

**Outline of  
the Messages for the Full-time Training  
in the Spring Term of 2008**

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**GENERAL SUBJECT: THE BELIEVERS**

Message Fifty-Two

**Their Future—Becoming and Being the New Jerusalem  
as the Ultimate Consummation of the Dispensing of the Divine Trinity**

Scripture Reading: Rev. 21:2-3, 9-11, 22-23; 22:1-5, 14, 17a

**I. Without the New Jerusalem there is no answer to any question in the universe; once we see the New Jerusalem as the ultimate consummation of the dispensing of the Divine Trinity, we have the answer to every question:**

- A. If we do not have a clear view of God's eternal intention in His eternal economy, our interpretation of the New Jerusalem will not be accurate, and our life and work will be meaningless; the goal of our life and work is to become the New Jerusalem and to build the New Jerusalem—1 Tim. 1:3-4; Eph. 3:8-11; Rev. 21:2-3, 9-11, 22; 22:1-5:
1. The New Jerusalem is a sign (a symbol with spiritual significance) of the ultimate consummation of the Divine Trinity dispensing Himself into His chosen people—1:1; 22:1-2; cf. John 4:14b; 6:35, 57.
  2. The New Jerusalem is a corporate person, a great God-man, the aggregate and totality of all of God's chosen and redeemed people—Rev. 21:2a, 12b, 14.
  3. The New Jerusalem is the bride, the wife of the Lamb, Christ's eternal counterpart, so we have to love Him supremely and betroth others to Him—vv. 2, 9-10; 22:17a; 2 Cor. 11:2; cf. Eph. 5:25-27.
  4. The New Jerusalem is the mutual abode of God and man, so we have to abide in Him that He may abide in us, and we have to minister Him as the building and builded God into others—Rev. 21:3, 22; John 14:23; 15:5, 7; 8:31; Eph. 3:16-19; 2 Cor. 3:3, 6; 1 Cor. 3:12.
  5. The New Jerusalem is the fullness of God, the corporate expression of God, the glory of God, so we need to be saved from our self-likeness to express God in the oneness of the divine glory while we preach not ourselves but Christ Jesus as Lord, considering ourselves as slaves to serve the believers and laying down our lives on behalf of the brothers—Eph. 3:19; Rev. 21:9-11; 4:3; Rom. 5:10; Heb. 2:9-10; John 17:22-23; Matt. 16:24-25; 2 Cor. 4:5; 1 John 3:16.
  6. The New Jerusalem as God's masterpiece is designed and constructed by God; He constructs the New Jerusalem by dispensing Himself as the Architect and Builder into our being—Heb. 11:10; Eph. 2:10; 3:10.
  7. The New Jerusalem is our country, the local churches are the "embassies," we are Christ's ambassadors, and Jehovah as love is our banner, our flag, of victory—Heb. 11:13-16; Rev. 1:11; 2 Cor. 5:20; Exo. 17:15; S. S. 2:4.
- B. The Bible of sixty-six books is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything so that we may live and express Christ to become the New Jerusalem; this should be the principle that governs our life—Rev. 22:17a; Rom. 9:23; 2 Kings 4:1-6; Rom. 8:28-29; Prov. 20:24; Psa. 139:7-12; Gen. 45:4; 50:20; Phil. 1:19-21a; Gal. 2:20; 1 Cor. 15:10.

- C. The forty-two chapters of Job leave us with a crucial question of two parts: what was the purpose of God in His creation of man, and what is the purpose of God in dealing with His chosen people?—4:8; 10:1-2, 13; 11:12; 13:4; 19:9-11; 42:1-9:
1. The mystery of the ages hidden in God's heart is that God in His Divine Trinity desires to be dispensed and wrought into His created man to make man His duplication and His expression—10:13; Eph. 3:8-11.
  2. God was not judging or punishing Job but was stripping and consuming him so that he could be rebuilt with God to become a God-man, the same as God in life and nature but not in His Godhead, in order that he might express God.
  3. God's purpose in dealing with His people is that He wants His people to gain Him, to partake of Him, to possess Him, and to enjoy Him, rather than all things, until their enjoyment reaches the fullest extent (Phil. 3:7-14; 2 Cor. 4:16-18), that His people may ultimately become the New Jerusalem (Rev. 21:2—22:5).

**II. In the ultimate consummation of the dispensing of the Divine Trinity as the New Jerusalem, we will enjoy the eternal life to the fullest:**

- A. We will enjoy the Father as the light of life in Christ, the Lamb, as the lamp; the shining of the divine light is the dispensing of the Triune God into the believers—21:23; 22:1, 5; cf. John 8:12; Luke 11:33-36.
- B. We will enjoy the Son as the tree of life for our rich, fresh, and eternally refreshing supply, our eternal portion—Rev. 2:7; 22:2, 14; cf. Gen. 2:8-9; 3:24; Rom. 5:10, 17; 8:2.
- C. We will enjoy the Spirit as the river of water of life, a symbol of the processed Triune God in Christ as the life-giving Spirit flowing out Himself to saturate His redeemed people, the constituents of the New Jerusalem, showing that even in eternity future we will still need the supply of the dispensing of the Divine Trinity—Rev. 22:1; cf. John 4:14b; 7:38-39; 1 Cor. 12:13.

**III. In the ultimate consummation of the dispensing of the Divine Trinity as the New Jerusalem, we will be the sons of God as the overcomers, enjoying the divine sonship to the fullest—Rev. 21:3, 6-7; 22:3-5; 1 John 5:4-5; Heb. 2:10-11.**

**IV. In the ultimate consummation of the dispensing of the Divine Trinity as the New Jerusalem, we will enjoy the Lamb-God, the Redeeming God, in His triune dispensing—Rev. 22:1, 3; 21:23; 7:17; Ezek. 1:26.**

**V. In the ultimate consummation of the dispensing of the Divine Trinity as the New Jerusalem, we will reign as kings over the nations—Rev. 22:5b; Rom. 5:17.**

**VI. In the ultimate consummation of the dispensing of the Divine Trinity as the New Jerusalem, we will express God, as a jasper stone, with His glory to enlighten the nations—Rev. 21:11; 4:3; 21:24; Matt. 5:14; 13:43; Phil. 2:15-16.**

**VII. In the ultimate consummation of the dispensing of the Divine Trinity as the New Jerusalem, we will be absolutely in resurrection as sons of the resurrection—Rev. 21:17; Matt. 22:30; Luke 20:34-38.**

**VIII. In the ultimate consummation of the dispensing of the Divine Trinity as the New Jerusalem, we will be the union, mingling, and incorporation of the processed Triune God with His redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified tripartite people for His glorious and utmost expression and His consummated manifestation for eternity as the new creation of resurrection—Rev. 21:12-13, 21a, 14, 17a; 22:1-5.**