

## HWMR - CRYSTALLIZATION STUDY OF LEVITICUS, Book 3, Week 6

**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

- Ephesians 1: 4 Even as He **chose us** in Him before the foundation of the world to **be holy** and **without blemish** before Him in love
- Ephesians 2:26 That He might sanctify her, cleansing her by the **washing of the water in the word**,
- Ephesians 2:27 That He might present the church to Himself glorious, **not having spot or wrinkle** or any such things, but that she would **be holy** and **without blemish**.
- 1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body **be preserved complete**, without blame, at the coming of our Lord Jesus Christ.
- 1 Peter 2: 5 You yourselves also, as living stones, are being built up as a spiritual house into a **holy priesthood** to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- 1 Peter 2: 9 But you are a chosen race, **a royal priesthood**, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous flight;
- Revelation 21: 2 And I saw the **holy city, New Jerusalem**, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Revelation 21: 9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you **the bride**, the wife of the Lamb.
- Revelation 21:10 And he carried me away in spirit onto a great and high mountain and showed me the **holy city, Jerusalem**, coming down out of heaven from God,

The **New Jerusalem** is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God. **The holy city** will be a mingling to be God's increase and expression for eternity. We will enjoy and participate in this divine mingling for eternity. (Practical Points Concerning Blending, Chapter 5, Section 4)

**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.
  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.

### ...Be Holy and without Blemish before Him

God chose us so that we should **be holy** and **without blemish** before Him. To be holy is to **be separated from everything other than God**. It means to be distinct, different, from all that is not God. 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**.

In order for us to be holy, we first need to **be separated unto God positionally**. Normally, once a person is saved, he should also be separated. This is the reason a believer is called a **saint**. To be holy in the sense of being separated unto God is a matter of position. As believers in Christ, we are **separated** unto God **by** the redeeming blood of Christ (Heb. 9:14), **by** the Holy Spirit (1 Cor. 6:11; 1 Pet. 1:2; Rom. 15:16), and **in** the name of the Lord Jesus (1 Cor. 6:11).

To be holy means not only to be separated unto God positionally but also to **be saturated with God dispositionally**. This is deeper and more subjective than **positional sanctification**. In **subjective sanctification** we are saturated with God dispositionally. Separation can take place rather easily and in a very short time, but it takes a long time to be saturated with God dispositionally. **God intends to saturate us with Himself, a process that requires time**. He chose us in eternity for the purpose of saturating us with Himself. He wants to work Himself into our being so that we may be holy, just as He is.

**All believers have been chosen by God the Father to be holy**. First, we are **separated** unto God; second, we are **saturated** with God; and 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. At that time, from within to without, we shall be the same as He is. We shall be holy. It is for this purpose that we were chosen by God the Father before the foundation of the world.

Ephesians 1:4 also says that we were chosen by God to be without blemish. A **blemish** is like a foreign particle in a precious gem. God's chosen ones should be saturated only with God Himself and have no foreign particles, such as the fallen natural human element, the flesh, the self, or worldly things. This is to be without blemish, to be **without mixture, to have no element other than God's holy nature**. God has chosen us to be so holy and so pure that we shall be without blemish, without any foreign particles, having only the divine element.

We shall be holy and without blemish "before Him." This means that we shall be holy and without blemish in the sight of God according to **His standard**. This qualifies us to remain in His presence and to enjoy His presence. We shall be holy and without blemish not according to our standard or in our own sight, but according to God's standard and in His sight. (Conclusion of the New Testament, The (Msgs. 114-134), Chapter 3, Section 2)

## 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.
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.

### The Reality In Jesus for a Walk No Longer in the Vanity of the Mind

In Ephesians 4:17-21 and 24, Paul presents the reality in Jesus for a walk that is no longer in the vanity of the mind.

Verse 21 says, “*If indeed you have heard Him and have been taught in Him as the reality is in Jesus.*” Here Paul does not say that the reality is in Christ; rather, he says that **the reality is in Jesus**. The reason for this is that when the Lord Jesus lived on earth as a man, in Him there was always **the reality**. In Jesus, that is, **in His human living and His daily walk**—whether He worked as a carpenter or carried out His ministry—there was the reality at all times. In order to understand the reality expressed in the living of Jesus as a man on earth, we need to read verse 17, where Paul exhorts the believers **no longer to “walk as the Gentiles also walk in the vanity of their mind.”** Here we see a contrast between the reality in Jesus and the vanity of the Gentiles' mind. In the **human living of Jesus** there was no vanity but only the reality; however, in our **godless society** there is nothing but vanity of vanities. Using a phrase from John Bunyan's *The Pilgrim's Progress*, we may say that, as a whole, today's world is a “vanity fair.” **Wealth, fame, position, entertainment, and material possessions in today's world are all vanities, but everything in the daily living of the man Jesus is the reality.** Whatever He did in His human living is the reality; not one of His words was vain (cf. 1 Pet. 2:22).

Christ is not only life to us but also an **example** (John 13:15; 1 Pet. 2:21). In His life on earth He set up a **pattern**, as revealed in the Gospels. Then He was crucified and resurrected to become the life-giving Spirit that He might enter into us to be our life. **We learn from Him** (Matt. 11:29) according to His example, not by our natural life but **by Him** as our life in resurrection. To learn Christ is simply to be molded into the pattern of Christ, that is, to be conformed to the image of Christ (Rom. 8:29).

The expression **the reality is in Jesus** refers to the **actual condition of the life of Jesus** as recorded in the four Gospels. In the godless walk of the nations, the fallen people, there is vanity, but in the godly life of Jesus there is the reality. **Jesus lived a life in which He did everything in God, with God, and for God. God was in His living, and He was one with God.** This is what is meant by the reality is in Jesus. **We, the believers, who are regenerated with Christ as our life and are taught in Him, learn from Him as the reality is in Jesus.**

In His daily walk the man Jesus was not only **great** but also very **fine**. For example, when He fed five thousand men with five loaves and two fish, He was not so ecstatic over this miracle that He forgot the broken pieces which were left over after the people had eaten. Rather, He instructed His disciples to gather the broken pieces left over that nothing may be lost, which amounted to twelve handbaskets full (John 6:12-13). The four Gospels reveal that **in every detail of the Lord's daily living**, there is no vanity but only the reality. Moreover, in nearly every page of the four Gospels, we see a striking contrast between the **reality in the godly living of Jesus** and the **vanity in the living of others around Him**, such as His opposers as well as His disciples.

In His thirty-three and a half years on earth, the Lord Jesus formed the **mold**, the **pattern**, to which all those who believe in Him are to be conformed. According to the record of the four Gospels, **the life of the Lord Jesus was a life of reality. Reality is the shining of light. Light is the source, and reality is its expression.** As Hebrews 1:3 says, the Lord Jesus is the effulgence of God's glory. This means that He is the shining of God who is light. Because in every aspect of the Lord's living on earth there was the shining of light, His life was a life of reality, a life of the shining of God Himself. That life of reality was the expression of God. For this reason Paul says that **we learn Christ as the reality is in Jesus**. In other words, we learn Christ according to the mold of the life of Jesus, which is the reality.

After Christ established this mold, He passed through death and resurrection, and in resurrection He became the life-giving Spirit. As such a Spirit, **He comes into us to be our life**. When we believed in Christ and were baptized, **God put us into Him** as the mold, just as dough is placed into a mold. By being put into the mold we learn the mold. This means that by being put into Christ, we learn Christ. On the one hand, God put us into Christ; on the other hand, Christ has come into us to be our life. Now we may live by Him according to the mold in which we have been placed by God. **We are in Christ as the mold, and He is in us as our life. In this way we learn Christ as the reality is in Jesus.** (Conclusion of the New Testament, The (Msgs. 323-345), Chapter 19, Section 1)

- 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**.
  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 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.**

#### The Blemishes (Defects) That Disqualify a Person from the Priest hood

1. **Blindness** signifies a lack of sight for seeing because of the **shortage** of Christ as the **enlightening light**. If we are short of Christ in His light, we shall not have the adequate sight, and this shortage will disqualify us from the priesthood.
2. **Lameness** signifies the lack of strength for acting because of the **shortage** of the **strengthening Christ**. ... Paul could say, "I can do all things in Him who empowers me" (Phil. 4:13). If we learn to enjoy Christ's strengthening, we shall not be lame and shall not walk in a crippled way.
3. A **Flat Nose** signifies the **lack** of Christ as our **sensation in our service of God**. ...we need a keen sense of smell.
4. Having **One Limb Longer** Than the Other signifies **overstepping** and **overtouching** outside of Christ. ... We, however, should remain within our limit, and our limit is Christ. ... by our experience of Christ. If we are limited in this way, we shall be balanced ...
5. A **Broken Foot or Hand** signifies some part of our being that is not complete in Christ. In our spiritual life we should be **complete, perfect, and balanced**. If any part of our being is damaged, we shall be disqualified from serving God.
6. Being a **Hunchback** signifies having the sight that is able to see only the things on earth, not the things in heaven, because of the **lack** of the **experience of the heavenly Christ** ... We need to look upward and consider the things in the heavens because our Christ is there.
7. Being a **Dwarf** signifies the lack of the stature of Christ in the **growth in life** (cf. Eph. 4:13). Some saints are spiritual dwarfs. They have listened to many messages and they know a lot, but they have not increased in stature. With them the measure of Christ remains the same.
8. A **Defective Sight** signifies the sight in spiritual things that is not perfect because of the **lack** of a **full view of Christ**. How much sight we have depends on how much we have experienced Christ in a full view. Having a full view of Christ will strengthen and even widen our sight.
9. **Eczema** signifies some expression that is abnormal in life, making oneself feel uneasy and making others feel badly, because of the **lack** of the **Spirit of Christ**. Certain saints have spiritual eczema. This means that they have something abnormal in life that, due to an "itching," causes them to have no peace and that gives them an unpleasant appearance, an appearance that makes others **uncomfortable**.
10. **Scabs** signify something that causes oneself to be **uncomfortable** and in its appearance bothers others, because of a lack in living Christ.
11. **Damaged Testicles** signify that the **spiritual reproductive function** is damaged because of the serious lack of the experience of Christ as life. If we do not have the adequate experience of Christ as life, the organs for spiritual reproduction will be damaged. (Life-Study of Leviticus, Chapter 50, Section 5)

**The Blemished Ones Being Permitted to Eat the Food of God, both the Most Holy and the Holy, but Not to Come In unto the Veil or Approach the Altar, That They May Not Profane the Sanctuaries of Jehovah, Who Sanctifies Them**

*“He may eat the food of his God, both the most holy and the holy, but he shall not come in unto the veil or approach the altar, because a blemish is in him, so that he may not profane My sanctuaries; for I am Jehovah who sanctifies them”* (vv. 22-23). This signifies that although the defective believers **can enjoy Christ**, the food of God, as their food, they **are not qualified** to serve God in the church, God’s sanctuary, or around the cross of Christ, typified by the altar, lest they profane the holy things of God.

If, as New Testament priests, we have a blemish, a defect, this will disqualify us from doing the priestly service. Nevertheless, we would still be qualified to enjoy Christ as our food.

If we study Leviticus 21 using the outline contained in this message, 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**. How can we be this kind of person? 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. (Life-Study of Leviticus, Chapter 50, Section 5)