

Message Five

**The Building of Divinity into Humanity
and of Humanity into Divinity
for the Producing of a Mutual Abode—the New Jerusalem**

Scripture Reading: 2 Sam. 7:12-14a; Eph. 3:17a; John 14:23; 15:4a; Rev. 21:2-3, 22

I. In the Lord's recovery we need to learn how to know the Bible in its intrinsic and crystallized significance—2 Tim. 2:15:

- A. "My concern today is that though we have the Lord's revelation, vision, and speaking among us, and though all have been printed in books, we still may not have adequate regard for these matters" (*The Governing and Controlling Vision in the Bible*, p. 36).
- B. "Today if you and I do not speak the economy of God and if we do not reach the peak of the economy of God, how can God achieve His purpose and accomplish His economy?" (pp. 41-42).

II. God in Christ is within us to build Himself into our being and to build us into His being—2 Sam. 7:12-14a; Matt. 16:18; John 14:23; Eph. 3:17a:

- A. God builds His divinity into our humanity and builds our humanity into His divinity in order to mingle and blend His divinity with our humanity into one entity.
- B. The Christ who is built, constituted, into us is both God's house and our house; this house is a mutual abode, where God and we, we and God, are mingled together as one entity—John 14:2, 23; 15:4a.
- C. We need God to build Christ into our constitution so that our entire being will be reconstituted with Christ—Eph. 3:17a; Gal. 4:19:
 - 1. Our need is not merely to be holy, spiritual, and overcoming; our need is for God to carry out His building work within us.
 - 2. We need the Christ who is dwelling in our spirit to build Himself into our heart, making our heart His home—2 Tim. 4:22a; Eph. 3:17a.

III. The seeker in Song of Songs eventually becomes God's sanctuary, the Holiest of all—6:4a:

- A. Since the Holiest of all is God Himself, when we enter into the sanctuary, we enter into God, and when we become the sanctuary, we become the duplication of God in life and in nature but not in the Godhead—Rev. 21:16.
- B. We become the sanctuary of God, the duplication of God, by experiencing the four stages of the divine romance portrayed in Song of Songs:
 - 1. The attracting and pursuing stage—1:2-4a.
 - 2. The stage of experiencing the cross—2:14.
 - 3. The stage of living in the heavenlies to be God's new creation in resurrection—4:6-9.
 - 4. The stage of living in the sanctuary to be one with the Triune God, who is our sanctuary, to have the highest enjoyment in the Divine Trinity—6:4a.

- IV. The Father's house is for the processed and consummated Triune God to have a mutual abode with the redeemed and regenerated believers in Christ—John 14:2-3, 23:**
- A. The preparation of the dwelling place in John 14 is God becoming man and man becoming God, so that God and man, man and God, can be joined and mingled together to become a mutual dwelling place.
 - B. God is dispensing Himself into His redeemed people and mingling Himself with them in order to produce a mutual abode.
 - C. "Abide in Me and I in you" (John 15:4a): This implies mutual building, and for eternity the New Jerusalem will be the fulfillment of this word.
- V. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up as one entity—the New Jerusalem—Rev. 21:2, 10:**
- A. The New Jerusalem is built by God's constituting of Himself into man to make man the same as God in life, in nature, and in constitution so that God and man may become a corporate entity—vv. 18-21.
 - B. The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity—vv. 3, 22:
 - 1. All the components have the same life, nature, and constitution and thus are a corporate person.
 - 2. God and man, man and God, are built up together and blended and mingled together; this is the consummation of God's building.
 - C. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one—22:17a; 21:3, 22:
 - 1. This is divinity expressed in humanity and humanity glorified in divinity, with the divine glory shining forth radiantly in humanity—v. 11.
 - 2. The two—divinity and humanity—become a mutual dwelling place:
 - a. The One who is God yet man dwells in the one who is man yet God.
 - b. The one who is man yet God dwells in the One who is God yet man.
- VI. The mutual abode produced by the constitution of the divine element into the human element and of the human element into the divine element is the center and reality of the universe—Rev. 21:1-2:**
- A. Without this mutual dwelling place, the universe would be empty and vain, without a center and without reality—Eccl. 1:2; Rom. 8:20-21.
 - B. This wonderful building of divinity into humanity and of humanity into divinity is the center and reality of the entire universe—Eph. 1:22-23, 10.
- VII. "The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ as a mingling of divinity and humanity to be His organism and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity."—Inscription on Witness Lee's tomb.**