

12-11-2015 Holy

Zahakiel: Ok, let's begin, as it seems everyone is here. Pastor, please offer an opening prayer.

Barb, Daphna: PC: Dear Father in Heaven. We ask for you to bless our meeting with your presence. May your Spirit touch our hearts with a blessing from Heaven. We thank you that you are always seeking to reach us and guide us into the narrow way which leads to eternity. Thank you for hearing our prayers and answering our prayers according to our best interests. In Yahshua's Holy name, Amen

Barb, Daphna: Daphna: Amen

Zahakiel: Amen.

Guerline: Amen

Lucan: Amen

Barb, Daphna: Barb: Amen

Adriel: Amen

gadriel: Amen, Amen

peter: Amen.

Naraiel: Amen

Zahakiel: Happy Sabbath to everyone.

Kim: Amen

Zahakiel: Tonight's study is simply called "Holy." This is a relatively straightforward topic, and it is one that I believe deserves our very special attention.

"Holy" is a word that we have learned from very young ages, regardless of the various religions to which we were first exposed, but it is one that is not usually very clearly defined. As a result, we often have a very vague idea of what it means when a thing – or a person – is described as "holy," and what our response to such things or people ought to be. After we define the term, then we can go through the Bible, both Testaments, and look at those things that our Father has identified in this way, and perhaps our eyes will be opened to old light that we may have missed, or not given proper emphasis, and which may be blocking the revelation of new light.

Clearly, we will not be able to give an exhaustive list of verses. The King James uses the word 611 times, and the word "holiness" another 43 times. What we can do is share an overview, and individual studies may commence from that point. In fact, I want to limit the verses I choose to a very specific period of time in the Scriptures, as I will describe below. The first verse using either Holy or Holiness is here:

"And [Yahweh] said [to Moses], 'Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'" (Exo 3:5)

I find it very interesting that the first usage of the term is not even found in Genesis, and it then applies not to Yahweh Himself, but to the location at which He appears to a human being. We may note that there are two responses that the Creator instructs: 1) Do not come too close, and 2) Take off your shoes.

The first is easy enough to understand, once we know the nature of our Father. He is described as a "consuming fire," (Deu 4:24) and He has told us more than once, "there shall no man see me, and live." (Exo 33:20) Therefore, Moses, who was not yet consecrated as a servant, and who had not been purged of sin, could not approach the near presence of the Almighty.

The second is a little more obscure, but no less reasonable. Moses is told to take off his sandals when standing on the ground that Yah calls "holy." This particular is also repeated to Joshua when in the presence of the "Captain of Yahweh's Host," (Joshua 5:15) clearly indicating that Michael (later identified as that Captain – literally "Prince") is a partaker of Yah's very own holiness.

We read of an incident taking place during the Last Supper, "After that [Yahshua] poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Yahshua saith to [Peter], 'He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all.'" (John 13:5, 10)

The sandals are worn to protect the feet from dirt, and has always been a symbol of the "unclean," since by walking on the ground people become dirty themselves. Yahweh had made Moses sufficiently "clean" to be able to stand in His presence and speak with Him, but even the symbols of uncleanness had to be removed to fulfill righteousness. Moses, and all who would read his account thereafter, must know that holiness is a dangerous thing in a sinful world. The people who exist in an atmosphere of transgression, even if ever-so-slightly, are not capable of beholding purity.

While prophets and other selected messengers have been preserved from time to time during visionary experiences, they must first be symbolically and actually cleansed from sin (e.g., Isa 6:6, 7) and must put away any physical symbols representing earthiness and uncleanness.

We have probably seen this part in previous studies, but the word itself, Holy, has two connected meanings. It first means 1) To be set apart, to be different, and 2) to be dedicated to a particular (sacred) purpose.

The "most Holy" of all would be Yahweh Himself, which we are specifically told in many places, such as for the first time in Leviticus 11:44, 45. Now, this is fairly late in the Scriptures all things considered, so it might be useful for us to pay special attention to the

things described as "holy" even before Yahweh Himself. This, then, is the limit that I mentioned above. What I would like to do is look at all the items, concepts, etc. that the Scriptures describe as "holy" even before the first verse that specifically tells us "Yahweh is holy." This is not, of course, to imply that these things are MORE holy than He who created them and sanctified them; but the Bible does make a special effort to teach us that these things are important very early on; therefore, we ought to take note of this factor in our thoughts, prayers, and meditations. With this in mind, here is what I have found:

As above, the presence of Yahweh, wherever He appears, is holy. (Exo 3:5)

The first day of the Feast of Unleavened Bread is holy. (Exo 12:16)

Since we recently had a Face Book question on the feast days, I will speak more about this in a moment.

The place where Yah dwells is holy, (Exo 15:13) including His "Sanctuary" that is such a central concept to Adventist theology and our understanding of last day events.

The Sabbath Day is holy, (Exo 16:23) and we may note that it is declared as "set apart" and "dedicated to sacred use" before the 10 Commandments were given to Moses in written form in Exodus 20. Without the traditions of men to cloud the eyes and hearts of believers, everyone who worships Yahweh, the Creator of Heaven and Earth, would honor His day, given for our blessing, now and always. In fact, all the way back in Genesis 2:3 we read that the seventh day was "sanctified," which means specifically to "make holy." The two words are explicitly connected in Hebrew; holy is "quodesh" and sanctified is "qadash."

Yahweh's people are holy. (Exo 22:31, Lev 11:44) This is such a critical concept for believers to understand as they walk in sanctification. We do not merely speak of holy subjects. We do not merely handle holy things. We do not merely act in holy ways, nor do we merely seek a holy homeland. Holiness is in us, not because of any personal merit or effort, but because Yahweh has put it there Himself, and then told us, "Ye shall therefore be holy, for I am holy." (Lev 11:45)

But let us not just accept the word, let us understand what it means, that He has put holiness in His people. In identifying Himself as the God of a particular people, Yah places His holiness upon us, setting us apart, dedicating us to His service, and we therefore become that which He declares us to be. Again, consider, carefully and with wonder, what this means.

12-11-2015 Holy

The Ark of the Covenant, along with its accessories and the clothing for its attendant priests, these are all holy. (Exo 26:33, 34, 29:2)

The altar is considered "most holy." (Exo 29:37) Yah places a lot of emphasis on the details of the Altar and the Ark, since they represented His presence among us; therefore, everything about them, and surrounding them, were called holy.

The sacrifices made to Yah were all considered holy. (Exo 29:34, Lev 7:1) Yah is specific about the ages, genders, and physical perfection of animals that were slain before Him and burnt. The reason for this is quite simple – each represented an aspect or the entirety of Yahshua, His Son. He is THE Sacrifice offered to Yahweh for sin, for which all these animals were antitypes.

The Hebrew religion, without Christ, is merely an empty shell, and a largely meaningless one. It portrays the Creator of Heaven and earth as a bloodthirsty god when all the ritual is stripped away, not greatly different in appetite than the fallen, pagan deities – although of course this aspect has been largely downplayed in recent years.

Of course, the Jewish religion is to be respected... but only as it leads up to its fulfillment in Yahshua the Messiah.

Some have said that the real sacrifice is that we have to purchase the animals to offer, hence the presence of the money changers in the Temple in Yahshua's day... but in such a case, wouldn't merely giving the money to the Temple's treasury be far more useful to both the priests and the poor? Realistically, nothing has changed for those who are still waiting for the Messiah...sacrifices of animals are still the "correct" way to gain favor with the Creator, except for the presence of the Temple. The practitioners of Judaism do believe the Scriptures that these sacrifices are holy, but without accepting Yahshua as the fulfillment of these activities, they do not really understand why.

In Exodus 30:25, the oil used to anoint various items and workers of the Temple is declared holy. In Greek, the word for anointing with oil is "khriein," from which we get words like chrism, charisma, Christ, and ultimately Christian.

The unleavened bread eaten by the priests with the flesh of the sacrifices is holy. (Lev 6:14-18)

It is worth pointing out, as I mentioned above, that the first day of the Feast of Unleavened Bread is the second thing called "holy" in the Bible. The Feast days are appointed times, set apart for sacred use. Every now and then, we get emails or posts asking about our position on the annual feast days – and just last week, in fact, we got

one from a Canadian (I think) contact. The holy days of the Bible are just that – holy. They are called by Yahweh to be set apart from the ordinary days of the year, and we are given special blessings. For a time, during the Mosaic covenant, sacrifices and other specific ceremonies took place on these occasions; however, the Bible mentions them before Moses, and they continued to be kept by Christians in the New Testament, so clearly they are an ongoing ordinance for the benefit of humanity.

The unleavened bread itself, of course, represents the physical body of Yahshua, (Mat 26:26) the destruction of which on the cross was a part of the sacrifice offered on behalf of all mankind, as we commemorate generally on New Moons such as the one that just ended.

This brings us to Leviticus 11, the first verse in which Yah says, "I am holy." In both verses of that chapter in which He says this, Yah is actually speaking of His people, not primarily Himself. He identifies His people as holy on the basis that they are called by Him, and declared to be His, separate from the other people of earth, and dedicated to His service. Due to the fact that Yah is Holy, we who are His are also holy.

So, what does it mean to be a "holy" people?

Among other things, we see from its first use in Exodus that the holy may not be approached by that which is unclean. As applied to Yah's people, this has two applications.

First, those who are holy cannot be harmed by either natural or supernatural causes without the express permission of the Almighty, as revealed in the Book of Job. Under all other circumstances, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 5:18) We generally apply that to spiritual harm, temptations and so on, yet "[Angels] shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psa. 91:12) We read also, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (Luke 10:19) So, that is the first sense in which the holy things of Yah cannot be approached by the unclean: that we are "set apart" and protected by our Father.

The second is that there must be no uncleanness within ourselves as His people, collectively or individually. It is our responsibility, as free and intelligent representatives of Heaven, to discern between good and evil, to choose the right and refuse the impure. It is one thing for Yah to protect His people from outside dangers, but we are not passive witnesses to our own sanctification. The labor is Yah's, as well as the energy to accomplish it. We, however, have a role, and that is assent. We must agree to every step that the

12-11-2015 Holy

Spirit prompts us to take, learning to trust the Creator, recognizing and claiming as our own the thoughts of Christ as we have been given His mind.

As the Feast of Unleavened Bread, a holy time, is designed to teach us, our lives must be free from corruption and sin. Angels are recorded rescuing the people of Israel from many difficulties...from plagues, from attacks of other nations, from the plots of foreign kings. And yet of its own internal leaven we read,

"Seven days shall ye eat unleavened bread; even the first day YE shall put away leaven out of your houses, for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." (Exo 12:15)

We are instructed to put the leaven away from our houses, and that on the very first day of the "feast" of our lives. For those who have done so, Yah will protect our houses from external harm. This is what it means to be Yah's people. We must receive His help, and we must also follow His directions. In this way, we remain set apart; we remain dedicated to sacred purposes... we remain as He has declared us to be: holy.

Finally, I would say this... Holiness defines true doctrine. If anyone wants to know what it is that the Church of Christ believes, what the CSDA Church believes...if they want to know what we practice, and what we teach as truth, the way to find out is very simple. Go through the Bible, and see, in both Testaments, what Yah describes as "holy." The list will be the same. All that is applicable will be identical. Yahweh and His presence are holy. The things that represented His worship: the altar, the tabernacle, the articles... these things were holy while physical, and their heavenly and spiritual counterparts are likewise holy.

As Adventists, we believe that our High Priest ministers to us from the Heavenly Sanctuary, a belief found intact in no other religion. A couple other examples of "holy" things taught by the Church include the sacredness of the tithe (Lev 27:30) as we discussed a few weeks ago, and the holy kiss of greeting. (2Cor 13:12)

What Church, other than the True, teaches for essential doctrine these things that the Bible specifically tells us are holy? Yahweh knows who His people are, and human beings are not yet so blinded by sin that they cannot recognize the Way as revealed through a people... if they wish to see.

Yah's people are holy. We are set apart. We are given to the Father and Son. We are protected by Them, and at the same time, we are being sanctified, putting away from ourselves all that would defile. We do so consistently, with no exceptions, for this is what the Bible's version, the true version, the CSDA "version" of the Gospel tells us, that in Christ we are free from sin.

12-11-2015 Holy

Only a holy people can teach, without self-deception or pride, that we are made free from sin, in spirit, in truth, and in practice, by the grace of the Most High. This teaching, coming from Yahweh, designed to separate unto Himself a people, is itself holy,

Guerline: Amen

Zahakiel: an antitype of the "holy oil" that I mentioned above, for once one is anointed with it, one becomes a follower of, and like unto, the One most fully anointed, the Christ.

Tonight, we had barely time to scratch the surface of the Bible's use of our theme, and so I selected only a narrow set of passages, those that use the word "holy" before Yah applies it to Himself. There are many hours that can, and should, be spent in contemplation of this word, and how it is used in the Scriptures. And let us remember, as we read of those things, and places, and people, that Yah has called "holy," we also partake in all the characteristics that Yah has given them. Let us be aware of this with each breath, so that we may render unto our Father the willing and reasonable sacrifice of our lives. Are there any comments or questions about tonight's study?

Pastor Chick: None

peter: No

Naraiel: none here

Barb, Daphna: No

Guerline: C

Zahakiel: Go ahead.

Adriel: none here

Barb, Daphna: Daphna: No

Guerline: Interesting study. Thank you. End.

Zahakiel: Ok, and thank you all for your answers 😊

Guerline: C

Zahakiel: Go ahead.

gadriel: I am very grateful for this study

Guerline: I was thinking that if one were to take a look or study the Hebrew and Greek languages and see all those words and term used in the bible from them, how wonderful would suddenly become the Word, where things would become so lively, like that root word for Christ in Greek. It was so interesting. I seems to like languages so I liked this. 😊
Thanks. End.

Adriel: 😊

12-11-2015 Holy

Zahakiel: Yes... Messiah and Christ both mean "Anointed One" in their languages, and it refers to that oil that makes things holy, and also identifies people as kings in Israel.

Guerline: Yes.

Zahakiel: All right, if there is nothing further, I ask Bro. Luke to offer a closing prayer.

Lucan: Dear heavenly Father. We thank you for the spirit of holiness that you have given to us freely. We are blessed with an unlimited supply of cleansing and purifying power. We thank you for the opportunity to bring others to that fountain, and invite them to drink. May your Spirit continue with us through the remainder of the Sabbath hours. In Yahshua's name we pray, amen.

Zahakiel: Amen.

Barb, Daphna: Amen Daphna: Amen

Adriel: Amen

Naraiel: Amen

Guerline: Amen

gadriel: Amen

Barb, Daphna: PC: Amen

peter: Amen