

Message Seven

**Chosen to Be Holy with a Holy Living
to Express the Holy God and Become the Holy City**

Scripture Reading: Lev. 18—20;

Eph. 1:4; 5:26-27; 1 Thes. 5:23; 1 Pet. 2:5, 9; Rev. 21:2, 9-10

- I. We were chosen in Christ to be holy in eternity past; we are being sanctified, saturated with Christ as “the Spirit, the Holy,” to be holy in this age; and we will be consummated to be the holy city in the next age and for eternity future—Eph. 1:4; 1 Thes. 5:23; Eph. 5:26-27; Rev. 19:7-9; 21:2, 9-10:**
- A. *Holy* means not only sanctified, separated unto God, but also different, distinct, from everything that is common; only God is different, distinct, from all things; hence, He is holy, and holiness is His nature:
1. He chose us that we should be holy (Eph. 1:4), and He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature; for us, God’s chosen ones, to be holy is to partake of God’s divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself.
 2. This is different from mere sinless perfection or sinless purity; this makes our being holy in God’s nature and character, just like God Himself.
- B. The Father chose us in Christ before the foundation of the world to be holy and without blemish before Him in love—Eph. 1:3-4:
1. God’s chosen ones should be saturated only with God Himself, having no foreign particles, such as the fallen natural human element, the flesh, the self, or worldly things; this is to be without blemish, without any mixture, without any element other than God’s holy nature.
 2. We do not become Christ’s bride by self-correction but by being saturated with God; this is the holiness, the sanctification, revealed in the Bible—1 Thes. 5:23; Rom. 6:19, 22.
 3. The church, after being thoroughly washed by the water in the word, will be sanctified in such a way as to be saturated and beautified with Christ organically so that she may be His glorious church, His holy bride—Eph. 5:25-27; cf. John 17:17.

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4. In Ephesians 1:4 *love* refers to the love with which God loves His chosen ones and His chosen ones love Him; it is in this love, in such a love, that God's chosen ones become holy and without blemish before Him:
 - a. First, God loved us; then this divine love inspires us to love Him in return—*Hymns*, #546, #547.
 - b. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish, just as He is.
- C. To be holy is first to be separated to God; second, to be taken over by God; third, to be possessed by God; and fourth, to be saturated with God and one with God.
- D. Eventually, the issue of this is the New Jerusalem, a holy entity belonging to God, possessed by God, saturated with God, and one with God.

II. Leviticus 18—20 is on the holy living of God's holy people and corresponds to Ephesians 4:17—5:14, which charges the holy people of God to put off the old man and put on the new man, living a life that is holy, as God is holy, for His expression:

- A. In Ephesians 4:17-32 there are three significant verses that show the divine dispensing of the Divine Trinity as the base for living a holy life for the church life:
 1. The first is verse 18, which speaks of being alienated from the life of God; the life of God is for supplying His children with His divine riches in His divine dispensing.
 2. The second is verse 21, which speaks of the reality in Jesus; the reality in Jesus is the practicality of the life of God that took place in Jesus while He lived on earth; it is the actual condition of the life of Jesus as recorded in the four Gospels:
 - a. In the daily life of Jesus, as recorded in the four Gospels, there was something very real, and that real thing was just God's divine life realized and practiced as the reality in Jesus' humanity.
 - b. This reality in Jesus is for infusing the believers with Christ's godly living in His humanity, in His divine dispensing.

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3. The third is verse 30, which admonishes us to not grieve the Holy Spirit of God, in whom we were sealed unto the day of redemption:
 - a. The sealing Spirit is also the sealing ink, and the contents, elements, and essence of this sealing ink are the divine life plus Jesus' practical humanity; this sealing remains wet forever to saturate, permeate, and soak us with the Triune God.
 - b. The life of God, the reality in Jesus, and the sealing of the Holy Spirit are the three sources of the divine dispensing for our holy living to express the holy God:
 - 1) The Father's life must become the truth in our daily living, which truth is the reality in Jesus; this truth as the practicality of the life of the Father becomes the sealing ink, which is the Holy Spirit.
 - 2) While the sealing ink seals, it saturates, permeates, and soaks us with the divine life in the practicality of Jesus' daily life, making us a "Xerox copy" of Jesus' life, which is the practicality of the Father's life.
- B. The Israelites' not living in the manner of the Egyptians (Lev. 18:3), among whom they once lived, signifies that the believers should put off, as regards their former old way of living, the old man (Eph. 4:22).
- C. The Israelites' not living in the manner of the Canaanites (Lev. 18:3), to whose land they were to be brought, signifies that, after being saved, the believers should not be conformed to the living and conduct of the worldly people (Rom. 12:2).
- D. The Israelites' living a holy life according to God's holiness (Lev. 18:4—20:27) signifies that the believers should put on the new man, which was created according to God in righteousness and holiness of the reality (Eph. 4:24).
- E. "Because the land has become defiled, I visited its iniquity upon it, and the land vomited out its inhabitants"—Lev. 18:25; cf. v. 28; 20:22:
 1. The good land, signifying the all-inclusive Christ, is the supply for the existence and living of God's people and is also for their enjoyment.

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2. The good land vomiting out the defiled and unholy people signifies that the all-inclusive Christ as our dwelling place and everything we need for our enjoyment will vomit us out of Himself and not allow us to enjoy Him any longer (cf. Rev. 3:16) if we are not proper in relation to Him.
- F. Being holy because God is holy (Lev. 19:2; 20:7, 26) signifies walking according to God's holiness, living a holy life (1 Pet. 1:15; 2 Pet. 3:11).
- G. Leviticus 19:5 and 6 mention the peace offering, indicating that in the holy living of God's holy people, as portrayed in chapters 18—20, it is important that God's holy people have fellowship, communion, mutual enjoyment, in peace:
1. The believers' enjoyment of Christ as the peace offering should be kept fresh; stale fellowship with one another and with God is not acceptable but is abhorrent to God—19:5-7; cf. Rom. 6:4; 7:6.
 2. The one who participates in stale fellowship is guilty of having despised the holy things of God and will lose the fellowship among God's people—Lev. 19:8.
- H. "You shall not let your cattle breed with a different kind; you shall not sow your field with two kinds of seed, nor shall a garment made of two kinds of material come upon you"—v. 19:
1. The fact that no mixture was allowed means that God wants everything to be according to its kind, without any kind of mixture—cf. Gen. 1:11, 21, 24-25.
 2. Breeding cattle without mixture signifies that life is not allowed to be mixed: those living by the life of God must not live by the flesh—cf. Gal. 5:16-17.
 3. Sowing seed without mixture signifies that the ministry of the word is not allowed to be mixed: the word of God that is ministered should not be mixed with the word of the world—2 Cor. 2:17; 1 Cor. 2:13; 1 Tim. 1:3-4.
 4. Making a garment without mixing materials signifies that our conduct is not allowed to be mixed: those living in the life of the New Testament should not live by the ordinances of the Old Testament (Gal. 2:19-20; 5:1-6), and those who belong to the Lord should not live according to the customs

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of the Gentiles (Lev. 20:23; cf. Eph. 4:17; Rom. 12:2a; 2 Cor. 6:14—7:1).

- III. We need to live a holy life, a life that befits our priesthood; we can be such persons only by contacting the perfect Christ, enjoying Him and experiencing Him day by day; He will make us complete, perfect, and properly balanced; then we shall have all the qualifications required for us to serve as priests in the New Testament age—1 Pet. 2:5, 9; cf. Lev. 21:16-24.**