

# THE BUILDING OF GOD INTO MAN AND MAN INTO GOD

BY ED MARKS

THE MUTUAL INDWELLING  
OF GOD AND MAN—  
GOD AS MAN'S  
DWELLING PLACE  
AND MAN AS GOD'S  
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Stanzas 1 and 9 of #972 in *Hymns* contain the revelation of the mystery of God's central thought concerning His relationship with man and concerning His eternal purpose and heart's desire:

- 1 Lo, the central thought of God  
Is that He be one with man;  
He to man is everything  
That He might fulfill His plan.
  
- 9 God in man and man in God  
Mutual dwelling thus possess;  
God the content is to man,  
And the man doth God express.

*God in man and man in God* is the goal of God and the apex and pinnacle of man's relationship with God. The mutual indwelling of God and man—God as man's dwelling place and man as God's dwelling place—is a relationship of incorporation. For God and man to be incorporated is for them to coinhere as persons, to mutually indwell each other to become one great corporate person (John 14:20, 23; 15:5). This divine-human corporate person is the mystical Body of Christ (Rom. 12:5), the one new man (Eph. 2:15), and the house of the living God, the corporate manifestation of God in the flesh (1 Tim. 3:15-16), in today's age of grace. Consummately this divine-human corporate person will be the New Jerusalem, the bride of Christ and the tabernacle and temple of God (Rev. 21:2-3, 22), in the next age of the manifestation of God's kingdom and for eternity. God will be fully built into man with man as God's tabernacle, and man will be fully built into God with God as man's temple. This "bride-building" is typified by the counterpart God obtained for Adam—"Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man" (Gen. 2:22). Today God is building a woman for Christ, who is the reality of the first Adam (Rom. 5:14). "I will build My church"—spoken by the incarnated God approximately two thousand years ago—is being fulfilled today as the greatest prophecy in the Bible (Matt. 16:18). When the church as Christ's bride is fully built—when God is fully built into man and man into God—the bride of Christ will be fully prepared, and Christ will come again. God and man will be one entity, one corporate, great God-man.

It is vital to point out that although God's chosen and redeemed man will have been regenerated, transformed, and glorified to fully coinhere with God, man never becomes a part of the Godhead or an object of worship. It is heretical to say this. We should not let this heresy, however, prevent us from seeing and proclaiming the highest peak of the divine revelation in God's relationship with man. When we receive Christ into our being, the Triune God abides in us and we in Him (1 John 3:24; 4:13, 15). The Father

is in us, and we are in the Father (Eph. 4:6; 1 Thes. 1:1; 2 Thes. 1:1; cf. Matt. 10:20); Christ is in us, and we are in Christ (Rom. 8:10; 1 Cor. 1:30); the Spirit is in us, and we are in the Spirit (Rom. 8:9; 1 Cor. 12:13). What a wonder this is! We must emphasize that although the Father is in us and we are in Him, we do not participate in His fatherhood. Only He is the Father, and we are His sons. Through the process of regeneration in our spirit, transformation in our soul, and glorification in our body, we are being “sonized” to be fully manifested as the sons of God in all three parts of our being (Rom. 8:10, 6, 11, 17, 30). As His sons, we have our Father’s divine life and divine nature (1 John 5:11-12; 2 Pet. 1:4), but we do not become the Father. When we become the New Jerusalem, He will be God the Father, and we will be “God the sons.” The Father dwells in the sons, and the sons dwell in the Father. The indwelling and indwelt Father is the sons’ object of worship and adoration, and the indwelling and indwelt sons are His worshippers and adorers. This mutual abode of God in man and man in God is truly the great mystery of godliness and the masterpiece of the Triune God, the divine poem and skillful art of the incorporation of the Triune God with His redeemed and deified chosen people to be the wise exhibition of all that He is to the entire universe for His eternal glory (1 Tim. 3:15-16; Eph. 2:10; cf. S. S. 7:1). This masterpiece is God’s building, the church as the Body of Christ consummating in the New Jerusalem as the great God-man, whose Architect and Builder is God (Heb. 11:10).

**G**od is not building anything in the earthly and material realm. God is building a God-man in the divine and mystical realm. He is building Himself into man and building man into Himself. The first building of God into man and man into God was with the first God-man, our Lord Jesus. In His incarnation He was the tabernacle of God—“The Word became flesh and tabernacled among us” (John 1:14). As the unique God-man, the incarnated God, He was the dwelling place of God, the building of God. In prophesying of His death and resurrection, Jesus said, “Destroy this temple, and in three days I will raise it up...He spoke of the temple of His body” (2:19, 21). In the Old Testament God’s dwelling place, His temple, was a material place built of physical materials. In the New Testament God’s dwelling place, His temple, is a person built of God and man as the materials (Rev. 3:12; cf. 21:22). Through Christ’s crucifixion the temple of His physical body was destroyed. In His resurrection the temple of His mystical Body was raised up (Eph. 2:6; 1:20-23). In His incarnation Christ was the individual temple of God. Through His crucifixion and in His resurrection God’s chosen and redeemed people became the corporate temple of the living God (1 Cor. 3:16-17; 6:19; 2 Cor. 6:16). The church, the Body of Christ, is now the house of the living God, and we are the many members of Christ’s Body, the many abodes of God’s house (1 Tim. 3:15; Rom. 12:5; John 14:2).

### A Prophecy in Typology and Its Fulfillment

God’s divine and mystical building is revealed in a prophecy in typology in 2 Samuel 7:12-14 in His speaking to David through Nathan the prophet: “I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son.” This prophecy was first fulfilled with David’s son, Solomon, who built the earthly temple. This prophecy is ultimately fulfilled in Christ, who is the real and greater Solomon, the son of David, who builds the church as the real temple of God (Matt. 1:1; 12:42; 16:18; Heb. 1:5-6). The prophecy in 2 Samuel 7 contains a tremendous revelation of who Christ is in His divine and human natures and of how He builds God’s house by building God and man into each other. We must take note of the following three phrases: *your [David’s] seed; it is he who will build a house for My name;* and *I will be his Father, and he will be My son.* These phrases pose two great questions: How can a human seed, David’s seed, become a divine Son, and how can we seeds of humanity, the sons of men, become the sons of God in divinity? The answers to these questions are the revelation of the

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central thought of God and of how God builds Himself into man and man into God to build a house for His name.

The fulfillment of the prophecy in typology in 2 Samuel 7:12-14 is seen in Romans 1:3-4: “Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.” God built Himself into man by entering into David’s lineage through His incarnation to become the seed of David, the son of David according to the flesh. Christ in His divinity from eternity was the only begotten Son of God (John 1:18), but His humanity, which He had put on through incarnation, was not a part of His divine sonship. Jesus in His humanity was the seed of David, a human seed belonging to the old creation of God (Col. 1:15). Although He was without sin, He still put on the flesh, the old creation, which had nothing to do with divinity. When Christ died on the cross as the seed of David in His humanity, He crucified the old man with the old creation, destroyed the devil, condemned sin in the flesh, and judged the world (Rom. 6:6; Heb. 2:14; Rom. 8:3; 2 Cor. 5:21; John 3:14; 12:31). In resurrection His humanity was sanctified and uplifted into divinity to be deified, sonized, meaning that He became the Son of God not only in His divinity but also in His humanity. In resurrection He was designated the Son of God in His humanity to become the firstborn Son of God, possessing both divinity and humanity (Rom. 8:29). Thus, divinity was brought into humanity in incarnation, and humanity was brought into divinity in resurrection. God was built into man in incarnation, and man was built into God in resurrection. Now in resurrection the man Jesus in His glorified humanity is the prototype of God’s building—the building of God into man and man into God to make God and man one entity—a glorified God-man.

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Furthermore, resurrection was a birth to the man Jesus. We may even say that Jesus was the first man to be “born again.” He was born the first time at His incarnation (Matt. 1:18, 20), and in God’s sight He was the Firstborn of all creation (Col. 1:15). He was born the second time in His resurrection to be the Firstborn from the dead (v. 18). His first birth was the building of God into man, the birth of divinity into humanity. His second birth was the building of man into God, the birth of humanity into divinity. Acts 13:33 says that God’s raising up Jesus on the day of resurrection was a birth to Him: “God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, ‘You are My Son; this day have I begotten You.’” On the day of resurrection Christ was begotten of God in His humanity, and in His humanity He was designated, marked out, to be the firstborn Son of God, having both divinity and humanity. Through His resurrection we also were regenerated to be His many brothers, the many sons of God, and the many members of the Body of Christ (1 Pet. 1:3).

### **One Grain Becoming Many Grains**

The best picture of what took place through Christ’s death and resurrection is in John 12:24: “Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.” Christ likened Himself to a grain of wheat, as the One who would die and resurrect to produce many grains, the many sons of God. Christ was incarnated as the unique grain of wheat to embody the divine life, He died to release the divine life, and He resurrected to dispense the divine life (1:4; 10:10). In resurrection He became a life-dispensing Spirit to impart the divine life into all who would believe into Him that they might be born of God (1 Cor. 15:45; John 1:12-13).

The apostle Paul declared that the reality of resurrection is seen with a seed being sown into the earth to die and being made alive. When a seed of wheat dies by being buried in the soil, it will eventually sprout, grow, and blossom, because the operation of the seed’s life is activated simultaneously with its death (1 Cor. 15:35-49). While

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Christ was dying, His divinity—the Spirit of holiness—became operative, and in His resurrection He “blossomed” as the Son of God. Just as a grain of wheat “blossoms” in resurrection to be designated, marked out, and fully manifested as wheat, so Christ in resurrection was manifested to be the firstborn Son of God with divinized humanity. According to His flesh, Christ was crucified, but according to His Spirit, He was made strong, very active, to put divinity into His humanity to make it divine (1 Pet. 3:18). Thus, the humanity of Christ was designated, marked out, uplifted into divinity, by the Spirit of holiness, the divinity of Christ. This means that Christ was begotten again in His humanity to be the firstborn Son of God; He was the first one regenerated in resurrection. His humanity was born in His mother’s womb; that was human, the Son of Man, and could not be considered the Son of God. Christ’s resurrection uplifted His humanity and put His divinity into humanity; thus, by this resurrection His humanity was born again to be a part of the Son of God. The prototype is the firstborn Son of God, who passed through the process of designation by the building of God into man and man into God. The reproduction is the many sons of God, the members of the prototype, to be His Body, which consummates in the New Jerusalem.

*The Catechism of the Catholic Church* aptly says the following, “The Father’s power ‘raised up’ Christ his Son and by doing so perfectly introduced his Son’s humanity, including his body, into the Trinity” (186). Colossians 2:9 says, “In Him dwells all the fullness of the Godhead bodily.” Note 3 on this verse in the Recovery Version says,

This points to the physical body that Christ put on in His humanity, indicating that all the fullness of the Godhead dwells in Christ as One who has a human body. Before Christ’s incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but not bodily. From the time that Christ became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way; and in His glorified body (Phil. 3:21) now and forever it dwells.

Through the building of God into the man Jesus in incarnation and the building of the man Jesus into God in resurrection, there is now a man in the glory, a man on the throne, a man who is our Lord and our God, the Triune God-man (John 20:28; Acts 2:23-24; 9:4-5; Ezek. 1:26).

### Being Divinized

Our being divinized, designated to be the sons of God, is vitally different from Christ’s in that we are being made the same as God only in life and in nature *but not in the Godhead*. Ultimately, God became a man in the flesh that we might become God in the Spirit as His full-grown sons with Him as our unique Father, our one Head, and our only object of worship. He is our Father, and we are His sons. He is our Head, and we are His Body. He is our Lord and God, and we are His worshippers. While He retains His Godhead, His preeminence, and His fatherhood, which are incommunicable, we as the many sons of God have the divine right, through the eternal efficacy and continual cleansing of the blood of Christ, to participate in His divinity as the tree of life (Rev. 22:14). Because we have washed our robes in the blood of the Lamb, we have the right to participate in God’s life (John 3:15; Col. 3:4), God’s nature (Eph. 1:4; 2 Pet. 1:4), God’s mind (Eph. 4:23; Phil. 2:5), God’s being (2 Cor. 3:18; Eph. 3:8), God’s image (2 Cor. 3:18; Rom. 8:29), God’s glory (v. 30; Heb. 2:10), God’s sonship (Eph. 1:5; Rom. 8:23), and God’s manifestation (v. 19). This is so that we can bear God’s likeness (1 John 3:2; Rev. 21:10-11) for His radiant, divine expression in humanity and be designated and fully revealed as the sons of God in our entire being (Lee, *Incarnation* 39-44).

Christ has already been designated the Son of God, but we are still in the process of designation, the process of being “sonized,” deified. The life of the Son of God has

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been implanted into our spirit (Rom. 8:10). Now we, like the seed that was sown into the earth, must pass through the process of death and resurrection (John 12:24-26). This causes the outer man to be consumed, but it enables the inner life to grow, to develop, and ultimately to blossom in resurrection (1 Cor. 15:31, 36; 2 Cor. 4:10-12, 16). The more we grow in life for our transformation in life, the more we are designated the sons of God. Christ's growing within us is His building Himself into us. This is what Paul speaks of in Ephesians 2:21-22—"In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit." For us to be built together with God into His dwelling place, we must be in our spirit, and we must grow in life. The growth of God's building can take place only in our spirit.

Just as the growth of our physical body is the building up of our body, so the growth of the Body of Christ is the building up of the Body of Christ. "All the Body...causes the growth of the Body unto the building up of itself in love" (4:16). "All the Body...grows with the growth of God" (Col. 2:19). Christ builds us up to be His full-grown Body by growing in us. As He grows within us, we grow up into Him, and our growing up into Him is our being built into Him (Eph. 4:15-16). We are God's farm for Christ to grow in us and for us to grow up into Him, and we are God's building for Him to be built into us and for us to be built into Him (1 Cor. 3:9). Today we seeds of humanity are becoming sons of God in divinity through the process of God's building Himself into our entire being. The building of God into man and man into God is the deification of man, to make man the same as God in life and nature but not in the Godhead. This deification takes place through the procedure of our being redeemed by God with Christ's precious blood to justify us and through the process of our being saved by God with Christ's incorruptible life to "Christify" us in our spirit by regeneration, in our soul by transformation, and in our body by glorification (Rom. 5:10; 1 Thes. 5:23; Rom. 8:10; 2 Cor. 3:18; Phil. 3:21; 1 John 3:2).

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### **A Mutual Building**

In order to keep ourselves in the process of "Christification" for the building of God into us and us into God, we must take God as our dwelling place so that we can be His dwelling place. The Lord's word to us is, "Abide in Me and I in you." (John 15:4). To abide in the Lord is to dwell in Him, to remain in Him. We must say to the Lord what Moses said: "O Lord, You have been our dwelling place / In all generations" (Psa. 90:1). Note 1 on this verse in the Recovery Version says, "To dwell in God is to have our living in God (Col. 2:6; 3:3; 1 John 4:16), taking Him as our everything...To take God as our habitation, our eternal dwelling place, is the highest and fullest experience of God." Note 1 on Psalm 90:10 says, "If we take God as our dwelling place, we will realize that the span of our life on earth is brief and full of sins and afflictions (vv. 3-11). We need to dwell in God, living in Him every minute, for outside of Him are sins and afflictions (v. 8; John 16:33)." Psalm 91:1 says, "He who dwells in the secret place of the Most High / Will abide in the shadow of the Almighty." The presence of God, the Most High, is the indwelling Spirit as our hiding place, our secret place, the place where we are protected from all the attacks of the evil one and supplied with all the riches of the building God. The secret of this secret place is our spirit, which is the dwelling place of the Most High (Eph. 2:22). The Lord as the Spirit dwells in our spirit, so to dwell and live in Him, we must dwell and live in our spirit (2 Tim. 4:22; Rom. 8:16; 1:9). By regeneration our spirit was built into the Lord Spirit, and the Lord Spirit was built into our spirit so that we and the Lord have been joined to become one spirit (2 Cor. 3:18; 2 Tim. 4:22; Rom. 8:16; 1 Cor. 6:17). We are not merely one spirit *with* the Lord, but we and the Lord *are* one spirit, one entity, one corporate divine-human person. The divine Spirit dwells in our human spirit, and these two are built together to be one spirit. The mutual building of God with man takes place in our spirit, the dwelling place of God.

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## The Spirit of Reality in Our Spirit

The Lord Jesus told the disciples that in resurrection He would come as the Spirit of reality to dwell in them, and that on the day of resurrection they would know that He is in the Father, that they are in Him, and that He is in them (John 14:17, 20). For Christ to be in the Father, for us to be in Christ, and for Him to be in us are actuated and realized by the Spirit of reality in our spirit. "In this we know that we abide in Him and He in us, that He has given to us of His Spirit" (1 John 4:13; cf. 3:24). The Spirit of reality in our spirit guides us into all the reality of God being our dwelling place so that we may be His dwelling place (John 16:13). We must follow the apostle Paul to pray that God the Father would strengthen our whole being with power through His Spirit into our inner man, which is our spirit indwelt by God's Spirit. The Father's strengthening is to empower us into our inner man, where we are dwelling in Christ as the Spirit. This is so that Christ may make His home in our heart to dwell in us (Eph. 3:14-17). The best way to begin our day is to pray this prayer so that our whole being can be brought into our spirit with Christ as the Spirit being our abode. When we are brought into our spirit, He can spread out from our spirit into all the rooms of our heart to build Himself into our heart for His abode. The issue of this is that we are dependent on all of the saints, with whom we can apprehend Christ's unlimited dimensions, know His knowledge-surpassing love, and be filled unto all the fullness of God (vv. 18-19).

**O**ur secret of sufficiency in every kind of environment is to be in Christ, the One who empowers us in our spirit (Phil. 4:11-13). Apart from the living Christ, we can do nothing, but in the empowering Christ, we are enabled to do all things. When we are in Christ, in our spirit, taking Him as our dwelling place, we learn Him, know Him, as the secret of facing every situation. In the world we have affliction, but in Christ we have peace (John 16:33). In ourselves we are lacking everything, but in Christ we are made full, complete, and whole, lacking nothing (Col. 2:10). In these evil days we are subject to the attacks of Satan as the ruler of the world, but in Christ this evil one has nothing—no ground, no chance, no hope, and no possibility in anything (John 14:30). In the degraded church there is nothing but division and confusion, but in Christ we are in the oneness of the Triune God, the oneness of the Spirit in our spirit (17:21; Eph. 4:3).

### Prayer in the Private Place

To enter into and remain in Christ as the Spirit in our spirit, we must pray in the way ordained by the Lord: "But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you" (Matt. 6:6). The words *private* and *secret* are significant for our experience of abiding in the Lord and He in us. Our private room ultimately is our spirit, where we can enjoy the Triune God as our secret place. But in a practical way, we also need to have a private place to which we can go in order to have a personal, affectionate, and secret contact with the Lord. Such secret contact with the Lord is so that we can be rooted in Him, built into Him, for Him to grow in us, be built into us. We need to follow the pattern of the Lord Jesus who went up to the mountain privately to pray, who rose up very early in the morning to go out and go away to a deserted place to pray, and who often withdrew into the wilderness to pray in spite of the overwhelming and pressing needs of the great crowds that followed Him (14:23; Mark 1:35; Luke 5:16; 6:12; 9:28). He always spent time with the Father so that He might live in the Father's presence unceasingly and have the Father with Him in whatever He did for the carrying out of the Father's great enterprise to dispense and build Himself into His chosen ones for His eternal expression and universal kingdom. Real prayer is to pray ourselves into God and to pray God into us. Such prayer is to bring us into the real experience of abiding in God and God abiding in us.

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## Loving the Lord

Ultimately, if we are to live in the mutual abode of God and man, we must take care of one thing: loving the Lord with our entire being. In John 14:20 the Lord spoke of the accomplishment of the mutual indwelling, the incorporation of the Triune God with His regenerated people on the day of resurrection: "In that day you will know that I am in My Father, and you in Me, and I in you." Then He continued to speak of this ongoing experience: "He who loves Me will be loved by My Father, and I will love him and will manifest Myself to him...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him" (vv. 21, 23). These verses show the Son manifesting Himself to His lover and the Father coming with the Son to make an abode with the Son's lover. This is a mutual abode in which we abide in the Son and the Father, and the Father and the Son abide in us. We need to love the Lord Jesus, telling Him day by day and throughout each day, "Lord Jesus, I love You." As we love Him, He manifests Himself to us, which means that we have the presence of the One whom we love in our affectionate fellowship with Him. We need the present presence, the present person, of Christ all the time, no matter how much we have experienced and enjoyed Him in the past (Phil. 3:13-14). As we love the Lord, giving Him the first place in all things in every part of our being, in every detail of our living, and in every area of our service, we abide in His love—Jesus loves us, and the Father loves us also. As we love the Lord Jesus, the Father comes with Him to make an abode with us for our enjoyment. As we abide in His love, we love Him with the very love with which He loves us (John 15:10; 17:26). Such love, the love of God infused into us in our fellowship with Him, is what builds up (1 Cor. 8:1). By loving God from our whole heart, from our whole soul, from our whole mind, and from our whole strength (Mark 12:30), He is built into us, and we are built into Him so that He and we become one great, corporate person, the New Jerusalem as the ultimate building of God in man and man in God and the goal of the divine romance between God and His chosen and redeemed people (Rev. 21:2, 9-10; 22:17). **A&C**

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### Footnote from the Recovery Version of the Bible

"But as it is written, "Things which eye has not seen and ear has not heard and which have not come up in man's heart; things which God has prepared for those who **love** Him." (1 Cor. 2:9).

**love**: To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him but also to love Him. To fear God, to worship God, and to believe in God (that is, to receive God) are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God, and we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize but also experience, enjoy, and fully participate in these deep and hidden things of God.