

THE NEW JERUSALEM—THE ULTIMATE CONSUMMATION

Evening Message One

The New Jerusalem—the Highest Truth

Scripture Reading: Rev. 21:2, 10-11, 22-23; 22:17

- I. “After my study of the Bible for the past sixty-nine years, what have I seen? I would say that I have seen the New Jerusalem. This is my vision, this is my revelation, and this is my ministry” (*The Practical Points concerning Blending*, pp. 25-26).
- II. “If we look at today’s outward situation, we can see the lack of the building up of the Body of Christ which consummates the New Jerusalem. This is why the Lord has charged me to release the high peaks of His divine revelation. First, we need to release the truth that God became a man so that man may become God in life and in nature but not in the Godhead. Then we need to release the truth concerning the New Jerusalem. My burden is to release these two great truths” (*The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, p. 54).
- III. “Since the Lord has released these high peaks of His truths, we have to learn the new language to speak them....Today in the recovery all the co-workers must be different. They must learn to speak these high truths concerning God’s economy—that God became a man that man may become God, with the New Jerusalem as the ultimate consummation. This is a great miracle and a deep mystery” (p. 54).
- IV. “We need to experience and speak these things. The more we speak, the more we will have to speak. The more we speak, the more we will be nourished and satisfied. From now on the co-workers and the elders must know how to speak these things” (p. 55).
- V. “I hope that many of us in the Lord’s recovery would go around the globe telling people everywhere nothing else but the New Jerusalem” (p. 41).
- VI. The New Jerusalem is the ultimate consummation of the building up of the believers, who have been made God in life, in nature, in constitution, and in expression but not in the Godhead; thus, there is an intrinsic relation between the believers’ becoming God in life and in nature and the producing of the New Jerusalem—Rev. 21:2, 9-11, 18, 22; 22:17:
 - A. 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 and God and man being mingled together to be one entity—John 14:20; 15:5a.

- B. The New Jerusalem is the mingling of divinity and humanity to be the expansion, enlargement, and expression of the processed and consummated Triune God in humanity for eternity—Rev. 21:11.
- C. The New Jerusalem is built by God’s constituting Himself into man to make man the same as He is in life and in nature but not in the Godhead so that God and man may become a corporate entity—vv. 18-21:
 - 1. The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity.
 - 2. All the components have the same life, nature, and constitution and thus are a corporate person.
 - 3. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one another to become a mutual dwelling place—vv. 3, 22.
- D. As the new creation, the New Jerusalem is new because it is full of God—vv. 2, 5:
 - 1. Since newness is God, to become new is to become God—Rom. 6:4; 7:6.
 - 2. The New Jerusalem will be the ultimate consummation of the realm of newness, which is Christ—2 Cor. 5:17.
 - 3. The believers need to be thoroughly and absolutely renewed in order to be the new creation of God and for God—Rom. 12:2; Eph. 4:23; 2 Cor. 4:16; Gal. 6:15; Titus 3:5.
- E. As the consummation of the divine romance, the New Jerusalem will be a universal couple—Rev. 22:17:
 - 1. The consummation of the processed and consummated Triune God and the consummation of God’s regenerated, transformed, and glorified people will be a universal couple expressing the Triune God for eternity—21:11, 23.
 - 2. The one who is man yet God is the wife, and the One who is God yet man is the Husband.
 - 3. According to its humanity the New Jerusalem is the human wife with the divine life and nature, and according to its divinity the New Jerusalem is the divine Husband, the redeeming God with the human life and nature.
- F. The New Jerusalem is a corporate person—the corporate God-man, the corporate God, constituted of the processed and consummated Triune God united, mingled, and incorporated with the redeemed, regenerated, transformed, and glorified tripartite man—21:2, 10-11.
- G. “To be deified” is “to be constituted with the processed Triune God to be made God in life and in nature but not in the Godhead. In this sense we may speak of the deification of the believers, a process that will consummate in the New Jerusalem” (*Life-study of Job*, p. 122).

VII. “The New Jerusalem is a composition of God’s chosen, redeemed, regenerated, sanctified, transformed, and glorified people who have been deified. On God’s side, the Triune God has been incarnated to be a man; on our side, we are being deified, 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. This is the highest truth, and this is the highest gospel” (p. 122).