# The Holy Word for Morning Revival

## 2015 Memorial Day Weekend Conference

## THE NEED FOR A NEW REVIVAL

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# 2015 Memorial Day Weekend Conference

## General Subject: The Need for a New Revival

## Banners:

God becoming man that man might become God in life and in nature
but not in the Godhead is the essence of the entire Bible,
the "diamond" in the "box" of the Bible,
the eternal economy of God.

The high peak of the divine revelation is that God became man
so that man may become God in life, nature, and expression
but not in the Godhead
to produce and build up the organic Body of Christ
consummating in the New Jerusalem for the fulfillment of God's economy.

If we practice living the life of a God-man,
which is the reality of the Body of Christ,
spontaneously a corporate model will be built up,
a model living in the economy of God;
this model will be the greatest revival in the history of the church
to bring the Lord back.

In order to shepherd according to God,
we need to become one with God,
be constituted with God, live God,
express God, represent God, and minister God.

# WEEK 1 — OUTLINE

## Reaching the Highest Peak of the Divine Revelation (1)

## The Vision of the Age

Scripture Reading: Hab. 3:2a; Acts 26:19; Eph. 1:17; 3:9; Rev. 21:2

‹‹ DAY 1 ››

### I. Among God's elect there has always been an aspiration to be revived (Hab. 3:2a; Hosea 6:2; Hag. 2:7; Mal. 3:1; 4:2; Rom. 8:20-22).

‹‹ DAY 2 ››

### II. We can enter into a new revival by arriving at the highest peak of the divine revelation, the vision of the age, through the ministry of the age:

A. The particular recovery and work that God is doing in one age is the ministry of that age (cf. Gen. 6:16; 2 Kings 2:1-15).

B. In every age there is the vision of that age, and we have to serve God according to the vision of the age (Prov. 29:18; Acts 26:19; Eph. 1:17; 3:9).

C. God's word reveals to us that in every age He gives only one vision to man:

1. In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of John in Revelation.
2. Today we can be in one accord because we have only one vision, an up-to-date, all-inheriting vision, the vision of the eternal economy of God (Job 10:12-13; cf. Eph. 3:9; 1 Tim. 1:3-4).

‹‹ DAY 3 ››

### III. In 2 Peter 1:12 the present truth can also be rendered "the up-to-date truth":

A. Although all the truths are in the Bible, through man's foolishness, unfaithfulness, negligence, and disobedience many truths were lost and hidden from man (cf. 2 Kings 22:8).

B. Freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is.

C. God's truths are cumulative; later truths do not negate former ones; what we see today are the cumulative revelations of God.

D. May God be gracious to us that we do not become the castaways of "the

present truth"; may we be watchful, and may we not allow the flesh to come in or the self to gain any ground.

‹‹ DAY 4 ››

## IV. The highest peak of the divine revelation given to us by God, the present truth, is the revelation of the eternal economy of God:

A. The entire Bible, which is the explanation of the eternal economy of God, is the autobiography of the Triune God, seen in the two sections of eternity and on the bridge of time:

1. In the Old Testament there is the single, but triune, God from eternity past, indirectly moving only with men and among men (John 1:1, 3).
2. He came from eternity into time and with His divinity to enter into humanity to become the incarnated God for His direct move in man, seen in the four Gospels, for the accomplishment of His judicial redemption (vv. 14, 29).
3. In resurrection He became the compounded God, the all-inclusive life-giving Spirit, seen in the Acts and the Epistles, for the carrying out of His organic salvation (vv. 32, 42; 1 Cor. 15:45b; Phil. 1:19).
4. Because of the degradation of the church, He became the intensified God, the sevenfold intensified life-giving Spirit, seen in Revelation 1—20, for the producing of the overcomers (1:4; 3:1; 4:5; 5:6).
5. In eternity future He will be the corporate God, the New Jerusalem, seen in Revelation 21 and 22, for the universal, divine-human incorporation of the processed and consummated Triune God with the regenerated, transformed, and glorified believers as the goal of God's eternal economy (John 1:51; Rev. 21:3, 22).
6. Thus, the central revelation of God and the Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem.

‹‹ DAY 5 ››

B. God becoming man that man might become God in life and in nature but not in the Godhead is the essence of the entire Bible, the "diamond" in the "box" of the Bible, the eternal economy of God (Gen. 1:26; John 12:24; Rom. 8:29):

1. God became man through incarnation by participating in man's humanity; man becomes God (in life and nature but not in the Godhead) through transformation by participating in God's divinity (John 1:14; 2 Cor. 3:18):

a. Participating in God's life (John 3:15; 10:10; Col. 3:4; Rom. 8:10, 6, 11).

b. Participating in God's nature (Eph. 1:4; 2 Pet. 1:4).

c. Participating in God's mind (Eph. 4:23; Phil. 2:5).

d. Participating in God's being (2 Cor. 3:18b; Eph. 3:8).

e. Participating in God's image (2 Cor. 3:18a; Rom. 8:29).

f. Participating in God's glory (v. 30; Heb. 2:10).

g. Participating in God's sonship (Eph. 1:5; Rom. 8:23; Heb. 2:10-11).

h. Participating in God's manifestation (Rom. 8:19).

i. To bear God's likeness (1 John 3:2).

j. To be Godkind—God's species (John 1:12; Rom. 8:14, 16).

**‹‹ DAY 6 ››**

2. This divine-human romance is the subject of the entire Bible, the content of God's economy, and the secret of the entire universe (S.S. 1:1; 6:13):

a. Christ is divine and human, and His transformed lover is human and divine; they are the same in life and nature, perfectly matching each other.

b. The Triune God, consummated to be the Husband, and the tripartite man, transformed to be the bride, are to be one couple, a corporate, great God-man (Rev. 21:2, 9).

3. God and man will become one entity, and that one entity is the mingling of divinity with humanity, which will consummate in the New Jerusalem, the conclusion of the entire Bible.

**V. "I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history" (Life-study of 1 and 2 Chronicles, p. 15).**

# ‹‹ WEEK 1 — DAY 1 ››

## Morning Nourishment

Hab. 3:2 …O Jehovah, revive Your work in the midst of the years…

Hosea 6:2 He will enliven us after two days; on the third day He will raise us up, and we will live in His presence.

[The] matter of revival is the "kernel" within the "shell" of the books of the Minor Prophets....Habakkuk 3:2a speaks of revival....Among God's elect there has always been an aspiration to be revived. As long as you are a saved one, every day, consciously or unconsciously, there is an aspiration with a spontaneous prayer within you: "O Lord, revive us." Although we may not realize it, such an aspiration has been within us through all the years of our Christian life.

God always considers His elect as a corporate Body. This means that Habakkuk and we are one in the unit of God's elect. Thus, when Habakkuk prayed for revival, we also prayed....Such a prayer is an everlasting prayer. (Life-study of the Minor Prophets, p. 219)

## Today's Reading

Without a revival, how could we have anything living? If we endeavor to practice just the first step of the God-ordained way—to visit people for the gospel—without being revived, this will be a heavy burden that no one can bear. We all need to realize that we have been saved and kept on earth to do one thing—to go to disciple the nations, beginning from " Jerusalem" and spreading to " Judea," to "Samaria," and to the uttermost part of the earth (Acts 1:8). If we live for our education, a career, a good marriage, or a nice house, that is vanity of vanities. We are living here for the spreading of the Lord Jesus, not merely to our neighborhood but to the entire world. If we would do this, we need to be revived. This is why the Lord has led us to practice the morning revival.

This matter of morning revival is according to the natural law in God's creation. God created the universe so that there is a sunrising every twenty-four hours. We believers should follow the sunrising to be revived every morning. Every day we need a "sunrising," and this sunrising is a revival. If we experience a daily revival, then we will be living and qualified to practice the God-ordained way and to help the church to take this way.

Hosea spoke of the desolation of the "two days" and the resurrection on the "third day": "He will enliven us after two days; / On the third day He will raise us up" (6:2). Since to God a thousand years are as one day (2 Pet. 3:8), these "two days" may refer to a period of two thousand years. For almost two thousand years, from the time Titus destroyed Jerusalem and the temple in A.D. 70, Israel, our representative, has been desolate. From that year Israel lost the priesthood, the sacrifices, the prophets, the king, and the temple. Eventually, there will be the "third day"—the thousand years of the millennial kingdom—when Israel will be raised up, that is, restored.

The principle is the same in our Christian life. At a certain time we became desolate. After the two days of desolation, there is the third day, which signifies the pneumatic Christ in resurrection. Today we may receive the pneumatic Christ in resurrection and thus enjoy the reality of His resurrection. If we have the resurrected Christ, we are in the morning, the sunrising, and this is a real revival to us.

Joel 2:28 and 29 speak of the outpouring of the Spirit. Every day we need the outpouring of the all-inclusive, consummated, compound, life-giving Spirit as the processed and consummated Triune God. This all-inclusive Spirit includes Christ's divinity and humanity, the effectiveness of His death, and the power of His resurrection. This Spirit is our portion, our inheritance.

In the Minor Prophets there are both the divine Spirit, the consummated Spirit of God, and the human spirit, the stirred-up spirit of God's elect. The divine Spirit has been poured out, and our human spirit (the key to experiencing and enjoying Christ) responds to such a Spirit by being stirred up [Hag. 1:14a]. (Life-study of the Minor Prophets, pp. 219-221)

Further Reading: Life-study of the Minor Prophets, msg. 35

# ‹‹ WEEK 1 — DAY 2 ››

## Morning Nourishment

1 Sam. 23:16-18 Then Jonathan the son of Saul rose up and went to David at Horesh, and he strengthened his hand in God. And he said to him, Do not be afraid, for the hand of Saul my father will not find you; and you will become king over Israel, and I will be second to you; and even Saul my father knows that. And the two of them made a covenant before Jehovah. And David remained in Horesh, and Jonathan went to his house.

In the Old Testament both Solomon and David represented the Lord. The two persons represented the one ministry in two separate ways. In the Old Testament there were many ministries. After Moses, the judges were raised up. After that, there was Solomon, the kings, and the prophets. After the Israelites were taken into captivity, the vessels for the recovery were raised up....In every age there is the ministry of that age. These ministries of the ages are different from the local ministers. Luther was a minister of his age. Darby was also a minister of his age. In every age the Lord has special things that He wants to accomplish. He has His own recoveries and His own works to do. The particular recovery and work that He does in one age is the ministry of that age. (CWWN, vol. 57, pp. 260-261)

## Today's Reading

Jonathan stood between Saul and David. He was one man standing between two ministries. He should have followed the second ministry. However, because Jonathan's relationship with the first ministry was too deep, he could not disentangle himself. In order to catch up with the ministry of the age, there is the need for us to see the vision.

It is God's mercy that a person can see and come into contact with the ministry of that age. Yet it is altogether a different thing for a man to take up the courage to forsake the past ministry. It is a precious thing to see, and it is a blessed thing to come into contact with something. Yet whether or not one can set aside his past ministry is entirely up to God's mercy. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," p. 261)

We must be clear that in every age there is the vision of that age. We have to serve God according to the vision of the age. Consider the age of Noah. When we read...the Bible, it appears as if Noah's family, including himself, his wife, his three children, and their wives were the only ones who were serving God....Whether or not others were serving God, one thing is certain: They were not part of those who built the ark. For this very reason their service was not recognized by God.

The Bible shows clearly that in every age God gives only one vision to man. We cannot find in the Bible that there were two visions in any age. What about those men who came after the apostles' time? How did they serve God according to the proper vision? Today Paul is gone. If we are to serve God today, what is our vision?

During the past nineteen hundred years, countless numbers of Christians have been serving God....[Some] are serving according to the vision revealed in the New Testament Gospels, which has to do only with the earthly ministry of Jesus. Some serve without any vision at all. In order to serve God according to the up-to-date vision, we need to come up to the level of Paul's very last Epistles. In fact, we need to come up to the level of the epistles to the seven churches in Revelation as well as the revelation which covers all the ages, including the kingdom, the new heaven and new earth, and the ultimate consummation of the church—the New Jerusalem. Simply put, in order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. This and this alone is the complete vision.

Today we can be in one accord because we have only one vision and one view. We are all in this up-to-date, all-inheriting vision. (The Vision of the Age, pp. 13-14, 23, 48, 54)

Further Reading: CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," ch. 25; The Vision of the Age, chs. 1-3

# ‹‹ WEEK 1 — DAY 3 ››

## Morning Nourishment

2 Pet. 1:12 Therefore I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

2 Kings 22:8 Then Hilkiah the high priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah gave the book to Shaphan, and he read it.

The "present truth" [in 2 Peter 1:12] can also be rendered the "up-to-date truth." What is the up-to-date truth? Actually, all the truths are in the Bible; there is not one truth that is not in the Bible. Although they are all in the Bible, through man's foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more. (CWWN, vol. 11, pp. 843-844)

## Today's Reading

These freshly revealed truths are not God's new inventions. Rather, they are man's new discoveries. There is no need for invention, but there is the need for discovery. In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church.

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith. He was a vessel raised up by God to unveil the truth of justification by faith. This does not mean that before Luther there was no such thing as justification by faith. The fact already existed before Luther's time. Luther was merely the one who realized this truth in a stronger way; he was particularly outstanding in this truth. For this reason, this truth became the "present truth" in that age.

Every worker of the Lord should inquire before God as to what the present truth is. We need to ask: "God, what is the present truth?" Although there are many major and crucial truths in the Bible, what we need to know is God's present truth. Not only do we need to know the general truths, we must also be clear about God's present truth.

We know that God's truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God's will. This tide is a continuation of all the past works of God in previous ages.

Our hearts are full of thanksgiving to God. From all these brothers we have received much help. As Paul said, "Neither did I receive it from man" (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God's ultimate goal is to have Christ as everything. One elderly pastor, Dr. F. B. Meyer, also saw this matter....I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God's "present truth."

We thank God that we can touch God's grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual. Our goal is indeed the greatest and the most glorious. Thank God that we can know God's "present truth." May God be gracious to us so that we do not become the castaways of the "present truth." May we be watchful, and may we not allow the flesh to come in or the self to gain any ground. May God's will be accomplished in us. (CWWN, vol. 11, pp. 844, 856-859)

Further Reading: CWWN, vol. 11, "What Are We?" pp. 843-859

# ‹‹ WEEK 1 — DAY 4 ››

## Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Rev. 21:3 ...Behold, the tabernacle of God is with men, and He will tabernacle with them,...and God Himself will be with them and be their God.

The Bible as the content of the Christian life is the autobiography of the Triune God....There is only one autobiography which speaks of God, and this autobiography is the content of the Christian life. (The Christian Life, p. 18)

John 1 reveals the two sections of eternity. How can God, who had no humanity in eternity past, have humanity in eternity future as His dwelling place?...Between these two sections of eternity is the bridge of time. In eternity past God planned and purposed, but He did not do anything. In eternity future God will not do anything, because, at that time, everything will have been accomplished. In eternity future He will simply enjoy His finished work....Everything that God needs to accomplish He accomplishes on the bridge of time. (Life-study of John, p. 58)

## Today's Reading

The Bible with its sixty-six books opens with "In the beginning God..." In the beginning of the Bible there was God only and nothing else. At that time God was only in His one aspect—the triune Father, Son, and Spirit. Therefore, God referred to Himself as "Us" and "Our." In Genesis 1:26 God said, "Let Us make man in Our image, according to Our likeness." This indicates that God is three—the Father, Son, and Spirit—and therefore has the aspect of being three. Besides this, there was nothing else. At the end of the Bible, however, we reach the New Jerusalem. Between the beginning and the end, there is a course of much history with many ages, including the age of the patriarchs, the age of the law of the children of Israel, and the age of the grace of the New Testament, in which many things take place and in which God does a great deal of work. However, regardless of how many ages there are and how much work God does, He has only one goal. In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem [John 1:51; Rev. 21:3, 22].

Just as the Bible begins with God, so it ends with God. In the beginning He is a simple God, a God who is triune; at the end a city appears, and that is the corporate God. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God. Those who participate in the New Jerusalem are all God's children, God's kind, God's species. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 49-50)

We all need to have a clear view of the central revelation of God. The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem. We need to see that the Triune God became flesh, that the flesh became the life-giving Spirit, and that the life-giving Spirit became the sevenfold intensified Spirit. This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God's economy. This central revelation has been altogether neglected in today's theologies.

If we are asked to explain what the recovery is today, we should be able to answer in one simple sentence: The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem. Regarding the Lord's present recovery, I hope that none of you would be held back by your old theology or by your old understanding of the recovery. (The Divine and Mystical Realm, pp. 17-18)

Further Reading: The Triune God's Revelation and His Move, msgs. 1-2; The Move of God in Man, ch. 1; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5; The High Peak of the Vision and the Reality of the Body of Christ, chs. 1-2

# ‹‹ WEEK 1 — DAY 5 ››

## Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us…

1 Cor. 15:45 …The last Adam became a life-giving Spirit.

John 3:15 That everyone who believes into Him may have eternal life.

Many Christians care for the Bible as the "box," but they have not seen and do not appreciate the "diamond" which is the content of this box....The "diamond" in the "box" of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead. (Life-study of 1 Samuel, p. 204)

## Today's Reading

As God-men we have the divine right to participate in God's divinity. The phrase participate in means not only to partake of but to partake of for enjoyment. It indicates that we possess something and that we enjoy what we possess. We, the God-men, have the divine right to participate not in heaven but in God's divinity. We all need to realize that we can participate in God's divinity, that is, participate in God.

First, as the God-men we have the divine right to participate in God's life. John 3:15 tells us that everyone who believes in the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God's life.

As God-men we also have the divine right to participate in God's nature....[In Ephesians 1:4] we see that God chose us in Christ with a particular purpose—to make us holy...even as He is holy (1 Pet. 1:15-16). To be holy is to participate in God's holy nature.

Because we have become God-men through regeneration, we also have the right to participate in God's mind. This means that we, who are human, can have a divine mind. Philippians 2:5 says, "Let this mind be in you, which was also in Christ Jesus." We need to let Christ's mind be our mind.

Next, the God-men have the divine right to participate in God's being. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed into the Lord's image "even as from the Lord Spirit." This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God's very being.

Eventually, we will be brought into God's glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30....Glorification is the step in God's complete salvation in which God will completely saturate our body with the glory of His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God's organic salvation, wherein God obtains a full expression.

As God-men we will participate also in God's manifestation (Rom. 8:19). When Christ our life is manifested, we will be manifested with Him in glory (Col. 3:4). Today God is hiding, but one day He will be manifested to the whole universe. Romans 8:19 indicates that when God is manifested, revealed,...[He] will be manifested with His sons, who will be the same as He in life, in nature, in mind, in being, in image, and in glory.

Finally, the God-men have the divine right to be Godkind—God's species (John 1:12; Rom. 8:14, 16). We have been regenerated to be Godkind. As God's sons we are God's kind, God's species.

[According to John 1:12] we have received the Lord Jesus by believing into Him, and God has given us the authority, the right, to be God's children. "The Spirit Himself witnesses with our spirit that we are children of God" (Rom. 8:16). Such a witnessing testifies to us and assures us that we are children of God, who possess His life....Wherever we may be we need to remember that we are God-men with the divine right to participate in God's divinity. (Incarnation, Inclusion, and Intensification, pp. 40-44)

Further Reading: Life-study of 1 Samuel, msg. 31; Incarnation, Inclusion, and Intensification, ch. 4

# ‹‹ WEEK 1 — DAY 6 ››

## Morning Nourishment

S.S. 4:8 Come with me from Lebanon, my bride; with me from Lebanon come. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the leopards' mountains.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

[In Song of Songs 4:8] Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir and Hermon), and from the heavenly places of the enemies (the lions' dens and the leopards' mountains). Christ calls His lover to live with Him in His ascension, as He had called her to remain in His cross (2:14)....She and Christ are living in one condition, the condition of ascension, to be a couple. Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching one another. (S.S. 4:8, footnote 1)

## Today's Reading

A human without a divine source cannot be the counterpart of the God-man. Therefore, God regenerated His human elect. Regeneration is to put divinity into humanity, to uplift humanity to the standard of divinity. However, regeneration does not complete the process. We were regenerated in our spirit, but we are not only a spirit. We are even more a soul. In order to uplift our entire being, God first has to regenerate our spirit and then transform our soul. The transformation of our soul takes time. (Crystallization-study of Song of Songs, p. 88)

In Revelation 1:10 the apostle John told us that he was in spirit—the mingled spirit—on the Lord's Day. This means that John was a person who continually lived and walked in the mingled spirit. Then, at the end of Revelation, as a closing of the entire Bible, the Spirit and the bride speak together (22:17). The bride is the church (2 Cor. 11:2; Eph. 5:31-32), and the Spirit is the Triune God consummated to be the Spirit. This Spirit is the Husband to the church. This indicates that the consummated Triune God will marry the transformed tripartite church. Thus, these two will become a couple—the Triune God consummated to be the Husband, and the tripartite man transformed to be the bride. The issue of such a union is the New Jerusalem [Rev. 21:2, 9]. (Living a Life according to the High Peak of God's Revelation, p. 24)

The holy city is a corporate person, and this corporate person is a couple—the processed Triune God married to the transformed, tripartite man. This is the Spirit and the bride becoming one (Rev. 22:17a). Divinity and humanity are married together, mingled together, to be one entity. The holy city is a corporate person—a corporate, great God-man. The holy city as the tabernacle of God is for God to dwell in (21:2-3), and God and the Lamb as the temple are for us to dwell in. God is our temple, and we are His tabernacle. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for both God and man for eternity. (Living in and with the Divine Trinity, pp. 134-135)

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers—the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years, I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 27)

Further Reading: Crystallization-study of Song of Songs, msgs. 7, 9; Living a Life according to the High Peak of God's Revelation, ch. 3; Living in and with the Divine Trinity, ch. 13; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 2

# ‹‹ WEEK 1 — HYMN

## What Miracle! What Mystery!

1

What miracle! What mystery!
That God and man should blended be!
God became man to make man God,
Untraceable economy!
From His good pleasure, heart's desire,
His highest goal attained will be.

2

Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.

3

No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.

4

Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!