

Message Five

The Ultimate Issue of the New Covenant

I. The New Jerusalem is the ultimate issue of God's making covenants with man throughout the generations:

- A. The Bible begins with one single God (Elohim) and ends with a corporate God—the New Jerusalem:
 - 1. The first divine title used in the Bible to reveal God is *Elohim* (Gen. 1:1), which means the faithful mighty One; this implies that after God created all things and mankind with His might, He covenanted with man according to His faithfulness. He is the God who keeps covenant.
 - 2. The colors of the twelve layers of the foundation of the New Jerusalem have the appearance of a rainbow (Rev. 21:19-20), signifying that the holy city is built upon and secured by God's faithfulness in keeping His covenant (Gen. 9:8-17).
- B. All the dealings of God with man are included in the covenants which He made with man. The final result is the manifestation of the New Jerusalem; at that time God will carry out everything according to the covenants He made in His dealings with man throughout the generations and will dwell with man forever.

II. The New Jerusalem is the ultimate issue of the new covenant in God's economy:

- A. The new covenant in God's economy brings the believers into an organic union with the Triune God in Christ to enjoy all the riches of His divinity and humanity and participate in all that He has accomplished and attained through His all-inclusive death, His powerful resurrection, and His transcendent ascension, thereby becoming the church as the Body of Christ that God may be expressed in Christ and consummating in the New Jerusalem as the complete expression of God to fully express God to the uttermost in the new heaven and new earth in the new universe unto eternity.
- B. The New Jerusalem is the consummation of the New Testament believers' experience of the grace in God's economy:
 - 1. Christ as grace comes into us to be our life and person that we may live Christ, magnify Christ, become the living members of Christ, and join together as the organic Body of Christ; the consummation of this organic Body is the New Jerusalem.
 - 2. The new covenant of grace is the believers' mother, the Jerusalem above, the heavenly Jerusalem, the New Jerusalem (Gal. 4:26-28, 31).
 - 3. The consummation of the New Jerusalem is absolutely the work of grace in the new covenant (Rev. 22:21).

III. The New Jerusalem is the embodiment of the judicial redemption and organic salvation in the new covenant:

- A. The New Testament believers are deified to become the New Jerusalem, which is the embodiment of God's complete salvation, for them to become God in life and nature but not in the Godhead:
1. Through God's judicial redemption—Rev. 22:14a.
 2. Through God's organic salvation—Rom. 5:10.
 - a. Regeneration to become God's species, God's children—John 1:12-13; Rev. 21:7; 22:14b.
 - b. Sanctification to be as holy as the holy city—1 Thes. 5:23; Eph. 5:26.
 - c. Renewing to be as new as the New Jerusalem—2 Cor. 4:16; Eph. 4:23.
 - d. Transformation to be constituted with the Triune God as gold, silver (pearl), and precious stones—1 Cor. 3:12; 2 Cor. 3:18; Rom. 12:2.
 - e. Conformation to the image of the firstborn Son of God to have the appearance of the New Jerusalem—Rom. 8:28-29.
 - f. Glorification to be completely permeated with the glory of the New Jerusalem—Rom. 8:30; Phil. 3:21.
- B. God's complete salvation is a composition of God's righteousness as the base and God's life as the consummation (Rom. 5:18; 8:10); the entire New Jerusalem is a matter of life built on the foundation of righteousness (Rev. 21:19-20; 22:1-2).

IV. The New Jerusalem is the ultimate issue of our being "sonized" by the law of life of the new covenant:

- A. The "sonizing" by the law of the divine life dispenses God Himself into us to accomplish His economy, that is, to produce the increase of God for His expression, which will consummate in the New Jerusalem.
- B. The New Jerusalem is the aggregate of the divine sonship for the corporate expression of the Triune God (Rom. 8:29-30; Heb. 2:10; Rev. 21:7, 11).

V. The New Jerusalem is the consummation of the enjoyment of the new covenant:

- A. The New Jerusalem is the consummation of the New Testament believers' enjoyment of God as their inheritance:
1. The New Testament jubilee brings us back to God as our inheritance; today we have a foretaste of this jubilee, and then in eternity, in the New Jerusalem with the new heaven and new earth, we shall have the greatest jubilee, enjoying God in full as our satisfaction and rest.
 2. The Holy Spirit today is a guarantee, a foretaste, and a sample of our divine inheritance, until our body is transfigured in glory, at which time we will inherit God in full (Eph. 1:14; Rev. 21:7).

3. The enjoyment of the New Jerusalem is the enjoyment of the Triune God in full, including God the Father as the divine light (Rev. 21:23a; 22:5), God the Spirit as the divine river (22:1), and God the Son as the divine tree (22:2a, 14).
- B. The New Jerusalem is the consummation of the New Testament believers' being God's inheritance for His enjoyment:
1. God is in the process of dispensing Himself into us little by little, and whatever God dispenses of Himself into us becomes His inheritance; we are in the process of being made His inheritance in full (Eph. 1:11, 14).
 2. God is working Himself as the treasure into us (2 Cor. 4:7) that we may become a treasure to Him (Titus 2:14; Exo. 19:5); the New Jerusalem will be a treasure both to God and to man (Rev. 21:11), a mutual inheritance and a mutual satisfaction for God and man.

VI. The New Jerusalem is the consummation of the living of the new covenant:

- A. The New Testament believers live according to the principle of life and take God's way of life, the destination of which is the New Jerusalem.
- B. The New Testament believers' daily living should be the triune living of the New Jerusalem:
1. Living out the Father as the source of life on the throne—Rev. 22:1; John 5:26.
 2. Living out the Son as the life and life supply, the tree of life—Rev. 22:2; John 14:6.
 3. Living out the Spirit as the bountiful supply of the processed and consummated Triune God, the water of life—Rev. 22:1; Phil. 1:19.