

Sanctification in the Old Testament

In a previous installment we looked at God our Savior in regeneration and renewing, the initial steps of God's organic salvation. In this installment we begin to explore how God our Savior operates in the progressing steps of God's organic salvation—sanctification and transformation—by looking at sanctification in the Old Testament as a type and prefigure of the New Testament believers' experience of sanctification. Sanctification is the process of making us like God, who is the unique Holy One, in His holy nature. Sanctification is motivated by God's desire to have fellowship with humanity, that humanity would match Him, and that He and humanity would become a mutual dwelling place, where we dwell in God and God dwells in us, for eternity. Sanctification has two aspects—positional and dispositional. In the Old Testament, positional sanctification is more emphasized, but there are a number of typological pointers in the Old Testament to our experience of dispositional sanctification in the New Testament. In the Old Testament, humanity became holy through coming near positionally to the presence of God. This occurred through identification with the offerings (through the laying on of hands) and the application of the blood of the offerings and the anointing oil to the priests and to the tabernacle and its furnishings. In addition, the priests partook of the offerings as holy food, which typifies our being made holy dispositionally, by partaking of God's holy divine nature (2 Pet. 1:4).

Sanctification in the Old Testament

The widespread notion of sanctification in the Old Testament is associated with the Hebrew root *qdsh*. The noun *qodesh* ("holiness"), that is, the quality or characteristics of being holy, occurs four hundred seventy times (almost half of the occurrences are in Exodus, Leviticus, and Numbers). *Qodesh* is more common than the adjective *qadosh* ("holy"), which occurs one hundred seventeen times. Both are frequently translated into English as the adjective *holy*. The verb *qadash* occurs one hundred seventy-one times. In the qal verb stem, it occurs eleven times and functions

mostly as a stative predicate adjective *be holy*, or *become holy*. Most commonly *qadash* occurs seventy-five times as a piel factitive verb stem with the sense of "to make something enter a state of being holy." Then it occurs as a hiphil verb stem forty-five times with the meaning of "to cause something to enter into holiness and continue to be holy." The hitpael verb stem ("to make oneself holy") occurs twenty-four times, the niphal ("to show oneself to be holy") occurs eleven times, and the passive pual ("be made holy") occurs five times. The noun *miqdash* ("holy place," "sanctuary") occurs seventy-five times.

*Sanctification is motivated
by God's desire to have
fellowship with humanity,
that humanity would match Him,
and that He and humanity would become
a mutual dwelling place.*

Holiness and Being Holy in the Old Testament

The noun *qodesh* and the adjective *qadosh* both refer to God as the unique Holy One in the universe. He alone is distinct, different, and separate from all created things. Holiness begins with God and then is transmitted to people and things associated with Him and His dwelling place, transmitted by means of various agents, such as the offerings with the blood, the anointing ointment, and the priestly garments.

Jehovah our God is *qadosh* ("holy") (Psa. 99:5, 9). The Lord on the throne in heaven is exalted by seraphim three times as *qadosh, qadosh, qadosh*—"Holy, holy, holy, Jehovah of hosts; / The whole earth is filled with His glory" (Isa. 6:3, LXX ἅγιος ἅγιος ἅγιος; cf. Rev. 4:8)—perhaps confirming the threefoldness of God or God in His Trinity. Jehovah is the Holy One of Israel (2 Kings 19:22; Isa. 43:3; 48:17); this is mentioned thirty-one times, with twenty-five times in Isaiah. He is also the Holy One in Israel (Ezek. 39:7) and the Holy One in the midst of them (Hosea 11:9). He is a holy God (1 Sam. 6:20; Isa. 5:16), and there is none holy like Jehovah (1 Sam. 2:2). This sentiment is expressed in Exodus 15:11, where Moses uttered, "Who is like You, O Jehovah, among the gods? / Who is like You, splendid in holiness, / Awesome in praises, doing wonders?"¹

Not only is Jehovah holy and holiness but the things that are related to Him, such as His name, His word, His arm,

and His Spirit, also are holy and holiness. We could even say that His name, word, arm, and Spirit indicate the Trinity of God. His name indicates the person of God the Father, His word and His arm indicate God the Son, and His Spirit of holiness refers to God the Spirit. God Himself in His Trinity functions as a means of sanctification through His name, word, arm, and Spirit.

His name is *qadosh* (“holy”) (Psa. 99:3; Isa. 57:15; Luke 1:49). He makes known His holy name (Ezek. 39:7), and He is jealous for His holy name (v. 25). Solomon built a house for His holy name (1 Chron. 29:16). His name is also given the modification *qodesh* (“holiness”) more than twenty times, that is, the name of His holiness, which must not be profaned (Lev. 22:2; Ezek. 36:22; Amos 2:7) or defiled (Ezek. 43:7-8). Rather, we glory in (1 Chron. 16:10; Psa. 105:3), give thanks to (1 Chron. 16:35; Psa. 106:47), trust in (33:21), and bless the name of His holiness (103:1; 145:21).

His word is a word of holiness, especially indicating His faithfulness to fulfill His words of promise—for example, in fulfilling His word of holiness in promising Abraham the possession of the land (105:42) and also in promising chastisement to Israel for her unfaithfulness (Jer. 23:9). Another example is that Jehovah has sworn by His holiness with His covenant to David regarding his seed and his throne enduring forever (Psa. 89:35), but He has also sworn by His holiness concerning captivity to Israel for her unfaithfulness (Amos 4:2). His arm is an arm of holiness, an arm of salvation, which He bared to all the nations (Isa. 52:10) and with which He accomplished salvation (Psa. 98:1). His Spirit is a Spirit of holiness in the midst of Israel, whom they grieved when they rebelled against Him (Isa. 63:10-11; cf. Psa. 51:13).

When places, times, people, and things are set apart to Jehovah or made holy by His presence, they are holiness. God’s dwelling place in the heavens is a habitation of His holiness (*ma’on*, Deut. 26:15; Jer. 25:30; *zebul*, Isa. 63:15); it is even considered the temple of His holiness (Psa. 11:4; Micah 1:2; Hab. 2:20) and His sanctuary, the place of His holiness (*haqqodesh*, Psa. 150:1). God sits upon the throne of His holiness (47:8). He dwells in the high and holy place (*qadosh*, Isa. 57:15). The heavens are even the heavens of His holiness (Psa. 20:6). Places on earth are also made holiness by virtue of God’s presence. The noun *qodesh* first occurs when Jehovah appeared to Moses in the thornbush, and He told Moses to remove his sandals because the place on which he was standing was holy ground (lit., “ground of holiness,” Exo. 3:5; Josh. 5:15). God’s dwelling place on earth, both the tabernacle and the temple and their constituent parts, are considered holiness (Psa. 5:7; Jonah 2:4). Over fifty times the whole complex of both the tabernacle and the temple is called the sanctuary (*haqqodesh*, lit., “the holiness,” or perhaps, “the place of holiness,” Exo.

28:29, 35; 29:30). The tabernacle and the temple had two chambers, one called the Holy Place (*haqqodesh*) and the other called the Holy of Holies (*qodesh haqqodeshim* or “most holy place,” lit., “holiness of the holinesses,” 26:33; 1 Kings 6:16).² One of the distinct and unique features of the Holy of Holies was that the Ark (also called the holy Ark or the Ark of holiness, 2 Chron. 35:3), signifying Christ as the embodiment of God and the testimony of God,³ was placed there (Exo. 26:34; 1 Kings 8:6). The court of the tabernacle is also called a holy place (*qadosh*), a place where the offerings could be eaten by the priests (Exo. 29:31; Lev. 6:16, 26). The house of God is called a holy temple (Psa. 65:4). The noun *miqdash* (“sanctuary”) also refers to the tabernacle (Exo. 25:8; 15:17) and the temple (1 Chron. 22:19). The sanctuary is even called the holy sanctuary, or the sanctuary of holiness (*miqdash haqqodesh*, Lev. 16:33). In the plural *miqdash* may also refer to the chambers of the tabernacle or temple, sanctuaries, or holy places (21:23; Psa. 68:35; 73:17).

Because of God’s dwelling in the Holy of Holies in the temple, the mountain on which the temple was situated, Mount Zion, was holiness (2:6; 43:3; 48:1; Isa. 11:9; Jer. 31:23; Ezek. 20:40; Dan. 9:16; Joel 2:1; Zech. 8:3), as were the surrounding mountains (Psa. 87:1); also, the city of Jerusalem was a city of holiness (Neh. 11:1; Isa. 52:1; Joel 3:17), and it will be holiness to Jehovah in the coming millennial kingdom (Jer. 31:38-40). Jerusalem as the city is also a holy (*qadosh*) place of the tabernacles of the Most High (Psa. 46:4). The land with its border is holiness (78:54; Zech. 2:12), and portions of the land are holiness (Ezek. 45:1; 48:14).

The furniture of the tabernacle, such as the burnt offering altar (Exo. 29:37) and the incense altar (30:10), were both most holy (lit., “holiness of holinesses”). The anointing oil was the anointing oil of holiness (vv. 25, 31-32). Indeed, anointing with the anointing oil of holiness caused the things anointed—the Tent of Meeting, the Ark of the Testimony, the table and all its utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering with all its utensils, and the laver and its base—to be most holy (vv. 26-29; 40:9-11). These became the sanctified, or most holy, things that the sons of Levi and especially the Kohathites needed to be careful how to handle lest they die (Num. 4:19-20). The fragrant incense was also pure and holiness, most holy, and holiness to Jehovah (Exo. 30:35-37).

The garments of Aaron were garments of holiness (28:2, 4; 29:29). The plate on the crown of the turban of Aaron (“the crown of holiness,” v. 6) was engraved with the words *HOLINESS TO JEHOVAH* (28:36). He bore the iniquity of the holy things (lit., “holinesses”), which the children of Israel sanctified for all their holy gifts (lit., “gifts of their holinesses,” v. 38).

Aaron and his sons ate of the things by which expiation was offered (the ram of consecration and the bread) to consecrate the priests—these were considered holiness (29:33-34)—and what was left of the meal offering for Aaron and his sons to eat was even most holy (lit., “holiness of holinesses,” Lev. 2:3, 10; 6:17); the sin offering, also to be eaten, was most holy (v. 18). The trespass offering, also eaten, was most holy (7:1, 6; 14:13). The offerings (27:9; Num. 18:9-10; Ezek. 36:38), the vessels (Num. 4:15; 1 Kings 8:4), and the bread of the Presence were most holy (Lev. 24:9), every devoted thing was most holy (27:28), and the tithes were holiness (v. 30). All the things sanctified for the building of the temple were holinesses (1 Kings 7:51; 2 Kings 12:4). The fruit of the trees of the land were considered fruit of holiness in the fourth year after being planted (Lev. 19:24). The firstborn cow, sheep, or goat were holiness (Num. 18:17).

Not only places and things but also times were considered holy or holiness. The people had a convocation of holiness on the first and the seventh days of the Feast of Unleavened Bread (Exo. 12:16); indeed, all the feasts were convocations of holiness (Lev. 23:2; Num. 28:18, 25; 29:1, 7, 12). After gathering the manna for six days the people were to have a Sabbath of complete rest, a Sabbath of holiness (Exo. 16:23; 31:14-15; Lev. 23:3). The Sabbath was also holy (*qadosh*) to Jehovah (Neh. 8:9-11), and it was His holy day (Isa. 58:13).

Because God is holy, He requires that His people also be *qadosh* (Lev. 11:44-45; 19:2; 20:26; 1 Pet. 1:16). The people were considered both holiness (*qodesh*) and, more frequently, holy (*qadosh*). After giving supplements to the law related to their conduct, the people were to be men of holiness to Jehovah (Exo. 22:31). Jehovah considered Israel holiness to Jehovah when she followed after Him in the wilderness (Jer. 2:2-3). The offering of the people to Jehovah resulted in a splendor of holiness, a splendor of their consecration (Psa. 110:3; 96:8-9). In the restoration of Israel at the end of the age, Israel is called a people of holiness (Isa. 62:12; Dan. 12:7). The priests were also considered holiness (2 Chron. 23:6). The adjective *qadosh* (“holy”) is used to refer to the priests (Lev. 21:7) and the Nazarites (Num. 6:5, 8). Israel is a holy nation (Exo. 19:6) and a holy people chosen by God from among all the peoples of the earth to be His personal treasure (Deut. 7:6; 14:2). They are the holy ones, or the saints (33:3; Psa. 34:9), the excellent in whom is Christ’s delight (16:3). At His coming back, the Lord will be accompanied by His saints (Zech. 14:5), who are both the overcoming believers and

the angels—also called the holy ones (Psa. 89:5-7; Job 5:1, 15:15; Dan. 8:13).

The Way of Sanctification— Carried Out by God and Human Agents

The reason for people and places being holy or holiness is that they undergo the action of being sanctified, being separated unto God. The verb *qadash* occurs mostly in the piel verb stem (“make holy”) and the hiphil verb stem (“cause to be holy, set apart”). The qal form as a stative predicate adjective means “to be holy” or “to become holy.” For example, through being sprinkled with the blood and the holy anointing oil, Aaron, his sons, and their garments became holy (Exo. 29:21). The niphil means “to show oneself holy,” especially referring to God as the subject, who showed Himself to be holy in executing judgment on Israel when she was carried off to captivity (Isa. 5:16). It also has a passive sense, meaning “to be sanctified.” Jehovah was sanctified in those who came near to Him (Lev. 10:3).

The tabernacle was sanctified by the glory of God, by His presence in meeting with the children of Israel (Exo. 29:43). The most common verb stem, the piel, frequently has *Jehovah* as the subject. Jehovah is the One who sanctified the people (*sanctify* being a piel participle that occurs at least ten times), charging them to

keep the Sabbaths (31:13; Ezek. 20:12, 20), His statutes (Lev. 20:8), and the priesthood from death, defilement, improper marriage, defects, uncleanness, and improper eating (21:8, 15, 23; 22:9), and to not profane His holy name (v. 32). God sanctified the seventh day, the Sabbath day (Gen. 2:3; Exo. 20:11). However, the children of Israel also sanctified the Sabbath day by remembering it and keeping it (v. 8; Deut. 5:12) and not doing any work on it (Jer. 17:22; Ezek. 20:20). They also sanctified the fiftieth year, the year of jubilee, with each person returning to his possession and to his family (Lev. 25:10).

Jehovah’s sanctification was also carried out through human agents such as the priests who sanctified the altar (Exo. 29:36), the tabernacle (40:9), and all that was in it (Lev. 8:10) through the application of the blood of the offerings and the anointing oil. The pouring of the anointing oil on Aaron’s head sanctified him (v. 12; Psa. 133:2). The sprinkling of the anointing oil and blood of the offerings also sanctified Aaron and his garments and his sons and their garments (Lev. 8:30). The priests were sanctified also by being clothed with their priestly garments (Exo. 28:3, 41; 40:13). The Tent of Meeting, the altar, and Aaron and his sons were sanctified so that Jehovah could meet with

*The people had a
convocation of holiness
on the first and the seventh days
of the Feast of Unleavened Bread;
indeed, all the feasts
were convocations of holiness.*

the children of Israel in the Tent of Meeting, and it was sanctified by His glory (29:43-44). Warriors were also sanctified, or set apart, as instruments to execute God's chastising of His people (Jer. 6:4; Micah 3:5) or judgment on the nations (Jer. 51:27-28). The pual as the passive form of the piel is used to refer to the priests (Ezek. 48:11), to dedicated things such as tithes (2 Chron. 31:6), to feasts (Ezra 3:5), and to warriors sanctified, or set apart to God, to execute God's judgment (Isa. 13:3).

The hiphil verb stem of *qadash* (rather than the piel) is used more in later texts and may indicate things that were sanctified for continual use, even forever. Aaron and his descendants were separated so that they might sanctify the most holy things (1 Chron. 23:13), such as the gifts dedicated, or sanctified, to be part of the temple or the vessels used in it (26:26-28), forever. Solomon built the temple as a house for the name of Jehovah to sanctify to Him (2 Chron. 2:4). Jehovah sanctified the temple, (1 Kings 9:3) even forever (2 Chron. 30:8). Jehovah also sanctified the prophet Jeremiah (Jer. 1:5). The people sanctified Jehovah (Isa. 8:13) and His name (29:23); in contrast, Moses did not sanctify Jehovah when he struck the rock twice with his staff (Num. 20:12). The Levites slaughtered the passover sacrifices to sanctify the people who had not sanctified themselves and were unclean (2 Chron. 30:17). The hiphil is used for the sanctifying of a field (Lev. 27:16-18), a house (vv. 14-15) unto the time of the jubilee, and the firstborn dedicated to Jehovah (Deut. 15:19).

The hitpael verb stem is used for sanctifying oneself. Jehovah charged the children of Israel to sanctify themselves from unclean animals, idols, and spiritually unclean things and be holy, since He is holy (Lev. 11:44; 20:7). Jehovah will sanctify Himself in the sight of nations following the destruction of Gog in the land of Israel (Ezek. 38:23). The priests and the Levites needed to sanctify themselves to come into the presence of Jehovah (Exo. 19:22), to bring up the Ark (1 Chron. 15:12), and to cleanse and sanctify the temple (2 Chron. 29:5, 15). The people also needed to sanctify themselves to follow the Ark of the Covenant over the Jordan River (Josh. 3:5) and to eat the passover (2 Chron. 30:17).

The Means of Sanctification— the Offerings with the Blood and the Ointment

The sanctification of the dwelling place of God, either the tabernacle or the temple, the furnishings and utensils used in it, and the people who were associated with God's dwelling places, especially the priests and the Levites, was carried out by a number of steps. Exodus 29 shows the steps taken to sanctify Aaron and his sons. First, Aaron and his sons were to come near to the Tent of Meeting with one bull, two rams, unleavened bread and cakes mingled with oil, and unleavened wafers anointed with oil (vv. 1-4). Then

they were washed with water and clothed with the holy garments, the turban, and the crown of holiness (vv. 5-6). After that, the anointing oil was poured out on the head of Aaron to anoint him (v. 7). Then they laid their hands on the head of the bull and slaughtered it as a sin offering. Its blood was collected, put on the horns of the burnt-offering altar, and poured out at the base of the altar (vv. 10-14). The first ram was also slaughtered; the blood was sprinkled on and around the altar, and then it was consumed wholly as a burnt offering (vv. 15-18). The second ram was slaughtered, and its blood was applied to the lobe of the right ear, the right thumb, and the big toe of the right foot of the priests (indicating the listening, working, and walking functions of the priests (v. 20)).⁴ Then the blood and the anointing oil were sprinkled on the garments of Aaron and his sons (v. 21). The flesh of the ram of consecration (lit., "the filling of hands") with the bread was to be eaten by Aaron and his sons to consecrate and sanctify them (vv. 32-33).

The blood of the offerings signifies the redemption of Christ the Son that sanctifies us positionally by bringing us to God. The blood of the bull of the sin offering was sprinkled seven times before the veil of the Holy of Holies and also put on the horns of the incense altar (Lev. 4:6-7) for the acceptance of the anointed priest before God.

The blood of the sin offering had four kinds of effects:

- (1) Some of the blood was brought into the Tent of Meeting and sprinkled seven times before Jehovah in front of the veil of the Holy of Holies (Lev. 4:5-6, 16-17), signifying that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption (Heb. 9:12).
- (2) Some of the blood was put on the horns of the incense altar (Lev. 4:7a, 18a), signifying that the redemption by Christ's blood is effective for us to contact God in prayer (Heb. 10:19).
- (3) Some of the blood was put on the horns of the altar of burnt offering (Lev. 4:25a, 30a, 34a), signifying that the blood of Christ is effective for our redemption (Eph. 1:7; 1 Pet. 1:18-19).
- (4) The rest of the blood was poured out at the base of the altar of burnt offering (Lev. 4:7b, 18b, 25b, 30b, 34b), signifying that the blood of Christ was poured out at the cross for the peace in our conscience, assuring us that we are redeemed and accepted by God (Heb. 9:14). (Lee, *Recovery Version*, Lev. 4:5, note 1)

The compound ointment, consisting of a hin of olive oil and four spices (myrrh, cinnamon, calamus, and cassia), signifies and typifies the compound Spirit compounded with the elements of Christ's death and resurrection. The compound Spirit sanctifies us dispositionally by applying to us God's holy nature and the elements of Christ's death (terminating the negative, natural, and common elements) and of His resurrection (enlivening and uplifting our God-created and redeemed being). The

fact that the ointment was applied to the building(s), the furnishings, and the priests signifies the anointing of the believers for God's building, which is the Body of Christ, and for God's service, His priesthood.⁵

This holy anointing oil, a compound ointment of olive oil and four spices ([Exo. 30:23-24]), is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection (1 Cor. 15:45...). The significances of the ingredients of this compound anointing oil are as follows: (1) flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3); (2) fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13); (3) fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ (Eph. 2:6; Col. 3:1; 1 Pet. 1:3); (4) cassia, used in ancient times to repel insects and snakes, signifies the power of Christ's resurrection (Phil. 3:10); and (5) the olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit (Gen. 1:2). Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity. Thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit (cf. Lev. 2:4). The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) through Christ's sufferings (Matt. 26:36). Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being "split" by His death on the cross. Since in the Bible five is the number for responsibility (Matt. 25:2), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility. Since the numbers three and five are related to God's building..., these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned

elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place. (Lee, *Recovery Version*, Exo. 30:25, note 1)

As Witness Lee further states,

The function of the holy anointing oil as a compound ointment is to sanctify the things of God and men of God, separating them from anything common and making them most holy for God's service. According to [Exodus] 30:26-28, the anointing oil was used to anoint the tent of meeting, the Ark of the Testimony, the table and all its utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering and all its utensils, and the laver and its base. Verse 30 says, "And you shall anoint Aaron and his sons, and you shall sanctify them to serve as priests to Me." Whoever or whatever was anointed was sanctified, set apart. The ointment became a mark separating them from anything common.

separating them from anything common.

Verse 29 says, "And you shall sanctify them, and they shall be most holy; whatever touches them shall be holy." As soon as the anointing oil was applied to something, that thing became most holy. Furthermore, whoever

touched it became holy. (*Life-study of Exodus* 1694)

*The eating of the offerings
typifies dispositional sanctification.
The food had been sanctified,
offered to God and made holy.
Then the partaker of it was sanctified,
or became holy dispositionally.*

The eating of the offerings used to make expiation, which offerings were themselves sanctified (29:27), also sanctified the priests (v. 33). Aaron and his sons ate of the things by which expiation was made (the ram of consecration and the bread); these things offered to consecrate the priests are considered holiness (29:33-34). The meal offering (Lev. 2:3, 10; 6:17), the sin offering (v. 17), the trespass offering (7:1, 6; 14:13), and the bread of the Presence (24:9), all to be eaten, were not just holy but most holy (lit., "holiness of holinesses"). We could say that this eating typifies dispositional sanctification. The food had been sanctified, offered to God and made holy. Then the partaker of it was sanctified, or became holy dispositionally.

Conclusion

God is the unique Holy One in the universe. His desire is to interact, fellowship with, and dwell with His created humanity. To do this He established a place, prepared the persons, and set apart a time to meet with humanity. God set apart, or sanctified, a dwelling, such as the tabernacle

or the temple, its furnishings, and its utensils, making it suitable for Him to dwell in on earth, and then He brought humanity into His presence by applying the blood of the offerings (mainly at the burnt-offering altar) and the anointing ointment to them. The people were sanctified and enabled to come into God's presence through the offerings and the application of the shed blood of the sacrificial animal to the priests (representing the people) and their garments. The offering of the animal sacrifice and the application of the blood, typifying the redemption of Christ, brought people into the presence of God, sanctifying them positionally. The application of the anointing ointment to the priests and their garments also sanctified them. The anointing ointment, typifying the compound Spirit, points to the New Testament experience of the holy nature of God being applied to humanity with the elements of death and resurrection necessary to sanctify and reconstitute a person with God dispositionally. Certain times were also set aside as holy for God and humanity to meet together, such as the Sabbaths and the feasts in which there were holy gatherings, or convocations. Sanctification in the Old Testament provides a rich type of the New Testament believers' experience of sanctification.

by Roger Good

Notes

¹Sometimes it is difficult to know how to translate *qodesh* ("holiness" or "sanctuary," i.e., "the place of holiness"). For example, Psalm 68:17 says, "The chariots of God are twenty thousand, / Thousands upon thousands; / The Lord is among them, / As at Sinai, in the sanctuary," and Psalm 77:13 says, "O God, Your way is in the sanctuary; / Who is so great a god as God?" The

Masoretic Hebrew text places an article before *qodesh* in both places. Some versions render it "in holiness" (Tanakh). We could say that the presence of God at Sinai produced a sanctuary around the mountain.

²*Qodesh qodeshim* (without the definite article *ha-* before *qodeshim*) refers to things most holy, such as the anointing ointment and the altar of burnt offering. With the definite article—as *qodesh haqqodeshim*—it almost always refers to the Holy of Holies. The expression *haqqodesh* may refer to either the Holy Place as the first enclosed chamber of the tabernacle or temple, or the sanctuary as a whole, including the Holy Place, along with the innermost chamber and the outer court.

³"That the Testimony (the law) was put into the Ark signifies that the living law of God as God's testimony dwells in Christ bodily (Col. 2:9), making Him the testimony of God (John 1:18)." (Lee, *Recovery Version*, Exo. 25:16, note 1).

⁴Both the blood and the oil were also applied to the lobe of the right ear, the right thumb, and the big toe of the right foot of the leper (signifying us as sinners) in the process of cleansing (Lev. 14:14-17).

⁵For a fuller treatment of the significance, the ingredients, and the experiential application of the compound Spirit, see Witness Lee's *Life-study of Exodus*, Messages 157-166, and Ed Marks's "The Compound Spirit."

Works Cited

- Marks, Ed. "The Compound Spirit," *Affirmation & Critique*, vol. 2, no. 1, Jan. 1997, pp. 15-27.
- Lee, Witness. Footnotes. *Recovery Version of the Bible*, Living Stream Ministry, 2003.
- . *Life-study of Exodus*. Living Stream Ministry, 1987.

Sanctification in Life

In the first stage of God's salvation we participate in the righteousness of God. This is justification in which we gain God's righteousness. In the second stage we are in the process of sanctification, a process in which God works His divine nature into us. God's righteousness is reckoned to us in justification, but it is not wrought into us. However, in God's sanctification His holiness is wrought into our being. Although we have obtained and participated in God's righteousness outwardly, God's holiness needs to be wrought into us inwardly. The second stage of God's salvation is that He works His holy nature into our being...

From the beginning of the book of Romans through 8:13 two main things are covered, justification and sanctification. In justification God gives us His righteousness, which is Christ Himself. God has made Christ righteousness to us. However, this is objective, for righteousness is Christ as our covering. Hence, righteousness is objective, like a roof that covers us. However, in the second stage, sanctification, God is working Christ into us to make Him our sanctification subjectively. Our whole being will be permeated with the holy nature of God. This is sanctification in life.

...It is by this life that Christ permeates us, saturates us, and infuses the holy nature of God into us, making us holy dispositionally. In other books of the Bible we find mention of sanctification by the blood and are told that the blood of Christ has sanctified us (Heb. 13:12). However, we do not find this aspect of sanctification in the book of Romans. In Romans we do not have objective sanctification by the blood, but subjective sanctification in life.

From *Life-study of Romans* by Witness Lee, pp. 203-206