

## The Three Eternal Destinies #110 *The Holy*

Rom 11:16 is a principle. A principle is a fundamental truth — an axiom or self-evident truth. Num 15:17-21 — part of the dough made from the first of the harvested grain (the first fruits) was offered to YHWH. This consecrated the whole batch. As the first fruits are, so is the whole batch. As the patriarch is, so are the chosen people — holy. It is not that all are righteous or saved, but that God will be true to His promise concerning them as a people (Rom 3:3-4). Paul foresaw a future for Israel, even though she was cut off or set aside (Mt 21:43). As the root (the patriarch), so the branches (the chosen people — the tribes or people of God). This applies also to the first century Edah (Acts 4:32; Jn 17:20-21; Acts 2:42-45), even though the first Edah was cut off or set aside for a while (1900 years). Holy, as in Rev 22:11 simply means something different and separate from all other things (Mal 3:18). Something which is holy is set apart from what is common and dedicated to God's purpose and His will *only*. Isaiah 53:10-11 — Holy describes the character of a people who have thoroughly committed themselves to being holy (1 Pet 2:9,10) "You are to be holy as I am holy." The *Holy* in Rev 22:11 are dedicated to worship and sacred service as in Acts 26:7. The holy give up their lives to the One who redeemed them from the second death. Ps 116 — repay means to give as an equivalent my life which was ransomed. Whether someone has made themselves worthy of Messiah (Mt 10:37-38) is the actual case which will come up in judgment (Mk 8:35; 2 Cor 5:15; Jn 9:41; 1 Jn 2:4; 1:6).

### True Worship

What Acts 26:7 describes as serving night and day is a fulfillment of Mal 1:11. To serve as a priest in the house of YHWH or in the community is to wait on others and care for their needs — to place the needs and comfort of our brothers and sisters above our own, in active work and service (Phil 2:2-4). This is rendering sacred service, as some translations say. Actually it is *worship*. This is what the word *worship* actually means. To serve in God's house — the community of the redeemed — is to completely and absolutely cancel all personal rights and property to the authority and the will of your brothers and sisters. This is the only one who can actually come under the authority of the coming King (Lk 14:31-33; Mk 10:28-30). This places you in a permanent relationship of servitude to Him *in* your brothers and sisters — who are *His house*. This causes us to become *slaves of righteousness*. The personal will is altogether swallowed up in the will in the Body of Messiah. This personal surrender of personal rights in an attitude of total submission is the only way one can rightly obey Lk 14:31-33. To serve as Paul used the word in Acts 26:7 is literally an action performed by priests only — members of the holy priesthood (1 Pet 2:9). It is performed only in *the temple* — which is His Body (1 Cor 3:16). This is the priestly service offered by each believer whose life has become a living sacrifice to their God (Rom 12:1,2) — a ransom. Each morning and evening they offer their bodies (Mt 16:24-26, etc.) — renewing their baptismal confession proving that Yahshua is Sovereign (Rom 10:9). This is done by the *faith* each one has received (Rom 10:17). So, to serve as the word is used in Acts 26:7, means to be in the state or relationship of dependence upon our Master Yahshua and in the state of servitude — serving one another as *friends* — laying down our lives for one another (Jn 15:12; 1 Jn 3:14,16). There is no other way one can be and still know that Jn 5:24 is fact and not one's own imagination (Mk 8:35 — *Know what He meant!* Mk 10:29-30).

Acts 26:7 describes our relationship with our Master and with one another as rendering sacred service. This is the *priestly* service which *everyone* who has passed out of death into life renders to the God he is reconciled to. To be reconciled means to become friends (2 Cor 5:18-21). This sacred service is fitting for the new creation we have become (2 Cor 5:17).

Worship of God is properly defined as sacred service performed by priests and priestesses in the temple of His Body, the community. This priestly service can only be offered on a daily basis by believers who have entrusted their lives to Him Who has in turn entrusted His Life to them (Jn 2:23-25). Without this transfer of sovereignty (Lk 14:33) there is no salvation from sins, such as Mt 1:21 speaks of. The life of the one saved becomes a living sacrifice to Him who saved them.

Worship means to fall down, prostrate oneself, adore on one's knees, as in Ps 95 and Ps 116. This living sacrifice, offered by purified priests (Mal 3:3), is the only worship which is acceptable to YHWH. Rom 12:1-2 — This is the acceptable priestly service which ~~now~~ in Messiah (in His Body, His Community) every believer or disciple can offer to YHWH through Yahshua in their laid down lives. No wonder Mal 3:2 is thusly stated lest Acts 26:7 is never restored and there will never be a *once more* — a distinguishing difference between them (Mal 3:18). Is that *you? we? us? who?*

### **Calling on Him**

In prayer and adoration, having recognized His authority, they can boldly express their thanksgiving and praise and call on His Name to save them now from their iniquities — as those who love Him (Ex 20:5-6). Now we have the boldness — even as the Three Kings in Mt 2:11, who recognized His authority as the Sovereign King of Kings — to express ourselves bodily before Him, even to ~~prostrate ourselves~~ (fall down flat — Mt 18:26). The least we can do for Him (2 Cor 5:15) is to no longer live for ourselves. But this can only happen where He has made provision for it. This provision is His Body — expressed in Community life — that which is impossible with men (Mk 10:27). But now all things are possible with Him (1 Cor 12:12-13; Gal 3:27; Acts 2:37-41,42,44,45).

The only way to be saved is the way that He provided for those who are willing to do His will (Jn 7:17). Isa 52:15 and 53:11 — What they will ~~see~~ is a *life* — the *witness* of the Kingdom which produces the *fruit* of the Kingdom, this life and this fruit or the result of the suffering of His Soul in death for us. So the question is still unsatisfied in Ps 116:12-19, "What can I render to Him?" Where is the result of the suffering of His soul? (Isa 53:11)

Ps 116:1,2 — Because He has ~~bow~~ed down His ear to me, therefore *all my days* I will call ... (and we will ~~bow~~ down our bodies to Him). I will call (verses 2,13,17) and pay my vows (verses 13,14,17-19). To call (#7121) is to cry out urgently for help. This cry is addressed to a specific recipient and is intended to elicit a specific response. We will *call* upon and *proclaim* Your Name — the Name which is You, Yourself (Jer 20:8; Ps 79:6; Jer 6:30; Isa 65:12).

The godly in Gen 4:26, realizing the effects of the fall and their iniquity (since Cain murdered Abel), began to call upon the Name of God — YHWH. The godly recognize their need and the presence of sin in them. Seeing their need, they call (Gen 12:8; 13:4; Ps 116:2), and He responds to all who call on Him (Ps 145:18). Not to call on the Name of Yahshua is to deserve and justly receive His wrath (Ps 79:6-10; Isa 65:11,2,13-16). Isa 65:9,15 — His servants will be called by another name — not Christians, but disciples, or Israel, or friends. Jn 15:14-15 — Now He calls us *friends*!

*Once You called us slaves, now you call us friends. Faithful and True, we dance and sing for You. To You our Mighty King we bow with thankful hearts, Our Friend whose steadfast love has never failed us.*

*Friend to Abraham, Moshe, and David, And to all of us who loved and kept your word. Through the years of time Your eyes have searched the earth, Seeking men with hearts to obey you.*

*King of kings and Lord of lords, Almighty Word of Yah, Yet so near to us You call us each by name, You loved us 'til the end, stood by us as our Friend, So with one heart we cry, "You are Worthy!"*