

Holiness – The Divine Life

The Forgotten Realm

There is only One Who possesses it, and
He alone has the power to impart it.

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Holiness – The Divine Life, The Forgotten Realm

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Introduction

Holiness of heart and life is not the perfection of human nature, but the holiness of the divine nature dwelling within. (Days of Heaven on Earth: Devotional, June 27 by A.B. Simpson)

There is a realm of divine life and power that no religion can touch. It surpasses all that men can understand about their existence. It has been mislabeled, misunderstood, and taken hostage by the religious ideologies of men and their concepts of God and the divine. With all of the misunderstanding and false representation, still there is a realm so majestic and glorious that belongs only to the true and living God. He alone possesses it and expresses the splendor of all that it has to offer. Holiness belongs to God alone, and He desires to impart His holiness and teach the ways of holiness to anyone who will receive what He alone can give. To begin this journey with God, which is so wonderful that only eternity can fully reveal it, one must be born again!

Never before has a generation been faced with such an overwhelming force of wickedness and ungodliness. If there has ever been a time in the history of the church when the revelation of the beauty of holiness, the value of sanctification, and the protection of consecration has been needed, it is now. The power of God's holiness is a glory that cannot be penetrated by darkness. It is at the heart of the fellowship that has been given to us through the new birth. It is His shield about us, and our ability to stand against all the wiles of our enemy. It is the essence of what the Holy Spirit

brings to us, and the sum total of what He teaches, and leads and guides us to do. It must become our battle cry and song of deliverance to a generation that would otherwise be overrun by the rising tide of demonic forces.

In many instances, holiness has been more defined by the “holiness movements” than by what the Bible says about holiness. As with every doctrine in the Bible, there is the revelation that God has given of Himself, and there is the revelation that man has of the revelation that God has given of Himself. God’s holiness is equivalent to God’s nature. When we were born of God, we were given His nature and His holiness. What we should be certain of is that the doctrine of holiness is as important as the doctrine of justification. There have been those who have mistaken holiness for legalism, but nothing could be further from the truth. Legalism is in the category of earning a place with God. The holiness of God could never be earned, for no man would ever be deserving of it. It can only come to us by way of God’s mercy. Holiness is given to those who belong to God, and through it we are given the opportunity to learn and grow up into every dimension of the goodness of God’s divine life.

Holiness can only be understood by the revelation that God has given of Himself. God is holy, and holiness is defined by everything that He is. The sum total of His life is holiness. The many-splendored majesty of holiness is observed in the love of God, His goodness, and His truth. Everything that describes God is a definition of His holiness. Any time that God acts or is observed in the Bible, we are allowed to view His holiness and the attributes and behaviors that flow from holiness. We may say “God is love,” but we can speak even more broadly of who God is when we say “God is holy” (1 John 4:8, 1 Peter 1:15-16). As the essence of God is holiness, the essence of holiness is love.

Man lost his holiness through sin, and therefore lost his communion with God. As a result, man was cast out of the paradise of God. Man was to remain separated from God until holiness was once again returned to Him.

God in His goodness supplied a gift of holiness that allowed Him to dwell in the midst of His covenant people in the Old Testament. However, through the grace that came by Jesus Christ, God restored holiness to man, and a way back into the holiest place with God (Hebrews 9:8, 10:19). We who had become alienated from God by wicked works, who were once far removed from God, are now allowed to approach unto Him. We are brought near by the blood of Christ Jesus, which removed every sin that separated us from His holiness (Colossians 1:21-22, Ephesians 2:13). Through the offering of the blood of Jesus, we were made holy (Hebrews 10:10, 19, 29). Through the new birth, we were recreated in righteousness and true holiness (Ephesians 4:24). By the washing of regeneration and renewing of the Holy Spirit, oneness was established between the redeemed and God (Titus 3:5, Ephesians 2:18, John 6:56, 14:23). We are now able to understand all of the sacrifices and offerings in the Old Testament through Christ Jesus. The sacrifices and offerings of the Old Testament are like looking at the shadow rather than the very image, and testified of these good things that have now come to us through Christ Jesus (Hebrews 10:1).

The washing of regeneration and renewing of the Holy Spirit is one act of grace realized in the new birth (John 3:3-6, Romans 8:9, 1 Corinthians 6:11, Titus 3:5). Salvation brought to us the gift of holiness, which Peter referred to as the divine nature (2 Peter 1:4). The understanding of these things is not discovered in the theological ideas of men, but in the nature of Christ Jesus granted to us in the new birth. God who is rich in mercy, for the great love with which He has loved us, created us entirely new in Christ Jesus (2 Corinthians 5:17-18). The new creation is holy, and Jesus Christ who purchased it for us is our wisdom, righteousness, sanctification, and redemption (1 Corinthians 1:30). If we allow the divine nature of God, which by definition is holiness, to be expressed through us, then we will walk in righteousness (Romans 6:19-20). The fruits of holiness are righteousness, which is shown again and again to be the opposite of sin (Romans 6:22, 1 John 3:7-8).

Everything that is in relationship with God is holy, for holiness is essential to any interaction with God. In fact, originally, everything in creation was holy because it belonged to God. Holiness was only lost because of a rebellion against God. Yet still, those who have remained faithful behold Him and marvel at the goodness of His holiness. The seraphim still cry holy, holy, holy is the LORD of hosts: the whole earth is full of His glory (Isaiah 6:3)! God, who is the Author of life, created everything to live forever in the splendor and majesty of His holiness. It is there in His holiness that He is exalted, and wherever holiness is found, God is the source of that holiness (Psalm 99:5). Wherever God is, His presence communicates His holiness, and whatever is touched by His presence becomes Holy.

In the Old Testament, men were permitted different degrees of “nearness” to God. The conditions of their approach and proximity were strictly defined by God, and each according to the mercy and grace that God gave them to stand before Him (Exodus 19:12, 33:19). The person in the Old Testament who is most identified with the holiness of God, who was also allowed to approach to God and stand closer to Him than any other, was Moses. Even the High Priest, who alone was given the special anointing to enter into the Holy of Holies, was not allowed to commune with God as Moses did (Numbers 12:5-8). If men who were unauthorized attempted to take upon themselves the right to approach unto God, they found themselves violating the holy things of God and the consequences were grave (2 Chronicles 26:16-23, 1 Samuel 13:9-14). Even if they were authorized and empowered to approach unto God, if they did not observe the strict conditions set forth by God, judgment would fall (Leviticus 10:1-2).

Nested in the doctrine of holiness is the concept of sanctification, which for the most part means “to be made holy.” The gift of holiness should never be taken for granted, but instead valued as one of the most amazing opportunities entrusted to those who belong to God. The Holy Spirit indwells those who are born again with the Spirit of holiness. Through the working of His mighty power, we grow and mature as we yield ourselves to being

led and developed by the Holy Spirit. However, the same neglect that was witnessed in Israel can also ruin our lives. Many in Israel did not allow the gift of holiness to result in their spiritual growth and maturity, a neglect which has also been repeated today in the church. God gave us the gift of holiness that we might grow and mature in holiness so that the whole of our lives would be conformed to the image of the Son.

The Holiness of God

“Speak unto all the congregation of the children of Israel, and say unto them, you shall be holy: for I the LORD your God am holy.” Leviticus 19:2

When the Lord tells us to be holy as He is holy, what does that mean? Before we can know how to properly respond to God’s command, we must understand what His holiness consists of. Holiness is not an attribute of God, but His essence and nature. His holiness, which is also His glory, is revealed by His righteousness – “The Lord Almighty will be exalted by His justice, and the Holy God will show Himself Holy by His righteousness” (Isaiah 5:16). Foremost, His holiness is defined by His love and goodness, but it is even more specifically defined by His unwillingness to have any association with any form of sin or iniquity. God and holiness belong exclusively to each other. As the Creator of all things, holiness is only derived from Him. Therefore, the essence of true holiness is only found in God. Once again: holiness is not an attribute of God – it is His essence. Everything God does is Holy, because His every action and deed flows out of His holiness. God alone is holy, and everything that belongs to Him is holy. It is God who gives holiness to anyone who He brings into relationship with Himself, and holiness cannot be obtained or possessed in any other way (Revelation 15:4, Leviticus 8:12).

The most basic and foundational understanding of the holiness that God has is that there is nothing evil, wrong, or sinful in it. Everything in the scripture that reveals who God is reveals some dimension of His holiness.

To fully understand God's holiness, we would have to fully understand all that God is. Yet still, much about holiness is revealed to us by all that God has disclosed about Himself in the Bible. The holiness of God is witnessed through everything that He says and does. All of His ways are perfect, all of His ways are just, righteous, and true (Psalm 18:30, 145:17, Deuteronomy 32:4, 2 Samuel 22:31). Everything that He ask us to do, all of His decisions, and all of His judgments are pure and are expressed to reveal how to walk in the blessings and benefits of His eternal life. Therefore, those who are unwilling to do what God says are not only unwilling to be part of His family, but are also unwilling to learn the ways of the only kind of life that lasts forever.

The holiness of God is not only revealed in God the Father, who is called Jehovah God in the Old Testament, but also in God the Word, who is Christ Jesus, and God the Holy Spirit. The sum total of all their actions and judgments reveals the meaning of holiness. Although all creation reveals His glory, God's holiness is more beautiful in the majesty of its sacredness, and forever and eternally unchanging in its splendor (Isaiah 6:3, Psalm 8:1, 19:1, 97:6, 113:4, 148:13, Romans 1:20). The holiness of God is far beyond the wonder, beauty, and splendor of all His creation combined, for it is from His holiness that they came into existence (Exodus 15:11, 1 Samuel 2:2, Isaiah 40:25, 57:15). His holiness not only uniquely describes who He is, but also is a statement to the moral perfection of His character as well as His absolute power and authority over all things (Isaiah 5:16, Job 34:10, 38:1-41:34). God is distinct from all things, and above all as the One Who created all things and sustains them. He alone is the supreme example of what all things are to be (Psalm 89:5-7, Isaiah 57:15). God's absolute and total purity defines His self-existence. He alone is the One who can do no wrong. All that He does is witnessed by the entirety of His creation as being Holy, and that holiness is just and good.

The words that are used to express holiness in the Hebrew language speak of His completeness and self-existence. They speak to His consecration to

everything that is right, just, and good. His absolute supreme and eternal existence that is far above all things, and His complete separateness from everything that is profane and impure, are all denoted by the adjective **קָדוֹשׁ** (qādōš, “holy”), and the noun **קְדוּשָׁה** (qōdeš, “holiness”). The verb **קָדַשׁ** qādaš, which also refers to us being made holy, describes that which belongs to the sphere of the sacred.

Everything in all of the universe was holy until a rebellion was led against God. In this rebellion every evil thing was born. God would not tolerate the injustice and evil of iniquity. His holiness hates and detest sin and iniquity and He will not allow it to be any part of His creation. He had given all of His creation the capacity to continue in the beauty of holiness and do what was right, but some refused and God judged their sin and them. God as the righteous Judge condemn those who refused to walk in His ways. If He would have had any other response He would not be Holy. God is entirely good and wholly without evil, and if He did not judge sin and iniquity, He would no longer be Holy. In fact, it is His judgment against sin that establishes that He is Holy (Leviticus 10:3, Revelation 15:3-4).

God created Adam in the midst of His Holiness and in a garden of every good thing. Adam only had one requirement and that was to learn to obey God through one simple restriction. When Adam choose to be part of the rebellion against God, he lost fellowship with God. When Adam was thrust out of the garden God began to make known His unwillingness to have anything to do with those who choose iniquity. Over the course of time God made known His judgments against everything evil, but it was not until the days of Moses that He began to reveal more specifics about His holiness. God had not dwelt among men from the time that Adam was thrust out of the garden. He had only visited with men like Enoch and Abraham. Yet, when God had prepared a family who He would dwell among, He began to reveal His holiness.

God is identified as being Holy more than by any other word used to de-

scribe Him. God's holiness is revealed in His judgments, His statutes, His commandments, and His decrees. His holiness is revealed through His devotion to love, purity, and eternal life. In fact, even as the essence of God is holiness, the essence of holiness is love. Therefore, by understanding His love, we can more fully understand why He is at war against everything that is evil and sinful. God's holiness defines life and how that life can exist forever. All of life flows from the holiness of God, as a river flows from a fountain's head. All of His goodness which are the expressions of His nature of holiness shine with the beauty of His life: love, joy, peace, longsuffering, gentleness, kindness, goodness, meekness, humility, mercy, forgiveness, compassion, righteousness, faithfulness, and purity. Those things that we would refer to as the fruits of the Holy Spirit bring to us a more complete revelation of the holiness of God. Even though the entire Bible provides us with a revelation of God's holiness. The more specific expressions of His holiness were first captured in a song in Exodus and continued into Revelation (Exodus 15:1-11, Revelation 15:3-4).

Who is like unto you, O Lord, among the gods? Who is like you, glorious in holiness, Fearful in praises, doing wonders? Ex. 15:11

And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are your works, Lord God Almighty; RIGHTEOUS and TRUE are your ways, King of the holy ones. Rev. 13:3-4

When God began to define the limits on how close men could come to Him, more of the sacredness of His holiness was revealed (Exodus 3:5-6, 19:1-25, 24:1-18). The first man that God revealed His holiness by name was when He called Moses. It would be through God's interaction with Moses that we are able observe how God prepares a man to approach unto Him and imparts holiness so that a man can fulfill His will. The fire of God was the means by which God captured the attention of Moses. That same fire lit within Moses the passion to know and interact with the One who made all things. It was that fire that drew Him near unto God where He

could encounter God's holiness, be touched by the power of His presence, and empowered by His word to represent heaven. From the moment that Moses encountered the holiness of God, he no longer lived for himself, but entered into the realm of the sacred and became an instrument of righteousness in the hand of God. This would only be the beginning of the revelation of holiness that God would give to Moses. God would ultimately stand outside of the midst of the fire and uncover His glory and describe Himself more fully to Moses saying, "I am merciful and gracious, longsuffering, and abundant in goodness and truth" (Exodus 34:6). God is the opposite of a tyrant that demands to have everything his own way. God is the Keeper of all that pertains to life and the goodness and longevity of it. Life, and everything in it, is sacred to the Lord. Unless men walk in the ways of God, they are only defiling and abusing that sacredness and goodness of life.

God's Holiness – Supreme Morality

*“For you are not a God that has pleasure in wickedness,
neither shall evil dwell with you.” Psalms 5:4*

When Adam was created, He was created not only in the outward image and likeness of God, but also in His inward image and likeness. Adam had God's holiness. It was this holiness that defines what morality is, and in the garden was nothing less than moral perfection. When Adam was created, he was as an infant. He had all the inward and outward likeness of God, but he had yet to exercise and develop what was given to Him. If He was going to live and grow into what God had planned and equipped him to be, then he would have to be willing to will it himself. Tragically, before he could mature in the splendor of what was given him, Satan plotted against him, and he fell prey to the satanic lie. He transgressed against God, and the power of sin and death took possession of him. Under the pretense of becoming like God he had instead become unlike God. God had no choice but to judge Adam. Why? Because He cannot fellowship with evil – His holiness demands it. The communion that he had with God was broken, and he had to be cast out of the garden of God and forbidden access to His life.

The holiness of God is the absolute absence of anything impure. We can consider moral purity to be equivalent to God's holiness. Moral purity might be best captured in the description that Jesus gave of a pure heart, which is the only means by which a person can see God (Matthew 5:8). That theme of purity is then taken up and developed further in the New Testament, and set in opposition to all lust (2 Timothy 2:22). The pure heart produces

righteousness, faith, love, and peace (2 Timothy 2:22, 1 Timothy 1:5, 1 Peter 1:22). John described the purity of God when He said that He is light and in Him is no darkness at all (1 John 1:5, 7, 2:8-10, 3:5, John 3:19). God is dedicated to doing everything that is right, just, and good. He alone sets the standard of morality from a pure heart (Deuteronomy 32:4). The whole of God's divine nature establishes the ethical standard of morality. The divine nature was described by Peter as faith, virtue, knowledge, self-control, godliness, patience, brotherly kindness, and love (2 Peter 1:4-8).

The perfection of the moral nature that is demonstrated by God detests wickedness so much that He cannot be tempted with sin (James 1:13). All sin and iniquity is not only an offence to life, it is the supreme violation of everything that is sacred. Every form of a lie, falsehood, injustice, strife, envy, murder, and everything that belongs to the realm of sin will not be found in the moral purity of God's nature. The morality of God is pure, virtuous, blameless, innocent, righteous, and just. God is pure and innocent of every wrongdoing. He has never sinned and never will.

We might ask how can we ever move beyond the blemish of sin and its power that drives the nature in the opposite direction from that of God. There is only one remedy: to be allowed to start over with a new nature. That kind of new start can only take place by the blood of Jesus that cleanses us from all sin. The new nature that would move with God instead of away from Him can only be acquired by being born again. Through the new birth we are empowered with God's holiness, so that we may grow and develop in all of His ways. Even the nation of Israel was given the ability, through the commandments of God, to be holy (Exodus 19:6, Leviticus 19:2). How much more can we fulfill the will of God to be holy as He is holy with such a glorious new beginning.

After God had judged Adam because of his moral failure, his descendants had become so unlike God that there was little evidence that they were made in His image and likeness. God's holiness demanded that He judge

them because of their iniquity, and in His desire to redeem man, He found eight souls that had not defiled themselves (1 Peter 3:20). There was one man who still retained the moral character of God enough to be called righteous, and so God preserved Noah and his family to replenish the Earth. In fact, all morality in men is a reflection of God's nature. What little morality that can be found in fallen man is only a dim reflection showing that they were created in His image and likeness.

There are certain events in the Bible that allow us to get a glimpse of the nature of God. The beauty and awe of His holiness are captured at times when He more fully reveals Himself to man. One of those instances is found in the Book of Isaiah. Isaiah was a holy prophet of God, anointed to speak the Word of God. He was vested with the authority of God that sounded out the voice of Heaven through his lips. Isaiah, in contrast to the nation of Israel, was everything that one might think of as the model of holiness. Yet Isaiah discovered that his holiness, compared to that which was expressed in the throne room of Heaven, was altogether lacking! Isaiah was not only part of a nation that had been made holy by God, he had received a special holiness/anointing that empowered him with a higher status of holiness as a prophet. In this special grace that he had with God, he was given the ability to hear and see what was going on in the heavenly realm and to communicate the holiness of God's Word. However, something unique happened when Isaiah was allowed to look into the throne room and hear the praises being offered by the seraphim. When he heard and saw the holiness in the throne room of God, he was undone. Struck by the awe of these angels, who expressed shouts of ecstasy over the holiness of God, Isaiah was ruined. The holiness that he had was no longer good enough, and instead he found himself vile in comparison. When compared to these holy creatures, who covered their face because they were not worthy to look upon God's face, and covered their feet so that no part of their body would be exposed to the direct light of His holiness, Isaiah was destroyed. The scene was too much for him, and under the conviction of

holiness he regarded himself as unclean and impure. The lips that had been anointed by God to speak the pure words of God, compared to the lips of the seraphim, were impure.

God's Holiness – Superior Power and Authority

“Who is like unto you, O LORD, among the gods? Who is like you, glorious in holiness, Fearful in praises, doing wonders?” Exodus 15:11

At the triumph of Jehovah over the Kingdom of Egypt, there was a demonstration of His absolute superiority of power over all other powers that existed. Israel had encountered many gods in Egypt and had even come to believe in their power. Now God in His mercy was going to show that He was the one and true God who had supreme power over everything. In His triumph over all the power of Egypt and their gods He revealed that He was “majestic in holiness, fearful in praise, doing wonders” (Exodus 15:11). God displayed the great power of His love and faithfulness over all other powers that attempted to prevent His will. Compared to all of the gods of the nations, there was none who was His equal. God in His holiness (שׁוֹדֵד) is a wonder-Worker Who executes His unstoppable will for His holy ones (קְדוֹשִׁים). The Egyptians found their strength in their chariots and horses. Their arms cleaved to their bows and shields, but all their might and the gods that they served were no match for the majestic power of God's holiness. He was shown to be infinitely superior to all other powers and authorities when the sea parted by His command. The glory of His presence and the fire cloud in which He dwelt were yet another matchless wonder. The wheels of the Egyptians' mighty chariots were removed at His glance. Their strength was utterly destroyed in His presence. When, in the defiance of their hearts, they attempted to make use of the way that He had made for His people, they were utterly destroyed. God judged them for their blasphemy and proved that there was no other God like Him (Isaiah 45:5, John 1:1-2). They were shaken by His mighty power. The holiness of God arrest-

ed the heart and brought such an awe that the praise of His people was described as fearful praise. At the display of His wonders, it became apparent that the whole world was subordinate to Him, and the faithful God who had promised to deliver His people was shown to have all the power and might to do so.

At the revelation of His power and authority, He was shown to be the exalted God of gods. He not only established a distinction between Himself and all other gods, but also a distinction between His people and the nations of the Earth. The power and authority that now existed among the people of Israel, because God was there, made them mightier than all the nations of the Earth combined. God made a separation between Israel and the Egyptians when His signs and wonders were performed in Egypt. He provided the distinct separation between His people and all others by the fire cloud of His glory, which stood between them and the Egyptians. God made a distinction between His people and Egypt when the Egyptians pursued after the people of God – they had no right to access the holy and miraculous way that He had provided for His people. God, in the majesty of His holiness, simply blew with His breath, and the strength of man was brought to nothing as the sea returned upon them. God was exalted in His own strength and by His holiness for His righteous judgments (Psalm 21:13). He was shown to be the faithful God that kept His promise to Abraham and His descendants. He was the protector of His people, the One who had not forgotten them. Although for a while they were left to toil as slaves, He arose in their midst as the righteous Judge Who had cast down all of their enemies.

The might of God's holiness was shown to be superior to all other powers and authorities, whether they were of the kingdoms of this world, the forces of nature, or the powers of Heaven. God has no rival in power and might, which separates Him from all other things. God is exalted above all things in splendor, power, and authority. God also further displayed His mercy by delivering a people that was not altogether confident that He was able.

Even in the midst of their doubt and complained He lifted then up into His divine grace. The glory of His holiness was revealed in His willingness to help those who did not deserve it. The holiness of God is forever settled. All those who rise up against Him and defy His sovereign right to rule will likewise perish. Equally, those who respond to His leadership will find Him forever faithful and merciful.

God's Holiness – At War Against Sin and Wickedness

“These six the LORD hates: Yes, seven are an abomination unto him: A proud look, a lying tongue, And hands that shed innocent blood, An heart that devises wicked imaginations, Feet that be swift in running to mischief, A false witness that speaks lies, And he that sows discord among brethren” Proverbs 6:16-19

The praises and shouts of Moses proclaimed, “God is a man of war!” (Exodus 15:3). God has made a promise, and He cannot lie – surely the whole Earth will be filled with His glory (Numbers 14:21, Psalm 72:19, Habakkuk 2:14, Isaiah 6:3, cr. Exodus 40:34-35). More than any other thing, God’s holiness was revealed in His absolute intolerance for sin, and love for righteousness (Genesis 6:5-6, Psalm 45:7, Proverbs 8:13, Romans 1:18, 2:5, Ephesians 5:6, Colossians 3:6, Hebrews 1:9). God has judged sin, He is at war against it, and will not have fellowship with sinners (1 John 1:6, 2 Corinthians 6:14, Hebrews 7:26). In His longsuffering, He allows the wicked to exist. Still, the day is coming when He will stretch out His hand and destroy the wicked out of the Earth (Job 8:22, 38:13, Isaiah 11:4, Proverbs 2:22). His hand shall find all those who hate Him, and He will pluck them out of the Earth and cast them down into Hell (Psalm 21:8-13).

Wickedness, which has proven to be the corruption and ruination of men is the enemy of God. God is at war against every power of darkness. Those who would turn to Him and put their trust in Him, He will defend and protect against all evil. He will stand for them so that they may stand along-

side of Him. Like Abraham, the armies of the Earth could not prevail against His servant. Those who oppressed the descendants of Abraham were likewise thrown down by the strength of the Lord and the power of His might. Both the demonic forces and the men of the Egyptian Empire were no match for God's salvation. Those nations that tried to prevent them from entering their inheritance, God made war against, and no power they could muster could prevent His judgments. Just as He made war against the Egyptians and the nations that hated Him and His people, He will ultimately make war against all the wicked that dwell in the Earth, for "He will take hold of the ends of the Earth that He might shake the wicked out of it" (Job 38:13).

God first began to reveal His judgments against sin and His hatred for wickedness when He cast Adam and Eve out of the paradise that He had made for them. Their treason against His will was an act of hostility against His life, and so they were no longer able to interact with His presence. When the successive generations of Adam had become so corrupt that there was no cure for their iniquity, which threatened to corrupt all things, He destroyed them out of the Earth lest there be nothing left. Wickedness is a corruption that will annihilate everything it touches, and the Holy God will not stand by and allow it to continue. It is a leaven and infectious disease that will consume everything that it touches. Therefore, the Holy One of Israel will judge the ungodly and will remove them forever. The righteous God, who is the Giver of every good and perfect thing, will judge the wicked and bring an end to their raging cruelty. The One Who alone is good knows when mercy must come to an end and judgment begin. God pleads with the wicked to turn from their wickedness and takes no pleasure in their destruction but He will be exalted in His holiness, and His righteousness will remain forever.

God is at war against everything that is evil, and wherever it is found, it will come under His judgment, whether it is a nation or an individual. God is angry with the wicked every day, and will fight against them until they are

ultimately destroyed out of the earth (Psalm 7:11). In His mercy, He allows wickedness to exist so that those who would be saved might be delivered. In His judgments, He judges sin and brings those who participate with those things contrary to His nature to an end, that sin and iniquity might be destroyed and its end witnessed by everyone. Sin has been allowed to continue that its end might be fully understood, that its wages are death (Romans 6:23). The wickedness of men is an activity of self-destruction. It festers and becomes so vile that they not only refuse to hearken to the voice of God that pleads with them, but in the hardness of their hearts, would fight against God and make no room for Him to exist. Therefore, we say concerning all the judgments of God, “just and true are Your ways, King of saints! Who will not fear You and bring glory to Your name? For You alone are holy” (Revelation 15:3-4)!

Holiness Lost

“And he said, I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself.” Gen 3:10

There is no holiness outside of the presence of God. When Adam transgressed against God, he violated that which was sacred, and polluted what God had made holy. The presence of the Lord would be forced to depart from Adam and Eve’s lives. Communion with man was no longer possible. The power of sin and death took control of their lives and they became a terror unto themselves. Man was unaware that being established in the ways of God would bring every good thing that could ever be desired. Adam had taken for granted the beauty of holiness and the goodness of God that he had been given, and gave himself over to the demonic realm through disobedience. Deception had brought man to ruin when he sinned and stepped outside the protection and communion that he enjoyed with the holiness of God. In this event, the simplest and most obvious thing about holiness was revealed – sin and iniquity has no place there. God cannot fellowship with sin any more than light can have any commonality with darkness. God, in the excellency and perfection of His holiness, is of purer eyes than to behold evil and cannot look on iniquity (Habakkuk 1:13). All sin of any kind is absolutely rejected by God, and cannot interact with His presence. Sin prevented man from partaking of the life of God, and made him an enemy of the sacred things. Man had to be removed from the paradise of God, and blocked from the way of life. God had to protect and guard His sacred things against man, who had become driven by the winds

of darkness.

When man lost his holiness, he lost the Spirit of the Lord. The light of God's glory would be absent from his face, and replaced by the void of inward darkness. There would now be a great gulf of division between God and the man that He loved so dearly. There would be no fellowship or walking together in the midst of the garden, and the honor of hearing the voice of the Lord would remain absent from their lives. Sin and death had overtaken them, and now the tyranny of iniquity that reigned in the heart of Satan would dominate their desires. Instead of learning the ways of God and maturing in the splendor of His holiness, they would become like the demon powers that they had submitted to.

Holiness Revealed

“And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.” Exodus 3:3

God had refrained from fully revealing Himself to men after the transgression of Adam. There were those like Enoch, Noah and Abraham who walked with God, but He did not reveal His holiness to them as He did for Moses. The call of God that was on Moses to deliver the descendants of Abraham was known to Moses early in life (Acts 7:25). However, his own attempts to move in that call resulted in failure. Moses would have to learn that his own power and strength could never accomplish those things that God purposed to do through him. It took Moses forty years of tending sheep in the wilderness for God to prepare him to receive his divine commission. It took the breaking and shaping of a man to prepare him for the glory that was about to be revealed through him. The one who had been mighty in word and deed would be brought to a place where he was unable to speak (Acts 6:22, Exodus 4:10). When the day had finally come, the radiant presence of God’s glory was revealed in the midst of a burning bush. God had humbled Moses from his lofty post of self-confidence so that he could interact with the lowly nature of the Most High. God did not reveal Himself in the lofty palaces of men, but in the lowly thorn bush of Sinai.

Certainly, there had been those who had various encounters with God, but no one had ever encountered God in the midst of the fire. God dwelling in the midst of the fire was unique to the revelation that was given to Moses.

God came down in His unveiled holiness, and all that stood between Him and the man was the fire that surrounded Him and the cloud that hid His appearance. The Lord revealed that His holiness was unapproachable, and that a fiery judgment and indignation awaited anyone who would violate it. He had come in His love and mercy to rescue His people, but they could make no mistake about the difference that existed between them and His holiness.

Ascension Into Holiness

“And he said, Do not come any closer: take off your shoes from off your feet, for the place whereon you stand is holy ground.” Exodus 3:5

God revealed the fire of His presence and drew Moses into his first encounter with holiness. Never before had the descendants of Adam beheld such glory. As Moses turned aside to see the flame that had already been burning in his heart, he heard the affectionate words of God saying “Moses, Moses,” which is to say, “Dear Moses.” Although, God loved him and addressed him with endearment, still Moses had to learn that he was only allowed to get just so close to the holiness of God. Therefore, as Moses was approaching the presence of the Lord, God set the boundaries of limitation and said, “Do not come any closer to me” (Exodus 3:5). Whatever encounters the holiness of God becomes holy, but God limited how close Moses could come. God graced Moses with enough holiness to come as close as he did, but no further.

Proximity to His presence is based upon the degree of holiness given by God to men. Moses was the first man to be allowed to interact with God’s holiness like this. Never before had a man stood before the fire of God’s glory and approached unto His holiness. Although Abraham had many encounters with God, he was not allowed to see God in the midst of the fire as Moses did. He only saw God in the midst of the fire in a vision (Genesis 15:17). Moses was allowed to look upon God in the midst of the fire with his natural eyes. What began as a revelation of God’s glory in a

vision to Abraham had grown into a flame of fire seen by the eyes of mortal flesh. He heard the sound of God's voice, and experienced the glory of His holiness like no other one had before. As Moses stood there, he received a capacity to speak with authority that no man had ever partaken of. He was endued with a glory that no man had ever experienced. His encounter with God would result in the exploits of God being manifested through him in Egypt in a way that had never been seen before in the world of men. Moses was endued with God's presence as he stood before His fiery flame. He would go from that place of the encounter and be accompanied by God in a way that was hitherto never expressed, as God said, "Surely I will be with you" (Exodus 3:12).

With the appearance of God in a fiery flame came a new revelation of the holiness of God. The glory of His presence caused everything that encountered it to be holy, including the ground. Unlike the Seraphim, who must cover their feet before the presence of the Lord, Moses was commanded to uncover his feet. The Lord said, "Take your shoes off because you are standing on holy ground," a ground made holy because the holy God was there. When his shoes came off, his feet came into direct contact with God's holiness. His feet would now carry the message of this great encounter to the people of Israel, and the nations of the world would tremble at the presence of the Lord. As Moses' feet touched the holiness of God, every part of His flesh and being began to be filled with the power of the Almighty. His feet were endued with the holiness of God to tread down the nations. His feet would carry his encounter with the holiness of God into the darkness of an evil nation and the Light would confront the darkness and the holiness of God the iniquity of the people. He would go from that place and stand before the greatest kings and nation on Earth, and wield the sword of God's holiness. The demonstration of God's holiness through Moses would shake the land of Egypt, and cause it to crumble by the voice of God speaking through one man. The touch of His presence and the revelation of the mighty name, Yehovah of Armies, would change a man from someone of

mere mortal flesh to the one endowed with power from on High.

The trials that Moses would have to go through were great, but he was given a promise. If he obeyed, he would be allowed to return and encounter the beauty of God's holiness once again (Exodus 3:12). He would be allowed to come and worship before the One Who is the Author of life. However, he would first have to face the setbacks of the hardness of Pharaoh's heart. He would have to endure the persecution of God's people who would be commanded to make bricks without straw. He would learn obedience to God as men on both sides would reject him for the message that he carried. Yet through it all he would discover that God was more powerful and mighty than he could have ever imagined. He would watch as God did things through him that were unthinkable. As he stood between a sea that could not be crossed and an army that could not be defeated, God more fully revealed exactly who He was. He would find shelter in the presence of God again and again as those who he led refused to trust in the One Who is the Lord of Hosts. It was certainly hard for the people of Israel to even begin to imagine the God that Moses had encountered, but even in the face of their unbelief, they would be allowed to see the fire of His presence and hear the sound of His voice.

When Moses had returned to Sinai, he found the place of worship lit up with the presence of God on an entirely different scale. The display of God's glory was no longer confined to a flame in a bush, but instead the whole mountain was on fire with God's presence. Now, it was not just the ground under his feet that was holy, but the entire mountain had become infused with the holiness of God. The Lord, in His love for the people of Israel, would not leave them out of the encounter of His presence – now the whole nation would be allowed to see the fire of His presence and hear His voice. Yet only Moses, who had been faithful, would be allowed to come closer to God, while the people of Israel encountered Him from a distance.

They were washed with water and sanctified by His word, making themselves ready for the encounter with God. Having been prepared by the washing of water, they came to the place of worship and stood before the presence of the Lord (Exodus 19:10). While they stood at the boundaries of their limitations, which were placed around the mountain, the sound of God's shofar became louder and louder. As the sight became so overwhelming and frightening, Moses called out to the Lord and the Lord answered. Moses was called out in front of the people, and he alone was distinguished from all others. He alone was given the holiness that was necessary to stand upon the holy ground without defiling it. He was granted the right to ascend and stand upon the mountain of the Lord (Exodus 19:18-20, Psalms 24:3-4). The ground shook under their feet with the presence of the Lord, and the sight of Him was so dreadful that Moses shook and trembled (Hebrews 12:21). All Israel were eyewitnesses to the communion between Moses and the Lord as they spoke to each other. This was unlike anything that the sons of Adam had ever experienced as the Lord revealed Himself in the midst of His holy fire.

God began to teach the people who it was that had the right to approach unto Him and stand upon the place made holy by His presence. Moses was brought closer to the bosom of the Lord while the people of Israel stood afar off. The one who had received holiness before the burning bush, and obeyed the voice of the Lord, was called up higher still. God had given His holy people enough holiness to stand off and behold a sight that no nation had ever seen before. The priest along with the people were graced by God, yet their limits became exceedingly evident (Exodus 19:22-24). The boundaries were set so that they could learn that only God would decide how close they could come. He would teach them how sacred His holy things were. He had given them holiness, but not enough holiness to come upon the mountain – only just enough to see from far away upon the level plains of a human realm.

The heavenly realm had invaded the realms of the earthly that day, and the eyes of mortal flesh were allowed to see it manifested upon the heights of Mount Sinai. The sight was so overwhelming that Moses said, “I do exceedingly shake and tremble” (Exodus 19:9-21, Hebrews 12:21). The holiness that Moses had received was measured on yet another scale, for he saw God face to face, and was allowed to interact with God as a man does with another man (Exodus 33:11, Numbers 12:8). The people of Israel were excited and fascinated by the spectacular revelation of God’s glory as they gathered around the mountain and beheld with amazement the scene displayed before them. However, as soon as the word of God began to come forth, they drew back in fear and refused to hear. There was no heart within them to know the Lord, and to humble themselves to His ways, and obey His commands so they stood afar off from His presence (Exodus 20:18-19).

Still, the Lord in His goodness and grace was preparing the people of Israel for an even greater encounter with His presence. Their encounter with Him at the mount, and the effect of hearing His voice, would empower some to come closer still. Moses, having written out the things that he had heard God command, instructed the people in the covenant. He took the blood of the whole burnt offering and the peace offering, and he sprinkled both the covenant and the people. At their first encounter, they had only been washed with water and sanctified, but now they had been enjoined unto the covenant and sprinkled with the blood.

Moses having delivered to the people those things that God demanded so that they could dwell in His presence would be called up to see even greater wonders, and would be allowed to bring others with Him. God’s passion to enjoin the nation of Israel unto Himself, to be their God and they His people, was boundless. He would bring them close into His bosom that they might fully embrace His love. Yet there would only be one that God would allow to ascend even higher and step deeper into the realms of His presence and that was faithful Moses.

The glory of the Lord was like a devouring fire on the top of the mountain (Exodus 24:17). The people were made holy on yet another scale by the covenant of the Law and the sprinkling of blood. Now that the covenant of the Law and the blood of the covenant bound them to the Lord, Aaron, Nadab, Abihu, and seventy elders were allowed to come and interact with God on behalf of all the people (Exodus 24:6-1). Moses, Aaron, Nadab and Abihu were given a special assignment above all others in Israel, while the seventy represented the whole of the nation. Yet, once again, they had to remain far off while Moses alone was allowed to approach unto the Lord (Exodus 24:1-2). They saw God that day and ate with Him. Their eyes were allowed to behold Him from a distance, yet all they could really describe was the place where He rested His feet (Exodus 24:10). It was as though they could hardly lift their eyes to attempt to behold any more than those details of His feet. They sat down and ate a covenant meal with God and enjoyed the revelation of the communion that every peace offering in the future would be like. From that time forward, the children of Israel would realize that the peace offering would be accompanied by the Lord, and they would be eating with Him even though their eyes would not be able to see Him. We might think of this encounter with God to be much like that which Abraham had in the plains of Mamre (Gen. 18:1). What is particularly distinctive is that the manifestation of God that they were allowed to interact with did not include the fire of His presence.

God gave this special group of people the opportunity to know Him in a more intimate way, yet they let it slip. Twice they had vowed to obey God and do all that He had commanded, but it was soon forgotten (Exodus 19:8. 24:3, 7) Aaron, within the next forty days from this event, would make a golden calf and proclaim, “This is your god that brought you up out of the land of Egypt.” Nadab and Abihu would be struck dead for their violation of the holy things because they did not perfectly observe God’s commands, and approached unto Him with strange fire. Concerning the seventy, none of their names would be remembered. Although they were those who had

been allowed to eat and drink in the presence of the Lord, they soon forgot their consecration to obedience, and carried on in their iniquity (cr. Luke 13:26-27).

After the covenant meal that Moses and the others had with God, the Lord called Moses up higher into the realms of glory. Moses, now bound by the Law of God, the blood of sprinkling, and the communion meal, would step into the midst of the fire. While all the others were sent down off the mountain with orders to ensure that no one be allowed upon the mountain, Moses alone was allowed to stay. The only other person upon the mountain was chosen by Moses. We do not know how far up the mountain Joshua was allowed to ascend, but he stopped somewhere short of where Moses was called to go. Moses ascended the higher heights of Sinai to receive more than he ever had before. It was only by God's command and commission that he was allowed to go where no man had ever gone before, and now he would be allowed to worship beyond anything he had experienced. Moses had to wait for six days as he stood before the cloud and fire of the Lord, but then the Lord invited Him into the cloud of His all-consuming fire (Exodus 24:16-18). God spent six days preparing Moses to enter into the cloud of His presence as he waited to be invited in. When he stepped inside this place where only God dwelt, the revelation of all that God had established would be unveiled. The entire plan of man's redemption and its design would be made known to him. In the midst of this great glory, God showed Moses the pattern and design of the tabernacle, its administration, and the order of the tent of meeting, where the people of God would worship the Lord in the beauty of holiness (Exodus 25-31).

There are many things to say about the glory of God, which appeared as a fire by night and a cloud by day. The cloud that was the dwelling place of the Most High, which was like a divine overcoat for the Almighty, tabernacled with the people of Israel from the time they left Egypt. It had protected them and stood between them and their enemies. It had gone

before them and led them in the way that they should go. It had been the place where the voice of the Lord could be heard by Moses. It was the place from which the divine orders went forth to provide them with bread in the wilderness. Yet most important of all, in the midst of this fire was the One Who had appeared to Moses in the bush, and as it burned brightly before him on his journey to Sinai, surely it worked an ever-present and growing hunger in the heart of Moses for a deeper revelation of God Who dwelt there. At the first encounter that Moses had with God, he hid his face – but something was happening as this amazingly faithful God continued to show His love and grace (Exodus 3:6). The burning in his heart had become unquenchable, and Moses had to have more. As he grew in relationship with the Lord over those few months from Egypt to Sinai, he had begun to grow desperately hungry to more fully know God. He desired to see God in the fullness of His glory, with no restraint, face to face.

Moses had been allowed to commune with God face to face from the time that the cloud of the Lord had come to rest upon the tent of meeting (Exodus 33:11). Yet now Moses was uncertain about God's disposition towards the children of Israel, who had not only continually complained, but had committed such evil around Sinai even after the abundance of revelation given to them. Moses was earnest to know God's disposition – was He now unwilling to lead them and dwell in their midst (Exodus 33:3)? Would He go with them and lead them as He had from Egypt? He pleaded with God to show him what He would do, saying, "Show me Your way." It could only be to Moses a certain horror if somehow God would refuse to go up to the land of promise with them. God had become more important to him than a promised land and future blessing. If the Lord was not willing to go with them, then Moses did not want to go either. If God was going to stay at Sinai, then Moses would stay there too (Exodus 33:15). God assured Moses that His presence would go up to the land of promise with them. God had advanced redemption's plan and come to dwell in the midst of man, and in His faithfulness He would not

turn back. He was committed to making a people ready to bring forth the Lamb that would take away the sins of the world.

Captivated by God's love and faithfulness, Moses began to intercede with God to show him His glory. It was Moses' desire to see more fully the Ancient of Days, whose mercies surpassed all comprehension. The God of all creation, Who had personally come to deliver them from their captivity, in His faithfulness, was willing to continue on with a rebellious people in His mercy. God warned Moses that no one could see Him in His glory and live. Yet through the constant insistence of Moses, God was willing to reveal more of Himself to Moses. God was willing to show Him more compassion and mercy and grant to Moses that which was most sacred of all – the purity and beauty of His unveiled holiness. God's holiness is so sacred that the cherubim angels guard it, and the seraphim scream out in ecstasy of its beauty, but are unable to gaze upon it. It's the holiness of holinesses contained behind the veil that no one can see or approach unto. It's the sacred and secret realm that is guarded against all impurity.

God placed one conditions on this meeting: no one else could be anywhere near the mountain, neither man nor beast. Moses, and Moses alone, would be given this access (Exodus 34:3). Joshua would not be allowed to tag along as he did before (Exodus 24:13). Moses would ascend one last and final time to the highest heights of Sinai, where God had prepared a place for him. God made a secret place for Moses, "a place by Him to stand upon the rock." God would pass by Him and, though he was not allowed to see Him approaching, he could look after He passed by. When He passed by, Moses heard the cry of the Eternal, the One who is from everlasting to everlasting. God was in that place proclaiming His sacred name to Moses saying, "I am your beloved Ye-ho-vah." The very depths of His nature was now revealed to the man who had found grace in His eyes. The Moses that would rather stay with Him than have a land of material blessing, the Moses who would rather die than to be estranged from the One who was holy,

was allowed that which was impossible for man to experience. God revealed Himself as the Lowly One Who was compassionate (רַחוּם), the Giver of grace (חַנּוּן), longsuffering (אֲרֵךְ אַפַּיִם), plenteous in lovingkindness (רַב־דַּסּוּדָּה), and abounding in truth (אֱמֶת). The Lord revealed Himself not only as the covenant Keeper, but also as the righteous Judge Who would not excuse wickedness.

This encounter had a physical impact on Moses for the rest of His life. His face would shine with the light of the revelation of God that he had seen that day. Although the complete unveiling of God's beauty would be limited only to seeing His back, the glory would transform his physical body, and the very cells of his face would radiate the eternal glory of God. Still, God's face was too holy to be seen, neither by seraphim nor Moses. His holiness is pure beyond what anyone could ever imagine and must be protected against all intrusion – nothing can mix with His countenance.

There is a place prepared where we can stand and behold His unveiled glory – to see the One Who is the great I Am in the face of Jesus Christ. The Savior and Redeemer, Who has come to reveal all the fullness of God to men, is ready to make these things known. Should we hunger and thirst and be willing to obey Him, there will be no part of who He is withheld from those who would seek Him.

A Place Prepared for God to Dwell

“And there I will meet with the children of Israel, and the tabernacle shall be made holy by my glory.” Exodus 29:43

God desired to dwell in the midst of His people Israel, so He designed the tent of meeting to tabernacle among them. All of these things testify to the desire of God’s heart to dwell in the midst of our lives. His ultimate purpose was to redeem man and make man a holy dwelling place where He could dwell. The first testimony to the sacredness of His dwelling place and the consecration that he demands was given when God came to dwell in the tabernacle in the midst of Israel.

There were many things that God revealed about Himself to fallen men before the days of Moses. However, He did not begin to reveal Himself more fully to the nations until He revealed His holiness. God did not begin to manifest His power or, in fact, His own person through men until His holiness was imparted to them and the sacredness and restrictions were established. Holiness is essential for the revelation of God to be communicated to man. However, it is not a holiness that can be earned, but one that comes as a result of a favorable encounter with God in which He imparts holiness. We cannot have God in our lives without His holiness. If God is going to be revealed in a person or dwell in the midst of a people, then they must be made holy and then be consecrated to that holiness. When God makes something holy, there are severe consequences if it is defiled – God’s holiness must not be profaned. At the heart of the holiness that God gives

is moral purity. The idea that there can be spiritual purity without moral purity is foreign to the Bible. God in His goodness imparted holiness to the people of the covenant and demanded them to be holy because He is holy (Leviticus 11:44, 19:2, 20:26, 21:8, 22:32).

God had only visited man up until this time, but now God commanded Moses to build Him a holy place (שִׁקְדָּה) that would be holy of holies (שִׁקְדָּה הַשְּׁקִידִים) so that He could dwell in the midst of the people of Israel. “Let them make a holy place that I may dwell among them” (Exodus 25:8). While they could prepare the holy place, its true holiness would only come by God’s glory entering into it (Exodus 29:43). He gave them the pattern and the administration of the tabernacle so that they could learn about Him and understand how to cooperate with all that He is. He desired to bestow the blessings of His presence upon His people that He had made into a holy nation (Exodus 19:6). However, they would have to learn not to violate His holiness. What they would learn above all other things was that they could in no way alter the design or the administration of the holy things (Exodus 25:9, 40, Hebrews 8:5).

Much of what is described in Exodus, Leviticus, and Numbers is intended to teach us the absolute sacredness of God – the realm of absolute purity, and the behavior necessary to interact with Him. Through the tabernacle and the holy things offered to God, we come to understand God’s desire to dwell with us, how to approach unto Him, and the grace that He supplies to enable us. Interacting with the holy demands the highest honor, reverence, and fear of the sacred. The sacred cannot be profaned, and the provision supplied to approach unto God cannot be altered in any way. God teaches us how we should feel about sin and iniquity and what our proper response to it should be. He teaches us to choose between the clean and the unclean, the holy and the impure, both ceremonially and ethically. Anything unclean cannot be offered to God by either a clean or unclean person. Neither can anything clean be offered by an unclean person. All of these laws are to

instruct us in how to choose the good and refuse the evil, how to love righteousness and hate iniquity.

As far as we know God did not instruct anyone in His ways during the time period between Adam and Noah. We can observe the knowledge of the burnt offering worship offered by both Abel and Noah and may assume that there was some form of oral tradition handed down. The length of time that they lived afforded a tremendous amount of interaction in the first 1656 years. For example, Noah was born only 126 years after Adams death and those like Methuselah linked the history of Adam to that of Noah having lived during both lifetimes. Shem of course brought with him the knowledge of all that happened before the flood and lived most of Abrahams life. God's instruction to man however, takes on a whole new dimension with Abraham and begets a new age of God's interaction with the descendants of Adam. Through Abrahams obedience to God the time period of Promise was born, and a family was separated unto God from all other peoples on the earth.

God, in His mercy, reached out to the descendants of Abraham in Egypt to begin the necessary training of His people in the ways of Heaven. In His desire to restore mankind from the twisted realm of darkness and the deception imposed upon us because of sin He had separated a family to bring forth the Messiah. Through the Law He began the instructions of the way back into the realms of eternal life – the entrance back into the paradise of relationship, which was hidden behind the veil. If His people refused to learn the ways of life that only God can teach, then their fate would be his judgment against the rebellious and ungodly passed upon wicked and sinful men. God, in His lovingkindness, provided a way back into the realm that Adam was driven out of, but men must be willing to learn that violations against that which belongs to the life of God cannot be tolerated. God's life is sacred, and there is no room for modifications. His ways are holy and any violation of them is an act that produces spiritual death (Ezekiel 36:20,

James 1:15, Romans 6:23, 8:6, 8:13, Galatians 6:8).

Once a people or a person is made holy, then to remain holy they must continue in the moral and ethical standards in which God has empowered them to exist. It is not possible to separate God from His life, or His life from His holiness. Those who want the life of God and relationship with Him must also accept His holiness, because they are absolutely bound together. It is perfectly established throughout the Word of God that it is impossible to have one without the other. The Ten Commandments are the bare essentials that must exist among a people in order for God to dwell in their midst. Yet because of the fall of man and their sinful nature, it was also essential to have a provision to atone for their sins and transgressions. Through the law sin would be shown to be exceedingly sinful and yet God's mercy great enough to patiently teach them His ways.

The moral purity which was communicated by God's holiness began to be defined by two opposites: **שְׁדָה** (holiness) and **אִמָּט** (impurity) – the first describes what God is and loves, and the second what He is opposed to and at war against. The Lord relates His holiness to purity, and that which is impure to the profane- once again, that which belongs to His life and that which opposes it. This contrast is found in Leviticus 10:10 – “And that you may put difference between holy (**שְׁדָה**) and profane (**לֵל**), and between impure (**אִמָּט**) and pure (**טָהוֹר**),” (Leviticus 11:47, Ezekiel 22:26, 42:20, 44:23, cf. 1 Samuel 21:5). Strictly speaking, it is impossible to have anything holy and profane at the same time, or pure and impure. These deeds draw out a more specific quality of the essence of life and death. They oppose each other as light and darkness or good and evil – one cannot exist in the presence of the other. That which belongs to God and the life that He has is holy and pure. To be brought into interaction with Him some means of purification must be provided while men learn to observe the ways of God. If we are to live His life, which alone lasts forever, then we must be willing to live in His holiness and purity and learn to choose the good and refuse

the evil.

All profane and impure things are a threat against holiness. Obedience to the commands of God teaches us how to refuse the profane and impure state that belongs to the realm of sin and death (Exodus 31:13). God demands that His people remain in the holiness that He gave as a gift. To do this, they must keep the commands, which are the laws of life (Leviticus 11:44, 20:7, 22:32, Numbers 15:40). Thus, a person who was made holy by the divine act of God's grace, sanctifies, or makes themselves holy, only with respect to obeying the commands of God (Leviticus 11:44, 20:7). Once a person's holiness is compromised through impurity, there must be a cleansing. If their impurity is not removed, then any interaction with the holy things will result in a violation/contamination of the holy and subsequently their death- God will not allow that which is holy to be profaned (Leviticus 11:43, 15:31, 22:4, 9). Even though God's grace and mercy was great, the holiness that was given to the people of Israel could be defiled to a point where there would be no remedy (Leviticus 19:31, 20:3, 6, 27, 24:14, 23, Numbers 15:33-36, 35:17, Deuteronomy 13:5-10). When men do something wrong against a society, then a penalty is demanded in order to keep that society safe against those injustices. There are of course degrees of wrongdoing and degrees of punishment that fit the crime. It should definitely not seem strange if the judge of all of the Earth should set forth His demands to protect His holiness and teach the people the sacredness of it. Sin is treated as an infectious disease in the Law or holiness code – a disease that will not only destroy the person who participates with it, but also the community that the sinner may come in contact with (Leviticus 4:3, 18:24-25). It is a terrible injustice for someone to have the cure for a deadly disease and not provide the remedy to those who are infected.

Anyone who touches the holy things of God must be holy, but if something unclean touches that which is holy, it will result in the unclean person's death (Leviticus 6:11, 18, 7:19-21). There can also be a transference of

holiness to someone who is clean touching something that is holy. Furthermore, an unclean person seeking to be made clean through the provisions set forth under the law of God could be made clean by coming into contact with that which was holy. This was witnessed when the coals of fire from the altar of incense touched the lips of Isaiah (Isaiah 6:5-7). Similarly, if the holy priest or any other soul was to touch something unclean, then they became unclean until a purification ritual took place (Leviticus 5:2, 6).

God's Holiness Given To Man

And I will make the tabernacle of the congregation holy, and the altar: I will also make both Aaron and his sons holy, to minister to me in the priest's office. And I will dwell among the children of Israel and will be their God.” Exodus 29:44

There is no holiness outside of God and His presence (Isaiah 63:10, Psalm 51:13). Man lost his holiness in the garden, and as a result lost his communion with God. The only way for man to be acceptable to God and have communion with Him was to get his holiness back. God, in His love, acted upon the world of men and gave them the opportunity to return into His presence by providing them with His holiness. Yet, even in this act of God's mercy, men were only allowed to get so close to God's holiness. He alone decided who was allowed to approach unto Him and just how close they could come, and His holiness was distributed accordingly (Exodus 19:12–13, 17, 21, 23–24).

The holiness that God possesses can only be acquired through God acting about fallen humanity. God supplied His holiness through the encounter that He gave to those that He had chosen. The holiness that God gave to the people of Israel was initiated by Him and was given because they were willing to respond. The Lord simply called them out of Egypt, and by His own strength brought them to Sinai. All they had to do was to follow. God acts, but men must be willing to respond to the conditions that He sets forth. Anything that is set into the context of interacting with God, or

touched by the presence of the Lord, becomes holy and is to be set apart to His holiness. Ultimately, anything that God identifies as belonging to Himself is holy.

Wherever God goes, His holiness is there. Wherever He dwells, the place becomes endowed with His holiness (Exodus 19:9–25, 24:16–17, Deuteronomy 4:10–5:29, Psalm 68:18). His holiness exterminates anything that is unholy. His life is lethal to anything that is unclean. Holiness can also be understood on the basis of proximity, or how close someone or something has come to the presence of God. The act of God making things holy is observed with the Sabbath (Genesis 2:3, Exodus 20:11), the ground (Exodus 3:5-6), the mountain (Exodus 19), Israel and its priests (Exodus 29:44, 31:13, Leviticus 21:8, 15, 22:9, 16, Ezekiel 20:12, 37:28, cf. also Exodus 29:43), the firstborn (Numbers 3:13, 8:17, cf. also Exod 29:43), His sanctuary (Exodus 29:44, 1 Kings 9:3, 7, 2 Chronicles 7:16, 20, 30:8, 36:14), the altars (Exodus 29:36-37, 30:10, 40:10), His church (Ephesians 5:27), and all those who are redeemed (Colossians 1:22, 1 Corinthians 1:2). Once this holiness has been given, then it is the responsibility of the recipients not to desecrate it. If they grieve His Holy Spirit, then the consequences are grave (Leviticus 10:3, 22:32, Numbers 20:12–13, 27:14, Deuteronomy 32:51, Isaiah 63:10, 11, Psalm 51:13, Isaiah 1:4, 5:19, 24, 10:20, 12:6, 17:7, 29:19, 30:11, 12, 15, 31:1, 37:23, 2 Kings 19:22, Isaiah 41:14, 16, 20, 43:3, 14, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 60:9, 14, Jeremiah 50:29, 51:5, Psalm 71:22, 78:41, 89:19, cf. Isaiah 10:17, 29:23, 40:25, 43:15, Ezekiel 39:7). God will not dwell in the midst of uncleanness, regardless of whether it's ritual or ethical uncleanness (Deuteronomy 23:14, 2 Corinthians 6:17). The swiftness of God executing judgment upon any violation might also be equally regarded on the basis of proximity, or the laws associated with that which was devoted. Nadab and Abihu would be examples of the former, and Achan of the latter (Leviticus 10:1-3, Joshua 7:1).

The nature of God must be honored and participated with so that the holi-

ness that He gives is not violated. Therefore, God gave His commandments to His people to not only instruct them in the way of life, but also to offer protection to them. God made the nation of Israel holy and gave them His commandments and the rituals that foreshadowed the redemption by Christ Jesus so that they might remain in His holiness (Exodus 28:43, Numbers 15:40, Deuteronomy 28:9). God demands that His people “be holy even as He is holy,” and under the law, this was accomplished by their willingness to behave as He described through the laws which He gave (Leviticus 11:44, 45, 19:2, 20:26, cf. Isaiah 5:16). If the holiness of God is desecrated and the blood rites not performed, God would not dwell in the midst of His people. As a result, His glory would depart, and there would be no holiness (Exodus 29:43, 1 Samuel 4:21). If the people of God defiled themselves and refused to repent, then His presence would depart, and He would deliver them over to their enemies.

What we can be certain of is that holiness is given to man through their encounters with God. When anyone is touched by His presence, they are touched by His holiness. God’s holiness cannot be earned by good deeds or the religious efforts of men, but it can be defiled if they are unwilling to obey what God demands. Once again, the encounter that Isaiah had helps us to understand how holiness is imparted through an encounter with God. In Isaiah’s encounter with the holiness of God, he recognized that he needed more holiness than he had already received. He found himself in danger, because he was in the temple with uncleanness upon him. When he saw the Lord high and lifted up, and the Seraphim crying “holy, holy, holy,” he suddenly felt he did not belong. In the midst of such awe he cried out, “I am destroyed (נִדְמֵיתִי/ undone)!” In the light of his encounter with the supreme holiness of God, he discovered himself still impure (אָמָא) by comparison (Isaiah 6:5). Yet, in his cry unto the Lord, his impurity was removed from him by the holiness transferred from the altar of God (Isaiah 6:6). God, in His mercy, quickly remedied Isaiah’s impurity so that his lips could be as pure as the seraphim. The seraphim, by the command of God,

took a coal from off the altar of incense and touched his lips so that the sin could be taken away and the iniquity purged. Now, his lips also could offer the incense of praise that was heard from the seraphim. His lips and his voice could utter the pure and heavenly sounds of God's message of judgment to a nation who refused to hear.

Without Holiness No Man Shall See God

Be holy, for He is holy and without holiness, no man shall see the Lord.

(1 Peter 1:15-16, Leviticus 19:2, Hebrews 12:14).

The first thing that God did so that He could dwell in their midst was to make the people of Israel holy. When God makes something holy, it is absolutely dedicated to the sphere of the sacred. God brings fallen men into His presence by destroying the wickedness attached to them. God does this by providing a sacrifice that is empowered to atone for the sin that separates men from Him. The blood of the sacrifice that God ordains is vested with the power to satisfy the debt of death that sin incurred. It stands as a token that the wages of sin was paid so that the worshiper may interact with God. As a result, the worshiper would be released from his sin and the sphere of death and enter into the realm of the sacred. The power of the blood offering was witnessed in the lamb that was slain on the night that God delivered Israel from Egypt. By the offering of the Passover lamb, the firstborn was ransomed and became God's possession. The firstborn was delivered from death, and all of the household reaped the benefits of the sanctifying offering of the lamb. Consequentially, the whole household was delivered from the bondage of Egypt. Through the sacrificial offering, they were joined unto the Lord and brought into the sphere of His holiness (Exodus 12:16, 15:13, 19:6, 22:31, 31:13, 20:26, 22:31). They were transferred from the bondage of Egypt into the realms of God's presence to be a holy people unto the Lord. When God delivered them and brought them unto Himself, He made an absolute distinction between them and the rest of the

world with the cloud of His presence. They were separated from the rest of the world by the fire of God's presence. Afterwards, they were all baptized in the Red Sea and then brought to the tent of meeting at Sinai.

We must recognize that the holiness that God gives as a gift to those who enter into the covenant relationship that He provides demands the act of consecration on the part of all those who receive His grace. When something is consecrated to the Lord, it is set apart strictly for the purpose of interacting with the holiness of God. Moses was assigned to instruct the people of God to sanctify the firstborn, the people of Israel, the mountain, the priest, and certain parts of the sacrifices (Exodus 13:2, 19:10, 14, 22-23, 28:41). When Moses and the people responded in obedience to God and sanctified that which the Lord had commanded, then God also participated in making all of these things holy by interacting with them and receiving them into His presence. Afterwards, all these things that were sanctified were to be revered and remain consecrated to the Lord.

In the terms of the covenant God commanded all of Israel to clean themselves up and to wash with water so that they would be ready to meet with Him. In the first great meeting, He began to reveal His commandments and statutes, and because the people were willing to accept and abide by them – God further bound them by an oath to the covenant with the sprinkling of blood. Being brought out to be separated unto the Lord, baptized in the sea, sanctified by His presence, washed with water, sprinkled with the blood, and enjoined unto His covenant, God placed His tabernacle in their midst. The door back into relationship with God had been opened up once again with a testimony that one day the way back into His fullness would be restored. For now, everyone was invited to come and interact with the Lord at the door of the tabernacle, so long as they brought the intercessory offering that would represent their lives in total surrender to God. Every interaction with God would demand the highest level of reverence and the fear of the Lord (Psalm 5:7, 34:9, 89:7, 96:9). Although they had not stepped back into

the paradise of God's glory at least now they could stand around the door. One day the door would be open and the cherubims removed when the veil of the temple was torn in two. There would be nothing ordinary or casual about their interaction with God, for they would have a continual witness that a redeemer was required to make them acceptable. Everything about their lives would have to change, they could not be like the world around them and also be acceptable to the living God.

The holiness that God requires for everyone who will enter into the inner chambers of His presence was witnessed by His command to make holy garments for Aaron and his sons. They were to always be dressed in this holy apparel when they came into His presence, otherwise they would bear their iniquity and would die. There would be nothing of the person of man acceptable to God or allowed into His presence. The blood of the sacrifice would be shed, and holy garments worn, for anyone to stand in the presence of the holy God, Who will have no fellowship with anything less than that which is holy. God gave to everyone who was to draw near unto Him, or who would touch anything that belonged to Him, a special divine power, and that divine power was the witness of His holiness.

There is a list of those who interacted with God prior to this fuller revelation of God's holiness and the giving of the Law. There was Abel, Enoch, and Noah who all belonged to the old world that was destroyed by a flood. All three of these men were listed as righteous men, who in some form walked with God and pleased Him. After them came Abraham, Isaac, Jacob, Job, and then Moses, who all take a unique place in the preparation of God's family. Under the leadership of Moses, still another dimension of interaction with God was unveiled as God opened the door of relationship for a whole nation instead of just a few men. Although, the holiness of God was not fully revealed until the time of Moses, we know that the righteousness of those who were before Moses was the outworking of holiness which was given to them. Holiness must be more than a conformity to the known

will of the Lord, for fallen men would fail to ever conform. Rather, holiness must be the empowerment of God imparted to those who would walk with God so that they may interact with Him and have the divine ability to conform to His will.

The Anointing – A Word Expressing Holiness Given

“And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and made them holy.” Lev 8:10

There is a relationship between holiness and the special divine abilities (or anointing) given to men. Moses was the first person to receive a special divine ability to represent God with signs and wonders – however, he was never referred to as anointed. The divine ability that Moses had was given to him as he stood before the burning bush and encountered God and His holiness. The ability that God gave to Moses was in the context of the sanctifying work that took place as Moses stood in the presence of the Lord. There, in the presence of the Lord, he removed the shoes from His feet so that nothing would act as a barrier between him and the holiness of God that the ground then conveyed. His feet were standing on the same ground that God was standing on, his eyes beheld the glory of the fire of His presence, and his ears were filled with the sound of His voice.

Through the grace and choice of God, Moses had received a holiness that allowed him to interact with God beyond what anyone else had. Yet, connected with this holiness was a display of power that had never before been demonstrated through a man. Two things converge in Moses' life: holiness, and the Spirit that empowered him to do exploits. The encounters that Moses had with God only continued to increase when he returned to Sinai. When the need arose, God took some of the Spirit that Moses had received and put it upon seventy other men (Numbers 11:17). The Spirit of the

Lord, which gave Moses his divine ability, was also imparted into Joshua through the laying on of his hands. The Lord referred to the divine ability that Moses had received from Him as power and majesty (הִוִּהוּ, Numbers 27:20). It must also be pointed out that Joshua also had the “Spirit.” Joshua also had an encounter with the presence and holiness of God (Numbers 27:18). When the presence and glory of the Lord came down upon the tabernacle, Joshua was there to witness it. The same presence and glory of the Lord that made the tabernacle holy also had its effect on Joshua (Exodus 29:43). Joshua was touched by the glory that made the tabernacle holy so that he could remain in the tabernacle (Exodus 33:11). Once again, we are met with the convergence of the holiness of God, and a person who has been endued with the “Spirit.” Just as the tabernacle was made holy by the glory of God, even so anyone likewise touched was made holy by the same glory conveyed through the manifest presence of the Lord.

Being made holy, and having the Spirit, will both ultimately be related to the anointing. Aaron later received a special consecration that endowed him with enough holiness to be allowed to handle the “most holy” things, which are also referred to as “holy of holies” (הַקֳּדָשִׁים קֹדֶשׁ) (Numbers 4:19, Leviticus 2:3, 10, 6:17, 10:12, 14:13, 21:22, 24:9, Numbers 18:10). His sons were also given the same holiness to handle the most holy things, but Aaron alone would be designated the High Priest and given the special divine ability to enter the most holy place (Leviticus 16:2). This holiness would afford him, and him alone, the ability to minister before the presence of the Lord in the holy of holies before the ark, which represented the throne of God. Yet, like the Seraphim, he would not be allowed to see anything – he would only be allowed to minister and perform the annual purification rite. This holiness would be called an anointing, and he and all subsequent High Priests would be referred to as “the anointed.”

The word “anointing” was only used once before this, and that was in application to setting a place apart unto the Lord. After Jacob had en-

countered the Lord in a vision, he anointed the altar that he set up in Bethel (Genesis 31:13). It was by this act that the word was for the first time identified with interacting with God. The anointing was then related to the oil that was poured upon Aaron, his sons, and their garments to make them holy (Exodus 28:41, 29:7, 21, 29) – thus further identifying the relationship between an endowment of holiness and the anointing. Finally, the anointing is developed in the scripture to represent the Spirit of the Lord coming upon Judges, Kings and Prophets to empower them with the divine ability to represent God (Judges 3:10, 6:34, 11:29, 14:6, 1 Samuel 9:16, 10:6). The pouring of the oil may be regarded as a consecration ritual, but what followed was an actual divine empowerment. It should be noted that a special word related to the anointing was used for the Judges (מושיע / ‘moshia’ / “savior”), which would ultimately develop into the word used to identify the anointed one, or messiah, (משיח / ‘mashiach’). What should be most valued is that any encounter with the Spirit of the Lord would be an encounter with the holiness of God, for the Spirit of the Lord is the Holy Spirit, or the Spirit of Holiness.

Measure of the Spirit

“And I will come down and talk with you there: and I will take of the spirit which is upon you and will put it upon them; and they shall bear the burden of the people with you, so that you do not have to bear it alone.”

Numbers 11:17

Almost everyone is familiar with the phrase “measure of the Spirit.” Yet, an equivalent phrase must also be considered based upon the evidence presented above: “measure of holiness.” When we consider the reality that holiness is not an attribute of God, but His essence (that of which His life consists), then we can appreciate that if we have received anything of His life, it is His holiness. Most people are familiar with the story of Elijah and Elisha. Elijah received a measure of the Spirit/holiness/anointing that allowed him to do the works of power that he did. Elisha received a double measure of what Elijah had, and as a result did twice as many acts of power as Elijah. Similarly, Aaron received the Spirit/holiness/anointing that gave him a holiness to be the High Priest – a unique divine ability to interact with God in the holy of holies. It also gave him a special ability to bless the people so that they might prosper, live in health, and have all of the accompanying benefits of the Lord keeping them and always being with them.

Christ Jesus was given the Holy Spirit without measure when He was anointed to preach. In this special anointing of the Holy Spirit, He was given an unlimited ability to work miracles. Of course, Christ Jesus was

born with the divine nature which is the Spirit of Holiness. Yet, when He was accompanied by the person the Holy Spirit which in some ways we may consider to be Holiness personified a demonstration of unlimited power was revealed.

Holiness Unto the Lord

“And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.” Exodus 28:36

The one person who was adorned with more holiness above all others was the High Priest. As the High Priest, God placed a special seal upon him, which he wore as a plate across his forehead with the inscription: “Holiness To The Lord” (Exodus 28:36, 39:30). The Lord took Aaron, a normal everyday Israelite who seemingly had little integrity and made him holy (Exodus 32:2). The Lord put His anointing on him and clothed him with holy garments, placed a crown upon his head and the golden plate that said, “Holiness unto the Lord” or “Holy to Yahoah” (קֹדֶשׁ לַיהוָה). Unless he had this plate across his head, the offerings that he made on behalf of the people would not be accepted. God dressed him up in holiness so that he could officiate in the holy things. He gave him a new identity, a divine empowerment, and then demanded that he live up to it by carefully following all of the instructions that he was given.

Yet, even though Aaron had this special place with God, God ultimately made all of Israel “holiness unto the Lord” (Jeremiah 2:3, Deuteronomy 7:6). With that holiness, they were to be a kingdom of priests (Exodus 19:6). They were empowered to prosper above all others and be set above all the nations of the Earth. The blessing that was put upon them would secure for them not only great prosperity, but also physical health and divine protec-

tion but most of all God would dwell in their midst (Zephaniah 3:17). God in His great love and mercy gave the people of Israel the divine privilege of living in the Kingdom of God and having days of Heaven upon the Earth (Deuteronomy 11:21).

God showed Zechariah that one day everyone in Jerusalem and Judah would be “holy to the Lord” (Zechariah 14:20-21). The holiness of God would be so widespread that God would pour out His Spirit upon all flesh. Instead of only a few, there would be a great multitude given the holiness of God. They would be born of the Holy Spirit, filled with the Holy Spirit, and baptized in the Holy Spirit. Everyone who would believe would be immersed in the fire that God dwells in (Acts 2:3). The ultimate expression of the life of God revealed in men would come by way of the Spirit of Holiness poured out without measure on anyone who would believe, by the Holy Spirit.

Separated Unto God

“For wherein shall it be known here that I and your people have found grace in your sight? is it not in that you go with us? so shall we be separated, I and your people, from all the people that are upon the face of the earth.” (Exodus 33:16)

Being separated unto God is at the very heart of holiness. Something is not set apart to be made holy over time. Rather, it is set apart because it belongs to God, and is therefore holy. When anything comes into God’s possession and belongs to Him it is only to be used for His purposes, for it is holy. God made the people of Israel His, by the covenant that He established with them, and therefore, they became holy. As a result of being holy, they had to be separated from all other things and learn to walk with Him. God called His people out from among the nations to be uniquely separated unto Himself. The distinction that was placed between His people and the nations was that Israel belonged to Him, and, as a result, they had to remain separated from the influences of the nations or world which operated under the demonic realm. Otherwise their influence would turn their affections and behavior to those things that opposes God. God’s holiness is distinctly revealed in His absolute separateness. Purity can do nothing less than abhor impurity. Every unclean and perverse thing is a threat to holiness and must be put away. If these things that are opposed to holiness are mingled with then, the state of a person is no longer holy.

God separated (בָּדַל/badal) the children of Israel from all other people,

which denotes an absolute separation from all other things (Leviticus 20:24). This particular Hebrew word was first observed in the Bible when God separated the light from the darkness (Genesis 1:4). As God had separated the light from the darkness, even so He separated the people of Israel from all other people, because they had become His by a covenant of blood that had transformed them from the profane to the sacred. The first act of this separation began when God called and chose Abraham to be His servant. He called him out from among his nation and family to be separated unto Him. God called Abraham a *Hebrew* (עִבְרִי) which is another word for a separated one, or someone who was distinct from all others. Although, there is much debate on the exact meaning of this Hebrew word, we know that it was associated only with Abraham and his descendants. Therefore, by association, it should be observed that Hebrew refers to the one that God called His own and separated unto Himself.

Degrees of Holiness

“And the LORD said unto Moses, Speak unto Aaron your brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat.” (Leviticus 16:2)

In the Old Testament, God imparted degrees of holiness to different people and things. The more a person was commissioned to interact with God, and the closer the proximity a person or thing had to God, the higher a degree of holiness was given. With the varying degrees of imparted holiness came greater responsibilities to remain pure and obey God’s commands (Leviticus 10:1, 21:1–15).

The Priest

There were two classifications of priest: the high priest, and the priest. There was only one high priest – with unique responsibilities to God, the temple, and the people that separated him from all others (1 Chronicles 23:13). The most distinctive nature of the high priest is that he alone is allowed to go into the holy of holies in the temple and interact with God in the daily worship and administration of the temple (Leviticus 16:3–4, 11–16, Exodus 27:20–21, 30:7–8, Leviticus 24:1–4, 5–8, Numbers 8:1–3, cf. also Exodus 25:37, 30:10, Leviticus 4:3–12 and 13–21, 16:1–28). All the other priests were involved in the work of the outer court. There were things that they did to aid the high priest in the sanctuary, but always

with extreme supervision and restriction (Exodus 27:21, 28:43, 30:19–20, 40:31–32, Leviticus 10:9, 16:17, Numbers 4:5–20). The high priest is given a greater degree of holiness that distinguishes him from all other priests, based upon his title alone (Leviticus 21:10, Numbers 35:25). The way the high priest is prepared for office and anointed also sets him apart from all others (Exodus 29:5–8, 20–21, Leviticus 8:7–9, 12, 23–24, 30, see also Exodus 28:41, 30:30, 40:13–15, Leviticus 4:3, 5, 16, 6:15, 21:10, 12, Numbers 35:25, Psalm 133:2). It is only the high priest that must go through the consecration ritual when he steps into office.

The clothing of the priest also speaks to the degrees of holiness. While all the priests had holy garments, the high priest had a much more elaborate attire. It is only the high priest's garments that are called holy garments (Exodus 28:2, 4, 29:29, 31:10, 35:19). His garments are made of wool, linen, and gold. The responsibility that the High Priest bears upon his shoulders for all of Israel is witnessed by the breastplate (Exodus 28:30). Upon his head, he is crowned with holiness unto the Lord (Exodus 28:36-38).

The General Population

The general population of Israel did not have the same degree of holiness as the priest. The great contrast between the general population of Israel and the priesthood was first observed when Moses acted as the first “high priest.” Moses was allowed to go up into the mountain to behold the presence of God, while all of Israel was commanded to not come near the mountain – under pains of death. Yet at the same time, even though they were not allowed the same proximity to God, they were endowed with holiness to be the people of God, and were commanded to be holy as He is holy (Deuteronomy 7:6, 14:2, 21, Leviticus 11:44–45, 19:2, 20:7–8, 24–26, 22:32–33, Numbers 15:40–41, cf. Exodus 31:13, Ezekiel 20:12). God made them holy, and they became known as the holiness of God (Isaiah 63:18, Jeremiah 2:3, Psalm 34:10, Ezra 9:2).

Special Anointings

Prophets were empowered with special gifts from God when the Spirit of the Lord would come upon them. Through this unique anointing, they were given a special status of interaction with God, and were called holy men of God (Jeremiah 1:5, 2 Kings 4:9). The first ones anointed to speak on behalf of God were the seventy elders that God separated to receive some of the grace that had been given to Moses. That special anointing can be understood, figuratively and literally, as holiness. Men receive such ability because of the Holy Spirit, which must be understood as a direct contact with God Himself. Any contact with that which is holy causes an impartation of holiness. Similar anointings and divine abilities were given to the deliverers highlighted in the Book of Judges and to the kings.

Levites, Firstborn, and Nazarites

The Levites and the firstborn were given a unique degree of holiness different from the general population of Israel (Exodus 13:1, Numbers 3:5-13). However, the holiness that they received still does not afford them the same degree of holiness enjoyed by those allowed to enter the tabernacle (Numbers 18:2-4). The Nazarites also had a different degree of holiness attached to their vow, and along with that holiness, greater purity laws. Some of the restrictive laws for the Nazarite were similar to that of the high priest, but yet, the Nazarites were not allowed to come into the tabernacle (Numbers 6:7-8, cf. Leviticus 21:10-12).

Offerings

There are degrees of holiness given to offerings – they are either “holy of holies” (most holy) or they are simply “holy.” The offerings that are most holy are the sin, guilt and meal offerings. Only the high priest can eat the offerings that are most holy, and he must eat them in the tabernacle (Leviticus 6:9-18, 19-30, 7:6, 10:13, 17, 24:9, Numbers 18:10, Ezekiel 42:13). There were other offerings that were only holy, so therefore of lesser holi-

ness. These offerings were peace offerings, firstborn animals, Passover, tithe offerings, and first fruit offerings. These offerings of lesser holiness, such as the peace offerings and the Passover offering, can be eaten by the general population anywhere outside the tabernacle, except for those portions belonging only to the priest (Leviticus 22:10–16).

The Tabernacle and its Furniture

Degrees of holiness were distinguished within the tabernacle itself. The chamber behind the veil, where the ark was kept, was called the “holy of holies” (Hebrew: *qōdeš haqqōdāšim*), also referred to as the “most holy.” The rest of the tabernacle was referred to as simply the “holy place: (Hebrew: *haqqōdeš*). Yet, the entire tent structure was also called “most holy” (Exodus 30:26, 29). Only the high priest, who was the holiest priest of all, was allowed to enter the most holy place where the ark dwelt. Only the ordinary priests could help the high priest in the chamber that housed the table, the altar of incense, and the lamp stand, whereas any of the Levites and Israelites could come to the area where the altar of burnt offerings was in the outer court. Each of the chambers had footings and planks that were made with different materials: gold in the most holy place, silver in the holy place, and copper in the courts (Exodus 26:37, 27:10–11, 17, 36:38, 38:10–11, 17, 19, 30–31).

Some of the tabernacle furniture is most holy, while other furniture in the tabernacle is only holy. The treatment and restrictions placed upon the two are most notable in communicating degrees of holiness and their impacts on those who come near to them. The furniture that was most holy in the tabernacle was the ark, the altar of incense, the lamp-stand, the bread table, the burnt offering altar and the laver (Exodus 29:37, 30:10, 26–29, 40:10, Numbers 4:4, 19). Along with this special designation of holiness is the proximity of the furniture to the holy of holies. The degrees of holiness can be viewed from several perspectives, with the highest degree resting upon the ark and the lowest upon the altar for burnt offerings. The altars in the

Tabernacle, ark, table of incense, lamp stand, and bread table, were all made of gold while the burnt offering altar was made of copper.

The way each of these vessels were handled also expressed degrees of holiness. The more holy an object was, the more dangerous and lethal it was when interacted with (Numbers 4:15, 19–20, 18:3). When the ark was transported, it had to always be enclosed behind the veil, so it was wrapped in the veil, followed by a skin, and then a blue cloth (Numbers 4:4-6). The table was wrapped in a regular blue cloth, scarlet cloth, and then a skin cover (Numbers 4:7-8). The lamp and incense altar were wrapped in a regular blue cloth followed by a skin cover (Numbers 4:9-10), whereas the burnt offering altar was wrapped in a purple cloth and a skin cover (Numbers 4:13-14). The gold furniture was lethal if anyone but a priest saw them (Numbers 4:18–20). However, the copper pieces of furniture could be seen. Even the furniture pieces were not to be touched or seen by the Levites, under pain of death (Exodus 30:26–29, Numbers 4:4–20, 24–28, 31–33). They were to be carefully wrapped by the priest and then, depending on the degree of holiness, were either carried in wagons or carried upon the shoulders of the Levites. The ark, of course, was where God manifested Himself, and it was never to be seen (Exodus 25:22, 30:36, Numbers 7:89, cf. Exodus 29:42, Leviticus 16:2, 12–13).

The Place of God's Manifest Presence

Once again, a place becomes holy because God is there, and so God told both Moses and Joshua to remove their shoes, because they stood before His presence that made the ground holy (Exodus 3:5, cf. Joshua 5:15, Exodus 29:43). Mount Sinai became holy only because God came upon the mountain to meet with Israel (Exodus 19:9–25, 24:16–17, Deuteronomy 4:10–5:29). Only Moses could come upon the mountain while God's presence was there. If anyone else attempted to step a foot beyond the boundaries that were set up, they would be put to death (Exodus 19:12–13, 17, 21, 23–24).

The desire of the Lord and the cry of the prophet was that everything would receive the same degree of holiness (Zechariah 14:20-21). Even the earthen pots, that had no use at all in the sanctuary and could be considered both impure as well as profane, would find the same status as the vessels that were most holy.

Devoted Things

“None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death” Lev 27:29

The absolute consecration of that which is holy finds an extreme example in those things which are “devoted.” That, which is devoted belongs entirely to the Lord and cannot be used by men. It can never be bought back but must forever remain the Lord’s (Leviticus 27:29, Numbers 18:14). There are some things that are consecrated to the Lord that can be bought back but not that which is devoted. Every devoted thing is most holy unto the Lord, or “holy of holies” (קֹדֶשׁ־קֹדֶשׁים) (Leviticus 27:28). The devoted things were understood to be the priests’ portion. It was the priest who, of course, represented God. The Hebrew word for that which was “set aside for the Lord” and referred to as devoted is ‘herem.’ The root of ‘herem’ is “separation,” or “exclusion,” and refers to the irrevocable surrender to God. If the object devoted to God was wicked, it had to be put to death, but if it was instead submitted to God’s covenant and useful for service, it was pleasing unto God and set apart for His service. The first witness of that which was devoted to the Lord was observed in the story of Jericho.

There are three primary actors in this story that help us understand that which is devoted: Jericho, Rahab and Achan. The whole of the city was devoted and had to be destroyed because of its wickedness, but there was one person willing to be part of God’s covenant, Rahab, who was delivered from the destruction (Joshua 6:25). Rahab, who was willing to submit to

Gods covenant became a devoted thing for the service of the Lord. However, with Achan we observe two aspects of that which is devoted. First, the defilement of the devoted things and secondly the transference of that which was devoted to the person who attempts to make the devoted thing his own. Achan took of the devoted things and defiled them by touching them, he also came under the power of that which was devoted, and he and all that he possessed was put to death (Joshua 7:10, 24-25). God did not show partiality in the way that He dealt with that which He devoted. When Achan touched the devoted things, he came under the same judgment and he, his household, and all of his possessions had to be put to death.

Those nations existing in the land of Israel became devoted on the day that God would make it His dwelling place. At that time, those nations became devoted and fell under the judgments of God. The whole of the land of Israel became absolutely consecrated to the Lord, therefore everything in that land became “devoted” to Him. As a result, these nations entered into the sphere of God’s judgment. The judgments of these nations is not unlike the judgment that all men come under when they are brought into account for their lives. Will they forever be eternally consecrated to walking in the ways of God? The question was answered by how each person lived their life in response to the commandments of God before they passed into the world to come. When men are brought into account before God, they stand and interact with His holiness and everything that was unwilling to be consecrated to the ways of God will be found to be defiled and unclean and must be put to death. When these nations were judged, everything that belonged to them was also under the same judgment.

Violating the Holy Things

“And you shall set bounds unto the people round about, saying, take heed to yourselves, that you go not up into the mount, or touch the border of it: whosoever touches the mount shall be surely put to death:” Exodus 19:12

The first king of Israel, whose name was Saul, lost his place with God and his right to rule over the nation of God because of his sin. However, David also sinned, but was not removed from his place as king over God’s people. When we evaluate the sins of Saul compared to David, we may be persuaded to believe that David’s sins were far worse than the sins of Saul. After all, David not only committed adultery with Bathsheba, but then proceeded to murder her husband when he was unable to cover up his sin. It may seem that all Saul did was to offer a sacrifice to God and to later hold back some of the devoted things for a just cause. Yet, what Saul did was far worse than that. Saul violated the holy things of God – he violated the altar and those sacrifices for which only God could give the holiness and ability to offer. When Saul went beyond his anointing and position as King and sought to stand in the place of offering up the sacrifice as the anointed priest of God, he committed an act of trespassing against that which belongs to the holiness of God. Because of this act, Samuel said, “Your kingdom would have been established forever, but now it is taken from you” (1 Samuel 13:13-14). Saul had been given civil authority, but to act like a priest with sacred authority was unauthorized. Saul knew that what he was doing was wrong, and thus described the act as having forced himself to do it. The offerings touch the face of God, and to interact with Him in this way one must be

made holy for the office. Similar to Korah and Dathan, Saul sought to reach beyond the grace that God had given. As the sons of Levi, Saul took too much upon himself (Numbers 16:5-7). God had consecrated Korah and the sons of Levi to administer some of the services of the tabernacle, but did not give them the sacred right and holy empowerment to be priest (Numbers 16:9-10).

Later, when God sent Saul to wipe out Amalek, and to utterly destroy the devoted things once again, Saul violated that which was holy. Just as Achan before him, he reached out to take for himself that which was devoted. Amalek and his people became devoted, because God had chosen to bring them into account for their sins. They, at that moment, came into an encounter with holiness and, because of their wickedness, the devoted things were all placed under the judgment of eternal destruction. To reach out and to lay hold on the devoted things is to also become devoted – thus Achan and all that he had touched were presented before the Lord to be put to death and it may be argued that Saul committed the same violation.

God does not stand by idly when His holiness is being violated. Uzziah is yet another example of this. He was anointed to be king, but he was not given the holiness to offer incense on the altar. He had done what was right in the eyes of the Lord as King, but that did not give him the right to stand in the holy place. When he arrogantly took the honor unto himself, leprosy came upon him and, similar to Korah and his company, he found himself under the judgment of God (2 Chronicles 26:16-21). Uzziah had thought that God would reveal His glory to Him at the altar of incense, but he discovered differently. His rebellion against the warning and instruction of the priest was yet a further violation of the sacred place.

New Testament Holiness

“As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which has called you is holy, so be holy in all manner of conversation; Because it is written, be holy; for I am holy.” 1 Peter 1:14-16

The holiness that was behind the veil and concealed within the fire cloud of God’s glory now confronts all mankind. All that was in the Old Testament spoke of these good things that have now come to pass: the holiness of God restored to mankind. The New Covenant, established with the blood of God, has removed all separation between God and man, and God cries out to whosoever will hear, “Draw near.” The power of death, which mankind fell prey to, no longer holds sway over the image of God. Death has been abolished, and the miracle life of God has been released upon all who call upon the name of Jesus. The miracle of the new heart and the new spirit has brought restoration of the inward likeness of God to all who will receive. Whoever calls upon the name of the Lord Jesus is given access by the Spirit into God’s presence, and boldness to come into the holy of holies by the blood of Jesus.

Having granted us this new life, and freedom from the law of sin and death, God demands like never before that we be holy as He is holy. The requirement of the Lord has no room for compromise, for now all men are without excuse. God has fully enabled us to walk in His holiness, and now every man is without excuse. God who spared not His own Son, but offered Him

up for the sins of us all, has freely given to us His Spirit of Holiness without restraint (John 3:3-6, Romans 8:9, 2 Peter 1:3-4). All heaven has been mobilized to come to our aid and secure our success. There could be no greater disregard for God and His ways than to continue on with a life yielded to the spirit of this world. The decision that each person has to make is: how will they respond to this amazing outpouring of God's love? That decision will determine each person's eternal disposition – will you choose to live the life that God has given? Heaven is for those who desire to live in the ways of God, and that is by definition a life of holiness. Everything about our life must be conformed to the image of the Son – we are both required and enabled by God to imitate Him (Romans 8:29, Ephesians 5:1). God has given us all that we need to be partakers of His holiness (Hebrews 12:10). The radical change of the new birth has brought the One Who is Light, and in Whom there is no darkness at all, to live and dwell in the temple of our lives (1 John 1:5, 1 Corinthians 3:17, 6:19, 2 Corinthians 6:16). Through the sanctifying work of the Great High Priest, Christ Jesus, we are given something that had never existed in the lives of God's people before: the fullness of God, the Holy Spirit without measure (John 1:16, 7:38-39, Ephesians 3:19)!

We must conclude that there is a greater responsibility for us now than for those before the New Covenant. The reign of death has been defeated, and we have been empowered with all of His divine ability (2 Peter 1:3-4, Hebrews 2:14, 2 Timothy 1:10). God has freely given us all that we need so that we might fully enjoy this glorious liberty of the sons of God. His holiness that is now revealed is far greater in sacredness, and the fullness of the Spirit that we have received can only be regarded as supreme holiness. Christ Jesus placed the person the Holy Spirit on the highest and most sacred level. He showed us that there is nothing more sacred than the Holy Spirit, and how we interact with Him carries the most severe consequence. Jesus said that all blasphemy and evil speaking against the Father and against the Son can be forgiven, but the blasphemy against the Holy Spirit can never be for-

given (Mark 3:29, Luke 12:10, Matthew 12:32). We have been warned not to lie to Him, or grieve Him, nor to refuse the One Who now speaks from Heaven (Acts 5:3, Ephesians 4:30, Hebrews 12:25). The holiness that we have been graced with, and are responsible to walk in, far exceeds anything of the past (2 Corinthians 3:10-11, 6:16-18, Hebrews 6:4, 9:8).

There is nothing that could possibly define holiness more than the Holy Spirit coming to dwell with and in those who are born again (John 14:17, Romans 8:14-16). Although the Spirit of Jehovah is mentioned many times in the Scripture, there is something unique about what God did when He sent the person of the Holy Spirit. He was sent from the Father by the request of Jesus. Prior to the Father sending the Holy Spirit, He was not available to men as He is now (John 7:39, 15:26, 16:7, Luke 11:13, Acts 2:38, 10:47-48). Of course, we know that there were a few exceptions. We know that God gave His Holy Spirit to Moses and David as examples of those who had received this special grace of God (Isaiah 63:11, Psalm 51:11). However, we also know that they did not receive Him in the unlimited way that He has been given now. There were those who did great things and interacted in amazingly intimate ways with God by the power of the Holy Spirit, but God did a new thing: through the finished work of redemption, men would become the tabernacle and dwelling place of the living God (John 14:23, 1 Corinthians 3:16, 6:15, 2 Corinthians 6:17). The Holy Spirit would be poured out upon all flesh, without limitation (John 7:38-39, Acts 2:16-18, Matthew 3:11). The Holy Spirit would come to be our personal guide, instructor, and teacher. Just as Jesus had taught, led, and mentored His disciples, the Holy Spirit would come with an even greater capacity to lead and mentor us. God the Holy Spirit would be in us and with us, to perfect everything that concerns us (John 16:7, Romans 8:24, Ephesians 4:11-13). The Apostle Paul defined this salvation and intimacy with God that had never been available before as “the washing of the waters of regeneration and renewing of the Holy Spirit” (Titus 3:5).

Once again, we must define the holiness that is described in the New Testament as something that goes beyond the holiness that was available since the time that Adam lost his holiness in the garden. Therefore Zacharias, the father of John the Baptist, prophesied that the covenant people of God would be able to live their lives in righteousness and true holiness in a way that was not available before (Luke 1:75). Likewise, Paul described the new birth foretold by the prophets as being recreated in righteousness and true holiness (Ephesians 4:24). This righteousness and true holiness would come only as a result of being born again (John 3:3-6). The gift of the new birth placed us in Christ Jesus, and made us one with God, so that God might fully live His life of holiness through us (John 6:57, 14:20, 17:21-23, 1 John 2:6). Christ Jesus, as the Redeemer and Sanctifier, did this all by one act of grace (1 Corinthians 1:30). He Who is holy has made us holy by imparting His life into us (Hebrews 2:11). The work of redemption fulfilled the promise that God spoke by His holy prophets – the day when men would receive a new heart and a new spirit (Ezekiel 11:19, 36:26). Being born of the Holy Spirit, we received His divine nature (2 Peter 1:4). When the Holy Spirit came to reside in us, we were empowered to keep the laws and judgments of God by nature (Jeremiah 31:33, Hebrews 8:10, 10:16, Romans 8:4, 14-16).

God made every new covenant child “most holy,” not only because we have all received the Holy Spirit, but because we are His dwelling place (1 Corinthians 6:17-19, Galatians 5:25). He has made those who have entered the covenant through the new birth His tabernacle, the most holy place where He dwells (John 14:23, 1 Corinthians 3:16, 6:14, 2 Corinthians 6:18, Psalm 46:4, Exodus 26:33-34, Numbers 4:19). When His Spirit was imparted to us, our spirit became one with His Spirit in a perfect union (1 Corinthians 6:17). In fact, the Greek word ‘κολλώμενος’ refers to that which is bound indissolubly (John 17:23, 1 Corinthians 6:17-20, Ephesians 5:30, Romans 8:9).

God has made those belonging to the New Covenant a royal priesthood who find their existence in the Great High Priest, Christ Jesus (1 Peter 2:9, Revelation 1:6). The high priest was most holy, but Christ Jesus is greater, and our priesthood is found in Him. Christ Jesus is a Priest greater than all other priests. Furthermore, Christ Jesus's ministry as High Priest dealt directly with the heavenly holy of holies, instead of the place that was only a foreshadowing of the heavenly (Hebrews 9:24). The priestly ministry included all those things pertaining to all that was most holy in the tabernacle (Exodus 30:29, 36, Leviticus 2:3, 10, Numbers 4:4, 19, 18:19). The amazing thing is that our lives in Christ Jesus are to express every dimension of the most holy, not only the priesthood and the ministry, but the tabernacle and all that was in it. Our lives, as the tabernacles and dwelling places of God, were represented by both the holy place and the holy of holies where the ark dwelt. To be classified as being both the tabernacle and the dwelling place of God applies the sanctity of both places that existed within the tabernacle.

The New Testament classifies every person that has entered into the covenant as a "holy one" (1 Corinthians 1:2). This holiness comes from more than just an impartation, because the new birth is classified as a reproduction of Christ Jesus in the believer (Galatians 1:16, 4:9, Colossians 1:27, John 12:24, Ephesians 2:10). Through Christ Jesus, we have been born of the seed of God, of His Spirit, and of His Word, all of which must be classified as most holy (John 3:3-8, Galatians 4:9, 1 Peter 1:23). What settles the classification even more is that the New Testament saint has received of all God's fullness and has access to all of the fullness of God (John 1:16, Ephesians 3:19). Of course, each person in the New Covenant must be willing to grow and develop into all that God has made available. However, if we had not been given His holiness as a gift, we would be unable to mature in His holiness – keeping in mind that the holiness of God is something far greater than anyone could ever earn or be deserving of. Each person, having been made holy and given the right to grow and mature in all of the

holiness of God, must be willing to perfect holiness in the fear of God by remaining pure from all the filthiness of the flesh and spirit (2 Corinthians 7:1). Because we are sons, will see Him as He is, and shall be like Him, we will purify ourselves even as He is pure (1 John 3:1-3).

Sanctification

“Unto the church of God which is at Corinth, to them that are made holy in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:” 1 Cor 1:2

The exact meaning of the word “sanctification” is “holiness” (ἁγιασμός), and to be sanctified (ἁγιάζω) is to be made holy. The moment that something belongs to God, it is qualified as sanctified, or having been made holy, and once it is made holy, it must remain in sanctification, or holiness (1 Corinthians 6:20, 7:23, Ephesians 1:14). Living, or walking, in holiness is the same as walking in the Spirit, and as many as walk in the Spirit, they are the children of God (Romans 8:14). Many may describe sanctification as a process of becoming holy, but in reality the only process that takes place is maturing in the holiness that was given to us. This is far more than just semantics – it is agreeing with God’s Word so that the miracle of faith can be realized. It is believing what God has done for us, and receiving that which He has abundantly supplied, that results in the miracle of change. Good deeds, obedience to God’s Word, and all other things that a person might do could never result in earning the holiness of God. Rather, as we have said before, holiness is the free gift of salvation brought to us through the new birth. Having been made holy, we are now divinely enabled by holiness to grow and mature in holiness.

The Scripture makes it abundantly clear how we become sanctified and how to live in that sanctification. Christ Jesus died that He might sanctify

those who would put their trust in Him (Hebrews 13:12). The price of our sanctification was paid for by Christ Jesus, and He is the One Who sanctified us. When we choose the salvation that He has supplied, we enter into the full benefits of the redemption that He has purchased. Once again, there is probably no way to more radically state the impact of that sanctification than to say that we were made one with God (Hebrews 2:11, John 17:22-23). This oneness with Christ Jesus was made possible because everything that separated us from God was removed by His blood. As much as Jesus was our redemption, He also became our justification and sanctification, which were all completed when we were born again (1 Corinthians 1:30, 6:11). We were both sanctified (made holy) and justified (made righteous) in the name of the Lord Jesus and by the Holy Spirit (1 Corinthians 6:11). As a result, we may at the moment that we are born again, say that we are holy and called to be holy (1 Corinthians 1:2).

Sanctification refers to a holiness that has been imparted. The Holy Spirit is not accounted or imputed to us, but has been imparted into our lives. Sanctification is certainly God-likeness, because Christ Jesus and the Holy Spirit dwell in us, but it is also a continual and ongoing obedience that allows the nature that we have received to mature. Our lives must be surrendered to God so that we might be conformed in every way to the image of the Son. The new birth granted us the authority of sonship, and we must be dedicated to conforming to the image of the Son – we must participate with the life that was imparted. Had we not been given a new spirit, we would not have the ability to agree with God and be led and taught by Him – therefore, sanctification was essential to beginning with God (Romans 8:14-16, 1 Corinthians 2:12, Romans 8:16, Galatians 5:16, 25, Ezekiel 36:26). We have been made holy by the blood of Jesus to receive the Holy Spirit, Who alone supplies all the insight and ability that we need to live the life of Christ, which is the life of holiness. Therefore, by submitting to His leadership, we are able to be as He is in this world, to walk as He walks, and to be holy as He is holy (1 John 2:6, 4:17, 1 Peter 1:15-16).

When Christ Jesus purged us from all sin, the state of our lives, by definition, became pure (Hebrews 1:3, 10:2, 2 Peter 1:9). Purity is a state that the Scripture makes equivalent to holiness. Christ Jesus redeemed us from all iniquity and purified us, making us zealous to do the works of God (Titus 2:14, Acts 15:9, Hebrews 10:22, 1 Peter 1:22, Revelation 1:5). We were made holy through the offering of the blood of Christ Jesus, once for all, and we must not lessen its value, but believe and obey the truth (Hebrews 10:10). Through the sacrifice that He made, He has presented us holy, unblameable, and unproveable in His sight (Colossians 1:22). This does not refer to just a positional state before God, but an actual spiritual state that we are also empowered to live in. Once again, it speaks of the inward working of the Holy Spirit that results in an ethical outworking of the righteousness of God in our lives (Ephesians 5:9, Galatians 5:22, Romans 14:17).

Now we walk in the Spirit, which is the ability to live the life of Christ Jesus (Galatians 5:25). The Holy Spirit comes into our lives, filling us with all the desires of God (Jeremiah 31:33, Hebrews 8:10, 10:16, Galatians 5:22-23, John 7:38-39). As the children of God, our hearts desire complete conformity to the image of the Son (Romans 8:15-16, 29, Galatians 4:6). All of these things concerning the new life in Christ Jesus speak of the life of holiness, or sanctification. Sanctification is in fact a term broadly used concerning the whole new birth experience. It is the act of being dedicated to live the life of Christ and to being ruled by the Holy Spirit. To truly understand sanctification, we must acknowledge that we were made holy so we can be holy, and perfect holiness in the fear of God (Ephesians 4:24, 1 Peter 1:15, 2 Corinthians 7:1). If we are not made holy, then we have no divine empowerment to perfect holiness. As those who have been set apart to dwell in the life of God, we are to present our bodies a living sacrifice that is holy and acceptable unto God (Romans 12:1, 1 Corinthians 6:13, 20).

Sanctification was connected to cleansing when the term was first used in the Bible. If those gathered around Mount Sinai were going to interact

with God, they had to be sanctified. God's instruction to Moses was to sanctify the people by commanding all of them to wash themselves in preparation to meet with God (Exodus 19:10). The substance that we now have in Christ Jesus is greater than the shadow that could only testify of the cleansing that would come. The cleansing that God provided for us was an inward washing by the blood of Jesus Christ which cleansed us from all sin (Revelation 1:5, Matthew 26:28). Through the work of redemption, that washed us with the water of regeneration and renewing of the Holy Spirit, the words of the prophet have been fulfilled, wherein God promised to sprinkle clean water upon us, "and you shall be clean, from all your filthiness and from all your idols will I cleanse you!...I will put My Spirit within you, and cause you to walk in My statutes" (Ezekiel 36:25, 27). Through the cleansing waters of this sanctification, we were made an entirely new creation, holy and acceptable to God. Now our obedient response is to keep ourselves unspotted from the world (1 John 3:4, James 1:27, Jude 1:24, 2 Corinthians 7:1). When sin would war against us and attempt to force itself on us, we resist it steadfastly in the faith (1 Peter 2:11, 5:9, Romans 8:13, Colossians 3:5). We have been empowered to effectively deal with all unclean spirits and all spiritual wickedness (Luke 10:19, Ephesians 6:10-11, Mark 16:17, 1 John 2:14). Because we have been purchased by God, our members belong to Him and they are to be the servants of righteousness so that the fruits of holiness may be seen in our lives (Romans 6:19, 1 Corinthians 6:20, 7:23, Ephesians 1:14). The Spirit of Holiness works within our lives so that every action and deed will emulate the ways of God, but we must yield to Him (2 Peter 1:3-10). If we are to make our calling and election certain, then we will give all attendance to walking in His holiness (2 Peter 1:10).

The Lord has made us holy through His Word of truth, which speaks to the authority of His life-changing Word that brought cleansing to those who would believe (John 15:3, 17:17). Christ Jesus came as the living Word in the full revelation of the written Word (Hebrews 10:7, John 1:1-2). The word that He spoke was powerful enough to create the heavens and the

Earth, and to create a new thing in the hearts of men. The Eternal Living Word, Christ Jesus, sanctified Himself as a holy thing and an offering to God. Through His act of sanctification (presenting Himself in holiness) on the cross, we are sanctified (made holy) by Him (John 17:19, Hebrews 10:10). Jesus said, “And for their sakes I sanctify myself, that they also might be sanctified through the truth.” Jesus, who was holy in every way even as God is holy, was not presenting another definition of what it means to be sanctified, but testified to His holiness, and to the holy offering that He made on our behalf. It was there on the cross that sin was put to death in His own body that He might make us holy (John 17:17, 19, 1 Peter 2:23, Hebrews 10:29, 13:12). The work of grace was so thoroughly completed and finished in Him that by one offering He forever perfected those that He has made holy (Hebrews 10:14). When He entered into the realm of death, He overthrew all the powers of sin and death that held us in bondage (Hebrews 2:14, 2 Timothy 1:10). He abolished death and defeated the one who held us in the prison of uncleanness, and translated us into His heavenly realm (Colossians 1:13, Ephesians 2:6, 2 Timothy 1:10).

All the glory and power of God came to bear to sanctify us. The Father, Christ Jesus the Son, and the Holy Spirit all took part in our sanctification. We have been sanctified by Christ Jesus, and by the Holy Spirit (Romans 15:16, 1 Corinthians 6:11, 1 Peter 1:2, 2 Thessalonians 2:13, 1 Corinthians 1:2, 30, 6:11). We have been sanctified by the Father (Jude 1:1). The very God of peace has completely sanctified us so that our whole soul spirit and body might be blameless and remain blameless (1 Thessalonians 5:23). We have been established unblameable in holiness, which is the highest standard of holiness (1 Thessalonians 3:13, 5:24, Colossians 1:22, Romans 12:1). Being sanctified by Him, we have received the inheritance that God has given to His sons so that we might now live our lives as His heirs and coinheritors with Christ Jesus (Romans 8:17, Galatians 4:7). His saving power brought us out of darkness into His glorious light. His sanctifying grace delivered us from the power of Satan and brought us unto the dominion of God (Acts

20:32, 26:18, Colossians 1:13, 1 Thessalonians 5:5). Under the reign and dominion of God, the fruits of our lives are to witness of the holiness of God, Who has separated us unto Himself (Romans 6:19, 22). God oversees that which belongs to Him, and by His own power preserves us blameless and presents us faultless (1 Thessalonians 5:23, Jude 1:24).

Now, because of what God has done for us in giving to us this unspeakable gift, we purify ourselves even as He is pure (1 John 3:3). Loving the presence of God, and living to please the One who has called us out of darkness, we purify and separate ourselves from every filthiness of the flesh and the spirit, and perfect holiness in the fear of God (2 Corinthians 7:1, 1 Peter 2:9). We delight in the life of dwelling in Him, and walking even as He walks, knowing that without this holiness no man shall see God (1 John 2:6, Hebrews 12:14). As His holy temples where He dwells, we must be radically committed to God, and not allow the uncleanness that the spiritual wickedness would impose on us – instead be fully committed to the holiness that the Holy Spirit leads us into and strengthens us to do (1 Corinthians 3:17, 1 Thessalonians 4:7, 1 John 4:17). The life of holiness is the abundant life that is in Christ Jesus, the life of joy unspeakable and full of glory (1 Peter 1:8). We are taught of God, and trained by the Holy Spirit, that we might learn to be vessels of honor, sanctified, ready for the Masters use, and prepared unto every good work (2 Timothy 2:21).

We may have certain theological concepts that lessen what it means to be holy, even after believing that we are God's dwelling place. We may still have room to know ourselves after the flesh and look on those outward things. However, when we consider the gospel truth that we are also now dwelling in Him, then suddenly all of those misleading distractions disappear. When we see ourselves baptized into Him, and understand that we now dwell in Christ Jesus, we embrace a complete loss of identity through immersion into His life. There is probably nothing that could underscore the meaning of being sanctified more than having our lives now hid away

in Him. Dwelling in Christ Jesus is the fundamental meaning of being born again. At the very heart of the gospel is the understanding that, through the miracle of salvation, we dwell in Him and He dwells in us (John 6:56, 14:20, 24, 15:4-7, 17:21-23, 1 John 2:6, Galatians 3:27, Romans 6:3).

Jesus also gave us an allegory to help us understand what it means to dwell in Him, which further emphasizes what it means to be sanctified. Christ Jesus is the Vine, and we are the branches (John 15:1-7). When we were born again, we were created in Christ Jesus to dwell in Him as a branch dwells in a vine. It is only by remaining in Him that we are able to bring forth the fruit of this new life that we have been given. As the branch draws sap from the vine to exist, so we draw the life of Christ Jesus. If we do not live dependent upon His life, then we will not bear the fruit of the new creation, and we will be cast from the vine as a dead and lifeless branch.

Many of God's people recoil from the idea that they are holy. The doctrines of men have blinded them, and led many to believe that they are sinners, not saints. Yet, in the New Testament, all of God's people are referred to as "saints," not sinners. We are called the "holy ones," (ἅγιος / hagios), 63 times in the New Testament, because we belong to God. These words that describe who God has made us to be are unmistakable! We cannot try to fit God into our experience, but must be willing to agree with His Word and be conformed to His likeness.

God called us holy as He is holy, and we have no right to change that in any way. The words used for God, Who is holy, and their derivatives, are applied to what He has made us. Whether we say "sanctified," "consecrated," "holy," "sacred," "saint," "sanctification," or "holiness," all of these words are closely related to one another in form and meaning. Thus, the Hebrew adjective **שׁדִּק** (qādōš, "holy"), noun **שׁדִּק** (qōdeš, "holiness," "consecration," or "sanctification") and the verb **שׁדִּק** (qādaš, "be holy", "sanctify,"

or “make holy”) are all built on the root **שׁדק** (qdš). Similarly, most of the Greek words in the New Testament are related in the same way: ἅγιος (hagios, “holy”), ἁγιάζω (hagiazō, “sanctify,” or “make holy”) and ἁγιασμός (hagiasmos, “sanctification,” “holiness”). Once again, holiness is grounded in God’s essential nature, and it would be a violation to change its meaning when God applies it to us. It must be understood that anything that enters the sphere of God’s presence becomes holy by its relationship to God. This is why, despite the many transgressions and acts of rebellion against God that were committed by Israel (e.g. Exodus 17:1–7), God still declared that Israel shall be a holy nation (**יִלְשׁוּ דִקָּה** gôy qādôš). Israel never lived up to what God gave to them, and they hardened their hearts in disobedience. They refused the call of God and the holiness that He had blessed them with. God desired to teach His holy people how to refuse evil, but they would not learn. God will not fellowship with those who persist in sin and continually choose things contrary to the ways of His holiness (Psalm 5:4-6). Therefore, the judgment of spiritual blindness ultimately fell upon them (Deuteronomy 29:4, Isaiah 6:10, Matthew 13:13-17, Mark 4:12, Luke 8:10, Acts 28:16, 2 Corinthians 3:14). To believe that the sinner can be made one with God is to overthrow every revelation that God has given of Himself. To the awakened soul, sin is as undesirable and terrible as Hell. The Spirit of the Son, the very Spirit of God, has come to teach us the ways of holiness – something that anyone who has truly received a new heart and a new spirit should long for.

Saints

“May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passes knowledge, that ye might be filled with all the fullness of God.” Ephesians 3:18-19

Saints (Greek: *hágioi*), or “holy ones,” is a specific term used for the people of God in both the Old and New Testament. The word “saint” is another word for one who is sanctified, and everyone who is saved is sanctified – “sanctified in Christ, called to be holy ones” (1 Corinthians 1:2, 30, 6:11, Hebrews 2:11, 1 Peter 1:2). It is used to identify the people of God 41 times in the Old Testament and 63 times in the New Testament. God, Who was unapproachable in the Old Testament, and accessible only to one High Priest who was given a special degree of holiness to interact with Him, has now come to dwell in the life of every New Testament saint. Even though those in the Old Testament were called saints, the New Testament people of God bring a whole new dimension of meaning to the word. Yet, if we were to believe what much of church doctrine today would insist that God’s people be called, then the born-again believers would not be addressed as saints, but as sinners. However, what we find instead was that God called His New Testament servants “saints,” for He Himself fulfilled all that He promised to do by His servants the prophets – “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put My Spirit within you, and cause you to walk in my statutes, and you shall

keep my judgments, and do them” (Ezekiel 11:19, 36:26, 2 Corinthians 6:16, Luke 1:74-75).

The designation of those born of the Spirit as saints begins in the book of Acts (Acts 9:13, 32, 41, 26:10). Afterward, it is found in the epistles that Paul wrote to the church beginning with Romans. Paul referred to the Romans as the beloved of God, called to be saints (Romans 1:7). In the same letter to the Romans, He refers to them as saints eight more times (Romans 8:27, 12:13, 15:25, 26, 31, 16:2, 15, 31). The Church at Corinth was addressed as those that were made holy, called to be saints (1 Corinthians 1:2), and afterward he used the address 11 more times to identify those who were born of the Spirit. When He wrote to the church at Ephesus, he said, “To the saints that are at Ephesus,” and used this phrase nine more times to speak specifically of God’s people (Ephesians 1:15, 18, 2:19, 3:8, 18, 4:12, 5:3, 6:18). To those in the church at Philippi, Paul once again specifically addressed those belonging to Christ Jesus as saints (Philippians 1:1, 4:21, 22). So it was also with those at Colosse and Thessalonica, and his epistles to Timothy and Philemon, and finally to the Hebrews. Also, both Jude and John use the term to refer to New Testament believers. In none of these many instances was the terminology used to identify some unique and special outstanding person that had some unique gifting and relationship with God, but as a general term for every person who was born of God.

“Saints” is the general term used for born-again believers, who are sons of God – who live in, walk in, and are led by the Holy Spirit (John 1:12, Romans 8:14-17, Galatians 4:7, 1 John 3:1). We are a holy priesthood, who are given a special holiness, to offer up spiritual sacrifices (1 Peter 2:5, 9). We have been made partakers with Christ, and are God’s heirs and coinheritors (Romans 8:17, Galatians 4:7). We are those who are filled with the Holy Spirit (John 14:17, Acts 2:4, Ephesians 5:18). God’s saints are not only filled with the Spirit of God, which describes a holiness far greater than what was given to anyone in the Old Testament, but are also those baptized

in the Holy Spirit (Acts 1:5, 8, 10:48, 19:2, 6). The New Testament saint is so entirely filled with the Spirit of holiness, and has such an abundance of the Spirit of God, that the expression of the divine life flows out from them like rivers of living water (John 7:38-39). The saints are the temples of God, where the living God dwells (1 Corinthians 3:16, 6:19, 2 Corinthians 6:16). The saints of God dwell in Christ Jesus, and Christ Jesus, the Father and the Holy Spirit, dwell in them (John 5:56, 14:17, 20, 23, 15:4-7, 17:22-23, 1 John 3:24, Colossians 1:27). They are called the new creation, created in righteousness and true holiness (Ephesians 4:24, 2 Corinthians 5:17-18). They are those who have been purified, regenerated, and given the divine nature, with God's life and godliness (Titus 2:14, 3:5, 2 Peter 1:3-4). It would not be possible to express a greater state of holiness than to describe the average, born again, New Testament child of God in this way.

Maturity Confused With Sanctification

“For the equipping of the saints, for the work of the ministry, for the edifying of the body of Christ: ¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the maturity of the fullness of Christ” Ephesians 4:12-13

Sanctification is often used in the context of a person growing and maturing in the ways of Christ Jesus. What we should understand is that when we are born again, we are spiritually like newborn babies. It is certainly possible for those born again to be as babies, and not mature or grow as they should (Hebrews 5:12, 1 Corinthians 3:2). There may be many things about the lives of those born again that resemble a person other than the Father. There may be more of an expression of their own will instead of the Father’s will. Many may walk as babies, carnal and as mere men, and allow the things of this life, and even of the world to influence their lives (1 Corinthians 3:1, Ephesians 4:14). There is the possibility of living in the temporal instead of the eternal, and the natural instead of the spiritual, but this is not a reflection of what God has purposed and empowered us to be (Romans 8:6, 2 Corinthians 4:18, Matthew 13:22). The idea and practice of denying ourselves may be illusive at first, but when a person is captivated by the ways of the Father and what He has supplied, they will learn. We will most certainly come to hate our own lives in this world compared to the heavenly one granted through the power of the Holy Spirit. It is far better to serve God than any other, including ourselves. We will discover that the abundant and extraordinary life is found in doing the will of the Father;

and not our own (John 10:10, Matthew 7:21, 1 John 2:17).

Growing in grace and maturing in the knowledge of Christ is only possible by participating with what God the Holy Spirit is doing. The natural man cannot receive the things of the Spirit because he is imprisoned to a fleshly and sensual realm, blinded by sin and darkness. However, we are not in that fleshly realm and should no more walk as mere men because we have been born of the Spirit (Romans 8:9, 1 Corinthians 2:14, 3:3). We have received the Spirit of God so that we may freely receive those things given to us by God (1 Corinthians 2:12). The new spirit is our divine connection with the Holy Spirit. The circumcision of heart now affords us the ability to respond and understand the ways of God (Colossians 2:11). It is through this connection that we are able to walk with the Holy Spirit and mature. Peter defines this participation in his second epistle – after establishing that we have been given the divine nature and empowered with God’s life and godliness, he testified that we must give all diligences to the growth and maturity of His nature in our lives (2 Peter 1:3-10).

Paul gives us a choice: we can either continue to act like spiritual babies, or we can be willing to conform to the maturing work of the Holy Spirit and grow up into Christ Jesus in all things (Ephesians 4:13-15). It is God’s will that we no longer act as mere men, walking after an earthly interest and human perception, but mature into all the fullness of the measure of the maturity of Christ Jesus unto a fully mature man (Ephesians 4:13). There are those who have a confession of laying aside the sin and the weight that does so easily beset them, but there are not many who are willing to have a plan to step into the fullness of the measure of the maturity of Christ (Hebrews 12:1). Yet God, in His lovingkindness and longsuffering, works with us to bring us to a place where we desire what He desires. If we are willing, we will find that place of perfect submission to the rule of the Holy Spirit in our lives, simply because we have discovered that doing His will is far better than doing our own. We will learn the joy of fully yielding ourselves to the

life of God that has been given to us. Living the life of God is an unspeakable gift and treasure beyond all riches, and when we realize it, maturity takes place quickly. Quickly we put away childish things and take our place as the sons of God, vested with the authority of our Father to execute His will (Galatians 4:1-7).

Called to Be Separate

And have no fellowship with the unfruitful works of darkness, but rather reprove them. Ephesians 5:11

Living godly in an ungodly world demands that we do not conform to anything that is around us. While there is nothing of our nature that is evil, any interaction with the fleshly lust that fills the worldly realm will impose its lust upon us to a far greater degree. God has called us to come out from among the world, even as He called Abraham and His descendants (Acts 7:3, 2 Corinthians 6:17-18, Hebrews 11:8-12). We are not to touch the unclean thing, which refers to all sin and iniquity, including any interaction with these things – even passive interaction in which we watch or listen to their iniquity. Paul outlined the call of God, commanding us to have no fellowship or agreement with the world in 2 Corinthians 6:14-16, saying that God had made us righteous, and we are to have no fellowship with unrighteousness. He made us light, and we are to have no fellowship with darkness. We are of Christ, and therefore should have no communion with the demonic realm. We have been made the temple of God, the place where He lives and dwells, so how could there be any interaction with idols? Thus, the unclean things, and that which we are to be separate from, is plainly defined (Romans 1:28-32, 1 Corinthians 6:9-11, 2 Corinthians 12:20-21, Galatians 5:19-21, Ephesians 5:3-7, Colossians 3:5-10, 1 Timothy 1:9-10, 2 Timothy 3:2-5, Revelation 21:8, 22:15). God has made us everything pleasing unto Himself and, as His sons and daughters, we are to be separated and purified from every form of the filthiness (2 Corinthians 7:1).

Worldliness and ungodly behavior are continually justified as something that God understands, but the truth is that He does not understand, and He commands us to have no fellowship with it. Those who interact with all of these demonic things cannot understand the peace and overcoming power of the divine nature because they have vexed themselves with the filthy lifestyle of the wicked.

Also, the cares of this life, the deceitfulness of riches, and the pleasures of the world, must be seen to be a threat against the type of life that God has purposed for us to live. We must not entangle ourselves with the affairs of this life, so that we might please the Lord (2 Timothy 2:4). We have to realize that our affections are to be placed upon the things of heaven, not on this earth (Colossians 3:1-3). We are to live our lives as strangers and pilgrims, having no attachment to that which is earthly, natural, and carnal (1 Peter 2:11). The enticements that come by our attention being captured by the entanglements of the affairs of this life will result in there being little to no fruit of the heavenly realm in our lives.

Once again, we are to have no fellowship or friendship with the world and its works of darkness (Ephesians 5:11, James 4:4). The Lord also demands that we have no fellowship with those who call themselves Christians, but who live in any form of sin: fornication, covetousness, idolatry, accusation, drunkenness, and all other works of iniquity (1 Corinthians 5:11, Ephesians 5:3-5, 2 John 1:10). We should see ourselves as crucified to the world and cut off from sin, but joined unto the Lord (Galatians 6:14, 1 Peter 2:24, 1 Corinthians 6:17). We are not of the world, even as Christ Jesus was not of the world (John 15:19, 17:14, 16, 18:36). The forbidden association with the world, and the call to be separate from it, could not be emphasized in greater terms than to say that friendship with the world is an act of hostility against God (James 4:4).

Consecration

“Wherefore come out from among them, and be separate, says the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, says the Lord Almighty.” 2 Cor 6:17-18

We are to be consecrated to the holiness that we have been given. We are to vow ourselves to keep the covenant, which is the covenant of a new life in Christ Jesus. This is our sanctification, which is an obedient response to having been sanctified by God. There are two Greek words that are translated as “consecration” in the King James version of the Bible. One of those words is ‘τετελειωμένον,’ which means “finished,” “complete,” or “perfect” (Hebrews 7:28). This may be understood as completing a service, activity or action. God has given us this gift of life, and we are to be committed to walking it out and living what He has provided for us. The other word is ‘ἐνεκαίνισεν,’ a word that means “to ratify,” “dedicate,” or “bring about a new beginning” (Hebrews 9:18, 10:20). Our consecration to God is to be a dedication to all that has been supplied, and if we are unwilling, then we are blind and have forgotten that we were purged from our sins (2 Peter 1:9). Even as the Hebrew counterpart, ‘hānak,’ indicates, we have been given a new beginning and must be dedicated to living and walking in the newness of life that has been supplied to us (1 Samuel 11:14, Romans 6:4).

The Hebrew language uses the passive form of the word for “holy” (קִדְּשׁוּ) to express consecration. The usage of the word then reveals that, once

someone is made holy, then they are to be dedicated by a covenant oath to remain in that holiness. Once a person or thing is so consecrated, it is never to be used for anything other than that for which it was dedicated. The consecrated person must therefore be devoted to whatever they were consecrated to. This is the message of the New Testament – for now that we have been created anew in Christ Jesus, we are to be devoted to living by Him. He is our life, and that life is an abundant life that should be beyond all that we could ever desire! We are not consecrated to some terrible ascetic lifestyle, but rather consecrated to exploring all the splendors of eternal life. We are dead and our life is hid in Christ by the covenant that He made through His own blood so that we can experience the life of God to the full. This is not a consecration to have something less than the joys and pleasures offered by the world, but that which is higher, beyond all comparison.

Righteousness: The Acts of Holiness

*...even so now yield your members servants to righteousness
unto holiness. Romans 6:19b*

Holiness is the source of all righteousness, which is another way of saying that all righteousness flows from the Holy Spirit. Righteousness is the actions of a holy life. This is a bit easier to understand when we realize that all of the ways of God are taught to us and supplied to us by the Holy Spirit, who is the Spirit of Holiness (Galatians 5:22-23, Ephesians 5:9). The words used for “just,” “righteous,” and “justification” – ‘δικαιος,’ ‘δικαιοσύνη,’ and ‘δικαιώω’ – are all translated by צְדָקָה (‘tzedeq’), the Hebrew word for “righteous” in the LXX (Septuagint). Fundamentally, they all mean the same thing, but are simply being used as the adjective, noun and verb forms, respectively. All of the fruits of the Holy Spirit are the acts of righteousness. God’s acts of righteousness are described as flowing from His holiness – “God who is Holy shall be shown to be holy by His righteousness” (Isaiah 5:16). He has given us His holiness, and likewise we are also shown to be holy through righteousness. As servants of righteousness, we do righteousness, and are therefore righteous even as He is righteous, which is the fruit of holiness (Romans 6:19-22, Galatians 5:22-23, Ephesians 5:9, 2 Peter 1:5-8, 1 John 3:7).

Christ Jesus is our righteousness, Who also made us righteous (Romans 4:25, 5:16, 5:18, 1 Corinthians 1:30, Romans 8:30, 33, also Romans 3:24, 26, 28, 5:1, 9, 16, etc.). We do not earn a status of righteousness through

good deeds, but are gifted with righteousness from the first moment of salvation. Why? Because the gift of righteousness made us righteous (Romans 3:26, 5:17). Justification, which is a word that describes being made righteous, cannot be limited to a legal term, but is also ethical – for only the doers are justified (Matthew 7:24-27, James 1:22, 23, 25). Righteousness is simply a description of walking in the ways of God and doing what He does (Matthew 6:33, Titus 2:12, 1 John 3:7). There is no question as to the actual deeds of righteousness being absolutely required in our lives, for if we do not walk in righteousness, then we will not inherit the kingdom of God (Romans 1:18, 1 Corinthians 6:9, Ephesians 5:6, 2 Corinthians 6:14, etc).

Once again, we were enabled to walk in this righteousness because we were born of the Holy Spirit, and with this new heart and spirit, everything about our lives is to be conformed to the ways of God – this is the New Covenant (Ezekiel 11:19-20, 36:25-27, John 3:3-6, Romans 8:9, 14-17, 2 Corinthians 5:17-18, Galatians 4:7, Hebrews 8:10, 10:16, 2 Peter 1:3-4)! The Lord our righteousness gave us His life so that we might live in His righteousness (Galatians 3:21-22, 1 John 3:7). He gave us His Spirit so that we might be instructed and mentored in all the ways of this life. Because of God's great grace, we can now live out the life that God intended when He created man in His own image and likeness (Ephesians 1:4; Titus 2:11-12).

The Holy Spirit and Conviction Over Sin

“And when he comes, He will reprove the world of sin, and of righteousness, and of judgment.” John 16:8

Jesus not only redeemed us with his own blood and purified us from all iniquity, but is the One Who baptizes in the Holy Ghost and fire. Jesus, as described by John, is the One Who has a winnowing fork in His hand, and with it He thoroughly purges His floor (Matthew 3:11-12). In Malachi, He is viewed as a Refiner’s Fire and a Fuller’s Soap (Malachi 3:2). Jeremiah describes the Word as a hammer that breaks up the rocks, and a fire that burns up the chaff (Jeremiah 23:29). Moses said He would be a prophet like himself (Deuteronomy 18:15; Acts 3:22). When the gospel of the Kingdom is preached, the chief theme is repentance, which is produced by the convicting power of the Holy Spirit that pricks the hearts of men (Acts 2:37, 7:54). The Spirit of Holiness is the Spirit of truth who reveals the truth and exposes the lies. He is at war against all sin, and the effect of His influence is a godly sorrow and despising of all that is evil (2 Corinthians 7:9-11).

Jesus said that when the Holy Spirit comes, He will convict the world of sin (John 16:8). The Greek word is ‘ἐλέγχω,’ which means to “expose,” or “reprove.” God the Holy Spirit is the One Who prosecutes sin and convinces men of its evil and the dreadful consequence of eternal judgment because of it. Along with the reproving, or convicting, of sin, He will also convict the world of righteousness and judgment. There can be no doubt about the disposition of the Holy Spirit towards the world. Once again, pu-

rity abhors impurity, and holiness is violently opposed to wickedness. The Scripture allows us to see the kind of impact that the gospel is supposed to bring. The apostles, armed with the message of holiness ministered through them by the Holy Spirit, shook their generation with conviction. When Paul preached to Felix, he spoke of righteousness, temperance, and judgement in such a way that caused Felix to tremble (Acts 24:25).

Holy Ghost conviction brings an awareness of how terrible sin is, and God's judgment against it. It will cause a brokenness in the heart of man that will result in repentance and a turning of the affections unto God. Just like the woman who was a sinner, who came into the presence of Jesus and began to wash His feet with her tears and to dry them with her hair (Luke 7:38, John 11:2, 12:3). The Holy Spirit inspires a conviction and repentance, just as He did with Zacchaeus, who said, "If I have taken anything from anyone falsely, I restore it fourfold!" (Luke 19:8). Holy Ghost conviction causes men to be pierced in their heart and cry out, "What must we do to be saved?" (Acts 2:37, 16:30). His conviction causes godly sorrow, and a turning away from all iniquity (2 Corinthians 7:10). Just as the presence of the Lord and the display of His power caused the people to be struck with the fear and awe of God at Sinai so that they would not sin, God desires an even greater manifestation of His glory and power now, which will produce an even greater response to God (Exodus 20:20).

It is so important to recognize that fellowship with the world will quench communion with God. It will cause our intimacy with the Almighty to lessen. Yet when we give ourselves to having our hearts united with His, we will have no fellowship with the unfruitful works of darkness, but instead we will first reject them in our own life and then reprove them in others (Ephesians 5:11). Walking in the Spirit means that you will have the same disposition that He has about sin and iniquity, and will not fulfill the lust of the flesh (Galatians 5:16). When we allow Holy Ghost conviction to reign in us, then reproof against sin will reign in our members. The light of the gospel

cries out with divine passion to those lost in sin and iniquity, commanding them to repent (Acts 17:30). However, so long as those who are supposed to be the light of the world are compromised with worldliness, there will be no expression of convicting power through their lives. Men hated Jesus because their deeds were evil, and His presence and words exposed their sins (John 3:19). The world hated Jesus because he testified against its evil works, and so it will hate us also (Matthew 24:9, John 7:7, 15:18-19, 17:14, 1 John 3:13).

Holiness Demands That We Detest Evil

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. 7:1

Sin is a spiritual disease that only the Redeemer can cure. What it truly means to be human was found in the garden of Eden, not in a world of men ruled by the demonic. Man was made in a place of communion with God, after the image and likeness of God, both outwardly and inwardly (Genesis 1:26). Sin had no place at all in what a human being was created to be. When Jesus came, He showed us exactly what God intended when He created man – He was holy, blameless, and pure (Ephesians 1:4, Hebrews 7:26). Sin was an intruder, a foreign invader, whose influence ultimately stole the inward likeness of God in man and imprisoned them into a realm of spiritual death and darkness (Genesis 3, Romans 5:12-21).

All sin and iniquity is an act of violence against that which is sacred and holy, infecting everything that it touches with the plague of death. Sin is an abuse to everything that belongs to life, marring all that it touches with a curse. With God’s awesome presence in our lives, we will learn to abhor and hate sin just as He does. The beauty and purity of holiness will become to us what it is to God: more important than anything else. God’s people must learn that iniquity, and all things that defile, can never be mixed with the holy things of God, and will hinder our communion with Him (Leviticus

7:19–21, 12:4, 21:1–4, 10–12, Numbers 6:9–12, 9:6–13). Our love for His presence, and desire to please Him, should bring us to a place of choosing the good and refusing the evil. We must learn to make a distinction between that which is holy and that which is unclean, lest we grieve the Holy Spirit. Everyone should take warning, even though God is merciful and forgiving – to do anything other than what God has described with that which is holy is to desecrate the holy and incur the wrath of God for defiling the sacred (Exodus 19:12–13, 31:14–15, 35:2, Leviticus 20:2, 24:16, Numbers 1:51, 3:10, 38, 15:35, 18:7, 1 Corinthians 11:27–29). Once again, there is forgiveness with God, a complete cleansing and removal of the defilement by the blood of Jesus, but that does not change the impact that it has on God. The things that we choose testify of what we want, and we should want a world in which there is only righteousness and true holiness. When we choose good and refuse evil, we are agreeing with God’s plan for eternity. These are not small decisions with small consequences – our choices have an impact on our future throughout eternity.

God hates sin and iniquity, and His holiness brings judgment upon it. There is no choice of neutrality, there will either be an acceptance of sin or an absolute rejection of it. God’s holiness makes Him absolutely distinct from all that is evil, from all sin and iniquity (Job 34:10). God’s holiness has become our holiness, and our response to sin must be His response. In the power of holiness that we have been given, our natural response is to reject sin and iniquity, even in the face of the deception that would attempt to persuade us that we desire it. Holiness is the consecration to everything that is pure, therefore all evil will be cut off when we choose holiness. Every time we choose good and refuse evil, our resolve in the ways of God grows. With every stand against sin, our testimony against the powers of darkness and consecration to the ways of God sounds out louder and louder to all creation. God, Who is righteous in all of His ways, is our Mentor and Helper, so that we too may stand with Him in His judgments and rule over all creation (Psalm 149:6–9, 1 Corinthians 6:2–3, 2 Timothy 2:12, Jude 1:14–15,

Revelation 2:26-27, 20:4-6). Now that we live in, walk by, and are led by the Holy Spirit, we cannot allow our disposition to be any different from His!

If we love the Lord, we will obey Him and allow His presence to dominate our lives. In His presence, yielded to the Holy Spirit, we will passionately love the ways of God and hate evil, because it is opposed to who He is (Psalm 45:7, 97:10, Hebrews 1:9). We are in the midst of a wicked and perverse generation – if we participate with it, then there will be no light shining. God’s love for righteousness, manifested in us, is the light of His life that must shine through us (Matthew 5:14-16, John 3:19-21, Philippians 2:15). In this holiness that God has given us, we are made separate and unique from all that is in the world around us (Exodus 19:5, Deuteronomy 7:6, 14:2, 26:18, 2 Corinthians 6:17-18, Titus 2:14, 1 Peter 2:9). To dwell with God, we must be willing to learn obedience and give ourselves to having clean hands and a pure heart (Psalm 24:4). Our joy should be found in walking uprightly and working righteousness (Psalm 15:1-2). With the coming of the Holy Spirit, ethical holiness was emphasized even more than it was in the Old Testament. Holiness in the New Testament equips us to live free from sin through the divine empowerment of the blood of Jesus and the Spirit of the Living God (Romans 6:13-22, 1 John 1:6, 2:1,14, 3:5, 8-9, 24, 5:18). Thus the word god-likeness, or godliness, captures the New Testament meaning of holiness beyond that which was expressed or understood in the Old Testament. Jesus, our Redeemer, is identified as the Holy One of God, and as He is, even so are we in this world (Luke 1:35, 4:34, Acts 3:14, 4:27, 30, Hebrews 7:36, 1 John 4:17, Revelation 3:7).

The Divine Law

“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them” Hebrews 10:16

There is only one other unique Greek word used for holiness in the bible. This Greek word is ‘ὁσιότης’ (‘hosiotes’). It is found only twice in the New Testament, and about nine times in the Septuagint (Greek Old Testament). It was this word that was used by Zacharias to describe the results of the redemption in Christ Jesus: “That He would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness (ὁσιότης) and righteousness before Him, all the days of our life” (Luke 1:74-75). It was also used in a similar way by Paul, when speaking of the spiritual state of the person who was born again being renewed with the inward likeness of God: “And that you put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:24).

The Word refers to God’s divine law – the divine law that would supersede all other laws, including the law of Moses, and should be considered the eternal law. This law would be the eternal ordinances, or the true law of life and morality. Therefore, the appropriate way to define it would be in terms of the holiness of God. Thus it was translated as “holiness” by the King James translators. However, it may also be argued that this word should be translated as “purity,” or “perfection” ([A Handbook of the Gospel of Luke](#) (1993, c1971) by J. Reiling, & J. L. Swellengrebel).

We can be certain that as a term used to refer to the divine law, it then also referred to the “order of holiness.” The ancient translators of the Septuagint used this word to translate the Hebrew word **חָסִיד** (‘chāsîd’), which means “one who is godly,” “a holy one,” or “a saint.” The terminology is still used today to refer to a devoted sect of orthodox Jews called the Hasidics. The Hebrew word **חָסִיד** (‘chāsîd’) gives us even greater insight into the meaning of the Greek word **ὁσιότης** (‘hosiotes’). This Hebrew word is used 32 times in the Old Testament, with the majority found in the Psalms. The word is used of the Messiah, Christ Jesus, in Psalm 16:10, and is translated as “Holy One” – “For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption” (KJV). We can be relatively certain that the ancients understood that this was the meaning of the word by the way that they used it. During the days of the Maccabees, it was the word used for the orthodox party (698b **חָסִיד** (ḥāsîd), Theological Word-book of the Old Testament (1999) by R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.)).

There is a Secret Place

“He that eats my flesh, and drinks my blood, dwells in me, and I in him.”

John 6:56

When we read the words, “he that dwells in the secret place of the Most High shall abide under the shadow of the Almighty,” our response should be, “How do I find this secret place?” (Psalm 91:1). The secret place may be understood as the throne room of God, where the Seraphim cry day and night, “Holy, Holy, Holy!” That place in the tabernacle that was the earthly reflection of the heavenly holy holies that no one could enter into but the high priest. Yet, there has to be a broader application, because it is a place that the Lord has opened the door of opportunity for all to dwell in. God has granted to all men everywhere the opportunity to come into the new covenant (Hebrews 10:19; 2 Peter 3:9). It is in the covenant that all of God’s provisions, blessings, and protection are granted. When we enter into the covenant, we come into His ark of safety. We inherit the blessings of God, Himself being our Benefactor and exceedingly Great Reward. He gathers us to Himself as a mother hen gathers her brood under her wings (Luke 13:34). He is our Deliverer, our Refuge, and our secure Dwelling. The Most High becomes our Habitation (Psalm 91:9).

Today, Christ Jesus is the Door into the secret place (John 10:9, 14:6). He is the Doorway into the covenant. He is the means by which we enter into the Holiest place of all – not the earthly one, but the heavenly (Hebrews 9:24, 10:19). Jesus cries out from the depth of His love and pleads with us to come and dwell in Him (John 15:4). The blood and body of Christ Jesus

is the covenant (Matthew 26:28, Mark 14:24, Luke 22:20, 1 Corinthians 11:25). Dwelling in Him is the secret place of the covenant from which all of the promises and blessings of God flow to us. Dwelling in Him can never be earned, for such a place is far too holy to ever be acquired by merit. We simply respond to His love, and accept the gift that He has freely given to dwell in Him and He dwells in us (John 6:56).

Conclusion

When we look at the history of the church, and the great revivals and awakenings of the past, we see that they were preceded by an awakened awareness of the value of holiness. Each time a sleepy church, that had allowed the world and the cares of this life to enter in, were aroused to live the life that God had given, the great movings of God were seen. The cries expressed in the holiness songs ring out with the truth of the unspeakable gift, “Take my life and make it thine, it shall be no longer mine. Take my heart, it is thine own, it shall be thy royal throne.” God raised up leaders that called men to holiness such as the Moravians, Wesleys, George Whitefield, Charles Finney, A. B. Simpson, Maria Woodworth-Etter, and many others. All these leaders, and more, were used to call the church to the proper place of consecration to the ways of God.

Each time, a fresh wind of the Spirit breathed life into the message of holiness, and caused those who would hear to realize a deeper meaning of the life of consecration that God had willed for each person. The free gift of holiness defines salvation. This unspeakable gift of holiness enables each saint to interact with God and mature in His holiness. The will of our hearts must be dedicated to cleaving unto the Lord and continually giving ourselves to walking in His ways. Holiness, which is the sharing of the life of God, is also a commitment to every dimension of His nature: joy instead of sadness, love instead of hate, humility instead of pride, and morality instead of iniquity. Walking in the Holy Spirit, and living under His blessed rulership, brings to us the ultimate definition of holiness. We are given

everything that we need to live His life and walk in His godliness (2 Peter 1:3). We were made Holy by God, for holiness can come by no other means. Now our response to His love is to love God, obey Him, walk as He walks, and live His life that we have been renewed with.

The life that we have received is the life of God. There can be no separation between His life and holiness, because the essence of His life is holiness. When we read verses of Scripture like, “Mortify your members that are upon the Earth,” we must not think that somehow we are ridding ourselves of something, but instead keeping ourselves from the uncleanness of this world. We are a new man, a new creation filled with the abundant life of God, and as such we must not allow anything of the old way of life that dominated us before to have place in our lives (2 Corinthians 5:17, Galatians 6:15, Ephesians 4:24, Colossians 3:10). The most important point is that when things of our former lifestyle present themselves to us, we must not allow them in the most radical of terms – “put it to death.” When the lust of the flesh, the lust of the eye, and the pride of life would come to overthrow us and attempt to steal our hearts from this sacred consecration, we must rise in the strength of the Lord and the power of His might and cast it down (2 Corinthians 10:4-5, Ephesians 6:10, 1 John 2:16). These things belonging to the world and the spirit of disobedience must not be allowed to work in our members (Ephesians 2:2). Satan will do everything within his craft and power to convince us that his desires are ours, but we must stand fast in the Word of God and know that we are what God says we are, and all of our desires are holy. The knowledge of good and evil that remains with us after we are born again can only be properly handled by the Spirit of Holiness. The memory of former things and fleshly lusts that war against our soul will be properly handled by a life surrendered to live and walk in the Spirit.

The unique description of God’s holiness in the New Testament is that we have received it in all of His fullness when we received the Holy Spirit, the

Spirit of Holiness. The holiness of God still hates sin, and is at war against all wickedness and iniquity. The holiness that God has displayed from the beginning is the holiness that He has given to us (1 Corinthians 6:11, 2 Corinthians 5:17-18, Colossians 1:22, 2 Peter 1:4). We must not waver in the life and identity that we have been given in God. We are His holy people, and we cannot for a moment allow the slanderer and accuser to take it away (Colossians 1:22, 1 Peter 2:9). As God's people, we are "sanctified in Christ Jesus, called to be holy ones" (1 Corinthians 1:2). We are to yield the entirety of our lives as servants of righteousness unto holiness (Romans 6:19). We are in the school of the Spirit, and must be willing to be mentored and trained by Him continually. We are not of this world, but have been translated out of the kingdom of darkness into the kingdom of the dear Son (Colossians 1:13). Our citizenship is in Heaven, and we are seated in the heavenly realm with Christ Jesus (Ephesians 2:6, Philippians 3:20). All we must do is believe in the radical change and miracle provision that God has given to us and contend for the faith that was once delivered unto the saints (Jude 1:3). The glory that was on the tabernacle in the wilderness is the glory that has come into our lives and rests upon the holy temple of our lives today (Exodus 29:43, 1 Corinthians 6:19).

What God has given to us is an unspeakable gift and an opportunity that extends beyond what we could have ever been able to think or ask (Ephesians 3:20). He has raised up our lives together in Christ Jesus to be the sacred dwelling place in which He dwells. All we must do is receive what He has given and rejoice in the Holy One of Israel. Although the majesty and splendor of God that was seen upon His temple in the Old Testament was glorious, what God has now done is far more glorious. The beauty of holiness that we have now received far exceeds the glory of the former ministry that was revealed in the Old Testament (2 Corinthians 3:7-18). Although there are many who say that this is not their experience, it can be! All we must do is believe what God has said, and there will be a performance of those things which He has spoken (Luke 1:45). Our heavenly

Father has been desiring and jealously seeking those who will worship and interact with Him in the Holy Spirit and in truth – accept the gift of God (John 4:23)!

“...You are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people” (2 Corinthians 6:16)