

THE CENTRAL LINE OF THE BIBLE

(Lord's Day—Second Morning Session)

Message Eight

The New Jerusalem— the Reflection and Fulfillment of the Divine Revelation concerning the Garden of Eden and the Unique Goal of the Christian Work

Scripture Reading: Gen. 1:26; 2:7-14, 22; Rev. 21:1—22:2, 17a

- Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Gen 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Gen 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
- Gen 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Assyria. And the fourth river is the Euphrates.
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Rev 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them *and be* their God.
- Rev 21:4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.
- Rev 21:5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.
- Rev 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.
- Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.
- Rev 21:8 But the cowardly and unbelieving and abominable and murderers and fornicators and sorcerers and idolaters and all the false, their part will be in the lake which burns with fire and brimstone, which is the second death.
- Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

- Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
- Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.
- Rev 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.
- Rev 21:15 And he who spoke with me had a golden reed as a measure that he might measure the city and its gates and its wall.
- Rev 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to *a length of* twelve thousand stadia; the length and the breadth and the height of it are equal.
- Rev 21:17 And he measured its wall, a hundred and forty-four cubits, *according to* the measure of a man, that is, of an angel.
- Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
- Rev 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.
- Rev 21:25 And its gates shall by no means be shut by day, for there will be no night there.
- Rev 21:26 And they will bring the glory and the honor of the nations into it.
- Rev 21:27 And anything common and he who makes an abomination and a lie shall by no means enter into it, but only those who are written in the Lamb's book of life.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
- Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...

I. The divine revelation concerning the garden of Eden, created by the eternal Triune God, and the divine revelation concerning the New Jerusalem, built by the processed and consummated Triune God, reflect each other—Gen. 2:7-14, 18-24; Rev. 21:1—22:2.

- Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Gen 2:8 And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Gen 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
- Gen 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Assyria. And the fourth river is the Euphrates.
- Gen 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.

- Gen 2:19 And Jehovah God formed from the ground every animal of the field and every bird of heaven, and brought them to the man to see what he would call them; and whatever the man called any living animal, that was its name.
- Gen 2:20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.
- Gen 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Gen 2:23 And the man said, This time this is bone of my bones And flesh of my flesh; This one shall be called Woman Because out of Man this one was taken.
- Gen 2:24 Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.
- Rev 21:1-22:2 (Be omitted)

II. What is revealed in these two parts of the divine revelation in the Holy Scriptures is the central line of the divine revelation throughout the entire Holy Scriptures; this central line should be a controlling principle to our interpreting and understanding of the Holy Scriptures.

III. God's eternal intention for us to become the New Jerusalem is seen in Genesis 1—2 as the organic blueprint, the architectural plan of the Triune God, and in Revelation 21—22 as the finished product, the organic masterpiece of the Triune God, to be the model of what we are and how we work—Heb. 11:10; Eph. 2:10:

Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

Eph 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

A. Man is a vessel created according to God's kind so that man might contain and express Him—Gen. 2:7; Rom. 9:21, 23; 2 Cor. 4:6-7; Rev. 22:5:

Gen 2:7 Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.

Rom 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

Rom 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory,

2 Cor 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

2 Cor 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

1. God created man in His image and according to His likeness, making man a duplicate, a copy, of Himself for His glory, His expression—Gen. 1:26; Acts 17:28-29a; Isa. 43:7; Rev. 21:11; 4:3.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

Acts 17:28 For in Him we live and move and are, as even some poets among you have said, For we are also His race.

Acts 17:29a Being then the race of God, ...

- Isa **43:7** Everyone who is called by My name, Whom I have created, formed, and even made for My glory.
- Rev **21:11** Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev **4:3** And He who was sitting was like a jasper stone and a sardius in appearance, and *there was* a rainbow around the throne like an emerald in appearance.
2. God created man to represent Him with His dominion, His authority—Gen. 1:26; Rom. 5:17; Rev. 20:4-6; 22:5.
- Gen **1:26** And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
- Rom **5:17** For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
- Rev **20:4** And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and *of those* who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.
- Rev **20:5** The rest of the dead did not live *again* until the thousand years were completed. This is the first resurrection.
- Rev **20:6** Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.
- Rev **22:5** And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.
3. God created man with a human spirit to contact, receive, and contain God—Gen. 2:7; Prov. 20:27; 2 Tim. 4:22:
- Gen **2:7** Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Prov **20:27** The spirit of man is the lamp of Jehovah, Searching all the innermost parts of the inner being.
- 2 Tim **4:22** The Lord be with your spirit. Grace be with you.
- a. Within us we have two lamps, the Spirit of God and our spirit, shining and enlightening our inward parts to supply us with the divine life so that we can become the city of life—Rev. 4:5; Prov. 20:27.
- Rev **4:5** And out of the throne come forth lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;
- Prov **20:27** The spirit of man is the lamp of Jehovah, Searching all the innermost parts of the inner being.
- b. We become the New Jerusalem by exercising our spirit to enjoy the Triune God—Jude 19-21; John 4:14b, 24; 1 Tim. 4:7; 3:15.
- Jude **19** These are those who make divisions, soulish, having no spirit.
- Jude **20** But you, beloved, building up yourselves upon your most holy faith, praying in the Holy Spirit,
- Jude **21** Keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life.
- John **4:14b** ... but the water that I will give him will become in him a fountain of water gushing up into eternal life.

- John **4:24** God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- 1 Tim **4:7** But the profane and old-womanish myths refuse, and exercise yourself unto godliness.
- 1 Tim **3:15** But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
4. God has implanted eternity in man's heart—Eccl. 3:11:
- Eccl **3:11** He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.
- a. Man has a deep desire for permanent things, and the only things that are permanent are the eternal things, the life of eternity, the life of God—2 Cor. 4:16-18; Eph. 3:17.
- 2 Cor **4:16** Therefore we do not lose heart; but though our outer man is decaying, yet our inner *man* is being renewed day by day.
- 2 Cor **4:17** For our momentary lightness of affliction works out for us, more and more surpassingly, an eternal weight of glory,
- 2 Cor **4:18** Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.
- Eph **3:17** That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- b. The Lord's recovery is to recover us, His church, from things seen to things unseen, from things that are temporary to things that are eternal—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8.
- Rom **8:24** For we were saved in hope. But a hope that is seen is not hope, for who hopes for what he sees?
- Rom **8:25** But if we hope for what we do not see, we eagerly await *it* through endurance.
- Heb **11:27** By faith he left Egypt, not fearing the wrath of the king, for he persevered as one seeing the unseen One.
- 1 Pet **1:8** Whom having not seen, you love; into whom though not seeing *Him* at present, yet believing, you exult with joy *that is* unspeakable and full of glory,
- B. The tree of life is the center of God's economy—Gen. 2:7-9; Rev. 22:2:
- Gen **2:7** Jehovah God formed man with the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
- Gen **2:8** And Jehovah God planted a garden in Eden, in the east; and there He put the man whom He had formed.
- Gen **2:9** And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.
- Rev **22:2** And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.
1. The tree of life signifies the crucified and resurrected Christ who imparts life to man and who pleases and satisfies man in an edible form—John 14:6; 15:1; Exo. 15:25; Rev. 2:7; 22:14; John 6:57.
- John **14:6** Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
- John **15:1** I am the true vine, and My Father is the husbandman.

- Exo 15:25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.
- Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.
- Rev 22:14 Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city.
- John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.
2. The principle of the tree of life is the principle of dependence on God for everything—cf. Heb. 11:8; Josh. 9:14; Isa. 9:6; Psa. 16:7-8; Matt. 14:19.
- Heb 11:8 By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going.
- Jos 9:14 And the men took some of their provisions, but they did not ask for the counsel of Jehovah.
- Isa 9:6 For a child is born to us, A son is given to us; And the government Is upon His shoulder; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.
- Psa 16:7 I will bless Jehovah, who counsels me; Indeed in the nights my inward parts instruct me.
- Psa 16:8 I have set Jehovah before me continually; Because He is at my right hand, I shall not be shaken.
- Matt 14:19 And after commanding the crowds to recline on the grass, He took the five loaves and the two fish, and looking up to heaven, He blessed and broke the loaves and gave *them* to the disciples, and the disciples to the crowds.
3. Anything that we do independently of the Lord is in the principle of the tree of knowledge—John 5:39-40; 2 Cor. 3:6.
- John 5:39 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me.
- John 5:40 Yet you are not willing to come to Me that you may have life.
- 2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, *ministers* not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.
4. Every genuine believer in Christ is a miniature garden of Eden, with God as the tree of life in his spirit and Satan as the tree of knowledge in his flesh—Rom. 8:2, 6.
- Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.
- Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- C. A river of water of life is flowing in four branches to reach the four directions of the earth—Gen. 2:10-14; Rev. 22:1; cf. John 7:37-39; Psa. 36:8-9.
- Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Gen 2:13 And the name of the second river is Gihon; it is the one that goes around the whole land of Cush.
- Gen 2:14 And the name of the third river is Hiddekel; it is the one that goes east of Assyria. And the fourth river is the Euphrates.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

- John 7:37 Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
- John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
- John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for *the* Spirit was not yet, because Jesus had not yet been glorified.
- Psa 36:8 They are saturated with the fatness of Your house, And You cause them to drink of the river of Your pleasures.
- Psa 36:9 For with You is the fountain of life; In Your light we see light.
- D. At the flow of the river there are three kinds of precious materials for God's building—Gen. 2:11-12; Rev. 21:11-14, 18-21:
- Gen 2:11 The name of the first is Pishon; it is the one that goes around the whole land of Havilah, where there is gold.
- Gen 2:12 And the gold of that land is good; bdellium and onyx stone are there.
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:
- Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.
- Rev 21:14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.
- Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.
- Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
- Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysopease; the eleventh, jacinth; the twelfth, amethyst.
- Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
1. The New Jerusalem is built by the Triune God, as the divine Architect and Builder, with Himself and His deified people as the material to be a miraculous structure of treasure; He is God in us to make us God in Him—Heb. 11:10; 1 Cor. 3:12; 1 Pet. 2:4-5; Rev. 21:3, 22; Eph. 1:11a, 18b; 3:21:
- Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
- 1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,
- 1 Pet 2:4 Coming to Him, a living stone, rejected by men but with God chosen *and* precious,
- 1 Pet 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.
- Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them *and be* their God.
- Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.
- Eph 1:11a In whom also we were designated as an inheritance, ...
- Eph 1:18b ... that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

- Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- a. We need to pay the price to buy gold, signifying God in His divine nature—Rev. 3:18; Zech. 4:12-14, 6; Matt. 25:8-9.
- Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and *that* the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.
- Zech 4:12 And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?
- Zech 4:13 And he spoke to me, saying, Do you not know what these are? And I said, No, sir.
- Zech 4:14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.
- Zech 4:6 And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.
- Matt 25:8 And the foolish said to the prudent, Give us some of your oil, for our lamps are going out.
- Matt 25:9 But the prudent answered, saying, Perhaps there will not be enough for us and for you; go rather to those who sell, and buy for yourselves.
- b. We need to abide in the death of Christ and enjoy His life-secreting resurrection to make us pearls for the building of God’s eternal expression—Phil. 3:10; 1:19; cf. John 19:34; S. S. 2:8-9, 14.
- Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil 1:19 For I know that for me this will turn out to salvation through your petition and *the* bountiful supply of the Spirit of Jesus Christ,
- John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.
- S.S. 2:8 The voice of my beloved! Now he comes, Leaping upon the mountains, Skipping upon the hills.
- S.S. 2:9 My beloved is like a gazelle or a young hart. Now he stands behind our wall; He is looking through the windows, He is glancing through the lattice.
- S.S. 2:14 My dove, in the clefts of the rock, In the covert of the precipice, Let me see your countenance, Let me hear your voice; For your voice is sweet, And your countenance is lovely.
- c. We need to experience the riches of Christ through sufferings, consuming pressures, and the killing work of the cross to be transformed into precious stones for God’s building—2 Cor. 3:18; 4:10-11, 16; Rom. 8:28-29.
- 2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
- 2 Cor 4:10 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
- 2 Cor 4:11 For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.
- 2 Cor 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner *man* is being renewed day by day.
- Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to *His* purpose.

- Rom 8:29 Because those whom He foreknew, He also predestinated *to be* conformed to the image of His Son, that He might be the Firstborn among many brothers;
2. We need to build the New Jerusalem by ministering the Triune God into others for their transformation—Acts 6:4; S. S. 1:10-11.
- Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.
- S.S. 1:10 Your cheeks are lovely with plaits of ornaments, Your neck with strings of jewels.
- S.S. 1:11 We will make you plaits of gold With studs of silver.
- E. The goal is the producing of a couple, a corporate, great God-man—Gen. 2:22; Rev. 21:2, 9; 22:17a:
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
- Rev 21:9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.
- Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...
1. The Spirit as the consummation of the processed Triune God marries the bride as the consummation of the processed tripartite man—v. 17a.
- Rev 22:17a And the Spirit and the bride say, Come! And let him who hears say, Come! ...
2. The processed man will match the processed God forever for His full expression and satisfaction—21:11, 23.
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.
3. The New Jerusalem is the ultimate and eternal Eve, the corporate bride, the wife of the Lamb, built up with precious materials produced by the flowing, transforming, and building resurrection life of Christ—Gen. 2:22:
- Gen 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.
- a. The building of Eve with the rib taken out of Adam's side typifies the building of the church with the resurrection life of Christ—cf. John 19:34.
- John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.
- b. Just as Eve was a pure product out of Adam, the church is a pure product out of Christ; anything that is other than Christ is not the church— Gen. 5:2; Eph. 5:28-32; cf. 1 Cor. 1:9.
- Gen 5:2 Male and female He created them, and He blessed them and called their name Adam, on the day when they were created.
- Eph 5:28 In the same way the husbands also ought to love their own wives as their own bodies; he who loves his own wife loves himself.
- Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church,
- Eph 5:30 Because we are members of His Body.
- Eph 5:31 For this cause a man shall leave his father and mother and shall be joined to his wife, and the two shall be one flesh.
- Eph 5:32 This mystery is great, but I speak with regard to Christ and the church.
- 1 Cor 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

IV. According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy—Rev. 21:2, 10:

Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

A. The Triune God who passed through all the processes, the all-inclusive Christ who was incarnated to die and resurrect, and the life-giving Spirit who was consummated to indwell us, all take the New Jerusalem as Their eternal goal.

B. The Father as the fountain, the Son as the spring, and the Spirit as the flowing river all take the New Jerusalem as Their eternal goal—John 4:14b.

John 4:14b ... but the water that I will give him will become in him a fountain of water gushing up into eternal life.

C. The degradation of the church is mainly due to the fact that nearly all the Christian workers are distracted to take many things other than the New Jerusalem as their goal.

D. Hence, under the degradation of the church, we need to be overcomers answering the Lord's call to overcome not only the negative things but even more the positive things, which replace the New Jerusalem as the goal.

E. An overcomer's goal should be uniquely and ultimately the goal of God's eternal economy, that is, the New Jerusalem—Rev. 2:7; 3:12.

Rev 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

V. The New Jerusalem is the Triune God, the Divine Trinity, as three basic factors, wrought into and structured together with His redeemed to be a miraculous structure of treasure as the conclusion of the whole Bible:

A. The first main aspect of the New Jerusalem is seen in its structure with its base signified by the gold as the Father's nature, its gates signified by the pearls as the issue of the Son's redeeming death and life-dispensing resurrection, and its wall signified by the precious stones as the consummation of the Spirit's transforming work—21:12-13, 18-21.

Rev 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel:

Rev 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev 21:19 The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

Rev 21:20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

Rev 21:21 And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.

B. The second main aspect of the New Jerusalem is seen in its furnishings with the reigning center of the Father signified by the throne, the abiding place of the Son signified by the

temple, and the enlightening and shining light of the Spirit signified by the oil in the lamp—22:1; 21:16, 22-25; 22:3, 5.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to *a length* of twelve thousand stadia; the length and the breadth and the height of it are equal.

Rev 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

Rev 21:24 And the nations will walk by its light; and the kings of the earth bring their glory into it.

Rev 21:25 And its gates shall by no means be shut by day, for there will be no night there.

Rev 22:3 And there will no longer be a curse. And the throne of God and of the Lamb will be in it, and His slaves will serve Him;

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

- C. The third main aspect of the New Jerusalem is seen in its supply being the flow of the Divine Trinity; its base and source for the flow are the Father signified by the street, its flow is the Spirit signified by the river of water of life, and the element of its flow is the Son signified by the tree of life—vv. 1-2.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

- D. Thus, the entire constitution of the New Jerusalem is the processed and consummated Triune God built with His regenerated, transformed, and glorified elect in His Divine Trinity in a threefold way—cf. Eph. 4:4-6.

Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism;

Eph 4:6 One God and Father of all, who is over all and through all and in all.

VI. As co-workers and elders, we must have the realization that we are living out the New Jerusalem to become the New Jerusalem and working out the New Jerusalem to build the New Jerusalem—1 Cor. 3:9, 12-17:

1 Cor 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

1 Cor 3:13 The work of each will become manifest; for the day will declare *it*, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

1 Cor 3:14 If anyone's work which he has built upon *the foundation* remains, he will receive a reward;

1 Cor 3:15 If anyone's work is consumed, he will suffer loss, but he himself will be saved, yet so as through fire.

1 Cor 3:16 Do you not know that you are the temple of God, and *that* the Spirit of God dwells in you?

1 Cor 3:17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, *and* such are you.

- A. We must adorn and consummate the New Jerusalem, with God the Father as its golden base, God the Son as its pearl gates, and God the Spirit for the wall of precious stones, by drinking the Spirit, the flowing Triune God, as the river of water of life and eating Christ, the overcoming Lion-Lamb, as the tree of life with His rich and fresh supply:

1. The New Jerusalem needs not only to be consummated but also adorned; she is “prepared as a bride adorned for her husband”—Rev. 21:2, 18-21.
 - Rev **21:2** And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
 - Rev **21:18** And the building work of its wall was jasper; and the city was pure gold, like clear glass.
 - Rev **21:19** The foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
 - Rev **21:20** The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.
 - Rev **21:21** And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl. And the street of the city was pure gold, like transparent glass.
 2. We need to adorn the divine building by coordinating with the transforming Spirit to minister the Triune God into others, perfecting them with the attributes of the Triune God so that these divine attributes become their human virtues for the building up of the Body of Christ—2 Cor. 3:18; S.S. 1:10-11; Eph. 4:11-12.
 - 2 Cor **3:18** But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.
 - S.S. **1:10** Your cheeks are lovely with plaits of ornaments, Your neck with strings of jewels.
 - S.S. **1:11** We will make you plaits of gold With studs of silver.
 - Eph **4:11** And He Himself gave some as apostles and some as prophets and some as evangelists and some as shepherds and teachers,
 - Eph **4:12** For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,
- B. Even today the New Jerusalem is still under construction; we are building up the Body of Christ for the building of the New Jerusalem:
1. We are working together with God to build up the New Jerusalem; the Lord’s concern is to gain the New Jerusalem through the precursor of the organic Body of Christ produced in the churches.
 2. As we grow in the divine life and minister the Triune God to others for their growth in the divine life, we are building up the Body of Christ to consummate the New Jerusalem—Col. 2:19; Eph. 4:16.
 - Col **2:19** And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
 - Eph **4:16** Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and *through* the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Excerpts from the Ministry:

THE SUPPLY OF THE NEW JERUSALEM

In the New Jerusalem the number three is very striking. As we have seen, the main structure of the city is of three factors: gold as the base, pearls as the gates, and precious stones as the wall. There are also three furnishings in the holy city. The throne refers to God the Father. The temple refers to Christ. In the New Testament, Christ is called the temple of God (Rev. 21:22; John 2:19-21). We serving ones are all dwelling in Christ as God's temple. We dwell here as the many sons with the firstborn Son. The Father is the King, and all the sons are the co-kings. The temple is the palace. Also, God the Son is the lamp with the Father in Him as the shining light. This lamp is not an electrical lamp but an oil lamp. The oil signifies the Spirit, so the hidden One of the Trinity here is the Spirit. God is the shining light, Christ is the container of God as the lamp, and within the lamp is the oil, the Spirit.

The three factors of the structure and the three furnishings of the city signify the Triune God. Now we come to the third group of three signifying the Triune God. This group is concerning the supply of the city. The street as the base signifies the Father, the river flowing with the water of life signifies the Spirit, and the tree of life signifies the Son, Christ. Thus, the basic structure of the holy city is the Divine Trinity, its furnishings are the Divine Trinity, and its supply is the Divine Trinity.

In every chapter of the book of Ephesians we can see the three of the Divine Trinity. For instance, in chapter one there are the Father's blessing, Christ's blessing, and the Spirit's blessing (vv. 3-14). Then in chapter four there are the Spirit, the Lord, and the Father as the intrinsic essence of the Body (vv. 4-6). The three of the Divine Trinity are the very intrinsic essence for the constitution of the Body of Christ. The entire divine revelation in the holy Word shows how God in His Divine Trinity dispenses Himself into His chosen people. In this last and greatest sign in the Scriptures, the sign of the New Jerusalem, its structure, furnishings, and supply are the Triune God.

Its Supply Being the Processed and Consummated Triune God

The supply of the holy city is the processed and consummated Triune God (Rev. 22:1-2). Our God is not a "raw" God. Some teach a God who is raw, "uncooked," that is, not processed and not consummated. But the very God we preach and teach is the One who, according to the divine revelation, has been processed and consummated. It is the processed and consummated God who can be our supply.

The Triune God passed through incarnation, human living, and an all-inclusive and all-problems-solving death. Then He entered into an all-surpassing resurrection for the dispensing of life and an all-transcending ascension to execute through His heavenly ministry what He accomplished in His earthly ministry. Even God the Father has been processed. In whatever the Son passed through, the Father was with Him. The Son told us He was never alone but that the Father who sent Him was always with Him (John 8:29; 16:32). This is the revelation concerning the Triune God given by the Lord to the recovery. No other Christians teach and preach the processed and consummated Triune God. It was only within the last forty years that we began to use the terms *processed* and *consummated* to describe the Triune God.

If Christ had not been processed, how could He have become a man to die on the cross to take away all our sins? If Christ had not been processed through resurrection, how could He have become the life-giving Spirit? Through the process of incarnation God became a man, Jesus. Jesus was a genuine man, but through His death and in His resurrection, another two steps of His process, He became the life-giving Spirit. If God had not become a man to take away sin, how could He be our Redeemer? If He had not become the life-giving Spirit, how could He have entered into us to be our life and our life supply? The supply of the city is the processed and consummated Triune God.

Signified by the River of Water of Life (the Spirit) and the Throne of God (the Father) and of the Lamb (the Son)

The Third of the Divine Trinity is signified by a river. The Father is in the Son, and the Son is realized as the Spirit, so the Spirit is the flow. The Triune God has been consummated into one life-giving Spirit, and this Spirit is the flow signified by the river of water of life. The supply of the city is the Father as the source, the Spirit as the flow, and Christ as the content, typified by the tree of life.

Proceeding Out of the Throne of God— the Administration of the Divine Authority

This river proceeds out of the throne of God. This source is the divine administration and the divine authority.

***Based on the Nature of God,
Signified by Gold as the Base of God's Throne***

We have seen that everything we are and do in our move and work for God needs to be based upon the golden nature of God. Even the flow of the Divine Trinity is based on the golden nature. The river is flowing in the street, and the street is the base.

***In the Middle of Its Street—
in Its Fellowship (Signified by the Street)
from the Throne to the Twelve Gates***

The river of water of life flows in the middle of the street, and the street signifies the fellowship. The one tree of life growing on the two sides of the river signifies that the tree of life is a vine that spreads and proceeds along the flow of the water of life for God's people to receive and enjoy. The tree of life is not a pine tree shooting up into the sky but a vine tree creeping on the earth. This vine, the tree of life, grows within the middle of the street and along it. Thus, in the middle of the fellowship is the tree of life.

The street begins from the mountaintop, God, to reach all the twelve gates of the city. In the middle of this street is the river of water of life to flow out the riches of God to be our supply. This street with the river is a two-way traffic, coming and going, proceeding down and spiraling up. This coming and going is the fellowship. All who enter into the city through the pearl gates participate in the same fellowship. This fellowship begins from God as the source to reach all the twelve gates. That means it reaches all the ones who have entered into the city to bring them back to God.

***Its Main Element for the Life Supply
to Nourish the Entire City
Being the Tree of Life (Signifying Christ)***

Its main element for the life supply to nourish the entire city is the tree of life, signifying Christ. At the beginning of the Bible in the second chapter of Genesis, the tree of life is seen as the center. Because of man's fall the way to touch that tree was closed by God's glory, holiness, and righteousness. Later, Christ's death on the cross fulfilled all the requirements of God's glory, holiness, and righteousness to reopen the closed way to the tree of life. Christ is our way to enter into the city, so He is signified by the pearl gates, which include the reality of His death and His resurrection.

***In the Spirit, Signified by the River of Water of Life
as the Beverage Supply to Quench the Thirst of the Holy City***

Human beings need food as the supply to nourish them, but without water they cannot survive. We need water as our beverage to match the food that we eat. All these things are signified in this great sign.

***The Nourishment and the Beverage of Its Supply Being
for the Seeking Believers' Growth in the Divine Life
for Their Building Up to Be the Organic Constitution
of the Processed Triune God Mingled with His Regenerated,
Transformed, and Glorified Tripartite Elect***

The tree of life is for our nourishment, and the river of water of life is for our beverage. The supply Christ affords is for our nourishment and the water the Spirit brings to us is for our supply to satisfy us and quench our thirst. But to nourish and to satisfy are not the final goal. Christ nourishes us and the Spirit quenches our thirst for our growth in the divine life, and the growth of the divine life is for the building up of the city as the organic constitution of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect.

Christ's nourishment and the Spirit's beverage are for us to grow, and the growth by these two supplies is for the building up of the New Jerusalem. Even today the New Jerusalem is still under construction. 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.

Since the Lord has released these high peaks of His truths, we have to learn the new language to speak them. Paul and the co-workers around him were different because of what they ministered. 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.

The New Jerusalem is constructed with the Triune God as the main factors. It is furnished with the Triune God as the throne, as the temple (the palace), and as the lamp. Also, New Jerusalem is a city supplied by the Triune God—the Father as the source and the base, the Spirit as the flow, the river, and the Son as the main supply to nourish the entire city. Through this nourishment and divine beverage we members of the new city grow in the divine life and are built together.

From now on we must consider that our work is a building work by the growth of the saints in the divine life. The divine life is the Divine Trinity, who is the structure, the furnishings, and the supply of the holy city. As we grow in the divine life and minister the Triune God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem. 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.

A Concluding Note

I do expect that after the study, a study with a seeking heart and with an enlightened spirit, of these five messages, a crystallization-study of the final part of the Holy Scriptures, we all have seen clearly and evidently that the New Jerusalem is an organic constitution of the processed and consummated Triune God with His regenerated, transformed, and glorified elect. It has a threefold stress with the Divine Trinity in the three main aspects of this organic constitution:

1. The first main aspect in its structure with its base signified by the gold as the Father's nature, its gates signified by the pearls as the issue of the Son's redeeming death and life-dispensing resurrection, and its wall signified by the precious stones as the consummation of the Spirit's transforming work.

2. The second main aspect in its furnishings with the reigning center of the Father signified by the throne, the abiding place of the Son signified by the temple, and the enlightening and shining light of the Spirit signified by the oil in the lamp.

3. The third main aspect in its supply being the flow of the Divine Trinity; its base and source for the flow is the Father signified by the street, its flow is the Spirit signified by the river of the water of life, and the element of its flow is the Son signified by the tree of life.

The entire constitution of the New Jerusalem is the processed and consummated Triune God built with His regenerated, transformed, and glorified elect in His Divine Trinity in a threefold way. It is impossible for such a constitution to be anything physical; it has to be the Divine Trinity in His threefold blending with His redeemed elect. May we receive the eternal mercy and the sufficient grace of the unlimited Christ that we could live a life as a foretaste of such an organic constitution in this age for its full taste in eternity. (*The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, pp. 50-56)