

Guidelines for the Exercise of the Lord's day Prophesying

Message Seven: Chosen to be Holy with a Holy Living to Express the Holy God and Become the Holy City

I. Overview:

We were chosen in Christ to be holy in eternity past; we are being sanctified to be holy in this age; and we will be consummated to be the holy city in eternity future. Only God is holy, and holiness is His nature. 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. In Ephesians 4:17-32 shows the dispensing of the Divine Trinity as the base for living a holy life; after being saved, the believers should not be conformed to the living and conduct of the worldly people. The good land will vomit out the defiled and unholy people; God is pure and will not allow any mixture in life, word, and conduct. Only day after day enjoying and experiencing Him, we shall have all the qualifications to serve as priests in the New Testament age.

II. Truth and Enlightenment:

Day 1 —

A. How does God make us holy?

The way God makes us holy is to impart Himself, the Holy One, into us so 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 His divine nature and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity.

B. Explain the meaning of being holy.

To be holy is to be separated from everything other than God. It also means to be different, distinct, from all that is not God. Thus, we should not be common but different. In the universe God alone is holy. He is different from everything else and is distinct. Therefore, to be holy means to be one with God.

Day 2 —

A. What is the purpose of God choosing us before the foundation of the world?

We all have been chosen to be holy in this way. First, we are separated unto God; second, we are saturated with God; eventually we become one with God. One day, we shall be just like Him. That will mark the completion of our sanctification, the process that begins with separation, continues with saturation, and is completed with the full redemption of our body.

B. Expound what the spiritual significance of love in Ephesians 1:4 is?

Love in 1:4 refers to the love with which God loves His chosen ones and with which His chosen ones love Him. First, God loved us. Then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish as He is. In this love, a mutual love, and in this kind of condition that we are being transformed. Under such a condition we are being saturated with God.

Day 3 —

A. How to see the divine dispensing of the Divine Trinity in Ephesians 4:17-32?

Verse 18 which mentions being alienated from the life of God. The life of God is for the supplying of His children with His riches in His divine dispensing. Verse 21 which speaks of the reality in Jesus. The reality in Jesus is for infusing the believers with Christ's godly living in His humanity. Verse 30 which admonishes us not to grieve the Holy Spirit, in whom we were sealed.

B. What is the relationship among these three divine elements?

Life is of the Father. This life must become the reality in our daily living, which reality is in Jesus. This reality as the practicality of the life of the Father becomes the sealing ink, which is the Holy Spirit. 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.

Day 4 —

A. How does Ephesians 4:17- 5:14 fulfill Leviticus 18-20?

In Old Testament terms, God's people were not to live according to the Egyptians, among whom they once lived, nor according to the Canaanites. The Israelites were to live a new life, a life that is in the manner of God's holy people. To put off the living of the Egyptians and the Canaanites was to put off the old man, and to live a life according to God's holiness was to put on the new man.

B. What is an important difference between an ordinance and a statute?

An ordinance is a statute with a judgment. However, a statute, a regulation, that does not include a judgment is simply a statute. In chapters 18 through 20 of Leviticus, there are regulations that are without judgment; these regulations do not tell us how to judge a case. These regulations are statutes. Other regulations include judgments and therefore should be considered ordinances.

Day 5 —

A. What people will be vomited out by the good land and what warning do we have?

The good land signifies the all-inclusive Christ as our dwelling place and everything we need for our enjoyment. If the people are proper with the land, the land will allow them to enjoy it. Otherwise, the land will vomit them out. This indicates that if we are not proper with Christ, who is our good land, He will vomit us out and not allow us to enjoy Him anymore.

B. What should we regard when we come to the Lord's table?

We should not come to the Lord's table with anything stale. Rather, we should come with something new. For this, we need a new repentance, a new confession, a new dealing, and a new touch with the Lord. In other words, we need a new washing, a new bathing in the Word or in the Spirit, so that we can have a fresh remembrance of the Lord. When we have a fresh enjoyment of the Lord, He also will have a fresh enjoyment because of our fresh enjoyment.

Day 6 —

A. Explain the three examples of mixture in Leviticus 19:19.

The first illustration is the breeding of cattle without mixture. This signifies that life is not allowed to be mixed; those living by the life of God must not live by the flesh. The second illustration is sowing seed without mixture. This signifies that the ministry of the word is not allowed to be mixed. The third illustration is that of making garment material without mixture. This signifies that our conduct is not allowed to be mixed. Those who belong to the Lord should not live according to the customs of the Gentiles.

B. How are we qualified to serve God as priests in the New Testament age?

If we study Leviticus 21, we shall be clear concerning what kind of persons we should be in order to keep our qualifications to serve God as priests. We need to live a holy life, a life that befits our priesthood, and we need to keep ourselves complete, perfect, and properly balanced. We can be such persons only by contacting the perfect Christ, enjoying Him and experiencing Him day by day. He will make us complete.

III. Conclusion:

Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common; only God is holy, and holiness is His nature. 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. Leviticus 18 mentions the good land vomiting out the defiled and unholy people and chapter 20 speaks of, the vomiting out the people who do not keep His ordinances and statutes as well. Revelation 3, the Lord will spew out the saints in Laodicea who are neither cold nor hot. We have a great important relationship with Christ, the all-inclusive good land; if we are being defiled and occupied by the world, not living the holy life, the good land will vomit us out and not allow us to enjoy Him anymore.