

**Monday 1/8****Related Verses****Rev. 21:9-11, 12-21**

**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.

**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,

**11** Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

**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:

**13** On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

**14** And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

**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.

**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.

**17** And he measured its wall, a hundred and forty-four cubits, according to the measure of a man, that is, of an angel.

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

**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;

**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.

**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.

**Related Reading**

The main content of the New Testament is that the Triune God has an eternal economy according to His good pleasure to dispense Himself in His life and nature into His chosen and redeemed people, thereby making them His duplication so that they may express Him; this corporate expression will consummate in the New Jerusalem (Eph. 3:9; 1:9-23). 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 (Rev. 21:2; 3:12). 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). 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). (*The Conclusion of the New Testament*, p. 4361)

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The issue of the Bible's teaching is just one entity, the New Jerusalem, as the aggregate of all the God-men (Rev. 21:7; Heb. 2:10-11; 12:22). God's New Testament economy is to make the believers God-men for the constitution of the Body of Christ so that the New Jerusalem may be consummated as the eternal enlargement and expression of the processed and consummated Triune God (Gal. 3:26; 4:7, 26, 31). The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God (John 17:22-23a; Eph. 4:4-6).

The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity (John 14:20, 23; Rev. 21:2-3, 9-23). All the components have the same life, nature, and constitution and thus are a corporate person. God and man, man and God, are built up together by being blended and mingled together (John 14:20, 23; 15:4a; 1 Cor. 6:17). This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead.

The church is...the increase, the enlargement, of the manifestation of God in the flesh. This is God manifested in the flesh in a wider way. This is according to the New

Testament principle of incarnation, which is God manifested in the flesh.

The final stage of God's manifestation will be in the New Jerusalem as the consummated corporate expression in the new creation. Revelation 21:1-3 says, "I saw a new heaven and a new earth...And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. 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." In eternity past God purposed to have a corporate expression so that He might be fully expressed and glorified (Eph. 3:9-11; 1:9-11). For this, He created the heavens, the earth, and mankind.

Out of His old creation through all the dispensations, God has been doing His building work in the way of regeneration and resurrection. The ultimate result and the ultimate consummation of this building work will be the New Jerusalem in the new heaven and new earth as God's manifestation in His new creation for eternity. It is not a creation by God's divine power in the way to call things not being as being; but it is a building by God's divine life in the way to regenerate the things which exist with the resurrection life that they may be one with God in His divine life and nature for His expression. (*The Conclusion of the New Testament*, pp. 4362, 132-134)

Further Reading: *The Conclusion of the New Testament*, msgs. 13, 255

**Tuesday 1/9****Related Verses****Rev. 4:3**

**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.

**Rev. 21:11**

**11** Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

**John 3:6**

**6** That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

**John 14:20, 23**

**20** In that day you will know that I am in My Father, and you in Me, and I in you.

**23** Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

**Heb. 2:11**

**11** For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers,

**Rom. 12:2**

**2** And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

**Rom. 8:29-30**

**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; **30** And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

**Related Reading**

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). 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 in nature to be His corporate expression for eternity (Rev. 21:11). The New Jerusalem is built by God's constituting Himself into man to make man the same as God in life, nature, and constitution so that God and man may become a corporate entity. The New Jerusalem is God Himself enlarged with His redeemed by the way of constituting, uniting, and mingling (John 3:29a, 30a; 14:20; 15:4a; 1 Cor. 6:17). Thus, the deification of the believers is a process that will consummate in the New Jerusalem. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His

corporate expression for eternity. This is the highest truth and the highest gospel (Rev. 3:12). (*The Conclusion of the New Testament*, p. 4362)

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The holy city is a corporate person, and this corporate person is a couple—the processed Triune God married to the transformed, tripartite man. This is the Spirit and the bride becoming one (Rev. 22:17). Divinity and humanity are married together, mingled together, to be one entity...The Husband is the wife, and the wife is the Husband because they coinhere. This is God's eternal economy: to incorporate Himself with His regenerated, transformed, and glorified elect, to be one universal, divine, mystical incorporation, which is the New Jerusalem. (*The Conclusion of the New Testament*, p. 4364)

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.

The Bible with its sixty-six books opens with "In the beginning God." In the beginning of the Bible there was only God and nothing else. At that time God was only in His one aspect—the triune Father, Son, and Spirit. Therefore, God referred to Himself as "Us" and "Our" [Gen. 1:26]...This indicates that God is three—the Father, Son, and Spirit—and therefore has the aspect of being three...At the end of the Bible, however, we reach the New Jerusalem. Between the beginning and the end, there is a course of much history with many ages, including the age of the patriarchs, the age of the law of the children of Israel, and the age of the grace of the New Testament, in which many things take place and in which God does a great deal of work. However, regardless of how many ages there are and how much work God does, He has only one goal. In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem.

Just as the Bible begins with God, so it ends with God. In the beginning He is a simple God, a God who is triune; at the end a city appears, and that is the corporate God. The New Jerusalem is God's enlargement and expansion, God's expression in eternity, which is the corporate God. Those who participate in the New

Jerusalem are all God's children, God's kind, God's species...God's children are innumerable. Consider how many are in the New Jerusalem! They all are gods; they all belong to God's species. Hence, the New Jerusalem is the corporate God. (*CWWL, 1994-1997*, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 256-257)

Further Reading: *The Conclusion of the New Testament*, msgs. 256, 428

**Wednesday 1/10****Related Verses****Rev. 21:2**

**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 19:7**

**7** Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

**Rev 21:3-7, 23-27**

**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.

**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.

**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.

**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.

**7** He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

**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.

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

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

26 And they will bring the glory and the honor of the nations into it.

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.

### Related Reading

The New Jerusalem is a bride, indicating that she is not a material city but a corporate person. To Christ she is a bride for His satisfaction. (Rev. 21:2, footnote 3)

The subject of the Bible is a divine romance of a universal couple; the male is God Himself, and the female is God's chosen and redeemed people (Gen. 2:21-24; Isa. 54:5; Jer. 2:2; 3:14; 31:32; Ezek. 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29). In both the Old Testament and the New Testament, God likens His chosen people to a spouse (Isa. 54:6; Jer. 3:1; Ezek. 16:8; Hosea 2:19; 2 Cor. 11:2; Eph. 5:31-32) and a dwelling place for Himself (Exo. 29:45-46; Num. 5:3; Ezek. 43:7, 9; Psalms 68:18; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15). The spouse is for His satisfaction in love. As the bride of Christ, the New Jerusalem comes out of Christ, her Husband, and becomes His counterpart, just as Eve came out of Adam, her husband, and became his counterpart (Gen. 2:21-24). (*The Conclusion of the New Testament*, p. 4363)

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In the church age we are betrothed to Christ (2 Cor. 11:2). The wedding day will be the age of the millennial kingdom (Rev. 19:7). The marriage life will be in the New Jerusalem for eternity (21:2, 9-10).

According to its humanity, the New Jerusalem is the human wife (with the divine life and nature) of the Lamb, the redeeming God (vv. 2, 9). This human wife can marry a divine person because she has the divine life and nature. This qualifies her to match the redeeming God...Because she is human, she can be the redeeming God's human wife. Because she is divine, she can marry Him, a divine person.

According to its divinity, the New Jerusalem is the divine Husband (the redeeming God in His consummated embodiment, Christ, with the human life and nature) of God's redeemed elect. The wife is human, and the Husband is divine. A human wife can marry a divine

person because she has the divine person's nature and life. The same entity can be both a husband and a wife because the New Jerusalem is divine. The divine God is a part of its constituent...The New Jerusalem is the wife according to its humanity and the Husband according to its divinity. But as the divine Husband, the New Jerusalem has the human life and nature. In its humanity and in its divinity it is a couple, a wife and a husband.

Christ and the New Jerusalem as His wife will be a universal couple for eternity [22:17]. The Spirit, who is the totality of the processed and consummated Triune God, becomes one with the believers, who are now fully matured to be the bride (21:2, 9-10). The consummation of the processed and consummated Triune God and the consummation of His regenerated, transformed, and glorified people will be a universal couple expressing the Triune God for eternity (vv. 11, 23).

It is impossible for Christ to marry a physical city as His wife. This is a strong proof that the New Jerusalem is not a physical city...The New Jerusalem as the bride of Christ needs to be not only consummated but also adorned (v. 19). Today we need to 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 as its wall of precious stones. The New Jerusalem is adorned with pure gold, pearl, and precious stones, that is, with the Triune God as the elements. This is the consummated Divine Trinity constituting Himself into our being to make us gold, pearl, and precious stones so that He may have an enlargement for His eternal expression, the New Jerusalem. (*The Conclusion of the New Testament*, pp. 4363-4365)

Further Reading: *CWWL, 1994-1997*, vol. 4, "Crystallization-study of the Gospel of John," ch. 14

**Thursday 1/11**

### Related Verses

**S.S. 6:13, 4**

13 Return, return, O Shulammitte; Return, return, that we may gaze at you. Why should you gaze at the Shulammitte, As upon the dance of two camps?

4 You are as beautiful, my love, as Tirzah, As lovely as Jerusalem, As terrible as an army with banners.

**S.S. 1:2**

2 Let him kiss me with the kisses of his mouth! For your love is better than wine.

**S.S. 8:14**

14 Make haste, my beloved, And be like a gazelle or a young hart Upon the mountains of spices.

**2 Cor. 11:2-3**

2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

3 But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

**Eph. 4:13, 15-16**

13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,

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.

### Related Reading

The divine romance is portrayed poetically in Song of Songs. In Song of Songs the seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem (6:13, 4). The lover's name, Shulammitte, which is the feminine form of Solomon, is first used in Song of Songs 6:13, indicating that at this point she has become Solomon's duplication and counterpart, the same as Solomon in life, nature, and image, as Eve to Adam (Gen. 2:20-23). This signifies that the lover of Christ becomes the same as He is in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage. The lover of Solomon, having passed through various stages of transformation, has become Solomon's duplication. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people.

In the New Jerusalem the redeeming God (signified by Solomon) and all His redeemed (signified by the Shulammitte) become one. The New Jerusalem is a mingling of divinity and humanity to express the processed and consummated Triune God in human virtues. Christ and His wife will be joined together to be the New Jerusalem for God's expression; this is the consummated Shulammitte. (*The Conclusion of the New Testament*, p. 4372)

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Ultimately, we will be conformed to be the wonderful Shulammitte, who, as the duplication of Solomon, is the greatest and ultimate figure of the New Jerusalem as the counterpart of Christ. Just as King Solomon became a country man to court a country girl in order to make her his queen, his duplication, God in Christ became a man to court man in order to make man God in life, nature, expression, and function but not in the Godhead, to be Christ's bride (Matt. 9:15; Rev. 19:7; cf. Ps. 45:1-3, 9, 13-14). The Bible reveals that God became a man to court us and that now He wants us to court Him by our becoming divine for His expression through our personal, affectionate, private, and spiritual relationship with Him (S.S. 1:1-8; 2 Cor. 2:10; Exo. 33:11; Rom. 8:4, 6; 1 Cor. 2:15). The Shulammitte is a figure of us as the reproduction of Christ, who is the embodiment of God. Thus, the many lovers of Christ eventually will become duplications of God in life and in nature but not in the Godhead. This is the fulfillment of God becoming a man that man might become God, which is the high peak of the divine revelation. The corporate overcomer, the Shulammitte, who is the duplication of Solomon, is a figure of the New Jerusalem.

The Shulammitte was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, nature, expression, and function for the carrying out of God's economy. We become the same as God and Christ in life, nature, expression, and function, but not in the Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but to say that we cannot be the same as God in life, nature, expression, and function is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God's intention.

Revelation 21:9b says, "Come here; I will show you the bride, the wife of the Lamb..." Whereas the bride is mainly for the wedding day, the wife is for the entire life. The New Jerusalem will be the bride in the millennium for one thousand years as one day (2 Pet. 3:8) and then the wife in the new heaven and new earth for eternity. The bride in the millennium will include only the overcoming saints, but the wife in the new heaven and new earth will include all the redeemed and regenerated sons of God (Rev. 21:7). (*The Conclusion of the New Testament*, pp. 4372-4373, 2700)

Further Reading: *The Conclusion of the New Testament*, msg. 258

### Friday 1/12

#### Related Verses

##### **Rev. 21:22**

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

##### **Rev. 3:12**

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.

##### **1 Kings 7:15-22**

15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

16 And he made two capitals of molten bronze to set upon the tops of the pillars; the height of the one capital was five cubits, and the height of the second capital was five cubits.

17 There were nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.

18 So he made the pillars; and there were two rows around the one network, to cover the capitals that were at the top of the pomegranates. And he did the same for the second capital.

19 And the capitals that were at the top of the pillars in the portico were of lily work, four cubits high.

20 So then the capitals that were on the two pillars were above and close to the bulge that was beside the network. And there were two hundred pomegranates, in rows around both capitals.

21 And he erected the pillars at the portico of the temple. When he erected the right pillar, he called its name Jachin; and when he erected the left pillar, he called its name Boaz.

22 And at the top of the pillars was lily work. And the work on the pillars was completed.

#### **Gal. 2:9**

9 And perceiving the grace given to me, James and Cephas and John, who were reputed to be pillars, gave to me and to Barnabas the right hand of fellowship that we should go to the Gentiles, and they, to the circumcision.

#### Related Reading

The pillars are...the overcomers among the believers in the temple of God in the coming age and in eternity...[In Revelation 3:12] we see that the overcomer will be made a pillar built into the temple of God. Because he is built into God's building, "he shall by no means go out anymore." This promise will be fulfilled in the millennial kingdom as a prize to the overcomer.

In Revelation 3:12 the word make is very significant. The Lord says that He will make the overcomer into a pillar. The Lord makes us pillars by transforming us, that is, by carrying away our natural element and by replacing it with His divine essence. Therefore, the meaning of make in 3:12 is to constitute us into something, to construct us in a creative way. In the church life today the Lord is making us, constituting us, into pillars in the temple of God. The Lord's work in the church is to work Himself into us as the divine flow to carry away our natural being and replace it with His substance that we may be gradually processed by His transforming element. As the result of this transforming work, we become pillars in the temple of God. (*The Conclusion of the New Testament*, p. 1215)

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Revelation 3:12 tells us that the overcomers will be pillars in the temple of God in the coming age. However, Revelation 21:22, speaking of the New Jerusalem in the coming age and in eternity, says, "I saw no temple in it,

for the Lord God the Almighty and the Lamb are its temple.” Here we see that in the New Jerusalem the Triune God Himself will be the temple. This means that for the overcomers to be pillars in the temple means that they will be pillars in the Triune God. This involves being mingled with the Triune God and constituted of Him. This is a mystery.

Even in today's church life, the overcoming saints are pillars in the Triune God. Furthermore, these saints sometimes have the consciousness that the church is actually nothing other than the Triune God...The pillars in the church today are pillars in the Triune God. In the coming age these overcoming believers will be pillars in the temple of God, which is God Himself. From this we see that being made a pillar involves the Triune God being mingled with and constituted into the faithful overcomers.

Since God and the Lamb are the temple, They cannot dwell in it, and it is not Their dwelling place. Rather, it is the dwelling place of all the redeemed saints, who serve the Triune God by dwelling in Him. On the one hand, the New Jerusalem, which is composed of all the redeemed saints, as the habitation of God, is the tabernacle; on the other hand, the New Jerusalem, which is constituted of the processed Triune God, as the dwelling place of all the redeemed saints, is the temple. Therefore, the New Jerusalem is the mutual dwelling of both the redeeming God and His redeemed. It is both the tabernacle and the temple. The tabernacle is the redeemed, and the temple is the redeeming God. This indicates strongly that the redeeming God is mingled with His redeemed, through the processes through which He has passed and the procedures in which they have shared, for His eternal expression.

In John 15:4 the Lord Jesus said, “Abide in Me and I in you.” This abiding is actually a matter of dwelling. Here we have a mutual abiding, a mutual dwelling. When we take the Lord as our dwelling place, we become His dwelling place. How marvelous! The New Jerusalem will be a mutual dwelling place, for we will dwell in God that He may dwell in us. (*The Conclusion of the New Testament*, pp. 1215-1216, 2730)

Further Reading: *The Conclusion of the New Testament*, msgs. 33, 262; *CWWL*, 1983, vol. 3, “The Basic Revelation in the Holy Scriptures,” chs. 8-11

**Saturday 1/13**

### Related Verses

#### **Rev. 3:12**

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.

#### **Rom. 12:2**

2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

#### **Rev. 3:7-11**

7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

9 Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie -- behold, I will cause them to come and fall prostrate before your feet and to know that I have loved you.

10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.

11 I come quickly; hold fast what you have that no one take your crown.

#### **Rev. 14:1-5**

1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

2 And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.

3 And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand, who have been purchased from the earth.

4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

5 And in their mouth no lie was found; they are without blemish.

### Related Reading

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 (the 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. 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. That the name of God, the name of the New Jerusalem, and the name of the Lord are written upon 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...The New Jerusalem in the millennial kingdom will be a prize only to the overcoming saints. (Rev. 3:12, footnote 3)

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What God cares about is a living composition of His chosen, redeemed, regenerated, transformed, and glorified people. All these will be built together to express God for eternity. This will satisfy God forever. Satan will be in the lake of fire. God will be in His living dwelling place. All those He created, chose, redeemed, regenerated, and transformed will be glorified into His image. He will be living in them, and they will be living in Him. No one can adequately explain such a profound concept. Marvelous! This will be God's dwelling and the

wife of His dear Son, Christ. No physical building can be a wife. A wife is something organic—a living person.

The New Jerusalem signifies God's dwelling in the new heaven and new earth. In the New Testament God's dwelling place on earth was first an individual man, Jesus Christ, signified by the tabernacle (John 1:14), and then a corporate man, the church, signified by the temple (1 Cor. 3:16). In the new heaven and new earth, God's dwelling, as the wife of the Lamb (Rev. 21:9-10), is also a living composition of His redeemed people, composed of both the Old Testament saints, represented by the twelve tribes, and the New Testament saints, represented by the twelve apostles (vv. 12, 14).

These people, built together to be God's dwelling, first experienced regeneration through Christ's death and resurrection. This is signified by the pearl gates, their entrance into the city. A pearl is produced by an oyster, a living creature in the death waters. When a grain of sand wounds the oyster, it secretes a substance around the sand, which makes the sand become a pearl. The wound of the oyster signifies death, and the secretion of life-juice around the grain of sand signifies the resurrection life. Jesus' death and resurrection make us pearls through regeneration. No one can enter into the kingdom of God except by regeneration (John 3:5).

In the holy city God's nature, or God's essence, becomes our basic element, signified by gold (Rev. 21:18b, 21b); the city proper is gold, and the street is gold. The essence of all believers is just God Himself.

By the Spirit's work we will be transformed into the image of God, signified by jasper. The Father's nature (gold), the Son's redemption and our regeneration (pearl), and the Spirit's transforming work (precious stones) produce all the components that comprise this eternal dwelling of God. God's dwelling is also our dwelling. We will also be built together to be God's Holy of Holies, expressing Him in glory. (CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," pp. 482-483)

Further Reading: *Truth Lessons—Level Four*, vol. 1, lsn. 20; CWWL, 1994-1997, vol. 2, pp. 3-7

### Lord's Day 1/14

#### Related Verses

#### **Rev. 22:1-7, 10, 14, 21**

**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.  
**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.  
**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;  
**4** And they will see His face, and His name will be on their foreheads.  
**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.  
**6** And he said to me, These words are faithful and true; and the Lord, the God of the spirits of the prophets, has sent His angel to show to His slaves the things which must quickly take place.  
**7** And behold, I come quickly. Blessed is he who keeps the words of the prophecy of this scroll.  
**10** And he said to me, Do not seal the words of the prophecy of this scroll, for the time is near.  
**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.  
**21** The grace of the Lord Jesus be with all the saints. Amen.

#### **Further Reading:**

Further Reading: *The Conclusion of the New Testament*, msg. 258

#### **Hymn: #976**

**1** O Lord Jesus, Thy redeemed ones  
 Are Thy Body and Thy Bride;  
 As Thy fulness, Thine expression,  
 In her Thou art glorified.  
 Thou, her all in all forever,  
 She Thy riches doth declare;  
 Thou dost fully saturate her  
 And Thy glory with her share.

Lo, the holy city,  
 Full of God's bright glory!  
 It is God's complete expression  
 In humanity.

**2** God with man completely blended,  
 Mystery of godliness.  
 God in glory, full, resplendent,  
 Man, His dwelling, doth express.  
 'Tis a vessel universal  
 All God's fulness to express;  
 All His beauty manifesting,  
 Mingled with His holiness.

**3** 'Tis a living composition  
 Of the saints He hath transformed;  
 As the pearls and stones most precious,  
 To His image they're conformed:  
 From the throne of God, its center,  
 Flows the living water free;  
 Christ the tree of life doth flourish,  
 Bearing fruit abundantly.

**4** 'Tis th' eternal golden lampstand,  
 Holding Christ, the lamp of light;  
 God in Christ the light of glory  
 As the Spirit shineth bright!  
 'Tis the ultimate expression—  
 Man in God and God in man;  
 'Tis their mutual habitation,  
 Goal of God's eternal plan.

#### **Churchwide Truth Pursuit**

*The All-inclusive Christ*, chs. 5-6