

Holy to the Lord

by David Falk

visionone
[grey bar] .org.au

Holy to the Lord

David Falk

June 2009

Published by **visionone**

© Vision One inc. 2009

c/- Toowoomba Christian Fellowship

10 Old Goombungee Road

Toowoomba QLD 4350

Phone: +61 1300 885 048

Email: [info @ visionone.org.au](mailto:info@visionone.org.au)

Restoration Fellowships International Inc


For a full catalogue of our Christian music & publications,
please visit:

visionone
[grey bar]
.org.au

Holy to the Lord

When we consider the work of redemption, we firstly think of the blood of Christ. We understand that His blood redeems us from sin. It is interesting to note, however, that sin is not the first emphasis of redemption. Sin is not the all-encompassing preoccupation of the Father, Son and Holy Spirit. It has been dealt with once and for all and will not mar the new heavens and new earth. The Eternal Covenant between Father, Son and Holy Spirit involves much more than redemption from sin. By way of illustration, at the time of an accident, a husband will be preoccupied with his wife's healing. But after she has recovered, his focus will shift to the future; to fulfilling their lives and living out their days. Similarly, Christ died to redeem us from sin so that we can come into the position of a firstborn son, and receive our inheritance in the new heavens and new earth.

Those familiar with the covenant history will know that the inheritance of the firstborn was the double portion of kingship and priesthood. This is the blessing of Abraham. Before this blessing could be imparted to Isaac, he needed to be redeemed by the blood of the Lamb on Mount Moriah.




We recall the faith of Abraham when he was asked to offer his beloved son as a burnt offering. He declared, 'God will provide Himself a lamb'. Gen 22:8. And indeed, Isaac was redeemed by blood on Mt Moriah when a ram was offered in his stead. However, his redemption was not only to do with his sin. First and foremost, it was bringing him into the position of a firstborn son so he could receive the blessing and inheritance.

In the following generation, Jacob earnestly desired this blessing and double portion inheritance. He sought the things which Esau disdained. We are told that Esau despised his birthright. He did not respect or regard his inheritance. It was always ordained that the elder would serve the younger; that Esau would serve Jacob. The blessing of Abraham was not the province of the natural firstborn, or those born according to the flesh. It could only be inherited by those who were redeemed by the blood of the Lamb and placed in the position of the firstborn son. And so, we observe the principles of calling, election and adoption among the fathers of faith who beheld these glorious and magnificent promises.

In the book of Hebrews, we are told that the blood of Christ does more than redeem us from sin. It also sanctifies us. We must not regard as unclean the 'blood of the covenant' by which we are sanctified. Heb 10:29.

Let us suggest that there are four steps in the covenant process. We are redeemed, sanctified, sealed and then revealed as sons. We see the process of redemption take place in the book of Revelation. We read that He has redeemed or washed us in His blood and made us king-priests to His God and Father. Rev 1:6. We are put in the position of a son and given the authority of a king-priest. We also see the whole multitude, by the work of Christ, collectively brought into the position of a son and made an heir of the covenant. Jacob made a vow in a similar way to Hannah. In a dream, God revealed to him a ladder which stretched from earth to heaven with angels ascending and descending upon it. He promised to be with Jacob, to keep him, to watch over him, to bless him and multiply him. The Lord promised to bring him back to that place, the land of his inheritance. When morning came, Jacob said, 'Surely the Lord is in this place'. Gen 28:16. He knew God was present because he saw the ladder with the Lord God Almighty standing at the top of it. Hence, he called the place 'Bethel' which means the house of God.

If you are a parent today, please don't allow your children to dictate the terms of their emerging life. Consider the absolute determination of Abraham toward Ishmael and then toward Isaac. We need to apply ourselves to Christ's redeeming work for our children; for their individual sonship. Do not be slack in that transition period



between adolescence and adulthood. This is particularly important if you are a mother with a husband who does not walk with the Lord. Sanctifying grace can come to you. The redeeming power of the blood of Christ is available to you. Pray for your children and communicate to them and about them. We can't just sit as one whose hands are tied. Each one of us needs to help our children apprehend their redemption.


In the book of Revelation, we observe the ordination of a king-priest multitude. We hear the cry, 'Holy, holy, holy is the Lord God the Almighty'. Rev 4:8. We remember that the high priests wore a gold-plated crown which read, 'Holy to the Lord'. Ex 39:30. This means 'Holiness to Yahweh'. When the four living ones in the book of Revelation cry out, 'Holy, holy, holy', they're not just speaking about His separateness. Rev 4:8. Holiness is not moral goodness. We think of a holy man as if he is 'other' than us and morally good. The Greek word for 'holy' is 'sanctified' which is more than being separated. It means, completely set apart and dedicated to the Lord.

In the Old Testament, blood and oil were involved when priests were ordained. Ex 29:21. The blood is the redeeming blood of Christ. And the oil is the symbol of the Holy Spirit; the oil of joy, the oil of gladness by which He was anointed above His fellows. Psa 45:7. The priests

were redeemed when they came out of Egypt by the precious blood of a Lamb, which symbolised Christ our Passover who has been sacrificed for us. 1 Cor 5:7. But, they were sanctified on the day of their ordination when the oil and the blood were sprinkled.

The book of Hebrews talks about the blood of sprinkling and its many applications. But, the 'Holy, holy, holy' statement was made when the oil and the blood were sprinkled on the priest's robes. There were four primary applications of the 'Holy, holy, holy' statement. It firstly describes the holy grain offering of the first fruits. Secondly, it describes the Most Holy Place, the Holy of Holies in the tabernacle. Thirdly, it describes the priests who are holy to the Lord. And fourthly, it describes the Sabbath day rest.

It is interesting to note that Moses was told to go down to Pharaoh and say, 'Israel is My son'. He was speaking of a corporate, collective son. 'Israel is My son, My firstborn ... let my son go that he may serve Me.' Ex 4:22. But Jeremiah spoke more firmly. He said, 'Israel was holy to the Lord, the first of His harvest. All who ate of it became guilty; evil came upon them'. Jer 2:3. We can be both consoled and warned by his statement. We need to be careful about what we say, what we think and what we do. Israel was the corporate nation, the peculiar




people, God's own possession. Peter superimposed that statement back to the church. We must remember that God is not interested in Israel apart from the church. He redeems us by His precious blood and we are part of the church of the firstborn. Heb 12:23.

We are holy to the Lord, the first of His harvest. Therefore, we need not fear. We only need to fear if we put our hand to touch that which is holy to the Lord. King David was an amazing man. David said concerning Saul that he would not touch the Lord's anointed; even though David knew that the kingship was going to come to him. 1 Sam 24:6. We must be very careful about what we say, to whom we say it, and what value judgements we make. We cannot always know what is holy to the Lord. Who has He redeemed? Who has He brought back from the dead? We need to walk carefully and with prudence concerning what we say about another Christian or another person. We cannot just say whatever we think, whenever we think it. We must be very careful that we don't touch that which is holy to the Lord. For all who touch it become guilty. And, this is how the Lord protects His people through all generations. This is the meaning of coming under the shadow of His wings, into that place of protection.

Christ has done a redeeming work and He is applying that to us individually. He is bringing us back from the dead to the place of a son. But, it doesn't stop there! We have been redeemed but there is yet a day of redemption; the redemption of the purchased possession. Eph 1:14. This is the final fulfilment. And this takes place after the redeeming work of Christ to make us king-priests, to give us a place in the church of the firstborn, and to establish our individual role and identity as a son of God in our own priesthood and kingship. From there, He wants to sprinkle the blood and the oil on our robes to anoint us. He wants to sanctify us. This begins with the cry, 'Holy, Holy, Holy'.

We know that the holiness of the Lord did not involve Him being completely separate or 'other than' His people. There are at least three accounts where the Lord said, I 'brought you up from the land of Egypt to be Your God. Thus you shall be holy, for I am holy'. Lev 11:45. This means that we shall be appointed and given the authority of our sonship to be a king-priest in His house. That is our right. He is sanctifying us to our holy place in the body of Christ. What a joy it is to see people beginning to move in their sanctification or their holiness. This does not mean their 'altogether-otherness'. It is not their moral veracity. That is all good and true. But our individual position of being 'holy to the Lord' is an authority to walk



in His courts. That's why the priest Joshua in the book of Zechariah had his robes washed and the angel said, 'I will give you places to walk'. Zech 3:7. We are being sanctified and the oil and the blood are being sprinkled on our robes.


In the book of Revelation, we see the great multitude sealed with the 144,000 who have washed their robes and made them white in the blood of the Lamb. Rev 7:14. Finally the statement is made, 'His bride has made herself ready'. Rev 19:7. Are you making yourself ready? Are you laying hold of your position as a son? The redeeming work of Christ washes us from sin in an ongoing process that brings us into the place or position of a son. It then sanctifies us, giving each one of us authority or places to walk. The blood of Christ anoints and ordains us. On the day of their ordination, Aaron and his four sons had the oil and the blood sprinkled on their robes. 'Holy to the Lord' was written on the crown of their heads and all who touched them became guilty.

We belong to the church of the firstborn, just as Israel was the first of His harvest and holy to the Lord. 'You shall be holy as He is holy.' We shall be separated as He is separated. Do not count as unclean the blood of Christ by which we were redeemed. In the book of

Deuteronomy, we read how the Lord redeemed Israel. 'Indeed, ask now concerning the former days which were before you, since the day that God created man on the earth, and enquire from one end of the heavens to the other. Has anything been done like this great thing or has anything been heard like it? Has any people heard the voice of God speaking from the midst of the fire, as you have heard it, and survived? Or has a god tried to go to take for himself a nation from within another nation by trials, by signs and wonders and by war and by a mighty hand and by an outstretched arm and by great terrors, as the Lord your God did for you in Egypt before your eyes? To you it was shown that you might know that the Lord, He is God.' Deut 4:32-34.

These seven methods or steps that the Lord used to bring to birth the nation of Israel are His work of redemption. We can expect the Lord to intervene in our lives in many of those ways. It will be the work of God to bring us to Himself. The Lord said, 'I bore you on eagles' wings and brought you to Myself'. You are 'a peculiar treasure'. Ex 19:4-5. We find Peter said the same thing in the New Testament. We are 'a peculiar people', His own possession. 1 Pet 2:9.

Will you dignify your position as a son and will you go forward to be sanctified in that sonship? And further to



that, will you be sealed and then finally revealed? In that day of final revelation, He comes to bring reward to those who have been sanctified, and to exclude from His presence those who have counted His blood an unclean thing; the blood by which we were sanctified and redeemed.

Some of us may be in a crisis of sanctification. We may know the path we should take but something is hindering us. Paul said to the Galatians, ‘Who did hinder you?’. Gal 5:7. Why are you so easily turned away from your sonship? For those who are quite young, the dawning realisation of your sonship may be coming to you. But, there are many distractions and many other things that are trying to take us away from the redeeming work of Christ. His redeeming work can be made null and void to us individually if we do not lay hold of our sonship. He wants to redeem each one to the place of the firstborn. He wants to empower us to be a priest to His God and Father. And He wants to sprinkle the blood and the oil of the anointing on us. As John said, we have an anointing. 1 John 2:27. We have an anointing to empower us to be holy to the Lord.