**God Is Government - Tony Evans Teaching - God's Names(9)**

We have all been to buildings, or land, or homes where we have seen no trespassing signs. The no trespassing sign is signifying that unauthorized people should not enter here. A no trespassing sign says this is off limits unless you have been duly authorized to enter.

It means that a boundary has been set up around this person, place, or thing, and so you're not to trespass. You're not to make an illegal, or illegitimate, or unauthorized entry into this sphere, or area, or place, or building, or property. Many times they will have, with the no trespassing sign, violators will be prosecuted because it is a legal protection of a boundary.

The book of Leviticus is God's no trespassing sign. It is one of the most important books of the Bible. It is probably the one least read.

Many are known to read Genesis, Exodus, skip Leviticus, and go to Numbers. Because Leviticus seems so out of touch with the real world that we live in. And yet it was a profound book when understood.

In fact, you can't even really appreciate the New Testament book of Hebrews without an understanding, at least on some level, of the book of Leviticus. Because the book of Leviticus is in the Old Testament what Hebrews, the book of Hebrews is to the New Testament, and that's why so much reference is given to things that happen in the book of Leviticus in the New Testament book written to Christians of Hebrews. The people of Israel have exited Egypt in the book of Exodus.

The people of God are headed toward their promise, Canaan, in the book of Numbers. Sandwiched between Exodus and Numbers is Leviticus. Leviticus is often called the book of life.

God is preparing his people to enter into his promise, the book of Numbers, the promised land. Having delivered them from Egypt in the book of Exodus, he wants to prepare them for this new environment that they are headed toward. He wants to get them ready.

The purpose of the book of Leviticus was to tell God's people how they were to worship and how they were to walk as they entered into this new destiny. It was the book of worship and walk, of liturgy and life. It was designed to explain to them the expectations of God when they got to the place of blessing.

They were to learn it on their way there so that when they got there they would have it down. So the book of Leviticus was written. Three phrases that will help you, or three words that will help you to understand the book and the reason why I'm going through this.

One is so that perhaps you will appreciate the book a little bit more, but also that's where our name for God is found for today. The three words are common, profane, and sacred. Common, profane, and sacred.

That which was common was that which God had created that was regular or ordinary or common to all. It was the general welfare, the general good, nothing special about it. It was just normal.

It was common. That which was profane was that which was polluted or defiled or contaminated. So if you hear about profane, you're hearing about polluted, defiled, or contaminated.

When we talk about profanity, we're talking about speech that is polluted or defiled or destructive in nature. So the book talks about that which was profane. Then the book talks about that which is sacred, that which was special to God.

That which had been made unique to God's person, God's presence, and God's purpose. The common, the profane, and the sacred. When you have the common, the ordinary, the regular, it's regular until you make it either profane or sacred.

It just stands in, I'll call it for want of a better word, in this neutral zone. It's not bad, it's not exceptionally good, it's just there. But what was there could be made profane, it could be polluted, or it could be made sacred.

It could be made or set apart for the unique purposes of God. For example, the New Testament says in 1 Timothy chapter 4 that everything, in the first five verses, everything God created is good. But then he goes on, let's just call that normal, good, regular.

But then he says it becomes sanctified when it is set apart by the reading of the word in prayer. So everything God made is good, but it can be made sanctified by the word of God in prayer. When God created the days of the week, he created Sunday it was good, Monday it was good, Tuesday was good, Wednesday was good, Thursday was good, Friday was good.

But then on Saturday he rested and he sanctified the day. Does that mean Monday through Friday were bad days? No, because he already said those were good days. But they were not sanctified days, he only sanctified the Sabbath and made it holy.

That does not mean Sunday through Friday were bad, it means Saturday was special. It was different than the other days, although it was just a day. Because God did something special on that day that he did not do the other days.

And he told his people in the law, remember the Sabbath, and he told them to remember the sabbatical year, to remember the year of Jubilee, and sanctify it. Don't treat it as common, ordinary, or just regular. Because it's special.

Today the name for God that we want to look at is given to us in verse 8. Let me read verse 7 and 8. You shall consecrate yourselves therefore, and be holy, for I am the Lord your God. You shall keep my statutes and practice them, I am the Lord who sanctifies you. Jehovah Makedesh, the Lord who sanctifies.

The Lord who sanctifies. Our discussion today is about the name of God that he really does want you to know, and the reason he wants you to know it is because you want to live. You want to have life, or as Jesus would say, I've come to give you life and to give it to you more abundantly.

He wants you to know this name because this name goes beyond existence. Going through the motions. This was a life-giving name.

He is the Lord who sanctifies. So the question is, what do we mean by sanctification? This is a term used throughout the Old Testament, and used throughout the New Testament. It is an abiding name for God.

The one who sanctifies. The word sanctify means to set apart, or to separate. It is referenced in a number of other words, holy, consecrate, sacred.

All of those are either synonyms of, or derivatives of, the concept of sanctification that is to be made separate, or set apart as special. Something becomes sanctified when it is set apart, separated from the common, the ordinary, and the regular, and made special, unique, one of a kind. Many of us have sanctified places in our homes.

I don't know about you, but when I grew up, the living room was sanctified. You know, with the plastic on the furniture. That was sanctified.

We were not allowed to play in the living room. Anybody raised like that, you couldn't play in the living room. That was a sanctified room.

That was for special times, or special guests. It was a set apart, it was in the house, it was just a room, but it wasn't treated like just a room. We were not allowed to roam in and out of the living room because it had been set apart.

I've mentioned this before, many of you in your dining room have sanctified China. In other words, that's not common. You don't eat every day on that China.

That China is not for, most of the time, it's not even for your family. Because it's been set apart. Your regular dishes are in a wooden cupboard, and maybe it's got some glass on it.

But the sanctified place is in a much more expensive piece of furniture. Those dishes, those forks and spoons, that's sterling silver, not plastic. In the sanctified China, that's not Chinette.

Those were costly because they had been separated as special or unique, so they are treated differently. Trust me, your kid breaking a regular plate is not the same as breaking one of those plates. Because those plates have a value to them because they have been set apart.

They have been made, from a human eating standpoint, sanctified or unique. All through the Bible, God calls His holy things to be set apart. Sometimes you'll read about them being under the ban, under this protective covering and authorization of God.

God would often take things that were used for evil and bring them over to the ban and put them under His authority, making them sanctified. Set apart, unique, special. That's why God says when He begins in the Ten Commandments, Thou shalt have no other God before Me.

You are to set Me apart. I am not to be part of the crowd. I'm not to be one among many.

I am to be sanctified. Why did He tell them this? Why did He say that to them? Why did He want them to know as they made their way out of Egypt, redemption, and to the promised land, destiny. Why did He want them to know about worship and walk as they were proceeding to the promised land? Look at verse 22 of Leviticus 20.

You are therefore to keep all My statutes and My ordinances and do them, so that the land to which I am bringing you to live will not spew you out. Watch this now. I'm bringing you to the promised land, but I don't want My promised land to spit you out.

So evidently, you can get to your destiny and your destiny can spit you out. Moreover, you shall not follow the customs of the nation which I will drive out before you, for they did all these things and therefore I have abhorred them. Hence, I say to you, you are to possess the land and I Myself will give it to you to possess it, a land flowing with milk and honey.

I am the Lord your God who has separated you from the people. Verse 26. Thus you are to be holy to Me, for I the Lord am holy, separate, sanctified, and I have set you apart, sanctified, from the people to be Mine.

Now, there's a whole bunch here. When you go to the promised land, there are going to be people who live there. Canaanites, Hittites, Amorites, Jebusites.

There are going to be folk there who don't function by My standards. Who don't believe in My instruction. Who don't operate by My worldview.

When you get to the destiny I have for you, you're going to be surrounded by people who think differently, look differently, walk differently, talk differently, believe differently. They will have their own rules. So before you ever get there, I'm giving you My rules.

So when you get there, you are to not let their standards become your standards. You are not to let their perspective become your perspective. You are not to let their worldview become your worldview.

Because even though you're going to be surrounded by them, you don't belong to them. You belong to Me, for I have redeemed you. So don't, when you get into the land, be co-opted by them.

He spells out, throughout the book of Leviticus, but here in chapter 20, He spells out a whole bunch of stuff they were going to run into. They were going to run into people reading horoscopes. They were going to run into people listening to spiritists.

They were going to run into people doing mediums, He says. They were going to run into people sleeping with everybody, their grandmother, their mother, their incest. You're going to run into people sleeping with animals, He says.

You're going to run into people with women sleeping with women and men sleeping with men. You're going to run into all of that in the place of destiny. Because those people don't hold My standards.

What I don't want you to do when you get into this place of blessing, is I don't want you to buy into that. And I don't want you to buy into them. Because if you buy into them, they will spit you out.

If you want to be popular, if you want everybody to like you, if you want everybody to agree with you, if you want everybody to vote for you, they will spit you out. He says, but if you will maintain your uniqueness to Me, I will spit them out. That's what He says.

He says, I will drive them out from you. But if you join them, they will spit you out. You will lose.

You will be defeated. Because you will have lost your uniqueness. Sanctification is that process, doesn't happen in a day.

But it's that process where God sets His people apart from sin and unrighteousness to His person and His purpose. Sanctification is that process where God sets you apart to be unique or special or one of a kind. The New Testament has a word for the same concern that is being illustrated here about what's going to happen when they get into the promised land.

And the New Testament word for this is found in a lot of places, St. John 15, 1 John 2, is worldliness. Everybody in here struggles with worldliness at some level. Worldliness is not first a place you go.

Worldliness is adopting the worldview of a society that leaves God out. What we have become today, the redeemed people, are reflections of the world. You hear it in the talk.

You hear it in the walk. In other words, we don't by God's standards, we try to make God's standards adapt to the society in which we live. And then we wonder why we don't have power, why we don't have victory, why we aren't seeing miracles, why we don't see the Holy Spirit rule, why we don't hear from God, because God says, if you adopt them, you lose me because I am separate.

I am holy. I'm separate, but you want to be part of the crowd. If you want to be part of the crowd, let the crowd take care of you.

Because I am distinct, I am unique. We have lost the uniqueness of God. The major way we see this is we don't treat sin like sin.

It's a mistake. It's a bad habit. Everybody's weak.

It's how I was raised. We don't call it what God calls it, so we can't cure it. And we all sin, but we're not to excuse it or treat it less than sin.

Because that's the only thing Jesus died for, by the way. When we lose our uniqueness, our distinctiveness, and now I know there are people, and I'll say a word about this in a moment, who take this to the wrong extreme because they define uniqueness merely by outside look. So they try to look holy.

You can't wear lipstick, you can't wear makeup, you gotta have your hair in a bun, you know, your dress has got to drag on the ground, you know, some of you were raised under this. Now in private you can live like the devil, but you have to look holy in public. And so they define holiness by externalism.

And it does affect external, don't get me wrong, but it is adopting the standards of the society in which you find yourself. And when you adopt those standards, he wants you to know that that world that you are trying to make happy, trying to be like, trying to imitate, will spit you out. And the reason it will spit you out, the reason why you will lose and not win is because I have nothing to do with it.

First John 2, Love not the world, neither the things that are in the world. If any man loves the world, the love of the Father is not with him. And we love us some world.

Because let's be truthful now, the world can be fun. The world can be fun. It offers fun in terms of just human enjoyment.

Now all fun isn't wrong. In fact, the Bible encourages us to enjoy all the good things God has given us. When God created Adam and Eve, he said, every tree of the garden you may freely eat.

Adam was supposed to have fun. He was supposed to enjoy the goodness of God. So fun is not a bad word unless it is adopting the worldview of the world which is not in keeping with the standards of God and seeking to legitimize it.

Saying it's okay is not wrong. Or it's, you know, old fashioned. That's back in the day.

We live in a new day now. The amount of people who are, for example, for gay marriage who are Christians or for that matter, civil unions who want to legitimize it because it's popular. Because it's, well, you know, it's happening all over so we might as well learn to live with it.

And there's a myriad of other things. I don't just pick on that. That's not the only thing.

What I am saying is when we adopt the standards we lose the reality of our sanctification. Please notice something. This is worth the price of your admission today and it didn't cost you anything.

Please let me read verses 7 and 8 again. You shall consecrate yourselves therefore and be holy for I am the Lord your God. You shall keep my statues and practice them.

I am the Lord who sanctifies you. Wait a minute, I'm confused. In verse 8 he tells me his name Jehovah Makedish He is the Lord who sanctifies me.

But in verse 7 he tells me consecrate yourself. Wait a minute. If you're sanctifying me then why aren't you consecrating me? Because he does not sanctify you until you consecrate you.

God responds to your decision to become consecrated. He does not make you make that decision. He does not force your freedom's hand.

You will not experience the power of him driving things out, changing things around, flipping things over, turning things upside down in your life, working through your scenarios. You won't feel special. Sanctification is special.

That's being set apart until he sees you consecrated. The benefit of his sanctifying work is tied to your decision of consecration. If there is no consecrating yourself, there is no name for God for you.

Jehovah Makedish. You don't see the special work, special presence, special power, special deliverance, special victory that his name offers because verse 7 comes before verse 8. That's convicting because maybe I'm not experiencing more of God because I haven't consecrated yet. I am still too much tied to this world.

And you hear it all the time. You hear when Christians resist God's viewpoint based on, this is what my friends think, this is how I was raised, this is my background, this is how I feel. See, once you do that and it's not a legitimate answer, you are resisting consecration.

When you resist consecration, you lose the experience of sanctification. Being set apart is special. And this special thing that we sing about that we have, this special presence we talk about that we have, we don't experience because we bought into the worldview of the enemies that are living watch this now, in the promised land.

These enemies he was talking about, he says, when I bring you to the land. That was the promised land. But the promised land had people in it who would not accept the divine view.

And God knew that unless they viewed themselves as separate, they would leave him and go to the culture and be swallowed up by it. I worked out at our workout facility in the family life center. I'd get up at 530 in the morning, I'd get on the treadmill, and then I would come over to the church to work out.

In July I had so much stuff that I had to get done before vacation in August that I didn't go in July, wasn't here in August, and didn't feel like going back in September, October, and November. Now I don't know why you're laughing because some of you know what I'm talking about. Our church has provided an excellent workout facility.

All the major equipment, there's a cardio room, there's a weight room, there's an aerobics room, all in our family life center, and it has been set upon for everybody who wants better conditioning and all the stuff that goes with working out. It is a dedicated facility. That section of the family life center is dedicated for a unique purpose.

We have a staff member whose job it is to work with you who is skilled, certified to work with you for you to achieve your weight goals, your workout goals, whatever they happen to be. So we have paid the price for there to be a sanctified area, uniquely set apart for the purpose of physical well-being with a person who is there to assist you in achieving your workout goals. However, I have not consecrated myself.

In other words, it's not that it's not available. It's not that it doesn't work. It's I haven't felt like going.

I have not felt like going. I am totally right now unmotivated. Confession.

I still get up early. I tell myself, okay, it's time to go work out. Nah.

In other words, that facility that's been paid for, that help that is available means absolutely nothing to me until I decide to consecrate myself to it. As long as I refuse this, it stays what it is and it never changes. It just never benefits.

I can sit back all day. I should, I could, I would. You know, I need to.

None of that matters. Not because it hadn't been bought, paid for, and not because there isn't sufficient help to get it done. It is because I have not consecrated myself back to it.

God has paid for your sanctification. Hebrews 10, verse 10, it says, the blood of Jesus sanctifies you. It's been bought and paid for.

But what God will not do is let you benefit from it without a decision to go to it. Consecrate yourselves and then you'll get to see his name. Jehovah.

You'll get to see. It is the Lord who sanctifies because you're going to see his equipment work. You're going to see his machinery activated.

You're going to see transformation in your lives. Now one of the things that's helped me to some degree is that a year ago, I basically stopped eating desserts, which meant I stopped taking in a lot of extra sugar, which meant that particularly while I was working out, I was losing weight. Okay? So I got rid of much of the sugar intake.

What began to happen was a change in appetite. In other words, once my body got used to not taking in that amount of sugar, the desire for it decreased. So I had a change of feeling only after I had made a decision.

See, a lot of us want to feel differently before we've decided. When I feel different, then I'll decide. In the Bible, it's just the opposite.

Consecrate yourself, and then let me sanctify you. Change how you feel. See, one of the ways you know God is working on you is not only the change in the doing, but the change in the feeling about it.

For Philippians 2 says, it is God who works in you both to will and to do His good pleasure. Sanctification, being set apart, special, from sin to righteousness. That's why the Bible puts it this way in Ephesians 4, 24.

He says, put on the Lord Jesus Christ. Put Him on. Here's the picture.

The picture is, you're going and taking a shower. You're getting up in the morning, and if you go take a shower, that means you're clean now. You've washed up, you've suds yourself down, you've rinsed yourself off, and you are successfully clean.

You're clean now. You're clean. What that means, or at least what it ought to mean is, you're putting on clean clothes.

That's what it ought to mean. Let me put it this way. If you take a shower, and you put on old clothes, nobody knows you're clean but you.

You got private clean. You got public stench. It's not that you've not been washed.

It's not that you've not been bathed. But what you are putting on is not consistent with what you just did. See, a lot of us have been washed in the blood, but then we put on the clothes of the world, and want to know why the smell is the same.

Because what we're putting on is not consistent with the bath we just took in the sanctifying, cleansing, redeeming, washing blood of Jesus Christ. He says, put on Jesus Christ, in other words, let the new life you put on, the decisions you make, the world view you expose, reflect the bath you just took in the blood. Now you are special.

You are now unique. You are now not like everybody else. The Bible calls us a peculiar people.

That does not mean you're weird. It means you're different. That means you're weird.

It means you're different. There ought to be people on your job who view you as different. Not crazy.

Not out of your mind, although some may think about it just because of your views, but you're different. You're different because you are marching out of step with the culture because you're marching to a different drumbeat. You're not listening to the same cadence.

Jesus says in John 17, 17, sanctify them in your word, for your word is truth. It says you find out the truth, spiritually minded person, what does God think about it? What does God say about it? That's the first question. The first question is never how do I feel about it? What did my mama teach me about it? What does my daddy say about it? What do my friends, what do we tell our kids when they come home with what their peers say, but my friends say so sanctify them in the truth.

Translation, if you're not functioning on the truth, there is no sanctification. You lose your specialness. Sanctify them in the truth, thy word is truth.

Truth is God-based knowledge. Truth is God's perspective on a matter and only God's perspective on a matter is the truth and the truth must overrule even the facts because you can have the facts but not have the truth. The truth is what God says about it and one of the reasons that we're having statistics in the church like the statistics in the world is because we are an unsanctified people in Canaan.

It's not first an outside thing. It's first an inside thing. 1 Peter 3 15 sanctify the Lord God in your heart.

It's first of all an internal decision not external garb. It is saying to God I set my life up and I dedicate it to your special purposes. When those things enter my life that are against it in whatever category that is, I will acknowledge it as such.

If we confess our sins, he's faithful and just to forgive us our sins. I won't excuse it. I will say this is outside of your will and character and I move back to my special place.

Why? Because I want to remain in that special position so that I can receive his sanctifying work his being set apart impact on my life. You say well what will happen if I consecrate myself, if I dedicate myself if I place all of me at his disposal what will happen? See this is not a Sunday decision. This is a life view.

This is how they were to live in the land not how they would go to church in the land. This was to be their flow. This was supposed to be how they roll.

Like the story of the chicken and the pig. The chicken and the pig were walking across the street one day and they saw a sign in the grocery store window, bacon and eggs desperately needed. The chicken looked at the pig, pig looked at the chicken chicken said to the pig, well you know I can give them the eggs and you can give them the bacon.

Pig say you crazy. Chicken said what's wrong? Pig said it's simple for you it's a contribution for me it's the whole thing. See a lot of us want to make a contribution.

An egg here and an egg there, here an egg there, an egg everywhere an egg, egg. We give God an egg and God wants ham hocks, pork chops and chitlins. The whole thing.

It is a consecration of life of culture as the people of God. What will happen when I set God apart in my heart? Because if I set him apart there it will flow out to everywhere else. 1st Thessalonians 5.23 and may God sanctify you in your spirit soul and body.

Spirit the God part, soul your personality, body your physical part. He wants the whole thing. He wants to start on the inside cause you sanctify you consecrate your heart.

My life is yours. My life is yours. Spirit, soul and body.

Jehovah Makedesh let me tell you what he gives you. It's found in Hebrews chapter 12 verse 14. The benefit.

Pursue peace with all men. Hebrews 12 verse 14 says and the sanctification without which no one will see the Lord. Okay, watch this.

Pursue peace with all men and pursue the sanctification, the set apartness as special from sin to the person and purposes of God. Because without the sanctification he says, no one will see the Lord. And let me tell you what he's not talking about.

He's not talking about heaven. He's talking about seeing God at work in your life. Seeing God at work in your situation.

Seeing God at work through your prayers. Seeing God at work through your circumstances. Seeing him turn something around in your home.

Seeing him turn something around in your addictions. You'll say I pray to God for him to change me. God is praying that you'll consecrate yourself so he can.

Without sanctification you won't experience, see God. You won't see him at work. In a general sense, God is with us all.

But in an experiential sense, he's only with those who are with him. In a general sense, if you're a Christian he's with you in a very general sense. But it may be in an unfelt sense.

You can't find it. That's because he lives in the light and you're hiding in the dark. I'm hiding in the dark.

We're hiding in the dark. This has affected individuals, families, cultures. Without which no one will see the Lord.

The job of the Holy Spirit Romans 8 11 is to bring life it says into the believer. Romans 6, 12, and 13. Offer your members of instruments of righteousness to be used by God.

So powerful is this principle. That the Bible says in 1 Corinthians 7, a believing wife sanctifies her unbelieving husband so one mate can sanctify another mate and it goes on to say your sanctification protects your children. So why do we have a generation of kids going wild and girls going wild and wild and out.

Why do we have a generation of that? Unsanctified parents. Sanctification affects your relationship and affects your children. Because you see God at work.

So the question on the floor for us all is do you want to be just common ordinary regular or profane polluted or sacred. Isaiah 6 Isaiah came when Uzziah died and the Bible says Isaiah saw the Lord and what did he see? Holy, holy, holy is the Lord of all. Separate, separate, separate.

Special, special, special. When he saw how unique God was he saw how sinful he was and he said woe is me. I'm a man of unclean lips but there's good news here church because God sent the seraphim down and cleansed his mouth and when he cleansed his mouth guess what God says? Who shall I send? Who will go for us? Here am I Lord send me.

He saw the purpose of God the destiny of God when he had the sanctifying experience with God. Because sanctification helps you to see God. When did he see God? In the year King Uzziah died in the year that he lost something.

God will let you keep losing until you decide to see him. Because I hate to tell you this he wants you all for himself. He wants you all for himself.

He wants me for himself and we have given so much to the world that hates him and we've lost our contact with him and so our vision of him has been dulled. Jehovah Makedesh to separate is unique or special. A little girl one day got a lollipop all of her friends were gathering around as she pulled out a lollipop.

She looked around and was a little nervous because she was concerned that one of the girls might ask for the lollipop. So she quickly unwrapped it and you know what she just did? She sanctified the lollipop. What she was saying to everybody else is this is mine you can't have it.

She laid claim to it. But then she kept licking and kept licking her lollipop that she had sanctified set apart for herself until it was all gone and had been absorbed in her system because she discovered that the more she licked it the sweeter it became. Sanctify the Lord God in your heart.

You will discover the more tenacious you are about your consecration the more satisfying he becomes. The more real he becomes. The more potent he becomes.

In your experience.