

# JEHOVAH-MEKADESH – THE LORD WHO SANCTIFIES

## Leviticus 20:7-8

### INTRODUCTION

- When an Iranian man died recently after taking his first bath in 67 years, it made international news
- The people of the world were rightly shocked and repulsed at the filthiness of no washing one's body for 67 years
- But when it comes to a far worse form of filthiness – the moral filthiness of sin – the people of the world think nothing of it, but rather they celebrate and glory in it
- “And we know that we are of God, and the whole world lieth in wickedness.” (1 John 5:19)
- Names of God like the pieces of a puzzle, with each piece we gain a fuller understanding of God's character
- Here we will study the name, Jehovah-Mekadesh – The Lord Who Sanctifies
- The Hebrew word “kadesh” means holy, sanctified, consecrated
- This name first appears in Exodus 31:13, and appears numerous times in the book of Leviticus (20:8; 21:8,15,23; 22:9,16,32)
- Jehovah is a holy God, his people are a holy people, and Jehovah himself makes his people holy
- It is the Lord who sanctifies, for if he does not sanctify us, we will not be sanctified – man cannot be holy apart from God

### I. JEHOVAH MEKADESH HAS PURPOSED US TO HOLINESS

- A. “Be ye holy” is God's command and purpose for his people
  1. The nation of Israel was chosen by God to be holy and sanctified to himself, reflecting his holiness before the world (Deuteronomy 7:6)
  2. He gave them his law, which is his standard of holiness, for them to obey and to maintain a holy walk before God – “And ye shall keep my statutes, and do them” (Leviticus 20:8)

3. At the same time, the LORD himself would sanctify them by his grace – “I am the LORD which sanctify you” (Leviticus 20:8)
4. Israel was a nation sanctified *by* the LORD and *unto* the LORD
5. Yet many times they fell well short of what God intended them to be as a holy, separated people to himself
  - a. In their continual murmurings
  - b. In their idolatry
  - c. In their unbelief
  - d. In their immorality

B. God's purpose for believers today is sanctification

1. Contrary to what many think, God's will for us is not to be *happy*, but to be *holy*
2. And those who are holy are indeed the happiest people in the world
3. We cannot make ourselves holy – God must do it
4. Have you ever truly considered what a monumental work must take place in us, for us to become holy?
  - a. The extent of our sin is impossible to fathom
  - b. From our very conception we are sinners (Psalm 51:5)
  - c. Then as infants, then children that sin nature is manifest in all the actual sins we commit every day in our thoughts words and deeds.
  - d. We are “sold under sin” (Romans 7:14)
  - e. How can it be even possible for such sinful creatures to become holy saints? (Job 14:4)
5. At the moment of salvation – we are *justified*, declared righteous before God, through the imputed righteousness of Jesus Christ (Romans 5:1)

6. And we know that when go to be with the Lord, we are “glorified” – we will leave these bodies of flesh behind and be completely free from sin (Romans 8:18)
7. But what happens to us and in us between justification and glorification? Does it even matter? If God will finally “present me faultless before the presence of his glory” (Jude 24), then do I just live as I please, knowing that in the end God will perfect me in glory?
8. No! We are called to a live a sanctified, holy life in this present world
  - a. “Yield your members servants to righteousness unto holiness” (Romans 6:19)
  - b. “For God hath not called us unto uncleanness, but unto holiness” (1 Thessalonians 4:7)
  - c. “For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour” (1 Thessalonians 4:3-4)
  - d. “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14)

C. The sanctification of the believer

1. “Sanctification is the work of God’s Spirit (2 Thessalonians 2:13), whereby we are renewed in the whole man after the image of God (Ephesians 4:24), and are enabled more and more to die unto sin, and live unto God in righteousness and true holiness (Romans 6:11)”
2. Note the distinctions between justification and sanctification

<b>JUSTIFICATION</b>	<b>SANCTIFICATION</b>
Is a one time event	Is a continual process
Declares the sinner as righteous	Makes the sinner righteous
Changes a sinner’s legal position before God	Changes a sinner’s actual heart and life
A declaration of the sinner’s standing	A transformation of the sinner’s whole being
A work of God <i>without</i> us	A work of God <i>within</i> us
Addresses sin’s guilt	Addresses sin’s power
Requires no efforts of man	Requires efforts of man

3. There are many, many errors abounding today regarding the doctrine of sanctification
  - a. Antinomianism rejects the need to be sanctified or makes it optional
  - b. Wesleyan sanctification – the believer receives a second work of grace which brings them into a state of Christian perfection
  - c. Keswick sanctification – the believer undergoes a crisis experience where they surrender to God (“let go and let God”), and become a “spiritual”, “victorious” Christian
  - d. Pentecostal sanctification – the believer experiences a “Spirit baptism” which is evidenced by speaking in tongues
4. Many of these errors view sanctification as a once-off event, whereas Biblical sanctification is a lifelong process
5. Sanctification is not reserved for a certain class of Christians, but for *all* Christians – every believer is sanctified, without exception (Romans 8:29)
  - a. Justification leads to sanctification (John 8:11)
  - b. Adoption leads to sanctification (Ephesians 5:1; 1 Peter 1:14; 1 John 3:1-3)
6. Those who claim to be justified and adopted as sons of God yet have no evidence of sanctification were never truly justified or adopted
7. Sanctification makes a believer more and more aware of the remaining sin in his life
8. Perhaps counter-intuitively, the more holy we become, the greater our sin becomes to us
9. The mark of a sanctified believer is deep self-loathing for his remaining sin
  - a. Job (Job 42:6)
  - b. Paul (1 Corinthians 15:9; Ephesians 3:8; 1 Timothy 1:15)

## II. JEHOVAH MEKADESH IS OUR PATTERN OF HOLINESS

- A. “For I the LORD, which sanctify you, am holy” (Leviticus 21:8)

1. "Holiness is the very beauty and loveliness of Jehovah Himself. 'Tis the excellency of His excellencies, the beauty of His beauties, the perfection of His infinite perfections, and the glory of His attributes." (Jonathan Edwards)
  2. "God's holiness can be understood as the momentum behind all the other attributes of God. Holiness is the essence of God. It is the driving force behind the righteousness, justice, mercy, wrath, compassion, will, truth, and all other attributes of God." (John Wilsey)
  3. 2700 years ago, Isaiah witnessed the seraphim around Jehovah's throne crying, "Holy, holy, holy, is the LORD of hosts" (Isaiah 6:3)
  4. Nearly 2000 years ago, John also witnessed the seraphim around Jehovah's throne crying, "Holy, holy, holy, Lord God Almighty" (Revelation 4:8)
  5. And right now the seraphim are still unceasingly worshiping Jehovah's holiness
  6. The standard of holiness required of us is God himself
  7. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48)
- B. The Lord Jesus Christ is our example of what a sanctified life is
1. Christ himself was sanctified (set apart) by the Father (John 10:36)
  2. He is "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26), "loved righteousness, and hated iniquity" (Hebrews 1:9)
  3. In his words and actions, in his public and private life, in all situations, whether in joy or suffering, our Saviour displayed what a sanctified, holy life is
  4. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21)
  5. While the question "What Would Jesus Do?" has become somewhat cliché and overused, it yet reminds us that in whatever situation we find ourselves, we should seek to follow the example of the Lord Jesus

6. "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6)

### III. JEHOVAH MEKADESH HAS PROVIDED FOR OUR HOLINESS

A. Sanctification is a work of God that requires our active participation

1. We are not to sit back and passively wait for God to sanctify us
2. As we make use of the means he has provided for our sanctification, we grow in holiness
3. We are commanded: "work out your own salvation with fear and trembling" but at the same time remembering, "it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12-13)
4. We can either help or hinder God's work of sanctification in us

B. The means God has provided for our sanctification

1. The Holy Spirit

- a. The primary title of the third Person of the Godhead is the *Holy Spirit*
- b. He indwells every believer (Romans 8:9)
- c. God's work of perfecting the believer is called the "sanctification of the Spirit" (2 Thessalonians 2:13; 1 Peter 1:2)
- d. Each day as we yield ourselves to the Spirit's influences, we are moved to shun sin and pursue those things that please the Lord in our choices and behaviour

2. The Scriptures

- a. The word of God has a sanctifying effect on our hearts and lives (John 17:17; Psalm 119:9,11)
- b. The effect of hiding God's word in the heart is that it guards against sin
- c. The word of God's sanctifying effect is likened to the washing of water (Ephesians 5:26)
- d. Water has a cleansing effect on our bodies externally and internally

- e. Likewise the word of God cleanses us from sin externally and internally
  - f. Either the bible will keep you from sin, or sin will keep you from the Bible
  - g. As we behold the Lord's glory in the word of God, we are "changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:17-18)
3. Prayer
- a. If God is the only one who can sanctify us, then if we would be sanctified we must pray to him for sanctification (Matthew 7:7-8)
  - b. Are we struggling to overcome the remaining sin in our lives? Then we must pray to the Strong for strength!
  - c. "And lead us not into temptation, but deliver us from evil:" (Matthew 6:13)
  - d. Prayer is communion with God, entering into the very presence of God, "into the holiest by the blood of Jesus" (Hebrews 10:19,22)
4. In the fellowship of the church (Hebrews 10:24-25)
- a. God uses the exhortation of preaching in the assembly to sanctify us
  - b. God uses the exhortation of the brethren in the assembly to sanctify us
  - c. The church is to be a place where we are accountable to one another in our walk with the Lord (2 Timothy 2:22)
5. In chastening (Hebrews 12:5-11)
- a. When I sin, God chastens me in order that I will turn from my sin
  - b. The end result of chastening is "it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"

## CONCLUSION

1. There are many people who have hopes of a blessed eternity in heaven, yet have no interest in living as holy citizens of heaven while on earth
2. One might ask, why would people who love sin and despise holiness want to dwell in the presence of a holy God for eternity?
3. No, the true Christian desires to be holy here, as well as happy hereafter
4. The mark of a true Christian is not that he is perfect, but that he *desires* to be, and strives to be, and grieves over his remaining sin
5. Does this describe your heart?
6. The Christian life is a pilgrim's *progress* – we are to be progressing in grace, in knowledge, in service and in holiness
7. Can you detect progress in your holiness compared with where it was a year ago?
8. God intends for you to be holy in order that you may serve and glorify him with your life
9. Having received forgiveness, pardon and justification through his blood, we must now give ourselves to God's work of sanctification in us
10. As he offered himself as a holy sacrifice for us, so we must offer ourselves as living sacrifices, holy, acceptable unto God (Romans 12:1-2)
11. The only vessel God will use is a "vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Timothy 2:20-21)
12. Are you a sanctified vessel, making use of the means of sanctification God has provided you, humbly yielded to your Jehovah-Mekadesh, the Lord Who Sanctifies?