

* I: OPENING WORD

- I. **The book of Acts reveals a group of people who live in the divine history within human history as the acting God; they have become God in life, in nature, in expression, and in function (but not in the Godhead) for the spreading and building up of the church as the corporate manifestation of Christ—Acts. 1:8, 14; 2:14a; 4:10-20, 31-32; 5:20, 38-39; 13:1-4; 26:16-19; 28:31:**
- A. In Peter’s first proclamation of the gospel in the book of Acts, he quoted from the book of Joel, which reveals the intrinsic, divine history within the outward, human history—Acts 2:17-21; Joel 1:1-4; 2:28-32.
 - B. The divine history within the human history is Christ’s “goings forth...from the days of eternity” across the bridge of time into eternity future so that He might be dispensed into His chosen ones as the Desire of all the nations for His corporate manifestation and His full glorification—Micah 5:2; Psalms 90:2; Hag. 2:7.
 - C. Joel speaks concerning the outpouring of the processed, consummated, compound Spirit, who was poured out on the day of Pentecost; this Spirit is the consummated Triune God and the realization of Christ for the manifestation of Christ—Joel 2:28-29; Acts 2:1-4, 16-21; 1Tim. 3:15-16.

* II-VIII: HOW TO LIVE IN THE DIVINE HISTORY

- II. **The book of Acts reveals a group of people who live in the divine history by calling on the name of the Lord, suffering on behalf of the name of the Lord, and speaking in the name of the Lord, the name of Jesus:**
- A. Joel’s prophecy and its fulfillment concerning God’s New Testament jubilee have two aspects: on God’s side, He poured out His Spirit in the ascension of the resurrected Christ; on our side, we call on the name of the ascended Lord, who has accomplished all, attained unto all, and obtained all—Acts 2:16-18, 21; Joel 2:28-29, 32a:
 - Our divine history in the midst of human history is a history of calling on the name of the Lord to enjoy the riches of Christ for the building up of the Body of Christ as the fullness of Christ—Rom. 10:12-13; Eph. 3:8, 19; 1:22-23.
 - By calling on the name of the Lord, we keep ourselves in God’s golden, divine history—a history that begins with Enosh, continues through the Old and New Testaments, and concludes with the last prayer in the Bible—Gen. 4:26; Job 12:4; Gen. 12:8; 26:25; Deut. 4:7; Judg. 15:18; 1 Sam. 12:18; Psalms 116:4, 13, 17; 80:18; 88:9; 1 Kings 18:24; Isa. 12:4; Lam. 3:55, 57; Psalms 99:6; Isa. 55:6; Jonah 1:6; 2 Kings 5:11; Isa. 41:25; Acts 2:21; 7:59; 9:14, 21; 22:16; Rom. 10:12-13; 1 Cor. 1:2; 2 Tim. 2:22; Rev. 22:20.
 - B. As we are living in the divine history, we suffer on behalf of the Lord’s name within the human history; it is a real honor to be dishonored on behalf of the Name, the very name of the man-dishonored but God-honored Jesus—Acts 4:18-20, 29-31; 5:41-42; 9:13-16; 2 Cor. 6:4; 11:23; Col. 1:24-25.
 - C. We carry out the divine history within the human history by speaking “boldly in the name of Jesus”; this name is the expression of the sum total of what the Lord is in His person and work—Acts 9:27; Phil. 2:9-11; 1 Thes. 2:2; 2 Cor. 4:5.
- III. **The book of Acts reveals a group of people who live in the divine history by living, moving, and acting as one Body; they do everything in the Body, through the Body, and for the Body:**
- A. After the Lord Jesus died, resurrected, and ascended, He continued to live, act, walk, and work on earth in thousands of people because He imparted Himself into them through His death and resurrection—John 12:24.
 - B. The four Gospels give us a picture of the Head, and the book of Acts shows us the Body; the book of Acts is actually the acts of Christ by the Spirit in the church as His Body, His reproduction and duplication—1:14; 2:14a, 42; 9:4-5; 28:13-15.

- IV. The book of Acts reveals a group of people who live in the divine history by rejecting themselves and living by another life—Christ as the divine life; this corporate living of Christ is the reality of the Body of Christ:**
- A. The life that is indicated by “this life” in Acts 5:20 is the divine life preached, ministered, and lived by Peter that overcame the Jewish leaders’ persecution, threatening, and imprisonment; Peter’s life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out.
 - B. Paul lived Christ and served God by the all-inclusive Spirit of Jesus in his spirit (the divine Spirit mingled with his human spirit as one spirit); he lived within the veil (in his spirit as the practical Holy of Holies) and outside the camp (the human organization of religion)—Acts. 16:6-7; 17:16; 19:21; Rom. 8:16; 2 Tim. 4:22; 1 Cor. 6:17; Rom. 1:9; Phil. 3:3; Heb. 6:19-20; 13:13.
 - C. In order to live in the divine history within the human history and by the divine life in our human life, we need to be vessels open to the Lord, loving Him, receiving Him, being filled with Him, and letting Him be everything to us and do everything in us, through us, and for us—Acts 9:15; 2 Cor. 4:7; Rom. 9:21, 23; cf. 2 Kings 4:1-6.
- V. The book of Acts reveals a group of people who live in the divine history by continuing steadfastly in prayer and in the ministry of the word; this is to live in the apostolic ministry in coordination with Christ as our great High Priest in His heavenly ministry—Acts. 6:4; Heb. 7:25; 8:1-2:**
- A. By prayer we set our mind on the things above and become a reflection of Christ’s ministry in the heavens; we depend on prayer to do what man cannot do, to understand what man cannot understand, and to speak what man cannot speak—Acts 9:11; 13:1-4; Col. 3:1-3;4:2; Eph. 6:18; Dan. 6:10; 9:2-3; 1 Cor. 2:13; 2 Cor. 3:6.
 - B. By the ministry of the word, we impart Christ into others as the heavenly life and power so that they may be sustained with the riches of Christ to live Christ as their heavenly life on earth—Rom. 15:16; cf. Isa. 50:4-5.
- VI. The book of Acts reveals a group of people who live in the divine history seen in Psalm 68, which shows that Christ is the center of God’s move on the earth and the reality of God’s activities through the church—Psa. 68:1, 24:**
- A. We need to enjoy the processed and consummated Triune God as the life-dispensing and outpoured Spirit day by day—Psa. 68:11-13, 19; Acts 2:46-47; 5:42; 16:5; 20:31; 28:30-31.
 - B. We need to dwell in Christ as the “shore” of the evangelists for the transportation and spreading in the preaching of the gospel; on the day of Pentecost at least one hundred twenty gospel “ships,” all of whom were Galileans, set out from the “shore” to spread the gospel—Psa. 68:27; Gen. 49:13; Acts 2:7; 13:31.

VII. The book of Acts reveals a group of people who live in the divine history by continuing to enjoy, live, and proclaim the resurrected Christ as the firstborn Son of God and as the holy things of David, the faithful things, which are all the aspects of what Christ is as mercies to us—Acts. 13:32-34:

- A. Christ as the seed of David was begotten through His resurrection to be the firstborn Son of God and the life-giving Spirit as God's sure mercies shown to David—Acts. 13:33-35; Isa. 55:3-4.
- B. In Acts 13:34 Paul interprets God's sure mercies in Isaiah 55:3 as "the holy things of David, the faithful things," and in Acts 13:33 and 35 he indicates that these things are the resurrected Christ Himself as the firstborn Son of God and as the Holy One.
- C. This is also confirmed by Isaiah 55:4, which reveals that the sure mercies are Christ Himself as the Witness, Leader, and Commander to the peoples.
- D. The resurrected Christ as the firstborn Son of God and the life-giving Spirit is a great gift given by God to His chosen people, and this gift is entitled "the holy things of David, the faithful things"—Acts 13:33-34.
- E. The resurrected Christ is the mercies and blessings, the holy and faithful things, whom God gives to us as a great gift; this gift is the resurrected Christ Himself as the reality of the eternal covenant with all His unsearchable riches to be our all-inclusive grace—Isa. 42:6b; 55:3; 1 Cor. 1:9; Acts 13:43.

VIII. If we would be in the continuation of the book of Acts, we need to continue to live in the divine history by having an upper-room consecration—Acts. 1:13-14:

- A. At the seashore Peter gave up his job to follow the Lord Jesus, but in the upper room he gave up much more—Matt. 4:18-20; Acts 1:13-14:
 - He stood with the heavenly vision to give up the religion of his forefathers.
 - He gave up his country, his relationship with his neighbors and friends, and his relatives, and he was willing to risk his life.
- B. The kind of consecration that we need today is an upper-room consecration, a consecration in which we pay the price to have our whole being "married" to the heavenly vision—Acts. 26:19; 1:8; 20:24.
- C. If we pay the price for the heavenly vision, we will "burn the bridges" behind us and will have no way to go backward.
- D. Whether we have seen the heavenly vision or not depends on whether we are willing to pay the price to buy the anointing Spirit as the eyesalve—Rev. 3:18.
- E. To take the way of the Lord's recovery is not cheap; this way is expensive and requires a costly consecration.
- F. We are not here for a movement but for the Lord's recovery, and the recovery can be carried out only by the specific and extraordinary consecration in the upper room.
- G. The one hundred twenty in the upper room all became a burnt offering; they were burning for the Lord in spirit, and they burned others with the divine fire of the divine life—Luke 12:49-50; Acts 2:3-4; Rom. 12:11.
- H. When the Lord Jesus was on the earth, great crowds followed Him, but they did not afford Him anything for His move; His move was with those in the upper room, with those whose eyes had been opened and whose hearts had been touched—Acts 17:6b.
- I. It is a small number who will turn the world upside down and change the age; if we would be in the upper room, we need to pray in a specific way and say, "Lord, I am willing to be in the upper room for the recovery of Your testimony."

- I. The book of Acts reveals a group of people who live in the divine history within human history as the acting God; they have become God in life, in nature, in expression, and in function (but not in the Godhead) for the spreading and building up of the church as the corporate manifestation of Christ**

 - In Peter's first gospel preaching, he quoted from the book of Joel concerning the outpouring of the processed, consummated, compound Spirit, who was poured out on the day of Pentecost; this Spirit is the consummated Triune God and the realization of Christ going from eternity past across the bridge of time to eternity future so that He might be dispensed into His chosen ones as the Desire of all the nations for His corporate manifestation and His full glorification; revealing the intrinsic, divine history within the outward, human history. [Acts. 2:17] "And it shall be in the last days, says God, that I will pour out of My Spirit upon all flesh..." [Hag. 2:7] And I will shake all the nations, and the Desire of all the nations will come...
- II. The book of Acts reveals a group of people who live in the divine history by calling on the name of the Lord, suffering on behalf of the name of the Lord, and speaking in the name of the Lord, the name of Jesus**

 - Joel's prophecy and its fulfillment concerning God's New Testament jubilee have two aspects: on God's side, He poured out His Spirit in the ascension of the resurrected Christ who has accomplished all, attained unto all, and obtained all; on our side, we call on the name of the ascended Lord who can keep us in God's golden, divine history and enable us to enjoy His riches for the building up of the Body of Christ as the fullness of Christ. As we live in the divine history within the human history, we suffer on behalf of the man-dishonored but God-honored Lord's name and we speak boldly in His name, this name is the expression of the sum total of what the Lord is in His person and work. [Acts. 2:21] And it shall be that everyone who calls on the name of the Lord shall be saved." [Rom. 10:12] For there is no distinction between Jew and Greek, for the same Lord is Lord of all and rich to all who call upon Him.
- III. The book of Acts reveals a group of people who live in the divine history by living, moving, and acting as one Body; they do everything in the Body, through the Body, and for the Body**

 - After the Lord Jesus died, resurrected, and ascended, He continued to live, act, walk, and work on earth as the Spirit in thousands of people whom He had imparted Himself into them through His death and resurrection—the church as His Body, His reproduction and duplication. [Acts. 9:4-5] And he fell on the ground and heard a voice saying to him, Saul, Saul, why are you persecuting Me? And he said, Who are You, Lord? And He said, I am Jesus, whom you persecute.
- IV. The book of Acts reveals a group of people who live in the divine history by rejecting themselves and living by another life—Christ as the divine life; this corporate living of Christ is the reality of the Body of Christ**

 - Peter lived the divine life that he preached and ministered, allowing him to overcome persecution, threatening, and imprisonment; his life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out. Similarly, like Paul who lived Christ and served God by the all-inclusive Spirit of Jesus in his mingled spirit as the practical Holy of Holies and outside the human organization of religion, we need to live by the divine life in our human life, living in the divine history within the human history, by being vessels open to the Lord, loving Him, receiving Him, being filled with Him, and letting Him be everything to us and do everything in us, through us, and for us.
- V. The book of Acts reveals a group of people who live in the divine history by continuing steadfastly in prayer and in the ministry of the word; this is to live in the apostolic ministry in coordination with Christ as our great High Priest in His heavenly ministry**

 - By prayer we set our mind on the things above, that what we do, understand, and speak are in coordination with Christ; that we become a reflection of Christ's ministry in the heavens. By the ministry of the word, we impart Christ, the heavenly life and power into others that they may be sustained with the riches of Christ to live Christ as their heavenly life on earth. [Acts. 6:4] But we will continue steadfastly in prayer and in the ministry of the word. [Col. 3:2] Set your mind on the things which are above...
- VI. The book of Acts reveals a group of people who live in the divine history seen in Psalm 68, which shows that Christ is the center of God's move on the earth and the reality of God's activities through the church**

 - We need to enjoy the processed and consummated Triune God as the life-dispensing and outpoured Spirit day by day, dwell in Christ as the "shore" and set out from Him for the transportation and spreading in the preaching of the gospel.
- VII. The book of Acts reveals a group of people who live in the divine history by continuing to enjoy, live, and proclaim the resurrected Christ as the firstborn Son of God and as the holy things of David, the faithful things, which are all the aspects of what Christ is as mercies to us**

 - Christ as the seed of David was begotten through His resurrection to be the firstborn Son of God and the life-giving Spirit as God's sure mercies shown to David; the resurrected Christ Himself as the Holy one and as the Witness, Leader, and Commander is the mercies and blessings, the holy and faithful things, whom God gives to us as a great gift; this gift is the resurrected Christ Himself as the reality of the eternal covenant with all His unsearchable riches to be our all-inclusive grace. [Acts. 13:33-34] That God has...in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You." "...I will give you the holy things of David, the faithful things."
- VIII. If we would be in the continuation of the book of Acts, we need to continue to live in the divine history by having an upper-room consecration**

 - When Peter saw the heavenly vision, he gave up much more than before and was willing to risk his life for the vision. Today we need to be willing to pay the price to buy the anointing Spirit as the eyesalve and see the heavenly vision, have the upper-room consecration like the apostles, pay the price to have our whole being "married" to the heavenly vision; "burn the bridges" behind us; take the way of the Lord's recovery which can be carried out only by the costly, specific and extraordinary consecration in the upper room; become a burnt offering burning for the Lord in spirit, and burn others with the divine fire of the divine life. God's move is with those in the upper room, with those whose eyes have been opened and whose hearts have been touched. If we would be the small number who will turn the world upside down and change the age and be in the upper room, we need to pray in a specific way and say, "Lord, I am willing to be in the upper room for the recovery of Your testimony." [Rev. 3:18] I counsel you to buy...eyesalve to anoint your eyes that you may see. [Acts. 1:13-14] And when they entered, they went up to the upper room...These all continued steadfastly with one accord in prayer...

...Do not excuse yourself by saying that you have not seen the vision. Do not say that you are not clear. You may be clear, but you may not be willing to pay the price. If you are not willing to pay the price, you will not dare to say that you have seen the vision. Whether or not you have seen the vision depends on this one matter—whether you are willing to pay the price. Pay the price to buy the eyesalve, and you will see the vision.

I encourage you to pray, saying, “Lord Jesus, by Your mercy I will buy the eyesalve. By Your mercy I am willing to pay the price to be in the upper room.” If you say this to the Lord, the heavens will be opened, the scales will fall from your eyes, and you will see the heavenly vision.

<Excerpts from “The Heavenly Vision” , Chapter 6, “The Vision of Consecration”>

When the Lord Jesus was on earth, great crowds followed Him. Multitudes were saved and healed, and multitudes received the favor of God. Eventually, however, there were only about one hundred and twenty in the upper room...

Do you intend to be in the crowd or in the upper room? Will you remain one of the multitude, or by the Lord’s mercy will you come into the upper room? I do not know who you are. Only the Lord knows who will be in the upper room.

I would urge you to pray to receive the Lord’s mercy so that you might be in the upper room. If you are not willing to come here, then what you have read in these chapters will have nothing to do with you. Then you will be like those in the crowds, those the Lord did not count on. If you would be in the upper room, you need to pray in a specific way and say, “Lord, I am willing to be in the upper room for the recovery of Your testimony.”

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