

Message Four

**Living a Life according to
the Highest Peak of the Divine Revelation**

Scripture Reading: 1 Tim. 1:3-6; Rom. 8:4; Gen. 4:26; Eph. 6:17-18; 1 Thes. 5:16-20

I. The highest peak of the divine revelation, the mystery hidden in God's heart, is the revelation of God's eternal economy, His eternal plan, to dispense Himself in Christ by the Spirit into us to be our life, our nature, and our everything so that we might live Christ and express Christ; this should be the principle that governs our life—1 Tim. 1:3-6; cf. 1 Cor. 9:17:

- A. The eternal economy of God according to His good pleasure is to dispense Himself in His Divine Trinity through His processes of incarnation, human living, crucifixion, resurrection, and ascension into His chosen and redeemed people, in order to make all of them the same as He is in life and in nature but not in the Godhead, making them His duplication so that they may express Him.
- B. The issue of such a divine dispensing is the church as the Body of Christ and the new man to be the organism of the processed and consummated Triune God; this organism will consummate in the New Jerusalem as the enlarged, the increased, incarnation of God consummated in full, that is, the fullness of the Triune God for Him to express Himself corporately in His divinity mingled with humanity for eternity—Eph. 3:9, 19; Rev. 21:2, 9-10; cf. Job 10:13.
- C. The Spirit as the processed and consummated Triune God will marry the bride as the processed and consummated tripartite church to become a corporate entity—the New Jerusalem as the aggregate of the mingling of divinity with humanity to express the Triune God for eternity—Rev. 22:17a.

II. In order to carry out God's economy according to the highest peak of the divine revelation, we must live the life of a God-man in the reality of the Body of Christ by walking, living, and having our being in and according to the mingled spirit—Rom. 8:4; 1:9; Gal. 5:16, 25; Phil. 3:3:

- A. Our unique need is the processed and consummated Triune God as the all-inclusive life-giving Spirit; the Spirit is all that we need.
- B. Each step of the process through which our Triune God has passed has become an ingredient of the Spirit as the consummation of the abundantly rich processed Triune God; in the Spirit we have the three of the Triune God—the Father, the Son, and the Spirit—with all the steps of God's process as the ingredients—John 1:14; 1 Cor. 15:45b.
- C. The Spirit is mingled with our spirit to be one spirit; we are not merely one *with* the Spirit, but we *and* the Spirit are one—6:17; Rev. 22:17a.
- D. Only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian and an overcomer; instead of doing things in ourselves, we should simply enjoy His living and His working by continually talking to and rejoicing in Him—Gal. 2:20; 1 Cor. 15:10; Phil. 4:4-6.
- E. We should not take any action, face any situation, or meet any need apart from the all-inclusive Spirit in our spirit; the way that we take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move.

- F. Only our spirit can respond to God's Spirit; if we are a person in the spirit, then we will be in the spirit to meet God, to see God, and to stay with God; there is no other way to be a lover of God, to be a seeker of Christ, or to be an overcomer than to be in spirit—Rom. 1:9; Rev. 1:10; 4:2; 17:3; 21:10.

III. The way to walk, live, and have our being in and according to the mingled spirit (the way to bring in a new revival by living the life of a God-man) is by the following practices:

- A. We must call on the name of the Lord—Gen. 4:26:
 - 1. It is God's commandment (Psa. 50:15; Jer. 29:12) and His desire (Psa. 91:15; Zeph. 3:9; Zech. 13:9) that His people call on Him.
 - 2. This is the joyful way to drink from the fountain of God's salvation (Isa. 12:3-4) and the enjoyable way to delight oneself in God (Job 27:10), that is, to enjoy Him; hence, God's people must call upon Him daily (Psa. 88:9).
 - 3. To breathe the Lord in as our breath and to drink Him as our living water, we need to call on Him—Lam. 3:55-56; Isa. 12:3-4.
 - 4. After we believe in the Lord, we need to call on Him so that we may not only be saved but also enjoy His riches—Rom. 10:12-13.
 - 5. Paul charged us to pursue Christ as righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—2 Tim. 2:22.
- B. We must pray-read His word as the Spirit:
 - 1. The word in Ephesians 6:17 equals the Spirit, and verse 18 tells us that we have to pray this word and be watchful concerning this kind of prayer; in other words, we have to be watchful concerning our pray-reading.
 - 2. Since the enemy has injected himself into our being, what we need is for the killing power of the word to be applied to us to deal with the elements of the enemy within us.
 - 3. Negative things such as doubts, hatred, jealousy, pride, or selfishness can be killed through pray-reading the word.
 - 4. The more we take in the word with its killing power, the more our self with its pride and all the negative elements within us are put to death; pray-reading is a practical way to kill the negative elements within us.
- C. We must always rejoice, unceasingly pray, and give thanks in everything; for this is the will of God in Christ Jesus for us—1 Thes. 5:16-18:
 - 1. Always rejoicing in the Lord affords us the strength for keeping the oneness and is the secret for having the divine attributes expressed in our human virtues—Phil. 4:2-9.
 - 2. To pray unceasingly simply means to stop our own effort, to continually call on Him, talk to Him all the time, and pray all day long, "Lord, live through me"; the habit of living Christ must be the habit of prayer.
 - 3. To pray unceasingly is to have uninterrupted fellowship with God in our spirit; it requires perseverance with a strong spirit—Rom. 12:12; Col. 4:2; Eph. 6:18.
 - 4. We should give thanks to God the Father not only in good times but at all times, and not only for good things but for all things (5:20); we give thanks in everything because all things work together for our good so that we may be transformed and conformed to the image of Christ (Rom. 8:28-29).

- D. We must not quench the Spirit—1 Thes. 5:19:
1. The Spirit causes our spirit to be burning and our gifts to be flaming; hence, we should not quench Him—Rom. 12:11; 2 Tim. 1:6-7.
 2. Our not quenching the Spirit is by our standing with the divine facts; we must stand with the fact that we have a mingled spirit and that we have the Lord Jesus within us:
 - a. Instead of quenching the Spirit, we should fan our spirit into flame by praying, calling on the name of the Lord, reading the Word, and pray-reading a few verses; then we will grow in the divine life without fluctuation.
 - b. We must learn not to quench the Spirit but to stand with the spiritual facts and live according to these facts; furthermore, we must follow the Spirit, be one with the Spirit, and be led by the Spirit as the sons of God—Rom. 8:14.
- E. We must not despise or ignore prophesying but highly regard and respect it—1 Thes. 5:20:
1. “He who prophesies builds up the church”—1 Cor. 14:4b; cf. Matt. 16:18.
 2. Prophesying is to speak for Christ, to speak forth Christ, and to minister and dispense Christ as the Spirit into people—2 Cor. 3:3, 6; Acts 5:20; 1 Cor. 14:3, 31.
 3. Prophesying is the excelling gift for the building up of the church; if we are going to prophesy, we need to live a prophesying life—v. 12:
 - a. We need to be revived every morning—Prov. 4:18; Lam. 3:22-24; Psa. 119:147-148.
 - b. We must live an overcoming life every day—Rev. 21:6-7; 1 John 1:6-7; Rom. 8:4; 2 Tim. 4:2a.
- F. “I would encourage you to try faithfully to practice living a God-man’s life by contacting Him through calling on His name, pray-reading His living word, praying unceasingly, not quenching the Spirit, and not despising prophesying. May the Lord bless us with Himself as the life-giving Spirit that we may touch Him in the mingled spirit by these life practices”—*Living a Life according to the High Peak of God’s Revelation*, pp. 41-42.