

Universal Holiness

by Edward Davies

The sermon emphasizes the importance of living a holy life, where every thought, feeling, word, and action is subject to moral law and done for the glory of God.

Scripture: Proverbs 4:23, Isaiah 35:8, Matthew 12:36, Colossians 3:17, 1 Peter 1:15

Topics: "Christian Living", "Personal Holiness"

Description

Edward Davies preaches about the ultimate goal of holiness in the gospel, envisioning a future where even the smallest aspects of life, such as the bells of horses and common household items, are dedicated to the Lord. He emphasizes that holiness should encompass every thought, feeling, word, and action of a believer, as they are all subject to moral law and should be aligned with God's will. Davies highlights the importance of right motives, proper execution, and timeliness in carrying out holy acts, stressing that even seemingly insignificant details can impact one's spiritual journey and relationship with God.

Transcript

"In that day there shall be upon the bells of the horses HOLINESS TO THE LORD." The inspired prophet who framed these lines had had many visions of the triumphs of the gospel, and with prophetic eye he could see the blessed Redeemer going forward from conquering to conquer, And it was well becoming such a prophet that he should close his prophecy with the glorious declaration of the text. Making known to the world that the time is coming when holiness shall be so prevalent in the world, that it shall not only be inscribed upon the forehead of the high priest, but even upon the bells or bridles of the horses, That it shall not be confined to ministers and to the temple, but that it should enter into the affairs of common every-day life. Even the horses used in battle shall not go against the will of God, but shall be used for the furtherance of gospel holiness. Yea, upon the very bells that are put upon them to quicken their speed shall be inscribed "Holiness to the Lord."

But, further, he goes on to show, that the furniture of their houses shall be used in the same holy manner; so that the common drinking-cups used in the houses of the priests -- which were near the temple -- should be used as sacredly as the bowls before the altar; so that holiness to the Lord should be manifested at their tables. One has well said, "In ministers' families common actions should be done after a godly sort."

But beyond all this, holiness should reach to the furniture of all the houses of the common people. "Yea, every pot in Jerusalem and in Judah shall be holiness to the Lord." So that in eating and drinking they

shall have reference to God and his holiness. Yea, the time cometh when the priesthood shall be abolished, and every man shall be his own priest and offer his own sacrifices. They shall boil the flesh of their sacrifices in their own pots, and not carry them to the priest. Yea, the service of God's house shall become so select and sacred, that a Canaanite or an unconverted person shall not be found therein. Blessed period! May God hasten thy coming! When all shall know the Lord, from the least unto the greatest, and when the glory and knowledge of the Lord shall cover the earth, as the waters cover the sea; when

"Jesus shall reign where'er the sun

Doth his successive journeys run;

His kingdom stretch from shore to shore,

Till moons shall wax and wane no more."

I. Holiness is the grand and glorious ultimate of the gospel.

For this the scheme of mercy was devised. For this the precious blood of Christ was shed. For this the Spirit of God is poured out upon the world. For this the lamp of revelation shines, For this the gospel is preached. For this the probation of the race is prolonged. For this the judgment day is deferred, and the judgment fires delay their burning. For this God employs the various agencies of the church. "For he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of faith and a knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

II. This holiness pertains to the smallest as well as the greatest acts of a moral agent.

It is one of the fatal errors that cleaves to our souls, that we can perform little things without reference to God. In any great matter we know we ought to ask counsel of God, and secure grace to help us, but in little matters we go alone to our certain loss.

Is not the great Creator of the universe as careful in adjusting the mechanism of the body of an animalcule, as in regulating the movements of the planets? Is he not as careful about his conduct toward the feeblest child of earth, as he is toward the highest archangel in heaven? And in the economy of redemption in which we live, is it not plain that all our conduct has reference to moral law? Hence the divine injunction is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Surely this commandment is exceeding broad, covering the whole conduct of all intelligent agencies, so that we may well say, that every act of a moral agent has reference to moral law.

1. His thoughts are either right or wrong. They are often considered of little account because they are hid from the eyes of men, but they are of momentous interest, for they are constantly under the piercing gaze of the Almighty God, who at once sees how they agree or disagree with the standard of moral law. These thoughts should be the more guarded because they are the springs of our outward actions. How careful must that man be of his thoughts who would live a holy life. One evil thought indulged is enough to destroy your repose in Christ, and make you forfeit, for the time, the blessing of a clean heart. Cherish right thoughts toward God, his plans and providences, toward your friends, and especially toward your enemies; think of them in pity and in prayer. Set a special guard against every murmuring, angry, or lustful

thought. O, how many have fallen by not watching these beginnings of evil! Was not this the beginning of the fall of the angels?

"Those first-born sons of light."

2. Our feelings are subject to moral law, and are closely connected with our thoughts . How soon an evil thought in the mind will excite an evil feeling in the heart. To be holy in heart, we must have feelings of reverence, submission, and confidence toward God. We must have feelings of love and pity toward all mankind; even toward those that hate us, and despitefully use us, and say all manner of evil against us, falsely, for Christ's sake; being like Christ, ready to render good for evil, blessings for curses.

We must guard against all idolizing feelings toward our children, or special friends, for God is jealous of our affections, when we set up idols in our hearts. We must love all in subordination to him.

We must carefully watch our feelings under the various dispensations of Providence.

In times of severe trial, when it seems as though all things are working against you, yield not to a feeling of depression, but fly to God in instant, confiding prayer, and cast upon him your every care, "for he careth for you."

In times of prosperity, when Providence seems to bestow nothing but favors, guard against proud feelings or worldly affections. God has said, "If riches increase, set not your hearts upon them." If, like Jeshurun, we wax fat and kick against God's commands, we may expect that God will surely take measures to humble us. If, like Jehoshaphat, we take undue pleasure in making known what great things we, by our power and wisdom, have accomplished or required, we may expect that God will expose our folly and punish our weakness. "For thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord."

In times of temptation, we must set a double guard upon our feelings. The sweet singer of Israel, from the roof of his palace, saw an object of beauty, and gave way to a sinful feeling, the gratification of which caused him to become an adulterer and a murderer, and brought the sword upon his house forever.

It is an inspired injunction -- "Flee youthful lusts." And why flee them? Because your only safety, in many cases, is in flight, and the blessed Jesus has told us that to look, without a proper control of the feelings, is to lust; and this, of course, is to sin. Hence, to save ourselves from evil feelings, we must often make "a covenant with our eyes," that we may not behold iniquity.

3. Our words are subject to moral law, and they must be right, or they will be wrong. A peevish, fretful, covetous, envious, or idle word may be enough to bring a measure of condemnation that may be the beginning of a downward tendency that may end in perdition. A double guard must be placed upon our lips in the presence of the unconverted, for one unholy word may be like a spark, to set a whole family of society on fire. "Behold, how great a matter a little fire kindleth!" O, how precious are right words, spoken at the right time and in a proper manner! They are more precious than gold; yea, than much fine gold.

What an influence it would have upon our moral character, if we would remember the words of Jesus on this point, that -- "Every idle word that men shall speak, they shall give account thereof in the day of judgment."

After saying so much upon thoughts, feelings, and words, it is hardly necessary to say much about our actions; for if our thoughts, feelings, and words are right, our actions can hardly be wrong; for the state of the heart is the state of the man. Still, as to our actions we may say,-

(1) That to be holy, they must spring from right motives. It is hardly possible to do a good act from a bad motive, for the motive gives character to the act, and we know that God marks not only what we do, but also why we do it.

(2) A good act must be performed, not only from a good motive, but in a proper manner. Otherwise, in some cases, the thing had better not be done. Let a lovely thing be done in a lovely way, and so please God and profit man.

(3) If we would live holy lives, we must not only do the right work in a proper manner, but also at the right time. For instance, we must not only pay a debt, but we must pay it, as far as possible, when it is due. A good motive may prompt me to support public worship by pecuniary aid, but it would be wrong for me to withhold that support till the minister and his family are suffering, and the officers of the church were sent out to secure relief. This would be a cruel neglect, and yet it is often done by those who profess better things.

(4) We must ever remember that what would be perfectly right to do at one time, would be perfectly wrong at another. David, and those that were with him, ate the shew-bread from necessity and hunger, which it was lawful only for the priests to eat. Mrs. Palmer tells us of two young ladies that were seeking the blessing of holiness, but were unable to obtain it till they had given up the company of two unconverted young men. This rule is applicable to every-day life. I knew a fine young lady who was keeping company with a young man before her version, who stood right in her way to heaven after her conversion. She refused to give him up, left the church of Christ, lived in misery about two years, and died partly of neglect. Her best friends were fully satisfied that she threw her life away.

I need not say that holiness implies the right use of our property; that we must dispose of our money in a religious manner, -- so that while by industry we get all we can, by economy we save all we can. So, also, by benevolence we must give all we can.

Reflections

1. This will serve to show why many persons do not flourish in religion. They fail to have "holiness to the Lord" written upon the bells of the horses, or on the transactions of every-day life.
2. This divine carefulness in little things will do much toward turning earth into heaven.
3. This constant holiness to the Lord will help us to stand ready, at any time, to exchange words, and join the spirits of the just made perfect.

"When God is mine and I am his,

Of paradise possessed,

I taste unutterable bliss,

And everlasting rest."

Source: <https://sermonindex.net/speakers/edward-davies/universal-holiness/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net