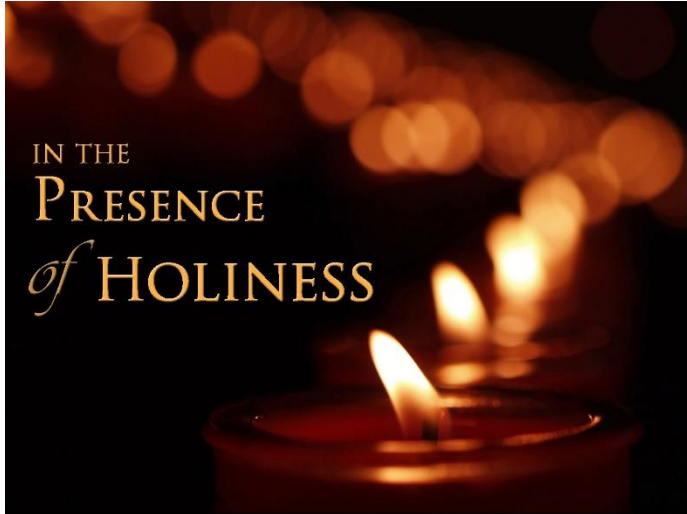


The Walk of Holiness
Understanding God's Holiness
Part 1
Rabbin Deborah Brandt



God revealed His Holiness in the Torah. I think we still do not totally grasp, how holy He is and what it means to us and our relationship to Him.

The word “Holy” first show up in Exodus when Moses encounters Him at the burning bush.

Exo 3:5 Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground."

H6944

קֹדֶשׁ

qôdesh

BDB Definition:

- 1) apartness, holiness, sacredness, separateness
 - 1a) apartness, sacredness, holiness
 - 1a1) of God
 - 1a2) of places
 - 1a3) of things
 - 1b) set-apartness, separateness

Part of Speech: noun masculine

A Related Word by BDB/Strong's Number:
from H6942

Same Word by TWOT Number: 1990a

God revealed Himself to Abraham as the God of Covenant and to Moses the God of Holiness. He reveals His holiness to Israel through the Priesthood and the way He is to be approached in the Tabernacle.

Barukh Shemo

Thou art holy, and Thy name is holy,
And those who are holy shall praise Thee
every day.
Blessed art Thou, Lord, the holy God.
(*Amidah* 3)

The preeminent characteristic of God is holiness. J. H. Hertz comments, “In the sublime strains of the third benediction, God is hailed as the Holy God of a Holy People, and his holiness is proclaimed on earth as it is in heaven” (*The Authorised Daily Prayer Book with Commentary* 136). Because God is holy, his name is holy. For the Jewish people, a name is not merely a label but an indication of the bearer’s character. In the case of God, his name is so identified with his person that one speaks of him as *HaShem* (The Name). That is why the name of God is worthy of special reverence.

The Many Names of God

God has revealed himself to his people in many ways. His names, therefore, are numerous. He is *Elohim* (God supreme), *El Shaddai* (the Almighty), *Adonai Tzva’ot* (the Lord of hosts), and *haMakom* (the Place). He is *haKadosh* (the Holy One), *Av haRahamim* (Father of mercies), and *Av she baShamayim* (Father in heaven). He is *Havayah*—the ineffable, unspeakable Name by which he revealed himself to Moses—the timeless One, who was and is and will be forever.

There are other names. In *The Rabbinic Anthology*, we read these words:

God said to Moses, “Thou desirest to know my Name. I am called according to my deeds. When I judge my creatures, I am called Elohim; when I wage war against the wicked, I am called Sabaoth; when I suspend judgment for a man’s sins, I am called El Shaddai (God Almighty); but when I have compassion upon my world, I am called Yahweh, for Yahweh means the attribute of mercy, as it is said, ‘Yahweh, Yahweh (the Lord, the Lord), merciful and gracious’ (Exod. 34:6).”.... This is the meaning of the words, “I AM that I AM,” namely, “I am called according to my deeds.” (6)¹

The Hebrew word for Holy is Kadosh/qodesh holiness, as separation from the worldly

God’s people are called to holiness, which involves being distinct from other people. In the Tenach, this is seen in the command to separate from other nations and from everything that can compromise commitment to the LORD. In the Apostolic Scriptures, believers are called to distance themselves from the ways and values of the world, which can be dishonoring to God and destructive to obedience to him.

Because of the sinful nature that caused a loss of understanding of God’s holiness. I think sometimes even His people still don’t full grasp the holiness of God. Yeshua is our example in living a holy set apart life and only He really understood God’s holiness, mercy and love because He was with Him from the very beginning of time.

Lloyd Jones states the following;

“ What is holiness? I think we almost inevitably tend to deal with it in negative terms, and we define it as meaning that God is entirely separate from and apart from sin. Holiness primarily means separation—separation from evil.

But, of course, holiness is also something positive. It is essential, absolute purity. The Bible teaches us everywhere that God is holy, and a part of the manifestation of this holiness is His hatred of sin and His separation from sin, from the sinner and from all that is evil.

Let me give you certain outstanding examples and illustrations of the Bible’s teaching on this. God has revealed His holiness by granting visions of Himself to certain people. There is the great case of Moses, in Exodus 34 and in other places, where God appeared, as it were, to Moses, and Moses was overwhelmed by the sense of His holiness. The same thing happened to Job, to Isaiah and to Ezekiel. Anyone who has ever come anywhere near to God has always been impressed by His absolute holiness. The Bible teaches this in certain terms that it uses; it refers to God as ‘the Holy One’ (Isa. 40:25), and we have God’s injunction: ‘Be ye holy; for I am holy’ (1 Pet. 1:16), which is a specific, explicit statement of God’s holiness.

Now we often forget, I fear, that in a sense, the great business of the Tenach is to reveal the holiness of God. We have been far too influenced, many of us, by the false teaching of the past century, which would have us believe that Tenach history is just the history of man’s search for God. It is not. The Tenach is primarily a revelation of the holiness of God, and of what God has done as a result of that, and, therefore, you find this teaching everywhere. What was the purpose of the giving of the law if not to reveal and to teach the children of Israel about the holiness of God? There He separated a people unto Himself, and He wanted them to know what sort of people they were. They could only know that as they realized and appreciated His holiness: so the giving of the law was primarily to that end.

Then take all the various instructions about the making of the tabernacle—the division into the outer court and the holy place, and the holiest

¹ Lipson, I. (2004). *Blessing the king of the universe: Transforming your life through the practice of biblical*

praise (82–84). Baltimore, MD: Messianic Jewish Publishers.

of all, into which the high priest alone was allowed to enter once a year, and that not without blood. The tabernacle was simply designed to represent, as it were in actual practice, this great teaching about the holiness of God. Then, take all that you read about the ceremonial law and about the clean and unclean animals. Why all this? Well, the reason given is: you are a holy people and I am a holy God; you are not to eat what everybody else eats. There was to be this division, this separation, between clean and unclean. All that long list of rules and regulations is also a part of the teaching of the holiness of God.

Then, of course, the prophets constantly taught about God's holiness. This was their great burden and message. It is summed up perfectly in the book of Habakkuk, where we are told, 'Thou art of purer eyes than to behold evil, and canst not look on iniquity' (Hab. 1:13).²

The less respect a Congregation or Community have for the holiness of God, the more tolerant they are of lifestyles that are contrary to His Torah.

To attempt to enter the Holy of Holies in any other way than what God prescribed was met by instant death. Why? Because sin cannot stand before a Holy God.

Sin is basically contempt for the Holy standards of God.

God has not left His people in the dark regarding His standard of holiness for His people. It is the dividing line between light and darkness.

As believers, we have been called to be set apart. This is what holiness is about and that is what Torah is about, to be set apart as a light shining in darkness.

We are not our own, we were bought and paid for by the blood of Yeshua.

Our Heavenly Father is a Holy God and we are called to be a holy/Kadosh set apart peculiar people. Holy in Hebrew is Qadash or Kadosh. Qadash is a great word on sanctification and majestic cleanliness, it means.

□ **To keep pure and clean, that which is destined for sacred use-The garments of the Priesthood were holy set apart garments. Exodus 29:21**

Exo 29:21 Also you are to take some of the blood that is on the altar, along with the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and their garments. In this way he and his garments are to be consecrated, along with his sons and their garments.

□ **Shaul/Paul said our bodies presented to Ha Adonai/The Lord should be kept clean-Romans 12:1-2**

Rom 12:1 I urge you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice—holy, acceptable to God—which is your spiritual service.

Rom 12:2 Do not be conformed to this world but be transformed by the renewing of your mind, so that you may discern what is the will of God—what is good and acceptable and perfect.

□ **To be regarded and treated holy – Leviticus 22:32**

Lev 22:32 You must not profane My holy Name, for I will be made holy among Bnei-Yisrael. I am Adonai who makes you holy,

□ **To be consecrated – Exodus 29:43**

² Lloyd-Jones, D. M. (1996). *God the Father, God the Son* (69–70). Wheaton, IL: Crossway Books.

Exo 29:43 I will meet with Bnei-Yisrael there.
So it will be sanctified by My glory.

Exo 29:44 So I will sanctify the Tent of Meeting and the altar. I will also sanctify Aaron and his sons to minister to Me as kohanim.

Exo 29:45 So I will dwell among Bnei-Yisrael and be their God.

□ **To consecrate with rites, or to dedicate with ceremony – The Firstborn belong to Adonai Exodus 13:2**

Exo 13:2 “Consecrate to Me all the firstborn, from every womb of Bnei-Yisrael, both men and animals—this is Mine.”

□ **To pronounce holy – Jeremiah 1:5 – Adonai does the pronouncing and calls people into His Service**

Jer 1:5 “Before I formed you in the womb, I knew you, and before you were born, I set you apart—I appointed you prophet to the nations.”

Throughout scripture, God declares His Holiness and His demand for holiness from His people. He deserves no less from us.

Exodus 15:11

Exo 15:11 Who is like You, Adonai, among the gods? Who is like You, glorious in holiness, awesome in praises, doing wonders?

1 Samuel 6:20

1Sa 6:20 So the men of Beth-shemesh asked, “Who is able to stand before Adonai—this holy God? To whom should it go up from us?”

Psalm 18:27-32

Psa 18:27 With the pure You are pure, and with the crooked You are shrewd.

Psa 18:28 For You save lowly people, but haughty eyes You humble.

Psa 18:29 For You light up my lamp. Adonai my God shines in my darkness.

Psa 18:30 For with You I rush on a troop, with my God I scale a wall.

Psa 18:31 As for God, His way is perfect. The word of Adonai is pure. He is a shield to all who take refuge in Him.

Psa 18:32 For who is God, except Adonai? And who is a Rock, except our God?

Psalm 99:9

Psa 99:9 Exalt Adonai our God, and worship at His holy hill, for holy is Adonai our God.

Isaiah 6:1-7

Isa 6:1 In the year of King Uzziah’s death, I saw Adonai sitting on a throne, high and lifted up, and the train of His robe filled the Temple.

Isa 6:2 Seraphim were standing above Him. Each had six wings: with two he covered his face and with two he covered his feet, and with two he flew.

Isa 6:3 One called out to another, and said: “Holy, holy, holy, is Adonai-Tzva’ot! The whole earth is full of His glory.”

Isa 6:4 Then the posts of the door trembled at the voice of those who called, and the House was filled with smoke.

Isa 6:5 Then I said: “Oy to me! For I am ruined! For I am a man of unclean lips, and I am dwelling among a people of unclean lips. For my eyes have seen the King, Adonai-Tzva’ot!”

Isa 6:6 Then one of the seraphim flew to me, with a glowing coal in his hand, which he had taken with tongs from the altar.

Isa 6:7 He touched my mouth with it and said: “Behold, this has touched your lips. Your iniquity is taken away, and your sins atoned for.”

Ezekiel 39:7

Eze 39:7 So I will make My holy Name known among My people Israel. I will not let My holy Name be profaned anymore. The nations will know that I am Adonai, the Holy One in Israel.

Hebrews 1:1-3

Heb 1:1 At many times and in many ways, God spoke long ago to the fathers through the prophets.

Heb 1:2 In these last days He has spoken to us through a Son, whom He appointed heir of all things and through whom He created the universe.

Heb 1:3 This Son is the radiance of His glory and the imprint of His being, upholding all things by His powerful word. When He had made purification for our sins, He sat down at the right hand of the Majesty on high.

Revelation 4:8

Rev 4:8 The four living creatures, each having six wings, were full of eyes all around and within. They do not rest day or night, chanting, “Kadosh, kadosh, kadosh Adonai Elohei-Tzva’ot, asher haya v’hoveh v’yavo! Holy, holy, holy is the Lord God of Hosts, who was and who is and who is to come!”

Revelation 15:4

Rev 15:4 Who shall not fear and glorify Your name, O Lord? For You alone are Holy. All the nations shall come and worship before You, for Your righteous acts have been revealed!”

The walk of holiness is not an option if we are serious about our relationship with God.

Isa 35:8 A highway will be there—a roadway. It will be called the Way of Holiness. The unclean will not travel on it. It is for the one who walks the way. Fools will not go astray.

Isa 35:9 No lion will be there. No ravenous beast will go up on it. They will not be found there. But the redeemed will walk there.

Isa 35:10 The ransomed of Adonai will return and come to Zion with singing, with everlasting joy upon their heads. They will obtain gladness and joy, and sorrow and sighing will flee away.
TLV

Do we so hunger for His presence to be among us on Shabbat, where we are so caught up in our worship of Him and His Holiness fills the Temple?

2Ch 5:13 Then it came to pass that when the trumpeters and singers joined as one to extol and praise Adonai, and when the sound of the trumpets, cymbals and musical instruments and the praise of Adonai—“For He is good, for His mercy endures forever”—grew louder, the Temple, the House of Adonai, was filled with a cloud.

2Ch 5:14 The kohanim could not stand to minister because of the cloud, for the glory of Adonai filled the House of God. TLV

Next week – Holiness and Spiritual Fruit



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