



Research Paper

## The Concept of Holiness (Qadosh): Holiness and Priesthood, in Hebrews, and Today

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**ABSTRACT:** This paper is about Roman Catholic teachings on holiness (Qadosh) through a biblical lens. It recapitulates Scott Hahn’s 2023 twelve-part Lenten series, "Holy is His Name," produced for the Virtual Catholic Conference. Hahn’s presentation traces the evolution of holiness from the Old Testament through the New Testament. This review is the final installment of a four-part review series and covers Lessons 10–12.

**KEYWORDS:** Holy, Kadosh, Qadosh, Holiness.

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### I. INTRODUCTION

In the 2023 Virtual Catholic Conference (VCC) Lenten series, "Holy Is His Name," Scott Hahn [1] investigates the biblical concept of holiness (Qadosh). Across twelve lessons, Hahn traces the biblical [2–4] definition of holiness—meaning "set apart" or "sacred"—to deepen the reader's understanding of this divine attribute. This series is structured into the following twelve segments:

- 1) The Genesis of Holiness
- 2) The Holiness Explosion
- 3) Holiness in the Kingdom
- 4) Not Wholly Holy
- 5) Holiness in the Prophet
- 6) Holiness in Person
- 7) Becoming Holy, Becoming “Gods”
- 8) The Body of Holiness
- 9) His Type of Holiness
- 10) Holiness and Priesthood
- 11) Holiness in Hebrews
- 12) Holiness Today

This paper is structured in the following order. Section 1 provides the introduction. The next three sections review Lessons 10–12. The final section presents the conclusion.

### II. LESSON 10 – HOLINESS AND PRIESTHOOD

The call to be holy priests, to be caretakers of the holiness of God began with Adam. But through man’s disobedience, the role of the priest changed. Then, what is a priest? What is his role? In this lesson we will focus on the essence of priesthood, how it was changed through salvation history and how it was restored in Jesus Christ.

Continuing from previous lessons [5–7], in this lesson, we will explore the biblical understanding of priesthood and see how God has ordained it to be an instrument of his holiness. Since the creation of Adam, God has delegated priests to be caretakers and mediators of his holiness. As the Almighty was “set apart” in his holiness, so his chosen priests were set apart for his service. Even apart from a discussion of holiness, the creation story still speaks of priesthood. But we cannot see it unless we know what priesthood is—and unless we know a bit about Hebrew religious culture.

What is Priesthood? Modern Catholics have a vague sense of a definition, and it is often wrong. Especially in the United States, where Protestant Christianity has been historically dominant, Catholics sometimes think of their clergy as a managerial class. They think of priests as administrators and perhaps also as preachers and teachers. But none of those roles are essential to priesthood. In Scriptures and in Christian history, there is abundant evidence of men who held the office but fulfill none of those functions. So, what is a priest? And what is priesthood?

In all ancient religions, priesthood is a “*sacrificial office*.” Someone who serves as a mediator between God and man to offer sacrifices. And in fulfilling this role of sacrifice, priests serve as “...stewards of the mysteries of God...daring to approach the Holy, the Other, on behalf of others or the entire assembly” (1 Corinthians 4:1). Priests in salvation history were not always good or nice. They were sometimes more sinful than the congregations they represented. But goodness and niceness were not primary qualifications for the job as priest. *Vocation* and *ordination* were. God had called them and set them apart to represent him—who was uniquely set apart by his own divinity. Thus, the priestly office was distinguished by particular customs and rituals. There were, for examples, particular ways of speaking about the work of priests. There were traditional metaphors applied to their tasks. In many places the description included the Hebrew verbs, “*abad & shamar*”—“*to work and to guard*”. A priest was someone who labored at the Holy and protected it. Only priests could approach the Ark of the Covenant, tend to it, and offer sacrifice in its proximity—and keep the sanctuary from being profaned.

But how did this usage begin? Where in the biblical canon is the first appearance of “*abadah and shamar*” together? Surprisingly, it is in Genesis 2:15 which speaks of the meaning and the purpose of Adam’s life. We are told that “The Lord God took the man and put him in the Garden of Eden to till it and keep it.” ‘*Till*’ and ‘*keep*’ are ordinary workaday verbs. Individually, they appear in many contexts, but together they consistently denote priesthood. The Book of Genesis then, presents Adam as a priest from the moment of creation. He was created for a task and ordained for it. What seems ordinary to us—subduing the ground and exercising dominion over animals—was meant to be a constant contact with holiness. Adam was the high priest of humanity, created for fellowship with God. He was designated as mediator between creation and the Creator; that which is the same as Adam and the God who is wholly other. Adam was not just the first human; he was indeed the high priest of humanity. When Adam sins, he is defrocked. He not only loses *sanctifying grace*, but he is also expelled from the garden sanctuary and rendered ineffective in matters supernatural and divine. Nevertheless, in the generations that followed we see a certain effort to recover humanity’s priestly tasks. Cain and Abel offer sacrifice, in Genesis 4. And the Lord accepted Abel’s setting himself apart from his sinful brother. In Genesis 5, we read that Enoch “*walked with God*.”

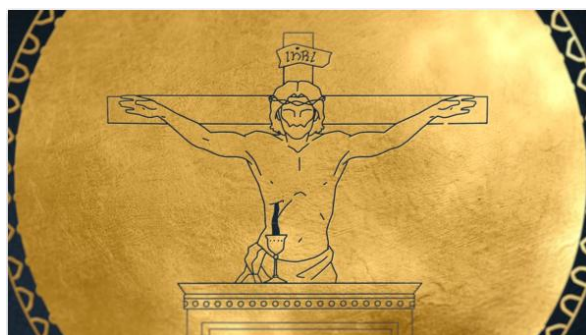
Though at the Exodus the Twelve Tribes of Israel were consecrated to become a “*kingdom of priests*,” they also fell, repeatedly, into idolatry and ended up being defrocked. Thus, one tribe, the tribe of Levi, was set apart for the Lord’s holy service. Eventually, only one family within that tribe would be eligible for the high priesthood. This was not trending in a good direction. The Old Testament (OT) Prophets were in agreement with the New Testament (NT) Apostles when they spoke of the failure of Israel’s sacrificial cult. Saint Peter spoke of the ceremonial law in almost shocking terms as: “*A yoke...which neither our fathers nor we have been able to bear*” (Act 15:10). The Epistle to the Hebrew states that: “It is impossible that the blood of bulls and goats should take away sins” (Hebrew 10:4). And that: “*Every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins*” (Hebrew 10:11). The OT’s sacrificial cult looks almost as if it had been designed to fail—because it was dependent upon human priests who were inevitably weak and inclined to sin. Human efforts lacked the power to restore humanity’s original office, their original holiness, even when God gave explicit instructions for doing so.

Only in *Christ*, the *New Adam*, would priesthood be restored to a holy people—a people who shared God’s nature by grace. From this fact comes the ancient Christian doctrine of the “*common priesthood*,” the *royal priesthood* that is shared by all who believe in Jesus Christ and are baptized. But what exactly is the work of that *original priesthood*? If Adam was a priest, then his task was to *offer sacrifice*. So, what exactly did he offer? Well, ritual actions are clearly described in the later chapters of Genesis. Abel offers a lamb, and Melchizedek brings forth bread and wine as his oblation. But the earth had no altar in the time of Adam, and we never saw him light a fire or lift up a gift. So, what kind of priest was he—even before the *fall*? Where was his offering? Well, God commissioned Adam to give the *whole earth* as a *priestly offering*. That’s the primary reason the first man *received dominion* over *all* of creation. He was to till it and to keep it, work it and guard it—“*abad and shamar*”. Through his prayer and his labor, Adam was to consecrate the whole world to God. His whole life was to be a sacrificial self-gift. He failed, of course, and so did every priest among his descendants.

Salvation, and human fulfillment, according to God’s plan and purpose—could only be accomplished by the sacrifice of Christ, the New Adam. In his sacred passion, Jesus gave himself and held nothing back. Why? Because he was unblemished by sin. Thus, as the *Son of God*, he was the perfect priest and the perfect victim (sacrifice). When he offered his body and blood as the elements at the *Last Supper*, he used language that

his companions would have recognized as priestly and sacrificial. His sacrificial oblation was consummated in his death upon the cross. As he walked to his crucifixion, he wore a seamless linen garment, and unusual vestment associated only with the priests of the Jerusalem Temple. Jesus had none of the credentials that qualified a man for Ancient Israel's priesthood. He did not come from the Aaronic tribe or clan. He did not identify himself with the tribe of *Levi*, but rather *Judah*. Yet he spoke and acted as a priest; and his followers repeatedly claim for him as a priesthood that is not only supreme but also everlasting.

The high-priestly office of Jesus Christ is the dominant theme of the 'Letter to the Hebrews'. The author of Hebrew goes on to say that: "Every high priest is appointed to offer gifts and sacrifices; hence it is necessary for this priest also to have something to offer" (Hebrew 8:3). Indeed, Christ ascended to heaven in the way high priests in the *Old Covenant* ascended to the *Temple Mountain*, and then the *Temple*, and then the *Sanctuary*, and then the *Holy of Holies*. He entered the sanctuary of heaven, not briefly as the high priest did on Yom Kippur, the Day of Atonement, but eternally—and he entered not with the blood of bulls and goats, but with his own blood, his own body (Figure 1).



**Fig 1.** Christ Entered the Sanctuary of Heaven with His Own Blood and Body

His priestly offering, according to the NT, is a once-for-all sacrifice. Nevertheless, he does not make this sacrifice alone. He makes it with all those who constitute his "body," with all those who are in his Church. For all the members of the Church share in the priesthood of Christ. Jesus has restored the priesthood of Adam, and Christians are empowered by baptism to exercise and fulfill that priesthood.

Peter makes this clear in his epistles. He opens his first letter with a reflection on vocation, addressing those who have been "...chosen and destined by God the Father and sanctified by the Spirit" (1 Peter 2:5). He is not speaking to the leaders of the Church, but to entire congregations in Pontus, Galatia, Cappadocia, Asia, and Bithynia. He tells them that they have been made: "a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 1:2). He goes on to echo the phrases of the *Book of Exodus*, calling these early Christians "a chosen race, a royal priesthood, a holy nation, God's own people." To us, reading these missives two thousand years after the postmark, Peter may seem to be stating the obvious. But to readers and hearers in the first century, every word would have seemed incendiary—revolutionary, truly radical. Both *Jews* and *Gentiles* would have been shocked to hear an ethnic Jew say that non-Jews belonged to "a chosen race...God's own people?" For Jews, that constituted their very identity—and Gentiles were very much aware of that. Jews who were not Levites would also have been astonished to hear themselves addressed twice as members of a "priesthood." Yet that is what Peter, as our first pope, was declaring infallibly. And he was not alone in this. Priestly language also suffuses other apostolic writings. But again, when we read with modern assumptions, we sometimes miss it. To the ancients, terms such as "temple, altar, and sacrifice," evoke the activity of priests. A temple was not a shrine; it was not a place where one went simply to sit and pray. No. Those who were sent to a temple went to offer a sacrifice, to observe a sacrifice, or to share in a sacrifice. And it was usually a *bloody affair*. Sacrifice had not yet achieved its status as a metaphor.

Today we speak of sacrifice when we choose not to take a third piece of chocolate. To the ancients, it often involved the subduing and slaughter of a captive animal. A priest had to struggle with his offering, which was often fighting back against the blade. We should try, as best as we can, to enter that world, especially when we read the words of Saint Paul. He wrote to the Romans, "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy, and acceptable to God, which is your spiritual worship" (Romans 12:1). He was asking them to be true priests, as Adam was supposed to be, and to present their whole lives as their offering. It is interesting to note that the congregation that received those words would, just a few later, go on to die as martyrs in the first Roman persecution. Paul also tells the Ephesians that they should: "Walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God" (Ephesians 5:2). Once again, their 'walk'—their very life—was to be their priestly offering, and they were to make the oblation. When these distant Christians sent gifts to Paul, he received those too, as if they had been given to God in sacrifice. He told the Philippians: "I am filled, having received from Epaphroditus the gifts you

sent, a fragrant offering, a sacrifice acceptable and pleasing to God” (Philippians 4:18). These whole-life offerings were the priestly work of all the members of the Church. They do not, however, preclude the necessity of an ordained priestly office within the Church. Indeed, Paul knew himself to occupy exactly such an office. He identified himself as: “A minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God” (Romans 15:16). In the original Greek, the phrases are packed with liturgical meaning and significance, and they continue in their priestly way through the end of the sentence. We also know from Acts 20 and 1 Corinthians 11, that Paul was a man who presided at the church’s liturgy—at “the breaking of the bread.” Though he confessed that he was a sinner, though he was a humble and self-deprecating man, Paul knew also that he had received authority through the laying on of hands, a ritual by which he also bestowed authority on others.

Within the primitive Church, a few served Christ as his “ministers.” They occupied a public, sacramental office. And so, they were configured to the Lord in a special way. Like Saint Paul, they acted “in the person of Christ”—“*en prosopon Christou*,” in the original Greek of 2 Corinthians 2:10. And for this task, this priestly calling, those ancient presbyters received power through the sacrament of holy orders. The common priesthood, however, was shared by all and received in baptism. Paul’s doctrine is implicit, but consistent and coherent. Christ makes his high-priestly offering in heaven, but it is extended to the Church on earth—by the Holy Spirit—and through the ministerial hierarchy. Meanwhile, his priestly people offer their own prayers and works in union with the heavenly-earthly sacrifice, and so that’s how they extend the holiness of God to the world.

The *Book of Revelation* employs vivid imagery to depict this heavenly-earthly exchange of holiness. In his opening verses, Saint John revealed Jesus to be the one who loves us and freed us from our sins by *His blood* and made us a kingdom, priests to his God and Father (Revelations 1:5-6). Like Peter, John recalled the language of Exodus, with its kingdom of priests. And again, like Peter, John emphasized that God’s new people were not Israel alone, as in former times, but were now chosen “from every tribe and tongue and people and nation.” Jesus has “made them a kingdom and priests to our God,” as we read again in Revelation 5, depicted in Figure 2. In his visions, John saw those newly chosen people in priestly robes, fulfilling priestly roles.



Fig 2. Depiction of Revelation 5

And he called them “the saints,” the holy ones, and he reported that their prayers rose from an altar along with the smoke of incense, as we read in Revelation 8. They were the baptized, who shared in the resurrection of Christ, and death was powerless over them. And so, John concluded: “They shall be priests of God and of Christ, and they shall reign with him a thousand years” (Revelation 20:6).

The doctrine that we find in the NT has been developed through the centuries, by the teaching authority of the Catholic Church. So, what was sometimes implicit in Peter, Paul, and John, is now explicit, especially in the Catechism of the Catholic Church (CCC). There we read: “The whole Church is a priestly people. Through Baptism, all the faithful share in the priesthood of Christ. This participation is called the ‘common priesthood of the faithful’ (CCC 1591).” There it is with clarity and brevity. But the doctrine finds its most beautiful expression, in Hahn’s opinion, in the words of the Second Vatican Council’s *Lumen Gentium*, the Dogmatic Constitution on the Church. Hahn will conclude with that passage, then take up its discussion in the next episode.

“The supreme and eternal priest Christ Jesus, since he wills to continue his witness and service also through the laity, vivifies them in the Spirit and increasingly urges them on to every good and perfect work. For besides intimately linking them to His life and His mission, He also gives them a sharing in His priestly function of offering spiritual worship for the glory of God and the salvation of [people]” (*Lumen Gentium* 34).

For this reason, the laity dedicated to Christ and anointed by the Holy Spirit, are marvelously called and wonderfully prepared so that ever more abundant fruits of the Spirit may be produced in them. For all their works, prayers, and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become ‘*spiritual sacrifices acceptable to God through Jesus Christ*’ (1 Peter 2: 5).

Together with the offering of the Lord’s Body, they are most fittingly offered in the celebration of the Eucharist (Lumen Gentium 34). Thus, as those everywhere who adore in holy activity, the laity consecrate the world itself to God.

### III. LESSON 11 – HOLINESS IN HEBREWS

In this penultimate episode, we will turn to the Letter to the Hebrews. The author of this epistle has much to say about holiness and about priesthood. From the “cloud of witnesses” to the restored priesthood in the High Priesthood of Jesus Christ, Hebrews will demonstrate the link between what takes place in the heavenly and earthly liturgy.

Before we proceed, recall that in episode 2, we saw the sudden explosion of the language of holiness that takes place when we turn from the OT Book of Genesis to the Book of Exodus. Something similar happens in the NT with the Letter to the Hebrews. There is a strike increase in the language of holiness but now with a difference. Now, holiness can apply to individuals who share the bond of the *New Covenant*. Now, ordinary creatures, even you and I, “*may share his holiness*.” The members of the Church now receive holiness as a *grace*, a *gift*; yet still they must correspond to the grace in an active and willing way: “*Strive for...the holiness, without which no one will see the Lord*” (Hebrews 12:14).

The Letter to the Hebrews speaks of the saints as they had been foreseen in the *Book of Daniel* and then were unveiled in the *Book of Revelation*. In this life they are “*the assembly of the first-born who are enrolled in heaven*,” in the afterlife they are “*the spirits of just men made perfect*.” The Letter also solves a remaining riddle about the visionary passage of the *Book of Isaiah*. Where was the Prophet standing when he beheld the Seraphim singing “*Holy, Holy, Holy?*” He seems to indicate that he was in the ‘*Holy of Holies*’, in the *Temple*, which stood in *Jerusalem*. Yet the Holy of Holies would have been off limits to Isaiah—accessible only to the high priest. He saw the throne of God; he beheld the Seraphim—not in representative images but in reality. The answer is implicit in the books of the OT but made explicit in the Letter to the Hebrews.

The Book of Exodus tells us that Moses constructed his earthly holy place “after the pattern” that was given to him “on the mountain.” Similarly, David planned the Jerusalem Temple based on heavenly prototype as we read in 1 Chronicles. Thus, God’s covenant people worshipped on earth after the pattern of the angels in heaven. The earthly liturgy in the tabernacle, and later the Temple, was a divinely inspired imitation of the angelic worship. The Letter to the Hebrews, however, describes how Christ the high priest has changed everything through his death, resurrection, and especially, his ascension. He has entered the heavenly sanctuary with his flesh and blood—and presented his flesh and blood as his perfect offering. Only he, as true High Priest, could have entered the heavenly *Holy of Holies*—and by doing so, in priestly robes of human flesh, he had united the sanctuaries. Now, no longer do the covenant people worship in imitation of heaven; they worship in participation with the angels of heaven.

The text of Hebrews acknowledges that there had been an earthly holy place and a heavenly holy place. But now “*it was necessary for the copies of the heavenly things to be purified*” with the sacrificial “*rites*” of Christ’s own *Paschal Mystery*: his passion, death, resurrection, and his ascension. Under the heavenly high priesthood of Jesus, the earthly sanctuary had become obsolete. Now, heaven and earth together attended the *once-for-all* sacrifice of Jesus Christ, presented eternally in heaven and represented liturgically in the Church, “*For by a single offering he has perfected for all time those who are sanctified*” (Hebrews 10:14). Because Hebrews, like Exodus, is concerned with holiness, its author must focus on the priesthood.

In both the OT and the NT, holy things are entrusted to the care of the priests. In Christ, we see continuity with the OT notions of priesthood, but we see discontinuity as well. Thus, the Letter presents a reconsideration of the sacrificial offices. “*For when there is a change in the priesthood, there is necessarily a change in the law as well*” (Hebrews 7:12). It is not that the priestly office is abolished in the New Covenant. Rather, the priesthood of Christ is shared among the sanctified “*brethren*” of Christ. Even those who share the common priesthood now “*have confidence to enter the sanctuary by the blood of Jesus*.” They can do more than the high priests could do in the old order. They can step up to see what Isaiah saw in the heavenly holy place. However, we must recognize that in modern times there are Christians who do not read the Letter to the Hebrews as the ancients did. Biblical scholars recognize that Hebrews is among the most difficult books of the NT. They proposed themes like the “*inwardness of true religion*,” unconnected to any liturgy or public worship. Some have asserted that the letter had no essential connection whatsoever to the Eucharist because it is not explicitly mentioned or discussed. Hahn proposes, however, that the Eucharist is implicit throughout the entire book of Hebrews.

As Dr. Stephen Fahrig demonstrated more recently, “Hebrews is best read as a Eucharistic Homily,” originally proclaimed to an assembly of New Covenant believers. This is its likely setting—what scholars call the ‘*Sitz im Leben*’ (setting in life). The Eucharist provides the only context that would make the entire text intelligible to its early readers, not to mention its readers today. And Hahn is not alone in saying this. In his monumental work the ‘*New Testament and the People of God*’, N.T. Wright notes, how widespread and central was the Eucharist, and baptism, in the early church: “*It is clear, remarkably, that these two basic forms of Christian praxis were equally taken for granted as early as the 50s of the first century.*” In the language of Hebrews, those early Christian neophytes would undergo the “*enlightenment*” of Christian ablutions and “*taste the heavenly gift.*” N.T. Wright goes on to say: “*These were not strange actions which some Christians might on odd occasions perform, but ritual acts which were taken for granted, part of that praxis which constituted the early Christian worldview.*” The worldview Wright evokes is the only worldview that makes Hebrews intelligible. The text presents a consistent and comprehensive vision of a new and eternal covenant that is essentially liturgical and sacrificial. Yet, Wright also observes a rather glaring omission in this cultic worldview: “*Among the striking features of early Christian praxis must be reckoned one thing that early Christians did not do. Unlike every other religion known in the world up to that point, the Christians offered no animal sacrifices.*” Such a novel, worship-centered worldview is precisely what one discovers with a Eucharistic reading of the New Covenant in Hebrews, back then and now.

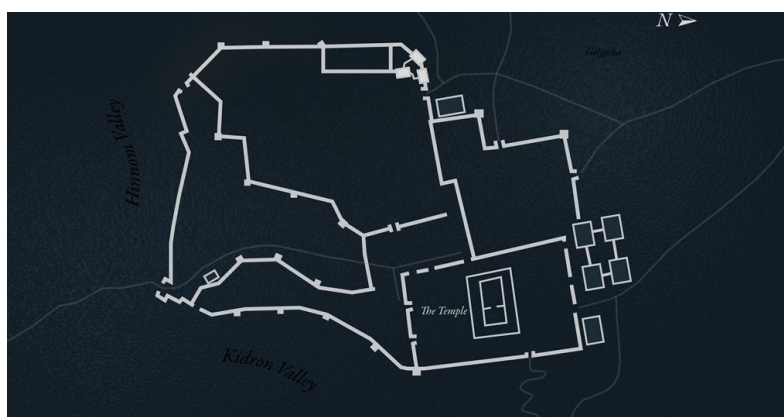
The word *Eucharist* does not appear in Hebrews, nor do analogous terms such as “*breaking of the bread.*” But there is a preponderance of imagery normally connected with early Christian liturgy. The Eucharist in particular. First, the assembly is made up of those who have, “*been enlightened...and tasted the heavenly gift*” (Hebrews 6:4). Second, we read that the congregation is “*sanctified through the offering of the body of Jesus Christ once for all*” (Hebrews 10:10). Third, the assembly has come to experience “*the blood that speaks more graciously than the blood of Abel*” (Hebrews 12:24). Fourth, the author confidently asserts that the Christian assembly has “*an altar from which those who serve the tent have no right to eat*” (Hebrews 13:10). Furthermore, the assembly’s festival is shared not only among Christians on earth, but also among “*innumerable angels in festal gathering,*” and the “*spirits of just men made perfect...a great cloud of witnesses*” in heaven. The text describes realized eschatology in a cultic setting—a liturgy, that is simultaneously heavenly and earthly—and for primitive Christianity, this meant the Eucharist. Hebrews also relies on the Eucharistic typology that would become commonplace in early Christian commentaries, art, and liturgical poetry. For example, the author invokes Abel’s offering, Melchizedek’s priestly blessing, along with God’s oath of blessing to Abraham after he offered Isaac. These factors point to the Eucharist as an interpretive key for unlocking and reading the homily known as Hebrews. Even if Evangelical Protestant readers contest the Eucharistic meaning of each of these details, as I once did, what remains uncontested, is the overarching theme of the Letter to the Hebrews. What is invoked most frequently in the text is the covenant—and specifically the New Covenant. Yet this too, in itself, is evidence in favor of a Eucharistic reading of Hebrews. The author presents Jesus as mediator of a New Covenant, a “*better covenant,*” established as the former covenant had been, by the ritual sprinkling of blood. As high priest of this covenant, Jesus offers his body and blood as a *once-in-for-all* sacrifice on our behalf, a perpetual self-offering. Its effect is nothing less than “*eternal salvation,*” “*eternal redemption,*” by “*the blood of the eternal covenant.*”

The Eucharist can indeed be the implicit theme of Hebrews, even if the term is never used by the author, nor by Jesus. Here is the Eucharist History. The term Eucharist, in fact, emerged only in the late first century (Jesus instituted the Eucharist in 33 AD). In the *Didache* (~100 AD) and the letters of Saint Ignatius of Antioch (107-110 AD). Before that, what came to be called the Eucharist is what Jesus originally ratified as the New Covenant, or the “*blood of the covenant,*” terms which are quite familiar to the author of Hebrews. Hebrews, it should be noted, places an unusual emphasis on the notion of “*covenant.*” Just over half of the occurrences of the word ‘*diatheke*’ in the NT occur in Hebrews, 17 out of 33 occurrences. Likewise, of the six NT references to “*New Covenant,*” four of them occur in Hebrews. Hebrews is also unique in the emphasis it places on “*covenant*” as a liturgical institution. This emphasis may illuminate the meaning of Jesus’ *New Covenant sacrifice* in Hebrews, as well as the author’s own understanding of the atonement.

In ancient Israel, the establishment of covenants and their renewal, consisted essentially of a liturgy: ritual words and sacrificial actions done in the presence of God. This liturgical dimension of covenant-making appears frequently in the OT, where the priests and Levites mediate the covenant on God’s behalf. Reflecting on the OT traditions of “*covenant,*” the author of Hebrews, while not forgetting the legal dimension, places the liturgical, or cultic, in the foreground. The mediation of both covenants is primarily cultic, the sacred realm of liturgy. This is most obvious in chapters 8 and 9, the climax of Hebrews, where the author contrasts *two* covenant orders: the *old* and the *new*. Both covenant orders have a liturgical form or cultus, which includes a high priest or “*celebrant*” who performs ministry in a tent-sanctuary entering into a Holy Place to offer the blood of sacrifices which effects purification and redemption of worshippers who have transgressed the covenant law. The mediation of both covenants is primarily liturgical and priestly.

Outside the Letter to the Hebrews the word “covenant” is, as Hahn said, little used—and “new covenant” even less. In all of Jesus’ saying we find just one instance, when he uses the word, and the phrase, and he uses it to describe a specific liturgical act. Paul in his First Letter to the Corinthians, provides the earliest historical record of the event: “*In the same way [Jesus] also [took] the chalice, after supper, saying, This chalice is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me.*” (1 Corinthians 11:25). For Paul, and Luke, Jesus explicitly ratifies what he calls the *New Covenant* by instituting what others will later call the *Eucharist*. He also commands the apostles to “*do this in remembrance of me.*” Closely related, but slightly different, Matthew and Mark show Jesus using sacrificial language in their Institution Narratives: “*This is My blood of the covenant, which is poured out for many for the forgiveness of sins*” (Matthew 26:28). With these explicit liturgical terms, Jesus initiated the sacrificial offering that he would then consummate on *Calvary* and subsequently offer continuously in heaven—as “*a priest forever.*”

Jesus’ death was clearly an essential part of his once-for-all sacrifice, the singular unrepeatable sacrifice of the New Covenant. All Christians in every age agree on this point. But it may be useful for us to ask, how did this consensus come about? What made Jesus’ crucifixion a sacrifice? To those formed by thousands of years of Christian tradition, the idea seems self-evident, but to a first-century Jew it would have seemed unthinkable. Sacrifice was permitted in only one place: the holy city of Jerusalem, inside the holy Temple, upon the holy altar of sacrifice (Figure 3).



**Fig 3.** The Only One Place Permitted for Sacrifice:  
The Holy City of Jerusalem, inside the Holy Temple, Upon the Holy Altar of Sacrifice.

And yet Jesus was crucified outside the city walls, a good distance from the Temple, with no altar in sight. To even the most careful observer, Jesus’ suffering and death would have appeared to be a profane event, another brutal Roman execution. Jesus’ devout followers might have judged this death to be an act of martyrdom, like the death of the seven brothers recounted in 2 Maccabees 7, but not a sacrifice.

Some years ago, Joseph Cardinal Ratzinger, the future Pope Benedict XVI, made a very similar observation: “*How could it ever occur to anyone to interpret the Cross of Jesus in such a way as to see it as actually affecting what had been intended by the cults of the world, especially by that of the OT...and had never been truly achieved? What opened the possibility at all of such a tremendous reworking of this event, of transferring the whole of the OT’s theology of worship and cult to this apparently most profane occurrence?*” What made Jesus’ death at Calvary a sacrifice was the Eucharist that he established in the *Upper Room*—in explicitly sacrificial terms—precisely by ratifying the New Covenant and instituting the Eucharist with his disciples.

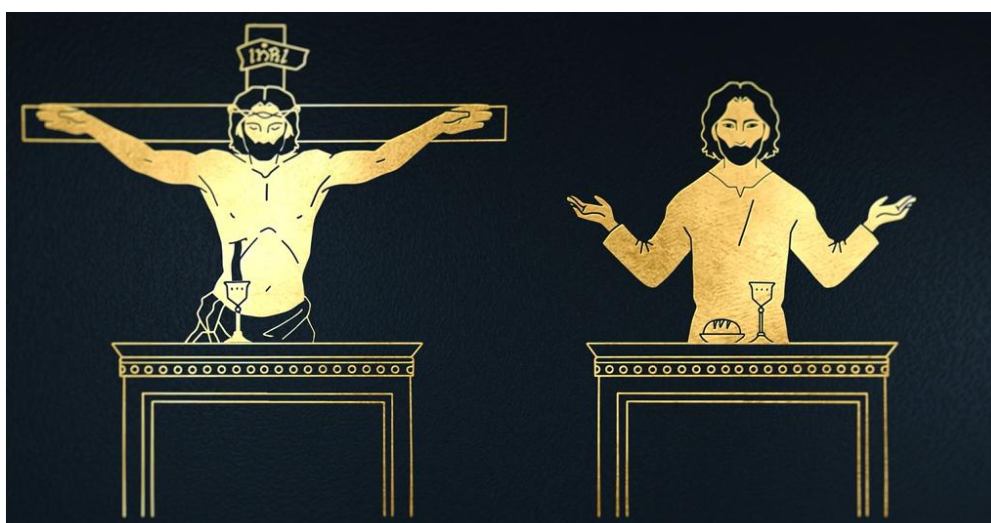
There he made an offering of “*body*” and “*blood.*” He declared it to be his “*memorial,*” in Greek *anamnesis*, and in Hebrew *zikkaron* (a remembering, recollection), that was associated with the Temple’s sacrificial liturgy. And he identified his action in terms of prophetic categories, most explicitly the “new covenant” in Jeremiah’s oracle. For Ratzinger, this detail of the biblical record is the key to the Church’s theological understanding of the Eucharist: “*The interpretation of Christ’s death on the Cross in terms of the cult...represents the inner presupposition of all Eucharistic theology...An event that was in itself profane, the execution of a man by the most cruel and horrible method available...is described as a cosmic liturgy, as tearing open the closed-up heavens—as the act by which everything that had hitherto been ultimately intended, which had been sought in vain, by all forms of worship, now in the end actually comes about.*”

In summary, if we think of the Last Supper as only a meal, then Calvary is simply an execution. But if, in fact, Jesus *instituted* the Eucharist as the *sacrificial memorial* of the New Covenant, then we can see how the sacrifice that he *initiated* in the Upper Room was *consummated* at Calvary. At the same time, if what Jesus did in the Upper Room turns his crucifixion into a sacrifice, then we can see how, for the author of Hebrews, Jesus’

resurrection and ascension are what transform that same sacrifice into a *heavenly liturgy*—and an *earthly sacrament*. From now on, Jesus’ body is not only glorified in heaven but also communicable on earth, which is exactly the divine action of the Holy Spirit.

For the author of Hebrews, what the OT “*gifts and sacrifices*,” “*the food and drink*,” could never do, that is “*perfect the conscience of the worshiper*,” is what our high priest now does—for us on earth—by means of the “*gifts and sacrifices*” he offers in heaven. Indeed, this is the New Covenant “*food and drink*” we share in the Eucharist: “*How much more shall the blood of Christ...through the eternal Spirit...purify your conscience...to serve the living God*” (Hebrews 9:14). It should be noted that Jesus does this only for those whose consciences still need to be purified, that would be us, not for the “*spirits of just men who are already made perfect*.”

What then is Hebrews telling us? Christ’s sacrifice does not consist simply in his suffering and death on the cross, but in his perfect act of self-offering to God through suffering and death. His suffering and death are thus terminated definitively, but not his priestly self-offering, which continues forever, perpetually in heaven (Figure 4)—precisely in his deified humanity, that which was crucified, resurrected, ascended, and is now enthroned “*at the right hand*” of God.



**Fig 4.** Jesus Made His Death the Perfect Sacrifice and Everlasting Liturgy

Christ’s crucified-glorified humanity thus embodies the New Covenant (Figure 5), and in several ways. First, his is the body of our heavenly high priest. Second, his body is our sanctuary. What the writer of Hebrews calls “*the true tent not made with hands*.” Third, his body is the sacrifice of the New Covenant, which constitutes the *everlasting liturgy* in the *heavenly Jerusalem* (Hebrews 12:22-24). Fourth, this heavenly liturgy is what the Church on earth enters through the Eucharist: “*You have come to the heavenly Jerusalem and to Jesus, the mediator of a New Covenant*.” Hebrews thus echoes the gospels in proclaiming the New Covenant, that is, how Jesus made his death both a perfect sacrifice and an everlasting liturgy. Therefore, when we “*do this in remembrance of him*,” we share in Jesus’ sacrifice even as we *renew our covenant* with him in the *Eucharist* as *sacramentum*, which you will recall is the Latin word for *covenant oath*.



**Fig 5.** Christ’s Crucified-Glorified Humanity Embodies the New Covenant

We enter into his real presence—by the eternal Spirit—to worship alongside the angels and saints, in the heavenly liturgy of our risen High Priest-King. It is the Holy Spirit’s divine action that causes the “*real presence*” of Christ among us in the blessed sacrament of the Eucharist—as our High Priest, as our Sanctuary, our Sacrifice, and our Liturgy. Jesus ordered his disciples to “*do this as my memorial,*” *anamnesis*, which implies their *participation* in his priestly sacrifice (Figure 6).



**Fig 6.** The Real Presence of Jesus in His Priestly Sacrifice in the Heavenly Liturgy of Our Risen High Priest King

Hebrews also shows us how “this” is done after his resurrection and ascension, when Jesus sent the Holy Spirit, so that the redemption he accomplished so perfectly on our behalf might also be applied just as perfectly in the Church by the Holy Spirit for perpetuity. The Church’s Scriptures contain the record of these promises, first given obscurely in the shadows of the OT, but fulfilled in splendor in the New.

The theologian A.G. Martimort once observed: “*What the pattern of the tabernacle shown on the mountain (Exodus 25:9) was for Moses, the Letter to the Hebrews and the Apocalypse are for the Church.*” And so they are, for no biblical books have so inspired and informed the Church’s liturgies as those two. Today we have looked at Hebrews. We will finish our study next time with a brief look at the Apocalypse.

#### **IV. LESSON 12 – HOLINESS TODAY**

This culminating episode will recapitulate all that is covered previously and arrive at the practical application of the study. How can I live out holiness today? Are there some practical things I can integrate in my life to grow in holiness? In what follows, Scott Hahn shares some personal thoughts on holiness.

We began our study by daring to look into heavens. Acknowledging God’s otherness, we stood nonetheless with the Prophet Isaiah to absorb the full force of the ‘*mysterium tremendum et fascinans*’—*the mystery fearful but enthralling*. That mystery finds voice in one word repeated three times: holy. With our bodily eyes we cannot see what Isaiah saw. We can only look at Isaiah, so to speak, and wonder at the meaning of his astonished expression.

To picture heaven, we must demand that our imagination exceed its own power, for heaven is, “*what no eye has seen, nor ear heard, nor the heart of man conceived.*” Isaiah saw a crucifixion, and the Seraphim pronounced that vision to be the summit of holiness: “*holy, holy, holy.*” The biblical sense of holiness is, literally, a far cry from ideas that are common today. We think of holiness as pretty—a painting with golden haloes on all the principal characters. Or we think of it as mere moral correctness, the saint as the smiling dogooder. The biblical vision shocks us, however, as holiness should. It is other. It is alien. It is unexpected. It is divine.

David J.A. Clines, the great lexicographer of Biblical Hebrew, spent decades studying the origins and meaning of the word Qadosh. In the end, he settled upon a simple definition. In the OT, holiness, Qadosh “*is a term for the deity’s status or quality (God is holy), and for what belongs to or is in the realm of the deity, whether persons or objects (holy priests, holy temple).*” Holiness then is the property of God—and this is true in two senses. It is the quality that is characteristic of God. It is his “property” in the way that brown hair and loquacity are properties that I possess, said Hahn. But it is also true to say that the term is applicable to anything that belongs to God, anything that is his property, in the sense of ownership. Thus, we can speak of the Holy Church, the Holy Mass, the Holy Father, Holy Orders, and holy days of obligation. They are holy because they belong properly to God. They are his property.

We belong to him also, and so we are holy. Our God is a God who has taken flesh and willingly endured the horrific shame of public torture. He did this to share our life, our suffering, and to make it holy. It is not where any of us, led by the desires of the flesh, would choose to go. Yet, it was the chosen path of the God who is holy—the God about whom we sing: *“Only thou art holy. There is none beside thee.”*

The great 19-th Century theologian Mattias Joseph Scheeben put it this way: *“Sanctity, indeed, signifies the highest quality of divine goodness, namely, singular and august eminence, purity, and rectitude. A creature may be good in virtue of its nature, and indeed every creature is good as it proceeds from the hand of God...But the divine goodness is the purest and most perfect that can be imagined...a light that can never be dimmed by the smallest spot. God is essentially the highest good and can be separated from it as little as He can annihilate Himself. Hence, we call God the only Holy One, the Thrice Holy, thereby expressing the highest prerogative of His nature. We shall therefore be perfect partakers of the Divine Nature only when, by the grace of the Holy Spirit, we participate also in its sanctity. There is only this difference: the Holy Ghost is by nature holiness, but the holiness of angels and men is a participation in His natural sanctity.”*

In Jesus Christ, holiness has gone to the depths of human experience—and sanctified the world along the way. By working, he made work holy. By eating, he blessed our meals. In his passion and death, he made even pain and dying into something divine. God has drawn close to those who could not dare to approach him; and so, holiness now can be found not only on designated mountaintops or in the central sanctuary of the Temple. It can be found anywhere we find ourselves—anywhere and everywhere we choose to turn to God.

In the Book of Revelation, we see that we are caught up in a great cosmic liturgy. Heaven and earth join in worship of the Lord God, the Lamb, and the Spirit. Like the Prophet Isaiah, John the Seer beholds the angels singing the heavenly hymn *“Holy, Holy, Holy.”* But now with a difference. While Isaiah saw only angels in the choir, John sees angels and saints, singing as if with one voice. In John’s vision, God accomplishes the works of creation and redemption through the free acts of his priestly people, who consecrate the world to God. John sees history play out in images of religious ritual; angels pour out chalices, which visit punishment upon the wicked rulers of the earth; the saints sing hymns to accompany the action. The culmination of history is a sacred and solemn banquet—a wedding feast. This is a revelation. The content of the book lived up to the title. It conveys information we could not otherwise have known—about our world, about God, and ourselves.

The vision of the biblical Apocalypse is a mystical experience, and John the Seer renders it in symbolic language. He makes clear that God is uniquely holy. *“For you alone are holy.”* *“Holy”* is so characteristic of God that it is like his proper name. God alone is the holy one, and yet there is in John’s vision, a multitude of men and women described as *“holy ones,”* as *“saints.”* By God’s grace and condescension, they have come to share his name—and not only his name but his power! They received this name, this privilege, by their baptism. Clothed in priestly garments and making priestly gestures, they raised prayers that direct the course of human events. Thus, they show themselves to be concelebrants with God in the cosmic liturgy. They show us at the deepest level what Saint Paul meant when he said: *“We are God’s fellow workers.”* All the members of this priestly people—all the citizens of this nation of priests—are known by their fruits. They are the *“those who keep the commandments of God and the faith of Jesus.”* They are *“‘clothed with fine linen, bright and pure’—for the fine linen is the righteous deeds of the saints.”*

As we saw in the last episode, by a motion of the heart, they place their good works on the altar, and so God sanctify each deed—and so they consecrate the world to him. When John sees the saints, he notes that some of them have made the ultimate sacrifice. They have died as martyrs for the faith. In a single action, they placed the entirety of their lives upon the altar of heaven. They hold a place of special honor among all the holy ones. But they are not the only saints. They are not the only ones who bring their days to the altar as a priestly offering. And this, Hahn believes, is what John would have us see in his Revelation. In its own way, it is as surprising and astonishing as Isaiah’s vision. It is the whole panorama of human work and experience. It is the young mother at the diaper-changing table. It is the landscaper mowing a lawn. It is the plumber turning a wrench. It is the cook bent over a stovetop, stirring a pot. It is a journalist hunched over a laptop. The guitarist strumming his instrument. Each of these is a priestly action. The table, the lawn, the underside of the sink, the cooktop, the keyboard, the fretboard—each is an altar, and any honest work offered to God becomes an expression of the priestly life that every baptized Christian share with Jesus, the high priest.

A reporter once asked Saint Teresa of Calcutta—Mother Teresa—how she felt about being called a living saint. Perhaps he expected her to brush off the praise. But she did not. She gave a rather startling reply: *“You have to be holy in the position you are, and I have to be holy in the position God has given me. There is nothing extraordinary about being holy. It is simply a duty for you and for me.”* The call is universal. The call is common. We are to be *saints*, that is, *holy ones*; and as such we are to be priests who sanctify our everyday activity and bless the little corner of the world where we pass our days—the place we call home, the place where we punch the clock. God is with us in those places. He has come to dwell among us, and work with us, so that together we make the world an acceptable offering.

A saint of the 20-Century, Josemaria Escriva, acknowledge that such power seems too good to be true. He repeatedly compared it to the premise of a familiar fairy tale: “*How often have I reminded you of the myth of King Midas, who turned all he touched into gold! We, despite our personal failings, can turn all we touch into the gold of supernatural merit... You have the power to transform everything human into something divine, just as King Midas turned everything he touched into gold! We have to change, through love, the human work of our usual working day into the work of God: something that will last forever.*” Such is the power of the sanctified hands of those who have received the common priesthood. Even our sorrows, pains, difficulties, call grace down upon our world. All we have to do is make the offering.

But how to do that? It is not enough for me, I suppose, as Hahn continue, to say, “*Be holy,*” as God said to the Israelites. Because the Lord did more than that. He bestowed a Law that was rich in liturgy and gave the people little rituals—norms of piety—to practice throughout their day. These prayers ensured that the remembrance of God should follow the Israelites wherever they went, as they prepared meals and as they dined, and as they went to market and as they went to bed.

Over the course of centuries, these developed into a plan of life, a way of life, that Jesus himself was pleased to follow. We see in the Gospels that he eagerly observed the norms and customs of his people. He made the obligatory pilgrimages of celebrated the religious feasts. He prayed spontaneously, and he sang the psalms with his friends and family. He read the Scriptures aloud. He put coins in the collection basket. He went on silent retreats. He followed the ways of his ancestors, and in doing so he showed us what a life of holiness should look like. It will be rich in prayer, with elements of private prayer and public prayer, silent prayer and sung prayer, spontaneous prayer and liturgy. Your plan will look different from mine though we will surely share many common elements. Prayer is the *language of holiness*. And like any language it involves words, gestures, postures, and customs. The elements are common within a culture and understandable to all; yet their expression is unique in every person. After two thousand years of Christianity, we—like Jesus—find ourselves with an embarrassment of riches.

Certain details are obligatory, as even our Lord recognized. We must attend Mass on Sundays and holy days of obligation, though we can go as often as daily, if we wish. We must get to confession at least once a year, though we should try to go at least once a month. But basic obligations do not constitute a minimum. We need to do more, so that we, like Jesus and our spiritual ancestors, can grow in holiness through the course of every day. We should begin our days with a Morning Offering, a prayer that explicitly gives the hours that follow to our Lord. We should daily examine our consciences, to make sure we are living a truly Christian moral life. We should practice silent “*mental prayer,*” and recite traditional “*vocal prayer.*” We should keep the feast of the Church’s calendar. We can fill out the rest of our prayer life with Novenas and Akathists, holy waters and icons, rosary beads and incense. Our devotions can and should involve all our senses—sights, hearing, touch, smell, and taste. And they become habitual; these practices can focus our mind and gradually sanctify our entire experience of life. By observation and study and trial and error, we can arrive at a plan of life that is thoroughly Christian and yet also particular and practical for each one of us. One element that we should not omit is the help of an experienced guide. Spiritual direction is invaluable. Ask around to find out where it is available to you. It is in prayer that we draw closer to God and deepen our communication with him—our family resemblance to Jesus Christ. Some pious believers might hesitate at such thoughts, because they know “*our God is a consuming fire.*” They know that God is essentially distinct and different from creation. So how could creation, in its fallen condition, even bear contact with him? The more proper biblical posture, they will say, is “*fear of the Lord.*” “*Who would not fear you, O King of the nation? For this is your due.*”

The theme is constant in Scripture. Job equates wisdom with the fear of the Lord. King David said it was the beginning of wisdom. Solomon said it is the prerequisite of knowledge as well. The fear of the Lord seems the only proper response to God’s holiness, the only attitude that “*leads to life.*” Nor this is true only in the OT. The characteristic mark of the early Church, according to Saint Luke, was that it walked “*in the fear of the Lord and in the comfort of the Holy Spirit.*” Yet, Hahn would say that none of this is incompatible with the intimacy God has granted us. Indeed, it is the very point of his taking flesh, the incarnation. God became like us so that we might approach him.

Saint John tells us: “*There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love*” (1 John 4:18).

Nonetheless, something like fear remains. Hahn sees a glimmer of this in my love for his wife. After more than 40 years of marriage, he still has a fear of disappointing her—not because she would punish me, but because her displeasure displeases me more than almost anything else on earth—more than physical pain, more than material loss. Children feel this way toward their parents or other adults who they love. A toddler will cry, Hahn has learned, if grandfather should raise his voice even just a notch. In true love there is an element of awe, wonder, and smallness, in the presence of something vastly bigger. There is fear, not of the other, but of failing to love the other.

In the case of God, that otherness is absolute, and so the fear in us can be great—and, indeed, its greatness is a virtue. The fear of the Lord is right. It is proper. It moves us to gratitude for the mercy we have been granted. We learned from Sacred Scripture that Adam and Eve were expelled from the Garden sanctuary and kept out by a sword of flame; but their descendants were shown new approaches to holiness and prepared over time for a salvation that was beyond their hopes and imaginings. God has not only forgiven us but adopted us—not only adopted us but shared his nature with us—not only blessed us but made us *priests* of his blessing and *stewards* of his holiness. He has commanded us to be perfect as he is perfect, merciful as he is merciful, holy as he is holy—and he has empowered us to fulfill that command. And one called to another and said: “*Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory.*” May we live to see it so and say to one another.

May the Lord bless you. In the name of the Father and of the Son and of the Holy Spirit, Amen. Almighty God, our Father in heaven, we thank you for the gift of your Eternal Son. And in his name, we pray for the Holy Spirit to be poured out upon us that we and our loved ones and the whole earth might be *sanctified* and *offer up* our daily chores and all our *prayers, sorrows, and sufferings* to your praise and to your glory. For we ask all these things with the humble and grateful confidence of your beloved sons and daughters. In the name of the Father and of the Son and of the Holy Spirit, Amen. Holy Mary our hope, *Seat of Wisdom*, pray for us.

## V. CONCLUSION

In this paper, we have reviewed and summarized the Lesson 10–12 of Hahn’s [1] 2023 Lenten series talks, titled, “*Holy Is His Name*”. Particularly, 10) Holiness and Priesthood, 11) Holiness in Hebrews, and 12) Holiness Today.

In the Lesson 10–12, Hahn [1] explores the transition from the priestly role of protecting divine holiness to the universal, qualitative call to holiness for believers found in Hebrews, where ordinary life is transformed by divine grace. Hahn presents contemporary holiness as accessible “*labor of love*” and a process of “*divinization*” through the *sacraments* and the [Catholic] Church, framing it as a personal, ongoing invitation to transformation.

Furthermore, to dive in deeper, more information is available on the study materials [8–9]. In the study material [8], Hahn summarized the twelve lessons as shown in Figure 7.



**HOLY IS HIS NAME - DR. SCOTT HAHN -- ST. PAUL CENTER**

This study traces the meaning of holiness first through the Old Testament and then the New, unpacking how God gradually transmits his holiness to his people—through creation, right worship, and more—and ultimately transforms them through the sharing of his divine life.

**Lesson 1 - The Genesis of Holiness** 30 min. In this introductory episode, Scott Hahn takes us through his quest to find the meaning of holiness. Finding modern definitions elusive, he then turns to the Scriptures. What he discovered in the book of Genesis, though holiness is only used once, is it is quite significant.

**Lesson 2 - The Holiness Explosion** 22 min. In episode two we see, as its title suggests, an explosion of holiness, or *kadosh* in Hebrew. Where in Genesis there is a singular mention of the holiness of the Sabbath, in Exodus we read about all the things consecrated for the service of God’s presence on earth, bringing to completion to his covenant with creation.

**Lesson 3 - Holiness in the Kingdom** 25 min. This third episode focuses on the unfurling of God’s plan for the holiness of Israel. Dwelling with His people in a mobile tabernacle as they wonder in the desert, the Ark of the Covenant finally finds its resting place. Now established as a kingdom, Israel’s central activity is the worship in the Temple.

**Lesson 4 - Not Wholly Holy** 20 min. Israel is called to a collective holiness which demands obedience to the commandments and worship. This was especially expected from the kings of Israel. But it proved too demanding for David and Solomon and the consequences for their disobedience were disastrous. The Kingdom which was to have no end was short lived.

**Lesson 5 - Holiness in the Prophets** 21 min. God makes himself known by calling certain men and women apart to become his messengers—namely his prophets. In this fifth episode we will focus on the visions that Isaiah and Daniel experienced during turbulent times. These prophetic encounters shed more intense light on holiness.

**Lesson 6 - Holiness in Person** 20 min. The prophet Daniel foretold the time when God’s people would share in God’s holiness individually. And as we read in the letter to the Galatians, when “the time had fully come, God sent forth his Son.” In lesson six, we will see holiness now in the person of Jesus and see how Daniel’s prophecy is fulfilled with the coming of the Holy Spirit.

**Lesson 7 - Becoming Holy, Becoming “Gods”** 21 min. Through the passion, death, Resurrection and Ascension of Christ and the outpouring of the Holy Spirit, holiness is now possible for those who are “in” Christ. In this seventh episode we will see how those who partake of the Eucharist also partake in Christ’s divinity.

**Lesson 8 - The Body of Holiness** 21 min. As members of the one Body of Christ, his Church, believers are called to grow in the holiness they received at baptism. This episode centers on this idea and details how Christians are called to live out their faith.

**Lesson 9 - His Type of Holiness** 21 min. This ninth Episode will survey all that has been previously reviewed and analyze it through a typological reading of Scripture. The Old Testament oracles and visions will take on a whole new meaning in light of Christ.

**Lesson 10 - Holiness and Priesthood** 23 min The call to be holy priests, to be caretakers of the holiness of God began with Adam. But through man’s disobedience, the role of the priest changed. Then, what is a priest? What is his role? In this episode we will focus on the essence of priesthood, how it was changed through salvation history and how it was restored in Jesus Christ.

**Lesson 11 - Holiness in Hebrews** 25 min. In this penultimate episode, we will turn to the Letter to the Hebrews. The author of this epistle has much to say about holiness and about the priesthood. From the “cloud of witnesses” to the restored priesthood in the High Priesthood of Jesus Christ, Hebrews will demonstrate the link between what takes place in the heavenly and earthly liturgy.

**Lesson 12 - Holiness Today** 22 min. This culminating episode will recapitulate all that is covered previously and arrive at the practical application of the study. “How can I live out holiness today?” “Are there some practical things I can integrate in my life to grow in holiness?” Listen as Scott shares some personal thoughts on holiness.

Fig 7. The 12-Lesson Summary of “*Holy Is His Name*” by Scott Hahn

Understanding and embracing the message of holiness is important for the benefits of many souls aiming to heaven, by God's grace, to transform souls who embrace his calling, to become his holy people, holy individual, ultimately holy saints, through the sharing of his divine life.

#### **DISCLAIMER STATEMENT**

This research represents the author's own work and opinion. It does not reflect any policy nor represent the official position of any U.S. Federal Agency.

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