

Chapter 1 : The place where you stand is holy ground | My Articles

The Place Where You Are Standing Is Holy: A Jewish Theology on Human Relationships is an eco-ethic for the next era. The authors open the classical sources that we have often heard about but have seldom seen in English with erudite scholarship as well as holistic psycho-ethical insight.

Set apart by or for God, holy, sacred. Contracted from a primary word; soil; by extension a region, or the solid part or the whole of the terrene globe. The citation was in part an implied answer to the charge of disregarding the sanctity of places in which man stands as in the presence of God, partly an implied protest against the narrowing thoughts which limited that sanctity to the Temple of Jerusalem. Pulpit Commentary Verse Loose the shoes, etc. Iamblichus, quoted by Meyer, refers the Pythagorean precept, "Sacrifice and worship with thy shoes off," to an Egyptian custom. The custom of Orientals to take off their sandals on entering mosques or other sacred places, as existing to the present day, is noticed by many travelers see also Joshua 5: Matthew Henry Commentary 7: He appeared to Moses in a flame of fire, yet the bush was not consumed; which represented the state of Israel in Egypt, where, though they were in the fire of affliction, yet they were not consumed. The death of Abraham, Isaac, and Jacob, cannot break the covenant relation between God and them. Our Saviour by this proves the future state, Mt Abraham is dead, yet God is still his God, therefore Abraham is still alive. Now, this is that life and immortality which are brought to light by the gospel. God has compassion for the troubles of his church, and the groans of his persecuted people; and their deliverance takes rise from his pity. And that deliverance was typical of what Christ did, when, for us men, and for our salvation, he came down from heaven. This Jesus, whom they now refused, as their fathers did Moses, even this same has God advanced to be a Prince and Saviour. It does not at all take from the just honour of Moses to say, that he was but an instrument, and that he is infinitely outshone by Jesus. In asserting that Jesus should change the customs of the ceremonial law. Stephen was so far from blaspheming Moses, that really he honoured him, by showing how the prophecy of Moses was come to pass, which was so clear. God who gave them those customs by his servant Moses, might, no doubt, change the custom by his Son Jesus. But Israel thrust Moses from them, and would have returned to their bondage; so men in general will not obey Jesus, because they love this present evil world, and rejoice in their own works and devices.

Chapter 2 : Living Holy Lives (1 Peter). Discipleship Lessons from the Fisherman

Both commands were to impress upon Moses that he was standing on holy ground (Exodus). Joshua describes a similar incident, but the phrase "holy ground" is not used. It was not that the actual ground on which Moses stood was holy; rather, it was the presence of the holy God that made it holy.

Did we so experience the presence of God in a particular place at particular time that we knew we were standing on holy ground? How did you respond? What did you do? What did you say? When you find yourself standing on holy ground, it is important that you respond to God appropriately. This recorded moment came in the 80th year of the life of Moses. He had spent 40 years in the house of Pharaoh and now he has spent 40 years caring for the flocks of Jethro in Midian. Here he finds himself in an isolated part of the ancient world. Busied with a very menial task, imagining what ever life might have been in Egypt is only a memory of the past. Then something happens that will change everything for this Hebrew. It was the moment of fresh encounter between Moses and the God of Abraham. There are lessons for us to learn about standing on holy ground from this incident. Who knows, we could be standing on holy ground before this night is finished. Everything in the text would indicate that this whole incident caught Moses completely by surprise. There was nothing going on in his life that would indicate he was about to step on holy ground. It may come while you are occupied with the mundane. Did you notice how this whole incident is introduced? For forty long years he had been doing the same thing every day – tending the flock of Jethro. On this day while he was doing what he was responsible for doing for that day, he encountered the Angel of the Lord burning like fire in an ordinary bush on the back side of the desert. Suddenly without any warning he finds himself standing on holy ground. Moses had not been engaged, as far as we know, in any particular religious exercise. There is no indication that he had been seeking the presence of God or holy ground. Rather he was doing what shepherds do, tending the flock. While in the text Horeb is called the mountain of God, this does not mean that Moses knew this to be in a special way the mountain of God. It is called the mountain of God because of what would happen on this mountain at a later time. This mountain was a part of Mount Sinai where God would later reveal Himself to the people of Israel. Moses calls it the mountain of God here because those to whom he is writing will know that it was Mount Sinai where he saw the burning bush and stood on holy ground. I have found this to be the way of the Lord with many of us. It was while we were pursuing the ordinary pursuits of life that we came upon a burning bush in our lives. Without anything to indicate to us that something momentous was about to happen, we are suddenly thrust into the presence of God. This has surely been the pattern of my life. Some of my most meaningful encounters with God caught me by surprise. God selected the time and place that He would manifest Himself to Moses. The reason for this time and this place is known only to God. It is a simple expression of divine sovereignty. God chooses when and where He will make himself known to man. He is not subject to our manipulations. We cannot make some place holy ground, only God can do this by choosing at that place to manifest Himself. There is a real need in our contemporary setting for us to realize just how sovereign God is in these matters. We want to bring God down to our level and make him one like us, bound by our limitations. We must not do this because He is the sovereign God and He is able to decide for Himself when and where He will make himself known. Was there something in the physical make up of the terrain? The record indicates that it was just an ordinary piece of the Sinai desert and an ordinary bush that was burning from the inside and was not consumed. The secret of the sanctity of this place is found in God and not in the place. It is the manifestation of the presence of God in this place that makes it a holy place. This is always the way it is. A place that is holy not because we have sprinkled holy water on it, but rather because holy God has stood on this place. Moses was now standing in the presence of holy God. The things recorded in the text about the activity of God at this place and time gives us the secret of the sanctity of the place. The place is made holy by the voice of God. What Moses first saw was an ordinary desert bush that was burning brightly with fire. This may have not been unusual to find a bush burning with fire. But this bush was different for it was burning but was not consumed. No ashes were being created by the burning. It was so unique that Moses felt he must investigate further and began to approach the bush. Our

God, the great and holy God of the ages, condescends to call us by name. Have you heard the voice of God? I do not mean by this have you heard the voice of God audibly. You may have heard the voice of God audibly, but an audible sound is not necessary to hear the voice of God. God can speak the language of the heart so distinctly that you know you have heard God speak. Where were you when God called your name? He may have been calling you to salvation or to service or to separation. But He was calling you. Wherever you were when you heard God speaking to you that is holy ground. That is a holy place for you – made holy by the voice of God. It is made holy ground by the revelation of God. It is God who is being revealed to Him in the flaming presence in the bush. Some have seen the bush as a symbol of the lowly people of God, and this may be an appropriate understanding of this passage. However, the emphasis in the text is not on the bush but rather upon the fire that burns in the bush. Fire is associated with the presence of God in many different places in the Old Testament. Fire is a visible expression of the burning holiness of God. He is indeed a consuming fire. So in this burning bush God is revealing himself to Moses. He is the God of Abraham. These are the three men with whom God established a lasting covenant that related to the people of Israel. It is a reminder to Moses that he is indeed still a part of the people of Israel and that the God of Israel is his God. What a moment of revelation! And then God went a step further in the revelation as He revealed to Moses what he is now doing. This is found in a series of active verbs that God speaks to Moses. He is even now undertaking the deliverance of the people of Israel. It was this revelation of God that made the place where Moses was standing holy ground. Has there been a moment in which God uniquely revealed Himself to you? Where were you when it happened? What was it that God made known that was so real in that moment? What did God say to you that day? All of that made that particular place holy ground. The ground is made holy by the call of God. This is the thrust of this passage. God is calling Moses to be the human instrument for the deliverance of His people Israel. Henry Blackaby speaks of this incident as being an invitation from God to Moses to join Him in what He is doing. God is already moving toward the ultimate deliverance of His people from their bondage in Egypt and the deliverance of His people into the land flowing with milk and honey. He has come to invite Moses to be a part of what He is doing. Has God ever given you such a command? Has God ever made such an assignment to you? Where ever you were that is holy ground. Any time God issues such a personal command to one of His people, they are standing on holy ground. The Lord God gave to Moses a rather specific word of instruction: There are some lessons here for us. The removal of the shoes is an expression of reverence.

Chapter 3 : Be Holy As I Am Holy Sermon by Chris Mason, Micah , 1 Peter - theinnatdunvilla.com

The Place Where you are Standing is Holy: A Jewish Theology on Human Relationships (Paperback) Gershon Winkler, Lakme Batya Elior Published by Jason Aronson Inc. Publishers, United States ().

God is calling us to be Holy, but that is easier said than done. This sermon looks at how we as Christians can be Holy as God is Holy! The point to all this is summed up in the verse out of Exodus 3. This morning it sends chills down my spine to know that you and I have come into the very presence of God. Then read Mt While their are two or three of us gathered together? The answer is NO! For we are the temple of the living God. There are times in each of our lives that we have to opportunity to do what is right or what is wrong. You over hear some people using the Lords name in vain, you know you should say something, but do you? God is calling us to what is right. God is calling us to act justly. They are detestable, disobedient and unfit for doing anything good. When God calls us to act justly how do we respond? The Christian group D. You would lock hands with someone and try to bend the other persons hands until they called for mercy. To have mercy on someone means that you have pity on them or you show them leniency. In Matthew 18 , Jesus tells of a King who wanted to settle his accounts, so he called in all the people who owed him money and asked for it back. One man owed the king ten thousand talents a lot of money There was no way the man could ever repay the king, but the king had mercy on his servant and canceled the debt. If we truly want to be Holy, then we have to love mercy!

Chapter 4 : Exodus - Bible Gateway

Acts Then the Lord said to him, 'Take off your sandals, for the place where you are standing is holy ground. 2 Peter And we ourselves heard this voice from heaven when we were with Him on the holy mountain.

It has happened so often I can visualize it clearly. The pattern goes like this: I, on the other hand am a shoe person. When I was growing up I wore shoes all the time. Today I want us to consider our feet. You will probably all remember this sermon for a long time. Many of you will appreciate it; hopefully most of you will. But I suspect that some of you will have to forgive me for it. One of my favorite stories about feet in the Bible comes from the book of Exodus 3 where Moses meets God for the first time. Turn with me there and lets read this together. This was how God called Moses into ministry. God had been working on Moses for a long time before this, 80 years, in fact. After this barefooted moment Moses becomes the greatest leader in the Old Testament. Until Jesus came, no one arose in Israel to match Moses. God used Moses to bring Israel to himself. Moses led the children of Israel out of Egyptian slavery, and through the 40 years of wilderness wanderings to the boarder of the promised land of Canaan. Moses received from God all the laws that would govern them until Jesus came. Through Moses God made his covenant with Israel. And Moses ministry all began as he stood bare footed before the Lord on holy ground. Everyone who is willing and able, take your shoes off. Neither was God when he said this to Moses. As you do this think about where Moses was when this happened. He is in the very wilderness where he will lead the children of Israel. At the point of our reading, he is standing before the presence of God as he stands before a burning bush. But also think about this. This place is a place of stones and scorpions and poison snakes. Moses was probably not very comfortable at this moment. What God is doing here with Moses, he desires to do with all of us. God wants us to be faithful followers of his will and his ways. Would you stand with me now and join me in singing and ? When Moses took off his shoes, he was taking off something he made and standing on something God made. Sometimes we can create a comfortable environment where we separate ourselves from the things of God and are shielded from the sharp points of pain and suffering around us. When Moses had his shoes on he could walk around almost carelessly in the desert. But when your shoes are off, you have to watch where you walk. God wants us to walk carefully in his presence. Barefooted saints walk more carefully than those with shoes on.

Chapter 5 : Sherborne Abbey|â€œ. the place on which you are standing is holy ground .â€•

The Place Where You Are Standing Is Holy has 13 ratings and 0 reviews. Rabbi gershon Winkler is an extremely creative rabbi who has written a book-length.

Put off your shoes from your feet, for the place where you are standing is holy ground. It was in the wilderness that Moses received his commission from Jehovah to lead the sons of Israel out of the land of Egypt and into the promised land. He was no more than a Hebrew who was wanted for murder in Egypt. To convince him to return would surely take a great deal of persuasion. And so it was that Jehovah appeared to him in a burning bush. Although Moses had been raised in the very sophisticated Egyptian court, the sight of a man standing in the middle of a burning bush, with neither he nor the bush being burnt, must have been awesome. Yet, Moses did not avoid it or run away; instead, he approached the bush to get a closer look. The natural curiosity that Moses felt is like the innate desire that we all have to view what is miraculous. For Moses, it was a drawing near unto a voice that called his name, a being with supernatural powers. For us, we have a yearning to also discover a supernatural being, our God. Throughout virtually every culture, in every era of history, people have related to a Divine Presence. This being, or beings, has been conceived of in many different ways, but there is a remarkable human need to have some type of God. It is either a basic need of man to postulate some super powerful creature, or force, to protect against irrational fears, or there is a Divine presence that inspires all to look above themselves. If there is no god, then there is no purpose in nature, there is no eternal worth of any individual, and there is no reason that man should be anything more than an animal. Yet there is a God; a Divine Being who is a Creator. A Divine Being who has purpose, who has love and has wisdom. A Divine Being who would have all born for an eternally happy goal, heaven. A Divine Being who so created man that we can stand up and return with additional bounty that which has been received. In recognizing our own limitations and weaknesses, and in realizing that there must be a Divine Being for this purposeful life to exist, we have a desire to approach our Creator, our God. Such was the desire of Moses, and such is our desire to draw near to the source of our life, the cause of our existence. Yet there is the question of who or what we are meant to approach? The tremendous variety in concepts of God could lead one to feel that there is no one Supreme Being that can be approached. But this variety is the result of differences in people. If God created man, and is concerned about him, God will reveal Himself to man in a form that the man can accept. For the ancient Jew, Jehovah was a very hard and vengeful God. He embodied all their concepts of a fearful ruler. They projected on Him all their own weaknesses. So Jehovah appeared to them as a warrior, or One who could be bargained with, usually remote and uncaring. Jehovah could not be seen, and could only be approached in the ritualized sacrifices and offerings. To the extent that this concept of God was impersonal, the people could feel that they could give Jehovah His due, and then ignore Him with the rest of their lives. Right and wrong were only so because of impersonal commands, that could often be avoided with sufficient cleverness. It was to change this concept of God that Jesus Christ was born on earth. As He said, "I am come a light into the world, that whosoever believed on Me should not abide in darkness" John The limitations that the previous concept of the God Jehovah had needed clarification. A new light was shining in the world, a light that would illumine God as a human, the true Human. The unknowable Jehovah could not be approached, but the humanity of Jesus could, This was why Jesus was born on earth, as a visible God whom men might see, understand, and eventually love. With the record of His actions and His teachings we can visualize Him and approach the ideals He presented. And He invites us to do this. He thus indicated His openness to mankind, an openness that welcomes all to come to Him, to approach Him. But even with the knowledge that we are to approach the Lord Jesus Christ, how can we do this? In what way can our hunger be fed, our thirst satisfied, and our presence with Him be gained? We might think that the first disciples had an easier time approaching God, because Jesus was there before them. Actually this made it more difficult for them, and many could only see Him as a man like themselves. We should not look to approach a material God, one with flesh and bones as we have. And as is taught in the New Church, "Man cannot approach the Divine with the body, as a man approaches a man, but with the mind, thus with the thought and will By approaching Him with our minds we

are freed of material limitations. We can see Him wherever and whenever we wish. Also our idea of Him can change and grow. We can see the many many aspects of Him as we are ready, as our minds develop in their understanding and love of Him. In addition, by viewing Him with our minds we are never compelled to accept Him, or be near to Him when we do not wish it. Thus is our freedom preserved so that when we do turn to Him, it will be with a willing acceptance of Him. How then, can we use our minds to see Him? We must begin with a knowledge of who the Lord is. If our concept of God is so distorted by erroneous ideas and misconceptions, then we will be unable to see Him, or what we see will be repugnant. If we imagine Him as but a silent force like the wind, then He cannot be real or personalized to us. Indeed, He becomes but one aspect of nature. If we imagine Him as a punishing God, who uses natural misfortunes to exact vengeance upon those who have sinned, then we must think of Him as exceedingly cruel, allowing innocent parties to suffer miserably, and allowing those who have done evil to avoid any retribution. These thoughts about the Lord are not truths that reveal Him, but distortions that obscure thought of Him. They are like the shoes that Moses wore when he began to approach the burning bush. He was commanded to take them off so that he could come closer. So with us, our false ideas prevent us from coming closer to the Lord, and can even turn us away from Him. It was for this reason that the Psalmist said, "O send out Thy light and Thy truth: Our light that would truly reveal God to us so that we might approach Him is found in His Word. In His concern for us He has provided us with a way of seeing Him in our minds. In the Old Testament is recorded His operation in history, and in the deeper, spiritual level, the mental processes that took place within His mind while on earth. In the New Testament we have a record of His visible concern for mankind and moral teachings. And in the Heavenly Doctrines of the New Church are the reasonable explanations of what has gone before, and what may come to pass. By these teachings He has shown us Himself, and how we may draw near to Him. But we should not think that merely knowing about Him enables us to be near to Him. We could memorize every last iota of revealed truth and still be no closer to Him, or to truly understanding Him, than before. The reason is that knowledge alone does not change what we are. There is really no difference between the genius and illiterate who commit adultery. Although there may be differences in the modes and justifications, the actions have the same hellish effect. To approach the Lord we must become like Him. As the apostle John wrote, "God is love; and he that dwells in love dwells in God, and God in him" John 4: It is in love that two people are drawn closer to one another. We know many people wish to spend time with those who share similar feelings, and avoid those with whom we do not. So with the Lord. Because He is good, if we do not love what is good, we do not love Him and wish to be near Him. Where we make use of the truth that we find in His Word, then we acquire a love of what is good and thus draw nearer to Him. The person who is a petty thief is separate from God in each act of stealing. But when that person sees that taking the goods of others is wrong, and gradually acquires a love of being honest, he comes closer to the Lord, for the Lord is the source of honesty. It is as the Psalmist says, "Who shall ascend into the hill of the Lord? He that has clean hands, and a pure heart; who has not lifted up his soul to vanity, nor sworn deceitfully" Psalm What primarily prevents us from coming closer to our Lord is our own selfish natures. To the extent that we focus upon ourselves, there is no room for Him to be seen or loved. To the extent that we think that our needs are to come before all others, to that extent we do not seek the good in others, the Lord is not there. In order for us to approach the Lord, our first steps ought to be to remove false ideas and evil loves from our minds and hearts. In this way we can cleanse our hearts and purge our minds of what is hellish and a stumbling block to nearing the Lord, we can put the shoes off our feet. At times this may seem like an impossible task. Because the work of removing evils is ever with us while in this natural world, it may seem that we never get any closer to the Lord, and perhaps are continually slipping back. But this is probably not the case. In the first place we are not alone in the work. By ourselves we could not defeat one single evil within us. The Lord comes closer to us in every effort we make to come to closer to Him. Every effort we make to approach the Lord, He equals in His approach to us. He does not stand afar off to see if we can make it to Him. He has not set up an obstacle course that we must cover before we get near to Him. Because He is love He reaches out to us.

Chapter 6 : The Place Where You Are Standing is Holy Ground - New Christian Bible Study

The Place Where You Are Standing Is Holy: A Jewish Theology on Human Relationships is an eco-ethic for the next era. The authors open the classical sources "that we have often heard about but have seldom seen in English" with erudite scholarship as well as holistic psycho-ethical insight.

And we sometimes thank God that we are able to join our prayer with those which have been offered in this holy place over so many centuries " at least thirteen of them! But what is it that makes this place holy? What is it that makes the place on which I am standing and you are sitting holy ground? A question that I often ask visitors that I meet here is where do they come from. Most of them tell me the name of their hometown and that is usually what I want to know. But my question could be interpreted in many other ways. It is one of the great questions of our human existence: We feel lost and insecure. We want something firm to which to cling. We want a safe place, a secure place. As well as being a priest, Myra lectures at Nottingham Business School on Culture Resource Management and specialises in ancient sites. She told us that, over all European sacred sites, there has been an increased interest in pilgrimage, retreats and visits to shrines, cathedrals and churches " sacred spaces, holy places. They were seeking a sense of somewhere that is unchanging in a rapidly changing world " even though such sites are in fact usually anything but unchanging. They were seeking a place to be quiet. They were seeking a space where they might feel in the presence of a deeper reality, in the presence of God, a space to pray, a space to meet and to converse with God, a sacred space, a holy place. In our first lesson this evening, we heard the story of Moses and the burning bush. Moses did not immediately recognize the site of the burning bush as a sacred space. The concept of place is important in our relationship with God. God does not have a relationship with us that is not linked to place. Nor does God have a relationship with a place that is not linked to people. It is tempting to imagine that God prefers some places over others, that he is to be found in a beautiful place such as this abbey but not in the ugliness of bombed out Beirut. We need to guard against the idolatry of worshipping a place rather than through a place. Yes, this abbey is a holy ground. It is holy ground because, through this place, we experience God, because, through this place, we have a relationship with God and because, through this place, many generations before us have had a relationship with God. But when we find that sacred spaces are those places where and through which, if we pay attention, we encounter God, we realise that everywhere is holy ground, that every place is filled with the potential to be sacred for us, to be a place where and through which we encounter God. George Herbert knew something of this when he wrote: Teach me, my God and King, in all things thee to see and he went on to suggest how we should look, how we should pay attention: A man that looks on glass, on it may stay his eye; or, if he pleaseth, through it pass, and then the heaven espy. Sacred spaces are those places through which we encounter God. We may look on those whom we meet and see just another human being or we may see through them a temple of the Holy Spirit.

Chapter 7 : Place Where You Are Standing Is Holy: A Jewish Theology on Human Relationships by Gershon

Jesus and the Disciples - Rembrandt () The Place You Are Standing is Holy Epiphany 2A St Brendan's Church Rev. Doug Floyd. Several years ago, Kelly and I went to Myrtle Beach with my family and did something that probably many of you have when you go to the beach.

It is doubtful whether shoes were known at this early date. They would certainly not have been worn in Midian. Egyptians before the time of Moses, and Orientals generally, in ancient as in modern times, removed their sandals or their shoes from their feet on entering any place to which respect was due, as a temple, a palace, and even the private house of a great man. It is worthy of notice that God Himself orders this mark of respect to be shown to the place which His Presence has hallowed. On the reverence due to holy places, see the Note on Genesis Pulpit Commentary Verse 5. The awful greatness of the Creator is such that his creatures, until invited to draw near, are bound to stand aloof. Moses, not yet aware that God himself spoke to him, was approaching the bush too close, to examine and see what the "great thing" was. On the general unfitness of man to approach near to holy things, see the comment on Exodus Put off thy shoes. The practice of putting them off before entering a temple, a palace, or even the private apartments of a house, was, and is, universal in the East - the rationale of it being that the shoes or sandals have dust or dirt attaching to them. The command given to Moses at this time was repeated to Joshua Joshua 5: Literally, "ground of holiness" - ground rendered holy by the presence of God upon it - not "an old sanctuary," as some have thought, for then Moses would not have needed the information. Exodus - The God of thy father. The God of Abraham, etc. The conclusion which our Blessed Lord drew from this verse Matthew A natural instinctive action. So Elijah, on the same site 1 Kings In the religious system of Rome, the augurs when discharging their office, and all persons when offering a sacrifice, veiled their heads. Matthew Henry Commentary 3: How changeable is the life of man! The first appearance of God to Moses, found him tending sheep. This seems a poor employment for a man of his parts and education, yet he rests satisfied with it; and thus learns meekness and contentment, for which he is more noted in sacred writ, than for all his learning. Satan loves to find us idle; God is pleased when he finds us employed. Being alone, is a good friend to our communion with God. To his great surprise, Moses saw a bush burning without fire to kindle it. The bush burned, and yet did not burn away; an emblem of the church in bondage in Egypt. And it fitly reminds us of the church in every age, under its severest persecutions kept by the presence of God from being destroyed. Fire is an emblem, in Scripture, of the Divine holiness and justice, also of the afflictions and trials with which God proves and purifies his people, and even of that baptism of the Holy Ghost, by which sinful affections are consumed, and the soul changed into the Divine nature and image. God gave Moses a gracious call, to which he returned a ready answer. Those that would have communion with God, must attend upon him in the ordinances wherein he is pleased to manifest himself and his glory, though it be in a bush. Putting off the shoe was a token of respect and submission. We ought to draw nigh to God with a solemn pause and preparation, carefully avoiding every thing that looks light and rude, and unbecoming his service. The patriarchs still live, so many years after their bodies have been in the grave. No length of time can separate the souls of the just from their Maker. By this, God instructed Moses as to another world, and strengthened his belief of a future state. Thus it is interpreted by our Lord Jesus, who, from hence, proves that the dead are raised, Lu Moses hid his face, as if both ashamed and afraid to look upon God. The more we see of God, and his grace, and covenant love, the more cause we shall see to worship him with reverence and godly fear.

Chapter 8 : What does the Bible mean when it refers to holy ground?

Joshua (CEB) The commander of the LORD's heavenly force said to Joshua, "Take your sandals off your feet because the place where you are standing is holy." So Joshua did this. So Joshua did this.

Peter the Apostle, St. But just what is holiness? What does it mean to be holy? Get Ready, Get Set 1: Salvation is described variously by the phrases: Therefore -- because you have such an awesome and precious salvation -- Peter urges his readers to live out their lives with holiness and serious purpose. The literal expression is interesting: People in the first century wore long outer garments, but when it was time to work or walk, they would tie the ends of their garments around the waist that is, the loins or kidneys , so as to keep them from getting in the way. Peter is saying, "Now give your full attention to this. Peter calls you to clear thinking. The Second Coming of Christ 1: Salvation will finally be received and consummated 1: Why should it inspire hope? Why should it inspire self-control and soberness? Conforming to the Standard of our Society 1: Your kids face extreme pressure from their friends to conform, especially during junior high and senior high years. You face pressure from an increasingly secular society where God and Jesus should not be mentioned. You are pressured to tell lies, to make moral compromises for the sake of business. Twenty-first century society places strong pressures on Christians and non-Christians alike to stay within its norms. Teenagers tend to emulate their friends and the fashions and mores of a very trendy culture. At work we model ourselves after others. But we too often adopt values that are absolutely foreign to Jesus Christ. We can be chameleon Christians who are adept at blending into our surroundings rather than bringing salt and light Matthew 5: Peter uses four words to describe life without God -- three in verse 14 and a fourth in verse Former Greek proteros , that which had a hold on us before our new birth. This is the old way, not the new! This is the Greek noun epithymia, which can refer to "a great desire for something, desire, longing, craving. The Greek adjective mataios means "pertaining to being of no use, idle, empty, fruitless, useless, powerless, lacking truth. Peter is reminding us that now we are walking in a new life, a new birth, a redemption from the old slavery. Things are different now and we must learn not to live in the same old way. The Greek word for holy is hagios. The root is best understood as serving to delineate the sphere of the "holy" or "sacred" from the profane or common. God is holy and separate from sinful mankind. But so are those who are dedicated wholly to him. Moses, the priests, and Levites are ordained and set apart to serve God exclusively. Their garments, their food, and everything they touch while "on duty" is set apart to God. They belong to the Lord in a full and unique way. God is not just separate from sinners, he is also morally pure and righteous. Isaiah the prophet writes: God is holy and morally pure. Since we have been consecrated and set apart completely to him in baptism, we too are to be holy and morally pure. To draw close to God, we must hate iniquity and love righteousness. We must forsake sin and seek to resist temptation. Our attitude is reflected in the contemporary praise chorus by Scott Underwood: Holiness, holiness is what you want from me. Take my heart and form it, Take my mind, transform it, Take my will, conform it To yours, to yours, O Lord. From here on out, the focus shifts from our guilt now forgiven to our character. The process of becoming more like God, that is, becoming more holy in our character, is called "sanctification" or "discipleship. In what sense are you by definition holy now? In what sense must you be obedient in order to become holy? What is your biggest struggle with holiness? Life in Light of Judgment 1: Jesus told his disciples, "Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell" Matthew One of the important themes of the Gospel is that someday God will bring judgment and justice. When Paul explained the Gospel to Felix the Roman Governor, he spoke about "righteousness, self-control and the judgment to come," frightening Felix Acts He has given proof of this to all men by raising him from the dead" Acts Judging is also a theme in 1 Peter 2: Notice how Peter characterizes Christians -- as resident aliens, as we saw in 1: Never forget that your citizenship is in heaven Philippians 3: Why must final judgment be at the core of the Good News of Jesus Christ? What happens to the Gospel when final judgment is left out or ignored? If we are wholly owned by God, completely dedicated and consecrated to him, then we are set apart solely for his service. Redemption introduces the concept of payment to procure our freedom: He is referring to a sacrificial

lamb that was used at Passover and for offerings for sin in the tabernacle and temple. What does 1 Peter 1: What does it indicate about the long-term value of your balance sheet and financial assets? What are your true long-term investments? Understanding Christ Better 1: Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

Chapter 9 : Sermons of Pastor Ben Squires: Exodus - "Holy Ground: Take Off Your Shoes"

Then the Lord said to him, 'Take off your sandals, for the place where you are standing is holy ground. Berean Literal Bible And the Lord said to him, 'Take off the sandal of your feet, for the place on which you stand is holy ground.

I knew the flaming bush and taking off of shoes was referring to Moses and the burning bush. The phrase holy ground points to the fact that God is not limited to a particular locale. The place where he is active in revealing himself is a holy place. Because God was in this place, the ground was different " it was holy. The removal of sandals was, and still is in the East, a sign of humility and reverence in the presence of the Holy One. It was a way of excluding the dust and dirt of the world. This is not limited to a specific place. The heavens are telling of the glory of God; And their expanse is declaring the work of His hands. Every part of the earth bears witness that He is good. Or who may stand in His holy place? I saw it as obedience and as a sign of reverence, worship and humility. This is holy ground! It means pure, sincere, unsullied. Looking more closely at this word, we see it is actually a compound word. Restore to me the joy of Your salvation and grant me a willing spirit, to sustain me. They are also places of joy. The tabernacle of the righteous is where the voice of rejoicing is heard. Jesus is the gate for His sheep. The Lord Jesus Christ is our salvation. He is the main gate through which the righteous enter to find salvation. He is the gate to enter in and out of His pasture. Where is your heart today? Are you busy with the blackberries or will you choose to take off your shoes, bow down and joyously worship Him? Please create in us clean hearts and pure hands " Ps And be lifted up, you everlasting doors! And the King of glory shall come in. Be thankful to Him, and bless His name.