

This edited transcript has not been reviewed by the speaker.

Visions and Revelations

Message 4: The One Who Bore the Prince of Life

Note: This is a lightly edited transcript meant to aid saints in personal and small group fellowship and pursuing.

Dear brothers and sisters, I am very thankful to the Lord for gatherings like this. This message is for the church life in Cleveland, or for wherever you are. Please remember that this message is not just a message for you to hear, to receive some life, to get some life supply, to get into some truth, and to enjoy a good time. No. This message is really for the church life in Cleveland so that each week we have a short message, 30-40 minutes, with profound truth, clear utterance, a nourishing of life, and an enjoyment of something of Christ. Remember, this is not just a message for you to listen to as a process, to go through it, then to wait for next week. No. This is a fellowship for the whole church. While you are watching it, either with brothers together or by yourself, remember this is a church gathering. The church gathers together to listen to the message and then in teams we have fellowship. More than that each day in the coming week, some brothers will prepare supplemental materials for you to get into and for you to study. Eventually, what we share in this series may end up being fifteen messages for four months. After that, I hope everything will be cleared up and we can come together again. When the church is able to come together again, we will stop this series. I think at that time this series should be finished. But brothers, this is a part of the church life. When you listen to this, please remember, there are hundreds of saints are listening to this message with you together in church gatherings, even though we do not see one another. So this is not a message for you individually to pursue, to get extra knowledge, or for you to be a little richer. No, this is a sharing for the church life in the church in Cleveland or in the church where you are in. This is marvelous.

Dear brothers, I am very happy there is another opportunity to cover another message. Every message will be about thirty minutes so it can be easy to partake of, to enjoy, to listen through, to get inspired, and to get supported in life. This message is not just to have a message, but for you to enjoy the Lord during the whole week and for you to abide in the message and the riches of the message. It is only thirty minutes so almost no illustrations. It is a kind of very solid food prepared for those who have the desire to know the Lord more. This is precious. So brothers, I encourage you in the coming week, even though you are listening to this by yourself, abide in the riches with the brothers close by you, with the brothers growing up with you, and with the brothers partaking of the church life together with you. Have review times through Zoom two or three times every week. That will make this message much more profitable.

Our burden for this series of 15-20 messages is vision and revelations. Not talking about the truth, but rather talking about persons. So we covered Joseph, we covered Zachariah, and today

we are covering Mary. Then we will cover the shepherds. Then we will cover the PhD's, the wise men. The Chinese translation for "wise men" is PhD's. It is very interesting. Those who are really seeking after life. You will find out, how crucial and how important, that particular revelation or vision is. It includes so much related to God's work. After that, we will cover Peter and Peter's visions. Then, we will cover Paul's visions, etc. So brothers, these are persons. With every person there is a story. Every story has a lot of meaning. We talked about Joseph, and there was a lot. Then we talked about Zachariah. You will be surprised at how rich that revelation was.

Today we come to a person, that if you allow me to say, is too rich, to be covered in thirty minutes. I considered lingering, but I still had a feeling that it would be better to just cover one message and not delay. Otherwise, we could share on this message three, four, or even five times, and it will frustrate our going on. So this message is very crucial. Actually, the most crucial revelation given was to Mary, the mother of Jesus. From here you can see, this must be a very crucial revelation, or vision. In this particular vision, an angel of the Lord greeted Mary and declared that not only would she beget a son, but also who her son was. The first statement is related to operation and the second statement, life. Then Mary went to see Elizabeth to find out Elizabeth's expectation for her baby, John. Then of course Mary had full assurance of how the Lord was with her and she had the most beautiful testimony coming out from the mouth of a young teenager. It's hard to believe that as a young girl, Mary possibly was just 16 or 17, she could testify something so pure and glorious. So this message has so much content, and we need to cover them and cover them fast.

Before I go on, firstly, when you think about Mary, the mother of Jesus, you think she is a mother so she should be older right? No, she was very young. More than that, she was just a young girl, an engaged young girl.

Secondly, this may surprise you, but do you know which Old Testament word corresponds with Mary? Miriam. Do you know who Miriam was? She was the rebellious one. So, a person named "rebellious one," Mary, which is Miriam, eventually became the mother of the savior. What a marvelous thing. I don't know if you can see a picture that God was so desperate to be with man and to accomplish his purpose. God was so desperate to be one with man, to be incarnated as a man, to become flesh. God looked at the whole human race and was so desperate. You can name yourself "Pure," you can name yourself "Elizabeth," or Lilly, or you can name yourself many different names. God would say no, no, no, there is only one name. Do you know everyone is Miriam? Everyone is a rebellious one. But I will do something with this rebellious people, this rebellious human race. I will come to them.

What an impressive picture. If you can see this, you have to say Lord I can't believe it. I'd like Mary to mean fruitful, or sweet, or something like that. No, instead Mary is actually Miriam, meaning rebellious, a rebellious one. So, eventually God came to man, desired to be with man, even to be part of man. Through whom? Through Mary. So Mary here really typifies the whole

human race, in all our rebellious. With all the rebellious ones God says I would still like to be as a man. Why? So I can be your savior, so I can accomplish my desire, and so I can become the exalted Lord and exalted one with humanity. I am always exalted one, but I would like to bring humanity into divinity. Because of this, if you come to the outline, the beginning says there are three miracles in the universe.

Number 1: creation. That is a miracle. "Creation" is a simple word but think about the overall complications. How complicated is it that we should have an earth? How big should it be, what should the distance to the Sun be, and what is the setting according to the sun that we should have the four seasons? Then all kinds of vegetables, all kinds of things growing, then all kinds of animals, and eventually, man. This is a miracle. Out of nothing, God created everything. This is a great marvelous miracle. Eventually, God declared, I will make man in our image after our likeness. Isn't that marvelous? Yet, he can see all of this, and he even did all of this. Yet, the fact is, God is God and man is man. God and man are so distant. God is a holy God and God is a righteous God. Man is sinful and man is fallen. Here God says, I have a creation, I did all of this, and then my enemy come in and damaged it, but would I still like to fulfill my original desire. I want man to have my likeness outwardly. I want man to have my image inwardly. I don't want man to be far away from me, but I can be in them and I can be one with them.

So then there was a second great miracle: the birth of Jesus. The birth of Jesus was a marvelous thing. It was not from man, not of man, but from the Holy Spirit, from God himself. For what reason? So that God could become man. Remember the Greek Orthodox belief, which is one of the three great lines in Christianity? Greek Orthodox, Catholic, and Protestant. You know brothers, you would be surprised as to what they declare. Their basic belief is that "God became man so that man could become God." That is their basic fundamental belief and basic teaching. The most basic fundamental truth for the Christian belief is that God had to become man so that man could become God. The second miracle is the miraculous birth of Jesus. God becoming man as the original God-man. When He became man, He was a God-man. He was man but had divine nature. He was man but had divine attributes. He is man but he is God. He said if you see me, you see the Father. My Father and I are one. I am just God. The birth of Jesus was one of the greatest miracles on this earth.

Then the third miracle was the resurrection of Jesus. The birth of Jesus brought God to man. The resurrection of Jesus brings man to God. So man becoming God, the summation of God and man. God's desire is accomplished, at least with the prototype, with one person. He said I am God. I am the Word. I am the operating God. I became flesh. I'd like to be a man. I'd like to be with man. I'd like to live among man and I'd like to be with them and fully partake of all they experience. Eventually, I will die on the cross, I will be buried, and I will be in resurrection. At that time, the man will become God. In the birth of Jesus, divinity came into humanity. In resurrection, humanity is brought into divinity in the heavens. So we have a song "There's a man in the glory, His life is for me." Why is there a man in the glory? Because Christ resurrected and

through his resurrection he is in the heavenlies. Darby also wrote this song, “we can joyfully praise and declare. Enthroned, he has humanity,” meaning he bears humanity on the throne. If you have some understanding, you have a lot of miracles. Someone is sick and God healed them. Someone had a bad accident – the car was wrecked but the driver was not hurt. We have a lot of miracles, but God will say these are my leadings. These are not the real things I want. What I want firstly is a creation. Secondly, I want to be in the God-created but yet fallen man. I will become flesh. Then thirdly I will die. I will be buried. I will be resurrected. In resurrection I will bring man to God. If in this message, you just remember the three things and enjoy it, praise the Lord.

I am a small person so a job is a big thing to me. Not having a car accident is a big thing to me. A special protection is a big thing to me. Today, the virus is passing around, and I think a couple months later we will say, “hallelujah, the Lord has protected us, we were not sick.” These are marvelous, but you cannot say this is exactly what God went through. God says no! There are only three great miracles. Number one, I created. Number two, I became flesh. Number three, I went through death, and came into resurrection. By being incarnated, I partake of man, God came to man. In resurrection, I bring man (humanity), to the heavenlies, and even to be on the throne sitting at the right hand of God. Not only did God become man, now we also can become God. He’s the prototype.

So now we come to the vision. It’s very interesting and it’s very precious. Number one, the vision Mary saw began with a heartwarming greeting. This was very different with Zechariah. Zechariah was fulfilling his religious duty and the angel came to him saying, “You will have a son.” His question was “How can that be? I am old.” The angel says you will be dumb and because you will be dumb, your inside can be clear and you will see something real.

With Mary it was very different. The angel said “Oh favored one.” God has a lot of blessings. The great blessings God is rendering to you. God renders the great blessing to you, a favored one. How do you know you are favored? Because you gained what the other people cannot gain. Mary was the favored one. Why? Because no one can partake of what she’s been through. She is the unique one. So, you are the favored, great favored one.

“May you be joyful.” You should be joyful right? Joyful is different with happiness. Human beings are focused on happiness, but God’s desire is joyfulness. Happiness can be outward. The kids can be happy with a toy. A young person can be happy with a car. A mature person can be happy with a nice house but they will all come and go. How long will that toy stay? How long will that car keep on making you happy? How long will the house make you happy? They are very short. That’s not real. What is real is the inward joy. Like a father and mother begetting a son. They don’t say “I’m so happy, I have son.” If they would have a proper utterance, they would say “I have a joyfulness in my heart every time I see the child. I’m in joyfulness. Why?”

Joyfulness is from the Greek word *charis* which is grace. Joyful is *chairō*, which is full of grace. You are joyful because grace is here. Grace comes and you are joyful. When you are saved, you are joyful. When you touch the Lord, you are joyful. When you enjoy the Lord's presence, you are joyful. When you partake of church meetings, you are joyful. By the Lord's mercy, when listening to this message I hope you can also say that you are joyful. Why? Because the grace of God is coming to you. So "may you be joyful" means may you really enjoy grace sufficiently. Grace upon grace will come to you. Remember the apostle John said "the Word became flesh" and then "grace upon grace" (John 1:14,16).

Then more than that he said "the Lord be with you" meaning the Lord desires to have oneness with you. Then he began to tell Mary that she would have a son, and that she should call His name Jesus, and that He will be great. This is something for Christians to apprehend lifelong. Before Jesus was born, the angel told Mary (Miriam the rebellious one, take my words in a good way, the rebellious one means the race), Mary you will have a son and His name will be Jesus. More than that, "he will be great." I remember I was commander. In the household I'm the dad. That means there's a certain kind of great, but here's the real Great. He will be great. Great over you, great over me, great over all the happenings. He will be great. Why? Because He shall have preeminence over everything, He shall be above everything, even all the things happening on this globe or even in the universe! You can't even imagine all the things happening every day and minute, but the Lord would say, I have my preeminence! I am on top of the whole thing, so I am great. If you understand in your Christian life, my Lord is great, what a blessing that is. If you can say, "Jesus, be great in my life! In my life be Great! With all my life, on everything Lord, I want you to have the highest place!" Eventually you can say, "Lord I want you to have preeminence over me, over the church, over the saints, over your testimony, even over all the happenings."

He will have preeminence in all things and eventually, when He is so great, then He will rule. He is the Son of the Most High. If you make me great, I can be great, but for how long? You make something great, it can be great, but for how long? But here it says, "Do you know this Great One is? The Great One is the Son of the Most High." The source of the universe is the Most High. The King of the universe is the Most High. God is the only one, the unique one, the Most High. Jesus is the Son of the Most High. If God operates, He operates. If God is in command, He is in command. If God says "I have everything in My hand," then this One will also say, "I will have everything in My hand." What a blessing. So, He will be great; He will rule, then He will be King. He will be given "the throne of David and will reign over the house of Jacob." David was the king. David had a throne and that throne is gone. He will have a real throne of David, one who followed God's heart, who was after God's desire. That very throne is a throne matches everything God wanted. Eventually that becomes the throne of God Himself. So because of this, it is an eternal throne.

We don't have time, can I just say a word?

Everything in the Lord's lordship that has happened to you is related to the throne; and what is related to His throne is related to eternity. If anything happens to you but does not bear the value of eternity, then that happening doesn't mean that much.

There is something so high, you have to praise the Lord. Then, Mary's response: "How can this be?" She didn't challenge, but she says, "Hey, I'm a virgin. I'm not married. How can this be? Can you tell me, how can this be?" Then the angel has a second declaration. The first declaration is related to who He is, what He will accomplish, and how He will execute it. The second declaration is who He is really. So the Angel declared to Mary, "The Holy Spirit will come upon you—Spirit will come—and the power of the Highest will overshadow you." So the word 'overshadow' means 'a tabernacle.' You can abide in this tabernacle; you are very restful. It is not something forceful where you feel it's very hard; it's just very natural. Of the divine power, of the divine life, that's how you will conceive. And not only will you conceive, but you will have the joy of restfulness, of comfortableness, because He tabernacled over you.

And then he said, "This child (Jesus) to be born will be called the Holy One." Remember, the first time he said, "He will be called Jesus (save the people—His people—from sin and sins)." Now here, he says, "No not just that, there's more than that. You know who He is? Holy. He is just holy. God is holy, therefore He is holy. Who is He? He is the Holy One. He is the Son of God." Remember the previous declaration, "He is the Son of Most High" —that is what He is doing. Now He is the "Son of God" —that is His being. Who is He? He is from the Holy Spirit, He is from the power of the God, the power of the Highest, and more than that "He shall be called the Holy One." And more than that, "He shall be called the Son of God" —that means He is completely one with God. Remember, previously he said "He will be great," then, "He will rule. He is the Son of Most High." He is doing all the things. Now he doesn't say that. He just says "You ask me who this One is? Who will this One be? How can this happen? The Holy Spirit will come—the power of the Lord will come—then you will conceive from God the Holy One. So your son will be called the Holy One; He will be called the Son of God." What does that mean? Whatever God is, He is the same. Whosoever God is, He is the same. However God is, He is the same. He is so one with God in life and in nature. His life is the divine life. His nature is the divine nature. So He is one with God in life and in nature.

Now after this, I am actually very impressed with Mary. Even you could consider "Oh, what a miracle!" No; it's really Mary—a sweet person. She didn't get excited and shout in the street "God is coming! I conceived something—" No. I don't know what happened to the family; she didn't talk with her parents, if they were still there, but she was quiet by herself. A young teenager, by herself, went all the way to see Zechariah, her relative. And when she saw Elizabeth—remember the story—John the Baptist jumped. Elizabeth was pregnant already and had the baby 6 months. Now this 6 month baby was jumping and jumping. Why? Because the Savior is coming. After that, Mary has a clear understanding: "Now, I know God is here. Now I've conceived, but the conceiving is from God—Holy Spirit; from the power of God."

She begins to testify a very sweet testimony. The testimony, how she gave it we don't know. It was either in Elizabeth's place or after she came back, but maybe when she saw Elizabeth she became very clear. So she testified. Firstly she said "my soul," then she said "my spirit." My soul and my spirit means my whole being. "My soul" means my heart. My heart magnifies the Lord. Always I have to say "Lord, please, You have the preeminence. Lord, you have Your Lordship. You are the Lord." More than that, when I honor you as the Lord, then at the same time my spirit has rejoiced in God my Savior. It is interesting, now she realizes He is Savior. Now she realizes He is not just God, but God is my Savior. I see something. I even look at myself. Within me there is a baby, and this baby is my Savior. So, now my spirit rejoices. All pregnant mothers—most not all—should be very happy, but here it says more than that: "I rejoice in God my Savior." All of a sudden she has such a rest. All my sins, all my problems; and not only me, all the sinful persons I know, all the religious degraded situations I see, there is a Savior coming in! "God my Savior."

Then she says, "He has regarded the lowly state of his maidservant." I am very low; I am just a common girl who lives in Galilee, from a village nobody respects. Just like, "Who are you?" "A Clevelander." When you tell people "I am a New Yorker" it seems to mean something. "I'm a Clevelander" people begin to laugh – "Is there anything good from Cleveland?" Don't say that! There are a lot of good things from Cleveland: we have the Cleveland orchestra, we produced LeBron James, but even these good stuffs mean what? We have Cleveland Clinic and all these good things, but even then they are temporary. She would say, "My state is still very low; I am in a low place. And now when I was in such a poor place—I am just a poor Galilean girl—He who is mighty has done great things for me. Something is different! Do you know what is going to happen?! A Savior will come from this little girl, in this poor town in Galilee. Now I say, 'Lord, You have done great things.'" Then eventually she says, all of a sudden I look at the whole thing and I realize there is a new age. No longer an age of chaotic situations, but an age from the Savior become holy—means one with God. Then she said "Holy is His name."

Mary has a declaration. What kind of declaration? In accordance with her growth and living environment, which was completely in Judaism. You know brother, if you want to make a declaration, your declaration is decided by where you are. In some countries, the declaration is "I wish I could have bread." In the United States that is a joke—your declaration will be something very different because your environment is different. You know, Mary has a declaration. Her declaration is a different declaration. She said, "I am from the Jewish religion. Surrounding me are the priests, the elders, the laws, all the regulations derived from the Law. All these things are surrounding me, so I have a declaration." The declaration is related to this: "I will come out from this religious situation. I will come out of the present settlement." The first, she said, "His mercy is on those who fear Him." She began to realize, I see priests, many priests. I see elders, many elders. I see Pharisees, I see scribes, I see nobles among us, but do they really fear God? Most likely, no. They just live such a life. "Now," she said, "mercy has come to us. We are not priests. We are not elders. We are not Pharisees. We are not scribes. We are just simple

Israelites. But we know God, and we fear God.” This is contrasted to those who want to follow the Law. Why? Your following the Law causes you to boast. The one who says, “I have the Law! I follow the Law!” will never feel that “I need to fear God.” Because “I’m doing fine.” Remember the Lord’s illustration? There is a man, he prayed, “I’m not as that man, I offered ten percent, I did this and that.” And the Lord says, “This man has no fear to God.” Look, he did everything. That religion totally bribes him and satisfies him. So Mary here says, “His mercy is on those who fear Him.” I don’t have much, what can I offer, what can I do? But I know there is God, I fear God. “Fear God” actually means I am very pious, godly, before God. I don’t want to do anything apart from God.

More than that, “He has shown strength with His arm. He has scattered the proud.” Contrasted with the institution of Judaism. Judaism is a setting, Mary lives in that setting. In that setting, there is a kind of pride. Who are we? We are Jews. That’s already something. We are God’s chosen people, are you? You’re a Gentile! Gentile dogs! Look at us! Then more than that, not just one of the Jews, I am the elder among the Jews. I am a priest among the Jews. I am a Pharisee among the Jews. I am a scribe among the Jews. I am a higher class among the Jews. Now here, she said, this has become an institution. You look at the whole of Judaism, it’s controlled by an institution. The Lord says, “I will show strength with My arm and scatter the proud.” You think you are a priest? I scatter you. You think you are an elder? I scatter you. You think you know the Bible? I scatter you. You think you got something, you are a special class? I scatter you. I want to go to the poor.

Then, “He has put down the mighty from their throne,” contrasted with the operation of Judaism. Put down the mighty from the throne. In other words, no more ruling by man. There is a new ruling. The ruler is Christ Himself.

Next, “He has exalted those who are lowly, who are humble.” Do you like it? I think Mary had a real deep feeling about this. Mary must have grown up from a poor family. So Mary had a kind of inferiority all her life. She looked at others dressed beautifully, educated properly. She looked at others who have enjoyed much more luxurious things in their human life. Who is she? Oh, she is very low. “I am just a lowly man. I can only admire those things. Now, I am surprised, God exalted those who are low. I am no longer low. Do you know why? The Savior will come out of me. An age will be changed. Grace will come. A lowly person like me will, by grace, enjoy the very God in another realm.”

And more than that, “He has filled the hungry with good things.” I have desire. I desired education. I desired good clothes. I desired comfortable living. I desired to be greeted on the street. I desired to have a certain status. Now, she says, all these are fake. Are you hungry like this? Let me tell you, I will feed you with good things. What are the good things? The things are the spiritual things, the heavenly things, the things of God, the things from God, the things given to you by God. You have to say, “Hallelujah, my hunger was filled!” Not with clothes. Not with greetings. Not with status. But the good things of God. God gave me all the blessings, the

heavenly blessings. Remember, Paul says, “He has blessed us with the heavenly blessings.” All kinds of blessings came to you, yet these blessings are focused on Jesus Christ, from Jesus Christ, leads you to Jesus Christ. These are good things. So those who feel, “I am wealthy, I’m a Pharisee, I’m rich,” He has sent away empty. What you have is empty. You think you are a Pharisee? Empty. You think you’re an elder? Empty. Even, you think you’re a priest? You can be godly, but be careful, unconsciously, if you are not careful, you will be in emptiness.

Eventually, I’ll just read it to you, “He has helped His servant Israel.” Now, he has turned to a new Israel. The help here means “participation that results in the real benefit.” I participate in the human race, in the fallen race, to bring them to the real benefit. What is the benefit? They become the real, true Israel of God. This is a hard verse. What do you mean, “He has helped His servant Israel”? What does that mean? It means there is a real Israel. Not a religious Israel. Real Israel. Eventually Paul explained when he said, “For in Christ Jesus, neither circumcision nor uncircumcision avail anything.” Don’t make this an issue. Circumcision, fine. Noncircumcision, fine. Because they don’t mean much. “But a new creation.” It’s not circumcision, but a new creation. It’s not born Israel, but Israel in new creation. So eventually Paul says, “As many as walk according to this rule, peace and mercy be upon him, upon the Israel of God.” Here’s the real Israel coming in. That’s what Mary says here.

More than that, “He remembers His mercy.” “The remembrance of His mercy to Abraham and to his seed forever.” What is that? A life of promise, a life of partaking of promise, a life of multiple descendants, a life with expectation of multiple descendants, now eventually, the divine God becoming a man. And this man became the seed, the real unique seed. And beget multiple descendants globally. Not millions. But billions and billions. In two thousand years, in this body of Christ, there are so many billions of people with all kinds of educations, all kinds of race, all kinds of genders, all kinds of culture, all kinds of practice of life in their daily living, but eventually they are all the same thing, “We all are the descendants of Abraham by faith.” Who is the seed? Jesus Christ. So He says, “The remembrance of His mercy to Abraham and to His seed forever.” Hallelujah, what a forever. That means, even when we come to eternity, we will enjoy all these riches. Praise the Lord.

We have had a good fellowship. May the Lord be with us. I hope brothers can come to these messages again and again, to get into it. I hope the brothers can work with us together, so that everyone can say, I’m not just listening to a message Sunday morning, I’m pursuing with the brothers throughout the whole week. May the Lord be with us, I stop here.