

THE WAY OF HOLINESS

THE BOOK OF ISAIAH speaks much of Christ--of the birth, life, miracles and suffering--and of the gospel dispensation. Some have called it the 5th gospel book. In the 35th chapter is contained a glorious prophecy of the church:

We have a description of the prosperous state of Christ's kingdom in the first two verses, in the conversion and enlightening of the heathen, here compared to a wilderness, and a desert, solitary place: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." [Isaiah 35:1-2]

The great privileges and valuable advantages of the gospel, in the five following verses wherein the strength, the courage, the reward, the salvation, the light and understanding, comforts and joys, that are conferred thereby, are very appropriately described and set forth: "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." [Isaiah 35:3-7]

The nature of the gospel and way of salvation therein is brought to light. First, the holy nature of it, in the eighth and ninth verses: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." [Isaiah 35:8-9]

And then, finishing Isaiah chapter 35, the joyful nature of it, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." [Isaiah 35:10]

The text of my sermon today is the way to salvation: "An highway shall be there, and a way" called "the way of holiness." This highway is the only way to heaven. There is no one that ever gets to heaven except they walk in this way. Some men don't get to heaven one

way and others another, but it is one highway that is always traveled by those that obtain heaven. It is the same narrow way that Christ tells us of in Matthew 7:14: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." There is only one highway that the few go to heaven on. If we seek diligently, we shall never find out an easier way to heaven than that which Christ has revealed to us. We cannot find a broader way, because Christ instructed us to "[e]nter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matthew 7:13). "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6). If we go to heaven, the way is so narrow that we must push hard to get along and press forward. The kingdom of heaven must suffer violence; it must be taken by force, or else it never will be taken at all. If we don't go by the footsteps of the flock, we shall never find the place where Christ feeds, and where he makes his flock to rest at noon. (Philippians 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Matthew 11:12: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Song of Solomon 6:3: "I am my beloved's, and my beloved is mine: he feedeth among the lilies". Song of Solomon 1:7-8: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.")

It appears that the way here spoken of is the way of salvation, by the last verse of the chapter. "And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isaiah 35:10) "Zion" is the common appellation by which, in the Old Testament, the church both militant and triumphant is signified. (See, e.g.: Psalm 48:2: "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King." And, Isaiah 24:23: "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.")

In the words observe the holy nature of this way described: first, by the name by which it is called, "and it shall be called the way of holiness." (Isaiah 35:8). Secondly, the holiness of those that travel in it, and its purity from those that are unclean, or unholy; "the unclean shall not pass over it." (Isaiah 35:8). No wicked person shall ever travel in this way of holiness. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there." (Isaiah 35:9) None of the wicked men of this world, which are like lions or ravenous beasts more than like men: in their eager raging and lustful appetites and evil

and vile affections, or by their insatiable covetousness, they are like hungry wolves, and violently set upon the world and will have it, whether by right or by wrong. (Zephaniah 3:3: "Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow.") They make themselves like ravenous beasts by their proud, hateful, malicious dispositions, which is directly contrary to a Christian spirit and temper. They are all for themselves and the satisfying of their own appetites, and care nothing for the welfare of others. They make a god of their bellies, and therein resemble tigers and wolves. (Philippians 3:19). This way of holiness is not to be defiled by wicked persons. Revelation 21:27 helps explain with these words: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." So, you certainly see why the ambassadors of Christ from WBC told our neighbors in Oregon that a "Gay Christian" is the very definition of an oxymoron, which, children, is a figure of speech that produces an unbecoming, self-contradictory meaning.

The doctrine taught here is the same doctrine taught by every Church of the Lord Jesus Christ in all ages: **Only those that are holy are in the way to heaven.**

Nowadays 99.999% of the human population is not sensible enough of the necessity of holiness in order to salvation. Everyone hopes for heaven, but if everyone that hoped for heaven ever got there, heaven by this time would have been full of murderers, adulterers, drunkards, thieves, robbers, and licentious debauchers. Debauchers is still a good way to describe fags and their enablers. Egypt just prosecuted 26 of them under their anti-debauchery law last week. Heaven would have been full of all manner of wickedness and wicked men; such as the earth abounds with at this day. Envision with me that perverse and violent group outside the Moda Center last Saturday night in Portland, Oregon. There would have been those there that are no better than wild beasts, howling wolves, and poisonous serpents; yea, devils incarnate, as Judas was. (John 6:70)

What a wretched place would the highest heavens have been by this time if it were so: that pure, undefiled, light and glorious place, the heavenly temple, would be as the temple of Jerusalem was in Christ's time, a den of thieves; and the royal palace of the Most High would be turned into a mere hell. There would be no happiness there for those that are holy. What a horrible, dreadful confusion would there be in the glorious presence of God the Father; the glorified Lamb of God; and the Heavenly Dove, spirit of all grace and original of all holiness; the spotless, glorified saints; the holy angels; and wicked men, beasts and devils were all mixed up together!

Therefore, it behooves us all to be sensible of the necessity of holiness in order to salvation; of the necessity of real, hearty and sincere inward and spiritual holiness, such

as will stand by us forever and will not leave us at death, that sinners may not be so foolish as to entertain hopes of heaven, except they intend forthwith to set about repentance and reformation of heart and life.

Holiness is conformity of the heart and the life unto God. Whatever outward appearance men may make by their external actions, as if they were holy, yet if it proceeds not from a most inward hearty and sincere holiness, it is nothing. James 1: 26-27, "If any man among you seem to be religious, and bridleth not his tongue but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And in James 2:18: "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." And in the nineteenth and twentieth verses, "Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" So that there must be conformity of both heart and life to God, in order to true holiness.

Holiness is the image of God, his likeness: "Be ye holy, for I am the Lord your God." (Leviticus 20:7). By being conformed unto the image of God means a conformity to his will, whereby he wills things that are just, right, and truly excellent and lovely; whereby he wills real perfection, and goodness; and perfectly abhors everything that is really evil, unjust, and unreasonable. And it is not only a willing as God wills, but also a doing as he does: in acting holily and justly and wisely and mercifully, like him. It must become natural thus to be, and thus to act; it must be the constant inclination and new nature of the soul, and then the man is holy, and not before. (Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." 1 Thessalonians 2:10: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.") 1 Peter 1:13-16: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (It is written explicitly at Leviticus 11:44-45, but also all over the Old Testament in substance). Separate from all others as he was, living holy lives and conversations, agreeably to his will made known to them, in imitation of him who had chosen and called them to be his people; for, since holiness is his nature, it becomes them who are his house and family, his subjects and people. That's us.

It is conformity to Jesus Christ. Christ Jesus is perfectly conformed unto God, for he is God. He is his express image. Now Christ is nearer to us in some respects than God the Father, for he is our Mediator and is more immediately conversant with us; John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Jesus Christ, he has been with us in the flesh and as one of us he appeared in the form of a servant, and we have seen his holiness brightly shining forth in all his actions. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14) "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Philippians 2:7-8). We have seen his holy life; we have a copy drawn, and an example set for us. Now holiness is conformity unto this copy: he that copies after Jesus Christ, after that copy which he has set us and which is delivered to us by the evangelists, is holy. (2 Peter 1:16-21). He that diligently observes the life of Christ in the New Testament need not be at a loss to know what holiness is. Christ commands us to follow his example: Matthew 11:29: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

Romans 8:29: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Have you ever read the four Gospels, and did you not observe in the life of Christ wonderful instances of humility, love to God, love to religion; wonderful instances of zeal for God's glory, steadfastness in resisting temptations, entire trust and reliance on God, strict adherence to all his commands; astonishing instances of condescension, humility, meekness, lowliness, love to men, love to his enemies, charity and patience? This is holiness. When we imitate Christ in these things, then are we holy, and not till then.

Hebrews 12:1-4: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

Holiness is conformity to God's laws and commands. When all God's laws without exception are written in our hearts, then are we holy. If you can go along with David in Psalm 119, where he speaks of his love and delight in God's law, in your own experience;

when a man feels in some good measure what David declares concerning himself towards the law of God, then may God's law be said to be written in his heart. By God's law I mean all his precepts and commands, especially as they are delivered to us in the gospel, which is the fulfillment of the law of God. If you feel Christ's Sermon upon the Mount engraven on the fleshly tables of your hearts, you are truly sanctified. (Matthew Chapter 5) The new covenant is written in the hearts of those that are sanctified, of which the prophet Jeremiah speaks, 31:31,33, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. This shall be my covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The commands and precepts which God has given us are all pure, perfect, and holy. (Psalm 119). They are the holiness of God in writing, and, when the soul is conformed to them, they have holiness of God upon their hearts. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart." (2 Corinthians 3:3). When the soul is molded and fashioned according to the image of God, the example of Christ and the rules of the gospel, then it is holy.

Those that have not this holiness are not in the way to heaven. Those that are not thus conformed to God, to Christ, and God's commands, are not in the way to heaven and happiness; they are not traveling that road; and the road they are on will never bring them there. Whatever hopes and expectations they may have, they will never reach heaven to eternity except they alter their course, turn about, and steer towards another point; for the way is a way of holiness, and the unclean shall not pass over it. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:3). None but those that are holy are in the way to heaven, whatever profession they may make, whatever church they may be in: for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature. (Galatians 6:15). Whatever external acts of religion they may perform, however they may be constant attendants on public worship, and live outwardly moral lives; indeed, if they speak with the tongues of men and angels, though they could prophesy and understand all mysteries and all knowledge, and though they have faith that they can remove mountains; though they bestow all their goods to feed the poor, and though they give their very bodies to be burnt: yet if they have not charity or holiness, which is the same thing, for by charity is intended love to God as well as man; yet they are nothing. They are as a sounding brass or a tinkling cymbal (see I Corinthians Chapter 13). It is good that we should be thoroughly convinced of the most absolute and indispensable necessity of a real, spiritual, active and

vital holiness. No one else in the world is convinced of this nor really concerned. It appears to us that an entire generation of professing "Christians" has turned the grace of God into lasciviousness and not holiness. (Jude 1:4). Have you not seen our sign: "Christians Caused Fag Marriage"?

What are the reasons why none that are not holy can be in the way to heaven, and why those who never are so can never obtain the happiness thereof, as Isaiah affirms in no uncertain terms in Isaiah 35:8-9?

It is contrary to God's justice, to make a wicked man eternally happy. God is a God of infinite justice, and his justice "obliges" him to punish sin eternally; the sins of all men must be punished. If the sinner retains his sin, and it is not washed off by the blood of Christ, and he purified and sanctified and made holy, sin must be punished upon him. If he is sanctified, his sin has been already punished in the death of Christ, but if not, it still remains to be punished in his eternal ruin and misery; for God has said that he is a holy and jealous God, and will by no means clear the guilty. It is reckoned amongst God's attributes which he proclaims in Exodus 34:6-7: "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

It is impossible by reason of God's holiness, that anything should be united to God and brought to the enjoyment of him which is not holy. Now is it possible that a God of infinite holiness, that is perfect and hates sin with perfect hatred, and that is infinitely lovely and excellent, should embrace in his arms a filthy, abominable creature, a hideous, detestable monster, more hateful than a poisonous viper? But so hateful, base, and abominable is every unsanctified man, even the best of them. How impossible is it that this should be that such loathsome beings, the picture of the devil, should be united to God: should be a member of Christ, a child of God, be made happy in the enjoyment of his love and the smiles of his countenance, should be in God and God in them?

It would defile heaven and interrupt the happiness of the saints and angels. It would defile that holy place, the Holy of Holies, and would fright and terrify the sanctified spirits, and obstruct them in their delightful exercise of devotion, and confound the heavenly society. How would one unsanctified person interrupt their happiness, and fill those regions all over with the loathsome stench of his sin and filthiness!

The nature of sin necessarily implies, misery. (Revelation 3:17) That soul that remains sinful must of a necessity of nature remain miserable, for it is impossible there should be

any happiness where such a hateful thing as sin reigns and bears rule. Sin is the most cruel tyrant that ever ruled, and seeks nothing but the misery of his subjects. As in the very keeping of God's commands there is great reward (See Psalm 19), so in the very breaking of them there is great punishment. Sin is a woeful confusion (Jeremiah 3:25) and dreadful disorder in the soul, whereby everything is put out of place, reason trampled underfoot and evil passion advanced in the room of it, conscience dethroned and abominable lusts reign. As long as it is so, there will unavoidably be a dreadful confusion and anxiety in the mind; the soul will be full of worry, perplexities, uneasinesses, storms and frights, and thus it must necessarily be to all eternity, except the Spirit of God puts it right. So that if it were possible that God should desire to make a wicked man happy while he is wicked, the nature of the thing would not allow of it, but it would be simply an absolute impossibility.

Holy practice is the aim of eternal election which is the first foundational stone of the bestowment of all true grace. Holy practice is not the ground and reason of election, as is supposed by the Arminians, who imagine that God elects men to everlasting life upon a foresight of their good works; but it is the aim and end of election. God does not elect men because he foresees they will be holy, but that he may make them, and that they may be holy. Thus, in election, God ordained that men should walk in good works, as says the apostle, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). And again it is said, that the elect are chosen to this very end — "He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love" (Ephesians 1:4). And so Christ tells his disciples, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). Now God's eternal election is the first ground of the bestowment of saving grace. And some have such saving grace, and others do not have it, because some are from eternity chosen of God, and others are not chosen. And seeing that holy practice is the scope and aim of that which is the first foundation of the bestowment of grace, this same holy practice is doubtless the tendency of grace itself.

That redemption, by which grace is purchased, is to the same end: holiness of life. The redemption made by Christ is the next ground of the bestowment of grace on all who possess it. Christ, by his merits, in the great things that he did and suffered in the world, has purchased grace and holiness for his own people — "For their sakes," he says, "I sanctify myself that they also might be sanctified through the truth" (John 17:19). And Christ thus redeemed the elect, and purchased grace for them, to the end that they might walk in holy practice. He has reconciled them to God by his death, to save them from wicked works, that they might be holy and unblamable in their lives, says the apostle — "And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreprouceable in his sight" (Colossians 1:21-22). When the angel appeared to Joseph, he told him that the child that should be born of Mary should be

called Jesus, that is, Savior, because he should save his people from their sins (Matthew 1:21). And holiness of life is declared to be the end of redemption, when it is said of Christ, that he “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:14). (The context is also important, and I repeatedly quoted those verses in Titus to those inferior spirits calling themselves “gay Christians” assembled in Portland, Oregon, on January 10, 2015: “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works (Titus 2:11-14);” and I may as well have been speaking Greek to an Aztec.) And so we are told that Christ “died for all [his people], that they which live should not henceforth live unto themselves, but unto him which died for them and rose again” (2 Corinthians 5:15). And for this end, he is said to have offered himself, through the eternal Spirit, without spot to God, that his blood might purge our conscience from dead works to serve the living God (Hebrews 9:14). “Blessed be the Lord God of Israel; for he hath visited and redeemed his people,.... to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life” (Luke 1:68-75). All these things make it very plain that the end of redemption is that we might be holy.

That effectual calling, or that saving conversion in which grace is commenced in the soul, is to the same end. God, by his Spirit, and through his truth, calls, awakens, convicts, converts, and leads to the exercise of grace, all those who are made willing in the day of his power*, to the end that they might exercise themselves in holy practice. “We are his workmanship,” says the apostle, “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Ephesians 2:10). And the apostle tells the Christian Thessalonians, that God had not called them unto uncleanness, but unto holiness (1 Thessalonians 4:7). And again it is written, “As he which hath called you is holy, so be ye holy in all manner of conversation” (1 Peter 1:15). (*Note the whole verse at Psalm 110:3: “Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.”)

Spiritual knowledge and understanding, which are the inward consequences of all true grace in the heart, tend to holy practice. A true knowledge of God and divine things is a practical knowledge. As to a mere speculative knowledge of the things of religion, many wicked men have attained to great measures of it. But only he that has a right and saving acquaintance with divine things sees the excellency of holiness, and of all the ways of holiness, for he sees the beauty and excellency of God, which consist in his holiness; and, for the same reason, he sees the hatefulnes of sin, and of all the ways of sin. And if a man knows the hatefulnes of the ways of sin, certainly this tends to his avoiding these ways; and if he sees the loveliness of the ways of holiness, this tends to incline him to

walk in them. 2 Chronicles 20:21: “And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.”

He that knows God sees that he is worthy to be obeyed. Pharaoh did not see why he should obey God, because he did not know who he was, and therefore he says — “Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go” (Exodus 5:2). This is signified to be the reason why wicked men work or practice iniquity, that they have no spiritual knowledge — “Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord” (Psalm 14:4). And when God would describe the true knowledge of himself to the people of Israel, he does it by this fruit of it, that it led to holy practice — “He judged the cause of the poor and needy; then it was well with him. Was not this to know me? saith the Lord” (Jeremiah 22:16). And so the apostle John informs us that the keeping of Christ’s commands is an infallible fruit of our knowing him; and he labels him as a gross hypocrite and liar who pretends that he knows Christ, and does not keep his commandments. 1 John 2:3-4: “And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” If a man has spiritual knowledge and understanding, it tends to make him to be of an excellent spirit. “A man of understanding is of an excellent spirit” (Proverbs 17:27). And such an excellent spirit will lead to a corresponding behavior.

Verses in support of this doctrine, that **only those that are holy are in the way to heaven**, superabound in the Bible. But, I will end today with this verse out of Isaiah: “And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.” (Isaiah 4:3) There is useful commentary by Gill on this verse: “[F]or these are accounted holy, through the imputation of the holiness of Christ unto them; and they are really and inherently holy, through the grace of Christ implanted in them; they are called to be holy, to be saints, and they are called with a holy calling, and unto holiness; and, in effectual calling, principles of grace and holiness are wrought in them, and which appear in their lives and conversations. The principal meaning seems to be, that those who shall hold fast their profession, and hold out, and persevere through the trying dispensation in the latter day, they shall be remarkably holy; they shall shine in the beauties of holiness; holiness shall be upon their horses’ bells, and they themselves shall be holiness unto the Lord (Zechariah 14:20, 21; Isaiah 35:8 and 60:21; Joel 3:17).”

So, my dear friends of excellent spirit assembled here on January 18, 2015: it is my privilege to exhort you to: “[f]ollow peace with all men, and holiness, without which no man shall see the Lord.” (Hebrews 12:14).

I love you. Amen.