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The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

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Page 1

WHAT MUST I DO TO BE SAVED?

J.C. SETTLEMOIR

The question is in the Bible! So is the answer!

“Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, **what must I do to be saved:** and they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.” (Acts 16:29-31).

This is the only place in the Bible where this precise question “What must I do to be saved?” is found. Surely this is the high point of the Bible on this subject. All the questions and doubts raised on this issue are here settled once and for all.

The question is clear, concise, specific. The answer was plain, spontaneous, direct, definitive. No extras were introduced. This is the inspired answer. While the throne of

God stands there can be no other answer to the question “What must I do to be saved?”

There are three distinct parts to this text:

1. The Question, and it is from the Lord;
2. The Answer, and it is from the Lord;
3. The Response, and it too is from the Lord.

I. THE QUESTION IS FROM THE LORD

How does this pagan jailer come to ask this question? No man ever asked this question unaided by the grace of God.

Look at the background. Paul and Silas were in the region



of Derby and Lystra, about six hundred miles from Philippi where the jailer lived. They were in Asia, he was in Macedonia. The Aegean Sea lay between them. Furthermore, Paul and Silas were determined to go east not west! But the Holy Spirit “suffered them not.” (Acts 16:6-7).

They then go to Troas, a coastal city and there await further orders. While there, Paul had a vision: “And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.” (Acts 16:9).

Immediately they determine to sail into Macedonia. As they sail, their ship is guided by the great unseen hand. The sea cannot swallow that ship. No wind can blow it off course, nor will any misjudgment on the part of the captain or crew abort the voyage. They must sail “a straight course,” to their destination. (Vs 11).

When they arrive they pass through Neapolis to Philippi. Here they attend a prayer meeting by the river on the Sabbath day where the Jews usually met. Apparently, only a few women showed up but Paul spoke to them and Lydia and her household were saved.

Now while they were on the way to this prayer meeting a girl pos-

sessed with a spirit began to follow Paul and the others and gave testimony that these men were of God.

After several days of this Paul grew weary of it and cast the spirit out of the girl. Her masters (for she was a slave) having lost their ability to profit by this girl caught Paul and Silas and haled them before the rulers. Without trial they whipped these preachers and cast them into prison.

The jailer put them into the most secure part of the prison and went to sleep. He cares nothing for the pain they endure from the severe lacerations of the whipping.

But this is just another link in God’s plan. He sends an earthquake, throwing open the doors of the jail and loosing their stocks. The jailer is awakened in a start. When he sees the doors are opened he takes out his sword to kill himself, for he supposed the prisoners had run away. The penalty for losing prisoners was death. But Paul cries out: “Do thyself no harm, for we are all here!”

Now the earthquake is past, the prisoners are all safe and the fear of reprisal from the authorities is gone. Thus the question: “What must I do to be saved?” is not concerned with physical death, either from judicial or natural causes. The jailer’s question is a soul-question.

PROVIDENCE AND THE SMALL THINGS

CHARLES SPURGEON

“...Being predestinated according to the purpose of Him who worketh all things after the council of his own will” Ephesians 1:11.

He who counts the *stars*--has also numbered the *hairs* of our heads!

Our lives and deaths are predestined--but so, also, are our sitting down and our rising up.

I believe that every particle of *dust* that dances in the sunbeam, does not move an atom more or less than God wishes.

I believe that every particle of *spray* that dashes against the steamboat has its ordained orbit, as well as the sun in the heavens.

I believe that the *chaff* from the hand of the winnower--is as much steered by God, as the *stars* in their course.

The creeping of an *aphid* over the rosebush--is as much fixed as the march of the devastating pestilence.

The fall of a *leaf* from a poplar tree--is as fully ordained as the tumbling of an avalanche!

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”

Romans 8:28

SPURGEON ON SUFFERING

I am afraid that all the grace that I have got of my comfortable and easy times and happy hours, might almost lie on a penny. But the good that I have received from my sorrows, and pains, and griefs, is altogether incalculable ... Affliction is the best bit of furniture in my house. It is the best book in a minister's library.

As long as I trace my pain to accident, my bereavement to mistake, my loss to another's wrong, my discomfort to an enemy, and so on, I am of the earth, earthy, and shall break my teeth with gravel stones; but when I rise to my God and see His hand at work, I grow calm, I have not a word of repining.

If the current were always smooth, it could be a token of our gliding towards the gulf of destruction. ... The pools of our heart are apt to grow stagnant unless stirred by affliction. Peace and quietness are hotbeds for shams and superficialities; but when sharp troubles and keen temptations assail us, nothing will stand but that which is real and lasting.

Great hearts can only be made by great troubles. The spade of trouble digs the reservoir of comfort deeper, and makes more room for consolation.

A life-long sickness may by divine grace prove to be a life-long blessing. Better suffer from childhood to old age than be let alone to find pleasure in sin.

Tell everybody you meet what a good and blessed and faithful God he is, and so give him glory now. And be happy and cheerful; you cannot glorify God better than by a calm, quiet, happy life. Let the world know that you serve a good Master. If you are in trouble, do not let anyone see that the trouble touches your spirit; – nay, more, do not let it trouble your spirit. Rest in God; take evil as well as good from his hand, and keep on praising him. You do not know how much good you may do, and how greatly you may glorify God, if you praise him in your dark times. Worldlings do not care much about our psalm-singing unless they see us in pain and sorrow, and observe that we praise God then.

I have learned to kiss the wave that throws me against the Rock of Ages.

It is clear that the Lord brought this jailer to the place where he would ask: "Sirs, what must I do to be saved?"

II. THE ANSWER IS FROM THE LORD

The answer is spontaneous! "They said (vs 31), that is, both Paul and Silas responded in unison. There was no need to sit down and discuss the response to be given. They had before determined from both Scripture and the Spirit's instruction what men were required to do in order to be saved. Instantaneously they give this answer: "Believe on the Lord Jesus Christ."

The disciples had just been through the "works for salvation" idea in the great council at Jerusalem recorded in Acts 15. What was the considered answer? Is anything, any work, required in order to be saved? If so this would have been the place to lay it out.

Here were the apostles. Here were the elders. Here was James, the Lord's half brother and the pastor of the Jerusalem church. Surely, if there was any work required for salvation, whether an ordinance, ritual, or any other thing, then this is the place it would have been enunciated.

But listen carefully to the response of the council. Here is the

question: "Is there any work required for salvation?" This would include circumcision (the particular thing which brought this council together, (Acts 15:1) or any other act done by ourselves or others.

If any work, any deed, any ordinance had been required for salvation then it is unthinkable that this meeting would have failed to mention it. Circumcision is not essential to salvation. What then? Could it be church membership? Could it be tongues? Could it be keeping the Law? Could it be baptism? The Lord's supper?

Peter's reply is, No, (Acts 15:7-11). The answer of the elders is, Nay! The answer of James is, Negative! The answer of the church is, An absolute negative!

Finally we learn in the 28th verse the answer of the Holy Spirit was also a resounding negative!

These inspired negatives cancel out all the false answers given since the foundation of the world!

Furthermore, the Lord Himself taught this same truth during His earthly ministry (Lk 7:50; Mat 9:2; Mk 10:52, see margin; 9:23; Mat 15:28; Luke 18:42), all which serve only as a sample.

The message of God's grace has ever been the same:

"Come, ye thirsty, come, and welcome,
God's free bounty glorify;
True belief and true repentance,
Every grace that brings you nigh."

"If they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

III. THE RESPONSE IS FROM THE LORD

Now we consider the response.

When the jailer hears the answer to his question he immediately responds—he believes on the Lord Jesus Christ. Why does he believe on the Lord Jesus Christ? Only an hour before the jailer was a darkened pagan under the power of Satan. But now he sees the light of God. He is saved! But how? How did he come to believe on the Lord Jesus Christ?

The question was from the Lord. The answer was from the Lord and so was the response. Faith is the gift of God. Jesus said: "No man can come to me, except the Father which hath sent me draw him...." (Jn. 6:37,63).

God's prevenient grace not only prepared the preachers and sent

them to Philippi, sent them to jail under this man's authority, but grace was also working with the jailer. This is why he asked the question. Now when he hears the answer he believes it and so does his family. The gifts of faith and repentance are but the evidences of that sacred and abiding work of regeneration (Acts 11:18; Eph 2:8; Jn 3:5; I Jn 5:1).

Notice there are here none of the things so often required by men. The jailer is directed to believe on the Lord Jesus Christ and he willingly, gladly does so. This response is from the Lord!

The question, What must I do to be saved, came from the Lord. The answer, Believe on the Lord Jesus Christ, came from the Lord.

The response of believing on the Lord Jesus Christ was from the Lord!

Here in this brief interchange we have the culmination of the gospel of all grace: Believe on the Lord Jesus Christ and you shall be saved! Christ also said: "Come unto me, all yet that labor and are heavy laden, and I will give you rest." This is believing on Him and that is what Paul and Silas said. This is what the Word of God requires of every man.

Believe on the Lord Jesus Christ and

(Settlemyre — continued on page 12)

(Borrowed — continued from page 5)

Ponder this: There are several Christian apologists nowadays who present many scientific proofs for creation. While such "proofs" might be compelling when compared to evolution, what if none of them existed? What if they just weren't all that compelling after all? Would that make us doubt that the creation account is true? If so, we just failed the primary test of faith. What if we become so intimidated by the world that we create explanations such as the Gap Theory, Day-Age Theory, or the Framework Hypothesis so we can combine creation with science (which is exactly what has occurred)? We have failed the test.

So, we say again, understanding creation comes entirely by Faith. We have faith in the Genesis account of creation simply because of what God has said. To try to explain it any other way is nothing but a fool's errand and will actually cripple our service for Him.

Scriptures for Study: What do the following verses say about creation: Genesis 2:1; Exodus 20:11; Psalm 33:6; John 1:1-3? ♦

Borrowed

God is God

"The great controversy between God and Man has been, whether He or they shall be God; whether His reason or theirs, His will or theirs, shall be the guiding principle. If anything could frustrate God's will—then it would be superior to Him, God would not be omnipotent, and so would lose the perfection of the Deity and consequently the Deity itself; for that which did wholly defeat God's will, would be more powerful than He. To be God and yet inferior to another, is a contradiction!"

Stephen Charnock

thy shoes from off thy feet” (Exo 3:5). He is to be served “with fear” (Psa 2:11). Of Israel His demand was, “I will be sanctified in them that come nigh Me, and before all the people I will be glorified” (Lev 10:3). The more our hearts are awed by His ineffable holiness, the more acceptable will be our approaches unto Him.

Because God is holy we should desire to be conformed to Him. His commandment is, “Be ye holy, for I am holy” (I Peter 1:16). We are not bidden to be omnipotent or omniscient as God is, but we are to be holy, and that “in all manner of conversation [deportment]” (I Peter 1:15).

This is the prime way of honoring God. We do not so glorify God by elevated admirations, or eloquent expressions, or pompous services for Him as when we aspire to a conversing with Him with unstained spirits, and live to Him in living like Him (S. Charnock).

Then as God alone is the Source and Fount of holiness, let us earnestly seek holiness from Him; let our daily prayer be that He may “sanctify us wholly; and our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ” (I Thess 5:23) ♦

From The Attributes of God

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.
2 Timothy 1:7

(Settlemoir — continued from page 4)
you shall be saved!

Now think about this great theme. Who gets the glory? The Lord.
Who receives the blessing? Every believer.

Don’t ever be satisfied with any answer but this one. The question is in the Bible and so is the answer. The Bible will never misguide you! ♦

THE MANIFESTATION OF FAITH

“Through Faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” (Heb. 11:3)

It is the nature of faith to believe God upon His bare Word,” wrote Puritan John Trapp. “It will not be, saith sense; it cannot be saith reason; [but] it will and can be, saith faith, for I have a promise for it.” That leads us to the other aspect of the manifestation of faith.

Second, we note our faith in the method of creation. Our text is the simple, direct, unambiguous declaration that God alone created all things out of nothing and did so by His Word alone.

This is exactly what we also read in the very first verse of the Bible: “in the beginning God created the heaven and the earth” (Gen. 1:1). Again, what a simple but enormously profound statement! No rationalistic explanations, no apologetic arguments, just a simple statement of fact. We would, therefore, submit: if we do not believe the Creation account as it is recorded here, then we do not believe the Bible. Period. We have failed the most important manifestation of faith there is. If we cannot believe the first chapter of the Book, in fact, how can we possibly believe any of the rest of it. Why? Because this is the statement of how everything began. If we don’t believe that, there is not a single reason to believe anything else it says. There simply is no better manifestation, no better proof, of our faith than the belief in the creation account as literal and historical.

Notice carefully, in fact, what our text declares: it is only through faith that we understand the truth of Creation. Contrary to popular thought among many Christians today, creation is not a scientific issue; it is a theological issue. It’s not about proofs and evidences; it’s about believing what God said. Creation simply cannot be explained scientifically. Science didn’t exist then and it doesn’t help now.

(Borrowed — continued on page 13)

THE CHILDREN NOT YET BORN

PASTOR BILL LEE

What saith the Scriptures?” should be the final and deciding word on any issue facing true Christians. With a complete disregard for politics, public opinion, or personal views, the Christian settles all questions, arguments and debates with one simple question, “What saith the Scriptures?” This article is not intended to be political, but rather biblical, and I trust it will be received as such.

In Romans 9:11 the Apostle Paul wrote; “For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.” Also in Genesis 25 we have the account of the birth of these children Paul did speak of, Jacob and Esau. But it is not so much the birth of these twin boys that now has our attention. The one thing I would like for us to focus our attention upon is what is said about these two boys before they were born. We read in verses 21 and 22 of Genesis 25 these words; “And Isaac entreated the LORD for his wife, because she was barren: and the LORD was entreated of him, and Rebekah his wife conceived. And the children struggled together within her, and she said, If it be so, why am I thus? And she went

to inquire of the LORD.”

We cannot help but notice the Word of God refers to these two who struggled within the womb of Rebekah as “the children”. When the Apostle Paul made reference to these within the womb of Rebekah, he referred to them as “the children not yet born”. The Word of God views the unborn as “children”, whether we, or society as a whole, view them as such or not. People can and will debate the issue, courts can and will give their opinions, but none of these things will ever change the fact that God views the unborn as children. Surely any rational mind can understand that a child is a person.

We are all familiar with the biblical account of David and Bathsheba. We all know this was an adulterous affair between these two. In II Samuel 11:5 we are told that Bathsheba conceived. The words she used to inform David of this conception are; “I am with child”. Referring to a woman who has conceived as “being with child” is a reoccurring



man origin. The character attributed to the “gods” of the ancients and of modern heathendom is the very reverse of that immaculate purity which pertains to the true God. An ineffably holy God, who has the utmost abhorrence of all sin, was never invented by any of Adam’s fallen descendants! The fact is that nothing makes more manifest the terrible depravity of man’s heart and his enmity against the living God than to have set before him One who is infinitely and immutably holy. His own idea of sin is practically limited to what the world calls “crime.” Anything short of that, man palliates as “defects,” “mistakes,” “infirmities,” etc. And even where sin is owned at all, excuses and extenuations are made for it.

The “god” which the vast majority of professing Christians “love” is looked upon very much like an indulgent old man, who himself has no relish for folly, but leniently winks at the “indiscretions” of youth. But the Word says, “Thou hatest all workers of iniquity” (Psa 5:5). And again, “God is angry with the wicked every day” (Psa 7:11). But men refuse to believe in this God, and gnash their teeth when His hatred of sin is faithfully pressed upon their attention. No, sinful man was no more likely to devise a holy God than to create the Lake of Fire in which he will be tormented for ever and ever.

Because God is holy, acceptance with Him on the ground of creature doings is utterly impossible. A fallen creature could sooner create a world than produce that which would meet the approval of infinite Purity. Can darkness dwell with Light? Can the Immaculate One take pleasure in “filthy rags” (Isa 64:6)? The best that sinful man brings forth is defiled. A corrupt tree cannot bear good fruit. God would deny Himself, vilify His perfections, were He to account as righteous and holy that which is not so in itself; and nothing is so which has the least stain upon it contrary to the nature of God. But blessed be His name, that which His holiness demanded, His grace has provided in Christ Jesus our Lord. Every poor sinner who has fled to Him for refuge stands “accepted in the Beloved” (Eph 1:6). Hallelujah!

MAN APPROACHES GOD

Because God is holy the utmost reverence becomes our approaches unto Him. “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him” (Psa 89:7). Then “Exalt ye the LORD our God, and worship at His footstool; He is holy” (Psa 99:5). Yes, “at His footstool,” in the lowest posture of humility, prostrate before Him. When Moses would approach unto the burning bush, God said, “Put off

Not all the vials of judgment that have or shall be poured out upon the wicked world, nor the flaming furnace of a sinner's conscience, nor the irreversible sentence pronounced against the rebellious demons, nor the groans of the damned creatures, give such a demonstration of God's hatred of sin, as the wrath of God let loose upon His Son. Never did divine holiness appear more beautiful and lovely than at the time our Savior's countenance was most marred in the midst of His dying groans. This He Himself acknowledges in Psalm 22. When God had turned His smiling face from Him, and thrust His sharp knife into His heart, which forced that terrible cry from Him, "My God, My God, why hast Thou forsaken Me?" He adores this perfection—"Thou art holy" (v.3) (S. Charnock).

Because God is holy He hates all sin. He loves everything which is in conformity to His laws, and loathes everything which is contrary to it. His Word plainly declares, "The froward is abomination to the LORD" (Prov 3:32). And again, "The thoughts of the wicked are an abomination to the LORD" (Prov 15:26). It follows, therefore, that He must necessarily punish sin. Sin can no more exist without demanding His punishment than without requiring His hatred of it. God has often forgiven sinners, but He never for-

gives sin; and the sinner is only forgiven on the ground of Another having borne his punishment: for "without shedding of blood is no remission" (Heb 9:22). Therefore we are told "The LORD will take vengeance on His adversaries, and He reserveth wrath for His enemies" (Nahum 1:2). For one sin God banished our first parents from Eden. For one sin all the posterity of Canaan, a son of Ham, fell under a curse which remains over them to this day (Gen 9:21). For one sin Moses was excluded from Canaan, Elisha's servant smitten with leprosy, Ananias and Sapphira cut off out of the land of the living.

GOD'S HOLINESS FROM A WORLDLY PERSPECTIVE

Herein we find proof for the divine inspiration of the Scriptures. The unregenerate do not really believe in the holiness of God. Their conception of His character is altogether one-sided. They fondly hope that His mercy will override everything else. "Thou thoughtest that I was altogether such an one as thyself" (Psa 50:21) is God's charge against them. They think only of a "god" patterned after their own evil hearts. Hence their continuance in a course of mad folly. Such is the holiness ascribed to the divine nature and character in Scripture that it clearly demonstrates their superhu-

theme in the Bible. See Numbers 21:22, II Kings 15:16, Isaiah 26:17, I Thessalonians 5:3. This is language which is not only scriptural but is found in use all over the world. For when anyone hears of a woman "being with child" they understand the meaning of the words. They understand a conception has taken place, but the birth has not yet occurred. But it is important to note, that which has not yet been born is referred to as a "child".

In the first chapter of the Book of Luke we have the account of Mary visiting her cousin Elisabeth. We are told in verse 36 that Elisabeth had "conceived a son in her old age". Let us note carefully, that which she had conceived is referred to as "a son" before the birth had taken place. In verse 41 we read; "And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb". In verse 44 Elisabeth tells Mary of this experience using these words: "the babe leaped in my womb for joy". Now, according to verse 36, at the time all this happened, Elisabeth was only six months into her pregnancy. The birth

of the child surely had not taken place. If we recap this for a moment we can clearly see at least two things. First, Elisabeth had conceived a son in her womb. Second, this son, while still in Elisabeth's womb, is referred to twice as a "babe".

I would encourage anyone and everyone to look up the definition of this word "babe" in any concordance of Bible words. If you do so you will find the word translated "babe" is defined as "an infant, a child". I will repeat myself by saying this was somewhere around three months before the birth took place. Before the birth, Elisabeth was carrying an infant, a child, a son in her womb.

We normally count the age of an individual from the day of his birth. A more accurate counting of age would be from the time of conception. For it is clear from the Scriptures, the unborn are considered by God as children and children certainly are persons. The Apostle Paul, writing by divine inspiration, wrote of "the children not yet born". ♦

**Hold fast the form of sound words, which thou hast heard
of me, in faith and love which is in Christ Jesus.**

2 Timothy 1:13

THE HOLINESS OF GOD

A.W. PINK

ONLY GOD IS HOLY

“WHO SHALL NOT FEAR THEE, O LORD, AND GLORIFY THY name? for Thou only art holy” (Rev 15:4). He only is independently, infinitely, immutably holy. In Scripture He is frequently styled “The Holy One”: He is so because the sum of all moral excellency is found in Him. He is absolute Purity, unsullied even by the shadow of sin. “God is light, and in Him is no darkness at all” (I John 1:5). Holiness is the very excellency of the divine nature: the great God is “glorious in holiness” (Exo 15:11). Therefore do we read, “Thou art of purer eyes than to behold evil, and canst not look on iniquity” (Hab 1:13). As God’s power is the opposite of the native weakness of the creature, as His wisdom is in complete contrast from the least defect of understanding or folly, so His holiness is the very antithesis of all moral blemish or defilement. Of old God appointed singers in Israel “that should praise the beauty of holiness” (II Chron 20:21). “Power is God’s hand or arm, omniscience His eye, mercy His bowels, eternity His duration, but holiness is His beauty” (S. Charnock). It is this, supremely, which renders Him lovely to those who are delivered from sin’s dominion.

A chief emphasis is placed upon this perfection of God: “God is oftener styled Holy than Almighty, and set forth by this part of His dignity more than by any other. This is more fixed on as an epithet to His name than any other. You never find it expressed “His mighty name” or “His wise name,” but His great name, and most of all, His holy name. This is the greatest title of honour; in this latter doth the majesty and venerableness of His name appear” (S. Charnock).

This perfection, as none other, is solemnly celebrated before the Throne of Heaven, the seraphim crying, “Holy, holy, holy, is the LORD of hosts” (Isa 6:3). God Himself singles out this perfection, “Once have I sworn by My holiness” (Psa 89:35). God swears by His “holiness” because that is a fuller expression of Himself than any thing else. Therefore we are exhorted, “Sing unto the LORD, O ye saints of His, and give thanks at the remembrance of His holiness” (Psa 30:4). “This may be said to be a transcendental attribute, that, as it were, runs through the rest, and casts luster upon them. It is an attribute of attributes” (J. Howe, 1670). Thus we read: “the beauty of the LORD” (Psa 27:4), which is none other than “the beauty of holiness” (Psa 110:3).

As it seems to challenge an excellency above all His other perfections, so it is the glory of all the rest: as it is the glory of the Godhead, so it is the glory of every perfection in the Godhead; as His power is the strength of them, so His holiness is the beauty of them; as all would be weak without almightiness to back them, so all would be uncomely without holiness to adorn them. Should this be sullied, all the rest would lose their honour; as at the same instant the sun should lose its light, it would lose its heat, its strength, its generative and quickening virtue. As sincerity is the luster of every grace in a Christian, so is purity the splendor of every attribute in the Godhead. His justice is a holy justice, His wisdom a holy wisdom, His power a “holy arm” (Psa 98:1). His truth or promise a “holy promise” (Psa 105:42). His name, which signifies all His attributes in conjunction is “holy” (Psa 103:1) (S. Charnock).

THE MANIFESTATION OF GOD’S HOLINESS

God’s holiness is manifested in His works. “The LORD is righteous in all His ways, and holy in all His works” (Psa 145:17). Nothing but that which is excellent can proceed from Him. Holiness is the rule of all His actions. At the beginning He pronounced all that He made “very good” (Gen 1:31), which He

could not have done had there been anything imperfect or unholy in them. Man was made “upright” (Eccl 7:29), in the image and likeness of his Creator. The angels that fell were created holy, for we are told that they “kept not their first estate [habitation]” (Jude 6). Of Satan it is written, “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee” (Eze 28:15).

God’s holiness is manifested in His law. That law forbids sin in all of its modifications: in its most refined as well as its grossest forms, the intent of the mind as well as the pollution of the body, the secret desire as well as the overt act. Therefore do we read, “The law is holy, and the commandment holy, and just, and good” (Rom 7:12). Yes, “the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether” (Psa 19:8,9).

God’s holiness is manifested at the cross. Wondrously and yet most solemnly does the atonement display God’s infinite holiness and abhorrence of sin. How hateful sin must be to God for Him to punish it to its utmost deserts when it was imputed to His Son!