

The High Peak of the Vision and the Reality of the Body of Christ

by Witness Lee

The words *God becoming man and man becoming God* sound very simple, but to be able to see how God could become man requires study, prayer, experience of the Lord, and growth in life. Although God came to be man so that man could become God, how can man become God? These words are the essence of the Bible. The entire Bible is an explanation of the eternal economy of God. Christians have been reading the Old and New Testaments for nearly two thousand years. Regrettably, however, not many have truly seen the proper significance and real meaning of the Bible. This does not mean that throughout the generations no one has seen the revelations contained in the Bible but that people have seen only fragments. Some have seen a little concerning one aspect, and others have seen a little concerning other aspects.

God Becoming Man and Man Becoming God

“God becoming man and man becoming God” is the economy of God; it is beyond the comprehension of angels and men. The Scriptures tell us clearly that God became a man to be our Savior, and then He redeemed and regenerated us. Orthodox Christians and fundamental teachers have seen these truths. However, they rarely see that there is a line concerning the economy of God in the Scriptures that speaks of God becoming a man in order to make man God in life and nature but not in the Godhead. The Bible shows how man can become God to have a God-man living and thus become an organism of God, which is the Body of Christ.

God Becoming Man—Creating Man and Coming as a Man

In order for God to become man, He created man in His image and likeness (Gen. 1:26); He prepared a vessel. Although this human vessel had only the human life, this

man had the image of God. Then God personally came to be a man by entering into humanity. This means that He was conceived in the womb of a human virgin. Matthew 1 says that the One begotten in Mary was called Emmanuel, which means “God with us” (v. 23). According to the law in God’s creation, He was conceived in Mary’s womb and remained there for nine months. When He was born, He had both humanity and divinity. The man who was born was One who was God yet man and who was also man yet God. As such a God-man, He passed through human living on the earth and lived a human life. He lived a human life by depending on the divine life and by rejecting His human life in order to live the life of a God-man. The inner reality of His God-man living was His divine attributes, and the outward manifestation of His God-man living was expressed through His human virtues. By living the life of a God-man, He became an example, a model.

However, God desires more than just an example, a model. He desires an enlarged expression through redeemed and regenerated humanity, an enlarged manifestation. When He became a man, He became a God-created man in the flesh. In His flesh there was no sin because He was merely in the likeness of the flesh of sin (Rom. 8:3). When He went to the cross, He brought humanity to the cross, and He was crucified. His death was an all-inclusive death that dealt with the fallen, sinful nature of man because He was made sin on our behalf on the cross (2 Cor. 5:21). Through crucifixion He terminated the man of the old creation. Because the man of the old creation involves many things, His death also terminated everything of the old creation on the cross. The man of the old creation also had sin, so Christ’s death on the cross also took away sin and destroyed Satan who was hidden in the flesh of man. Christ’s death on the cross not only crucified the flesh but also destroyed Satan

(Heb. 2:14). However, His crucifixion was not the end; rather, He was resurrected through the power of the divine life that was concealed within the God-created humanity that He had put on. In His resurrection He brought this God-created humanity into divinity.

Through incarnation God brought divinity into humanity, and through resurrection He brought humanity into divinity. Incarnation was a crucial step that brought divinity into humanity. Then in resurrection He brought His God-created humanity, which He had put on, into divinity. Thus, the God-created human nature was uplifted. Originally, God was not in the human nature that He had created. But when Christ was resurrected, all of God's chosen people were resurrected in Him. His resurrection brought the God-created humanity into divinity. In His resurrection Christ brought the God-created humanity which He had put on into divinity and thus became God's firstborn Son. His becoming the Firstborn was a birth in His resurrection. Concerning Christ's resurrection, Acts 13:33 says, "You are My Son; this day have I begotten You." Although Christ was the Son of God according to His divinity, He was not designated as the Son of God in His God-created humanity until He was resurrected (Rom. 1:3-4). When He became the firstborn Son, He not only had divinity, but His uplifted humanity was also designated as being divine. In the mingling of these two natures in His resurrection, He became God's firstborn Son. He was begotten to be God's firstborn Son, and at the same time He regenerated all God's chosen people (1 Pet. 1:3). To use our ordinary language, we may say that we and the Lord, as God's firstborn Son, were born in the same delivery. We all were born together in Christ's resurrection. This birth is the foundation for man to become God. In Christ's resurrection God's chosen ones were brought into divinity. Through regeneration we received another life. As the last Adam, Christ also became the life-giving Spirit in His resurrection, bringing humanity into divinity (1 Cor. 15:45). This life-giving Spirit is the consummation of the processed Triune God.

In addition to the element of Christ's divinity, the elements of humanity—the experience of human living, death, and resurrection—have been added into Him. The life-giving Spirit is the consummation of the Triune God with all these elements. This Spirit is now the pneumatic Christ, who is the embodiment of the Triune God. Hence, the Spirit is the very Christ, the very Triune God. Our God has become such a consummated One. From the day of His resurrection and throughout eternity, He will be such a One. When we believe in the Lord, the One whom we receive is not merely the Christ whom people commonly preach in a shallow way. The Christ

whom we know is profound and high. He is not only our Redeemer and Savior Jesus Christ but also the One who became the life-giving Spirit, the consummation of God. By going through all these processes, Christ accomplished the steps that were necessary for God to become man in order for man to be made God.

Man Becoming God—God Regenerating, Sanctifying, Renewing, Transforming, Conforming, and Glorifying Man by the Spirit of Life

God begins the process of making man God by regenerating us with Himself as life. Then He continues this process through His 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 earth, He went up to a mountaintop and was transfigured. His transfiguration was a sudden occurrence. Our transformation into God, however, is a matter of life and nature, and thus, it is not a quick matter; it involves a transformation that gradually conforms us to His image.

Although Christ was the Son of God according to His divinity, He was not designated as the Son of God in His God-created humanity until He was resurrected. When He became the firstborn Son, He not only had divinity, but His uplifted humanity was also designated as being divine.

Eventually, we will enter with Him into glory through the redemption of our body. The final step of the redemption of our whole being will bring us into glory. Therefore, we become God through regeneration, sanctification, renewing, transformation, conformation, and glorification. When we reach this point, 1 John 3:2 says that "we will be like Him because we will see Him even as He is."

The Issue of God Becoming a Man in order to Make Man God

The issue of this process is an organism. This organism is the issue of God joining and mingling Himself with man in order to make man God. Among the Divine Trinity, as far as the Father is concerned, this organism is the house of the Father, the house of God; as far as the Son is concerned, it is the Body of Christ. The house is for God to have a dwelling place, whereas the Body is for God to have an expression. The ultimate issue of this expression is the New Jerusalem.

The death of Christ was a termination. It put an end to

man, and everything related to man—the old creation, sin, Satan, and the world—was also terminated. The termination of everything of the old creation, however, speaks of the aspect of the death of Christ only as it relates to negative things. There is also an aspect of His death that relates to positive things, because His death released Him as God from the shell of His humanity, including His divinity and His divine life. In Luke 12:50 the Lord Jesus said that He was pressed and that He longed to pass through death in order to be released. When Christ died, the shell of His flesh, which He had put upon Himself in incarnation, was broken. This is like a grain of wheat that is sown into the earth and dies, completely destroying the outer shell of the wheat. From this grain of wheat, life is released and sprouts are brought forth; thus, many grains are produced. We are these grains who, being ground together, are formed into one loaf, the Body of Christ.

God's Divine Attributes Being Expressed through the Human Virtues of Jesus

In the positive aspect of Christ's death, He was released as God. The fact that the Lord Jesus was God was concealed for the thirty-three and a half years that He lived in the flesh, in His human form. In His life of thirty-three and a half years, His living involved the manifestation of His divine attributes as His human virtues. Today, most readers of the Scriptures see Jesus only as a man who was very good and full of virtues. But very few see the essence of the Lord Jesus' virtues. The essence of these virtues was His divine attributes. God is light and love, and God is also righteous and holy. These divine attributes are what God is. These attributes are inherent in His nature. God is light, love, righteous, and holy. All these attributes are what God is. When the Lord Jesus lived on this earth, He lived a human life, yet what He lived out was not something human but something divine. He lived out the divine attributes as His human virtues.

Christ as the Seed of David in His Humanity Becoming the Son of God

After the Lord went through death and resurrection, one of His disciples said to Him, "My Lord and my God!" (John 20:28). Before the resurrection of the Lord Jesus, the disciples addressed Him as Lord. This form of address was similar to the way people in the Old Testament addressed God. It was also a general title of address among the Jews. Even though the Lord Jesus was a man, He could be called God because He was incarnated to be a man as the seed of David and because He became the firstborn Son of God in resurrection as the seed of David. This is the revelation in Romans 1:1-4, which, in turn, is based on 2 Samuel 7:12-14. David

desired to build a house for God, but God said, "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...I will be his Father, and he will be My son." This corresponds to Romans 1:3-4, which speaks of the seed of David becoming the Son of God.

When Bible readers, including Jewish rabbis, come to 2 Samuel 7:12, they often do not probe its depths. How could Christ, as the seed of David, become the Son of God? David records a clear word concerning this in Psalm 2:7, which says, "You are My Son; / Today I have begotten You." In Acts 13:33 Paul explains this word by referring to the resurrection of Christ: *This day have I begotten You* means that on the day of resurrection the humanity of Christ was begotten by God to be the Son of God. From the day of Christ's resurrection, the human nature of the seed of David was designated the Son of God. Before Christ's resurrection, He was the only begotten Son of God, and as God's only begotten Son in His divinity, He had only the divine nature. But through His death and in His resurrection, His humanity was brought by God into divinity, and Christ was designated as the Son of God in His humanity. This was His being begotten as the firstborn Son of God.

When humans give birth, there is usually only one child who is born. But Christ's birth included a great number, not just Himself. He is the Firstborn, and millions and millions of sons were born with Him. The Bible says clearly that the believers were resurrected with Him. First Peter 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead." In Christ's resurrection, not only was Christ begotten as the firstborn Son with His humanity, but those who were chosen by God and redeemed through the death of Christ were born as the many sons of God. Hence, God has Christ as His firstborn Son and also all the believers as His many sons.

In Romans 8:29 Paul says that God made His Son the Firstborn among many brothers. Hebrews 2:10 says that this firstborn Son, as the Author of our salvation, will bring us, the many sons, His many brothers, into glory. Hebrews 2:11-12 says that both the firstborn Son and the many sons are all of One and that He is not ashamed to call them brothers, saying to the Father, "I will declare Your name to My brothers."

The resurrection of Christ is not simple. In His resurrection, Jesus with His humanity was begotten as the firstborn Son of God. In this resurrection, we, the God-chosen and Christ-redeemed people, also were begotten to be the many sons of God.

The Consummation of Christ's Resurrection Being the Life-giving Spirit

Furthermore, the incarnated Christ in His humanity, as the last Adam, became the life-giving Spirit. The consummation of Christ's resurrection is that He became the life-giving Spirit (1 Cor. 15:45). The life-giving Spirit is the incarnated Christ, who is the embodiment of the Triune God. Thus, by inference we say that the life-giving Spirit is the all-inclusive Christ, the processed and consummated Triune God. Today the processed Triune God has become the life-giving Spirit. Hence, this life-giving Spirit is the ultimate consummation of the Triune God. From eternity He was the Triune God with the Father, the Son, and the Spirit, but without having gone through the processes of incarnation, human living, crucifixion, and resurrection. In eternity the Triune God had no human element, no experiences of human living, no element of death, and no element of resurrection from the dead. Hence, He could not be considered to be consummated. He was eternally complete but was not consummated. However, the Spirit is the ultimate consummation of the Triune God. Now the Triune God is fully consummated. He is a God-man having both humanity and a human living, and He passed through death and entered into resurrection. Now He has these four great elements—humanity, human living, death, and resurrection from the dead—which were not in the Triune God in eternity.

The Steps God Takes to Make Man God

God became man through the process of being incarnated, living a human life, being crucified, and entering into resurrection. Then in resurrection this incarnated God-man, the last Adam, became the life-giving Spirit. In this Spirit He carries out the work of making man God. This Spirit is now the sanctifying Spirit (1 Pet. 1:2). We were fallen people in sin, but some believers were moved by God to come and preach the gospel to us. Through the preaching of the gospel, this sanctifying Spirit separated us, the God-chosen people. The Spirit's sanctifying work on the sinners can be likened to the woman who lit a lamp to carefully seek for a lost coin, as recorded in Luke 15:8. We were sanctified before we were saved. At the time we heard the gospel, the Spirit imparted faith into us. When we believed, the life of God, which is God Himself, Christ Himself, entered into us. Thus, we were regenerated.

The sanctification that we experience after our regeneration is not positional sanctification but dispositional sanctification. A positional sanctification took place when the Spirit separated us from sinners, which was before we were regenerated. With the Spirit's indwelling of us after

our regeneration, a dispositional sanctification takes place. This dispositional sanctification cannot be accomplished quickly. Rather, it issues in renewing, which is a lifelong matter. Renewing issues in transformation, which ultimately results in our being conformed to the image of the Lord to be the same as He is in life and nature but not in the Godhead. From the first step of regeneration to the final step of conformation, everything is carried out by the Spirit. Eventually, this Spirit will bring us into glory so that God will be completely expressed from within us. At that time, our corrupted body will also be redeemed and transformed. This is the glorification spoken of in Romans 8:30, which says, "Those whom He justified, these He also glorified." By these steps God is making us God in life and nature but not in the Godhead.

The Reality of the Body of Christ

The reality of the Body of Christ is the Spirit, and the Spirit is resurrection. Brother Watchman Nee said, "As soon as a man touches the Holy Spirit, he touches resurrection" (84). In John 11:25 the Lord Jesus said, "I am

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the resurrection and the life." He is not only the life but also the resurrection. Most of us can understand that the Spirit is life, but we cannot comprehend that the Spirit is resurrection. This resurrection is the ultimate consummation of the Triune God. The work of the Triune God in us is to produce the Body of Christ, the reality of which is the Spirit, the pneumatic Christ. This Spirit, as the consummated Triune God, the resurrection, works in us. When we have the pneumatic Christ, the consummated Triune God, the resurrection, we are practically the Body of Christ.

The Reality of the Body of Christ— the Living Together of God and Man

The reality of the Body of Christ is the living of a God-man life by a group of God-redeemed people together with the God-man Christ. Before the incarnation and human living of Christ, God was in heaven and man was on the earth, and there was no one who was both God and man. But even the One who was God and who became a man did not become a man in the twinkling of

an eye. Rather, according to the natural law of human life, He was conceived in a mother's womb, remained there for nine months, and then was born as a man. He lived on this earth for thirty-three and a half years, beginning with infancy and even childhood. In the past I wondered why the Lord had to live on the earth for such a long time. He lived on the earth for thirty-three and a half years, and it seems as if He did the work of God only during the last three and a half years of His life when He began to preach and lead the disciples. The Gospels do not say much concerning the first thirty years of His life on earth. However, we know that He lived in a poor carpenter's home and that He was called a carpenter (Matt. 13:55; Mark 6:3). For many years I did not understand the significance of the Lord's living the life of a carpenter for thirty years on the earth. Now, because of the shining of the light, I have seen that throughout all of His thirty-three and a half years on earth, He was living out a model of a God-man living. He was a God-man with the life of man. He hungered, He thirsted, He slept, and He even wept and was tired. He was like a man because He was a man. However, as a man, He did not live by His human life but by the divine life within Him. He lived, yet He did not live alone. He did not live by His own human life but by His divine life. He clearly said that He spoke and did things not by Himself but by the One who sent Him (John 5:19; 8:28).

In John 6:57 He said, "The living Father has sent Me and I live because of the Father." We need to ask why the living Father sent Him. In general, Christians say that the Father sent Him to be our Savior and to accomplish redemption for us. Some may go on to say that He was sent in order to bring God's life to us. There is nothing wrong in saying this, but these statements do not cover the full significance of the Father's sending. The Father sent Christ the Son to be a man and to live a God-man life by the divine life. When this living is reproduced in the believers, it issues in a universal great man who is the same as He is in life and nature but not in the Godhead, that is, a corporate man living a God-man life by the divine life.

The Lord Jesus resurrected and ascended to the heavens, and He is now in heaven as a glorified man and as the life-giving Spirit. This life-giving Spirit is the One who is God yet man, who was incarnated, passed through human living, died, and was resurrected. After regenerating us, the life-giving Spirit dwells in us and is mingled with our spirit to live a God-man life with us. He is the pneumatic Christ, the very One who is God yet man and who died and was resurrected to become the life-giving Spirit. In Christ's ascension He is the Mediator of the new covenant (Heb. 8:6), the surety of a better covenant (7:22), the High Priest (8:1), and the heavenly Minister (v. 2). Now in the heavens He is doing one thing: He is

working in all His redeemed and regenerated people to make them God in life and nature by being in them to continuously sanctify, renew, and transform them. This transformation results in the deification of the believers.

The purpose of transformation is to make man God until man is conformed to the image of God and is like God (2 Cor. 3:18). Christ, who is the image of God, is the One who is God yet man. When He lived on earth as a man, He did not live by His human life; rather, He lived by the divine life of God. Therefore, He rejected and denied Himself. During His thirty-three and a half years on earth, He lived every day by the life of God, and in His living He rejected and denied Himself. This kind of life is a life lived under the cross by the resurrection life. Even before Christ went to the cross to die and be resurrected, He was living a life of death and resurrection.

The Living of Jesus on the Earth Being a Model of a Living Shared by God and Man

When the Lord Jesus lived on the earth, He was genuinely a man, but instead of living by the life of man, He lived by God as His life. Thus, in His life and in His living He lived the divine attributes, which were manifested as His human virtues before the eyes of men. When people looked at Him, they saw that He was truly a man. However, the more they observed Him and the more they followed Him, the more they had to admit that He truly was God. In the four Gospels the disciples followed the Lord for three and a half years. In the beginning they no doubt thought of Him as the son of a carpenter, as just a man. The more they observed Him, however, the more they saw the virtues that He manifested were not something of man. In those days the disciples did not realize the source of these virtues, but now we know that these virtues came from His living out of a God-man life. Jesus did not live by His human life but by the life of God; He lived out the divine attributes and manifested them as the virtues of One who is God yet man.

It was only after the Lord Jesus was resurrected from the dead that His disciples understood. At that time they began to realize that Jesus is God. They had this realization not only because they saw the miracles that He had done, such as calming the winds and the sea and raising the dead, but because they realized that He had lived out the very attributes of the nature of God through His human virtues as a man. No doubt, God was in the virtues of Christ as a man. Therefore, at the end of the Gospels, the disciples had a very deep and high realization of Him as God.

In His death and resurrection Christ also produced the believers. He brought God into us, His redeemed ones,

in a subjective way. Now He indwells us. In this way He began the process in us of making us God; that is, He begot us as children of God. Since we were born of God the Father in Christ, and since our Father is God, how can we, as children begotten of Him, not be God in life and nature? Since our Father is God, we who are born of Him surely also are God in life and nature.

The Living of Man Becoming God Being a Living of Death and Resurrection under the Cross

After the Lord lived out the life of a God-man, He redeemed us through His death and regenerated us through His resurrection in order to make us the same as He is. We have His life and nature. In this way we become God, and we become the children of God. However, we still have many negative things in us. Thank the Lord, He dealt with all these negative things through His death. He went to the cross with our flesh and with our sinful human nature. He dealt with all these negative things on the cross. Our old man has been crucified with Him; thus, the old creation, the flesh, Satan, and the world, that is, everything involved with the old man, were also dealt with on the cross. Since we have been regenerated, we should no longer participate in or live by these things. Rather, we should reject our self, as the Lord Jesus denied His self. Our self is corrupt, even corrupt to the extent of being incurable. Christ was without sin and absolutely good, yet He put aside His good self. If Christ put aside His good self, how much more do we need to put aside our evil self? If we desire to have the reality of the Body of Christ, we must live the God-man life. To live the God-man life, we need to experience the cross.

Stanza 1 of hymn #631 in *Hymns* says, "If I'd know Christ's risen power, / I must ever love the Cross; / Life from death alone arises; / There's no gain except by loss." Stanza 2 says, "If I'd have Christ formed within me, / I must breathe my final breath, / Live within the Cross's shadow, / Put my soul-life e'er to death." If we know the power of resurrection, we will surely be delighted to be in the mold of the cross and to be conformed to it. Philippians 3:10 says that through the resurrection power of Christ we are conformed to the death of Christ. By ourselves we cannot be conformed to Christ's death; by ourselves we cannot deny ourselves. We are conformed to the death of Christ by the power of His resurrection, which is not a thing or a matter but a person, the life-giving Spirit.

The life-giving Spirit is the compound Spirit, the pneumatic Christ, the consummation of the processed and consummated Triune God. Resurrection is the consummation

of the Triune God, the pneumatic Christ, who accomplished redemption for us and who is the life-giving Spirit indwelling us. Today He lives in us to continually dispense the divine life into us. This divine life is the life of the One who is God yet man, the life that was lived out by the One who was God incarnated to be a man and who lived the life of a God-man, not by His human life but by His divine life.

No Longer I Living Alone, but God Living Together with Me

The way for us to live out a God-man life is by death and resurrection. We need to die every moment of every day and live every moment of every day by the indwelling life-giving Spirit. We need to see that the Christian life the Lord desires is one in which we are continually under the death of the cross, having one life and one living with the indwelling Triune God, the pneumatic Christ, the life-giving Spirit. A line in a new hymn, entitled "What Miracle! What Mystery!" says, "No longer I alone that live, / But God together lives with me."

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Concerning the matter of God living together with us, the teaching in Christianity that speaks of Christians living an exchanged life is in error. According to this teaching, our fallen life was nailed on the cross so that in an exchange of lives, Christ could live in us. This teaching is wrong. We were crucified on the cross, but our crucifixion was not an end, because we also were resurrected. Galatians 2:20 says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me." Although this verse says that we were crucified with Christ, an "I" still remains because we were resurrected with Christ. On the one hand, an "I" was terminated, but on the other hand, there is a resurrected "I." We do not exchange our life for another life. Rather, our old "I" is uplifted because Christ is now living in us as the new "I." This is why Paul could say that he was crucified and terminated with Christ, but he could also go on to say, "I now live." The phrase *it is no longer I who live* does not mean that there is no more I, because "I now live." This I, who now lives, lives by exercising the faith of the

Son of God; that is, our new I now lives by Christ Himself. *No longer I* does not mean that there is no longer an I; it means that the I who once lived by the self is no more. When we say that we are crucified with Christ, it does not mean that Christ comes in to replace us in an exchange and that there is no longer an I. This interpretation is wrong.

Christ Living, and We Also Living because of Him

In John 14:16-17 the Lord Jesus said to His disciples, "I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality." Then in verse 19 He said, "Because I live, you also shall live." On the day of resurrection the disciples knew that the Lord lived and that they also lived. But after the resurrection they lived in a different way than they had lived before they were crucified with Christ. Whereas formerly they lived by their own life, they lived by the life of the Triune God after being crucified and resurrected with Christ. In John 6:57 Christ, who was sent by God, said, "The living Father has sent Me and I live because of the Father." Christ lived because of the Father. This means that Christ did not live by Himself. It is difficult to determine the meaning of the word *because* in Greek. Some versions translate it with the word *by*. However, this is not the best translation. In his New Translation John Nelson Darby has a note on this word, which he translates as "on account of," that says the word does not mean "simply 'by' or 'through.'" The Lord was sent by the Father with a commission, that is, to live out the Father. Since the Lord was sent by the Father, He came to live out the Father. This is the reason that the Father sent the Son. Furthermore, Darby notes that *on account of* refers to "what the Father is and his

living." The Son was sent with the commission to live out what the Father is and to live out the Father's living. In John 6:57 the Lord went on to say, "So he who eats Me, he also shall live because of Me." To live because of the Lord is to live out what the Lord is and to live out His living.

Christ was resurrected, and the Spirit came into us. Now, because He lives, we also live. He lives, and we also live because of Him. This is because He and we, we and He, live together. Therefore, in resurrection He and we, we and He, are joined and mingled as one. Hence, Paul said, "To me, to live is Christ" (Phil. 1:21). Moreover, he said, "As always, even now Christ will be magnified in my body" (v. 20). It was Paul who lived, but it was Christ, not Paul, who was manifested. When Jesus lived, what was manifested was not Jesus, or a carpenter from Nazareth, but God. In the human virtues of Jesus the divine attributes were manifested. What was lived out was the issue of the union and mingling of God with man. This God-man was enlarged in the resurrection of Christ. Whereas formerly this God-man consisted of the only begotten Son, now He has been enlarged to be the first-born Son with many sons. This enlargement is an organism—the Body of Christ. **AFC**

Works Cited

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Footnote from the Recovery Version of the Bible

"When your days are fulfilled and you sleep with your fathers, 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" (2 Sam. 7:12-14).

Seed: *Your seed* here refers, literally, to Solomon, David's son, who built the temple as God's dwelling place in the Old Testament (1 Kings 5:5; 8:15-20; 1 Chron. 22:9-10; 28:6). However, according to Heb. 1:5b, which quotes v. 14a of this chapter, David's seed is actually Christ as God's firstborn Son (Heb. 1:5a, 6), who has both divinity and humanity and is typified here by Solomon...The Son of God became David's seed by being constituted (built) into David's family, i.e., into David's being. Here God was actually telling David that instead of building something for God, David needed God to build His Son into him. God did not want David to build Him a house of cedar (vv. 5-7), nor was God satisfied that David would be merely a man according to His heart (1 Sam. 13:14). God's desire was to work Himself in Christ into David's humanity to be his life, nature, and constitution. In this way Christ, the Son of God, would become everything to David, including his house (dwelling place) and his seed.

...The church as the house of God, the mutual abode of God and His redeemed (John 14:2-3, 20, 23; 15:4), is built with Christ as the unique element.