

Message Four

Looking at the Church to Apply the Existence of the New Jerusalem to Ourselves (3)— Eternal, Being of Life, Full of Light, Transformed, and Built Up

Scripture Reading: Rev. 2:7; 21:24-25, 1-3, 9-23; 22:1; Eph. 1:10, 22-23; 3:21; 5:27

XII. Eternal—today the church is a miniature of the coming New Jerusalem and in eternity in the new heaven and new earth, the New Jerusalem will be the consummation of the church—vv. 1-2, 16:

- A. “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”—2 Cor. 4:18.
- B. The Lord’s recovery is to recover us His church from things seen to things unseen, from things which are temporary to things which are eternal—Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8.
- C. We need God to open our eyes and give us a vision; it will deliver us from ourselves and from our narrow world; we will feel that as long as the work of eternity is not finished, it is impossible for us to rest; as long as God’s eternal plan is not fulfilled, it will be impossible for us to be satisfied—Eph. 3:8-11.
- D. God desires to show us His work which He intends to accomplish from eternity to eternity; every redeemed person has a part in His plan, and God works according to the operation of the might of His strength for the purpose of fulfilling His eternal plan—1:17-23; *Hymns*, #1325.
- E. Both the church and the New Jerusalem are the Triune God Himself wrought into us and mingled with us to be one entity; this entity is a mutual abode; it is both our dwelling place and God’s dwelling place; in the New Jerusalem, a mutual abode, God will dwell with His redeemed people for eternity—Eph. 3:16-17; Rev. 21:3, 22

XIII. Being of life—Christ as life is the nature of the Lord’s recovery—Rev. 2:7; 22:1; John 11:25; 14:6; Col. 3:4; *Hymns*, #499:

- A. The totality of the divine life is the New Jerusalem, which is the destination of the flowing Triune God—John 4:14; Rev. 22:1.
- B. The church is nothing but Christ; thus, Christ as life is the content, the nature, of the church in the Lord’s recovery—Col. 3:10-11, 4.
- C. We need to know the Lord’s recovery in life—John 1:4; 1 John 1:1-2:
 - 1. Our eyes must be opened to see that the Lord’s recovery is a recovery back to life—John 1:1, 4; 14:6; 1 John 1:1-2.
 - 2. The purpose of the Lord’s recovery is to bring us back to God Himself as our life—Eph. 4:18; Rom. 5:10; 8:2, 10-11.
 - 3. The Lord’s recovery is absolutely a matter of life—a recovery to bring us back to the Triune God in order to possess, experience, and enjoy Him as life—2 Cor. 13:14.
 - 4. To know the Lord’s recovery in life is to know the Triune God as life in our experience—John 1:4, 14, 16-17; 10:10; 11:25; 14:6.

XIV. Full of light—the Lord’s recovery is not an activity, movement, or ordinary Christian work but a matter of life and truth in light—Rev. 21:24-25; 1 John 1:1-2, 5-7:

- A. The light of the New Jerusalem is as clear as crystal, without a trace of mixture; in that day, everything will be transparent and clearly shown to us—Rev. 21:24.
- B. It is crucial for us to see that the Lord’s recovery is altogether a matter of life and truth; truth is the shining of light, the expression of God as light—John 8:12, 32:
 - 1. Light is the source of truth, and truth is the issue of light—1 John 1:5-6.
 - 2. Truth is the Triune God shining into us; thus, knowing the Lord’s recovery in truth requires that we experience God shining as the divine light—John 1:1, 4-5, 9; 8:12, 32.
 - 3. Truth is the shining of the divine light on the facts of the Bible to “televise” a heavenly vision of those facts into our being—Psa. 119:130.
- C. As we read the Bible, we first receive doctrines; when the Holy Spirit enlightens the words of the Bible, the doctrines become truth, reality—John 16:13; *Hymns*, #806, stanza 3:
 - 1. When the Spirit enlightens us, the doctrines we know become truth, which brings light, and light brings life—John 8:12, 32; 1 John 1:5-6.
 - 2. For this, we need to pray much in a proper way, opening our entire being to the Lord; the more we pray in this way, the more the Spirit will enlighten us to cause the doctrines to become truth—Eph. 1:17; Col. 1:9.
- D. Those who are truly in the Lord’s recovery know the Triune God in a living way and know the Bible in the way of light; we should pray for this to be our experience—Heb. 8:10-11; John 17:3, 17; Psa. 119:130.

XV. Transformed—we need to see the ultimate consummation of the transformation for the composition and constitution of the New Jerusalem—Rev. 21:1-3, 9-23:

- A. The conclusion of the sixty-six books of the Bible is a divine building, the New Jerusalem; this building is a gold mountain constituted with precious stones and twelve gates of pearl—vv. 1-3, 9-23:
 - 1. The New Jerusalem is purely of the originating God in His divine nature, signified by the pure gold of the base of the city—vv. 18b, 21b.
 - 2. The New Jerusalem in its composition and constitution is exclusively of the redeeming Christ in the work of His all-inclusive death and His life-supplying resurrection signified by the element of the pearls of the gates—v. 21a.
 - 3. The composition and constitution of the New Jerusalem is absolutely of the consummated Spirit in His transformation work, signified by the essence of the precious stones of the wall and its foundations—vv. 11, 18a, 19-20.
 - 4. In the New Jerusalem there will be no dust of humanity (Gen. 2:7), no plant of human life, and no leaven of the enemy (Matt. 13:33; 1 Cor. 5:6-8).
 - 5. The New Jerusalem will be the pure, exclusive, and absolute expression in the corporate manifestation of the processed and consummated Triune God mingled with the regenerated, transformed, and glorified tripartite men for eternity—Rev. 21:11, 22-23.
- B. We need to be God’s fellow workers who are “working the work of the Lord” (1 Cor. 16:10) and “abounding in the work of the Lord” (15:58) by allowing Christ to work Himself into us (Eph. 3:17a) so that He may grow in us (Col. 2:19), transform us (2 Cor. 3:18), and flow out of us (John 7:37-38) to work Himself into others for the church as God’s farm, God’s building (1 Cor. 3:9):
 - 1. The church is God’s farm, which produces gold, silver, and precious stones—vv. 9, 12.
 - 2. First, we have the growth on God’s farm; then the plants on this farm become the precious materials for God’s building—vv. 6-7, 12.

3. Gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God; these precious materials are the products of our enjoyment of Christ—v. 12; 15:45b; 6:17.
4. We need to become gold, silver, and precious stones for God's building (3:12); we also need to learn to coordinate with the transforming Spirit to perfect the saints by ministering the Triune God as gold, silver, and precious stones to them for their transformation by the Triune God's attributes being wrought into them to become their virtues (S. S. 1:10b-11).
5. To build the church with wood (the nature of the natural man), grass (the fallen man, the man of the flesh), and stubble (lifelessness) is to commit the iniquity of the sanctuary; it is to mar the church as God's temple, God's building; instead, we should build with gold, silver, and precious stones—1 Cor. 3:12, 16-17.

XVI. Built up—God has no intention for us to express or represent Christ individually; the desire in God's heart is to gain an entity that would express and represent Him in the universe; this expression and representation is corporate; it is the Body; this Body, this corporate entity, is the church—Gen. 1:26; Eph. 2:15:

- A. The central thought of God is to have Christ wrought into a group of people to be life to them and to have them as a corporate expression for Christ so that God may be expressed in Christ through them—Rev. 21:2, 10-11; 22:1-2:
 1. In the last two chapters of Revelation we have a picture that shows us God in Christ on the throne expressed through a corporate vessel—a great and high city.
 2. This city is a corporate vessel to contain God in Christ and to express God through Christ; hence, this picture shows us the central thought of God—*Hymns*, #976.
- B. Our former person, though created by God, became fallen; as the old man, our person was individualistic, secluded, and odd; we are all peculiar, but the Lord has saved us.
- C. The Lord does not want us to live an individualistic life; He wants us to live the Body life.
- D. Hence, after saving us, He put us in the church; the more we take Christ as our person, the less we are individualistic—Eph. 4:15-16; *Hymns*, #840.
- E. If we are members of the Body but are not in the Body, we are cut off; once a member is cut off, he is finished, and he loses his life and function and, at the same time, becomes quite uncomely; as members of the Body, we have to stay in the Body—1 Cor. 12:23.