

**THE APPLICATION
OF THE INTERPRETATION
OF THE NEW JERUSALEM
TO THE SEEKING BELIEVERS**

Chinese-speaking Conference
Paris, France
15-17 September 2023

Schedule

Friday, September 15

19:30 - 21:00 Message 1

Saturday, September 16

09:00 - 10:30 Message 2

11:00 - 12:30 Message 3

12:30 - 14:00 Lunch

14:30 - 16:00 Message 4

16:30 - 18:00 Special fellowship

Lord's day, September 17

09:30 - 12:00 Lord's table and Message 5

© 2023 Living Stream Ministry

All rights reserved. No part of this work may be reproduced or transmitted in any form or by any means—graphic, electronic, or mechanical, including photocopying, recording, or information storage and retrieval systems—without written permission from the publisher.

**THE APPLICATION
OF THE INTERPRETATION
OF THE NEW JERUSALEM
TO THE SEEKING BELIEVERS**

Message One

Its Significance and Its Base

Scripture Reading: Rev. 21:2-3, 9-10, 18b, 21b-22; 22:1-2

I. Its significance:

- A. The New Jerusalem is the greatest and the ultimate sign in the Scriptures—Rev. 21:2, 9-10.
- B. It signifies an organic constitution of the processed Triune God mingled with His regenerated, transformed, and glorified tripartite elect:
 - 1. According to its humanity, it is the tabernacle of God among men—the dwelling place of God in His humanity among men on the earth—v. 3.
 - 2. According to its divinity, it is the temple of God as the dwelling place of His redeemed elect—v. 22.
 - 3. According to its humanity, it is the human wife (with the divine life and nature) of the Lamb—the redeeming God—vv. 2, 9.
 - 4. According to its divinity, it is the divine Husband (the redeeming God in His consummated embodiment, Christ, with the human life and nature) of God's redeemed elect.

II. Its base:

- A. It is pure gold, signifying the divine nature of God as the base for its building—v. 18b.
- B. It is the solid foundation of its throne for the divine administration—22:1b:
 - 1. The river of water of life, signifying the Spirit, proceeding from this administration in the middle of its street as the supply to the entire city—v. 1a.
 - 2. In the river grows the tree of life, signifying Christ, as the main supply to the entire city through the river—v. 2.
 - 3. The divine and human communication, signified by the street, proceeds from this glorious center to reach all twelve gates of the city, in order to bring the entire city into submission to the one divine administration and to blend the entire city into the oneness of the one divinity-mingled-with-humanity communication (fellowship)—21:21b.

**THE APPLICATION
OF THE INTERPRETATION
OF THE NEW JERUSALEM
TO THE SEEKING BELIEVERS**

Message Two

Its Gates

Scripture Reading: Rev. 21:12b-13, 21a

I. Its gates are pearls—Rev. 21:21a:

- A. Signifying the issue of the secretion of Christ's redeeming and life-releasing death and His life-dispensing resurrection.
- B. Both kinds of secretion (dispensing) require the seeking believers' daily experience of the death of Christ subjectively by the power of Christ's resurrection that they may be conformed to the death of Christ (Phil. 3:10), and their daily experience of the resurrection of Christ subjectively by the bountiful supply of the Spirit (the reality of resurrection) of Jesus Christ that they may be conformed to the image of the firstborn Son of God (1:19; Rom. 8:29).

II. Its entry—Rev. 21:12b-13:

- A. Such an entry into the New Jerusalem to partake of the tree of life has been established by Christ through His death and resurrection, fulfilling the righteous requirements of God according to the law of Israel in the Old Testament so that the closed way to the tree of life is reopened to the seeking believers.
- B. This reopened way to partake of the tree of life by entering into the New Jerusalem is universally available to the four directions of the earth with three gates on each of the four sides of the holy city, signifying that the processed and consummated Triune God is willingly open to receive the repentant sinners into the ultimate consummation of His eternal economy.

**THE APPLICATION
OF THE INTERPRETATION
OF THE NEW JERUSALEM
TO THE SEEKING BELIEVERS**

Message Three

Its Wall and Its Foundations

Scripture Reading: Rev. 21:12a, 14a, 18a, 19-20; 4:3a

- I. Its wall and its foundations are precious stones—Rev. 21:18a, 19-20:**
- A. We, the believers in Christ, were created by God with dust (Gen. 2:7).
 - B. Through our regeneration by the Spirit we became stones (John 1:42).
 - C. By our growth in the divine life in Christ as the living stone (1 Pet. 2:4), we are transformed into precious stones (1 Cor. 3:12a):
 - 1. By the transformation of the Spirit—2 Cor. 3:18.
 - 2. Through the renewing of our mind, the main part of our soul—Rom. 12:2.
 - 3. Into the image of the glory of the firstborn Son of God—2 Cor. 3:18; Rom. 8:29.
 - 4. All the stones of its wall and the first layer of its foundations are jasper (Rev. 21:18a, 19a), and the jasper stone signifies the appearance of God (4:3a), indicating that the entire city is in the appearance of God in His glory (21:11).
 - D. While the transformation work of the Spirit is going on in the divine life, we, the transformed precious stones, are being built up together to be one complete wall with its foundations.
 - E. The functions of its wall and its foundations—vv. 12a, 14:
 - 1. 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. To protect the interest of the riches of God's divinity on the earth and the attainments of His consummation.
- II. The colors of the twelve layers of its foundations—vv. 19-20:**
- A. The colors of its foundations are like the colors of the rainbow:
 - 1. The rainbow is God's guarantee in His unfailing faithfulness that the earth will never again be destroyed by the flood of water (Gen. 9:8-17).
 - 2. But the fire as a destructive element (19:24-25) will be used by God to punish all His enemies for eternity (Rev. 14:10-11; 21:8).
 - B. This indicates that of the two destructive elements, water and fire, used by God to destroy all His opposers, one of them, that is, fire, will be used by God for this purpose for eternity, and the other, that is, water, will be prohibited from its destructive function by the guarantee of God's unfailing faithfulness signified by the colors of its foundations. Water in eternity will be used by God only as an element of life supply (22:1-2).

**THE APPLICATION
OF THE INTERPRETATION
OF THE NEW JERUSALEM
TO THE SEEKING BELIEVERS**

Message Four

Its Furnishings

Scripture Reading: Rev. 22:1; 21:16, 22-24a, 25; 22:3b, 5

I. Its throne—Rev. 22:1:

- A. The throne of God and of the Lamb—the redeeming God:
 - 1. Founded on its base to be one with its base according to God's divine nature.
 - 2. The source and goal of its divine administration.
 - 3. Also the source of its divine fellowship, signified by the street with its communication, flowing with its supply.
- B. As the center of its divine glory.

II. Its temple—21:22:

- A. The temple is the Lord God the Almighty and the Lamb—the redeeming God:
 - 1. The Holy of Holies, as evidenced by its dimensions—v. 16.
 - 2. For God's redeemed elect to worship and serve Him—22:3b.
 - 3. To be the dwelling place of God's serving elect.
- B. As the house (palace) of God the Father, who is the King of kings, and His household, His many sons, His royal family, who are the co-kings with the Father to be its reign (v. 5b) and who are the priests who serve God (v. 3b); hence, they are the royal priesthood, the kingly priesthood (1 Pet. 2:9).

III. Its light—Rev. 21:23-24a:

- A. Its light is God as the glory and the Lamb as the lamp—the redeeming and shining God:
 - 1. The illuminating glory of God is the light within Christ.
 - 2. The redeeming Christ is the lamp containing the light.
 - 3. The entire city of the New Jerusalem is the diffuser, diffusing the divine light over the nations outside the city.
- B. As the unique eternal divine light in which the redeemed elect live and move within the city, needing not the natural light, the sun and the moon, created by God, nor the artificial light made by man—vv. 23, 25; 22:5a.

**THE APPLICATION
OF THE INTERPRETATION
OF THE NEW JERUSALEM
TO THE SEEKING BELIEVERS**

Message Five

Its Supply

Scripture Reading: Rev. 22:1-2

- I. Its supply is the processed and consummated Triune God—Rev. 22:1-2:**
 - A. Signified by the river of water of life (the Spirit) and the throne of God (the Father) and of the Lamb (the Son).
 - B. Proceeding out of the throne of God—the administration of the divine authority.
 - C. Based on the nature of God, signified by gold as the base of God’s throne.
 - D. In the middle of its street—in its fellowship (signified by the street) from the throne to the twelve gates.
 - E. Its main element for the life supply to nourish the entire city is the tree of life (signifying Christ).
 - F. In the Spirit, signified by the river of water of life as the beverage supply to quench the thirst of the holy city.
- II. The nourishment and the beverage of its supply are 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.**

1 - What miracle! What mystery!

1. What miracle! What mystery!
That God and man should blended be!
God became man to make man God,
Untraceable economy!
From His good pleasure, heart's desire,
His highest goal attained will be.
From His good pleasure, heart's desire,
His highest goal attained will be.

2. Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.
His attributes my virtues are;
His glorious image shines through me.

3. No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.
And His organic Body we
For His expression corp'rately.

4. Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!

2 - Eng 639

1. Death cannot hold the resurrection life,
The life of God eternal manifest;
'Tis uncreated, indestructible,
'Tis Christ Himself, unconqu'rable, expressed

2. Death cannot hold the resurrection life,
Though all its force against it may combine;
Death only gives it opportunity
To show the boundless pow'r of life divine.

3. Death cannot hold the resurrection life,
The more interred, the more it multiplies;
All kinds of suff'ring only help it grow
And fruits of life abundant realize.

4. Death cannot hold the resurrection life,
Thru every block and barrier it breaks;
Conqu'ring the pow'r of darkness and of hell,
It swallows death and victory partakes.

5. Death cannot hold the resurrection life,
All of God's fulness it will manifest;
God's righteousness and holiness it yields,
His glorious image by it is expressed.

6. Oh, may I know this resurrection life,
In every kind of death its pow'r outpoured,
In my experience ever realize
This life is nought but Christ my living Lord.

3 - Eng 750

1. God's intention is to have us
All conformed to His dear Son;
Thus a work of transformation
By the Spirit must be done.
Lord, transform us to Thine image
In emotion, mind and will;
Saturate us with Thy Spirit,
All our being wholly fill.

2. God hath us regenerated
In our spirit with His life;
But He must transform us further -
In our soul by his own life.
Lord, transform us to Thine image
In emotion, mind and will;
Saturate us with Thy Spirit,
All our being wholly fill.

3. Spreading outward from our spirit
Doth the Lord transform our soul,
By the inward parts renewing,
Till within His full control.
Lord, transform us to Thine image
In emotion, mind and will;
Saturate us with Thy Spirit,
All our being wholly fill.

4. By the power of His Spirit
In His pattern He transforms;
From His glory to His glory
To His image He conforms.
Lord, transform us to Thine image
In emotion, mind and will;
Saturate us with Thy Spirit,
All our being wholly fill.

5. He transforms, all sanctifying,
Till like Him we are matured;
He transforms, our soul possessing,
Till His stature is secured.
Lord, transform us to Thine image
In emotion, mind and will;
Saturate us with Thy Spirit,
All our being wholly fill.

4 - Eng 1151

1. Drink! A river pure and clear that's flowing from the throne;
Eat! The tree of Life with fruits abundant, richly grown;
Look! No need of lamp nor sun nor moon to keep it bright, for
Here there is no night!

Do come, oh, do come,
Says Spirit and the Bride:
Do come, oh, do come,
Let him that heareth, cry.
Do come, oh, do come,
Let him who thirsts and will
Take freely the water of Life!

2. Christ, our river, Christ, our water, springing from within;
Christ, our tree, and Christ, the fruits, to be enjoyed therein,
Christ, our day, and Christ, our light, and Christ, our morning star:
Christ, our everything!

3. We are washing all our robes the tree of life to eat;
"O Lord, Amen, Hallelujah!" — Jesus is so sweet!
We our spirits exercise, and thus experience Christ.
What a Christ have we!

4. Now we have a home so bright that outshines the sun,
Where the brothers all unite and truly are one.
Jesus gets us all together, Him we now display
In the local church.

5 - Eng 975

1. It was a garden in the primal age,
But at the end it is a city square;
Creation's center in the garden was,
God's building issues in the city fair.

2. Both in the garden and the city fair
A river and the tree of life are seen,
Christ typifying as the life supply,
The Spirit showing as the living stream.

3. Both in the garden and the city bright
Three kinds of precious substances are found;
There are the gold, the pearls, and precious stones
Which for the building work of God abound.

4. But in the garden all these precious things
Are just materials lying in the earth,
Yet in the city all are builded up
And form that dwelling of transcendent worth.

5. Man in the garden of the clay was formed,
In nature as the Lord created him;
The tree of life was then without the man,
Not having yet become his life within.

6. But in the city glorious the tree
Within the corporate "man" doth grow, thereby
Revealing Christ Himself as life divine
Being to man his inward life supply.

6 - Eng 86

1. Though Thou art God, most glorious, high,
Thou in the flesh to us came nigh,
A lowly man become thereby;
Lord, I remember Thee!

2. Glory divine was put away
Under the tent of flesh to stay,
No outward beauty to display;
Lord, I remember Thee!

3. Thou art a root from out dry ground,
Thou wast the Man of sorrows found,
Hated, despised by man around;
Lord, I remember Thee!

4. Gentle and lowly is Thy heart,
Willing to suffer all Thou art,
To God and man complaining not;
Lord, I remember Thee!

5. Thou as a man art tender, sweet,
Balanced in every way, complete,
Meal-offering to the Father meet;
Lord, I remember Thee!

6. Doing the Father's will Thy prize,
Never accepting Satan's lies,
None like Thyself, so faithful, wise;
Lord, I remember Thee!

7. For Thine obedience to God's will,
Willing to suffer deathly ill,
E'en on the Cross my place to fill,
Lord, I remember Thee!

8. Therefore hath God exalted Thee,
Given Thee glory, majesty,
Heaven and earth will bow the knee;
O Lord, I worship Thee!

7 - En 132

1. Lo! In heaven Jesus sitting,
Christ the Lord is there enthroned;
As the man by God exalted,
With God's glory He is crowned.

2. He hath put on human nature,
Died according to God's plan,
Resurrected with a body,
And ascended as a man.

3. God in Him on earth was humbled,
God with man was domiciled;
Man in Him in heav'n exalted,
Man with God is reconciled.

4. He as God with man is mingled,
God in man is testified;
He as man with God is blended,
Man in God is glorified.

5. From the Glorified in heaven
The inclusive Spirit came;
All of Jesus' work and Person
Doth this Spirit here proclaim.

6. With the Glorified in heaven
Is the Church identified;
By the Spirit of this Jesus
Are His members edified.

7. Lo! A man is now in heaven
As the Lord of all enthroned;
This is Jesus Christ our Savior,
With God's glory ever crowned!

8 - Eng 1107

1. We're gathered here, O Lord, as Thy one Body:
Though we be many, yet we all are one.
We share Thy life and own that we are members,
And thus within, in life we all are one.

There is one Body in this universe,
And we express it here on earth;
We stand as one in each locality
For all to see, for all to see.

2. There is one loaf, the symbol of Thy body:
'Twas broken so that all the saints may share.
We eat this bread and, as we are partaking,
Our actual oneness with all saints declare.

3. One bread, one cup are now upon the table,
Showing that we can be naught else but one.
Christ has redeemed us, made us His own Body:
What can we say but, "Amen, Lord, we're one!"

4. We stand as one, and cannot be divided,
Because our oneness is of Christ alone.
We eat as one: one loaf, one cup partaking,
And thus our oneness visibly is shown.

5. Oh, what a joy to have this blessed oneness!
We sense that Thou, O Lord, art satisfied;
And we too share this blissful satisfaction—
Sweet foretaste of the Bridegroom with His Bride.

9 - Eng 50

1. Father, Thy Son beloved leads our praise
After the banquet feast is had and done;
How dear, how sweet to Thee the praise He leads,
And in His praises joining we are one.

2. Father, we need no goodness more than Thee,
Nor do we seek a love that's less than Thine;
How we adore Thee now that here we know
Thy searchless, uncreated life divine.

3. Father, within Thy love our love to Thee
Grows, far transcending all our earthly ties;
Thine own dear love in power leads our hearts
Where Thine own presence deeply satisfies.

4. Father, by joining with Thy Son beloved,
We all with gladness praise Thee now again;
Joyfully feasting on Thy holy love,
Tasting, as sons, the sweetness of Thy name.

10 - Eng 909

1. In the stream! In the stream! Let us work for the Lord,
By His mind, in His way, as revealed in His Word;
In the flow of His life let us work with His pow'r
For His Kingdom and Church in the time of His hour.

In the stream! In the stream!
Let us work in the stream!
In the stream! In the stream!
We'll work as in the heav'nly team!

2. In the stream! In the stream! Let us work with the Lord
In the flow of the Spirit, as taught by His Word;
Never working by self, independent and free,
But in service related in full harmony.

3. In the stream! In the stream! Let us work with the Lord,
With the Church, with the saints, in the light of His Word;
Give the Word, life supply to the people in need,
Thus fulfilling God's plan, in His flow we'll proceed.

