

General Service in Malang, March 10, 2013 (Sunday Morning)

(Priests and Priests To Be Upgrading III)

Peace and grace in the Lord Jesus Christ.

Matthew 28:16-20 is about the commandment to preach the Gospel, or the spread of the light or Shekinah Glory. It means God employs us in a great revival according to the great commandment of God.

There are two kinds great revival according to the great commandment of God as follows.

1. Revival of Holy Spirit in the first rain, that is revival in the gospel of salvation or the gospel Word. This revival aims to save the sinful lives through water baptism.

Matthew 28:18-19

28:18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

28:19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

2. Revival of Holy Spirit in the last rain, that is revival in the teaching Word. This revival aims to bring saved lives to enter the building of the perfect body of Christ, to become the bride who is ready to welcome Jesus's second coming.

Matthew 28:20

28:20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.

One who is used in the great revival is priest and king.

Priest is one as follows.

- One who is holy.
- One who bears ministry received from God.
- One who ministers God.
- One who is used in the ministry of the building of the perfect body of Christ.

A priest must have at least these three things.

1. Good character.
2. Good potential, especially the gifts of Holy Spirit that are the miraculous ability from God.
3. True consecration.

If the consecration is true, there will be good character and potential. True consecration means it is according to the true teaching Word or the Holy Bible.

Separation between the true and false consecration will happen, just as Cain and Abel are separated. It will happen again in the last days.

Matthew 24:40

24:40 Then two men will be in the field: one will be taken and the other left.

The true consecration is related to the garment of ministry.

There are seven parts of the garment of the High Priest as follows.

I. The garment in the sign of death.

1. Ephod.
2. Sash.
3. Breastplate.

II. The garment in the sign of resurrection.

1. Robe of the ephod.

III. The garment in the sign of glory.

1. Skillfully woven tunic.
2. Turban.
3. Plate.

This morning, we discuss about the garment in the sign of resurrection.

Exodus 28:31

28:31 You shall make the robe of the ephod all of blue.

The robe of the ephod has blue color. It denotes the resurrection power to defeat the death or sins.

Romans 6:23

6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

Sins or death are defeated by the forgiveness of sins in the grace and mercy of God.

Thus, the resurrection power equals to forgiveness. The robe of the ephod means the garment of the paying off of the debt of sins. A priest must have this garment.

Matthew 18:23-27

18:23 Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants.

18:24 And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents.

18:25 But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

18:26 The servant therefore fell down before him, saying, "Master, have patience with me, and I will pay you all."

18:27 Then the master of that servant was moved with compassion, released him, and forgave him the debt.

The garment of the paying off of the debt of sin is illustrated as the release of ten thousand talents debt by a king.

One talent equals to 6,000 denarii. Ten thousand talents equal to 10,000 x 6,000 that is 60,000,000 denarii.

The wage of one working day is one denarius. Thus, the wage of working for one year is 300 denarii.

If the entire wage is used to pay the debt, it will be paid off in 200,000 years, meaning that the debt will never be paid off by anyone.

John 1:29

1:29 The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

It is Jesus, the only sinless man, who can pay off the debt of sin of the world through His precious blood, which cannot be compared with anything in this world.

The base of forgiveness is only the grace of God [Matthew 18:27].

Why must the debt of sin be paid off?

1. If one does not experience the forgiveness of sins, he is naked and does not have the robe of the ephod. This kind of life cannot and is not allowed to minister God. He is ministering Satan and only ruining and destroying the body of Christ.
2. [Matthew 18:25] Without the forgiveness of sins, one must be sold. It means he must enter the persecution during the day of antichrist.
During that time, all debt of sin must be paid off by his own blood, namely through the beheading of his head by antichrist. If one cannot endure the persecution, he will worship antichrist and be the same as antichrist who will be destroyed forever.

We can choose to pay off the debt of sin by the blood of Jesus or our own blood. Only few who will survive in the day of antichrist.

3. The wage of sin is death or everlasting perdition in the hell.

Thus, a priest must pay off the debt of sin, including the sins in mind and heart, and the sins in deed and word. All sins must be reconciled so we may have the robe of the ephod. Jesus is willing to be undressed on the cross to give the robe of ministry for us.

How is the way to pay off the debt of sin?

1. Paying off the debt of sins between man and God (vertical).
The process is confessing sin to God honestly, encouraged by the work of the teaching Word which is sharper than any two-edged sword. Thus the blood of Jesus will forgive us and we must not do sin anymore.

2. Paying off the debt of sins between man and man (horizontal).

Matthew 18:28-30

18:28 *But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, "Pay me what you owe!"*

18:29 *So his fellow servant fell down at his feet and begged him, saying, "Have patience with me, and I will pay you all."*

18:30 *And he would not, but went and threw him into prison till he should pay the debt.*

The process is the one who makes mistakes must confess the sin to the other honestly, encouraged by the work of the teaching Word which is sharper than any two-edged sword. We must confess the sins clearly and not cover anything. If we are forgiven, we must not do sin anymore.

An evil servant of God does not want to forgive the other while God has forgiven him. The consequence is the forgiveness from God is canceled and he is put in judgment.

Since the base of the forgiveness of sins is the mercy of God, everyone can confess sins whenever, wherever, and for any types of sins. Everyone gets the chance to be forgiven by the blood of Jesus.

Sin is the heaviest problem in this world. If sin is solved, all other problems will be solved by the sacrifice of Christ.

The examples are as follows.

- a. A woman caught in adultery is brought to the house of God.

She represents the servant of God in the condition of fear, sadness, disgrace, uncleanness, broken marriage. She is facing dead lock and only waits to be stoned.

John 8:10-11

8:10 *When Jesus had raised Himself up and saw no one but the woman, He said to her, "Woman, where are those accusers of yours? Has no one condemned you?"*

8:11 *She said, "No one, Lord." And Jesus said to her, "Neither do I condemn you; go and sin no more."*

This woman is brought to God and the others. It means she confesses her sin honestly to God and the others. Thus, the blood of Jesus forgives her sin, and it is paid off. She receives the robe of the ephod and may minister God.

- b. The younger son who leaves the field of his father until he arrives at the swine field.

This young man is in poverty and uncleanness. He also cannot eat (especially cannot eat the Word).

Luke 15:14-18

15:14 *But when he had spent all, there arose a severe famine in that land, and he began to be in want.*

15:15 *Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.*

15:16 *And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.*

15:17 *But when he came to himself, he said, "How many of my father's hired servants have bread enough and to spare, and I perish with hunger!"*

15:18 *I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,*

During this condition, the younger son remembers the repeated shepherding Word (the food) that he has received well. This Word encourages him to confess his sin solemnly to God and the others. Thus, he is lifted up and recovered.

- c. David commits adultery with Bathsheba and kills her husband.

Psalms 51:1-3,14-18

To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.

51:1 *Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions.*

51:2 *Wash me thoroughly from my iniquity, And cleanse me from my sin.*

51:3 *For I acknowledge my transgressions, And my sin is always before me.*

51:14 *Deliver me from the guilt of bloodshed, O God, The God of my salvation, And my tongue shall sing aloud of Your righteousness.*

51:15 *O Lord, open my lips, And my mouth shall show forth Your praise.*

51:16 *For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering.*

51:17 *The sacrifices of God are a broken spirit, A broken and a contrite heart. "These, O God, You will not despise."*

51:18 *Do good in Your good pleasure to Zion; Build the walls of Jerusalem.*

David represents great life, but he still falls. Who are we? We must be careful.

But by the warning from Nathan, meaning the warning from the teaching Word sharper than any two-edged sword, he can have a broken heart. It means as follows.

- Confessing sin to God and the others honestly.
- Asking for God's mercy.

Thus, we will receive the mercy and lovingkindness of God (the key of David). The lovingkindness of God will make everything beautiful. A chastisement is one of the forms of God's lovingkindness to make everything good. We will also be employed by God to build the walls of the New Jerusalem. The results are as follows.

- Peace, safety, and prosperity from God, so everything becomes easy and light.

Psalms 122:7

122:7 Peace be within your walls, Prosperity within your palaces.

- Protection from God, so we can live in righteousness and holiness.

Zechariah 2:5

2:5 For I, says the Lord, will be a wall of fire all around her, and I will be the glory in her midst.

- Life renewal until we can become the same as Jesus is and are worthy to enter the New Jerusalem.

Revelation 21:12

21:12 Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel:

God blesses us.