

# The High Peak and the Economy of God

**G**od became man in order to make man God in life and nature but not in the Godhead to produce and build up the organic Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression. This is the high peak of the divine revelation, and in order to reach this high peak, God is dispensing Himself in His Divine Trinity into His chosen and redeemed people in order to be their life and nature so that they may be His corporate expression. The high peak of the divine revelation speaks of the good pleasure of God's will, and the New Jerusalem, as the consummation of the divine economy, fulfills the desire of God's heart. The entire Bible unveils God's eternal economy to dispense Himself as the divine life into His redeemed people for His corporate expression. This truth is unveiled in the Old Testament and in the New Testament.

Genesis 1:26 reveals God's eternal purpose to dispense Himself into man by creating man in His image and with a spirit to receive Him. The dispensing of God into redeemed humanity produces the material for God's building that consummates in the New Jerusalem. This building process can be seen in God's building of a counterpart for Adam, who is a type of Christ. Just as Eve came out of Adam's side and was bone of his bones and flesh of his flesh, the church as the bride of Christ comes out of Christ and is composed purely of the element of Christ. Just as Adam was put to sleep by God, Christ was put to sleep through His death on the cross. Just as Eve was built with a rib taken from Adam's side, the church is being built with the blood and water that came forth from Christ's side. Christ's blood cleanses us from the guilt of sin, and the water of the Spirit of life saves us from the power of sin. The blood redeems us and brings us back to God's original intention that man would receive Him as the water of life so that He can gain His bride, His corporate Eve, for His corporate expression.

In the New Testament the high peak of the divine revelation informs the content of the Gospel of John, which

speaks of divinity being brought into humanity through incarnation and of humanity being brought into divinity in resurrection. The incarnated Christ is the mingling of divinity with humanity, the mingling of the Triune God with the tripartite man to produce and bring forth the unique One who is the complete God and a perfect man. As such a God-man, He has both divinity and humanity, with each nature being complete but united in the body

of one person, without separation, without confusion, and without being transmuted into a third nature. The Lord Jesus lived as the God-man, and He died on the cross as the God-man. As our Redeemer He died as the Son of Man with the human nature and as the Son of God with the divine nature, dying for us and our sins in His humanity and with

His divinity. His humanity qualified Him to die for us, and His divinity secures the eternal efficacy of His vicarious, redemptive death.

**T**he Gospel of John further reveals that the resurrection of the Lord Jesus was His glorification. The Lord's resurrection brought His humanity into glory, and in His resurrection the Spirit of God was consummated. Before the Lord Jesus was crucified and resurrected, the Spirit was "not yet." But when the last Adam, Christ in the flesh, became the life-giving Spirit in resurrection, the Spirit was consummated with all of the elements of Jesus' divinity and humanity so that He could be breathed into His disciples. According to the Gospel of John, Christ came in the flesh to be the Lamb of God so that in resurrection He could be breathed into us as the consummated life-giving Spirit and bring us into the divine glory.

The vision of the high peak of the divine revelation can be seen also in God's promise in the Epistle to the Hebrews to bring many sons into glory. The promise of God in Hebrews is a promise of deification. The promise that God would be made man in order to make man God was fulfilled in the person of Christ, and it is being fulfilled in the believers through the work of Christ as an Apostle and High Priest. This promise is the inheritance of all those

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who are willing to run the race in this age, the age of grace, to obtain the promise of deification through faith.

Our eternal inheritance is an eternal salvation that includes more than just the traditional understanding of salvation as redemption. The Author of our eternal salvation is the Son of God in His divinity, who became a man through incarnation, Jesus, and who also was deified in His humanity to be the Son of God in His humanity through resurrection. Now in His ascension and through His heavenly ministry as a High Priest according to the order of Melchizedek, He is deifying the believers. In Hebrews salvation is synonymous with deification. The great salvation that is spoken of in Hebrews involves the operation of the divine economy that deified the humanity of the incarnated Son and the operation of the divine economy that will deify our redeemed humanity.

The deification of Jesus, as the Son of Man, began with God becoming a man, which humanized the divinity of Christ through incarnation for the purification of sins and for the destruction of the devil. In this initial step God was made a little inferior to angels as a man. The process of deification continued when Jesus was made God in His humanity through the divinization of His humanity in resurrection for His enthronement as God and for His inheritance of all things. In this consummate step man was made God, becoming much better than the angels. Now, as the Author of our salvation, Jesus is able to save us to the uttermost, by bringing our redeemed humanity into the fulfillment of God's promise of salvation as deification by ministering the elements of its fulfillment in His being into our being as grace.

Finally, John's vision of the New Jerusalem at the end of the Bible portrays a marvelous and mystical divine convergence of the high peak of the divine revelation and the consummation of the divine economy. The high peak of the divine revelation in the Holy Scriptures is that God became man so that, in Christ, redeemed man may become God in life, nature, constitution, and expression but not in the Godhead nor as an object of worship. As a city bearing the glory of God, the New Jerusalem is the ultimate and consummate corporate expression of the processed and consummated Triune God with His chosen, redeemed, regenerated, and glorified tripartite elect. This corporate expression is also the consummation of the divine economy, the goal of God's plan and arrangement to dispense Himself in Christ as the Spirit into our being to be our life, our life supply, and our everything so that we may express Him. Thus, in and with the New Jerusalem the high peak of the divine revelation and the consummation of the divine economy converge in blessed fulfillment for eternity in the new heaven and new earth.

The New Jerusalem is a holy city, a new creation, a city

bearing the glory of God, a composition of all the sons of God, and the counterpart, the wife, of the redeeming God. All these aspects of the New Jerusalem lend credence to our testimony that the New Jerusalem is the consummation of the divine economy according to the high peak of the divine revelation.

*The New Jerusalem is the holy city.* Holiness is one of the main attributes of God, and for us to be holy according to God's eternal choice requires that we become the same as God in His communicable attribute of holiness. *The New Jerusalem is a new creation.* The new creation is new because God has been wrought into it; the New Jerusalem is new because it is full of God. In order to be part of the New Jerusalem, the believers in Christ need to be thoroughly and absolutely renewed with the newness that is God. Consequently, to become new is to become God. *The New Jerusalem has the glory of God.* The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. In order to express God, we must be the same as God and actually become God in His communicable attribute of glory. *The New Jerusalem is a composition of divine sons.* The New Jerusalem is the aggregate of all the sons of God together as a corporate expression; this is the fulfillment of Genesis 1:26, of God making man in His own image. *The New Jerusalem is the wife, the counterpart, of the redeeming God.* The New Jerusalem as the counterpart, the bride, of the redeeming God is the fulfillment of a cluster of types in the Scriptures. Throughout the Bible God likens Himself to a man, and He likens the totality of His created and redeemed people to a woman as His counterpart. As the Body of Christ, the church receives life from Him for His expression; as the counterpart of Christ, the church receives His love for the satisfaction of His heart's desire. When God said that it was not good for man to be alone in Genesis, He was indicating that God Himself, although absolutely and eternally perfect, was incomplete and that it was not good for Him to be alone. God has been longing to find a counterpart for Christ, His Son. This counterpart is the church, the bride of Christ to match Christ, and the New Jerusalem is the fulfillment of this longing in God.

The New Jerusalem is God's goal, good pleasure, eternal purpose, perfect will, and aim in His economy. At the end of this age, when the God who has become the New Jerusalem marries the overcomers who have become the New Jerusalem, there will be a wedding feast and a wedding day. Then the God who became man to become the New Jerusalem and the man who is becoming God to become the New Jerusalem will be eternally joined in the new heaven and new earth. **A&C**

by the Editors