

As for the children of Israel at the foot of Mount Hor, whose eyes were fixed on the summit waiting for the outcome, there must have been shock and sadness when only two figures, those of Moses, and of Eleazar, robed in what had been his father's garments, appeared. It was for them the end of an era that the oldest among them could remember from start to finish, beginning with the first time Moses and Aaron had appeared among them as their God-appointed leaders, and moving on through the plagues of Egypt, their liberation from Pharaoh, their Exodus journeys and the giving of the Law in which Aaron had become the central figure. Now he was dead, and, despite the times they had distressed and even rebelled against him, or perhaps because of them,

they fell to mourning for him, and halted in their southward march for thirty days.

When they did move on, the army of Israel was made to prove its mettle after an unprovoked attack, presumably upon their rearguard, by the Canaanite king of Arad from the Negev, or south country, who had heard of Edom's refusal to let them through his territory, and in some way felt threatened by them. In his attack he managed to take some prisoners, but Israel, vowing that if God would grant them victory they would destroy the Canaanites and their cities, turned upon him and defeated him.

It was the first of a series of battles the Israelites would have to face before this new generation could enter the Promised Land.

[\(To be continued\)](#)

# “Behold the man!”

## The titles and descriptions of Jesus of Nazareth

### 9. A holy man

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**I**N THIS ARTICLE we will examine the holiness of Jesus of Nazareth. The titles are all very similar, though some differing points are made. More is being said about Christ than that he was separate and godly.

#### **The most Holy**

This expression is used of the Messiah in Daniel 9:24, where we read: “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy”. The Hebrew expression “most holy” often refers to the most holy place or to things connected with it. It was there that Yahweh met with the high priest, and atonement for sin was made. It is fitting that words which most usually apply to the place of atonement should be focused upon Jesus.

The words, in the context of Daniel 9, refer to Messiah, and do not have a definite article as do references to the most holy place. The concept of the anointing of the most Holy is very appropri-

ate. We read in Acts 10:38 that “God anointed Jesus of Nazareth with the Holy [Spirit] and with power”. From Daniel 9 we understand that Jesus was to be anointed some time between the sixtieth and seventieth prophetic week periods of seven years. This fits in with the timing of the anointing and baptism at the beginning of Jesus’ ministry. Neither the temple nor Jerusalem could be described as ‘anointed’ at that time. In fact it was not many years afterwards that they were totally destroyed.

#### **Holy One**

This title is found in Psalm 16:10, which is quoted in Acts 2:27. The word used in Psalm 16 is translated in many different ways. The Hebrew has the idea of being pious and religious but also kind and merciful. We sometimes associate in our minds the ideas of austerity and intolerance with religious piety. This was not the case with our Lord. For him, holiness of mind and action did not breed a spirit of superiority and impatience, but he is kind and compassionate. This is seldom seen among men. We tend to be one or the other but not both. In this way, Jesus’ character is seen

to be the same as his Father's. In the New Testament the Greek word used in the cited reference from Psalm 16 and in other places is similar. It means to be intrinsically good, and is translated once as 'mercies'.

It is interesting to consider the qualities of mercy associated with this idea because it is found also in Habakkuk 3:3: "God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise". (The word translated "Holy One" here is not the same as in Psalm 16, however.) This passage is describing the emergence of the multitudinous Christ in glory to go forth and judge the nations. The judgement is therefore not one of intolerance and implacable wrath, but of compassionate mercy. The situation will be that unless the wicked are destroyed and God's judgements restored then mankind will cease to exist. It is a merciful Holy One who provides the necessary judgement to save the human race from itself.

The title connects with another Greek word, *hagios*, which is translated as "holy one", and is applied to Jesus four times. The word means literally, 'a thing that is most holy'. It is also used of the Holy Spirit and of the saints. To be holy in this way is to be separated from sin and consecrated to God. The word carries more than the idea of outward sacredness, more than purity, more than something honourable. It is Godlikeness. In this way the saints are holy ones, or Godlike ones. In this way Jesus is the principal Holy One or Godlike one. To be a saint is to be Christlike or Christian in the truest sense. When we think of Jesus as the Holy One we should be thinking of him as a model of godliness to imitate.

### **He that is holy**

This title is applied to Jesus in Revelation 3:7. The word 'holy' is the Greek *hagios*, as discussed above.

[\(To be continued\)](#)