

Message Three  
**Being Constituted  
with the Processed and Consummated Triune God  
and  
Becoming the New Jerusalem**

Scripture Reading: John 1:12-14; 14:19-20, 23; Rom. 8:3; 1:3-4; Rev. 3:12b

- I. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the church as the Body of Christ, consummating in the New Jerusalem—Eph. 4:4-6; Rev. 21:2, 9-10.**
- II. The main contents of the New Testament are that the Triune God has an eternal economy according to His will and good pleasure to dispense Himself with His divine life and nature into His chosen and redeemed people to make them His duplication so that they may express Him; this corporate expression will consummate in the New Jerusalem—Eph. 1:10; 3:16-17; Rev. 21:2.**
- III. The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15:**
  - A. God's economy is His intention to dispense Himself in His Divine Trinity into His chosen and redeemed people to be their life and nature so that they may be the same as He is for His corporate expression—1 Tim. 1:4; Eph. 1:3-23.
  - B. God's economy is that God became man to make us God in life, nature, and expression so that we may have a God-man living and become the Body of Christ—Rom. 8:3; 1:3-4; 8:4, 14, 29; 12:4-5.
  - C. God redeemed us for the purpose of making us God in life and nature so that He can have the Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression for eternity—Eph. 1:7; 4:16; Rev. 21:2.
  - D. It is only by God's becoming man to make man God that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—Rom. 8:3; 1:3-4; 8:14, 16, 29; 12:4-5.
- IV. For our Christian life and church life, we need to have a vision of the New Jerusalem—Rev. 21:9-11:**
  - A. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—John 14:20, 23; Rev. 21:2-3, 9-23.
  - B. The New Jerusalem is the consummation of the central vision of God's economy and of the high peak of the divine revelation—Rev. 21:2, 9-11:
    1. 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—v. 2; 3:12:

- a. In Christ God has become man to make man God in His life and in His nature so that the redeeming God and the redeemed man can be mingled, constituted, together to be one entity—the New Jerusalem—21:3, 22.
  - b. Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us, and we also become the New Jerusalem through the process of God's organic salvation—Rom. 5:10; Rev. 3:12.
- 2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:
  - a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life and nature to be His corporate expression for eternity—Rev. 21:11.
  - b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—Rom. 1:1, 3-4; 5:10; Rev. 21:2; 3:12.
- 3. The New Jerusalem is the corporate God-man—the enlargement, expansion, and expression of God—the corporate God—Rom. 8:29; Heb. 2:10-12; Rev. 4:3; 21:10-11:
  - a. The New Jerusalem is the expansion and expression of the processed and consummated Triune God with His chosen, redeemed, regenerated, sanctified, renewed, transformed, built-up, conformed, and glorified people—vv. 10-11.
  - b. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God—Gen. 1:1; John 1:1, 14; 1 Cor. 15:45b; Rev. 22:17.

**V. “I will write upon him [the overcomer] 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”—3:12b:**

- A. The fact that the name of God, the name of the New Jerusalem, and the Lord's new name are written upon the overcomer indicates that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city (New Jerusalem), and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord.
- B. The name of God denotes God Himself, the name of the New Jerusalem denotes the city itself, and the name of the Lord denotes the Lord Himself—v. 12b.
- C. That the name of God, the name of the New Jerusalem, and the name of the Lord are written on the overcomer indicates that what God is, the nature of the New Jerusalem, and the person of the Lord have all been wrought into the overcomer—John 14:19-20, 23; Eph. 3:16-17.
- D. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom; the New Jerusalem in the millennium will be a prize only to the overcomers—Rev. 3:12b.