

Visions and Revelations

Message 4: The One Who Bore the Prince of Life

Dear brothers and sisters, I am very thankful to the Lord for the gatherings like this. This is the message for the church life in the church in Cleveland, or, wherever you are. Please remember that this message is not just a message for you to hear, to receive from life, to get some life supply, to get into some truth, to enjoy a good time, no. This message is really for the church life, for the church in Cleveland, that every week we should have a short message about thirty, forty minutes. In this message, we have profound truth, we have clear utterance, we have a nourishing of life, we enjoy something of Christ. But remember this is not for you, it is not just a message for us to listen then as a process, then we go through it, then we 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 in another time, remember this is a church gathering. Church gathering together, listen to the message, and then in teams we fellowship. More than that, then in the coming week, for six days, every day the brothers, some brothers, will prepare the supplement for you, for you to get into it, for you to study, so eventually what we are going to share in this series, it may be fifteen messages for four months, then after that I hope everything is clear, we can come together again. When the church will be able to come together again, we will stop this series. I think at that time this series should be finished. But whatever, 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 a church gatherings, even though we do not see one another. So this is not a message for you to pursue, for you to get extra knowledge, 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 is about thirty minutes. Very easy for you to partake, to enjoy, to listen through, and to get inspired, and to somewhat get support in life. This message is not just for a message. It is for you to enjoy the Lord for the whole week. In the whole week, you can abide in this message, abide in the riches of the message. It is only thirty minutes, but 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, even though you are listening to this by just yourself, but if you can, in the coming week, abide in the riches: with the brothers close by you, with the brothers growing up with you, with the brothers partake of the church life with you together. Through the website, or through the Zoom, whatever, there can be review times. Two times, three times, every week. That will make this message much more profitable.

Then what is our burden for this series of 15-20 messages? The burden is vision and revelations. But not talk about the truth, rather talk about persons. So we covered Joseph, we covered Zachariah, now we are covering today, Mary. Then we will cover the shepherds. Then we will cover the PhD's, the wise men, Chinese translation is PhD's. It is very interesting. Those who are

really seeking after life. You will find out, how crucial, how important, that particular revelation or vision is. It includes so much relate to God's work. After that, we will cover Peter and then visions of Peter. Then we will cover visions of Paul, etc. So brothers, these are persons. So every person there is a story. Every story has a lot of meaning. We talk about Joseph. It means a lot. Then we have talked about Zachariah. You will be surprised, how rich that very revelation is.

Today we come to one, that is if you allow me to say, is too rich, to be covered in thirty minutes. I considered, I still had a feeling better still just cover one message so that we will not delay. Otherwise, this very message we can speak three, four, or five times, it will frustrate our going on. So this is very crucial. Actually, the most crucial revelation the Lord using, given, 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. Then declared not only she will beget a son, but who is this son. In operation, the first statement, then in life, the second statement. Then Mary went to see Elizabeth to find out the expectation of Elizabeth's relate to John. Then of course Mary had full assurance of how the Lord was with her and she has the most beautiful testimony coming out from the mouth of a young teenager. You can't believe it. I would guess Mary at that time maybe 16, 17. As a young girl, a young girl could testify something so pure and glorious. So this message has so much content, and we need to cover them and cover them fast.

In the beginning, just before I go on, I will say Mary, the mother of Jesus when you think about mother, you thinks he is older right? No, she is very young. More than that, she is just a young girl, an engaged young girl. Secondly, which may surprise you, you know, what is related corresponding word in Old Testament to Mary? That is Miriam. You know who is Miriam? The rebellious one. So, a person named "rebellious one", Mary, which is Miriam, but become eventually the mother, the mother of the savior. What a marvelous thing I. I don't know if you can see a picture, a picture is God is so desperate to be with man, to accomplish his purpose. God is so desperate to be one with man, to be incarnated as a man, to become a flesh. God so desperate, yet the realized, look at the whole race. You can name yourself called "Pure", you can name yourself called Elizabeth, you can name yourself called many different things, like Lilly. You can name yourself with all kinds of names. God would say no, no, no, there is only one kind of name. Do you know everyone is Miriam? Everyone is a rebellious one. But I will do something with this rebellious race, rebellious people, rebellious human race. I will come to them. This is an impressive picture. If you can say this, you have to say Lord I can't believe it. I can't believe it. I like Mary means what, means fruitful. Mary means what? Means sweet, Mary means what? Mary means something... I like to have something like that. No Mary actually is Miriam. Miriam actually means rebellious, a rebellious one. So, eventually God come to man like to be with man, even like to be part of man. Through whom? Through Mary. So Mary here really typifies the whole human race. The whole human race, in all our rebellious. Among, in all the rebellious ones, with all the rebellious ones God says no, I still like to be as a man. Why? Only so and can be your savior. Only so I can accomplish my desire. Only so, I can become the

exalted Lord, exalted one. With what? With humanity. I am always exalted one, but I like to bring humanity into divinity. Because of this, if you come to the outline, beginning says the three miracles in the universe.

Number 1: creation. That is a miracle. It is a simple word, creation, but think about it, the overall complication. How complicated it is that we should have an earth. How big, what is the distance with the Sun, what is the settlement according to the sun that we should have the four seasons. Then all kinds of vegetables, all kinds of things grow, then all kinds of animals, eventually, man. This is a miracle. Out of nothing, God created everything. This is a great miracle, 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, he even did all of this, the fact is, God is God and man is man. God and man are so distant. God is a holy God, God is a righteous God, man are sinful man. Man are in fallen state. Here God says, no I have creation. I did all of this, enemy come in and damage it, but even that, whatever. God would say, I still like to fulfill my original desire. I want man has my likeness outside. I want man have my image inside. Not only far away from me, but I can be in them, I can be one with them, so there is a second great miracle. What is that?

The birth of Jesus. The birth of Jesus is a marvelous thing. It is not from man, not of man, but from Holy Spirit, from God himself as the power. Then for what reason? So that God can become man. Remember in Greek Orthodox, in their religion, in their belief, which is one of the three greatest lines in Christianity. Greek Orthodox, Catholic, and so called Protestant. You know brother, you will be surprised what they declare. Their basically declare is, their basic belief, if Greek Orthodox will tell you, my basic belief is that God became man so that man could become God. That is fundamental, the basic belief, the basic teaching. The most basic fundamental truth for Christian religion is that God have to become man so that man can become God. So what is second? The miracle of the birth of Jesus. God becoming man the original form of the God-man. When he became man he is a God-man. He is man but has a divine nature. He is man but has 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 is one of the greatest miracles on this earth. Then the third one is the resurrection of Jesus. The birth of Jesus bring 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. With one person he said I am God. I am the Word. I am the operating God. I became flesh. I like to be a man. I like to be with man. I like to live among man and I like to be with them and fully partake of all they experience so eventually I will be put on the cross will die, bury and will be in resurrection. At that time the man will become God. I will bring in the birth of Jesus. The divinity comes into humanity in resurrection. Then humanity is brought into divinity. So in the heavens, 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; with his resurrection he is in the heavenlies. Also Darby wrote this song that we can joyfully praise "in throne he has humanity he bears humanity on the throne. If you have some understanding, you have a lot of

miracles. Someone is sick and God healed someone. If someone had a bad accident, the car was wrecked but he himself is not hurt. We have a lot of miracles, but God will say these are my leadings. This is not the real thing. What I want. What I want is that firstly, I want a creation. Secondly, I want to be in God-created but yet fallen man, not only will I 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, a job is big thing to me. No car accident is big thing to me. A special protection is a big thing to me. Today the virus is passing around. I think couple months later we will say hallelujah! 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 is only three great miracles. Number one, I created. Number two, I became flesh. Number three, I go through death, but come into resurrection by being incarnated; I partake of man. God came into man. In resurrection, I bring man, humanity, to the heavenlies, even to be on the throne, sitting at the right hand of God. Not only God became man, now we also can become God. He's the prototype.

So now we come to the vision. It's very interesting. It's very precious. Number one, Mary saw the vision, it begins with a heart warming greetings. Very different with Zechariah. Zechariah was fulfilling his religious duty and God came to him. "You will have a son." His question "how can I be? I am old." The angel says you will be dumb. So because you are dumb, inside of you can be clear you can see something real. Now with Mary it's very different. He says "oh favored one." God has a lot of blessings. The great blessings God is rendering to you. God renders the great blessing to you, what is that? A favored one. How do you know you are favored? Because you gained what the other people cannot gain. She is a 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? You think about it. Joyful is different with happy. Happiness; human beings are focused on happiness. 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. Mature person can be happy with a nice house but they all would come and go. How long that toy will stay? How long will that car keep on making you happy? And the house will make you happy? No, they are very short. That's not real. What is real is the inward joy. Like a father, a mother beget a son. They don't say "I'm so happy, I have son." If they have a proper utterance they 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 chara which is grace. Joyful is chara, which is full of grace. Why you are joyful is because grace is here. Grace come, 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're joyful, by Lord's mercy when listening to this message I hope you also can say that you are joyful. Why? Because 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 John said the Word became flesh and then grace upon grace. Then more than that he said the Lord be with you. Means the Lord desires to have the oneness with you. Then begin to tell you why he said number one you have a son, you shall call

his name Jesus, then he will be great. Great. He will be great. Is something for Christians to apprehend lifelong. When he was born, before he was born, the angel told Mary (Miriam the rebellious one) take my word in a good way, the rebellious one means the race, now Mary you will have a son his name Jesus, more than that he will be great. I remember I was commander. In a commander and in the household I'm the dad. That means there's a certain kind of great, but there's the real Great. He will be great. Great over you, greater over me, greater over all the happenings. He will be great. Why? Because he shall have preeminence over everything, above everything and all the things happening in the universe, on this globe! You can't imagine all the things happening every day/minute, but the lord will say I have my preeminence! I am on top of the whole thing, so I am great. If you understand in your whole 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 me all my life, on everything Lord please! I want you to have the high place! Eventually I can say Lord I want you to have preeminence over me. Over the church, over the saints, over your testimony, even over what? Over all the happenings. You 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. You make me great, I can be great, for how long? You make something great, something can be great, for how long? But here it says, "Do you know who is this Great One? 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; He 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, will reign over the house of Jacob." See? I think here is ok. Just anyway David is the King. David has a throne and that throne is gone. He will have a real throne of David, who is following God's heart, who is 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 it's related to the throne, it is related to eternal. If anything happens to you 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, how He will execute. The second declaration is who is really He. 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 'overshadow,' 'shadow', 'overshadow' the word means 'a tabernacle.' You can abide in this tabernacle; you are very restful. It is not something forceful

you feel very hard; it's just very natural. Of the divine power, of the divine life, you conceive. And not only you conceive, you will have the joy of restfulness, 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 no 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, 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 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 quietly 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 has the pregnancy already and has the baby 6 months. Now this 6 month baby was jumping and jumping. Why? Because Savior is coming. After that, Mary has a clear understanding: "Now, I know. God is here and now I've conceived, but the conceiving is from the God -- Holy Spirit; from the power of God."

She begins to testify a very sweet testimony. The testimony, how did she make it we don't know. It was in Elizabeth's place or 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 say honored you as the Lord, then at the same time my spirit has rejoiced in God my Savior. It is interesting, now she realizes it is Savior. Now she realizes 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 is rejoiced. All the pregnant mother - 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; not only me, all the sinful persons I know, all the religious degraded situations I see, there is a savior come 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, 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 is a lot of good things from Cleveland: we have 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, and in this poor town in Galilee. Now I say, "Lord you have done great things." Then eventually says, all of a sudden I look at the whole thing and I realize there is a new age. Not only an age of chaotic situations, but an age from the Savior becomes holy. So she says -- means one with God -- then she said "Holy is His name."

Mary has a declaration. What declaration? In accordance with His growth and living (environment) he 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 "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 Jewish religion, surrounding me are the priests, are the elders, are the laws, are all the regulations derived from the Law. All the things surrounding me, so I have a declaration. Declaration is related, I will come out from this religious situation. I will come out of the present settlement. The first, he said, "His mercy is on those who fear Him." He begin 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, he said, mercy come to us. We are not priests. We are not elders. We are not Pharisees. We are not scribes. We are just a simple Israelite. But we know God, and we fear God. This is contrasted to those who want to follow the Law. Why? You follow the Law because you do boast. The one who say "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 bribe him and satisfy 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 proud. Who are we? We are a Jew. That's already something. We are God's chosen people, are you? You're a Gentle! Gentle dogs! Look at us! Then more than that, not 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, he said, this become an institution. You look at the whole 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," contrast with the operation of Judaism. Put down the mighty from the throne. In other word, 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 it. Mary must have grown up from a poor family. So Mary had a kind of inferiority in all her life. She look at others dress beautiful, educated proper. He look at others, have enjoyed much more luxurious things in the human life. Who is she? Oh, she is very low. "I am just a lowly man. I can only admire those. Now, I am surprised, God exalted those who are low. I am no longer low. Do you know why? Savior will come out of me. An age will be changed. Grace will come. The 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, he says, all these are fake. You are hungry of this? Let me tell you, I will feed you with good things. What are the good things? The things, 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 give me all the blessings, the heavenly blessings. Remember, Paul says, "He has blessed us with the heavenly blessings." All kinds of blessings come to you, yet it's focused on Jesus Christ, and it's from Jesus Christ, leads you to Jesus Christ. These are good things. So if 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 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, so bring them to the real benefit. What is the benefit? They become 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, he said, “For in Christ Jesus, neither circumcision nor uncircumcision avail anything.” Don’t make this issues. 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 why Mary here says.

More than that, “He remember 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 descendant, now eventually, the divine God become a man. And this man become the seed, the real unique seed. And beget multiple descendants global wise. Not millions. But billions and billions. In two thousand years, in this body of Christ, there are so many billions of people with all kind of educations, all kind of race, all kind of genders, all kind of culture, all kind of practice of life in their daily life, but eventually they all the same thing, “We all are the descendants of Abraham by faith.” Who is the seed? Jesus Christ. So He says, “He remember of His mercy to Abraham and to His seed forever.” Hallelujah, what a forever. That means, even come to eternity, we enjoy all these riches. Praise the Lord.

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