

~SANCTIFICATION (1709)

[Hebrew, *qa-dhash'*, Greek, *ha'gi-os*]

- Yehowah God
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• The act or process of making holy, separating, or setting apart for the service or use of Yehowah God, the state of being holy, sanctified, or purified. Sanctification draws attention to the action whereby holiness is produced, made manifest, or maintained.

• Words drawn from the Hebrew verb *qa-dhash'* and words related to the Greek adjective *ha'gi-os* are rendered, holy, sanctified, made sacred, set apart.

See Also HOLINESS

• A better understanding of the subject can be gained by a consideration of the usage of the words in the original languages. They are applied in the Scriptures to;

- (1) Yehowah God
- (2) Jesus Christ
- (3) Angels

- (4) Men and animals
- (5) Things
- (6) Periods of time or occasions
- (7) Land possessions
- Sometimes the **Hebrew** word for **sanctify** was used in the sense of **preparing or making oneself ready or in fit condition**. Yehowah commanded Moses to say to the complaining Israelites; **Sanctify yourselves for tomorrow, as you will certainly eat meat.**
- **And to the people you should say; Sanctify yourselves for tomorrow, as you will certainly eat meat, because you have wept in the ears of Yehowah, saying; Who will give us meat to eat, for it was well with us in Egypt? And Yehowah will certainly give you meat, and you will indeed eat. (Numbers 11:18)**
- **Before Israel crossed the Jordan River, Joshua ordered;**
- **Joshua now said to the people; Sanctify yourselves, for tomorrow Yehowah will do wonderful things in your midst. (Joshua 3:5)**
- **In all cases the term has a religious, spiritual, and moral sense. It can denote the getting away from anything that displeases Yehowah or appears bad in his eyes, including physical uncleanness.**
- **God said to Moses; Go to the people, and you must sanctify them today and tomorrow, and they must wash their mantles, because on the third day Yehowah will come down before the eyes of all the people upon Mount Sinai.**
- **And Yehowah went on to say to Moses; Go to the people, and you must sanctify them today and tomorrow, and they must wash their mantles. (Exodus 19:10)**
- **And they must prove ready for the third day, because on the third day Yehowah will come down before the eyes of all the people upon Mount Sinai. (Exodus 19:11)**
- **The word is used to mean purifying or cleansing, as at;**

- After that David sent messengers that he might take her. So she came in to him and he lay down with her, while she was **sanctifying** herself from her **uncleanness**. Later she returned to her house. (**2 Samuel 11:4**)
- Which reads, she was **sanctifying** herself from her **uncleanness**.
- Yehowah told Israel that they should be separate from the nations of the world and clean from their practices, he gave Israel laws to keep them set apart, including the laws defining what was clean and what was unclean for eating.
- Then he gave them the reason;
- For I am Yehowah your God, and you must **sanctify** yourselves and you must prove yourselves holy, because I am holy. So you must not make your souls unclean by any swarming creature that moves upon the earth. (**Leviticus 11:44**)

· Yehowah God

- Yehowah God is **holy** and **absolutely clean**. As the Creator and Universal Sovereign, he has the right to the exclusive worship of all of his creatures.
- Therefore he says that he will demonstrate his holiness, acting to sanctify himself and his name before the eyes of all creation. I shall certainly magnify myself and sanctify myself and make myself known before the eyes of many nations, and they will have to know that I am Yehowah.
- And I shall certainly magnify myself and sanctify myself and make myself known before the eyes of many nations, and they will have to know that I am Yehowah. (**Ezekiel 38:23**)
- Those who desire his favor, and life, must **sanctify** him and his name, that is, they must hold that name in its proper place as separate from and higher than all others.
- And you must not profane my holy name, and I must be sanctified in the midst of the sons of Israel. I am Yehowah who is sanctifying you. (**Leviticus 22:32**)

- **Yehowah of armies, he is the One whom you should treat as holy, and he should be the object of your fear, and he should be the One causing you to tremble. (Isaiah 8:13)**
- **For when he sees his children, the work of my hands, in the midst of him, they will **sanctify** my name, and they will certainly sanctify the Holy One of Jacob, and the God of Israel they will regard with awe. (Isaiah 29:23)**
- **Jesus taught his followers to pray as the foremost thing. Our Father in the heavens, let your name be **sanctified**, or, **be held sacred**, be treated as **holy**.**
- **You must pray, then, this way; Our Father in the heavens, let your name be sanctified. (Matthew 6:9) Footnote**

·· **Jesus Christ**

- **Yehowah God selected his only-begotten Son and sent him to earth to do a special work in behalf of God's name and to give his life as a ransom for humankind.**
- **But he was not received and respected by the Jewish nation as that sent one, rather, they denied his sonship and his position with his Father. He replied to them;**
- **Do you say to me whom the Father **sanctified** and dispatched into the world, You blaspheme, because I said; I am God's Son? (John 10:36)**
- **The apostle Peter writes to Christians, telling them to **sanctify** the Christ as Lord in your hearts. He shows that one who does this will stay away from what is bad and will do good. The people of the nations hold in their hearts an awe and a fear of men and of other things.**
- **But the Christian should set Christ in the right place in his affections and motivations. This would mean recognizing Christ's position as God's Chief Agent of life, the Messianic King, God's High Priest, and the one who gave his life as a ransom.**
- **He should also keep Christ's example of good conduct before him and hold a good conscience in connection with his own conduct as a Christian.**

- **If a person, even a ruler, should harshly demand a reason for his hope, the Christian who thus sanctifies Christ in his heart will make a good defense, yet with a mild temper and deep respect.**
- **For, he that would love life and see good days, let him restrain his tongue from what is bad and his lips from speaking deception. (1 Peter 3:10)**
- **But let him turn away from what is bad and do what is good, let him seek peace and pursue it. (1 Peter 3:11)**
- **For the eyes of Yehowah are upon the righteous ones, and his ears are toward their supplication, but the face of Yehowah is against those doing bad things. (1 Peter 3:12)**
- **Indeed, who is the man that will harm you if you become zealous for what is good? (1 Peter 3:13)**
- **But even if you should suffer for the sake of righteousness, you are happy. However, the object of their fear do not you fear, neither become agitated. (1 Peter 3:14)**
- **But sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect. (1 Peter 3:15)**
- **Hold a good conscience, so that in the particular in which you are spoken against they may get ashamed who are speaking slightly of your good conduct in connection with Christ. (1 Peter 3:16)**

·· Angels

- **The angels of God are called by Jesus **holy** angels, **sanctified**, set apart for Yehowah's holy use.**
- **For whoever becomes ashamed of me and my words in this adulterous and sinful generation, the Son of man will also be ashamed of him when he arrives in the glory of his Father with the **holy angels**. (Mark 8:38)**
- **For whoever becomes ashamed of me and of my words, the Son**

- of man will be ashamed of this one when he arrives in his glory and that of the Father and of the holy angels. (**Luke 9:26**)
- Bless Yehowah, O you angels of his, mighty in power, carrying out his word, by listening to the voice of his word. (**Psalms 103:20**)
 - They appear in the sacred presence of Yehowah, beholding his face.
 - See to it that you men do not despise one of these little ones, for I tell you that their angels in heaven always behold the face of my Father who is in heaven. (**Matthew 18:10**)
 - In reply the angel said to him; I am Gabriel, who stands near before God, and I was sent forth to speak with you and declare the Good News of these things to you. (**Luke 1:19**)

· Men And Animals

- In times past God has chosen certain persons whom he desired to use for his exclusive service, and he **sanctified** them. When he determined to use the males of the tribe of Levi to take care of the sacred tabernacle and its services, he said to Moses;
- As for me, look! I do take the Levites from among the sons of Israel in place of all the firstborn opening the womb of the sons of Israel, and the Levites must become mine. (**Numbers 3:12**)
- For every firstborn is mine. In the day that I struck every firstborn in the land of Egypt I **sanctified** to myself every firstborn in Israel from man to beast. They should become mine. I am Yehowah. (**Numbers 3:13**)
- In order to release the firstborn of the other 11 tribes, the Israelites were required to give in exchange all the males of the tribe of Levi. Then they had to give five shekels, \$11, to the sanctuary for every male firstborn above the total number of male Levites. This released the firstborn ones from being set apart for Yehowah's exclusive service.
- And as the ransom price of the two hundred and seventy-three from the firstborn of the sons of Israel, who are in excess of the Levites. (**Numbers 3:46**)

- **You must take five shekels for each individual. In the shekel of the holy place you should take it. A shekel is twenty gerahs. (Numbers 3:47)**
- **And you must give the money to Aaron and his sons as the ransom price of those who are in excess of them. (Numbers 3:48)**
- **After this, all male firstborn ones opening the womb were considered to be sanctified but were presented at the temple and redeemed by a payment of five shekels (\$11).**
- **Sanctify to me every male firstborn that opens each womb among the sons of Israel, among men and beasts. It is mine. (Exodus 13:2)**
- **And Yehowah went on to speak to Moses, saying; (Leviticus 12:1)**
- **Speak to the sons of Israel, saying; In case a woman conceives seed and does bear a male, she must be unclean seven days, as in the days of the impurity when she is menstruating she will be unclean. (Leviticus 12:2)**
- **And on the eighth day the flesh of his foreskin will be circumcised. (Leviticus 12:3)**
- **For thirty-three days more she will stay in the blood of purification. She should not touch any holy thing, and she should not come into the holy place until the fulfilling of the days of her purification. (Leviticus 12:4)**
- **Everything opening the womb, of every sort of flesh, which they will present to Yehowah, among man and among beast, should become yours. However, you should without fail redeem the firstborn of mankind, and the firstborn of the unclean beast you should redeem. (Numbers 18:15)**
- **And with a redemption price for it from a month old onward you should redeem it, by the estimated value, five silver shekels by the shekel of the holy place. It is twenty gerahs. (Numbers 18:16)**

- **Those under Nazirite vows were sanctified for the period of their vow.**
- **And Yehowah spoke further to Moses, saying; (Numbers 6:1)**
- **Speak to the sons of Israel and you must say to them, In case a man or a woman takes a special vow to live as a Nazirite to Yehowah. (Numbers 6:2)**
- **He should keep away from wine and intoxicating liquor. He should not drink the vinegar of wine or the vinegar of intoxicating liquor, nor drink any liquid made from grapes, nor eat grapes either fresh or dried. (Numbers 6:3)**
- **All the days of his Naziriteship he should not eat anything at all that is made from the wine vine, from the unripe grapes to the skins. (Numbers 6:4)**
- **All the days of the vow of his Naziriteship no razor should pass over his head, until the days that he should be separated to Yehowah come to the full, he should prove holy by letting the locks of the hair of his head grow. (Numbers 6:5)**
- **All the days of his keeping separate to Yehowah he may not come toward any dead soul. (Numbers 6:6)**
- **Not even for his father or his mother or his brother or his sister may he defile himself when they die, because the sign of his Naziriteship to his God is upon his head. (Numbers 6:7)**
- **All the days of his Naziriteship he is holy to Yehowah. (Numbers 6:8)**
- **The firstborn of domestic animals were also sanctified, to be sacrificed or, in some cases, to be redeemed.**
- **Every male firstborn that will be born in your herd and in your flock you should sanctify to Yehowah your God. You must do no service with the firstborn of your bull, nor shear the firstborn of your flock. (Deuteronomy 15:19)**

See Also FIRSTBORN, FIRSTLING

•• The Priesthood

- **Yehowah also purposed to set aside an exclusive family within the tribe of Levi to serve as his priests of sacrifice, namely, Aaron and his sons and their male descendants.**
- **And as for you, bring near to yourself Aaron your brother and his sons with him from the midst of the sons of Israel that he may act as priest to me, Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. ([Exodus 28:1](#))**
- **And you must make holy garments for Aaron your brother, for glory and beauty. ([Exodus 28:2](#))**
- **And you yourself are to speak to all the ones wise with a heart that I have filled with the spirit of wisdom, and they must make Aaron's garments for sanctifying him, that he may act as priest to me. ([Exodus 28:3](#))**
- **And with them you must clothe Aaron your brother and his sons with him, and you must anoint them and fill their hand with power and sanctify them, and they must act as priests to me. ([Exodus 28:41](#))**
- **They were then sanctified with fitting sacrifices in a symbolic series of acts described in ([Exodus Chapter 29](#)). Yehowah's everlasting High Priest, Jesus Christ, and his fellow priests, or underpriests, namely those who follow Christ's footsteps and whom God anoints to be members of Christ's body, are also **sanctified**.**
- **However, we are obligated to thank God always for you, brothers loved by Yehowah, because God selected you from the beginning for salvation by **sanctifying** you with spirit and by your faith in the truth. ([2 Thessalonians 2:13](#))**
- **And he made us to be a kingdom, priests to his God and Father, yes, to him be the glory and the might forever. Amen. ([Revelation 1:6](#))**
- **And you made them to be a kingdom and priests to our God, and they are to rule as kings over the earth. ([Revelation 5:10](#))**

·· **The Process Of Sanctification**

- There is a certain process or procedure that the one to be sanctified as a footstep follower of Christ must undergo. Using the word **sanctify** in the sense of **purify** or **cleanse** from sin in God's sight, the apostle Paul wrote.
- For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled **sanctifies** to the extent of cleanness of the flesh. (**Hebrews 9:13**)
- How much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God? (**Hebrews 9:14**)
- The blood of the Christ signifies the value of his perfect human life, and it is this that washes away the guilt of sin of the person believing in him. Hence it **really** not just typically.
- For since the Law has a shadow of the good things to come, but not the very substance of the things, men can never with the same sacrifices from year to year which they offer continually make those who approach perfect. (**Hebrews 10:1**)
- Otherwise, would the sacrifices not have stopped being offered, because those rendering sacred service who had been cleansed once for all time would have no consciousness of sins anymore? (**Hebrews 10:2**)
- To the contrary, by these sacrifices there is a reminding of sins from year to year. (**Hebrews 10:3**)
- For it is not possible for the blood of bulls and of goats to take sins away. (**Hebrews 10:4**)
- **Sanctifies** to the purifying of the believers flesh, from God's standpoint, so that the believer has a clean conscience. Also, God declares such believer righteous and makes him suitable to be one of the underpriests of Jesus Christ.
- Therefore those in union with Christ Jesus have no condemnation. (**Romans 8:1**)
- Moreover, those whom he foreordained are the ones he also called, and those whom he called are the ones he also declared to

be righteous. Finally those whom he declared righteous are the ones he also glorified. (**Romans 8:30**)

- Such ones are called *ha'gi-oi*, **holy ones**, **saints**, **KJ**, or persons **sanctified** to God.
- Certainly, therefore, you are no longer strangers and alien residents, but you are fellow citizens of the **holy ones** and are members of the household of God. (**Ephesians 2:19**)
- Thanking the Father who rendered you suitable for your participation in the inheritance of the **holy ones** in the light. (**Colossians 1:12**)
- And now I commit you to God and to the word of his undeserved kindness, which word can build you up and give you the inheritance among all the sanctified ones. (**Acts of Apostles 20:32**)
- Which refers to **sanctified** ones *tois he-gi-a-sme'nois*.
- So the procedure for those who are to become joint heirs with Christ is, first, that they are drawn by Yehowah God to Jesus Christ by faith in the truth of God's Word.
- However, we are obligated to thank God always for you, brothers loved by Yehowah, because God selected you from the beginning for salvation by sanctifying you with spirit and by your faith in the truth. (**2 Thessalonians 2:13**)
- No man can come to me unless the Father, who sent me, draws him, and I will resurrect him in the last day. (**John 6:44**)
- Sanctify them by means of the truth, your word is truth. (**John 17:17**)
- Accepted by Yehowah, they are washed clean, **sanctified**; declared righteous in the name of our Lord Jesus Christ and with the spirit of our God.
- And yet that is what some of you were. But you have been washed clean, but you have been **sanctified**, but you have been declared righteous in the name of our Lord Jesus Christ and with the spirit of our God. (**1 Corinthians 6:11**)

- **Christ thus becomes to them wisdom, righteousness, and sanctification and release by ransom.**
- **But it is due to him that you are in union with Christ Jesus, who has become to us wisdom from God, also righteousness and sanctification and release by ransom. (1 Corinthians 1:30)**
- **Of these, the apostle Paul said; For both he Christ who is sanctifying and those who are being sanctified all stem from one, and for this cause he is not ashamed to call them brothers.**
- **For both he who is sanctifying and those who are being sanctified all stem from one, and for this cause he is not ashamed to call them brothers. (Hebrews 2:11)**
- **They become sons of God and brothers of God's Chief Son by spirit begetting.**
- **For all who are led by God's spirit, these are God's sons. (Romans 8:14)**
- **For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out; Abba, Father! (Romans 8:15)**
- **The spirit itself bears witness with our spirit that we are God's children. (Romans 8:16)**
- **If, then, we are children, we are also heirs. Heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together. (Romans 8:17)**
- **Jesus answered; Most truly I say to you, unless anyone is born from water and spirit, he cannot enter into the kingdom of God. (John 3:5)**
- **The wind blows where it wants to, and you hear the sound of it, but you do not know where it comes from and where it is going. So is everyone that has been born from the spirit. (John 3:8)**

· **Must Be Maintained**

- The process of **sanctification** is not all on one side. Sanctification must be maintained, and in this the believer has a part. He can lose his **sanctification** or he can hold on to it.
- Christ Jesus has set the pattern for those who are sanctified.
- For I set the pattern for you, that, just as I did to you, you should do also. (**John 13:15**)
- He said in prayer to God; I am **sanctifying** myself in their behalf, that they also may be sanctified by means of truth.
- And I am **sanctifying** myself in their behalf, that they also may be sanctified by means of truth. (**John 17:19**)
- Jesus kept himself blameless and maintained his status of being set apart for the purpose of sanctifying his followers. They must maintain their **sanctification** down to the end of their earthly course.
- To do this, they must keep clear of dishonorable things and of persons who practice dishonorable things, so as to be a vessel for an honorable purpose, **sanctified**, useful to his owner, prepared for every good work.
- Now in a large house there are vessels not only of gold and silver but also of wood and earthenware, and some for an honorable purpose but others for a purpose lacking honor. (**2 Timothy 2:20**)
- If, therefore, anyone keeps clear of the latter ones, he will be a vessel for an honorable purpose, **sanctified**, useful to his owner, prepared for every good work. (**2 Timothy 2:21**)
- They must realize that it is with Christ's own blood that they are bought, and that it is by God's will that they have been **sanctified** through the offering of the body of Jesus Christ once for all time.
- By the said, **will**, we have been **sanctified** through the offering of the body of Jesus Christ once for all time. (**Hebrews 10:10**)
- They are counseled;
- Pursue peace with all people, and the **sanctification** without which no man will see the Lord. (**Hebrews 12:14**)

- **Though they are still in the imperfect flesh, which tends toward sin, the sanctified ones can be successful. In warning of the danger of losing ones **sanctification**, Paul reminds the **sanctified** ones that it was the blood of the New Covenant by which they were **sanctified**.**
- **Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? (**Hebrews 10:29**)**
- **Also, the cup in the same way after they had the evening meal, he saying; This cup means the New Covenant by virtue of my blood, which is to be poured out in your behalf. (**Luke 22:20**)**
- **As Mediator of the New Covenant, Christ assists them to carry out the terms of the covenant by obedience and clean behavior so that they keep their **sanctification**.**
- **For it is by one sacrificial offering that he has made those who are being **sanctified** perfect perpetually. (**Hebrews 10:14**)**
- **As Mediator and High Priest, Christ is able also to save completely those who are approaching God through him.**
- **Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them. (**Hebrews 7:25**)**
- **But if they return to a practice of sin, there is not a second sacrifice, only the expectation of judgment and destruction.**
- **For if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left. (**Hebrews 10:26**)**
- **But there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition. (**Hebrews 10:27**)**
- **Accordingly, the **sanctified** ones are not called so they can continue as they did before being **sanctified**, or so they can go back to such a course. The apostle exhorts;**

- For this is what God wills, the **sanctifying** of you, that you abstain from fornication. (**1 Thessalonians 4:3**)
- That each one of you should know how to get possession of his own vessel in **sanctification** and honor. (**1 Thessalonians 4:4**)
- For God called us, not with allowance for uncleanness, but in connection with **sanctification**. (**1 Thessalonians 4:7**)

· God's Word And Spirit

- God's Word plays a great part in **sanctification**, and it must be followed closely for **sanctification** to be maintained.
- And now I commit you to God and to the word of his undeserved kindness, which word can build you up and give you the inheritance among all the sanctified ones. (**Acts of Apostles 20:32**)
- To the believer and **sanctified** one, God also sends his Holy Spirit, which is a strong force working in him for cleanness. It helps the sanctified one to be obedient, keeping him in a clean way of life.
- According to the foreknowledge of God the Father, with **sanctification** by the spirit, for the purpose of their being obedient and sprinkled with the blood of Jesus Christ. May undeserved kindness and peace be increased to you. (**1 Peter 1:2**)
- Guidance by God's spirit makes it possible for the offering of such ones to be sanctified, clean, acceptable to God.
- For me to be a public servant of Christ Jesus to the nations, engaging in the holy work of the Good News of God, in order, that the offering, namely, these nations, might prove to be acceptable, it being **sanctified** with Holy Spirit. (**Romans 15:16**)
- Any uncleanness is a disregarding of God's spirit and tends to grieve it.
- Also, do not be grieving God's Holy Spirit, with which you have been sealed for a day of releasing by ransom. (**Ephesians 4:30**)
- So, then, the man that shows disregard is disregarding, not man,

but God, who puts his Holy Spirit in you. (1 Thessalonians 4:8)

- Do not put out the fire of the spirit. (1 Thessalonians 5:19)
- It can go so far as to lead to blasphemy against the Holy Spirit, which will not be forgiven.
- On this account I say to you, Every sort of sin and blasphemy will be forgiven men, but the blasphemy against the spirit will not be forgiven. (Matthew 12:31)
- For example, whoever speaks a word against the Son of man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will not be forgiven him, no, not in this system of things nor in that to come. (Matthew 12:32)
- I say, then, to you; Everyone that confesses union with me before men, the Son of man will also confess union with him before the angels of God. (Luke 12:8)
- But he that disowns me before men will be disowned before the angels of God. (Luke 12:9)
- And everyone that says a word against the Son of man, it will be forgiven him, but he that blasphemes against the Holy Spirit will not be forgiven it. (Luke 12:10)

•• Sanctification Of Places

- The place where Yehowah dwells or any place where he dwells representatively is a **sanctified** or **holy place**, a **sanctuary**. The tabernacle in the wilderness and the temples later built by Solomon and Zerubbabel, and rebuilt and enlarged by Herod the Great, were designated as *miq-dash'* or *qo'dhesh*, **set apart** or **holy places**.
- Being located in the midst of a sinful people, these places had to be purified, in a typical, or pictorial way, periodically of defilement by sprinkling with the blood of sacrificial animals.
- And he must make atonement for the holy place concerning the uncleannesses of the sons of Israel and concerning their revolts in all their sins, and that is the way he should do for the tent of meeting, which is residing with them in the midst of their uncleannesses. (Leviticus 16:16)

•• Jerusalem

- **Likewise Jerusalem, the city of the grand King.**
- **Yehowah is great and much to be praised in the city of our God, in his **holy mountain**. (Psalms 48:1)**
- **Pretty for loftiness, the exultation of the whole earth, is Mount Zion on the remote sides of the north, the town of the grand King. (Psalms 48:2)**
- **Blessed out of Zion be Yehowah, who is residing in Jerusalem. Praise Yah, you people! (Psalms 135:21)**
- **And the site on which it stood were considered **sanctified**.**
- **Hear this, O house of Jacob, you who are calling yourselves by the name of Israel and who have come forth from the very waters of Judah, you who are swearing by the name of Yehowah and who make mention even of the God of Israel, not in truth and not in righteousness. (Isaiah 48:1)**
- **For they have called themselves as being from the holy city, and upon the God of Israel they have supported themselves, Yehowah of armies being his name. (Isaiah 48:2)**
- **Wake up, wake up, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city! For no more will there come again into you the uncircumcised and unclean one. (Isaiah 52:1)**
- **Now the princes of the people had their dwelling in Jerusalem, but as for the rest of the people, they cast lots to bring in one out of every ten to dwell in Jerusalem the holy city, and the nine other parts in the other cities. (Nehemiah 11:1)**
- **There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. (Daniel 9:24)**

- Correspondingly, New Jerusalem, the heavenly city, is a sanctuary into which only **sanctified** persons, and none who practice any form of uncleanness, such as spiritism, fornication, murder, idolatry, and lying, are allowed to enter.
- I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (**Revelation 21:2**)
- Happy are those who wash their robes, that the authority to go to the trees of life may be theirs and that they may gain entrance into the city by its gates. (**Revelation 22:14**)
- Outside are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking and carrying on a lie. (**Revelation 22:15**)
- And if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll. (**Revelation 22:19**)

·· **The Garden Of Eden, A Sanctuary**

- Yehowah appeared, representatively, in the garden of Eden to converse with and instruct Adam and Eve, it was a clean, sinless, perfect place, where man was at peace with God.
- Further, God blessed them and God said to them; Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth. (**Genesis 1:28**)
- Further, Yehowah God planted a garden in Eden, toward the east, and there he put the man whom he had formed. (**Genesis 2:8**)
- Thus Yehowah God made to grow out of the ground every tree desirable to ones sight and good for food and also the tree of life in the middle of the garden and the tree of the knowledge of good and bad. (**Genesis 2:9**)
- Later they heard the voice of Yehowah God walking in the garden about the breezy part of the day, and the man and his wife went

- into hiding from the face of Yehowah God in between the trees of the garden. (**Genesis 3:8**)
- And Yehowah God kept calling to the man and saying to him; Where are you? (**Genesis 3:9**)
 - The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice. Righteous and upright is he. (**Deuteronomy 32:4**)
 - Therefore Adam and Eve were driven out of it when they rebelled. This paradise was a place set apart or **sanctified** by God for clean, righteous persons to occupy.
 - Now that Adam and Eve were sinners, they were driven out so that they could not partake of the tree of life and thus, despite being sinners, live forever.
 - And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite. (**Genesis 3:22**)
 - With that Yehowah God put him out of the garden of Eden to cultivate the ground from which he had been taken. (**Genesis 3:23**)
 - And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. (**Genesis 3:24**)

•• The Burning Bush And Mount Sinai

- When Yehowah commissioned Moses to go back down into Egypt to deliver His people from slavery, sending Moses in His own memorial name Yehowah
- Then God said once more to Moses; This is what you are to say to the sons of Israel, Yehowah the God of your forefathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you. This is my name to time indefinite, and this is the memorial of me to generation after generation. (**Exodus 3:15**)

- You go, and you must gather the older men of Israel, and you must say to them, Yehowah the God of your forefathers has appeared to me, the God of Abraham, Isaac and Jacob, saying; I will without fail to you and to what is being done to you in Egypt. **(Exodus 3:16)**
- God dispatched his angel, who appeared to Moses in a burning bush. When Moses approached, the angel, appearing representatively for Yehowah, commanded Moses to remove his sandals because, he said; the place where you are standing is holy *qo'dhesh* ground.
- And Moses became a shepherd of the flock of Jethro, the priest of Midian, whose son-in-law he was. While he was driving the flock to the west side of the wilderness, he came at length to the mountain of the true God, to Horeb. **(Exodus 3:1)**
- Then Yehowah's angel appeared to him in a flame of fire in the midst of a thorn bush. As he kept looking, why, here the thorn bush was burning with the fire and yet the thorn bush was not consumed. **(Exodus 3:2)**
- At this Moses said; Let me just turn aside that I may inspect this great phenomenon, as to why the thorn bush is not burnt up. **(Exodus 3:3)**
- When Yehowah saw that he turned aside to inspect, God at once called to him out of the midst of the thorn bush and said; Moses! Moses! To which he said; Here I am. **(Exodus 3:4)**
- Then he said; Do not come near here. Draw your sandals from off your feet, because the place where you are standing is holy ground. **(Exodus 3:5)**
- Later, when the people were gathered at the foot of Mount Sinai, at the time the Law covenant was given, Yehowah gave Moses the command; Set bounds for the mountain and make it sacred, because Yehowah was there, representatively by his angels.
- At this Moses said to Yehowah; The people are not able to come up to Mount Sinai, because you yourself already warned us, saying; Set bounds for the mountain and make it **sacred**. **(Exodus 19:23)**
- Why, then, the Law? It was added to make transgressions

manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. ([Galatians 3:19](#))

- **Anyone who went beyond the boundaries would be put to death, for no unauthorized persons can approach Yehowah's presence.**
- **And you must set bounds for the people round about, saying; Guard yourselves against going up into the mountain, and do not touch the edge of it. Anybody touching the mountain will positively be put to death. ([Exodus 19:12](#))**
- **No hand is to touch him, because he will positively be stoned or will positively be shot through. Whether beast or man, he will not live. At the blowing of the rams horn they themselves may come up to the mountain. ([Exodus 19:13](#))**
- **However, Moses as God's appointed mediator could draw nearer. In this, Moses prophetically foreshadowed Jesus Christ, the great Mediator for anointed Christians, as they approach heavenly Mount Zion.**
- **But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels. ([Hebrews 12:22](#))**
- **In general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect. ([Hebrews 12:23](#))**
- **And Jesus the mediator of a New Covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood. ([Hebrews 12:24](#))**

•• **Cities Of Refuge And Army Camps**

- **Certain cities in Israel were set aside for the special purpose of providing a place of refuge for the unintentional manslayer. They were sanctified, or given **sacred** status.**
- **Accordingly they gave a sacred status to Kedesh in Galilee in the mountainous region of Naphtali, and Shechem in the mountainous region of Ephraim, and Kiriath-arba, that is to say;**

Hebron, in the mountainous region of Judah. ([Joshua 20:7](#))

- And in the region of the Jordan, at Jericho, toward the east they gave Bezer in the wilderness on the tableland out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh. ([Joshua 20:8](#))
- These became the cities appointed for all the sons of Israel and for the alien resident who resides as an alien in their midst, for anyone to flee there who fatally strikes a soul unintentionally, that he may not die by the hand of the avenger of blood until his standing before the assembly. ([Joshua 20:9](#))
- The army camps of Israel were places that were **sanctified**, for God walked about within the camp. Therefore moral, spiritual, and physical cleanness had to be maintained.
- In case you go out into camp against your enemies, you must also keep yourself from every bad thing. ([Deuteronomy 23:9](#))
- In case there happens to be in you a man who does not continue clean, because of a pollution that occurs at night, he must also go outside the camp. He may not come into the midst of the camp. ([Deuteronomy 23:10](#))
- And it must occur that at the falling of evening he should wash with water, and at the setting of the sun he may come into the midst of the camp. ([Deuteronomy 23:11](#))
- And a private place should be at your service outside the camp, and you must go out there. ([Deuteronomy 23:12](#))
- And a peg should be at your service along with your implements, and it must occur that when you squat outside, you must also dig a hole with it and turn and cover your excrement. ([Deuteronomy 23:13](#))
- For Yehowah your God is walking about within your camp to deliver you and to abandon your enemies to you, and your camp must prove to be holy, that he may see nothing indecent in you and certainly turn away from accompanying you. ([Deuteronomy 23:14](#))
- At this David sent to Joab, saying; Send to me Uriah the Hittite.

So Joab sent Uriah to David. (2 Samuel 11:6)

- When Uriah came to him, David began to ask how Joab was getting along and how the people were getting along and how the war was getting along. (2 Samuel 11:7)
- Finally David said to Uriah; Go down to your house and bathe your feet. Accordingly Uriah went out from the king's house, and the king's courtesy gift went out following him. (2 Samuel 11:8)
- However, Uriah lay down at the entrance of the king's house with all the other servants of his lord, and he did not go down to his own house. (2 Samuel 11:9)
- So they told David, saying; Uriah did not go down to his own house. Upon that David said to Uriah; It is from a journey that you have come in, is it not? Why have you not gone down to your own house? (2 Samuel 11:10)
- At this Uriah said to David; The Ark and Israel and Judah are dwelling in booths, and my lord Joab and the servants of my lord are camping on the face of the field, and I, shall I go into my own house to eat and drink and to lie down with my wife? As you are living and as your soul is living, I shall not do this thing! (2 Samuel 11:11)

•• Sanctification Of Things

- Since the tabernacle and the temple were **sanctified** buildings, the things in them likewise had to be holy, **sanctified**. The ark of the covenant, the altar of incense, the table of showbread, the lampstand, the altar of burnt offering, the basin, all the utensils, the incense and the anointing oil, even the priests garments, were **sanctified** items.
- They were to be handled and transported only by **sanctified** persons the priests and Levites.
- Then you must make out of it a holy anointing oil, an ointment, a mixture that is the work of an ointment maker. It is to be a holy anointing oil. (Exodus 30:25)
- It is not to be rubbed in the flesh of mankind, and with its composition you must not make any like it. It is something holy. It is to continue as something holy for you. (Exodus 30:32)

- **And you must make it into an incense, a spice mixture, the work of an ointment maker, salted, pure, something holy. (Exodus 30:35)**
- **And you must anoint the altar of burnt offering and all its utensils and sanctify the altar, and so it must become a most holy altar. (Exodus 40:10)**
- **And you must anoint the basin and its stand and sanctify it. (Exodus 40:11)**
- **Moses now took the anointing oil and anointed the tabernacle and all that was in it and sanctified them. (Leviticus 8:10)**
- **After that he spattered some of it seven times upon the altar and anointed the altar and all its utensils and the basin and its stand so as to sanctify them. (Leviticus 8:11)**
- **And Moses proceeded to slaughter it and take the blood and put it with his finger upon the horns of the altar round about and purify the altar from sin, but the rest of the blood he poured at the base of the altar, that he might sanctify it to make atonement upon it. (Leviticus 8:15)**
- **After that Moses took some of the anointing oil and some of the blood that was upon the altar and spattered it upon Aaron and his garments and upon his sons and the garments of his sons with him. Thus he sanctified Aaron and his garments and his sons and the garments of his sons with him. (Leviticus 8:30)**
- **Sum of the sons of Kohath from among the sons of Levi, according to their families in the house of their fathers. (Numbers 4:1)**
- **From thirty years old upward to fifty years old, all those going into the service group to do the work in the tent of meeting. (Numbers 4:3)**
- **This is the service of the sons of Kohath in the tent of meeting. It is something most holy. (Numbers 4:4)**
- **And Aaron and his sons must come in when the camp is departing, and they must take down the screening curtain and**

- must cover the ark of the testimony with it. (**Numbers 4:5**)
- **And they must put a covering of sealskins over it and spread out an entire cloth of blue on top and put in its poles. (Numbers 4:6)**
 - **And they will spread out a cloth of blue over the table of showbread, and they must put upon it the dishes and the cups and the bowls and the pitchers of the drink offering, and the constant bread should continue on it. (Numbers 4:7)**
 - **And they must spread out a cloth of coccus scarlet over them, and they must cover it with a covering of sealskins and put in its poles. (Numbers 4:8)**
 - **And they must take a cloth of blue and cover the lampstand of the luminary and its lamps and its snuffers and its fire holders and all its vessels for oil with which they regularly minister to it. (Numbers 4:9)**
 - **And they must put it and all its utensils into a covering of sealskins and put it upon a bar. (Numbers 4:10)**
 - **And over the golden altar they will spread out a cloth of blue, and they must cover it with a covering of sealskins and put in its poles. (Numbers 4:11)**
 - **And they must take all the utensils of the ministry with which they regularly minister in the holy place, and they must put them in a cloth of blue and cover them with a covering of sealskins and put them upon a bar. (Numbers 4:12)**
 - **And they must clear away the fatty ashes of the altar and spread out a cloth of wool dyed reddish purple over it. (Numbers 4:13)**
 - **And they must put upon it all its utensils with which they regularly minister at it, the fire holders, the forks and the shovels and the bowls, all the utensils of the altar, and they must spread out over it a covering of sealskins and put in its poles. (Numbers 4:14)**
 - **And Aaron and his sons must finish covering the holy place and all the utensils of the holy place when the camp is departing, and after that the sons of Kohath will come in to carry them, but they must not touch the holy place so that they have to die. These**

- things are the load of the sons of Kohath in the tent of meeting. **(Numbers 4:15)**
- **And the oversight of Eleazar the son of Aaron the priest is over the oil of the luminary and the perfumed incense and the constant grain offering and the anointing oil, the oversight of all the tabernacle and all that is in it, namely, the holy place and its utensils. (Numbers 4:16)**
 - **And Yehowah spoke further to Moses and Aaron, saying; (Numbers 4:17)**
 - **Do not let the tribe of the families of the Kohathites be cut off from among the Levites. (Numbers 4:18)**
 - **But do this for them that they may indeed keep alive and may not die for their approaching the most holy things. Aaron and his sons will come in, and they must assign them each one to his service and to his load. (Numbers 4:19)**
 - **And they must not come in to see the holy things for the least moment of time, and so they have to die. (Numbers 4:20)**
 - **Then Yehowah spoke to Moses, saying; (Numbers 4:21)**
 - **There will be a taking of the sum of the sons of Gershon, yes, them by the house of their fathers according to their families. (Numbers 4:22)**
 - **From thirty years old upward to fifty years you will register them, all who come to enter into the service group to render service in the tent of meeting. (Numbers 4:23)**
 - **This is the service of the families of the Gershonites as to serving and as to carrying. (Numbers 4:24)**
 - **And they must carry the tent cloths of the tabernacle and the tent of meeting, its covering and the sealskin covering that is on top over it, and the screen of the entrance of the tent of meeting. (Numbers 4:25)**
 - **And the hangings of the courtyard and the entrance screen of the gate of the courtyard that is round about the tabernacle and the altar, and their tent cords and all their service utensils, and all**

things with which work is regularly done. Thus they must serve. **(Numbers 4:26)**

- **At the order of Aaron and his sons all the service of the sons of the Gershonites should take place as regards all their loads and all their service, and you must assign all their loads to them by obligation. (Numbers 4:27)**
- **This is the service of the families of the sons of the Gershonites in the tent of meeting, and their obligatory service is under the hand of Ithamar the son of Aaron the priest. (Numbers 4:28)**
- **As for the sons of Merari, you will register them by their families in the house of their fathers. (Numbers 4:29)**
- **From thirty years old upward to fifty years you will register them, all who enter into the service group to render the service of the tent of meeting. (Numbers 4:30)**
- **And this is their obligation, their load, according to all their service in the tent of meeting, the panel frames of the tabernacle and its bars and its pillars and its socket pedestals. (Numbers 4:31)**
- **And the pillars of the courtyard round about and their socket pedestals and their tent pins and their tent cords together with all their equipment and all their service. And by their names you will assign the equipment for which they are obligated, as their load. (Numbers 4:32)**
- **This is the service of the families of the sons of Merari according to all their service in the tent of meeting, under the hand of Ithamar the son of Aaron the priest. (Numbers 4:33)**
- **And Moses and Aaron and the chieftains of the assembly proceeded to register the sons of the Kohathites by their families and by the house of their fathers. (Numbers 4:34)**
- **Now it came about on the day that Moses finished setting up the tabernacle that he proceeded to anoint it and to sanctify it and all its furnishings and the altar and all its utensils. Thus he anointed them and **sanctified** them. (Numbers 7:1)**

- The priests serving at the tabernacle rendered **sacred** service in a typical representation and a shadow of the heavenly things, just as Moses, when about to make the tent in completion, was given the divine command; For says he; See that you make all things after their pattern that was shown to you in the mountain.

- If, now, he were upon earth, he would not be a priest, there being men who offer the gifts according to the Law. (**Hebrews 8:4**)

- But which men are rendering sacred service in a typical representation and a shadow of the heavenly things, just as Moses, when about to make the tent in completion, was given the divine command; For says he; See that you make all things after their pattern that was shown to you in the mountain. (**Hebrews 8:5**)

•• **Sacrifices And Food**

- The sacrifices and offerings were **sanctified** by reason of being offered upon the **sanctified** altar in the manner prescribed.

- Blind ones! Which, in fact, is greater, the gift or the altar that sanctifies the gift? (**Matthew 23:19**)

- The portion that the priests received was holy and could not be eaten by those outside the priestly households, and even the priests could not eat such things while in an **unclean** state.

- And what is left of the grain offering belongs to Aaron and his sons, as something most holy from Yehowah's offerings made by fire. (**Leviticus 2:3**)

- Every male among the priests will eat it. In a holy place it will be eaten. It is something most holy. (**Leviticus 7:6**)

- And you will give the right leg as a sacred portion to the priest from your communion sacrifices. (**Leviticus 7:32**)

- That one of Aaron's sons who presents the blood of the communion sacrifices and the fat, the right leg will become his as a portion. (**Leviticus 7:33**)

- For the breast of the wave offering and the leg of the sacred

portion I do take from the sons of Israel from their communion sacrifices, and I shall give them to Aaron the priest and his sons, as a regulation to time indefinite, from the sons of Israel. **(Leviticus 7:34)**

- And Yehowah spoke further to Moses, saying; **(Leviticus 22:1)**
- Speak to Aaron and his sons, that they may keep themselves separate from the holy things of the sons of Israel and not profane my holy name in the things they are **sanctifying** to me. I am Yehowah. **(Leviticus 22:2)**
- Say to them, Throughout your generations any man of all your offspring who comes near to the holy things, which the sons of Israel will sanctify to Yehowah, while his uncleanness is upon him, that soul must be cut off from before me. I am Yehowah. **(Leviticus 22:3)**
- No man of Aaron's offspring when he is leprous or has a running discharge may eat of the holy things until he becomes clean, neither he who touches anyone unclean by a deceased soul or a man from whom there goes out a seminal emission. **(Leviticus 22:4)**
- Nor a man who touches any swarming thing that is unclean for him or touches a man who is unclean for him as respects any uncleanness of his. **(Leviticus 22:5)**
- The soul who touches any such must be unclean until the evening and may not eat any of the holy things, but he must bathe his flesh in water. **(Leviticus 22:6)**
- When the sun has set, he must also be clean, and afterward he may eat some of the holy things, because it is his bread. **(Leviticus 22:7)**
- He should also not eat any body already dead or anything torn by wild beasts so as to become unclean by it. I am Yehowah. **(Leviticus 22:8)**
- And they must keep their obligation to me, that they may not carry sin because of it and have to die for it because they were profaning it. I am Yehowah who is sanctifying them. **(Leviticus 22:9)**

- **And no stranger at all may eat anything holy. No settler with a priest nor a hired laborer may eat anything holy. (Leviticus 22:10)**
- **But in case a priest should purchase a soul, as a purchase with his money, he as such may share in eating it. As for slaves born in his house, they as such may share in eating his bread. (Leviticus 22:11)**
- **And in case the daughter of a priest should become a man's who is a stranger, she as such may not eat of the contribution of the holy things. (Leviticus 22:12)**
- **But in case the daughter of a priest should become a widow or divorced when she has no offspring, and she must return to her father's house as in her youth, she may eat some of her fathers bread, but no stranger at all may feed on it. (Leviticus 22:13)**
- **The showbread was likewise holy, sanctified.**
- **But the priest answered David and said; There is no ordinary bread under my hand, but there is holy bread, provided that the young men have at least kept themselves from womankind. (1 Samuel 21:4)**
- **How he entered into the house of God, in the account about Abiathar the chief priest, and ate the loaves of presentation, which it is not lawful for anybody to eat except the priests, and he gave some also to the men who were with him? (Mark 2:26)**
- **Just as the food provided by Yehowah for his priesthood was sanctified, so the food provided by him for his Christian servants is likewise sanctified, as all things partaken of or engaged in by his sanctified servants should be.**
- **The apostle Paul warns against conscienceless men who put on a display of sanctification that is false, forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth.**
- **The reason for this is that every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it.**

- However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons. (**1 Timothy 4:1**)
- By the hypocrisy of men who speak lies, marked in their conscience as with a branding iron. (**1 Timothy 4:2**)
- Forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. (**1 Timothy 4:3**)
- The reason for this is that every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving. (**1 Timothy 4:4**)
- For it is **sanctified** through God's word and prayer over it. (**1 Timothy 4:5**)
- If God's Word declares a thing clean, it is clean, and the Christian, by giving thanks for it in prayer, accepts it as **sanctified**, and God counts him clean in eating.

•• Tithes

- The tithe of the grain, fruit, and flocks that the Israelites set aside was considered sanctified and could be used for no other purpose.
- And every tenth part of the land, out of the seed of the land and the fruit of the tree, belongs to Yehowah. It is something holy to Yehowah. (**Leviticus 27:30**)
- As for every tenth part of the herd and flock, everything that passes under the crook, the tenth head should become something holy to Yehowah. (**Leviticus 27:32**)
- Accordingly no one can misuse a **sanctified** thing or harm or speak evil against any of God's sanctified persons, including the anointed brothers of Christ, and be guiltless before God. Jesus showed the Jews this when they accused him of blasphemy.
- Do you say to me whom the Father **sanctified** and dispatched into

the world, You blaspheme, because I said; I am God's Son?
([John 10:36](#))

- The apostle Peter warned of destruction that is to come upon wicked men whom he describes as daring, self-willed, who do not tremble at glorious ones whom Yehowah has **sanctified** but speak abusively.
- Yehowah knows how to deliver people of godly devotion out of trial, but to reserve unrighteous people for the day of judgment to be cut off. ([2 Peter 2:9](#))
- Especially, however, those who go on after flesh with the desire to defile it and who look down on lordship. Daring, self-willed, they do not tremble at glorious ones but speak abusively. ([2 Peter 2:10](#))
- Whereas angels, although they are greater in strength and power, do not bring against them an accusation in abusive terms, not doing so out of respect for Yehowah. ([2 Peter 2:11](#))
- But these men, like unreasoning animals born naturally to be caught and destroyed, will, in the things of which they are ignorant and speak abusively, even suffer destruction in their own course of destruction. ([2 Peter 2:12](#))
- In like manner, notwithstanding, these men, too, indulging in dreams, are defiling the flesh and disregarding lordship and speaking abusively of glorious ones. ([Jude 1:8](#))

•• **Periods Of Time Or Occasions**

- The Bible record tells us what God did when he completed his creative work toward the earth; By the seventh day God came to the completion of his work, and he proceeded to rest. And God proceeded to bless the seventh day and make it **sacred**.
- And by the seventh day God came to the completion of his work that he had made, and he proceeded to rest on the seventh day from all his work that he had made. ([Genesis 2:2](#))
- And God proceeded to bless the seventh day and make it sacred, because on it he has been resting from all his work that God has created for the purpose of making. ([Genesis 2:3](#))

- This **day** was therefore to be employed by men as a **day** of sacred service and obedience to Yehowah. It was not to be defiled by self-works on the part of man.
- Adam and Eve therefore violated that day when they set out on a program of self-determination, to do as they pleased in the earth, independent of their Sovereign, Yehowah. God's rest day still continues, according to the record at;
- So I swore in my anger, They shall not enter into my rest. (**Hebrews 3:11**)
- But keep on exhorting one another each day, as long as it may be called; Today. For fear any one of you should become hardened by the deceptive power of sin. (**Hebrews 3:13**)
- According to the record at;
- Therefore, since a promise is left of entering into his rest, let us fear that sometime someone of you may seem to have fallen short of it. (**Hebrews 4:1**)
- For we have had the Good News declared to us also, even as they also had, but the word which was heard did not benefit them, because they were not united by faith with those who did hear. (**Hebrews 4:2**)
- For we who have exercised faith do enter into the rest, just as he has said; So I swore in my anger, They shall not enter into my rest, although his works were finished from the founding of the world. (**Hebrews 4:3**)
- For in one place he has said of the seventh day as follows; And God rested on the seventh day from all his works. (**Hebrews 4:4**)
- And again in this place; They shall not enter into my rest. (**Hebrews 4:5**)
- Since, therefore, it remains for some to enter into it, and those to whom the Good News was first declared did not enter in because of disobedience. (**Hebrews 4:6**)
- He again marks off a certain day by saying after so long a time in

David's psalm; Today! Just as it has been said above; Today if you people listen to his own voice, do not harden your hearts. **(Hebrews 4:7)**

- For if Joshua had led them into a place of rest, God would not afterward have spoken of another day. **(Hebrews 4:8)**
- So there remains a Sabbath resting for the people of God. **(Hebrews 4:9)**
- For the man that has entered into God's rest has also himself rested from his own works, just as God did from his own. **(Hebrews 4:10)**
- Let us therefore do our utmost to enter into that rest, for fear anyone should fall in the same pattern of disobedience. **(Hebrews 4:11)**
- Since God sanctified the day, setting it aside to his purpose, this day will see that purpose toward the earth fully accomplished in righteousness.
- For just as the pouring rain descends, and the snow, from the heavens and does not return to that place, unless it actually saturates the earth and makes it produce and sprout, and seed is actually given to the sower and bread to the eater. **(Isaiah 55:10)**
- So my word that goes forth from my mouth will prove to be. It will not return to me without results, but it will certainly do that in which I have delighted, and it will have certain success in that for which I have sent it. **(Isaiah 55:11)**
- Sabbath days and special feast days were **sanctified**, as were other periods, such as the Jubilee year.
- And you must keep the Sabbath, for it is something holy to you. A profaner of it will positively be put to death. In case there is anyone doing work on it, then that soul must be cut off from the midst of his people. **(Exodus 31:14)**
- Six days may work be done, but on the seventh day is a Sabbath of complete rest, a holy convention. You may do no sort of work. It is a Sabbath to Yehowah in all places where you dwell. **(Leviticus 23:3)**

- On the first day you will have a holy convention occur. No sort of laborious work may you do. (**Leviticus 23:7**)
- But you must present an offering made by fire to Yehowah seven days. On the seventh day there will be a holy convention. No sort of laborious work may you do. (**Leviticus 23:8**)
- And you must make a proclamation on this very day, there will be a holy convention for yourselves. No sort of laborious work may you do. It is a statute to time indefinite in all your dwelling places for your generations. (**Leviticus 23:21**)
- Speak to the sons of Israel, saying; In the seventh month, on the first of the month, there should occur for you a complete rest, a memorial by the trumpet blast, a holy convention. (**Leviticus 23:24**)
- However, on the tenth of this seventh month is the day of atonement. A holy convention should take place for you, and you must afflict your souls and present an offering made by fire to Yehowah. (**Leviticus 23:27**)
- On the first day is a holy convention. No sort of laborious work may you do. (**Leviticus 23:35**)
- Seven days you should present an offering made by fire to Yehowah. On the eighth day there should occur a holy convention for you, and you must present an offering made by fire to Yehowah. It is a solemn assembly. No sort of laborious work may you do. (**Leviticus 23:36**)
- And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each one to his family. (**Leviticus 25:10**)

.. Sanctifying Of Land

- In Israel, a man might **sanctify** a part of his inheritance to God. He would do this by setting it aside so that the produce of the land would go to the **sanctuary**, or he could pay over to the **sanctuary** the value of the land, that is, its crops, according to the estimation of the priest.

- If he decided to buy it back, he was required to add one fifth to the valuation of the field, governed by the number of crops until the Jubilee year, as estimated by the priest. Of course, the field would be returned to its owner at the Jubilee.
- And if it is some of the field of his possession that a man would **sanctify** to Yehowah, the value must then be estimated in proportion to its seed, if a homer of barley seed, then at fifty shekels of silver. (**Leviticus 27:16**)
- If he should **sanctify** his field from the year of Jubilee on, it should cost according to the estimated value. (**Leviticus 27:17**)
- And if it is after the Jubilee that he sanctifies his field, the priest must then calculate for him the price in proportion to the years that are left over until the next year of Jubilee, and a deduction should be made from the estimated value. (**Leviticus 27:18**)
- But if the **sanctifier** of it would at all buy the field back, he must then give a fifth of the money of the estimated value in addition to it, and it must stand fast as his. (**Leviticus 27:19**)
- The next verses apparently speak of the owner who does not repurchase the field but sells it to another man, and the Law is that the field then becomes the permanent possession of the **sanctuary** at the time of the Jubilee. Concerning this Law, at;
 - Now if he should not buy the field back but if the field is sold to another man, it may not be bought back again. (**Leviticus 27:20**)
 - And the field when it goes out in the Jubilee must become something holy to Yehowah, as a field that is devoted. The possession of it will become the priests. (**Leviticus 27:21**)
 - **Cook's Commentary** says; The words may refer to a case in which a man might have fraudulently sold his interest in a field and appropriated the price after having vowed it to the **Sanctuary**.
 - Or they may refer to a case in which a man retained the use of the field and fulfilled his vow for a while by paying as a yearly rent a due proportion of the redemption money but then later parted with his interest to another for the sake of acquiring some ready money.

- Such a field was considered devoted, because he treated that which was **sanctified** to the **sanctuary** as his own, disrespecting its **sanctity** by making merchandise of it.
- The principle may have been similar to the Law at,
- You must not sow your vineyard with two sorts of seed, for fear that the full produce of the seed that you might sow and the product of the vineyard may be forfeited to the **sanctuary**. (**Deuteronomy 22:9**)
- Such forfeit would result from the violation of the Law stated earlier at
- You people should keep my statutes. You must not interbreed your domestic animals of two sorts. You must not sow your field with seeds of two sorts, and you must not put upon yourself a garment of two sorts of thread, mixed together. (**Leviticus 19:19**)
- The distinction between things **sanctified** and things devoted was that the **devoted** thing could not be redeemed. Houses were handled in the same manner.
- Now in case a man should sanctify his house as something holy to Yehowah, the priest must then make a valuation of it whether it is good or bad. According to what valuation the priest makes of it, so much it should cost. (**Leviticus 27:14**)
- But if the **sanctifier** wants to buy his house back, he must then give a fifth of the money of the estimated value in addition to it, and it must become his. (**Leviticus 27:15**)
- However, if a man **sanctified** a field that he had bought from someone else's hereditary possession, the field returned at Jubilee to the original owner.
- And if he **sanctifies** to Yehowah a field purchased by him that is no part of the field of his possession. (**Leviticus 27:22**)
- The priest must then calculate for him the amount of the valuation up till the year of Jubilee, and he must give the estimated value on that day. It is something holy to Yehowah. (**Leviticus 27:23**)

- In the year of Jubilee the field will return to the one from whom he bought it, to the one to whom the possession of the land belongs. ([Leviticus 27:24](#))

See Also BAN

· In Marriage

- The apostle Paul tells the married Christian; The unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother, otherwise, your children would really be unclean, but now they are holy.
- Through Yehowah's regard for the Christian, his, or her, marriage relationship with his unbelieving mate is not considered to be defiling.
- The cleanness of the **sanctified** one does not sanctify the mate as one of God's holy ones, but the relationship is clean, honorable. The unbelieving mate has a fine opportunity to receive benefits from observing the Christian course of the believer and may himself be saved.
- For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother, otherwise, your children would really be unclean, but now they are holy. ([1 Corinthians 7:14](#))
- But if the unbelieving one proceeds to depart, let him depart, a brother or a sister is not in servitude under such circumstances, but God has called you to peace. ([1 Corinthians 7:15](#))
- For, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife? ([1 Corinthians 7:16](#))
- Only, as Yehowah has given each one a portion, let each one so walk as God has called him. And thus I ordain in all the congregations. ([1 Corinthians 7:17](#))
- Because of the merit of the believer, the young children of the union are considered **holy**, under divine care and protection not unclean as are children who do not have even one believing parent.

See Also HOLINESS (Holiness Blessed by Yehowah)

