

## God is Holy: Isaiah 6

- Hebrew (vd,qo): “separate.”/ Greek (**a[gio]**):
- English has no verb form of holy (“to holify”). Instead we use “sanctify”; “saint” “holy ones”
- Used of inanimate objects: “holy garments” (Exodus 28:2, 40; “holy” bread (Exodus 29:23); “holy anointing oil” (Exodus 30:31); “holy place” (Leviticus 7:6), etc.
- Ezekiel 22:26
- Spatial metaphor/ “holy” space
- Temporal Metaphor/ “Holy” time: Sabbath
- Leviticus 20:26
- Rudolph Otto, *The Idea of the Holy* (1917) – “the wholly other” (p.40); Eeriness, ghostliness
- The otherness of God:
  - The mode of God’s being:
    - God is self-existent (aseity).
    - God is eternal God is triune:
  - The power of God:
    - Creator:
  - The Non-accountability of God:
  - The Purity of God (1 John 1:5; Hab. 1:13)
  - The beauty of God
- Our subjective response to God’s holiness
  - Rudolph Otto: *mysterium tremendum et fascinans* (Chapter 4)
  - God is mysterious, tremendous and fascinating
  - Mystery: Luther: *Deus absconditus* v *Deus Revelatus*
  - *Awe/tremendum*
  - Fascination
- Practical Considerations:
  - Separation:
  - Asceticism
  - Christian Liberty and bondage (legalism): Colossians 2:16-23.
    - Purity
    - Personal Holiness: “Be holy... I am holy” (Lev. 11:44; 19:2; 20:7, 26; 1 Pet. 1:15).
    - Reverence: Hebrews 12:28-29
    - Worth-ship/worship

## The Divine Anger

- Reflex of holiness toward sin.
- C. H. Dodd: The divine wrath is impersonal
  - Analysis:
  - Romans 1:18-32, the wrath is not impersonal
  - Abstract law is a fiction.

- Hos 5:12-15; Isa. 63:1-6; Ezek. 7:8; Rev. 3:19
- Only because wrath is personal is mercy possible
- You cannot propitiate or appease or placate a physical law.
- God is a personal: His law is not hatred or malice but the reaction of God to sin.

**The objects of the divine wrath**

- Israel
- The nations
- The lost in perdition, there eternal destruction
- The elect, till they come to Christ