



FIRST BAPTIST
— CHURCH —
FAIR OAKS RANCH

Day 33: Holy, Holy, Holy

Colossians 3:12, 14 "Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience... And above all these put on love, which binds everything together in perfect harmony" (ESV). (ESV)

DEVOTIONAL

We arrive at the final letter of our forty day journey to walking in the FEAR of the Lord with: R, Reverence. Isaiah 6:3, 5 states, "One [seraphim] called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!'... And I said: 'Woe is me! For I am lost; for I am a man of unclean lips.'" Here, the prophet is granted a vision of God Himself, high and lifted up, while the angels cry the one attribute of God ever repeated three times in all of Scripture: "Holy, holy, holy."

That threefold cry is the Hebrew way of raising a thing to its highest power. To say something twice is strong; to say it three times lifts it beyond all comparison. God is not merely holy, or very holy — He is holy to a degree that has no rival. R.C. Sproul observed that holiness is the only attribute of God ever elevated to the third degree in Scripture: the angels never cry "love, love, love" or "power, power, power," but "holy, holy, holy." It is the summit of who God is.

Note what the sight of this holiness does to Isaiah. It does not inflate him with pride, but crushes him in fear. "Woe is me! For I am lost... a man of unclean lips." The nearer he comes to God's purity, the more clearly he sees his own impurity. This is where reverence is born. We never take our sin seriously until we have glimpsed the holiness of God. Standing beside other people, we can always find someone worse and feel respectable; standing before the thrice-holy God, every one of us is undone.

Reverence is not meant to leave us face-down forever. Paul, writing to people who had glimpsed that same holiness, tells them what to wear in response: "Put on then, as God's chosen ones, holy and beloved... humility." The Greek for "put on" is *endyō* — to dress yourself, to pull a garment over your

head. Reverence is not merely a feeling that visits us in a worship service; it is a wardrobe we deliberately put on permanently.

The garment that stands at the center of the list is humility. The Greek is *tapeinophrosynē*, lowliness of mind. A word the ancient world have held in contempt. To the Greek, *tapeinos* meant base, servile, beneath a free man's dignity; no one aspired to it. The gospel turned it into a crown. For once you have seen the holy God, humility is no longer humiliation — it is simply the truth about yourself, worn honestly. The reverent heart can bow low, because glory has already laid it low.

Note where these garments lead. Paul moves straight from humility to how we treat people — "bearing with one another... forgiving each other, as the Lord has forgiven you" — and then, "above all these put on love." That is the very path our final segment will walk: reverence for the holy God clothes us in humility, and humility flows outward into patience, gentleness, and forgiveness toward everyone around us. The one who has bowed lowest before God stands gentlest before people.

Do not miss the grace holding it all together. Paul does not say, "Put on humility so that God will choose you." He says put it on "as God's chosen ones, holy and beloved." The garment is not how we earn His love; it is how the already-beloved dress themselves.

TAKE AWAY

Seeing the holy God should lay you low; therefore, put on humility. Then let that humility impact the way you treat the world around you.

PRAYER PROMPT

Ask the Lord for a fresh sight of His holiness that produces humility in your heart, and then for grace to rise and wear that humility in service to others.