

# GUARDING Holiness

## Distinguishing between the holy and profane

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Summary: Without being a partaker of God's own holiness we won't see God (Heb. 12:10, 14). There are many misconceptions about holiness. What does "holy" mean? Why is it important? Whose holiness counts? How does one become holy? Were there more than one messiah? Can someone unconverted be holy? Is God still filling His temple on earth with His glory? What's the meaning of the two kingdoms at war in Rebekah and what that means for us? Why Samson lost his strength when he broke one Nazirite vow but not when he broke the other Nazirite vows. Guarding and cherishing the holiness we've been given is the focus of the last third of the sermon.

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**Greetings, holy and set apart brothers and sisters in Messiah. Studying for today's topic has been difficult, revealing – and came with a lot of epiphanies ("ah-hah!" moments). We'll be talking about being holy: what it is,**

Growing up as a teenager, probably one of the *last* things I would most liked to have heard is someone saying, "Philip – he's so holy". And that probably would have been said with a rolling of the eyes. But now I'm beginning to understand that you and I *better* be holy, and holy in the only way *possible* to be truly holy – or we're nowhere with God.

When I say "holy", what do most of us normally think of? Or if I'd say "picture a holy man or holy woman in your mind" - - if you were painting the person, what would you try to depict?

In Catholic art, holy men are shown with a halo, usually a far-away look on their face, often looking up or even looking "spaced out". They rarely look like they are having fun or are happy, at least in the paintings. Are any holy men or women depicted with a huge smile or a laughing with gusto? Not that I can remember. I saw a lot of these paintings at the Vatican Museum in Rome, so I know what I'm talking about. They are usually depicted as very austere, serious, and even scary. I never saw a holy man with a beer mug or a wine glass in his hand, that's for sure. And yet Yeshua's first miracle was turning water into a LOT of red wine and he was even accused of being a drunkard (though of course he never was). It would be appropriate to show Yeshua with a wine glass. The only time they might show something like that might be at "the Last Supper" with perhaps the Holy Grail cup of wine in the Master's hand.

We've been called to be holy – but not at all like the Vatican museum pictures.

Turn to 1 Pet 1:13-16, which is quoted from Lev 11:44.

### **1 Peter 1:13-16**

"Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14 as obedient children, not conforming

yourselves to the former lusts, as in your ignorance; **15 but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, "BE holy, for I am holy."**

Let's start with a short quiz... Just think of the answers in your own mind for now.

- Why would we need to talk about "holiness"?
- What does "holy" mean?
- HOW does anyone *become or be* holy in the first place? How do you and I "be" holy, as Peter says? Is it something I do to myself? Can I become holy by my efforts?
- How does one lose holiness? Do we in fact have a responsibility to guard and to watch, or "keep" the holiness we've been given?

### WHY we need this topic of Holiness

- Without holiness, **Heb. 12:14** says we will not see God. It says, "Pursue peace with all people, *and holiness, without which no one will see the Lord.*"

Does Father have our attention now? I decided I needed a personal study on holiness.

- **We need this message so we understand how we ever become truly holy:** it is by having God's holiness cover us. *No human is intrinsically holy or can ever become holy by ourselves.* Only God is ultimately intrinsically holy. In terms of God, the word "holy" does have nuances of being perfect, sinless, and righteous. Elsewhere, the meaning has more to do with being "set apart".

In Revelation 15, those who had gained the victory over the Beast power sing a new song to God, and in the song they say: "For **You alone** are holy..." (Rev. 15:4). You and I cannot be holy by ourselves, no matter what we do. It borders on blasphemy to call any human being "your Holiness", or "his holiness". God alone is the only one who is intrinsically holy.

### Ephesians 1:4 (CJB version)

*"In the Messiah he chose us in love before the creation of the universe to be holy and without defect (without blame, blameless) in his presence."*

*That verse tells the story. True holiness comes only "in the Messiah", being "in Christ" – in HIM.* I have spoken often on being "in him". You must understand the concept to unlock many of the new covenant scriptures. Most understand God is in us by His spirit, but it's harder to understand being "in him". Be sure to check out my messages on that. At baptism, we die to the self and are resurrected in the resurrected Christ with him (Rom. 6:2-6; Gal. 2:20, etc). With His spirit we are baptized into HIS body and become a part of Him. Now when Father sees us, he sees His perfect Son, who covers us. It is HIS righteousness (Phil. 3:9-11), His holiness, and his perfection in which we can now come boldly before Abba, our great father. WE are hidden in Christ, in God (Col. 3:3). Christ alone was perfectly holy as a human and son of God.

### 1 Corinthians 1:2

*"To those who are in Christ in Corinth, called saints"*

The words "to be" are not in the original. **If you're "in Christ", you're holy and the only way we can be truly holy, in fact.** We must be holy – or we won't see God. The Greek word

translated “saints” here and elsewhere is “*hagios*” – usually translated “holy”, as in “holy spirit”. So in Christ, since he is holy, we are also holy. Every body part of the Messiah is holy (*hagios*). No matter what body part you are, you are holy if you are in him.

- **Hebrews 12:10**

“For they indeed for a few days chastened us as seemed best to them, ***but He for our profit, so that we may be partakers of HIS holiness.***”

Another reason to study holiness is that it helps us understand God’s discipline. It is designed to help us be partakers of His holiness. Once again, notice our holiness must be HIS holiness. Discipline is a way we become a partaker of His holiness. In our “hard times” (trials, disciplines, etc), we wonder where God is, rather than realizing He may even be the one who allowed the severe trial *to burn away* what isn’t gold, silver and precious stones in our lives (1 Cor. 3:11-15). Sometimes we see it, have joy in his discipline. But sometimes the other nature takes over and we get depressed.

It is thru much tribulation we enter the kingdom of God (Acts 14:22). Daniel had to experience being orphaned, probably made a eunuch against his natural wishes, and taken into captivity away from his country. But without all that, we wouldn’t have had the book of Daniel. He was considered one of the most righteous men who ever lived.

All the great men and women of the Bible had to endure hardship and even death. Joseph went thru hell on earth – to save his family and to be perfected for the job he was being called to do (Gen. 50:18-21).

***In the same way that God was working with his people back then, Yahweh is still perfecting HIS holiness in His children today, in you and me – partly by using discipline.***

- Another reason for this study: Is it possible that in the current state of the church, **we need to reset ourselves to a greater depth of dedication and zeal -- to really grasping the fact we must be and act and live as holy children of God?** *One big reason for this sermon is that I came to realize I have drifted and had lost some zeal.* I’m just hoping as we discuss this, that each of you hearing this will reset yourselves to be the holy child of God you’ve been called to be. **Holiness is a gift from GOD**, but once given something, we must value it, cherish it, and as you’ll see – guard it!

### **WHAT IS “HOLINESS”? What does it mean to “be holy”?**

#### **SET-APART for GOD’S USE**

*In the Hebrew Scriptures (Old Testament), the Hebrew word translated “holy” is qadosh (also spelled kadosh). Remember we always lose some nuance any time we translate. In Hebrew kadosh has **the primary meaning of being “set apart” for God’s use.***

There’s a concept of *separation* from the world’s ways—but not like a hermit on a high mountain top or a monk physically separated from others in a monastery. Remember we are also lights sent into a dark world (John 17:15-17). If we go only where there’s lots of light already, what value are we?

Here's a thought: Imagine a pitch black room. That's what the world is like today spiritually. Now imagine someone coming in with a lantern or candle. It is definitely noticed. It makes an instant difference. When we have the anointing of God's spirit lighting us up, frankly we should have an impact in the dark world around us too. People should know we have lightened up the place.

Want something interesting? (Q or K) Kadosh = set apart, holy. The feminine form of this word is "*qedeshah*" – referring to a woman who sets herself apart also, but for the wrong reason: harlotry (Deut 23:17-18). Qedeshah' means harlot. Qadosh, means set apart, holy. Qadesh = sanctuary.

When we see "RELIGION" out there, each group is also setting itself apart from the other groups. How? **By outside trappings:** by the choice of hymnal they use, the type of dress they allow in church, by which calendar they use, makeup or not – the physical! These are outside trappings. "Holy men" in churches wear special robes for example, **but religious trappings are not what set us apart.**

This message today is saying *what's important is that we are able to hear our Father in heaven and have HIM pronounce us as "set apart" to his service; "Kadosh", "Holy".*

**When we grasp that "holy" most strongly means "set apart" - - we get a better handle on the word. Set apart for God, dedicated to the God of Abraham, Isaac and Jacob.**

**So "Holy" in Hebrew has the primary meaning of being SET APART for God's use. Holiness is also when Yahweh himself sets someone, or something, apart for His dedicated use.**

### **Holy in the New Covenant**

**In the new covenant**, Yahweh's children are often called "saints" – from the Greek "*hagios*", which simply means "holy ones". *This also denotes their conduct and life of being set apart for God's use now, for righteousness.* Peter uses the same language used of ancient Israel to describe believers (1 Peter 2:9; Leviticus 11:44; 19:2). He calls us holy priests – people set apart for God's service. **In New Testament parlance, "holy" is tied to being blameless, morally pure.** Most of the time it is in reference to the Holy Spirit of God or to the set-apart believers, using the word "saints" (holy ones).

### **1 Peter 2:5, 9-10**

**"You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."** Now v. 9-10 "But you are a chosen generation, a royal **priesthood, a holy nation, His** own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light..."

**In its primary sense, something or someone is holy, or set apart, when God's presence is there. This is the starting point, but there's more.** Everything about us should be clearly stating we are set-apart ones – but without feeling superior, or thinking we are "holier than thou" (Isaiah 65:5).

*"Holiness" and righteousness are closely related, but not the same thing.* The very imperfect Corinthians were called "holy" – or "saints" (*hagios* in Greek). Remember what makes us holy however. Christ is the Vine, and we are the branches attached to him. Paul says something similar in **Romans 11:16** where he refers to the Messiah as an Olive Tree. We are the branches. **If the root (Christ) is holy, so are the branches.** Once we become attached to the Vine, we are holy branches. It's similar to calling us parts of His holy body. That is what makes us holy – his divine presence.

*Being holy has much more to do with what God is doing in us, than it does with what we are doing.*

### **GOSHEN SET APART**

YHVH is the one who sets us apart, making a difference. Even in the 10 plagues on Egypt, on the 4<sup>th</sup> plague, Yahweh says **"I will make a difference..."**, or ***"sever", "cut off", make a distinction. The word is NOT Kadosh, but still has the meaning of making a distinction.***

**"I will set Goshen apart, and there will be no plague there"** – Ex. 8:22-23; 9:4; 11:7.

GOD was making a difference between the Egyptians and Israelites. He set them apart. There were no flies in Goshen (4<sup>th</sup> plague). Catch the words "set apart". We are to make a distinction of the things of this world and the things of God as well in our day-to-day lives.

**Exodus 8:22**—"...I will *set apart* the land of Goshen, in which My people dwell"

So even before Yahweh pronounces them a holy nation, he was already setting them apart in preparation for their calling to be a chosen people.

### **REBEKAH – AND TWO NATURES, TWO KINGDOMS, TWO WAYS OF LIFE**

In the case of our lives and bodies, we now house the Set-apart or Holy Spirit within us. **But at the same time we still also house our carnal nature, so there is a war going on inside of us between the two natures (Gal. 5:16-19).**

**Rebekah inquired of God why her pregnancy was so violent. The twins inside her represented two natures, and they were going to be at war (Gen. 25:21-26).** Remember Isaac was a type of Christ, and Rebekah a type of the church. I've spoken on that before (March 2004, Light on the Rock).

Inside her womb were twins who did not resemble each other at all. One was hairy all over and very earthy – Esau, also called Edom (red). And one was to become Israel – Jacob. That was not just an interesting story but to make a point! *That depicted what all of us have going on inside of us – 2 natures: one set apart for God's use, for a holy calling and the other nature doing all in its power to destroy the set-apart nature. These were two kingdoms – each seeking dominance. In a way, our natures are like 2 kingdoms: the Kingdom of God, and kingdom of the god of this world – fighting for dominance in our lives inside of us.*

**Because of the two natures, and the war going on, none of us is totally consistent.** Sometimes we're "up" and sometimes we're "down". Elijah – calling down fire from heaven on several occasions. He killed the priests of Baal. He was on a "high" spiritually one day (1 Kings 18). One day later, he's despondent after hearing from Jezebel (1 Kings 19). As we read the Psalms, we see David also having these highs and lows – the same man, set apart by God, but struggling constantly to keep a separation from the holy and profane, being faithful or discouraged, up or down.

So just as Esau and Jacob continually struggled for primacy – we too have to let the set-apart side of our lives be dominant and finally subdue the other. I've spoken often of the 2 natures within us. Paul speaks of this in Romans 7 and Galatians 5 – the fruit of the flesh vs. the fruit of the spirit. He goes on to say,

“these war against each other” – Gal. 5:16-25. If we keep practicing the actions of the fruit of the flesh, we won’t inherit the kingdom of God, Paul says.

So this holiness I speak of comes from God, but we must still use his power to resist the old nature in us. Paul says we “present yourselves as slaves of righteousness” (Romans 6:19).

- Holiness was to be perfected in the fear of God. 2 Corinthians 7:1
- We have to be putting on the “new man created *in God’s likeness*, righteousness and in true holiness” -- Ephesians 4:24.

So God’s presence in something or someone makes it holy. Nothing is holy by itself. The Sabbath is a good case in point.

- God’s presence on **the 7<sup>th</sup> day** is what made it` the holy sabbath (Gen. 2:2-3; Ex. 20:7-11). In Gen. 2:3 it says, “Then God blessed the *seventh* day (not just one in seven) and sanctified it...”

In Hebrew the word for “sanctified” in this verse is *qadash*, not the same as *qadosh*, but related. He pronounced it clean. He set it apart. – He set the 7<sup>th</sup> day apart. In Ex. 31:14, God says the “Sabbath is sanctified –*qadash* – similar to the word *qadosh* - set apart -- unto you”.

[NOTE: my notes on this word *qadash* are the correct note; my notes here are an improvement and more correct than the actual words I spoke on the audio.]

### ***TAKE YOUR SHOES OFF***

- **The first time a concept is introduced in the Bible is usually very instructive.** The first time the word “Holy” (*qadosh*) is used in the Bible, it’s in context of Holy God in the vicinity of **DIRT and sandals!** “Take off your sandals, for you are on holy (set apart) ground.” (Ex. 3:5) Mt. Sinai (Horeb) becomes holy when Yahweh manifests himself there. We are nothing more than dust ourselves.

***If dirt can be holy, so can you and I!*** I must ask: “what ground are you standing on for your holiness?”

#### **Exodus 3:1-6**

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, *the mountain of God*. 2 And the Angel of YHVH appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. 3 Then Moses said, "I will now turn aside and see this great sight, why the bush does not burn."

4 So when YHVH saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!"

And he said, "Here I am."

5 Then He said, "**Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.**" 6 Moreover He said, "I am the God of your father — the God of Abraham, the God of Isaac, and the God of Jacob." **And Moses hid his face, for he was afraid to look upon God.**

### Lessons from “take off your sandals”...

- **To approach God, we have to remove our sandals.** What does that mean?
    - Slaves were shoe-less. *Priests serving in the temple wore no shoes; were barefoot.* That was a sign of being in Yahweh’s servitude, as well as humility.
    - Shoes protect your flesh – from heat, stones, scorpions, etc. God wants us looking to him for deliverance and protection, ***not confidence in our flesh. He will protect us. He wants us trusting him.***
  - We have to be on the right ground, holy ground. Come with the right standing. We can’t be standing on holy ground and thinking of ourselves, or our own goodness.
- Yes, you and I can be a good person, kind, sweet, gentle and faithful – and still not be holy, if we’re not accepting the holiness of God.
- THEN we can come boldly before the throne of grace. **Notice that here Moses *hides his face*. But later, we read Moses spoke to God “face to face, as a friend”** (Ex. 33:11; Numbers 12:8). What had transpired? He was coming in God’s holiness before God and now he could come as a friend speaking to a friend.
  - **Hebrews 4:16** – we also can now “come boldly before throne of grace”. Really? Only by one way – with our lives hidden in Christ, in God (Col. 3:3). With Christ’s goodness.
  - True Biblical holiness is based on faith in Jesus Christ, faith in HIS righteousness, *his* holiness, HIS life, HIS way. That’s one of the lessons of “take off your sandals” – “trust me”, God is saying. *True faith acts out what it believes.* So the risen Christ should more and more live HIS life again in us – which means obediently and perfectly – if we would take off our shoes, quit trying to do it ourselves, and rely on HIS deliverance.

### **FILLED WITH THE GLORY OF GOD**

#### **The Tabernacle/temple**

We think of the Tabernacle or the Temple as being holy buildings. But they were just structures until they housed the presence of the Almighty. When HE anointed the buildings with His presence and his glory, they became holy.

#### **Exodus 40:34-36**

“Then the cloud covered the tabernacle of meeting, and the glory of YHVH filled the tabernacle.  
 35 ***And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of YHVH filled the tabernacle.***”

*God’s glory so filled the structure that it says Moses and others could not go in! What does that mean?*

Very simply this: WE are today the temple of the Holy Spirit (1 Cor. 6:19). *If Holy God would come into our lives as completely as He did the tabernacle – and later the temple Solomon built – there would be no room for us to try to run our own lives.* In the same way Moses could not get into the tabernacle, for the glory of Yahweh so filled it, we should also want his total presence in our lives.

Jesus said He and His Father would come and reside in us, and make us their ABODE (1 John 4:15-16; 3:24; John 17:20-21) – just as we also reside in Yeshua and the Father! Let that sink in!

**Therein is the “secret” also to the agape love and respect** we would have for one another: if we could “see” the Father and Yeshua in one another – rather than seeing humans whom we know fall short. Imagine as we talk to one another and treat one another – that we’re doing this to Father and to our Savior. Even if they are not converted, even then we are to “honor all” and love even our enemies.

**The presence of God’s Holy Spirit should, over time, *change us* into something we couldn’t be without His spirit:** we’re different, we’re *more and more like God*. Paul spoke of “until Christ is formed in you”. It should make us become another person than we were. We become kinder, sweeter, more patient, much more loving. It’s not that we become holy by doing the things of God. That’s cart before the horse. *God pronounces or makes us holy by his presence, and then we must GUARD that holiness, cherish it*, LET His mind fill our minds, LET his actions come through our actions, his words be our words – and showing we are cherishing the holiness and set-apartness he made us. I can’t make myself holy. It is something God does – and then I let him keep doing it (guarding holiness).

Notice what Samuel even said about King Saul before his anointing and being set apart as King....

**1 Samuel 10:6**

6 “Then the Spirit of YHVH will come upon you, and you will prophesy with them **and be turned into another man.**”

Is that because of anything Saul did – or something God first did?

**1 Samuel 10:9**

“So it was, when he had turned his back to go from Samuel, that **God gave him another heart;** and all those signs came to pass that day.”

As I’ve said for years, the Creator of “the new man” that we become in Christ is God. There is but one creator. Saul didn’t develop his new heart. He was *given* a new heart. We don’t become holy by things we do –but by things God does and we get in line with his working in us, demonstrating HIS pure actions in us. Do you see the vast difference?

**But -- 1 Sam 16:14** –because Saul did not guard that holiness, in time the Spirit was taken from Saul.

*Can even an UNCONVERTED person be Holy?*

**Now let’s kick it up a notch! Could even someone without God’s Spirit, someone *unconverted*, be considered holy?**

Scripture tells us YES! If Yahweh sets them apart, and proclaims them holy or set apart – then they are holy! Remember God proclaimed the nation of *unconverted* Israel as holy! (Ex. 19:6). He *set them apart* (that’s what “holy” means), even while still in Goshen! But NONE of them had God’s spirit except Moses, Aaron, Miriam, Joshua and the 70 elders! Because they were set apart by God for divine use, they were holy.

Can you think of anyone else who is holy – but who don’t have God’s spirit?



**1 Corinthians 7:14**

“For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise **your children** would be unclean, **but now they are holy**.”

*In the blessing of the Children, we SET THEM APART for holy use, as HIS children on loan to us to raise. In fact, the firstborn were considered God’s, and had to be redeemed. My point: unconverted children are also holy. Read that as “set apart” and it comes to life.*

We need to be hearing this idea of being set apart. Of realizing we are set apart for God’s use. ***Even our children are HAGIOS or Hebrew Kodesh – holy to the Eternal – because YOU have God’s Spirit. Our unconverted toddlers and teens are holy not because of anything they have done, but because you are holy – which is entirely by what God has done, and then our actions to protect and guard that holiness. They are SET APART by the Spirit – and laying on of hands at the blessing of children.***

**MESSIAHS – THE SET APART ANOINTED ONES... AND THE ONE MESSIAH**

You probably know that the word “Christ” is Greek (*Christos*) means “anointed”. It’s from that word we get “christened”. The Hebrew equivalent is *Mashiyach* – where we get the English word “Messiah”. ***Both Messiah and Christ mean “anointed one”.*** So Jesus Christ means Jesus “the anointed one”.

Now don’t misunderstand me in this section. **I believe there is only one who is THE one, true MESSIAH of whom scripture speaks—the savior of the world.** But having said that, you might be surprised to learn that scripture in the original Hebrew uses the same word for Messiah to apply to anyone who was anointed for holy use. Remember “holy” means “set apart”. The ones who were anointed with oil and ordained, or set apart included: PRIESTS and kings.

- The “anointed **priest**” – in Hebrew it is the same word for Messiah. Look it up. (Lev. 4:16).
- When Samuel anointed David as a teenager, he thought of the various sons of Jesse: “Surely he is the Lord’s anointed” – messiah (*Mashiyach*) is the word. **1 Samuel 16:6**
- **David told Saul, “God forbid I should stretch my hand out against YHWH’s anointed” (*Mashiyach* – or Messiah) (1 Sam. 24:6).**
- **As human beings, even these “messiahs” were imperfect, and at times God himself was said to have been “furious against your anointed.” (Psalm 89:38).**
- **Even CYRUS, the emperor – was called a MESSIAH (anointed)**
  - **Isaiah 45:1** “Thus says YHWH to His *anointed (Mashiyach, messiah)*, to Cyrus....”

**So there are various messiahs who had been set apart – but only one who is “THE Messiah”.**

**Brethren, God is not finished sending his anointing or calling for anointed ones** – not to be confused with THE anointed one, THE Messiah. Some groups will describe a very inspired service or sermon by saying, “God’s anointing was on him”, and there’s nothing wrong with saying that.

**It wasn’t just people who were anointed. Moses anointed all the objects of the tabernacle with the holy anointing oil, consecrating them, dedicating them to God’s use (Ex. 30:25-30; Lev. 8:10-12).**

Remember, these are objects – but which are considered holy. The tithe was holy (Deut 26:13); the altar, table of showbread, everything in the tabernacle was holy – meaning set apart for God (Ex. 29:37; 30:29; Ex. 37:29, etc.).

**Remember the 250 men** who dared think they could enter the sanctuary and offer incense just like the sons of Aaron could (Numbers 16)? They were burned up. But even **THEY** – sinners that they were – were offering to God, and ***even THEIR censers were considered holy!***

#### **Numbers 16:35-40**

35 And a fire came out from YHVH and consumed the two hundred and fifty men who were offering incense.

36 Then YHVH spoke to Moses, saying: 37 ***"Tell Eleazar, the son of Aaron the priest, to pick up the censers out of the blaze, for they are holy, and scatter the fire some distance away. 38 The censers of these men who sinned against their own souls, let them be made into hammered plates as a covering for the altar. Because they presented them before YHVH, **therefore they are holy**; and they shall be a sign to the children of Israel."*** 39 So Eleazar the priest took the bronze censers, which those who were burned up had presented, and they were hammered out as a covering on the altar, 40 to be a memorial to the children of Israel **that no outsider, who is not a descendant of Aaron, should come near to offer incense before YHVH**, that he might not become like Korah and his companions, just as YHVH had said to him through Moses."

***You and I after baptism received the laying on of hands. In that service, we received what the holy oil pictured – the Holy Spirit – and were anointed***, set apart by God for HIS use, very much like a Nazarite was or a priest was. *When we live according to the old nature, we are going against our anointing as sons and daughters of the Highest.* It is a high calling we have been called to. It's good to ponder that. In 2 Cor. 1, Paul has a play on words talking of the anointed one (Christ) and how we too have been anointed by God. It is one high and holy calling, brethren, and one which we should focus more on.

#### **2 Corinthians 1:21-22**

"Now He who establishes us with you in Christ ***and has anointed us is God***, 22 who also has sealed us and given us ***the Spirit*** in our hearts as a guarantee."

**My point: THE SAME GOD WHO SET APART kings, priests, temples and tabernacles with anointing oil – also has SET YOU apart with the anointing of His Spirit.** God in the highest personally called you and me to come out of the kingdoms of this world, out of Babylon, and to cross over into His new kingdom, HIS land... just as Abraham had to come out of Babylon to the Promised Land.

This is what I meant by this study being very convicting to me.

### **DEGREES OF SETTING APART**

#### **There were different levels of consecration and setting apart – or holiness.**

Frankly this was news to me. I had thought you were either holy or unholy and there were no degrees of holiness, but even with just quickly thinking about it, it became clear there ARE degrees of being set apart. There certainly is the holy place – and the MOST Holy place, or Holy of Holies, for example. It had to do with proximity to God.

There are many examples of what I'm referring to as the levels. **You'll notice that the closer we get to God's presence, the more set-apart we get.** For example, when Israel was in the wilderness, the closest to God's presence was the Holy of Holies, in which was as the ARK of the covenant and the mercy seat of God on earth. So notice the sequence:

- The 12 tribe nation of Israel was set apart and declared a holy nation from the rest of the world. (Ex. 19:6; Lev. 20:24)
- Within the nation of Israel, only the tribe of LEVI was consecrated to God to assist and serve in the temple. The average person could go only so far. Only Levites and priests could go further (2 Chron. 23:6).
- Within Levi, only the sons of Aaron were consecrated as PRIESTS (Cohen or cohenim). Only they could go into the sanctuary, the holy place. (Ex 29:1; Lev 8:12, 30). This was the sin of Moses' cousin – Korah (Numbers 16:1-20)—who wanted to be a priest. Korah felt they were being short-changed. Notice what Moses said to his cousin:

#### **Numbers 16:8-11**

8 Then Moses said to Korah, "Hear now, you sons of Levi: 9 Is it a small thing to you that the God of Israel *has separated you from the congregation of Israel, to bring you near to Himself*, to do the work of the tabernacle of the Lord, and to stand before the congregation to serve them; 10 *and that He has brought you near to Himself*, you and all your brethren, the sons of Levi, with you? And are you seeking the priesthood also? 11 Therefore you and all your company are gathered together against the Lord. And what is Aaron that you complain against him?"

- Within the priests, a further consecration was with the HIGH PRIEST (the cohen gadol) – who alone could go into the most holy place, the Holy of Holies (Kodesh HaKodeshim), and then only once a year on the day of Atonement (Yom Kippur).

Another instance of degrees of separation/holiness: In the wilderness, the 70 elders and Aaron and his 2 eldest sons, plus Joshua and Moses were allowed on the mountain to eat and drink with God (**Exodus 24:1-15**). They had been separated from the rest of the nation to come closer to Yahweh. Only Moses was allowed to go to the mountain top and speak directly to His Creator, as a man speaks to a friend.

#### **Exodus 24:1-2**

Now He said to Moses, "Come up to Yahweh, you and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and worship from afar. 2 *And Moses alone shall come near YHVH*, but they shall not come near; nor shall the people go up with him."

### **THE GARDEN OF DELIGHTS ("Eden")**

**One more example of degrees of separation – and how this brings us ever closer to the presence of our Maker. The garden.**

- The land of Eden was set apart from the rest of the world. Think of Eden as the court to the tabernacle or temple.
- The Garden was set apart within Eden, to the east. Think of the Garden as the temple proper.
- In the MIDST of the garden was the tree of Life – perhaps corresponding to the Holy of Holies. (See Gen. 2:7-9, 15-17)

God came in the cool of the day into the midst of the garden (Gen. 3:8). When Adam and Eve sinned, they were cast *out* of the garden – now into greater Eden. When Cain killed Abel, there was further separation from God – and he was cast out of Eden to live in the land of Nod, further east of Eden (Gen. 4:16). My guess is – that perhaps was where Babylon later came to be situated.

Adam was created in Eden and then PLACED into the garden after His creation (Gen. 2:8, 15) and Yahweh spoke with him in the midst of the garden. Adam (“human”) was to tend, or guard and protect the midst of the garden. **He was told to “keep” the garden – which means to protect it, sanctify it, and watch over it (Gen. 2:15).** A “keep” is where you protect the sheep. (We are also to “keep” the Sabbath – which can mean protect it, guard its sanctity.) We’ll discuss this more later when we talk about guarding the holy things and holiness we’ve been gifted.

### **GUARDING HOLINESS**

Let’s shift gears now and speak of guarding this holiness. What I mean by this is to VALUE, PROTECT, watch over, cherish and guard what we’ve been given.

#### **Haggai 2:10-14**

10 On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the Lord came by Haggai the prophet, saying, 11 "Thus says the Lord of hosts: 'Now, ask the priests concerning the law, saying, 12 "If one carries holy meat in the fold of his garment, and with the edge he touches bread or stew, wine or oil, or any food, will it become holy?'"

Then the priests answered and said, "No."

13 And Haggai said, "If one who is unclean because of a dead body touches any of these, will it be unclean?"

So the priests answered and said, "It shall be unclean."

14 Then Haggai answered and said, "'so is this people, and so is this nation before Me,' says the Lord, 'and so is every work of their hands; and what they offer there is unclean.

**We can make the holy unclean by carelessness.** By not watching what we’re doing. By treating what is holy like it’s nothing special. Haggai is saying the nation had become unclean and everything they touched, was becoming unclean. But what is holy has to be carefully watched over, protected, guarded. That’s the sense of what I’m conveying here.

#### **The spiritual reason for clean/unclean meat**

So all through the scriptures, there is a theme of being set apart from the dirty, the earthy, the common, the profane, the things of Babylon and Egypt – and to be uniquely set apart for Yah’s holy use. **Even in the matter of clean and unclean foods**, one of the themes Yahweh brings up for the reason for this: to help them think, 3x a day as they eat, **that they have a life of making distinctions, of picking what is good from what is bad, the holy from the profane.** “Profane” ultimately means whatever is not sacred, or of God or religious. Let’s read the passage from which Peter says we are to be holy.

#### **Leviticus 11:41-45**

41 'And every creeping thing that creeps on the earth shall be an abomination. It shall not be eaten.

42 Whatever crawls on its belly, whatever goes on all fours, or whatever has many feet among all creeping things that creep on the earth — these you shall not eat, for they are an abomination. **43**

**You shall not make yourselves abominable with any creeping thing that creeps; nor shall you make yourselves unclean with them, lest you be defiled by them. 44 For I am the Lord your**

**God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy.** Neither shall you defile yourselves with any creeping thing that creeps on the earth. 45 For I am the Lord who brings you up out of the land of Egypt, to be your God. **You shall therefore be holy, for I am holy."**

**Eating unclean or clean foods does not by itself make you holy – but was meant to remind God's holy children to be alert to things around us that can DEFILE US and make us UNHOLY. We have to make judgments and decisions about the holy and profane. Touching a dead unclean animal made you unclean (all of Lev. 11). It was to teach us to be on guard on spiritual matters.**

### **Guarding the Midst of the Garden of Eden**

I've already covered how Adam was to **keep and protect** the set-apart area that was the midst of the Garden, where God was. But he let Satan come in. (Gen. 2:7-9, 15-17; 3:1-12) and start to question the word of God.

**Genesis 3 tells the story.** Where was Adam? He was right there with his wife (Gen. 3:6). TO whom did the Serpent speak? **He spoke directly to the woman (v. 1, 4)! What did Satan want to talk about? The word of God!!** "Did God say ye shall...."? He did not come in like some crazy nut, but wanted just to talk about God's word – addressed to the woman, but in the hearing of both... "YE shall not eat..." Questioning. Putting in doubt.

Adam was a type of Christ – to a point. Christ is a type of the 2<sup>nd</sup> Adam (Romans 5:14; 1 Cor. 15:45). **Satan addresses his questions about God not so much to Adam/Christ – but to the church/Eve.** THIS time, we have a husband-to-be (Christ) who warns us by His spirit of danger and stands up for us (1 John 2:1). He instructs us to test the spirits and guard our thoughts (1 John 4:1; 1 Thess 5:21).

**Peter** was a key part of the foundation of the new covenant church (Eph 2:20). When Jesus started explaining he was going to die, Satan put a thought in PETER'S mind to weaken the Christ's intention, and Peter said, "Oh no you won't!" And what did Jesus say back to Peter, who represented the church, the Bride – "Get behind me SATAN!" Here we see the 2<sup>nd</sup> Adam PROTECTING holiness, our call to sacrifice, and rebuked "the Bride" (Peter) – as the first Adam should have done. *Adam should have said, "Eve, why are you letting him question God? Quit talking to him. Serpent – OUT of here!"* But alas, we often are no better than Adam was at shooing away the serpent when he injects his thoughts to us.

### **Mark 8:31-33**

31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again. 32 He spoke this word openly. Then Peter took Him aside and began to rebuke Him. 33 **But when He had turned around and looked at His disciples, He rebuked Peter, saying, "Get behind Me, Satan!** For you are not mindful of the things of God, but the things of men."

**Guarding holiness. Guarding our calling. Guarding the Spirit within us. Keeping the unholy out of our lives, out of our "midst of the garden".**

**TV. Movies. Songs we listen to. Conversations we have or listen to. What do we allow in our own homes, in our living rooms?** What profanity, vulgarity, nudity, violence, commandment breaking – do we allow in our MINDS, our inner sanctuary of our brain, God's HOLY TEMPLE – without so much as

a protest? **Are we any better than our father Adam? \*\* And yes, I preach to myself and that's why I prepared this and am sharing my study with you. Not to preach at you – but to share what God's word said to me in this study.**

So anyway we read in Gen. 3:24 how Yahweh had to put cherubim guarding the way into the holy garden. Those cherubs had flaming swords and they did their job. My wife pointed out to me, by the way, that on the curtains of the tabernacle was embroidered artistic renditions of cherubim – once again between man and the Holy of holies (Ex. 26:1). When the veil was rent in two at Jesus' crucifixion, so were the cherubim removed.

**KEEP/GUARD THE SABBATH.** (I have a series of sermons given on this website about the 7<sup>th</sup> day Sabbath, and showing Biblical and historic proof that Christians are NOT to keep Sunday as the Sabbath.)

**Exodus 20:7** says “Remember the sabbath day, to *keep it holy*.” The word “keep” again has one meaning of “to guard”, to watch over it to be sure it is KEPT set apart as a very special holy day.

NET: “.....to set it apart as holy”

YLT: “....to sanctify (set apart) it as holy”

CJB: “to set it apart for God.”

It is all too easy to find excuses for breaking the Sabbath or the clear BIBLE rules about the Sabbath. I do NOT subscribe to the traditions of Judaism, many of which Jesus condemned, and did not follow. But Jesus never broke a commandment of GOD or he would have been deemed a sinner. He broke the Jewish customs and traditions, but not the LAW of God.

Are we still guarding the Sabbath day to keep it holy?

- Are we still using Friday to be prepared so there's no heavy cooking or even barbecuing on Sabbath? Are we remembering to have a home and life ready to rejoice with Yahweh?
- Do we go out to eat on the Sabbath? I have at times, I admit, especially when away from home, but are we not conducting business by doing so?
- Do we watch unnecessary TV on the Sabbath?
- Are we home and ready for Sabbath to begin before sundown Friday night – or still driving home from work as the sun sets?
- ***Only on Shabbat and Day of Atonement is there to be NO WORK done*** (Ex. 20:10; Lev. 23:3). None. A man was stoned for collecting sticks to light a fire (Num. 15:32-36) presumably to cook? I recommend you also read **Jeremiah 17:19-27** on your own. NO work on the Sabbath.

I'm all for making the Sabbath a delight, a joy, a day of rest, and I despise endless rules and “do's and don'ts” about the Sabbath. But let's just ask ourselves: ARE we “keeping God's sabbath holy”? Just ask yourself as you do things on the Sabbath – “is this keeping it holy?” I'm sure God's spirit will guide you.

### **Guarding our calling as Priests holy**

If we go next to Leviticus 9:24 to the end and then Leviticus 10:1-4, we see a time when YHVH himself honored Israel's sacrifice by sending fire miraculously to consume the sacrifice on the altar.

What follows next is the burning of incense by Nadab and Abihu, the 2 priestly older sons of Aaron. We're reading this because we too are considered priests of God (**Rev. 1:6; 5:10; 20:6**). Peter calls us – the saints – a “holy priesthood” (**1 Pet. 2:5, 9**) and a royal priesthood. What we read about priests we can apply to ourselves in many ways and learn from those things.

**Nadab and Abihu** were among the 70+ chosen to appear before God on the mountain (Ex. 24:1-2, 9-11), but were to worship “afar off”. Perhaps they felt a familiarity with God. We can get that way too. He IS our “Abba” – but I gotta tell you, I cringe when I hear in public prayers someone saying “Dad” to Holy Yahweh. But that's just me. He *is* my Father, and my friend, My Abba – dear father – but let's not forget He is the Creator of the universe. In any case, they prepared some incense to be offered inside the tabernacle at the entrance to the holy of holies – where the altar of incense was—and it was considered profane, ungodly fire. So God killed them with fire.

We don't know exactly what happened in Lev. 10, but perhaps it was the wrong time of day for incense. Or maybe the fire came from the wrong source. Perhaps they were showing off – as they were killed in front of the tabernacle. They weren't even inside yet. *Perhaps they were drunk*, because immediately after this comes a command that priests should not be drinking when doing their service (Lev. 10:9). The priests were to have a clear head, make righteous judgments, teach the Law correctly and have proper behavior- - especially in the tabernacle and the ministration of their duties.

#### **Leviticus 10:1-3**

Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before YHVH, which He had not commanded them. 2 So fire went out from YHVH and devoured them, and they died before YHVH. 3 And Moses said to Aaron, "This is what YHVH spoke, saying:

**'By those who come near Me I must be regarded as holy (set apart);  
And before all the people I must be glorified.'**"

So Aaron held his peace.

#### **Leviticus 10:8-11**

8 Then Yahweh spoke to Aaron, saying: 9 **"Do not drink wine or intoxicating drink, you, nor your sons with you, when you go into the tabernacle of meeting,** lest you die. It shall be a statute forever throughout your generations, 10 ***that you may distinguish between holy and unholy, and between unclean and clean,*** 11 and that you may teach the children of Israel all the statutes which the Lord has spoken to them by the hand of Moses."

**Whatever it was, YHVH is telling us – come before Me in prayer with holy respect!** It is not a time for self-will acts of worship. We are to think about our steps – before coming before Yahweh. The temple steps were of uneven widths so people would consider their steps as they came before God.

**The time of incense was called the hour of prayer (Acts 3:1, at 9 a.m. and 3 pm).** Incense ***represented therefore the holy prayers*** of the people outside the tabernacle who were there praying as the incense was being offered and burned. This is when God burned and killed Nadab and Abihu.

**When we come before God, do we come with the reverence, the joy, the holiness, the preparation of our hearts as we come before Holy God himself?** When angels and 4 living creatures are before God, they are bowing and praising and praying reverently non-stop. How about us? I preach to myself. This is a moment of self-correction for me too. I will be more aware of what I'm doing, saying, and how I'm conducting myself during times of prayer.

### **Guard your Signs of Submission and crown of holiness**

Here's one final example. Samson was set apart before birth. He was a judge from the tribe of Dan – which means Judge. He was to be a Nazirite for life. The word Nazirite comes from Hebrew *nazir*, or verb *nazar* – to separate. **Numbers 6** lists the rules for a Nazirite. They were to abstain from wine (fruit of the vine) or any intoxicating drink; were not to touch any dead body, were never to cut their hair.

Famous Nazirites were Samson, John the Baptist and Samuel.

Samson's story is **Judges 13-16**. He broke most of the Nazirite rules but still retained his strength. It seems like cutting his long hair was "the last straw." Why did he lose his strength when he cut his hair? Judges 16:20 says after his 7 locks of hair were cut off, "YHVH departed from him".

Remember Shimshun (Samson) was a *Nazir*, from verb *nazar* to separate. Separated to God.

Now it gets interesting:

The HIGH PRIEST wore a solid gold crown.

#### **Exodus 39:30-31**

3 Then they made the plate of the holy crown of pure gold, and wrote on it an inscription like the engraving of a signet:

HOLINESS TO YHVH.

31 And they tied to it a blue cord, to fasten it above on the turban, as the Lord had commanded Moses.

**The word "crown" – are you ready for it – is NEZER – from very similar root as Nazirite (*nazir*).**

Strong's word OT:5145

*nezer* (neh'-zer); or *nezer* (nay'-zer); from OT:5144; properly, *something set apart*, i.e.

(*abstractly*) *dedication (of a priest or Nazirite)*; hence (*concretely*) **unshorn locks**; also (by implication) a chaplet (especially of royalty):

**Nazirite and crown – both come from similar words.** One of the meanings of "crown", oddly enough, is "unshorn locks". By cutting off his hair, he was despising and profaning his calling as a Nazirite, and knew so, even more so than his sex sins, touching a carcass, getting drunk, etc. He was figuratively casting down to the ground the crown on which was the phrase "holiness to YHWH". This was the last straw.

#### **Judges 16:15-20**

15 Then she said to him, "How can you say, 'I love you,' when your heart is not with me? You have mocked me these three times, and have not told me where your great strength lies." 16 And it came to pass, when she pestered him daily with her words and pressed him, so that his soul was vexed to death, 17 that he told her all his heart, and said to her, "No razor has ever come upon my head, for I have been a Nazirite to God from my mother's womb. ***If I am shaven, then my strength will leave me, and I shall become weak, and be like any other man.***"

18 When Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, "Come up once more, for he has told me all his heart." So the lords of the Philistines came up to her and brought the money in their hand. 19 Then she lulled him to sleep



on her knees, and called for a man and had him shave off the seven locks of his head. Then she began to torment him, and his strength left him. 20 And she said, "The Philistines are upon you, Samson!" So he awoke from his sleep, and said, "I will go out as before, at other times, and shake myself free!" ***But he did not know that YHVH had departed from him.***

We also have been separated, set-apart unto God. In all we do, let's learn from Samson – and not cut off that holiness we have been called to.

The long hair pictured various things:

- Submission to the one above you (your hair is the top part of your body).
- Your complete vitality and beauty to your master. *We see these things also in 1 Cor. 11:2-15.*
- Your hair, especially long hair for women and Nazirites, was your crown on your head.

### **1 Peter 1:13-16**

13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; 14 **as obedient children, not conforming yourselves to the former lusts, as in your ignorance;** 15 but as He who called you is holy, you also be ***holy in all your conduct, 16 because it is written, "Be holy, for I am holy."***

*As part of His HOLY BODY – BE holy in ALL your conduct. WE fall short, but as we let him FILL this temple – our bodies – remember, not even Moses could go into the tabernacle for the glory of YHVH filled the tabernacle. If He so fills us, there won't be room for our flesh, our own will, our sins, our weakness – it's all God's work, God's will, God's doing. That's the ideal.*

### **2 Peter 3:10-12**

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. 11 ***Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,*** 12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

We're done for today – but remember Holiness is the work of God in us and then we guard that.

- Come humbly before God. Take your shoes off in your heart. Come as His servant.
- Stand on HIS holy ground, not on the things we do, but what He has done. Let HIM live in us.
- Remember “holy” in the Hebrew Scriptures primarily refers to being set-apart for holy use.
- Remember as we refuse unclean foods, it is to remind us that we are to make distinctions moment by moment to refuse the unholy things of the world, the things that can pollute us. We are to make judgments daily about the holy and the profane, moment by moment.
- We are to think about what is happening, as we come to pray before Holy God. Don't offer “profane fire”.
- We are to now GUARD the sacred holiness we have been given. Cast out the serpent. Keep him out of the gardens in our lives. Don't let him question God's words and promises. Rebuke Him as Yeshua rebuked the words of Satan in Peter.

All for now.... Until next time, this is your fellow saint in Christ, Philip Shields.