

Holy in Christ

by B.H. Clendennen

The sermon emphasizes the importance of understanding God's holiness and its relationship to glory, redemption, and our lives.

Duration: 44:47

Scripture: Exodus 15:11

Topics: "Holiness", "Transformation in Christ"

Description

B.H. Clendennen emphasizes the profound connection between holiness and glory in God, illustrating that true holiness is not merely about rules but about the presence of God transforming us. He explains that as believers, we are called to be 'holy in Christ,' where God's holiness purifies and consumes the sinful nature within us. Clendennen highlights that God's glory is revealed through His holiness, which both judges and redeems, leading us into a deeper relationship with Him. The sermon encourages believers to embrace their identity in Christ, recognizing that they are already holy because of His presence in their lives. Ultimately, Clendennen calls for a response of worship and surrender to God's transformative work.

Transcript

Let's turn to Exodus chapter 11, or chapter 15 rather, verses 11 through 17. Exodus chapter 15, verse 11 through 17. Who is like unto thee, O Lord among the gods? Who is like thee, glorious in holiness? Now listen to that.

Glorious in holiness, fearful in praises, doing wonders. Thou stretcheth out thy right hand, the earth swallowed them. Thou in thy mercy has led forth the people which thou has redeemed.

Thou has guided them in strength under thy holy habitation. The people shall hear and be afraid. Sorrow shall take hold on the inhabitants of Palestine.

Then the dukes of Edom shall be amazed. The mighty men of Moab trembling shall take hold upon them. All the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them by the greatness of thine arm. They shall be as still as a stone till the people pass over. O Lord, till the people pass over which thou hast purchased, thou shalt bring them in, plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.

Thy hands have established. Now we've dealt with holiness in revelation, holiness in redemption, and the whole thing is based on those three words, holy in Christ. We've discovered in our lesson that holiness, whatever God comes into, is made holy by the presence of God.

Not a certain kind of rules or look, but God coming into. God sanctified the Sabbath by joining Himself to that Sabbath. And it's always this way.

Holiness is God. Be ye holy as I am holy is what God is saying to us. Now today we deal with holiness and glory in the text that we've read.

These words, I think we have another step in the advance in the revelation of the holiness of God. I want more than anything God to help us to receive these lessons. If He could take a hold of us, if God could bring our minds into what He's trying to say to us through these lessons, that His desire is to make us what He is.

Be ye holy as I am holy. Everything else will take care of itself. We saw in the beginning of these lessons that we're called, not just merely to salvation, to be saved and to go to heaven, but we're called to be saints, which put another way, means we've been called to be holy.

The same word translated saint is also translated holy, called to be holy. Now we have here for the first time holiness predicated of God Himself. The first time we saw in our lesson that the first time holiness was mentioned in the Bible and the only time it's mentioned in the book of Genesis was in the book of Genesis chapter 5 where God said He sanctified the Sabbath.

That's holy, that's God made holy the Sabbath is what it means. And it's not mentioned again here till the book of Exodus where God at the burning bush appeared unto Moses and told him that the ground that He stood on was holy. And we saw that from Abraham or through Abraham, God was dealing with man on the ground that He was an almighty God and that He could be trusted.

He encouraged Abraham that He was his friend and that he could trust Him. But with Moses, the character of God takes on another very real and most important aspect, and that is He dealt with Moses that He was not only almighty and that He could be trusted but that He was holy. And wherever He was became holy because He was there.

And now we see for the first time holiness predicated of God Himself. Listen to it. He is glorious in holiness, glorious in holiness.

Now what a tremendous statement that is found here in the book of Exodus. God is glorious in holiness and it is to the dwelling place of His holiness that He's leading His people. You notice the holy habitation.

His leadership and His whole working with His people is to lead them into the habitation of His holiness. It is here that God is bringing us. It is only here that God finds glory in our lives, is when that holiness can be a part of us.

In other words, the Bible said they took knowledge that they had been with Christ. They saw God in them. There's no glory but of God and no holiness but of God.

And we find here in these two words linked together, glorious in holiness. Now I want us to first note the expression used here, glorious in holiness. Now throughout scriptures we find the glory and holiness of

God mentioned together.

I've just listed a few of them. Exodus 29 and 43 we read, And the tent shall be made holy by thy glory. And the tent shall be made holy by thy glory.

That glory of the Lord of which we afterward read that it filled the house. It filled the house. Now the glory of an object of a thing or a person is its intrinsic worth or excellence.

Is that right? Excellence. This is the glory of anything is its intrinsic worth or excellence. This is what we have.

Now to glorify is to remove everything that could hinder the full revelation of its excellence. That's what it means to glorify, to move out everything and anything that could hinder the revelation of its excellence. Now in the holiness of God, His glory is hidden in that holiness.

But in the glory of God, His holiness is manifested. Hallelujah. Oh my.

You see, we're going to see something here that this glory both manifests what is of God, but it destroys that which is not of God. We're going to see that this glory, no man can see that glory and live. Is that what it says? No man.

That means no flesh can look on that. It destroys whatever is outside of God. But that glory also is what makes us glorious.

It also. Amen. So in the holiness of God, His glory is hidden.

But in the glory of God, His holiness is manifest. His glory, the revelation of Himself as a Holy One, would make the house holy. Thank God.

Whenever that glory is revealed, let that glory come into this temple and this makes it holy. When God in Christ came into you, that's what made us holy. Holy in Christ.

There may be a lot of work to be done on our lives, and there is. There is a lot of knots that God is working out. But the one thing we must remember, if we are in Christ, we are holy.

Or else an enemy will keep us under a state of condemnation where we can never rise above it. Holy in Christ. Whatever Christ comes into, He makes holy.

This is what holiness is all about. Is that right? We must understand this. We must grasp this.

I am not all that He's going to work out in my life. But as long as I remain in Christ and Christ remains in me, then when God looks at me, He reckons the experience of Christ to be my experience, and He tells me to reckon yourself dead indeed under sin, but alive under God. The Bible says, They that are Christ have crucified the flesh and the lusts and the affections thereof.

I know we're still wrestling with it on this side, but as far as God is concerned, if we are in Christ and remain there, then all of this is working out. It took him 20 years to get Jacob to Peniel, but he got him there because Jacob had in him what it took to get him there. Amen.

Had it in him. So we see whenever he comes into the house, when his glory is revealed, he'd make the house holy. In the same way, the two are connected in Leviticus 10 and 3, this glorious and holiness.

In Leviticus 10, verse 3, it said, I will be sanctified in them that come nigh unto me, and before all the people I will be glorified. You see, through the Bible, holiness and glory are always linked, these two. Yes, sir, sanctified and glorified.

Now, the acknowledgment of his holiness in the priest would be the manifestation of his glory to the people throughout. So, too, in the Song of the Seraphim, in Isaiah chapter 6 and verse 3, you remember there Isaiah said, I saw the Lord high and lifted up, and his train filled the temple. And the Seraphim were singing, Holy, holy, holy, Lord God of hosts.

The whole earth is full of what? His glory. You see, wherever that holy fills the house, the glory is there. Amen.

It's always that way, the two of them go together. When God is in us, holiness is there. And the glory of God then can be revealed through us.

John said, We beheld his glory as the glory of the only begotten of the Father, full of grace and truth. We beheld that God. We beheld him.

John said, We beheld him. Now, Jesus said, He that has seen me has seen the Father. God's glory was in Christ because God's holiness was there.

And God made it so that men ought to be able to see God's glory in the church because his holiness is present. Now, God is one who dwelleth in a light that's unapproachable, whom no man has seen or can see. It is the light of the knowledge of the glory of God that he gives into our hearts.

Now, the glory is that which can be seen and known of the invisible and unapproachable light, that light itself, and the glorious fire of which the light is shining out, that light is always the holiness of God, the holiness of God. There's much more said about his holiness than any other attribute, and there's a sense in which holiness is more than an attribute of God. It is essentially what he is.

In all of his being, but we see this. Now, holiness, as I said, is not so much an attribute of God as a comprehensive summary of all of God's perfections, all of God's perfections. Hallelujah.

Oh, what wonderful God. If we could get a glimpse and know what he's done by coming into our lives, folks. Now, it is on the shore, it was on the seashore of the Red Sea that Israel praises God.

Who is like unto thee, O Lord? Who is like unto thee? Glorious in holiness. Glorious in holiness. You see those words? Now, he is the incomparable one.

There's nothing that you can compare God to, nothing but to himself. There's none like him. And wherein has he proved this and revealed the glory of his holiness? With Moses in Horeb.

We saw the glory in the fire, in its double aspect of salvation and destruction. We saw that in the fire there, the double aspect, consuming what could not be purified and purifying what could not be consumed. That's the fire.

That's the holiness of God in us. It will consume. Whatever can be consumed, it'll destroy.

Whatever's in your life that's not of God, the holiness and glory of God in us will destroy that. But it will purify that which cannot be consumed. Oh, the working of God.

He talked about that with the Holy Ghost, didn't he? Burning up the chaff with unquenchable fire. Amen. But that which couldn't be burned up, purifying it.

Bringing the dross to the top, burning it off, ridding of those things. Amen. There you have the holiness of God revealed in the fire, that both destroys and purifies.

Amen. Both destroys and purifies. We see here, too, in the song of Moses, Israel sings of judgment and of mercy.

In the song, they sing of the judgment of God and the mercy of God. Now, the pillar of fire and the cloud came between the camp of the Egyptians and that of Israel. It moved in.

The armies of Israel or of Egypt are coming to destroy. In the front of them, there is this insurmountable object called the Red Sea. And the pillar and the fire of God came in between them.

It was a cloud and darkness to those who had come to destroy. To the Egyptians, that was total darkness. But to Israel, it was light.

That's always the way. Paul said it's a savor unto life and a savor unto death. The holiness and the glory of God is always that way, folks.

Amen. It destroys what is not incorruptible and purifies what is. Amen.

And that pillar and fire coming between the two camps was light to one, darkness to the other. Thank God. Amen.

Oh, my. The two thoughts run together through the whole song. But in the two verses that follow the ascription of holiness, we find the sum of the whole.

Thou stretchest out thy right hand. The earth swallowed them. The Lord looked forth upon the host of the Egyptians from the pillar of fire and discomfited them.

Now, this is the glory of holiness as judgment and destruction of the enemy. That is the glory of it, in the destruction of all that would hinder and the burning up all that would hinder you and I as being like God and being what God wants us to be. This is the glory of it now.

Thou in thy mercy, listen to it, hast led them, thy people which thou hast redeemed, thou hast guided them in thy strength to the habitation of thy holiness. In other words, he said, you're leading us into that safety and habitation of your holiness, your glory. And in there, in there as we abide there, that's all in Christ today, folks.

Amen. And it's in there that this holiness works both ways. It'll destroy in your life what would hinder God's working and will purify that which does.

It works both ways. But God's whole leadership is leading us into Christ, into the habitation of his holiness. Now, this is the glory of holiness in mercy and redemption, a holiness that not only delivers but guides to the habitation of holiness where the Holy One is to dwell and be in His people.

And we know where that is, in Christ Jesus our Lord. He was in the tabernacle and the holiest of holies. Amen.

He was in the pillar and the cloud. But now God is in Christ, and He is in us as we are in Christ. That's the reason he said, if you abide in me and my word abide in you, you can ask what you will and it shall be done only on those grounds that we abide in Him.

Now, in the inspiration of the hour of triumph, it is thus, it's early reveal that the great object and fruit of redemption as God intended it to be wrought out by God is to be His indwelling, that is, God, to live in us. We were secured in salvation that God may live in us. That's the whole of redemption.

We were secured that the Holy One, He wrought this great work of redemption on us, that He may live in us. And it is His living in us alone that makes us holy. Everything else is filthy rags.

It's earthly, it's sensual, it's devilish. No matter what kind of separation you affect, if it's not of the Holy Ghost, if it's not the presence of God in us that affects that holiness. And so God has wrought us for this end.

He worked that work in our lives that He, God, may live in His people. Hallelujah! Now, as you observe further, as we look on into this further, how, as it is in the redemption of His people, that God's holiness, as we dealt with this, in the redemption of His people, God's holiness is revealed. So it is in the song of redemption that the personal ascription of holiness to God is found.

Amen. Nowhere else, only. Nothing holy but what God links Himself to.

And whatever God links Himself to is holy, and men better leave it alone. He says of the tithe, the tithe is holy. Touch not that which is holy, He says.

The tithe, He said, is mine, it's holy. God set that apart for Himself. So immediately, that tenth part off of the top of whatever we make, whatever we have is God's.

No matter what men try to put it under a law, out of the law, God said, I claim that, that's mine. And whatever is God's is holy. And whatever is holy, men better leave alone.

Terrible things are bound up in dealing with that. Now, we know how in Scripture, after some striking special interposition of God as Redeemer, the special influence of the Spirit is manifested in some song of praise. Amen.

It's remarkable how it is in these outbursts of enthusiasm. Isn't it? I mean, you know, after God has come and touched our lives, even, you know, there we saw when He redeemed Israel, the song broke out. Thank God they began to sing of His mercy, His judgment, His holiness.

Well, you know, all the courses we sing, most of them, are born out of redemption, God's touching us, the glory of God being revealed. Amen. And out of it there comes a song of praise that comes forth from the heart of the greatness of God.

Oh, but through the Bible, you know, you see it in the song of Hannah in Samuel 2, verse 2. There is none holy as the Lord. That's what she began to sing when God began to deal with her. Always in those times when God brings about the victory of redemption, that song breaks out.

Amen. The language of the seraphim, again, Isaiah 6, is that a song of adoration, adoring God. In the great day of Israel's deliverance, the song will be, The Lord Jehovah is become my strength in song.

Sing unto the Lord, for He's done excellent things. Cry aloud and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee. Then Mary sings, for He that is mighty has done great things to me, and holy is His name.

Amen. It's always that way, always that way when there's a real visitation from God. Now, the book of Revelation reveals the living creatures giving glory and honor and thanks to Him that sitteth on the throne.

And listen to it, And they have no rest day and night, saying, Holy, holy, holy is the Lord God, the Almighty, which was, which is, and which is to come. And when the song of Moses and of the Lamb is sung by the sea of glass, it will be, Who shall not fear, O Lord, and glorify thy name? For thou art holy. This is what evokes the song, the glory, that we glorify Him.

Why? Because He's holy. Men, if all they know is the mightiness of God, then men, when trouble comes, will be afraid to meet Him if they're not right. But it's when we see the holiness of God that there is a glorifying of God in our hearts.

When we recognize that holiness of God, that's what brings the whispered hush to hearts, makes men realize who they're dealing with. Amen. Thank God.

It is a moment of highest inspiration under the fullest manifestation of God's redeeming power that men and women, God's servants, speak of His holiness. Oh, my, when our hearts are lifted up, when we see God, two things happen. Here's holiness.

They speak of His holiness. Then like Isaiah in chapter 6 of the book of Isaiah says, We begin to see ourselves then, amen, as how that that side of us outside of God certainly isn't anything worthwhile. In Psalms, we read, And again in the book of Psalms, which has with three times repeated, holy has been called the echo on earth of the three holies of heaven.

He said, Oh, my. Not some other kind of holiness, but be ye holy as I am holy. There is not one kind of holiness for God and another holiness for us.

The same holiness that causes us to see His holiness, that's Himself, makes us holy when He comes to us, when God is in us. Hallelujah. Now, it's under the influence of high spiritual elevation and joy that holiness can be fully apprehended or rightly worshiped.

That's the reason it gets noisy when people really begin to worship God. I mean, in that point, when the Spirit of God, when there's a high praise being lifted up, then in that point, I can understand why they danced along that Red Sea. Amen.

They saw God, the same glory and holiness that saved them, killed the enemy. And with the tambourines and the shout of victory, they really were able to apprehend the holiness of God and worship Him. And when they did, they couldn't contain themselves.

It still happens, folks. Whether dead religion believes it or not, it'll get all the way into folks' feet. Amen.

Oh, my. Just totally beside ourselves. And it's in that place.

You know, the sentiment that becomes us as we worship Him that fits us for knowing and worship Him right is the spirit of praise. Is that right? You can't praise God too much. It's in that praise as we worship, as we worship God.

Hallelujah. It's in that moment that we really apprehend the holiness and wonder of God. It's praise.

It sings and shouts for joy in the experience of full salvation. In that praise and shout and song when we're rejoicing in this glorious and wonderful salvation of God that He's joined Himself to me. And because He has, I'm holy.

Now, the world can look at me and find the flaws and the breaks in it. But thank God when God looks at me, He sees me in Christ. By His revelation of His Word and the circumstances of life, He allows me to see what's still there that needs to be rid of.

And I'll be preaching this morning on how He's provided the cross. In the mystery of that cross unveiled, we see how we deal with those things. We are crucified with Him.

We have been born crucified if we but could know it. Paul said, I'm crucified with Christ. Nevertheless, I live.

Yet not I, but Christ liveth within me. Then he says in Romans chapter 6, Then reckon yourself dead. Amen.

Reckon yourself dead. Oh, we need to pray as David did in the book of Psalm. Bind me with cords of love.

Don't let me come down off that cross until everything that doesn't please Thee is gone. God provided that, you see. But listen.

When we find and see these things in us, they're not there to discourage us. They're there to encourage us that God will help us to overcome this. We are holy in Christ.

We're not going to be holy when we get everything off of us. We're holy now. Or God wouldn't deal.

We're holy because He dealt with us and lives in us. And now He wants to deal with all of that, of that old damning nature that is unholy. It is not this that we're talking about.

Isn't it at odds, at variance? Listen to me. Isn't what we're saying here as we're dealing with what we just said at variance? You know, we're saying that as we draw near to God, His glory is revealed and the holiness of God is brought forth and the shout of praise that begins to pour forth from our heart. Isn't that kind of a contradiction, somebody says, of what we find at Horeb when Moses is there? And the minute God speaks to him, He says, Don't draw near here.

We just got through talking about drawing near. But He says, Draw not near. Put off.

Not neither. He said, Put off the shoes. And the Bible says, Moses feared and hid his face.

And is not this very deed the posture that becomes us as creatures and sinners? Face bowed, it is indeed. And yet the two sentiments are certainly not at variance or odds one with another. No, rather they're totally indispensable to each other.

Amen. The one, the shout of joy and praise. The other, with a bowed head and humble posture.

Amen. The fear is the preparation for the praise and the glory. Amen.

The fear of the Lord is the beginning of wisdom. They're indispensable. It is right in approaching Him.

Amen. That there's a fear. But the fear is the preparation for the praise and the glory.

Or it is not the same Moses, is it not, who hid his face from God. Amen. But who afterwards beheld God in such a measure that His whole face was shining, that the people couldn't look upon Him.

So you see this godly fear that we find at the bush and the praise that comes out of hearts and drawn near when the recognition of full salvation are indispensable one to another. The fear is the preparation. Amen.

It's not the song that sings here of God as glorious and holiness as the song of Moses who feared and hid his face. Amen. The song that's sung by Him.

Have we not seen in the fire and in God and especially in His holiness the twofold aspect, the consuming and the purifying. As we approach God, Amen, we approach Him as Moses with head bowed and fear gripping our hearts. Amen.

And then into that glorious presence it consumes all that's not of God. Amen. It is death to what's not of God.

That is the one. It burns up the chair with an unquenchable fire. Oh, I'm glad that He knows how to deal with us.

You see as we approach Him in that point. But oh, thank God, you know, it is this consuming and purifying, repelling and attracting, judging and saving with the latter in each case. Not only the accompaniment but the results of the former.

The salvation is a result of all the repelling and the destroying and the consuming. So that it comes out of that that which is of God. Hallelujah.

Oh, thank God. I'll tell you the wonders of God. This great redemption as we see it's working in us from the day that we're born again until that time we awaken His likeness.

It's always the presence of God. The early disciples of Christianity understood Christianity on one ground that it was the impartation of life. They understood Christianity.

Not a code of ethics or rules but the impartation of life. Amen. Oh, my.

Now we'll find that the deeper the humbling and the fear in God's holy presence the more real and complete the putting off of all that is of self and of nature even to the putting off the complete death of the old man and his will the more hearty the giving up to be consumed of what is sinful the deeper and fuller will be the praise and the joy with which we sing out of our own song of redemption. The deeper we go into His death the higher we're going to rise in His resurrection. Amen.

Yes, sir. The more we're willing to die to all that's not of Him and all that is to ourselves the more glorious and wonderful will be our song. Listen.

Who is likened to the old Lord glorious in holiness fearful in praises doing wonders that's our text. Amen. Glorious in holiness fearful in praises fearful in praises the song itself harmonizes the apparently conflicting elements fear and glory rejoicing and fear.

Amen. The one God dealing with us I've dealt with a person that had been serving God for 50 years and it looked like they were going to die and they were so fearful so fearful as they approached that moment of death and yet they'd been Christians for over 50 years and I could not understand as I prayed don't you believe things are right between you and God? Yes, I believe things are right. Why are you afraid? I don't know.

I came back to this church after dealing with it and as I prayed and sought God He made me to know that that person was a Christian saved that they were about to be ushered into the presence of God Almighty and they had not done all that He had told them to do. Paul said, I have fought the fight I've kept the faith I've finished the course. You see that fear when I come into God Amen, you and I that there in us that is in rebellion to God that's not what God wants but it is there as that glory burns it up this side of the grave that we rise up then in the glory of His holiness and the praise, the song Amen, fearful in praises Yes, I'll sing of judgment and I'll sing of mercy Isn't that what the Bible says?

Sing of judgment, sing of mercy I'll rejoice with tremor as I praise the God who is always holy Hallelujah As I look upon the two sides of His holiness as revealed to the Egyptians and to the Israelites I'll remember that what was there separated is in me united I want you to hear me As you look here is the Egyptian coming to destroy the Israelites and that fire and cloud came in between them the fire was darkness to one and light to the other but what was there separated is in you and I united both the Egyptian and the Israelites so to speak is in us Thank you God both is in us Is that right?

The old man and the new man they're in there, in us when I see this by nature I'm the Egyptian an Egyptian an enemy doomed to destruction by nature Mac has to die there ain't any other way there ain't no shape up fix up, primp up die that's the verdict amen self has to die God has no other answer to it here we're seeing by nature that is out of the first item I am an enemy doomed to destruction by grace I'm an Israelite chosen for redemption thank God chosen for redemption in me in me in you you, you, you must the fire must consume and destroy it must only as judgment does its work can mercy fully save is that right folks? only as the judgment of God's holiness does its work can the mercy and glory of God's holiness do its full work there ain't any other way you see that fire repels and

draws consumes and purifies and in us is both the Egyptian and the Israelite and the same holiness that come to purify and glorify that new creation came to destroy the old man this is the essence of the whole lesson folks the essence it is only as I tremble before the searching light and the burning fire and the consuming heat of God's holiness as I yield the Egyptian nature to be judged and condemned and slain that the Israelite in me will be redeemed and glorified you hear what I'm saying? wave your hand Amen only see I approach him in fear for the destruction of all that's not him and then out of that comes one that can look on him thank God one that can look on him and in glorious holiness Amen praise him and adore him oh the judgment is passed blessed be God hallelujah I said the

judgment is passed in Christ the burning bush the fire of the divine holiness did its double work Amen in Christ the fire of the divine holiness did its double work in him sin was condemned in the flesh in him we are free takes a lot of working out on our side but that's the way it is folks and until we know that he who knew no sin became sin he died that I might live is that right? you see the double work the double work of redemption was performed in Christ oh hallelujah oh glory to God that's enough to make somebody beside brother Sutton shout Amen to know that in Christ we are free in giving up his will to death doing God's will Christ sanctified himself and in that will we are sanctified too his crucifixion with its judgment of the flesh his death with its entire putting off of what

is of nature is not only for us but is ours a life of power working in us by the Holy Ghost right now and God says if you walk in the spirit I'll make that good in you how many of you saved this morning? how many of you saved yourself? oh no it was another power wasn't it? this is what he said as you yield that old nature up Amen to the work that's already finished and as you allow this life to work in you it'll bring you to what you could never otherwise be thank God oh day by day we abide in him trembling but rejoicing we take our stand in him for the power of holiness as judgment to vindicate within us its fierce vengeance against what is sin and flesh so to let the power of holiness and redemption accomplish the glorious work recognizing that he's put to death all of this old self

Amen recognizing that yielding ourselves up that he can make good all that Calvary did in us not holding on not worshiping at the wrong shrine but laying it all exposing ourselves to the cross where Paul said I am crucified but now I don't live but Christ lives that's the secret that's the secret Amen my my and so the shout of salvation will ring ever deeper and deeper thank God truer and louder through our life who is like unto thee oh Lord among the gods who is like unto thee glorious in holiness fearful in praise doing wonders then he says be ye holy be ye holy as I am holy Hallelujah that double work it comes in that which was separated let me say it in close that which was separated that red sea is united in every one of us in this place Egyptians in your heart that new man that

Israelite Amen they're united in you and the work of his holiness is a double work judging condemning and destroying the Egyptian lifting up and glorifying the new creation the same holiness no difference what is life to one is death to the other what's light to one is darkness to the other this is the way God says walk ye in it Hallelujah lift your hands and let's worship God

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