

GOODNEWS LETTER

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SANCTIFICATION

(Reckoned to Israel)

"And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory," Exodus 29:43.

INTRODUCTION: This article looks at Israel's sanctification. It shows that the nation had a very restrictive service that was, almost, the opposite of what sanctification, actually means.

As Exodus reveals, sanctification occurs only when God enters His creation Personally. This He did by taking on the flesh and being born as a baby. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel," Matthew 1:23 (Isa. 7:14).

However, the restrictive barriers; such as, curtains, sections within the Tabernacle and directions for entering the holy place, made Israel's sanctification limited and based upon something other than the nation, itself.

It was therefore, necessary for God to reckon Israel for righteousness, until the time of Matthew 1:23 - the 1st Advent of His Son, Jesus Christ.

Clearly however, Israel showed that Her typical service could never make anyone in the nation holy. It was that Israel represented something, which She could not attain. Yet, it was by Her observance of the service that brought "reckoned" holiness. God "reckoned" Israel to be holy as She presented forth the many outward symbols.

Thus, it was in the presentation of the types that kept Israel sanctified. Israel was God's picture. He would use these symbols to foretell what Christ would do, later; bringing the nation, as well as the world, to true sanctification.

Because no true sanctification came by types, we must refer to Israel as being "set apart" but, remaining away "FROM" God and true sanctification. No one but the High Priest could enter God's Holiest of Places. And then, only once a year.

And, while Israel's sanctification lies in Her faithful representation by presenting the types, holiness has never been in types. It has always been in the Person of God, alone.

It wasn't until Jesus "took upon" man and came on the scene, that true sanctification would come to man. Jesus lived and died in man's place and the New Covenant brought true sanctification.

Today, man exercises faith in Christ - and, when man does, he will no longer held away **FROM**, but brought **TO** God's sanctification. JB

SANCTIFICATION

Sanctification means "**set apart**." And, by contrasting the two covenants, we see the difference between a **sanctified place** and a **sanctified person** within God's Word.

The '**sanctified difference**' is where the '**Old**' and '**New Covenants**' have their distinct meanings. In the **OLD**, it was "**things**" which allowed the people to be received by the Lord. But, in the **New**, we come to God through Jesus Christ. Sanctification is personal. It's between God and man. Today, God no longer deals through types but with people, directly.

THINGS VS. A PERSON

In the Old, and after just 11 chapters expire in Genesis, God began to deal with His people; calling Abraham and forming Israel.

But, The Lord could only work within Israel in a limited administration. The entire nation was kept back from a person to person sanctification. In fact, without a "go-between," Israel and the Lord could no have communion, at all.

On each meeting, whether the nation, as a whole or, anyone person within Israel, it was required that God receive the meeting in "**ANOTHER**."

The "ANOTHER" was a prescribed material/animal object that stood between persons and the Lord. You and I are received in Another, as well. We have been brought to God through His Son, Jesus.

In the beginning, when God dispensed His grace to Israel (and, later to the world), we read about "**a Lamb slain before the foundation of the world**" (Rev 13:8).

Further, the Lamb motif would ever be present as the initial and main "**go-between**" for God and man. Finalization of sanctification would come when the "**lamb of God that takes away the sin of the world**" arrived (Jn 1:29).

Hence, the Passover Lamb, and its spiritual significance, brings salvation at the time it was sacrificed. This truth must be understood; for, if we don't understand where salvation begins, we shall be no better than Israel was.

And, like the lamb, the sacrifices and the places of sacrifices in the Old, were but required types. Again, "**Another**" had to stand between man and God, or service would not be received.

As we understand sanctification from God's perspective, the lamb and other go-betweens," were necessary until Jesus was offered for man's sin.

These '**ANOTHERS**,' acted in place of Christ and the work that He would accomplish. These representations showed what Jesus Christ would do when He ratified the New Covenant in His blood.

So, in the Old Covenant, **Sanctification** came through things; through types; but, only as Israel performed them within the Tabernacle.

It was not possible for individuals to enact anything of a sanctified nature; for; each person was but a sinner.

Therefore, it was in the "**ANOTHER**" that brought sanctification. It was God, working out His grace on behalf of those presenting the '**Another**.' And, it was in the **Tabernacle**, mostly, that these types were presented.

Sanctification in the Old, as explained for us in the Book of Hebrews, shows "...that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:" (Heb 10:8).

We must note Hebrews, carefully. Yes, it is true that Israel was sanctified; but, only in a reckoned manner. However, if the nation was to continue on in service, it was necessary that She reveal an opposite meaning of holiness on their part by faithfully completing the work within the Tabernacle.

While, the objects served only as types, they were of eternal value, however. Each one would teach Israel how God would transform all believers; once the Messiah arrived.

Israel had a difficult time on this point. Her spiritual understanding was, primarily placed on the work and the doing of the work. Israel considered Herself holy because She kept the Holy days and abstained from certain things.

Israel continued to think that the doing was what brought salvation; and, this became very evident, in the days of Jesus.

But, we see the opposite when we consider Israel's holiness. Righteousness did not come by doing the work of the Old, at all. Her holiness was in and, was seen, in what She showed forth - those representatives of the Person of Christ.

And, doesn't man like his doing? His work becomes His salvation; even, his sanctification, he thinks. However, it's no different than Missionary Baptists attending church. It isn't the '**going**' that counts (it's not the doing) but, it's the Person that we go to that counts. We must go to Jesus and serve Him through His work.

Therefore, Israel's sanctification came through their representative practice. But, as we look at the Tabernacle and see all its activity done, we must

know that the comers thereto, could never be made perfect in the work performed, otherwise, the offerings would have ceased.

"For the Law having a shadow of good thing to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect (complete).

For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins," Hebrews 10:1-2.

We see then, under the Old Covenant, Israel stood **AWAY FROM** and **APART FROM** God's sanctification, "while the first tabernacle was yet standing" (Heb 10:8).

Until, their Savior actually came, Israel had to approach God through "**ANOTHER.**" Her offerings, days and priestly representatives, were but types that pointed to the Holy One of Israel, Jesus, the Christ.