us, between God and us. He brings it nigh, because He makes us one with Himself. 'Holy in Christ:' our holiness is a Divine bestowment, held for us, communicated to us, working mightily in us because we are *in Him*. 'In Christ!' oh, that wonderful *in*! our very life rooted in the life of Christ. That holy Son and Servant of the Father, beautiful in His life of love and obedience on earth, sanctifying Himself for us—that life of Christ, the ground in which I am planted and rooted, the soil from which I draw as my nourishment its every quality and its very nature. How that word sheds its light both on the revelation, 'I am holy,' and on the command, 'Be ye holy, as I am,' and binds them in one! In Christ I see what God's Holiness is, and what my holiness is. In Him both are one, and both are mine. In Him I am holy; abiding and growing up in Him, I can be holy in all manner of living, as God is holy.

BE YE HOLY, AS I AM HOLY.

O Most Holy God! we do beseech Thee, reveal Thou to Thy children what it meaneth that Thou hast not only called them to holiness, but even called them by this name, 'the holy ones in Christ Jesus.' Oh that every child of Thine might know that He bears this name, might know what it means, and what power there is in it to make Him what it calls him. Holy Lord God! oh that the time of Thy visitation might speedily come, and each child of Thine on earth be known as a holy one!

To this end we pray Thee to reveal to Thy saints what Thy Holiness is. Teach us to worship and to wait until Thou hast spoken unto our souls with Divine Power Thy word, 'I am holy.' Oh that it may search out and convict us of our unholiness!

And reveal to us, we pray Thee, that as holy as Thou art, even a consuming fire, so holy is Thy command in its determined and uncompromising purpose to have us holy. O God! let Thy voice sound through the depth of our being, with a power from which there is no escape: Be holy, be holy.

And let us thus, between Thine infinite Holiness on the one hand and our unholiness on the other, be driven and be drawn to accept of Christ as our sanctification, to abide in Him as our life and our power to be what Thou wouldst have us—'Holy in Christ Jesus.'

O Father! let Thy Spirit make this precious word life and truth within us. Amen.

*1. You are entering anew on the study of a Divine mystery. 'Trust not to your own understanding;' wait for the teaching of the Spirit of truth.*

*2. **In Christ.** A commentator says, 'The phrase denotes two moral facts—first, the act of faith whereby a man lays hold of Christ; second, the community of life with Him contracted by means of this faith.' There is still another fact, the greatest of all: that it is by an act of Divine power that I am in Christ and am kept in Him. It is this I want to realize: the Divineness of my position in Jesus.*

3. Grasp the two sides of the truth. **You are** holy in Christ with a Divine holiness. In the faith of that, you are to **be holy**, to **become holy** with a human holiness, the Divine Holiness manifest in all the conduct of a human life.

4. This Christ is a Living Person, a Loving Saviour: how He will delight to get complete possession, and do all the work in you! Keep hold of this all along as we go on: you have a claim on Christ, on His Love and Power, to make you holy. As His redeemed one, you are at this moment, whatever and wherever you be, **in Him**. His Holy Presence and Love are around you. You are **in Him**, in the enclosure of that tender love, which ever encircles you with His Holy Presence. **In that Presence, accepted and realized, is your holiness.**

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1. There is one disadvantage in English in our having synonyms of which some are derived from Saxon and others from Latin. Ordinary readers are apt to forget that in our translation of the Bible we may use two different words for what in the original is expressed by one term. This is the case with the words *holy*, *holiness*, *keep holy*, *hallow*, *saint*, *sanctify*, and *sanctification*. When God or Christ is called the Holy One, the word in Hebrew and Greek is exactly the same that is used when the believer is called a saint: he too is a holy one. So the three words *hallow*, *keep holy*, *sanctify*, all represent but one term in the original, of which the real meaning is to make holy, as it is in Dutch, *heiliging* (holying), and *heiligmaking* (holy-making).

# Third Day.

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## **HOLY IN CHRIST. Holiness and Creation.**

‘And God blessed the Sabbath day, and *sanctified* it, because that in it He had rested from all the work which God created and made.’—Gen. ii. 3.

In Genesis we have the Book of Beginnings. To its first three chapters we are specially indebted for a Divine light shining on the many questions to which human wisdom never could find an answer. In our search after Holiness, we are led thither too. In the whole book of Genesis the word Holy occurs but once. But that once in such a connection as to open to us the secret spring whence flows all that the Bible has to teach or to give us of this heavenly blessing. The full meaning of the precious word we want to master, of the priceless blessing we want to get possession of, ‘*Sanctified in Christ,*’ takes its rise in what is here written of that wondrous act of God, by which He closed His creation work, and revealed how wonderfully it would be continued and perfected. When God blessed the seventh day, and *sanctified* it, He lifted it above the other days, and set it apart to a work and a revelation of Himself, excelling in glory all that had preceded. In this simple expression, Scripture reveals to us the character of God as the Holy One, who *makes holy*; the way in which He makes holy, by

entering in and *resting*; and the power of *blessing* with which God's making holy is ever accompanied. These three lessons we shall find it of the deepest importance to study well, as containing the root-principles of all the Scripture will have to teach us in our pursuit of Holiness.

1. God *sanctified* the Sabbath day. Of the previous six days the keyword was, from the first calling into existence of the heaven and the earth, down to the making of man: *God created*. All at once a new word and a new work of God, is introduced: *God sanctified*. Something higher than creation, that for which creation is to exist, is now to be revealed; God Almighty is now to be known as God Most Holy. And just as the work of creation shows His Power, without that Power being mentioned, so His making holy the seventh day reveals His character as the Holy One. As Omnipotence is the chief of His natural, so Holiness is the first of His moral attributes. And just as He alone is Creator, so He alone is Sanctifier; to make holy is His work as truly and exclusively as to create. Blessed is the child of God who truly and fully believes this!

God sanctified the Sabbath day. The word can teach us what the nature is of the work God does when He makes holy. Sanctification in Paradise cannot be essentially different from Sanctification in Redemption. God had pronounced all His works, and man the chief of them, very good. And yet they were not holy. The six days' work had nought of defilement or sin, and yet it was not holy. The seventh day needed to be specially made holy, for the great work of making holy man, who was already very good. In Exodus, God says distinctly that He sanctified the Sabbath day, with a view to man's sanctification. 'That ye may know that I am the Lord that doth *sanctify you*.' Goodness, innocence, purity, freedom from sin, is not Holiness.

Goodness is the work of omnipotence, an attribute of nature, as God creates it: holiness is something infinitely higher. We speak of the holiness of God as His infinite moral perfection; man's moral perfection could only come in the use of his will, consenting freely to and abiding in the will of God. Thus alone could he become holy. The seventh day was made holy by God as a pledge that He would make man holy. In the ages that preceded the seventh day, the Creation period, God's Power, Wisdom, and Goodness had been displayed. The age to come, in the seventh day period, is to be the dispensation of holiness: God made holy the seventh day.

2. God sanctified the Sabbath day, *because in it He rested* from all His work. This rest was something real. In Creation, God had, as it were, gone out of Himself to bring forth something new: in resting He now returns from His creating work into Himself, to rejoice in His love over the man He has created, and communicate Himself to him. This opens up to us the way in which God makes holy. The connection between the resting and making holy was no arbitrary one; the making holy was no after-thought; in the very nature of things it could not be otherwise: He sanctified *because* He rested in it; He sanctified by resting. As He regards His finished work, more especially man, rejoices in it, and, as we have it in Exodus, 'is refreshed,' this time of His Divine rest is the time in which He will carry on unto perfection what He has begun, and make man, created in His image, in very deed partaker of His highest glory, His Holiness.

*Where God rests in complacency and love, He makes holy.* The Presence of God revealing itself, entering in, and taking possession, is what constitutes true Holiness. As we go down the ages, studying the progressive unfolding of

what Holiness is, this truth will continually meet us. In God's indwelling in heaven, in His temple on earth, in His beloved Son, in the person of the believer through the Holy Spirit, we shall everywhere find that Holiness is not something that man is or does, but that it always comes where God comes. In the deepest meaning of the words: where God enters to rest, there He sanctifies. And when we come to study the New Testament revelation of the way in which we are to be holy, we shall find in this one of our earliest and deepest lessons. It is as we enter into the rest of God that we become partakers of His Holiness. 'We which have believed do enter into that rest;' 'He that hath entered into his rest hath himself also rested from his works, as God did from His.' It is as the soul ceases from its own efforts, and rests in Him who has finished all for us, and will finish all in us, as the soul yields itself in the quiet confidence of true faith to rest in God, that it will know what true Holiness is. Where the soul enters into the Sabbath stillness of perfect trust, God comes to keep His Sabbath holy; and the soul where He rests He sanctifies. Whether we speak of His own day, 'He sanctified it,' or His own people 'sanctified in Christ,' the secret of Holiness is ever the same: 'He sanctified because he rested.'

3. And then we read, '*He blessed* and sanctified it.' As used in the first chapter and throughout the book of Genesis, the word 'God blessed' is one of great significance. 'Be fruitful and multiply' was, as to Adam, so later to Noah and Abraham, the Divine exposition of its meaning. The blessing with which God blessed Adam and Noah and Abraham was that of fruitfulness and increase, the power to reproduce and multiply. When God blessed the seventh day, He filled it so with the living power of His Holiness, that in it that Holiness might increase and reproduce itself in those

who, like Him, seek to enter into its rest and sanctify it. The seventh day is that in which we are still living. Of each of the creation days it is written, up to the last, 'There was evening, and there was morning, the sixth day.' Of the seventh the record has not yet been made; we are living in it now, God's own day of rest and holiness and blessing. Entering into it in a very special manner, and taking possession of it, as the time for His rejoicing in His creature, and manifesting the fulness of His love in sanctifying him, He has made the dispensation we now live in one of Divine and mighty blessing. And He has at the same time taught us what the blessing is. Holiness is blessedness. Fellowship with God in His holy rest is blessedness. And as all God's blessings in Christ have but one fountain, God's Holiness, so they all have but one aim, making us partakers of that Holiness. God created, *and blessed*; with the creation blessing. God sanctified, *and blessed*; with the Sabbath blessing of His rest. The Creation blessing, of goodness and fruitfulness and dominion, is to be crowned by the Sabbath blessing of rest in God and holiness in fellowship with Him.

God's finished work of Creation was marred by sin, and our fellowship with Him in the blessing of His holy rest cut off. The finished work of redemption opened for us a truer rest and a surer entrance into the Holiness of God. As He rested in His holy day, so He now rests in His Holy Son. In Him we now can enter fully into the rest of God. 'Made holy in Christ,' let us rest in Him. Let us rest, because we see that as wonderfully as God by His mighty power finished His work of Creation, will He complete and perfect His work of sanctification. Let us yield ourselves to God in Christ, to rest where He rested, to be made holy with His own holiness, and to be blessed with God's own blessing. God the Sanctifier is the name now inscribed upon the throne of God

the Creator. At the threshold of the history of the human race there shines this word of infinite promise and hope: 'God blessed and sanctified the seventh day because in it He rested.'

BE YE HOLY, FOR I AM HOLY.

Blessed Lord God! I bow before Thee in lowly worship. I adore Thee as God the Creator, and God the Sanctifier. Thou hast revealed Thyself as God Almighty and God Most Holy. I beseech Thee, teach me to know and to trust Thee as such.

I humbly ask Thee for grace to learn and hold fast the deep spiritual truths Thou hast revealed in making holy the Sabbath day. Thy purpose in man's creation is to show forth Thy Holiness, and make him partaker of it. Oh, teach me to believe in Thee as God my Creator and Sanctifier, to believe with my whole heart that the same Almighty power which gave the sixth-day blessing of creation, secures to us the seventh-day blessing of sanctification. Thy will is our sanctification.

And teach me, Lord, to understand better how this blessing comes. It is where Thou enterest to rest, to refresh and reveal Thyself, that Thou makest holy. O my God! may my heart be Thy resting-place. I would, in the stillness and confidence of a restful faith, rest in Thee, believing that Thou doest all in me. Let such fellowship with Thee, and Thy love, and Thy will be to me the secret of a life of holiness. I ask it in the name of our Lord Jesus, in whom Thou hast sanctified us. Amen.

*1. God the Creator is God the Sanctifier. The Omnipotence that did the first work does the second too. I can trust God*