

The History of Holy

We understand that “holy” refers to something associated with God and religion. Since we have many religions, we also have many gods. Holy will be defined by each religion, which will have its own holy things. Holy has been around as long as religion, and gets its meaning from those who use the term. In other words, since every religion has a holy God and holy things, if we are to understand the term holy, we must know how each religion defines it and derives it.

Since 9/11, we have been engaged in a “holy war”. What is a holy war? How is this war holy? Does holy mean righteousness, which is the meaning that we attribute to it when we speak of a holy God or a holy people?

We speak of beauty as being in the eye of the beholder, and of course, this is true. But it is also true with holy and with faith, because they are as the observer sees them. An artist presented a picture of Custer’s Last Stand which depicted a cow with a halo standing in a cotton field, surrounded by Indians, with the caption “Holy Cow! Where did all these cotton-picking Indians come from?”

Holy came to this hemisphere by Christians, where later they encountered cotton fields and Indians. Today, holy is whatever someone says that it is, and holy is causing many problems in our present world. Our American government is a constitutional democracy where the law of the land has no jurisdiction in holy things. Our law reserved to the people all rights, rules, and privileges relating to God, religion, and holy things. But the boundaries of these rights (or any rights, for that matter) are limited to the boundaries of the rights of others. Otherwise, a law of freedom for one person could be abused to hinder and hurt others.

Since religion is left to the people, they can sanctify (set apart) things to remove them from constitutional jurisdiction. Holy things cannot be taxed, regulated, or controlled by our government in America because of the separation of church and

jurisdiction in areas that impact civil life where the state is responsible, and the state may claim jurisdiction in areas that impact religious life where the church is responsible. This keeps the courts busy protecting our religious rights from our civil rights, and our civil rights from our religious rights.

Holy is defined by religion. A holy man could be a witch doctor, a Buddhist monk, a Jewish rabbi, a Christian priest, etc. ... Holy has a different origin in different religions, but the same origin in Judaism and Christianity.

The Holy Bible

Judaism and Christianity have a common origin – 3,500 years ago in Abraham – and both are prominent in Western civilization. The disciples of Jesus made Him to be the King of the Jews, and Christianity was born. It began with converts from Judaism, and continued with converts from paganism for the next 300 years, until it finally became the religion of the Roman Empire. With this status, Christianity would become the driving force of Western civilization. A calendar was given to the world, as well as holy days and holy places and holy things. Creeds were made to define the faith. Manuscripts of the original apostles were gathered to make a Christian Bible. Journeys were made to the Holy Land seeking holy artifacts, such as the Holy Grail and the holy spear. Buildings were erected at holy sites, such as the Nativity in Bethlehem and the Tomb in Jerusalem.

Jesus and His disciples were not Christians. They were Jews, faithful to Judaism, and teaching from the Holy Bible of Judaism. It would be 300 years later before their teaching would become holy and be put into a Holy Bible for Christians.

Jesus claimed to be the King of the Jews (Messiah), fulfilling all such prophecies of Judaism. His disciples defended His claim from the Holy Bible of the Jews. There was no Christian Bible in those days. Jews and Christians used the same Bible and practiced the same religion. Early Christians did not see themselves in a new religion. Christianity came out of the Jewish Bible, but not out of the Jewish religion. Its origin is in Abraham, not Moses. Both religions are the result of promises that God made to

Judaism had a calendar filled with many holy days. There were many holy places and things in Judaism, and all were observed and respected by Jesus and His disciples.

There is no change in what is deemed holy among Judeo-Christians, but there is among Gentile-Christians. No more holy days or holy places for them to observe. They must discontinue the observance of their holy traditions in paganism, but they are forbidden access to the holy things of Judaism.

When the Romans destroyed the holy temple in 70 A.D., they destroyed a holy place with many holy things, and left Judaism with holy days which they could no longer observe. The destruction of Jerusalem and the temple did not affect Gentile Christianity, because Judaism had already been removed from their religion. Jesus had spoken often of the Jewish-Roman war of 66-70 A.D. and the siege and fall of the Holy City, but His followers were to worship in the spirit, not in Jerusalem at the temple. That which is holy for Jews will no longer be holy for Christians.

We see the holy places, the holy days, and the holy things of Judaism destroyed in 70 A.D., but not by Christians – rather by pagans, as in 587 B.C. by the Babylonians. Gentile Christians were never given the holy days to observe or the holy things to use, and it would be centuries before they began to pillage the holy land for Christian artifacts or send an army to conquer the holy city of the Jews. Faithful Jews did the best they could to continue in Judaism when the Holy City fell in the first century, just as their ancestors did 600 years before. Today, after 2000 years, Jews continue in holiness, seeking their holy places and their holy things with the hope of complete restoration in their holy land.

Faithful Christians in the first century practiced their holy faith apart from the holy things of Judaism and did not sanctify any place or thing to be holy. They were taught to sanctify themselves to be holy. This continued for 300 years until the imperial church began to sanctify and make holy the places and the days and the things which have continued for 1700 years to be holy for Christians.

The Holy Catholic Church

A religion will usually have a historical origin relating to one people, like Judaism and Islam; therefore, it will have a historical tradition with holy places and holy days.

Christianity was a very unique religion for 300 years because it was not based on the historical Jesus, but rather the mystical Jesus. Christians did not celebrate the historical Jesus, but rather the resurrected Jesus. They knew that His birthplace was at Bethlehem, but they did not know His birth date. They knew that He was crucified at Jerusalem on the holy day of Passover and that the Holy Spirit came on the holy day of Pentecost, but Christians did not return to their holy places after Christianity left Judaism. 300 years later, Christianity changed greatly. A religion that was without historical tradition, without a Bible, without creeds, without holy places and holy things, began to make holy a tradition for a Holy Catholic Church.

Rome ruled the Mediterranean world in the days of Jesus and the apostles. They ruled over religious matters of faith as well as civic matters of state. They had tetrarchs, like Herod, over territories and procurators, like Pilate, over military legions to keep the peace.

When Jesus was born that first Christmas, His parents gave Him the religion of Judaism, but not Roman citizenship. It would be 380 years before Roman citizenship and religion were the same, and then the religion would be Christianity, not Judaism. The calendar which Jesus lived by was the Jewish calendar, where He found His holy days. His Jewish faith determined His holy places, His Holy Bible, His holy life, etc. ...But, Judaism had changed greatly from its origin in Moses. We see this in the religion of the Samaritans, which made Jacob's well holy instead of Jerusalem. Jesus could look back on His Jewish calendar and find where God had sanctified holy days as well as holy places, people and things. But the Roman Christian calendar did not exist until published by the Holy Catholic Church. Now Christians can look back on their calendar and find where the Church has sanctified holy days, as well as holy places, people and things. Jesus can now look on the new Christian calendar and find His birthday, as well as many holy days, holy places, and holy things in His honor and memory.

would have been king of the province, being the son of David when God ruled the land instead of Caesar.

Judaism began under Moses with one God (monotheism) and one people (Israel). Joshua destroyed seven kingdoms of polytheism and claimed the land in the name of the God of Israel, which is one God. Such is typical in conquest. Columbus claimed America for his king. Judaism began with one God and one people and one kingdom in one land (Palestine), but soon there were two kingdoms and two peoples in two lands. Both kingdoms fell and both lands were occupied and put under the rule of the conqueror.

In conquest, the purpose may be for spoil (slaves and valuables) or to occupy and possess both the land and the people with a new kingdom, or the purpose of conquest may be both the spoil and the occupation. This is important because it determines the lasting effect upon a conquered people. Jesus was born of a people in a place affected by many conquests.

The Assyrians conquered the Northern Kingdom of Samaria in 721 B.C. Rome was founded about this time. Rome will be growing and becoming a city-state, and then capital of the world. The nation of Israel is in decline and falling. The Southern Kingdom of Judah fell to the Babylonians in 587 B.C. Then all fell to the Persians, who were conquered by the Greeks, who then fell to the Romans. The impact of Greek rule was the greatest, with lasting effect upon the entire Roman Empire and continues until the present.

Many factors determine the effect of conquest upon the conquered, and we expect to see the effect upon those defeated rather than the victorious. How the victors process the conquest will determine the results, as well as what was the purpose of the invasion.

When the Assyrians conquered the Samaritans, they brought in people from their other provinces to colonize the land and assimilate with the people. When the Babylonians conquered Judah, they put a governor (Gedaliah) upon David's throne and removed all the able-bodied people to Babylon. This is the exact opposite of importing people for assimilation into Samaria, and both cases differ from the conquest of Canaan, where Israel was not supposed

American forces in conquest – taking no spoils, with the purpose of restoration, and leaving the people in their land with their own king, to live in peace. In conquest like this there is very little religious and cultural legacy. General McArthur did call for Christian missionaries (not Jews or Muslims) and many did come, but with little cultural impact.

The Greeks, however, left a legacy of Hellenism with their world conquest. The Jewish fathers left the Jewish religion and the Jewish kingdom to the Jewish people. The Greek fathers were Herodotus, the Father of History, Socrates, the Father of Philosophy and Hippocrates, the Father of Medicine. Therefore, their legacy differs greatly from that of the Jewish fathers of Israel. The Jews had lost their kingdom and were barely preserving their religion when exposed to Hellenism. The result can be seen 300 years later in the times of Jesus and the Apostles. The result is the Greco-Roman world where Jesus was born. His father, David, had served his people in his generation, and then slept with the Jewish fathers. Jesus was expected to serve His generation also as a king.

The Southern Kingdom would rise again, but Jesus only spoke of a new kingdom, which was spiritual and eternal. Jesus served His generation and He spoke of sleeping with the fathers, but He also spoke of resurrection and serving in regeneration. This made a mystery out of His teaching, which He sought to resolve with His parables.

A Holy Generation

His parables only made His gospel more mysterious. When He was the king in a parable, the people responded that He would not reign over them. But He never planned to reign in His generation; rather in the regeneration after His resurrection.

In the regeneration, only spiritual people, places, and things are holy. We are about to see a drastic change in holiness. All that was holy in Judaism will become a shadow, type, and picture of that which is holy in the regeneration. The legacy of the Jewish fathers requires living descendants in the Holy Land. But all the heirs of Judaism are dead except for a remnant of one tribe still in the land. When Jesus speaks of raising the dead to live again in the regeneration, it only compounds the mystery of the

and never die...holy water from the smitten rock...a holy church built upon a rock of offense...a holy war fought with holy weapons...a holy conquest to establish a holy kingdom and leave a holy peace.

A Holy People

The history of holiness for Israel began with the church in the wilderness. The history of holiness for Christianity begins in the regeneration. We do not see Christians making any additional sanctification for 300 years. The kingdom of Israel began with people rescued from bondage and death in Egypt and given a land for an inheritance. The kingdom of Christ began with people rescued from degeneration in Adam and given new life for an inheritance.

Judaism was the religion given to those saved from death in Egypt and Christianity is the religion given to those saved from death in Adam. The Holy Bible speaks of a Holy God and holy people. A Holy God sanctified Israel to be holy in the land covenant, and the same Holy God sanctified the church to be holy in the life covenant. (Old Testament vs. New Testament life)

We have the holy people of Judaism in the Old Covenant and the holy people of Christianity in the New Covenant. These two people – both made holy by God – were in conflict when Christianity began. The remnant of the holy people in the holy land began to persecute and kill the holy people with the holy life. But Christians did not resist against this evil; rather, they passively submitted to it.

The holy people of Judaism were officially anti-Christian and issued official warrants to arrest the holy people of Christianity. It would be centuries before anti-Semitism and the official Christian church. Christians obeyed their command to resist evil with good until they were given the power to rule in state matters, whereupon they began to return evil for evil, using the Jewish law of “an eye for an eye”.

Christianity began as a cult of Judaism in the Holy Land, which had become a Roman province. 300 years later, it is the imperial religion of Rome with jurisdiction over Judaism and all that is holy to Jews. This is the beginning of the Holy Catholic Church and

Holy – (by Webster)

Note: Webster gives the definitions in order of the alphabet. I have arranged them somewhat Biblically and chronologically.

- **Holy** – sound, whole, happy. Dedicated to religious use, belonging to or coming from God; consecrated, sacred. Spiritually perfect or pure. Untainted by evil or sin. Deserving deep respect, awe, reverence or adoration.
- **Holy City** – A city regarded as a sacred, traditional center by the believers of a particular religion.
- **Holy Day** – A day consecrated to religious observance or to a religious festival.
- **Holiday** – See Holy and Day.
- **Holy Land** – Palestine
- **Holy Scripture** – Old Testament for Jews; both Old and New for Christians.
- **Holy Spirit** – The spirit of God; specifically, the third person of the Trinity.
- **Holy Ghost** – The third person of the Trinity.
- **Holy Writ** – The Bible.

The above definitions would all be acceptable by Jews except for the spirit of God being the third person of the Trinity. Webster did not get this definition from Judaism in the Old Testament or from Christianity in the New Testament. This definition comes from a church creed, 300 years after Bible days.

The following holy things are sanctified by the Holy Catholic Church, which began in the 4th century:

- **Holy Father** – a title of the pope.
- **Holy Mother** – Mary, the mother of Jesus.
- **Holy Water** – water blessed by a priest.
- **Holy Week** – the week before Easter.
- **Holy Thursday** – Maundy Thursday; Ascension Day.

rites in which bread and wine are consecrated and received as the body and blood of Jesus or as symbols of them.

- **Holy Roman Empire** – empire of W.C. Europe, comprising the German-speaking people and North Italy; began with the papal crowning of Charlemagne (800 A.D.) and lasted until Francis II (of Austria) resigned the title in 1806.
- **Holy Alliance** – alliance formed in 1815 by the rulers of Russia, Austria, and Prussia to suppress the democratic revolutionary movement in Europe.

Consider – the historical chronology of sanctification.

Consider – Christians making holy that which Jews reject and will not respect.

Consider – rebel and reform Christians making holy that which all other Christians reject and will not respect.

Consider – the growth and increase in holiness as Christians continue to diversify and make holy in the second and third millennium.

Conclusion

For a person, place, or thing to be holy, it must be sanctified, consecrated, and designated as such. Every religion has its own holy people, places, and things. We have looked at holiness in Judaism and Christianity. We have seen how Christianity will accept all the holiness of Judaism while Judaism will not accept any of the holiness of Christianity, and neither will accept the holiness of Islam.

We must consider the difference in what God has sanctified from that which man has sanctified. All religions have their own holy things which they have sanctified, and all believe that they have a divine right to sanctify. Judaism finds a divine right in Moses, Christianity in Christ, and Muslims in Mohammed.

We see God sanctify Israel to be a holy nation in the Old Testament, and then sanctify the church to be a holy family in the New Testament. Muslims claim that 600 years later, God sanctified Islam to be a holy

faith, etc. ...

Christianity is a religion in the regeneration depending upon the resurrection of Jesus for its origin. If a person does not believe in the resurrection of the dead, he cannot respect Christianity at all, and must, therefore, remain true to what is true to him. If Jesus did not rise from the dead, then He did not establish a kingdom in the regeneration. If He did not come out of the grave, then He failed to keep His promise to do so. If He was not begotten again from the dead, there is no regeneration, and if there is no regeneration, there is nothing new.

Christianity testifies to a New Covenant, a new creature, a new life, a new commandment, a new generation, etc. ... It is not intolerant; it is inclusive – belonging to the new generation. It is exclusive only to the degeneration until they are included by regeneration. Christianity is a unique religion which cannot be accepted without denying all others. Christians are in the regeneration - a holy generation of holy people in a holy place, prepared by Christ for all those in degeneration who will receive it.

Jesus sanctified Himself to accomplish this, and only through Him can it be achieved. Christians are sanctified by God to be holy vessels containing the Spirit of God.

Such are called saints by the Holy Bible.

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