

MESSAGE TWO
THE REVELATION OF THE LORD JEHOVAH, THE
ETERNAL GOD

Scripture Reading: Isa. 1:2, 4; 25:8; 40:28; 45:15; 29:16; 54:5;
12:2-3; 66:2

I would like to call your attention to the six training banners (see p. 5). Furthermore, some saints have labored to compose music that would match the thought and feeling of these banners (see pp. 6-11). Therefore, I encourage you to memorize these banners by learning to sing the banner songs, which convey the main burdens of this training.

The crystal in this message is massive, colossal, immeasurable, and universal because it is the very God Himself as revealed in Isaiah. This crystal encompasses the entire book and is the result of months of study, considering every mention, every designation, every title, every attribute, every action, and every feeling of God as revealed in this book, plus all the responses that He is looking for from His redeemed elect.

AN INTRODUCTORY WORD

Before we can properly get into the message, we need to have a rather substantial preliminary word to help us to have a proper spirit and attitude in approaching all the facets of this colossal crystal. Without this it is likely that the outline will merely be a list of doctrinal points, of interest only to the theologically inclined. However, the outline is an attempt to crystallize a marvelous revelation set forth by a man through whom God could freely speak; this man himself along with Israel became a type of Christ as the Servant of the Lord. After releasing such an unspeakably marvelous revelation, he died as a martyr. Tradition says that Isaiah was sawn in two. That is how the world regards God's message, that is how the empires of the earth react to such a revelation, and that is how the religionists respond to a piercing, convicting, enlightening, prophetic word. I look forward to meeting Isaiah in the glory of that holy city on the new earth.

Believing That God Is

I need to cover five matters in this introductory word. You will see that the burden is on a couple of them in particular. Regarding the eternal Triune God—the self-existing, ever-existing, unique, eternal Father, Son, and Spirit, immutable and unchanging in the Godhead—

we need to simply believe that He is. For much of church history there have been numerous attempts by philosophers of religion to present rational proofs of God's necessary existence. This may find its source in the Greek mind, but it is not a scriptural mind. Paul tells us in Romans that the creation itself is adequate witness that God is, but fallen man holds down the truth concerning God in unrighteousness (1:18-21). Hebrews 11:6 says, "Without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is." Therefore, I am here as a simple believer declaring, "He is!" He is self-existent, ever-existent, uncreated, and eternal. He is. This is forever settled in my being. He is the I Am.

Loving Him with the Lord Himself as Our Love

Following our believing that He is, there is a single command given by God incarnate, the beloved Son, and this command is to be affirmed and lived out by us. However, before we consider this command, we need to see three elements involved with any divine command. Whenever God requires something of us in the Word, our first response must be, "Amen, Lord. This is Your word. I agree with Your word." Then our second response needs to be, "Lord, I cannot do this. I will not be like the children of Israel who said, 'All that Jehovah has spoken we will do.' Lord, I cannot do this." Then the Lord will come in and say, "I know. Let Me do it by living in you."

The Lord's command is in Mark 12:30: "You shall love the Lord your God from your whole heart and from your whole soul and from your whole mind and from your whole strength." This is an absolute love that involves our entire being without reservation. To this command we must say Amen. But do not think that by self-will or by some kind of consecration or promise to do something, you will be able to fulfill this command. If you try in this way, then you do not know yourself. You have to say, "Lord, I say Amen, but I cannot do this." When these two things come together—Amen to the command and "I cannot do it"—then light will come.

There is a wonderful person, a wonderful God-man, who is the God-loving Lord Jesus Christ. He is in us as the Spirit, as the One who loved God from His whole heart and from His whole soul and from His whole mind and from His whole strength. At the end of John 14, when His arrest was imminent, He said, "That the world may know that I love the Father, and as the Father commanded Me, so I do. Rise, let us go

from here" (v. 31). He demonstrated to the entire universe by being the sacrifice according to the Father's will, by drinking the cup, that He loved the Father. Now He is in us as the One who loves, and He is in us even as love itself.

Seeking the Lord out of a Real Thirst

We need to earnestly seek the Lord. What are we seeking? Even in coming to this training, what are we seeking? We can say in faith, "I am seeking the Lord. I love Him, and I am seeking Him." But then we need to ask, "To what degree am I seeking the Lord? With what kind of intensity am I seeking Him?" This is not intended to cause us to be introspective but rather to cause us to open to the Lord. Isaiah 26:9 says, "My soul desires You in the night; / Indeed my spirit within me seeks You at the dawn." Surely Isaiah did not have a mere routine morning revival. His very being desired God, and his spirit within him sought God. There is another passage that speaks of our pursuing the Lord, and I cannot think of a more absolute verse than this. Psalm 42:1 and 2 say, "As the hart pants / After the streams of water, / So my soul pants / For You, O God. / My soul thirsts for God, / For the living God." This is the kind of seeking that we need. Only this kind of seeking will cause us to make the sacrifice that is necessary to live in the revelation of God as recorded in the book of Isaiah.

I encourage you to pray-read this verse. Inhale the breath of God. The word is God-breathed. "As the hart pants after the streams of water, Lord, so my soul pants for You. Lord, my soul pants for You. My soul thirsts for God, for the living God, not a doctrinal God, not a theological God, not a mere objective God, but the living God."

Receiving the Lord's Gift— a Heart to Know Him

Now we come to the main burden, which will extend into our reading of the outline, and I truly believe it is the Lord's burden that has become a burden that I am now bearing. As I labored on this outline, the burden was increasing until, eventually, I had to seek and receive .nine very intrinsic fellowship, and through that fellowship the Lord's Inn den surfaced. Once it surfaced, solidified, crystallized, and became clear, the yoke became easy and the burden light.

God wants us to know Him, and He delights in our knowing Him. He is mysterious; He is a God who hides Himself (Isa. 45:15), yet He is God who reveals Himself by speaking and who wants us to know Him.

He burdened His apostle to pray for us that we would be given a spirit of wisdom and revelation in the full knowledge of Him. He led another apostle to write that we may know that the Son of God has come and has given us an understanding that we may know Him who is true, or literally, that we may know "the True." God is so happy for us to know Him, and He is happy when we have the desire to know Him.

Our knowing of Him is in three aspects, from the outside to the inside. First, we know God's doings, His actions, as Psalm 103:7 says: "He made His ways known to Moses; / His acts, to the children of Israel." The Lord only made His acts known to the children of Israel, but He made His ways known to Moses. God's ways are the principles by which He acts. We know His doings by observation, but we know His ways, His principles, by knowing the Lord Himself in His word. Nevertheless, these are still on the surface. God wants us to know Him personally, directly, inwardly, and subjectively. That is why Jeremiah prophesied, and Paul quoted that prophecy concerning the new covenant in the book of Hebrews: "They shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them" (8:11). For more than half a century there has been a longing in me to know the Lord. Even while I was in seminary studying the theological systems, deep within there was a longing to know the Lord. Eventually, I was brought experientially to Job 42, where Job repents. He said, "I had heard of You by the hearing of the ear" (v. 5a). Job had heard of Him. His ear had heard. He received so much doctrinal knowledge. That is why he could dispute with his companions. Many among us may be like Job, saying, "I heard about You. I was a 'church kid.' I heard about You. I went to the Summer School of Truth. I heard about You. I went to the full-time training. I heard about You. Now years have gone by, and Your hand is upon me. 'Now my eye has seen You' (v. 5b). You have reduced me to nothing but have maintained my existence. Now I see You, Lord; 'therefore I abhor myself (v. 6). I abhor myself because this self stood in the way of my knowing You." It is a crowning mercy of the Lord to put within us—rebels and sinners and seekers after self-glory—the desire to know Him. Paul longed, saying, "To know Him" (Phil. 3:10). Is such a yearning not rising up within you? Is there not an echo in you to Paul's longing to know Him? May we all pray, "Lord, I want to know You. Don't let this be a routine training. I want to know You."

There is in Isaiah a line concerning knowing the Lord: The ox knows his owner, / And the donkey, his master's manger; / But Israel does not know. (1:3)

Jehovah will make Himself known to the Egyptians, and the Egyptians will know Jehovah in that day. (19:21)

O Jehovah our God, save us from his hand, that all the kingdoms of the earth may know that You alone are Jehovah. (37:20)

A lot depends on our knowing the Lord. Eventually, through us, all the nations of the earth—including Iran, Saudi Arabia, India, Nepal, and all the African nations—will know that He alone is God.

That you may know and believe Me / And understand that I am He. (43:10)

That you may know that I am Jehovah, who calls you by your name, / ...That they might know... / That there is no one besides Me. / I am Jehovah and there is no one else. (45:3, 6)

You will know that I am Jehovah; /... .Then all flesh will know / That I am Jehovah your Savior / And your Redeemer, the Mighty One of Jacob. (49:23, 26)

My people will know My name; therefore in that day they will know that I am He who speaks; here I am. (52:6)

They seek Me day by day / And take delight in knowing My ways. (58:2)

You will know that I, Jehovah, am your Savior / And your Redeemer, the Mighty One of Jacob. (60:16)

My people go into exile / For lack of knowledge. (5:13)

Jehovah has a controversy/ With the inhabitants of the land. / For there is...no knowledge of God in the land... / My people are destroyed / Because of a lack of that knowledge." (Hosea 4:1, 6)

Of course, there are many other verses, but as a glorious consummation, Isaiah 11:9 says, "The earth will be filled with the knowledge of Jehovah, / As water covers the sea."

Now I ask you to pray-read Jeremiah 24:7: "I will give them a heart to know Me, that I am Jehovah." This is a gift from the Lord. He would give you a heart to know Him. Would you receive this gift tonight? It is not something that can be given objectively, like my handing you a Bible. The Lord Spirit needs access to your inner being. The Lord would like to "massage" your heart and dispense Himself into you. He

is longing to shepherd your soul, to love you and cherish you, to nourish you and warm you up, and to enlighten, encourage, and comfort you. He has a way to give you a heart to know Him, that He is Jehovah. When this word came to me, I was so relieved. I said, "Lord, I do not have to bear this unbearable burden of widespread indifference, lukewarmness, and limited openness. I do not have to bear this, because I have the word of God. Your Word says, 'I will give them a heart to know Me, that I am Jehovah; and they will be My people, and I will be their God; for they will return to Me with their whole heart.'"

Being Vessels Open to the Lord

Now for the fifth point I will present a portion from Brother Lee's book *Perfecting Training*, from a chapter entitled "Vessels Open to the Lord":

According to my experience nothing pleases the Lord so much as for us to realize that He doesn't want us to do anything. He only wants us to love Him, to open ourselves up to Him, and to let Him live from within us.. .From the very beginning when God created man, God had no intention to ask man to do anything for Him. God's intention was to create a vessel to contain Him and to express Him, so God only wants an opening of the vessel. If the vessel is open, God can fulfill His purpose, but if the vessel is closed, God's purpose is frustrated.

What is the real significance of man's fall and the real nature of man's fall? It is that first man wants to know, and second man wants to do. It is to know something and to do something. These two aspects are the genuine significance of man's fall. The enemy's temptation was that man must be something. For man to be something, man needs to know something and to do something. This is the real meaning of man's fall. Once man became fallen the evil nature of knowing and doing entered into man. This is the most abominable thing in the eyes of God...The most subtle and the most abominable thing is man's attempt to know things and to do things. This is the very evil thing that entered into man's nature by the enemy's temptation.

We all have to realize that in our fallen nature there is a substance so evil that likes to know and likes to do.. .Religion

helps people to know and religion helps people to do. Even today Christianity has become such an active religion of knowing and doing. Seminaries just educate people to know and to do. They train people and stir them up to know and to do. This is altogether a kind of education against God's eternal purpose. It is no wonder that among thousands of Christians you can hardly find one who knows that God doesn't want us either to know or to do; God only wants us to love Him and to keep ourselves open to Him. (pp. 259-260) Now we can come to the outline with all this as a background—believing that God is, loving Him with the Lord Himself as our love, seeking Him out of a real thirst, receiving as a gift a heart to know Him, and being vessels open to Him.

ELOHIM BEING THE NAME OF GOD IN RELATION TO CREATION, WHEREAS JEHOVAH BEING THE NAME OF GOD IN RELATION TO MAN

Elohim is the name of God in relation to creation, whereas *Jehovah* is the name of God in relation to man (Gen. 1:1; 2:4; Isa. 1:2, 4). *Jehovah* is the name of intimacy.

Jehovah Meaning "I Am Who I Am," Indicating That Jehovah Is the Self-existing and Ever-existing Eternal One, the One Who Was in the Past, Who Is in the Present, and Who Will Be in the Future Forever

Jehovah Being the Only One Who Is and Who Depends on Nothing apart from Himself, and Our Needing to Believe That He Is

Jehovah means "I am who I am," indicating that *Jehovah* is the self-existing and ever-existing eternal One, the One who was in the I'M, who is in the present, and who will be in the future forever (Exo. 3 : 1 4 ; Rev 1:4). *Jehovah* is the only One who is and who depends on nothing apart from Himself, and we must believe that He is (Heb. 11:6) Amen, Lord, we believe that You are! The human mind cannot mull island a Being who is self-existing, who is uncaused. Our mind is constructed with cause and space and time, but in our spirit we can touch eternity; we can touch the One who is. I conducted a failed thought-experiment in the winter of 1971. The premise was that every-

thing must have a cause. So I sought for cause after cause in order to determine the ultimate cause—the cause of God. Something must have caused God to be. Eventually, when I had gone as far as I could go and was beginning to venture into the territory of "Where did God come from? Who caused God to be?" I received a living rhema word, which settled the matter forever. The Lord's word to me was, "I Am. I confront you with the fact, little man: I Am. I will not explain to you how I am, how it is possible for Me to be. Just face the fact, the reality, that I Am."

This word shattered in a positive sense my presumptuous mind. Now I like being simple; I believe that He is. He is I Am, and whatever I need at this very moment, He is. Furthermore, five minutes from now, He will be I Am. When I go to sleep, He will be I Am, and when I wake up, He will still be I Am. What a relief this is! We should never try to convince so-called intellectuals of the existence of God. Let us go throughout the earth and testify that God is I Am. We are a living testimony of *Jehovah*, the only One who can say with absoluteness, "I Am."

As the I Am, His Being the All-inclusive One, the Reality of Every Positive Thing and of Whatever His People Need

As the I Am, He is the all-inclusive One, the reality of every positive thing and of whatever His people need (John 6:35; 8:12; 10:14; 11:25; 14:6).

Jehovah in the Old Testament Being the Jesus in the New Testament

Jesus Meaning "Jehovah the Savior," or "the Salvation of Jehovah"; Hence, Jesus Being Not Only a Man but Jehovah, and Not Only Jehovah but Jehovah Becoming Our Salvation

Jehovah in the Old Testament is the *Jesus* in the New Testament (Matt. 1:21). *Jesus* means "Jehovah the Savior," or "the salvation of *Jehovah*"; hence, *Jesus* is not only a man but *Jehovah*, and not only *Jehovah* but *Jehovah* becoming our salvation (v. 21). Whenever I meet *Jehovah's* Witnesses, I like to look them in the eye and declare, "Jesus Christ is *Jehovah* God come in the flesh. That is all I have to say to you. I won't say, Have a good day. In fact, have a miserable day unless you repent of your abominable heresy." The Lord *Jesus* said, "Unless you believe that I am, you will die in your sins.. .When you lift up the Son of Man, then you will know that I am...Before Abraham came into being, I am"

(John 8:24, 28, 58). The great I Am became Jesus. My Jesus is the great I Am.

***As the Great I Am, the Lord Jesus Being the Eternal,
Ever-existing God Who Has a Relationship with Man;
Anyone Who Does Not Believe That Jesus Is I Am Dying in His
Sins***

As the great I Am, the Lord Jesus is the eternal, ever-existing God who has a relationship with man; anyone who does not believe that Jesus is I Am will die in his sins (vv. 24, 28, 58). This is God's unique requirement—to believe into the Son of God who is the very God Himself in the flesh.

The Lord Jehovah Being the Lord Jesus Christ; the Lord Jehovah Being the Old Testament Lord Jesus Christ, and the Lord Jesus Christ Being the New Testament Lord Jehovah

The Lord Jehovah is the Lord Jesus Christ; the Lord Jehovah is the Old Testament Lord Jesus Christ, and the Lord Jesus Christ is the New Testament Lord Jehovah (Isa. 25:8; Eph. 1:2). This explicitly links Isaiah with the New Testament.

THE LORD IEHOVAH BEING THE ETERNAL GOD

The Lord Jehovah is the eternal God (Isa. 40:28). He is not limited by time. Brother Nee testified that when we touch resurrection, we touch something not bound by time because Jesus as the I Am declared, "I am the resurrection" (John 11:25). He is the resurrection life right now. He is the eternal God.

Some young ones may not realize that they are not eternal or immortal, but one day they will really believe and realize their frailty. Then, if they exercise their spirit, they will realize, "I am not immortal. I have a frail mortal body, but in my spirit I have the eternal God as my eternal life." We need to be able to declare to the whole universe, "I have the eternal life!"

**In Hebrew *the Eternal God Being Elohey Olam*
El, Meaning "the Mighty One," Being One of the Names of
God;
Olam, Meaning "Eternal" or "Eternity," Coming from a
Hebrew Root Meaning "to Conceal, to Hide"**

In Hebrew *the eternal God* is *Elohey Olam* (cf. *El Olam*, Gen. 21:33). *El*, meaning "the Mighty One," is one of the names of God; *Olam*, meaning "eternal" or "eternity," comes from a Hebrew root meaning "to conceal, to hide."

***The Full Meaning of This Title Indicating That the Lord
Jehovah Is the Mysterious Mighty One in Eternity***

The full meaning of this title indicates that the Lord Jehovah is the mysterious Mighty One in eternity.

The Divine Title *El Olam* Implying Eternal Life; by Calling on the Name of Jehovah, the Eternal Mighty One, Abraham Experiencing God as the Ever-living, Secret, Mysterious One, Who Is the Eternal Life

The divine title *El Olam* implies eternal life (John 1:4; 3:15); by calling on the name of Jehovah, the Eternal Mighty One, Abraham experienced God as the ever-living, secret, mysterious One, who is the eternal life (Gen. 21:33; John 20:31). By calling "O Lord Jesus Christ" we touch life, we touch *El Olam*, we touch the eternal life that is in our spirit. In Genesis 21 Abraham planted a tamarisk tree and called on the name of the eternal God. The tamarisk tree is a type of the tree of life experienced by us and flowing within us.

THE LORD IEHOVAH BEING THE ONLY GOD

The Lord Jehovah is the only God (Isa. 40:18; 44:6, 8, 24). Isaiah 2:17 says, "The haughtiness of the ordinary man will be humbled, / And the loftiness of the men of distinction will be abased; / But Jehovah alone will be exalted / In that day." Everything that is exalted, including every person, nation, and kingdom, will be abased, and only Jehovah will be exalted. Many other verses in Isaiah speak of Jehovah being the only God, or God alone:

O Jehovah of hosts, God of Israel, You who are enthroned between the cherubim, You alone are God of all the kingdoms of the earth; You made the heavens and the earth. (37:16)

All the nations are as nothing before Him; / They are counted by Him as less than nothing and vanity. / To whom then will you liken God? / Or what likeness will you compare to Him? (40:17-18)

You are My witnesses, declares Jehovah, / And My servant whom I have chosen, / In order that you may know and

believe Me / And understand that I am He. / Before Me there was no God formed, / Neither will there be any after Me. / I, even I, am Jehovah; / And there is no Savior besides Me. (43:10-11)

Thus says Jehovah the King of Israel, / And his Redeemer, Jehovah of hosts, / I am the First and I am the Last, / And apart from Me there is no God. (44:6)

To whom will you liken Me, / And with whom will you make Me equal / And compare Me, that we should be considered alike?... / Remember the former things of old, / That I am God and there is no one else; / I am God and there is no one like Me. (46:5, 9)

Jehovah Being the Unique Creator—the Majestic, Exalted One, Who Inhabits Eternity

Jehovah is the unique Creator—the majestic, exalted One, who inhabits eternity (Gen. 1:1; Rev. 4:11; Isa. 42:5; 45:18; 57:15; 2:10-21; 10:34). Isaiah is distinctive in speaking of the majesty of God. Majesty is an attribute of God that denotes greatness and honor. It is the highest dignity of a sovereign. The fact that God has the attribute of majesty indicates that He is the greatest One in His dignity. His majesty is the totality of glory and honor. We have the sense of His dignity, of His glory, and of His honor that He alone should be uplifted. Isaiah had this sense of His majesty.

Isaiah 2 speaks repeatedly of "the splendor of His majesty" (vv. 10, 19, 21). *Hymns*, #1159 says, "Lord, when first I saw Thee in Thy splendor, / All self-love and glory sank in shame." It is by the splendor of His majesty that we will be saved from vanity and self-love, not by trying to perform "cosmetic surgery" on ourselves. Upon seeing Him in His majesty, no one can stand. Such a vision reduces everyone to nothing. I lili is a great release.

Isaiah refers often to Jehovah's person as the majestic One or to His attribute of majesty:

Lebanon falls at the hands of a majestic One. (10:34)

I Myself have commanded My sanctified ones; / I have also called My mighty ones to My wrath, / Those who exult in My majesty. (13:3)

This verse may be a reference to the overcomers, because it is the mighty ones who exult in the majesty of God.

They will lift up their voice; they will give a ringing shout; / Because of the majesty of Jehovah they will cry out from the west. (24:14)

Though the wicked is shown grace, / He does not learn righteousness; / In the land of straightforwardness he deals unjustly / And does not perceive the majesty of Jehovah. (26:10)

It indicates that we should perceive the majesty of Jehovah. Jehovah will cause the majesty of His voice to be heard. (30:30)

We should believe that this is possible in Europe. We appreciate the Lord's move on every continent, but we need to be reminded that He has a particular move to Europe, which is His ultimate move in that part of the earth that will be the territory of Antichrist. "Because of the majesty of Jehovah they will cry out from the west," and "Jehovah will cause the majesty of His voice to be heard." He will cause the majesty of His voice to be heard in Rome, Berlin, Madrid, Paris, Stockholm, Prague, Budapest, Bucharest, Athens, Beirut, and Jerusalem. There the Majestic, Jehovah, will be for us / A place of rivers and broad streams. (33:21)

Who is this who comes from Edom / With red-stained garments, from Bozrah? / This One who is majestic in His apparel, / Marching in the greatness of His strength? / It is I who speak in righteousness, / Mighty to save. (63:1)

As the Holy and Righteous One, Jehovah Dealing with People according to What He Is

Righteousness Being the Base for Holiness, and on This Base Holiness Being Exhibited; with His Righteousness as the Base, God Showing Himself as the Holy God, in Righteousness Exhibiting His Holiness

As the holy and righteous One, Jehovah deals with people according to what He is (51:8; 17:7; 29:23; 24:16). Righteousness is the base for holiness, and on this base holiness is exhibited; with His righteousness as the base, God shows Himself as the holy God, in righteousness exhibiting His holiness (5:16).

God's Chastening and Disciplining Being to Uplift Us from Righteousness to Holiness

God's chastening and disciplining is to uplift us from righteousness to holiness (Heb. 12:5-11). In His salvation He first justifies us to make us righteous in Christ, and then He sanctifies us to make us holy (Rom. 3:24; 6:19, 22). To be righteous is to match God's way of doing things outwardly, but to be holy is to match God's nature inwardly; hence, holiness is higher than righteousness (Phil. 3:9; Heb. 12:10, 14; Rev. 19:8; 21:2; 22:11). While the Lord is chastening us, we should wait for Him in the path of His judging in order to learn the lesson that He would give us; God's judgments always teach us lessons in righteousness (Isa. 26:8-9).

Our God is sovereign, and in our lives there is no such thing as an accident. There are times when, for the sake of our partaking of His holiness, He disciplines us through situations. It is sad that many brothers and sisters pass through these situations without any consciousness of the Lord's discipline. We should at least inquire, saying, "Lord, I would like to open to You. Is there a reason for this? Are You trying to gain something?"

In 1987 I became seriously ill and was hospitalized in the intensive-care unit. The situation worsened, and emergency exploratory surgery was performed at midnight. They found something that, if they had delayed, almost certainly would have been lethal. Yet the Lord brought me through that, and I remained in the hospital for a long time, unable to eat or drink. Then there was a further complication that produced a serious reaction. Again, through the prayers of the saints, the Lord bring me through. After I had been released from the hospital and had regained some of my energy, one morning when everything was quiet, I sat before the Lord and opened to Him, saying, "What was all of this?" The Lord showed me that this was His governmental hand, His direct dealing, like that spoken of in 1 Peter 4:17: "It is time for the judgment to begin from the house of God." Then I knew what to do—I humbled myself under the mighty hand of God (5:6), and He showed me that God resists the proud but gives grace to the humble (v. 5). More than twenty-three years later I can stand before you and worship the Lord for that experience. I can say, "Lord, You did something that no apostle, no prophet, no evangelist, and no shepherding teacher could do. You did something that the whole body of the elders in Irving could not do. You knew something in me had to be touched, and You exercised Your

governmental hand. I worship You and thank You, Lord." Because of that I have been preserved, and something inwardly has been gained that might be a benefit for the whole recovery.

I would beg you not to pass through such situations vainly. At the same time, remain objective and simple, without going to an extreme or becoming stumbled in your mind. And especially, never express your opinions concerning the reason for others' situations. Do not be one of Job's friends. Do not try to analyze. Just open your being to the Lord and say, "Lord, I would wait for You in the paths of Your judgments. I open my being to You. I humble myself before You. My prayer is that this would not be a waste." I have seen many saints who because of their resistance, even defiance, have caused the Lord to take His hand off. That is not a blessing, because it will come again later.

THE LORD JEHOVAH BEING TRIUNE

The Lord Jehovah is triune (Isa. 6:8; 11:2; 42:1; 61:1; Matt. 28:19; 2 Cor. 13:14). He is triune eternally, intrinsically, essentially, and immanently in His unchanging Godhead. No one has the standing to call us modalists. We are those who believe that God, eternally and unchangingly in the Godhead, is Father, Son, and Spirit. All three are God, all three are eternal, all three exist at the same time, all three coexist, and all three coinhere. The Lord Jehovah—the Threefold yet One Unique God—Being the God of Abraham, the God of Isaac, and the God of Jacob; This Implying That He Is the Triune God—the Father, the Son, and the Spirit

The Lord Jehovah—the threefold yet one unique God—is the God of Abraham, the God of Isaac, and the God of Jacob; this implies that He is the Triune God—the Father, the Son, and the Spirit (Exo. 3:6, 14-15; Matt. 28:19).

The Words *I* and *Us* in Isaiah 6:8 Indicating That the One Speaking Here Is Triune, That He Is Not Merely Christ but Christ as the Embodiment of the Triune God

The words *I* and *Us* in Isaiah 6:8 indicate that the One speaking here is triune, that He is not merely Christ but Christ as the embodiment of the Triune God (Col. 2:9; John 1:1, 14; 12:41). Isaiah 6:8 says, "Then I heard the voice of the Lord, saying, Whom shall I send? Who will go for *Us*?"

According to the Entire Divine Revelation in the Scriptures, the Triune God Being for God's Dispensing: the Father as the Origin Being the Fountain, the Son as the Expression Being the Spring, and the Spirit as the Transmission Being the Flow

According to the entire divine revelation in the Scriptures, the Triune God is for God's dispensing: the Father as the origin is the fountain, the Son as the expression is the spring, and the Spirit as the transmission is the flow (John 4:14; 7:37-39; Rev. 22:1-2; Isa. 12:2-3). Every reference to the Triune God in the New Testament is related to God's dispensing; there is not one verse that is merely for theological speculation or doctrinal study. For example, 2 Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

THE LORD JEHOVAH BEING A GOD WHO HIDES HIMSELF

The Lord Jehovah is a God who hides Himself (Isa. 45:15). Brother Lee's booklet *A God Who Hides Himself reveals* that God does many things yet hides Himself. It seems that He likes to play the game of "hide and seek." He created the universe; then He mysteriously hides behind it. At our regeneration He came into us, yet most of His work within us is hidden we should realize that He is hiding in every circumstance of our life. We have perhaps missed thousands of opportunities because we do not realize that He is hiding there. God is always hidden, yet we usually see only the outward situation. I love this aspect of God. He is a God who hides Himself. This is His disposition. He is not showy or ostentatious. His life is a hidden life. Colossians 3:3 says, "You died, and your life is hidden with Christ in God." Matthew 6:6 says, "When you pray, enter into your private room, and shut your door and pray to your Father who is in secret."

Although Our God Is Omnipresent, Omnipotent, and Full of Forgiveness, His Being Also the Hiding God, as the Book of Esther Indicates; His Creating the Universe and Then Hiding Himself within It, until We Do Not Know Where to Find Him

Although our God is omnipresent, omnipotent, and full of forgiveness, He is also the hiding God, as the book of Esther indicates; He created the universe and then hid Himself within it, until we do not know where to find Him (Job 23:3-9). Job said, "Oh that I knew where I might find Him... / Behold, I go forward, but He is not there; / And

backward, but I do not perceive Him; / To the left, where He acts, but I cannot look on Him; / He hides Himself on the right, so I cannot see Him" (w. 3, 8-9). It was as if Job were saying, "Where is He? He must be somewhere." Job also said, "He knows the way that I take; / Should He try me, I would come forth as gold" (v. 10). But then when God came out of hiding, Job was devastated (42:5-6).

Our Needing to Realize That the Omnipotent God Whom We Are Serving Is Still Hiding Himself, Especially When He Is Helping Us

We need to realize that the omnipotent God whom we are serving is still hiding Himself, especially when He is helping us (John 14:26; Rom. 8:26). He enjoys this. He is doing a lot of things right now and working very much, yet we have no idea. We try to substantiate by feeling Him, but we cannot. It is His temperament to hide Himself. Yet something in us believes. We can say to Him, "I believe that You are present although I cannot feel You. I believe that You are working although I cannot detect it. I believe that You are making Your home in my heart by faith. I believe that You are filling me. I believe that You are growing in me. Nevertheless, You are very good at hiding."

Our Not Being Able to See Him, and Apparently His Not Doing Anything; Actually, in a Hidden Way His Doing Many Things for Us

We cannot see Him, and apparently He is not doing anything; actually, in a hidden way He is doing many things for us (w. 28, 34; Esth. 4:14). I hope that many of us will have a good game of "hide and seek" with the Triune God. Like the seeker in Song of Songs, when you realize that He is not there, your whole being will be moved to seek Him in a way you have never sought Him before. You may think, "My situation grows worse. I do not have the feeling of His presence." However, you must realize that the feeling of His presence was elementary. You are actually progressing, not worsening. He is playing hide and seek with you, withdrawing from you to activate your spirit, to perfect your faith, and to deepen the thirst in you. Then when you find Him, you would hold Him and not let go (cf. S. S. 3:4), but then He is gone. He may come again, yet if you do not respond, He will hide again. Then you seek after Him and find Him. We are surely living a mysterious life, believing in a God we have never seen. We are seeing the invisible, hearing the inaudible, and touching the intangible.

Silently, Secretly, and Ceaselessly, the God Who Hides Himself Working within Us

Silently, secretly, and ceaselessly, the God who hides Himself is working within us (Phil. 2:13). Even now He is hiding. He is not saying that much and seemingly not showing us that much. That is His honoring us and deepening us. We will find Him, and the pursuit will continue. Our God is a God who hides Himself.

THE LORD IEHOVAH REVEALING HIMSELF BY SPEAKING

Without His Speaking, God Being Mysterious, but His Revealing Himself in His Speaking, and Now His Being the Revealed God

The Lord Jehovah reveals Himself by speaking (Isa. 40:5, 8). Without His speaking, God is mysterious, but He has revealed Himself in His speaking, and now He is the revealed God (Heb. 1:1; Isa. 40:5, 8).

Jesus Being Sent by God for the Purpose of Speaking the Word of God for God's Expression

Jesus was sent by God for the purpose of speaking the word of God for God's expression (John 3:34a; 7:16; 14:24). The word of God is actually Christ, the embodiment of God (Isa. 40:8; Col. 2:9). In the would the speaking of Jesus, God is unveiled and presented to men sit that I hey may see God (John 14:7-10). The Son, as the Word of God and tin .peaking of God, has declared God with a full expression, explanation, and definition of Him (1:1, 14, 18).

THE LORD IEHOVAH BEING THE POTTER |

Jehovah Being the Potter, and Our Being the Clay in His Hand

The Lord Jehovah is the Potter (Isa. 29:16; 64:8; Jer. 18:6; Rom. 9:20-21). Jehovah is the Potter, and we are the clay in His hand (Jer. 18:1-6) . We may not like this, but we should not "cherry pick" truths concerning God. We cannot be selective. The Bible is neither a smorgasbord buffet. We cannot say, "I like that He is the living water, but I don't like that He is the Potter and that I am the clay." We may want to be in charge of everything and may not like the notion that we are merely clay, spinning on something and being shaped according to what he wants. Nevertheless, that is the way it is, and it becomes a real delight when this matter is settled in our being. We must know the God of Romans 9—the God of supreme authority who does not need to take counsel with us or need our permission to do anything. Paul asks, "Does

not the potter have authority over the clay?" (v. 21). We must recognize that He has the right to shape us as He sees fit.

There was a time in which I complained to God, "Why was I created with such a disposition? I have such a challenging disposition, and I am desperate to get through. I think it is Your fault, because my disposition is something inborn. What can I do about it?" The answer the Lord gave me was, "Has not the potter authority over the clay? Am I not the Potter, and are you not the clay? Are you not a vessel made of clay? I chose to make you a certain way, and I am now fashioning you. You are on this Potter's wheel in the Potter's house. I am the Potter."

Many parents may not realize the boundaries of their parenthood, assuming that they can control the future of their young adult children and shape their destiny. As parents, we need to realize that this is not "i portion. God is the sovereign One. He is the Potter. It is painful when certain things happen to our sons and daughters that we never thought would happen. In this kind of situation we must realize that He is the Potter and that they are the clay. There are times when all we can do is testify, "Lord, we do not understand, but we declare that You are right and righteous. Do for this one according to what is in Your heart."

As the Potter, God Being Sovereign and Having Absolute Authority over Us; His Having the Right to Do Whatever He Desires

As the Potter, God is sovereign and has absolute authority over us; He has the right to do whatever He desires (w. 20-21). While I appreciate any kind of public consecration to have morning revival, to read all the Life-study messages in a certain amount of time, or to read the Bible through every so many months, we need to realize that this kind of consecration has little weight before God. This is a kind of consecration to our doing, to our agenda. It is a consecration without the realization that He is the Potter and that we are the clay. If we have such a realization, we will say, "Lord, You are the Potter, and I am the clay. I choose to place myself in Your wise hands. I give You my consent to work on me, to work in me, and to work through me. I give You my consent to direct my steps. Who am I to set my own agenda? I am not able to fulfill my own vows. Lord, I give myself to You." This is the consecration that He is looking for.

We do not need to consecrate to be something, to achieve something, to go here or there, or to do a certain work. Instead, we need to

consecrate ourselves to the Potter. We may say, "I recognize that You have absolute authority over my life. Whether I have good health or poor health, You decide. The kind of married life I have or the kind of children I have, You decide. Whatever my future may be, You decide. I am not the Potter. I do not have the authority to decide anything. I would like to have it this way and to have this matter settled in my being." I hope that those who read this message would settle this matter personally before the Lord, before the true and living God, saying, "Lord, here I am. I am clay. You created and redeemed this clay. I would not be molded by the world. I would not attempt to mold myself. You are the Potter. I place myself in Your hands to do whatever You want." You may fear that bad things will happen to you if you give yourself to the Lord in this way. No doubt, sufferings will come your way, but sufferings will come whether you consecrate yourself in this way or not. Therefore, why not pass through those sufferings in Lord? Allow him to shape you.

If He Wills, His Being Able to Make One Vessel unto Honor and Another unto Dishonor; This Not Depending on Our Choice— It Depending on God's Sovereignty

If He wills. He can make one vessel unto honor and another unto dishonor this does not depend on our choice—it depends on God's sovereignty (v. 21). I am not reckless before God, but I am bold to say that how long I live, how I live, and my future are not up to me. I do not want these things to be up to me. I am but clay made of dust. I am an earthen vessel. My beloved Lord is the Potter. My prayer is, "Lord, do whatever is in Your heart concerning me for Your Body." Day by day this is my consecration. "Lord, I do not promise to do this, to go there, or to be that. I place myself in Your hands without reservation because I recognize Your sovereign authority. You love me, and I love you. The love of Christ constrains me so that I would no longer live to myself but to You who loved me and gave Yourself up for me."

It Being of God's Sovereignty That He, the Potter, Makes the Riches of His Glory Known by Creating Vessels of Mercy to Contain Himself

It is of God's sovereignty that He, the Potter, makes the riches of His glory known by creating vessels of mercy to contain Himself (v. 23).

THE LORD JEHOVAH BEING OUR HUSBAND

The Entire Bible Being a Divine Romance, a Record of How God Courts His Chosen People and Eventually Marries Them

The Lord Jehovah is our Husband (Isa. 54:5). The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; Rev. 19:7; 21:2, 9-10). We must be flexible and inclusive to know our God item by item. We cannot say, "I want the Husband but not the Potter." The fact is that the Husband is the Potter and the Potter is the Husband. He is what He is. We are not in charge; He is the Lord.

Both the Major Prophets and the Minor Prophets Speaking of God as the Husband and of God's Chosen People as the Wife

Both the Major Prophets and the Minor Prophets speak of God as the Husband and of God's chosen people as the wife (Isa. 62:5; Hosea 2:16, 19).

The Crucial Emphasis of the Revelation Released by All the Prophets from Isaiah to Malachi Being That God Wants to Have an Organic Union with His Chosen People

The crucial emphasis of the revelation released by all the prophets from Isaiah to Malachi is that God wants to have an organic union with His chosen people (Isa. 62:5; Jer. 2:2; 3:14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19). In this union God is His people's life, and they are His expression. In this way God and His chosen people become a universal couple; this is God's intention in His eternal economy (John 3:29; 2 Cor. 11:2; Rev. 22:17).

In relation to Him, all of us, even the brothers, are females. Invisibly in His presence my head is covered. He is the Man, the Husband, and I am the wife. I am not afraid to pray, "Let Him kiss me with kisses of His mouth!" (S. S. 1:2).

THE LORD IEHOVAH BEING OUR SALVATION

The Lord Jehovah is our salvation (Isa. 12:2-3; 17:10; 1:18). Salvation is not a thing; salvation is our God.

Isaiah 12:2 Clearly Revealing That Salvation Is God Himself; in the New Testament Jah Jehovah, Who Is Salvation, Being Jesus, the Incarnated God

Isaiah 12:2 clearly reveals that salvation is God Himself; in the New Testament Jah Jehovah, who is salvation, is Jesus, the incarnated God (Luke 2:30).

As the Eternal Rock, Christ Being the God of Our Salvation

As the eternal Rock, Christ is the God of our salvation (Isa. 17:10).

**In God's Full Salvation His Not Only Forgiving Our Sins,
Exempting Us from the Penalty of Our Sins
and Removing the Record of Our Sins from before Him;
His Also Washing Away the Traces of Sins in Us, Making Us as
White as Snow and White like Wool**

In God's full salvation He not only forgives our sins, exempting us from the penalty of our sins and removing the record of our sins from before I Him; He also washes away the traces of sins in us, making us as white as snow and white like wool (1:18). All of us, but especially those who have never had this experience, need to have the inner realization 111,11 we have been thoroughly cleansed from the stain of every sin that we have ever committed in our whole life. God has forgotten them all. He not only forgives us, but He washes us and makes us as white as snow.

***The Washing That Makes Us as White as Snow Being a
Positional Washing from Without through the Blood of Jesus
Christ***

The washing that makes us as white as snow is a positional washing from without through the blood of Jesus Christ (1 John 1:7; Heb. 1:3b; Rev. 1:5).

***The Washing That Makes Us White like Wool Being a Washing
of Our Nature Metabolically from Within by God's Spirit and by
His Life***

The washing that makes us white like wool is a washing of our nature metabolically from within by God's Spirit and by His life (1 Cor. 6:11; Titus 3:5).

**THE LORD JEHOVAH HAVING BECOME THE DIVINE
WATER**

The Lord Jehovah has become the divine water (Isa. 12:3; 55:1). The Triune God in His economy, who is the majestic One, the Potter, the sovereign One, the Husband, and the unique One, paid the price to

become the living water. After the Lord Jesus died on the cross, His side was pierced, and out flowed blood and water (John 19:34). Now He calls out to us, "Ho! Everyone who thirsts, come to the waters, / And you who have no money; / Come, buy and eat" (Isa. 55:1). How can we buy when we have no money? In God's economy this makes perfect sense. Come to the waters, buy and eat. Now is the time for us to come in our spirit to the waters, to the gently flowing waters of Shiloah (cf. 8:6), to the flowing Spirit of the consummated Triune God.

Both the Old Testament and the New Testament Showing That God's Practical Salvation

Is the Processed Triune God Himself as the Living Water

Both the Old Testament and the New Testament show that God's practical salvation is the processed Triune God Himself as the living water (12:2-3; 55:1; Rev. 7:10, 14, 17; 21:6; 22:1, 17).

In the Book of Isaiah God Considering That He Is Our Salvation as Living Water

In the book of Isaiah God considers that He is our salvation as living water (12:2-3; 55:1). We are saved by water. The living water is our salvation.

***To Be Our Salvation, the Triune God
Being Processed to Become the Life-giving Spirit as the Living
Water, the Water of Life***

To be our salvation, the Triune God was processed to become the life-giving Spirit as the living water, the water of life (1 Cor. 15:45b; John 7:37-39).

***The Waters in Isaiah 55:1 and Revelation 22:17 Being the
Redeeming God, the Very God Who Accomplished Redemption
for Us through His Incarnation, Human Living, Crucifixion,
and Resurrection***

The waters in Isaiah 55:1 and Revelation 22:17 are the redeeming God, the very God who accomplished redemption for us through His incarnation, human living, crucifixion, and resurrection.

***In Totality, What Christ Is and Has Accomplished Being Just
the Divine Water, Which Is the Consummated Spirit as the
Consummation of the Triune God for Us to Drink and Enjoy***

In totality, what Christ is and has accomplished is just the divine water, which is the consummated Spirit as the consummation of the

Triune God for us to drink and enjoy (Isa. 55:1; John 7:37-39; 1 Cor. 12:13).

After considering all these points, are we not balanced in our knowledge of God? He is the majestic One on the throne. He is the unique God. He is the I Am. He is the Triune God. He is the Potter. He is the Husband. At the same time, this very God in His economy in Christ as the Spirit is now small enough for us to drink Him in as our refreshing salvation. He is a fresh drink for us. May we all come to the Lord Jesus, pausing to simply drink Him in and thanking Him for being the living water to quench our thirst. We can all drink of Him as the Spirit. We have all been given to drink of one Spirit. Praise our Lord Jesus who is the living water. O living water, save us. Save us absolutely and to the uttermost.

THE LORD JEHOVAH DEALING WITH HIS ENEMIES

Isaiah Identifying Lucifer with Nebuchadnezzar, the King of Babylon, Thus Regarding Him as a Figure of Satan, as One Who Was One with Satan; This Unveiling Satan's Kingdom of Darkness behind the Nations and His Oneness with the Rulers of the Nations

The Lord Jehovah will deal with His enemies (Isa. 14:12-15; 24:21; 27:1). Isaiah identifies Lucifer with Nebuchadnezzar, the king of Babylon, thus regarding him as a figure of Satan, as one who was one with Satan; this unveils Satan's kingdom of darkness behind the nations and his oneness with the rulers of the nations (Isa. 14:4, 12-15; Ezek. 28:12; Dan. 10:13, 20; Eph. 6:12b).

In Isaiah 24:21 the Host on High Referring to Satan and His Angels in the Air; Jehovah's Reaction to the Nations' Excessive Action on Israel Dealing Both with Satan's Army in the Air and with the Kings on the Earth

In Isaiah 24:21 *the host on high* refers to Satan and his angels in the air (cf. Eph. 2:2; 6:12); Jehovah's reaction to the nations' excessive action on Israel deals both with Satan's army in the air and with the kings on the earth (Rev. 12:7-10; 11:15).

THE LORD JEHOVAH DESIRING TO HAVE AS HIS DWELLING PLACE A GROUP OF PEOPLE INTO WHOM HE CAN ENTER

The Lord Jehovah desires to have as His dwelling place a group of people into whom He can enter (Isa. 57:15; 66:2). These two verses are very significant. Isaiah 57:15 says, "Thus says the high and exalted One, / Who inhabits eternity, whose name is Holy: / I will dwell in the high and holy place, / And with the contrite and lowly of spirit, / To revive the spirit of the lowly / And to revive the heart of the contrite." You will discover through your direct experience that the Lord will do much to produce such a humble, contrite, and lowly spirit within you. The spirit is the genuineness of a person. When your spirit comes out through your soul, its taste and tone are evident to those with discernment. You cannot fake your spirit. Eventually, the entire congregation will bear witness that you who were once so proud, so strong, so arrogant, and so self-confident have been worked on by the Lord. God will only dwell with this kind of person.

Isaiah 66:1-2 says, "Thus says Jehovah, / Heaven is My throne, / And the earth the footstool for My feet. / Where then is the house that you will build for Me, / And where is the place of My rest? / For all these things My hand has made, / And so all these things have come into being, declares Jehovah. / But to this kind of man will I look, to him who is poor / And of a contrite spirit, and who trembles at My word."

God Intending to Have a Dwelling Place in the Universe That Is the Mingling of God and Man, in Which God Is Built into Man and Man Is Built into God, So That God and Man, Man and God, Can Be a Mutual Abode to Each Other

God intends to have a dwelling place in the universe that is the mingling of God and man, in which God is built into man and man is built into God, so that God and man, man and God, can be a mutual abode to each other (John 14:2, 20, 23; 15:4; 1 John 4:13). In all the saints in all the churches and in all the brothers bearing responsibility, there needs to be such a spirit that is humble, contrite, and lowly, not a feigned religious humility but an inner being that has been disciplined, stricken, and broken by the Lord God Himself and reconstituted with the processed Triune God as the living water. Such a person has only one goal: He wants nothing for himself or for his family in the flesh as a kind of kingdom. He only wants God's heart. To such a one God's heart is open. Such a one can testify, "I know what God desires. God desires a

dwelling place that is the mingling of divinity and humanity, a dwelling place in which God is built into man and man is built into God."

In the New Testament This Dwelling Place, This House, Being the Church, Which Is God's Habitation in the Believers' Spirit

In the New Testament this dwelling place, this house, is the church, which is God's habitation in the believers' spirit (Eph. 2:22; 1 Tim. 3:15).

The Ultimate Manifestation of This Universal Building, This Universal House, Being the New Jerusalem; in This City God Being in Man, Taking Man as His Dwelling Place, and Man Being in God, Taking God as His Habitation

The ultimate manifestation of this universal building, this universal house, is the New Jerusalem; in this city God is in man, taking man as His dwelling place, and man is in God, taking God as his habitation (Rev. 21:3, 22; Gen. 28:12, 17; 2 Sam. 7:12-14).

This is the revelation of the Lord Jehovah, the eternal God in the book of Isaiah. May this revelation be wrought into our being, and may we know the Lord in every aspect and seek Him and thirst for Him all the days of our life.—R. K.