

## **Banners for the 2000 Memorial Day Conference**

- I. The New Jerusalem is the consummation of God becoming man and man becoming God in life, in nature, and in expression but not in the Godhead.**
- II. The Triune God and we become the New Jerusalem by the divine dispensing of Himself into us as the flowing Triune God for our enjoyment to be our eternal blessing for His eternal glory.**
- III. We become the New Jerusalem, the enlargement of God, the corporate God-man, through the process of God's organic salvation.**
- IV. The consummation of God's organic salvation is the New Jerusalem, the processed and consummated Triune God incorporated with His regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite elect.**

**Outline of Messages  
for the Memorial Day Conference  
2000**

**GENERAL SUBJECT: A NEW REVIVAL—BECOMING THE NEW JERUSALEM**

Message One

**The New Jerusalem—the Highest Truth**

(1)

**God Becoming Man and Man Becoming God  
for the Consummation of the New Jerusalem, the Corporate God-man**

Scripture Reading: Rom. 8:3; 1:3-4; John 1:12-13; Eph. 3:17a; Rev. 21:2-3, 9-11; 22:17

- I. The “diamond” in the “box” of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead—2 Sam. 7:12-14a; Rom. 1:3-4; Eph. 3:17a.**
- II. The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them His duplication that they may express Him; this corporate expression will consummate in the New Jerusalem—Eph. 3:9; 1:9-23.**
- III. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead—Rev. 21:2; 3:12:**
  - A. In Christ God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem—21:3, 22.
  - B. Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God’s organic salvation—Rom. 5:10.
- IV. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity—John 14:20, 23; Rev. 21:2-3, 9-23:**
  - A. All the components have the same life, nature, and constitution and thus are a corporate person.
  - B. God and man, man and God, are built up together by being blended and mingled together—John 14:20, 23; 15:4a; 1 Cor. 6:17.
  - C. This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead.
- V. The New Jerusalem is the enlarged God—Gen. 1:1; Rev. 4:2-3; 21:10-11:**
  - A. The New Jerusalem is God’s enlargement and expansion, God’s expression in eternity, which is the corporate God—4:2-3; 21:10-11.
  - B. All sixty-six books of the Bible explain the enlarged God, the New Jerusalem:

1. The New Jerusalem is the very God who was in the beginning—Gen. 1:1.
  2. In the beginning of the Bible, there is a single God; at the end there is a great corporate God—the New Jerusalem—Rev. 21:2, 9-11.
  3. In the beginning He is a simple God, who is triune; at the end a city appears, and that city is the New Jerusalem—v. 10.
- C. Those who participate in the New Jerusalem are all God's children, God's species; hence, the New Jerusalem is the corporate God—John 1:12-13; 3:3-6.
- VI. The firstborn Son, the many sons of God, and the consummation of the processed and consummated Triune God issue in one thing—the New Jerusalem—Rom. 8:29; Heb. 2:10; John 7:39; Gal. 3:14; Rev. 21:2:**
- A. God the Father has a great family of many sons—Eph. 2:19b; 1 Tim. 3:15-16:
1. In the divine family, the Father is God, and all the sons are the many God-men—Heb. 2:10.
  2. The Father is God, and all the sons are “small gods” in life and in nature but not in the Godhead—John 1:12-13; 1 John 3:2.
- B. The New Jerusalem is the aggregate, the totality, of the many God-men—Rev. 21:7:
1. Christ is the firstborn Son, and we are His many “twins”—Rom. 8:29.
  2. The New Jerusalem is God the Father with many “God the sons.”
- VII. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:**
- A. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity—Rev. 21:11.
- B. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—3:12.
- VIII. The New Jerusalem is the real and consummate Shulammite—a corporate Shulammite, including all of God's chosen and redeemed people—S. S. 6:13; Rev. 21:2, 9-10; 22:17:**
- A. The wonderful Shulammite, the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem—S. S. 6:13; Rev. 21:2.
- B. As Solomon's counterpart, the Shulammite became the same as Solomon in life, nature, and image, as Eve to Adam—Gen. 2:20-23:
1. This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him for their marriage—2 Cor. 3:18; Rom. 8:29; Rev. 19:7; 21:2.
  2. The many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead; this is the fulfillment of God becoming man so that man may become God, which is the high peak of the divine revelation.
- C. The wife of Christ and Christ will be joined together to be the New Jerusalem for God's expression; this is the consummated Shulammite—22:17.
- D. This is how the Bible ends, with a couple in a marriage life—the New Jerusalem—21:2, 9-10; 22:17.