

Message Three

Looking at the Church to Apply the Existence of the New Jerusalem to Ourselves (2)— Holy, Pure, Heavenly, Resurrectionly, and New

Scripture Reading: Rev. 21:1-3, 16-17, 22

VII. Holy—since all the believers will be the components of the holy city, New Jerusalem, all of them should be sanctified to be as holy as the holy city—1 Thes. 5:23; Eph. 5:26:

- A. The New Jerusalem is designated as the holy city (Rev. 21:2a 10); in the New Testament the word holy means separated unto God and also saturated with God:
 - 1. The first function of the holy city's wall and its foundations (21:12a, 14) is to separate, to sanctify, the city unto God from all things other than God, thus making the city the holy city (vv. 2a, 10b).
 - 2. The second function of the wall of the holy city with its foundations is to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation.
 - 3. Holiness is the nature of God; only God Himself is holy (15:4), for only God is separated and uniquely different from everything else—*Hymns, #22*.
 - 4. As the holy city of God, the New Jerusalem is sanctified, fully separated unto God, and thoroughly saturated with God's holy nature to be His habitation.
 - 5. Thus, the holy city is a constitution in the life of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect.
- B. Whenever we experience the mingling of God with us today, there is a real separation, a real holiness; in anything we do, if we have some experience of God in Christ being mingled with us, we experience holiness in that thing—*Hymns, #1199*.
- C. The church today is made holy not only positionally but also dispositionally:
 - 1. Eventually, both the positional sanctification in the judicial aspect and the dispositional sanctification in the organic aspect of God's complete salvation will ultimately be manifested in the New Jerusalem as the holy city—Rev. 21:2, 10; 22:19.
 - 2. In 1 Thessalonians 5:23 Paul prays that our whole being, spirit and soul and body, may be sanctified wholly; this is dispositional sanctification in which the holy God is saturating us with His holy nature.
- D. In God's organic salvation we are being sanctified in our disposition—our distorted, crooked, perverted nature—with the holy nature of God (2 Pet. 1:4) that we may be holy unto God (Eph. 1:4).
- E. The Holy Spirit is sanctifying us also with the element of the resurrection life of Christ, which we received through the feeding; the more we feed on the word, the more we receive the element of the resurrection life of Christ for our disposition sanctification—John 6:57, 63; 17:17; 1 Cor. 6:11; Eph. 5:26.

VIII. Pure—in the Lord's recovery there should never be any mixture; the recovery must be absolutely pure, single, and holy—Rev. 21:18, 21; 2 Tim. 2:19-22:

- A. The city of New Jerusalem is pure gold, like clear glass, and the street of the city is pure gold, like transparent glass; if we take God's nature as our unique way, we will be pure, without any mixture, and transparent, without any opaqueness—Rev. 21:18b, 21b.

- B. The difference between apostate Christendom and the genuine church is that one is a mixture and the other is pure; the local churches, like the New Jerusalem, should be crystal clear, without any mixture—22:1.
- C. Impureness in the church life and in the Lord's work is the basic killer; it kills everything, including you if you are impure.
- D. In the local churches we must be thoroughly purified of all mixture; anything common and anything contradictory to the heavenly nature of the Lord's recovery must be purged out—2 Tim. 2:19-22.
- E. We need to be pure in heart, in conscience, and in spirit:
 1. To be pure in heart is to be single in purpose to have the single goal of accomplishing God's will be God's glory—Matt. 5:8; 1 Cor. 10:31.
 2. We should be pure in heart and single for the Lord's recovery; only then will we be a help to the recovery—1 Tim. 1:5; 2 Tim. 2:22; 1 Pet. 1:22; *Hymns*, #411.
 3. We need to have a pure conscience, a conscience purified of any mixture; such a conscience testifies that, like Paul, we are seeking only God and His will—2 Tim. 1:3.
 4. The first qualification in the work is purity of spirit (2 Cor. 6:4a, 6); we need to deal completely with all the mixture in our spirit so that when our spirit is released, it will not be dangerous or cause trouble to others.

IX. Heavenly—the New Jerusalem, the ultimate consummation of the church, is the mingling of God, man, and heaven; the New Jerusalem coming down out of heaven from God implies that the New Jerusalem is filled with the element of heaven and is absolutely heavenly—Rev. 21:2-3, 22; Eph. 1:3; 2:6; Gen. 28:17:

- A. The New Jerusalem is heavenly; it is full of the heavenly nature and the heavenly flavor—Rev. 21:2-3, 22.
- B. The work of the Lord today in His recovery should have a heavenly nature and should be in a heavenly sphere—Eph. 1:22.
- C. In the New Testament age God wants us to be separated from the earth, to leave all earthly things behind, and to live in a heavenly situation to an even greater extent than the children of Israel; this is because His salvation saves us to the extent that we are able to live under the reality of the heavenly ruling in the reality of the kingdom of the heavens.
- D. God regenerates us with His heavenly life from the heavens (John 3:3, 5; born can be translated “born from above”); He gives us His heavenly nature (1 Cor. 15:47-48), makes us citizens of His heavenly kingdom (Phil. 3:20), and causes us to sit together with Christ in the heavenlies (Eph. 2:6).
- E. Thus, the heavenly life is within us and can abide in us; we are on the earth, but we are heavenly; we are people of the heavens who enjoy the heavenly authority and who can live in a heavenly atmosphere and obtain the heavenly supply, as mentioned in Hebrews (see 12:23; 11:16; 6:4; 3:1).
- F. “The worship and the fellowship of a heavenly Christ makes heavenly Christians”—A. Murray.

X. Resurrectionly—the city New Jerusalem will be not natural; in eternity nothing will be left of our natural life, for we will be fully in resurrection; therefore, the entire city will be in resurrection—Rev. 21:17, and note 2:

- A. The wall of the New Jerusalem is a hundred and forty-four cubits high, and this measure is the measure of a man, that is, of an angel—v. 17:

1. This signifies that the wall of the city is not natural, but in resurrection; this is a very important matter—cf. Matt. 22:30.
 2. The principle of resurrection is that the natural life is killed and that the divine life rises up in its place.
 3. Everything we say, everything we do, and everything we are in the church life today must be in resurrection.
 4. The fact that the wall of the city of New Jerusalem is measured with the measurement of a man, that is, of an angel, means not only that it is measured according to the divine nature, but also that it is according to resurrection—Rev. 21:17.
- B. God does not want anything of the flesh; He only wants what is in resurrection:
1. The nature of the testimony of the church is of resurrection; everything natural must be put off; everything must enter into resurrection; this requires us to be tested and to pass through death.
 2. Only what is in resurrection can be built and be in coordination; consequently, only that which is of resurrection is the Body, only that which is of resurrection is the church, and only that which is of resurrection is the testimony.
- XI. New—the New Jerusalem is first called the holy city, so we have to be holy; then it is called the New Jerusalem, so we have to be new—Rev. 21:2; Gal. 6:15:**
- A. All the items that are designated new in the New Testament indicate or imply that God has been wrought into those items; the New Jerusalem, just like the new man, has God wrought into it; anything in which God is added is new—*Hymns*, #16.
 - B. The renewing Spirit is mingled with our regenerated spirit as one mingled spirit to spread into our mind (Eph. 4:23) to renew our entire being as a member of the new man by putting off our old man (v. 22), that is, by renouncing and denying our old self (Matt. 16:24), and by putting on the new man (Eph. 4:24), that is, by applying what Christ has accomplished in creating the new man (2:15).
 - C. When the Holy Spirit who dwells in and is mingled with our spirit spreads into our mind, that mingled spirit becomes the spirit in our mind; it is by this mingled spirit that our mind is renewed.
 - D. We have to put off the old man and put on the new man by the renewing Spirit mingling Himself with our spirit to spread into our mind and renew our mind; to put on the new man is to live and magnify Christ through the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21.
 - E. If we are not renewed, we are not qualified to be in the New Jerusalem; we have to be as new as the New Jerusalem—Rom. 12:2-3.
 - F. Since we the believers all will be the consummating part of the New Jerusalem, we have to be renewed to be as new as the New Jerusalem—Rev. 21:2.