

High Peak of the Divine Revelation

Scripture Reading:

- Acts 8:30-31 And when Philip ran up, he heard him reading Isaiah the prophet and said, Do you really know the things that you are reading? And he said, How could I unless someone guides me? And he entreated Philip to come up and sit with him.
- Rev. 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.
- Rev. 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come!

Hymns: What Miracle! What Mystery!

I. The Lord's vision and revelation having reached the high peak:

- A. In the past seventy-three years, from 1922 until the present, the Lord in His recovery has used us to develop the intrinsic understanding of His Word.
- B. From 1922 to 1952, Brother Nee laid a very good foundation.
- C. From 1952 until today, we have continued to develop what he laid as a foundation.
- D. In the past two years (1994), we have reached the ultimate consummation of our development.

II. Crystallization study of the Bible:

- A. In the past two years (1994), I was occupied by this matter night and day. To release this high revelation, there needs to be the crystallization study of the Bible. (translated)
- B. The crystallization study of the Bible, a study which goes even deeper than the life-study of the Bible. The life-study opens the entire Bible to us in a general way, but we still need to enter the depths, to touch the crystals, the intrinsic essence of the Holy Scriptures.

III. God becoming a man so that man may become God in life and nature but not in the Godhead:

- A. God becoming a man so that man may become God in life and nature but not in the Godhead is the center of the high peaks of the divine revelation among us.
- B. The "diamond" in the "box" of the Bible is the revelation that in Christ God has become man in order that man may become God in life and in nature but not in the Godhead.
- C. After all these years, God has revealed only one thing to me, that is, God became a man so that man may become God in life and nature but not in the Godhead. This is my unique burden, my only message.

IV. The New Jerusalem—the unique goal of God's economy:

- A. Today, in the Lord's Recovery, all the co-workers must learn to speak this high peak of the truth of God's economy—God became man, that man may become God, to consummate the New Jerusalem. What miracle, what mystery.
- B. The processed and consummated Triune God builds His chosen people into Himself according to the good pleasure of His will and for the highest goal of

His economy so that He may gain a constitution of the mingling of divinity and humanity in Christ to be His organism and the Body of Christ, and that will become His eternal expression and the mutual dwelling place of the redeeming God and the redeemed people. This consummation of this wonderful and precious constitution will be the New Jerusalem for eternity. (translated. This looks like a banner from the training in Long Beach, Winter of 1999.)

V. The universal incorporation of the union and mingling of divinity and humanity:

- A. The goal of God's economy is the enlarged, universal, divine-human incorporation of the consummated God with the regenerated believers. The final consummation of this universal incorporation is the New Jerusalem.
- B. In our ministry we have used three terms to illustrate the relationship between the believers and the Triune God: union, mingling, and incorporation.
- C.

VI. The organic aspect of God's salvation:

- A. Man becomes God—through regeneration, sanctification, renewing, transformation, conformation, and glorification.
- B. The ultimate consummation of God's organic salvation is the New Jerusalem—the processed and consummated Triune God with His regenerated, renewed, sanctified, transformed, conformed, and glorified tripartite man becoming the divine and human universal incorporation.
- C. Without the organic salvation, the judicial redemption is merely a procedure without a goal. It only causes sinners to be redeemed, forgiven, and justified by God. Most believers are unclear what is the goal of their redemption and have mistaken it to be going to heaven and not knowing that according to the revelation of the Bible, the process of God's judicial redemption has a goal of organic salvation. That is to regenerate, nourish, sanctify, renew, and transform man building them up into the Body of Christ. This Body ultimately will consummate into the New Jerusalem as the ultimate goal of God's organic salvation for God's expansion and expression in eternity. (Translated)

VII. The three stages of Christ's ministry:

- A. The three stages, the three sections, of Christ: incarnation—the stage of Christ in the flesh; inclusion—the stage of Christ becoming the life-giving Spirit; and intensification—the stage of Christ becoming the sevenfold intensified life-giving Spirit.
- B. The three sections of Christ's ministry:
 - 1. The first stage is His earthly ministry—from His incarnation to His crucifixion for the accomplishment of judicial redemption in His flesh. (Translated)
 - 2. The second stage is His heavenly ministry—from His resurrection to the end of the millennial kingdom for the accomplishment of organic salvation in the divine and mystical realm. (Translated)
 - 3. The third stage is His sevenfold intensified heavenly ministry—from the degradation of the church to the fulfillment of the New Jerusalem accomplished by His sevenfold intensified Spirit through the sevenfold intensified organic salvation in the mystical realm. (Translated)

VIII. The divine and mystical realm:

- A. It is not “complicated” for the Triune God Himself to be the mystical realm but there are many “complicated” matters in the divine and mystical realm of the consummated Spirit and the pneumatic Christ. These complicated matters are blessings to us. **(Translated)**
- B. Believers should be happy to see that they can enter this realm. **(Translated)**

Reference Books: *God-man*, Chapter 1; *The Governing and Controlling Vision in the Bible*, Message 1; *The Triune God’s Revelation and His Move*, Message 12; *Life-Study of Samuel*, Chapter 31; *The New Revival—Arriving at the Highest Peak of the Divine Revelation*, Messages 2 and 5; *The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, Message 5; *The Issue of Christ Being Glorified by the Father with the Divine Glory*, Chapter 5; *The High Peak of the Vision and the Reality of the Body of Christ*, Message 2; *The Experience of God's Organic Salvation Equaling Reigning in Christ's Life*, Message 3; *The Organic Aspect of God’s Salvation*, Message 5; *Incarnation, Inclusion, and Intensification*, Chapter 2; *Secret of God's Organic Salvation "The Spirit Himself with our Spirit"*, Chapter 6; *The Divine and Mystical Realm*, Chapter 3.

Excerpts from the Ministry:**The Vision and Revelation of the Lord Reaching the High Peak**

For the past nineteen centuries thousands of Bible lovers have studied the Bible. If they were asked what the Bible teaches, they would give many different answers. What I have presented to you in this chapter is the highest standard of what the Bible teaches. The Bible teaches only five things: the God-men, the new man, the new creation, the Body of Christ, and the New Jerusalem. The first three—the God-men, the new man, and the new creation—are the factors to bring forth one object of two aspects—the Body of Christ and the New Jerusalem. The God-men, the new man, and the new creation are for the producing of the Body of Christ, which will consummate the New Jerusalem as God's ultimate goal. This is the real and intrinsic understanding of what the Bible teaches.

In the past seventy-three years, from 1922 until the present, the Lord in His recovery has used us to develop the intrinsic understanding of His Word. In these seventy-three years Brother Watchman Nee's ministry occupied the first thirty years, from 1922 to 1952, the year he was imprisoned. During that period Brother Nee laid a very good foundation. From 1952 until today, a period of forty-three years, we, the co-workers of Brother Nee, have continued to develop what he laid as a foundation. In the past two years we have reached the ultimate consummation of our development. This development consummates in the God-men, the new man, the new creation, the Body of Christ, and the New Jerusalem. This is the conclusion of our seventy-three years of labor on this Holy Book. I believe that nothing could be higher than this. In the past two years I have been occupied with this day and night. To release this high revelation, there is a need to put out the crystallization-study of the holy Word. (*The Godmen*, pp. 22-23.)

Crystallization Study

In this series of messages, I have the burden to crystallize the book of Romans. Romans is a very common and popular book among Christians. I myself have expounded this book in congregations a number of times. Eventually, I had the Life-study on Romans in the first year of our annual trainings. That was exactly twenty years ago. Even though we did this, I still feel some things are hidden there, and these things are the intrinsic essence of God's divine revelation in the Epistle to the Romans. (*The Crystallization of the Epistle To The Romans*, p. 4.)

Last year the Lord led us to begin the crystallization-study of the Bible, a study which goes even deeper than the life-study of the Bible. Recently, I have been on the crystallization-study of Romans every Wednesday night. The life-study opens the entire Bible to us in a general way, but we still need to touch the depths, the crystals, of the holy Scriptures. Although we are acquainted with the book of Romans and I have expounded it several times, there are still many hidden things as the intrinsic essence of the divine revelation. By such a crystallization-study, the Lord can reveal to us the intrinsic essence of the divine revelation, item by item. (*The Governing and Controlling Vision in the Bible*, p. 13.)

God Becoming Man to Make Man God in Life and Nature but not in the Godhead

All the saints should be motivated by the Triune God's revelations and visions to join

with Him for His move to accomplish His New Testament economy on the earth. Today almost all the countries of this world, except the Muslim countries, have been evangelized. Nearly every place is filled with Christians. Since this is the case, what are our revelation and our vision today? Our revelation and vision have been greatly uplifted in the last three years because we have seen the high peaks of God's revelation. These are mainly concerning God becoming a man so that man may become God in life and nature but not in the Godhead. This is the center of the high peaks of the divine revelation among us.

Today our vision is to go tell the high-peak truths to the Christians. This is what we have been doing in Russia for the past few years. We need to enlighten those in Christianity with the high peaks of the divine revelation. There is a hot market for these high peaks today. Wherever we go today, we will be greatly welcomed if we can speak these high peaks. (*The Triune God's Revelation and His Move*, p. 97.)

If we read the Bible without paying attention to this crucial point, then, in a very real sense, the Bible is to us an empty book. This means that although the Bible is real in itself, in our understanding of it the Bible is empty. As an illustration, let us suppose that a certain box, which is quite attractive, contains a large diamond. A child may be interested in the box but not in the diamond. An adult, however, would focus his attention on the diamond contained in the box. Today, many Christians care for the Bible as the "box," they have not seen and do not appreciate the "diamond" which is the content of this box, and they may even condemn those who have a proper appreciation of the "diamond" in the "box". The "diamond" in the "box" of the Bible is the revelation that in Christ God has become man in order that man may become God in life and in nature but not in the Godhead.

The vast majority of today's Christians neglect the crucial point in the Bible that in Christ God has become man in order to make man God in life and in nature but not in the Godhead and that God desires to mingle Himself with man to be one entity. Some not only neglect this; they falsely accuse as heretical those who teach it. Today many believe one aspect of this crucial point—that God became a man named Jesus—but they do not believe the other aspect—that man is becoming God in life and in nature but not in the Godhead. (*Life-Study 1 & 2 Samuels*, p. 204.)

Hence, beginning from 1984 I released many messages on the economy of God. Then in the spring of this year (actually I saw it last year) I continued to go higher. I saw that it is only by God's becoming man to make man God that the Body of Christ can be produced. This point is the high peak of the vision given to us by God.

Actually, early in the fourth century Athanasius, who was present at the Nicene Council, said that "He was made man that we might be made God." At that time he was an unnoticed young theologian. This word of his became a maxim in church history. However, later, gradually people in Christianity not only would not teach this but did not dare to teach this. (*The High Peak of the Vision and the Reality of The Body of Christ*, p. 15.)

In the Chinese-speaking conference in February of this year, the brothers wanted me to speak, and my burden was to speak about this matter. For twenty-seven years I had not written a new hymn. Several days before the Chinese-speaking conference I wrote a new hymn with four stanzas:

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!

After singing this hymn, you can realize that it is a special hymn. In the two-thousand-year history of Christianity there is not one hymn that is of this category. This is the unique hymn in this category of hymns. This hymn speaks very clearly concerning the high peak of God's vision. (*The High Peak of the Vision and the Reality of The Body of Christ*, pp. 16-17.)

The New Jerusalem—the Highest Goal of God's Economy

I began to love the Bible from the day I was saved in 1925. I have spent the past seventy-one years studying the Bible, but it was not until recently that I saw so clearly that the goal of God's economy is the enlarged, universal, divine-human incorporation of the consummated God with the regenerated believers. The unbelievers will go into the lake of fire. They have nothing to do with this universal incorporation. But all of the believers will eventually be incorporated into this one great incorporation. The final consummation of this universal incorporation is the New Jerusalem. Mainly three apostles—Paul, Peter, and John—present this revelation to us in their Epistles piece by piece and bit by bit. By the Lord's mercy, we have put these pieces together to see a full and complete vision of this universal incorporation. (*The Issue of Christ Being Glorified by the Father With the Divine Glory*, p. 44.)

The Universal Incorporation of Divine Nature and Human Nature

I have spent more than seventy years studying the Bible, but only very recently did I see that the Bible actually unveils just one thing—the universal incorporation. The purposeful God has an economy, and in His economy He intends to have a universal incorporation. Deep within Himself, God has the purpose to produce a universal incorporation. Eventually, for eternity in the new heaven and new earth, there will be the New Jerusalem, the unique goal of God in His economy.

Although we have seen that the New Jerusalem is the goal of God's economy, we did not see that the New Jerusalem is an incorporation. In Revelation 21:2 the apostle John says, "I saw the holy city, New Jerusalem," and in the next verse he speaks of the New Jerusalem as "the tabernacle of God." As the tabernacle of God the New Jerusalem is God's dwelling place. We are quite familiar with this aspect of the New Jerusalem; it has become old knowledge to us. Now we need to learn something new and see that as the tabernacle of God the New Jerusalem is the universal incorporation. (*The Issue of Christ Being Glorified by the Father With the Divine Glory*, pp. 29-30.)

Then in [John chapter 14] verse 20 the Lord said that on the day of resurrection the disciples would know that He is in the Father, that they are in Him, and that He is in them. The Son, the person, is in the Father, another person. Then we, the millions of persons, are in the Son, the person. Also, the Son is in us. *Union* and *mingling* refer to our relationship with the Lord in our life and nature but not in our person. Humanly speaking, no person can be in another person. But in the divine and mystical realm, the consummated God and the regenerated believers, the persons, indwell one another. This is an incorporation. In this universal, divine-human incorporation, persons indwell one another, that is, they coinhere.

In the whole universe, there are God, man, Satan, and the angels. The angels, including Satan and his fallen ones, are not considered persons. God and man are both corporate persons. God is not just a single person. He is three—the Father, the Son, and the Spirit—a corporate person. We, the millions of believers, are also a corporate person. These persons are now in one another. This is not a mingling but an incorporation.

The word *incorporation* also indicates that these persons are incorporated together to carry out their purpose, that is, to carry out God's economy. God's economy is a big career, a big business. In order to carry out His economy, God needs man to be incorporated into Him. Man and God, humanity and divinity, as persons, are incorporated together for the same purpose, for the same goal, to carry out the same career, that is, God's eternal economy. (*The Issue of Christ Being Glorified by the Father With The Divine Glory*, p. 41.)

The Aspect of God's Organic Salvation

How does God make man God? After God regenerates us with Himself as life, He continues to carry out the work of sanctification, renewing, and transformation in us by His Spirit of life. God became man through incarnation; man becomes God through transformation. When the Lord Jesus lived as a man on this earth, He went up on the mountain and was transfigured. That transfiguration was a sudden occurrence. Our transformation into God, however, is not something that happens unexpectedly. Rather, it is a lifetime transformation until we are conformed to His image. Eventually, we will

enter with Him into glory; that is, we will be redeemed in our body. That will be the final step of the redemption of our whole being that brings us into glory. Therefore, it is through regeneration, sanctification, renewing, transformation, conformation, and glorification that we may become God. When we reach this point, 1 John 3:2 says that when “He is manifested, we will be like Him because we will see Him even as He is.” (*The High Peak of the Vision and the Reality of The Body of Christ*, p. 31.)

The Three Stages of Christ’s Ministry

I hope that all the co-workers will see the three stages, the three sections, of Christ: incarnation—the stage of Christ in the flesh; inclusion—the stage of Christ as the life-giving Spirit; and intensification—the stage of Christ as the sevenfold intensified life-giving Spirit. These three stages are the three sections of Christ’s history. This means that Christ’s history is divided into the section of His incarnation, the section of His inclusion, and the section of His intensification. Therefore we emphasize these three *words*—*incarnation, inclusion, and intensification*—and stress the facts that incarnation produces redeemed people, that inclusion produces the churches, and that intensification produces the overcomers to build up the Body, which consummates in the New Jerusalem as the unique goal of God’s economy. This is the revelation in the New Testament. (*Incarnation, Inclusion, and Intensification*, p. 21.)

The New Testament clearly shows us that our Lord became something three times. First, as God, He became flesh; that is, as the infinite God, He became a finite man. Next, as the last Adam, a man in the flesh, He became the life-giving Spirit. Third, as the life-giving Spirit, the pneumatic Christ, He became the seven Spirits. In the New Testament we see that Christ has these three stages. The majority of Christians have seen only one age, the age of the New Testament; they have not seen that within this one age there are three stages. In the first stage He was the Son of Man in the flesh; this is the stage of His incarnation in the four Gospels. In the second stage He is altogether the Spirit; this is the stage of His inclusion from Acts to Jude, the twenty-two books dealing with the life-giving Spirit. In the third stage the life-giving spirit has become the seven Spirits, the sevenfold intensified Spirit; this is the stage of His intensification in Revelation. There are Christ’s three “becomings” in His three stages. His becoming is in the stage of His incarnation, His second coming is in the stage of His inclusion, and His third coming is in the stage of His intensification. This is the Testament. (*How To Be a Co-worker and an Elder and How to Fulfill Their Obligations*, p. 61.)

The Divine and Mystical Realm

We have seen that the Spirit has been consummated and that Christ has become the life-giving Spirit, the pneumatic Christ. Thus, we may now speak of the divine and mystical realm of this consummated Spirit and of this pneumatic Christ. What a marvelous realm this is!

We have pointed out that the three of the Divine Trinity are self-existing, ever-existing, and coinhering, and as such the Father, the Son, and the Spirit are a divine and mystical realm. With the Triune God Himself as a mystical realm there are no “complications,” but in the divine and mystical realm of the consummated Spirit and the

pneumatic Christ there are a number of “complications,” all of which are blessings to us.

God wanted us to be in Him. If He were merely the Triune God without Christ’s humanity, death, and resurrection, and we could enter into Him, we would find the Father, the Son, and the Spirit, but nothing of humanity, death, and resurrection. However, when we enter into the divine and mystical realm of the consummated Spirit and the pneumatic Christ, we have not only divinity but also the humanity of Christ, the death of Christ with its effectiveness, and the resurrection of Christ with its repelling power. Everything is here in this wonderful realm. (*The Divine and Mystical Realm*, p. 40.)

The believers must consider highly the entry into this realm, realizing that without Christ becoming the life-giving Spirit, without Christ being the pneumatic Christ, without Christ being the Lord Spirit, and without Christ being the Christ in resurrection and not only in the flesh, there is absolutely no way for the believers to participate in, experience, and enjoy the organic section of God’s complete salvation in Christ. (*The Divine and Mystical Realm*, pp. 47-48.)

Questions:

1. How did the vision and revelation of the Lord arrive at the high peak?
2. What is the center of the high peak of the divine revelation?
3. How is the New Jerusalem produced?
4. What are the aspects of the God’s complete salvation?
5. How does God’s complete salvation accomplish the three stages of the full ministry of Christ in the divine and mystical realm?