

ASPECTS OF THE NEW JERUSALEM AS THE CITY OF THE LIVING GOD

by Witness Lee

If we would understand the significance of the New Jerusalem as a sign, we need to see the crucial importance of the first verse of Revelation. This verse is the key to open up the entire book. Without this key, the book of Revelation will be closed to us.

A Sign

Revelation 1:1 says, “The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John.” Here we see that the divine revelation is given to Jesus Christ and that He makes it known by signs. All the pictures in Revelation are signs. The revelation in the book of Revelation is composed mainly of signs, that is, symbols with spiritual significance, such as the seven lampstands signifying the churches and the seven stars signifying the messengers of the churches (1:20). Even the New Jerusalem is a sign, signifying the ultimate consummation of God’s economy. This book, then, is a book of signs, symbols through which the revelation is made known to us. John’s Gospel is a book of signs signifying how Christ came to be our life to produce the church, His bride. John’s Revelation is also a book of signs showing how Christ is now caring for the church and how He is coming to judge and possess the earth and to bring the church, His bride, into God’s full economy.

In the book of Revelation, which is the conclusion of the New Testament and even of the entire Bible, there are two great signs. In chapter 1 there is the sign of the golden lampstands, and in chapters 21 and 22 there is the greatest sign, the sign of the New Jerusalem. The New Jerusalem is the aggregate of all the lampstands. At the beginning of Revelation, there are seven lampstands, the local lampstands in this age. At the end of Revelation, there is an aggregate, a composite lampstand, the universal lampstand in eternity. Therefore, Revelation begins with the lampstands and ends with the lampstand. The lampstands are signs of the churches, whereas the New

Jerusalem is a sign of God’s eternal dwelling place and of Christ’s wife, His eternal counterpart.

The signs in the book of Revelation should not be interpreted literally. We should not think that the church is an actual lampstand with seven shining lamps. Likewise, we should not think that Christ is literally a lamb (5:6). In the same principle, we should not consider the New Jerusalem a material city. The New Jerusalem is Christ’s wife, and He, of course, cannot marry a physical city. Since we do not take the other signs in Revelation literally, we should not interpret the New Jerusalem as a literal, physical city for us to dwell in. Such an interpretation is altogether natural. If we do not interpret the seven lampstands as meaning that the seven churches are literally golden lampstands, or the lamb as meaning that Christ is an actual lamb, we should not interpret the New Jerusalem as a material city. The lampstands and the lamb are signs, and the New Jerusalem also is a sign.

If the New Jerusalem were an actual city made of gold, pearls, and precious stones, this would mean that a material city was the conclusion of the entire divine revelation. This is not logical. God has been working throughout the ages, first creating the universe and man and then coming to earth to redeem man. The Lord Jesus, the God-man, lived on earth, He was crucified and resurrected, He ascended, and He poured Himself out as the Spirit upon His disciples. The disciples then went out to preach the gospel. As a result of the preaching of the gospel, throughout the centuries people have been saved and added to the church in order to be built up as the Body of Christ to express Him. To be sure, the final outcome of all this will not be a material city.

Just as the lampstands are not actual lampstands but signs of the churches, so the New Jerusalem is not an actual city but a sign of the ultimate consummation of God’s economy. The New Jerusalem is a great sign of the totality of all God’s chosen, redeemed, regenerated, and transformed people.

The church today is the house of the living God (1 Tim. 3:15). This house is not an actual house but the totality of God's people. This house is a sign signifying that the church's function today is to be a house in which the Triune God can dwell. In eternity this house will be enlarged to a city—the New Jerusalem. Just as the church as God's house is not an actual physical house, so the New Jerusalem is not an actual physical city. The city of New Jerusalem is a sign signifying the church's function in eternity to be God's dwelling place.

The New Jerusalem is the last and greatest sign in the Bible, and we all need the proper interpretation and understanding of this sign. As a sign the New Jerusalem indicates that God, through creation, incarnation, redemption, resurrection, ascension, and all His transforming and building work, will gain a living composition of His chosen, redeemed, regenerated, and transformed people to be His dwelling place and His counterpart to fully satisfy and express Him for eternity.

Not a Physical City

The New Jerusalem cannot be a physical city, as commonly believed by Christians, for the following reasons:

First, the New Jerusalem is the crystallized product of God's work in the old creation throughout the generations. If this crystallized product is merely a physical city, it would seem to be too low and would not have any spiritual value.

Second, the New Jerusalem is the consummation of the entire divine revelation in the Bible. If it is merely a physical city, it would make the divine revelation of mystery not so mysterious after all.

Third, the revelation of the entire book of Revelation is mainly made known to us by signs (Rev. 1:1) symbolizing the important persons and things, such as the golden lampstands in 1:12, signifying the churches bearing the shining testimony of Jesus Christ; the stars in 1:16, signifying the bright and shining messengers of the churches; the mysterious Babylon the Great in 17:5, signifying the religious Rome; and the bride in 19:7, signifying the overcoming saints as the spouse of Christ. Hence, the New Jerusalem also should be a sign signifying the dwelling place of God and man in eternity.

The Crystallized Product and Masterpiece of God's Work of the New Creation throughout the Generations

After God finished the creation of all things and man, He used different ways in the different dispensations in the old heaven and old earth to carry out His work in the man of the old creation by choosing, redeeming, renewing,

transforming, and glorifying them; thus, He perfects them according to His desire and builds them up to be His eternal habitation, which is the New Jerusalem of His heart's desire. This is the crystallized product and masterpiece of God's work of the new creation throughout the generations.

A Composition of the Redeemed Saints throughout the Generations

The New Jerusalem is a composition of all the redeemed and perfected saints in both the Old and New Testaments throughout the generations.

The Old Testament Saints

The names of the twelve tribes of the sons of Israel are inscribed on the gates of the New Jerusalem (21:12). This indicates that the Old Testament saints are the components of the New Jerusalem. Gates as the entrance into the city indicate that the Old Testament is the child-conductor who will lead the believers to Christ (Gal. 3:24). The Old Testament history of the twelve tribes of the sons of Israel leads us into the New Jerusalem through the pearl gates, which signify Christ who has died and resurrected.

The New Testament Believers

The names of the twelve apostles are on the foundations of the wall of the New Jerusalem (Rev. 21:14). This indicates that the New Testament believers are also the constituents of the New Jerusalem. All the New Testament saints who have been led into Christ are being built upon the foundation of the apostles (Eph. 2:20), that is, being built upon the revelation that the apostles received for the building of the church, to become the wall of the New Jerusalem.

The Bride of the Lamb

Revelation 21:2 and 9 clearly tell us that the New Jerusalem is the bride, the wife of the Lamb. In the whole Bible God repeatedly 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) for His satisfaction in love. As the wife of Christ, the New Jerusalem comes out of Christ to be His spouse, just as Eve came out of Adam and became his counterpart (Gen. 2:21-24). The bride is mainly for the wedding day, while the wife is for the entire married life.

The New Jerusalem will first be the bride of Christ in the millennium for one thousand years as one day (2 Pet. 3:8), and then His wife in the new heaven and new earth for eternity. The bride in the millennium will

include only the overcoming saints (Rev. 3:12; 19:7-9), but the wife in the new heaven and new earth will include all the redeemed and regenerated sons of God (Rev. 21:7).

The Tabernacle of God among Men

The New Jerusalem as the tabernacle of God (v. 3) indicates that all the redeemed and perfected ones will become God's eternal dwelling place. In both the Old and New Testaments God likens His chosen people to a dwelling place (Exo. 29:45-46; Num. 5:3; Ezek. 43:7, 9; Psa. 68:18; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15). The spouse is for God's satisfaction in love, and the dwelling place is for His rest in expression. The New Jerusalem is God's dwelling place among men (His peoples on the new earth—Rev. 21:3) for Him to be expressed for eternity.

The City Proper Being of Pure Gold

The New Jerusalem is a mountain of gold (v. 18). In typology gold signifies the divine nature. Therefore, this city as God's dwelling place is absolutely composed of God's divine nature. The New Jerusalem itself comes out of God's divine nature.

The Gates Being of Pearl

The twelve gates of the New Jerusalem are twelve pearls; each one of the gates is, respectively, of one pearl (v. 21). Pearl signifies Christ passing through death and secreting His resurrection life in resurrection that His believers may have the life of God and enter into the New Jerusalem to be God's dwelling place.

The Wall and Foundation Being of Precious Stones

Jasper for the Wall: The wall of the New Jerusalem is built with jasper (v. 18). Jasper is a transformed precious stone (1 Cor. 3:12) that bears the appearance of God (Rev. 4:3) to express God. Hence, the jasper wall signifies that the New Jerusalem, as the corporate expression of God in eternity, bears the appearance of God. The believers were created clay (Gen. 2:7), but they have been regenerated and have the very element of God, and they are being transformed into precious stones—jasper—as the expression of God's appearance.

Precious Stones for the Foundation: The New Jerusalem is a city which has the foundations (Heb. 11:10). The wall

of the city has twelve foundations, which are adorned with every precious stone (Rev. 21:14, 19-20). The first layer of the wall's foundation, like the wall, is built with jasper. This indicates that the main material in the building of the holy city is jasper, which signifies God expressed in His glory (v. 11). Twelve different kinds of precious stones signify the unsearchable riches of Christ in different aspects (Eph. 3:8) for a full expression of all the riches of God's glory.

The Triune God Being the Temple and the Light

The Temple of the City: There is no temple in the New Jerusalem, for its temple is the Lord God the Almighty and the Lamb (Rev. 21:22). The Greek word for *temple* here denotes the inner temple, the Holy of Holies, signifying that God and the Lamb Themselves will be the place in which we serve God. The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for us to dwell in. In eternity we will not dwell in a material city; we will dwell in the Triune God. We are God's tabernacle, and He is our temple; He dwells in us, and we dwell in Him. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling

place for God and man for eternity.

The Light of the City: In the New Jerusalem there is no need of the sun nor of the moon that they should shine in it, for the glory of God illumines it, and its lamp is the Lamb (v. 23). God is the light of the holy city, and the Lamb is the lamp; God is the content of the lamp, and the Lamb is the light-bearer. This indicates that, as the light of the holy city, God in Christ shines with His glory to illumine the city. Since such a divine light will illumine the holy city, it has no need of any natural light (22:5).

Although the sun and the moon will be in the new heaven and new earth, the dwelling place for both God and us will be much brighter than either of them, even subduing their brightness. Hence, in the New Jerusalem there will be no night. Outside the city there will still be the distinction between day and night, but within the city there will be no such distinction. There will be no night within the city because we shall have God Himself as the eternal, unchanging light.

JUST AS THE CHURCH AS GOD'S HOUSE
IS NOT AN ACTUAL PHYSICAL HOUSE,
SO THE NEW JERUSALEM IS NOT AN ACTUAL
PHYSICAL CITY. THE CITY OF NEW JERUSALEM
IS A SIGN SIGNIFYING THE CHURCH'S FUNCTION
IN ETERNITY TO BE GOD'S DWELLING PLACE.

The Throne of the Triune God Being the Center

Revelation 22:1 shows us that in the center of the New Jerusalem there is the throne of God and of the Lamb. The throne is for God's administration and the exercise of His authority. Sitting on the throne are God and the Lamb. One throne for both God and the Lamb indicates that God and the Lamb are inseparable. God is in Christ sitting on His throne. This is comparable to what is indicated in Revelation 21:23: that God as the light is in Christ as the lamp, and They are one. *God and the Lamb* indicates that in eternity God is the Lamb-God, the redeeming God. The ruling One in eternity is the redeeming God. His ruling in eternity is based upon the redemption that He has accomplished in Christ. The throne of His administration and ruling in eternity is the center of the dwelling place for both Him and His redeemed. Everything in the holy city is put in subjection under His throne.

The Flow of the Triune God Being the Supply

In the New Jerusalem there is a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of the street to supply the whole city (22:1).

Flowing in the Middle of the Street of Pure Gold: The street of the New Jerusalem is pure gold (21:21). The river of water of life flowing in the middle of the street signifies the divine life flowing in the divine nature becoming the unique way in the holy city for the saints to walk in. In the holy city the saints live and walk in God's nature.

Becoming the River of Water of Life as the Saturation: The river of water of life is a symbol of the processed Triune God in Christ as the life-giving Spirit (John 7:38-39; 1 Cor. 15:45) flowing out Himself to saturate His redeemed people, the constituents of the New Jerusalem. In eternity all the redeemed people will drink the water of life as their eternal portion (Rev. 21:6; 22:17).

With the Tree of Life as the Supply: On this side and on that side of the river is the tree of life, producing twelve fruits, yielding its fruit each month (v. 2). The one tree of life growing on the two sides of the river signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for the supply of the entire city. The tree of life signifies Christ as the life supply of the saints. In the millennial kingdom the overcoming believers will enjoy Christ as the tree of life as their reward (2:7); in the New Jerusalem all God's redeemed will enjoy Christ as the tree of life as their eternal portion (22:14, 19).

The Mingling of the Triune God with the Redeemed Tripartite Man

The supply of the New Jerusalem is the river of water of life, which proceeds out of the throne of the Triune God, with the tree of life growing on the two sides of the river; the light of life also illuminates the entire city. In eternity God's redeemed will drink of the water of the river of life, eat of the fruit of the tree of life, and walk in the light of life. The light of life signifies the Father (1 John 1:5); the tree of life, the Son; and the water of life, the Spirit (John 7:39). The Triune God becomes the life and enjoyment of His redeemed. He is their content, and they are His expression; they dwell in Him, and He dwells in them. This is the divine mingling of the Triune God with the redeemed, transformed, and glorified tripartite man. This mingling is the mutual dwelling for the redeeming God and His redeemed as His corporate expression in eternity. Thus, God accomplishes His eternal plan, His eternal economy. "Three," signifying God, multiplied by "four," signifying the creatures, produces "twelve," a particular number signifying the New Jerusalem. This indicates that the New Jerusalem is the divine mingling ("twelve") of the Triune God ("three") with the created man ("four").

The Kings in the Holy City and the People around It

The Kings in the Holy City

All those who have been redeemed and perfected and have matured in God's life will be the kings in the New Jerusalem (Rev. 22:5) to reign over the nations as the people (21:24). As the regenerated ones, they will eat the fruit of the tree of life in eternity; that is, they will enjoy Christ as their life supply for eternity.

The People around It

The restored and purged nations will be the people on the new earth around the New Jerusalem to be under the rule of the kings in the city. As the merely restored ones, they will be maintained to live in eternity by the healing of the leaves of the tree of life (22:2). In the Bible, leaves are a symbol of man's deeds (Gen. 3:7). The leaves of the tree of life symbolize the deeds of Christ. The nations around the holy city are healed by the leaves of the tree of life, taking the deeds of Christ as their leading and regulation outwardly, that they may live the human life for eternity.

The City of the Living God

Hebrews 12:22 speaks of "the city of the living God, heavenly Jerusalem." This is "the Jerusalem above" (Gal. 4:26), "the holy city, New Jerusalem" (Rev. 21:2; 3:12) which God has prepared for His people (Heb. 11:16). It

is also “the tabernacle of God,” in which God will dwell with men for eternity (Rev. 21:3). The patriarchs waited for this city, and we also should seek it.

The Heavenly Jerusalem

According to Hebrews 12:22, the city of the living God is the heavenly Jerusalem. This verse does not say that Jerusalem is in the heavens but that it is the heavenly Jerusalem. This city is heavenly in nature.

The City Having the Foundations

The New Jerusalem as the city of the living God is the city having the foundations (11:10). These foundations, which are solid and unshakable, are composed of twelve kinds of precious stones represented by the twelve apostles (Rev. 21:19-20). As men created by God, the apostles originally were clay, but they were regenerated and then transformed into precious stones for God’s eternal building. Ephesians 2:20 tells us that the church is built upon the foundation of the apostles and prophets. In Hebrews 11:10 we see that the city has the foundations, and in Revelation 21:19 and 20 we see the twelve foundations of the city.

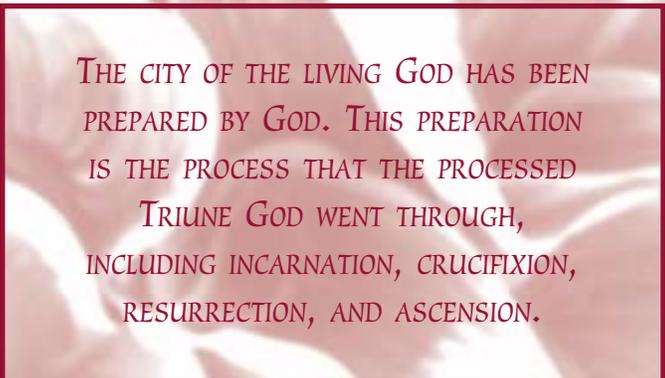
Prepared by God: The city of the living God, the city having the foundations, has been prepared by God. Hebrews 11:16 says, “He has prepared a city for them.” This preparation is the process that the processed Triune God has gone through, including incarnation, crucifixion, resurrection, and ascension. This preparation is also to bring forth the New Testament believers as the sons of God to be the components of the mother, who is the city, and to build them together with the divine element of the Triune God and the spiritual work of the Spirit of the Triune God. This preparation is just the eternal redemption accomplished by our very God in His Divine Trinity through the process that He has gone through and the work consummated by Him according to His eternal economy.

Designed and Built by God: This city was designed and built by God. Hebrews 11:10 tells us that the Architect and Builder of this city is God. The Greek word translated “architect” in this verse can also be translated as either “builder” or “artificer.” This indicates that God is a skillful designer and a top craftsman.

Ephesians 2:10 tells us that the church is God’s masterpiece. The Greek word for masterpiece is *poiema*, which means something written or composed as a poem. The church is a poem written by God. Since poetry expresses the writer’s wisdom and since the church is God’s poem, God’s multifarious wisdom is made known through the church (3:10).

The New Jerusalem, the city of the living God, as the ultimate consummation of the church, is full of wisdom. God designed the New Jerusalem with His wisdom, and this city displays His wisdom. To say that the New Jerusalem is a material city is to depreciate God’s wisdom and to belittle Him as the eternal, wise Architect. God is a wise designer and artificer who has designed the New Jerusalem to be the full manifestation of His multifarious wisdom.

God’s design is revealed in the book of Ephesians. In this Epistle Paul tells us of God’s design of His city. In chapters 1 and 3 Paul speaks of God’s economy, which is God’s plan with a design. Surely, God has not designed a material city, and He has no intention of building a material city. God has designed and built a spiritual entity for His



THE CITY OF THE LIVING GOD HAS BEEN PREPARED BY GOD. THIS PREPARATION IS THE PROCESS THAT THE PROCESSED TRIUNE GOD WENT THROUGH, INCLUDING INCARNATION, CRUCIFIXION, RESURRECTION, AND ASCENSION.

corporate expression.

Seen from Afar, Longed after, and Waited for by the Old Testament Saints: The city of the living God was seen from afar, longed after, and waited for by the Old Testament saints (Heb. 11:13, 16, 10). Speaking of Abraham and the other patriarchs, verse 13 says, “All these died in faith, not receiving the promises but seeing them from afar and joyfully greeting them and confessing that they were strangers and sojourners on the earth.” The Greek word translated “sojourners” may also be rendered “pilgrims,” “exiles,” “expatriates.” Abraham was the first Hebrew (Gen. 14:13), a river crosser, leaving Chaldea, the idolatrous land of curse, crossing the river (Josh. 24:2-3), and coming to Canaan, the good land of blessing. However, he did not settle there but sojourned in the land of promise as a pilgrim, even as an exile and an expatriate, longing after a better country, a heavenly one (Heb. 11:16). Isaac and Jacob followed him in the same steps, living on earth as strangers and sojourners and waiting for the God-built city of foundations.

In eternity past the Triune God made a plan, and throughout the centuries He has been carrying out His economy. The Son came through incarnation, lived on earth for thirty-three and a half years, died on the cross, was resurrected, and then ascended. Since His ascension, the Spirit has been working out many wonderful things. Surely, as the conclusion of all this, God will not build a material city for His redeemed people to live in. The New Jerusalem is a city, but it is not a physical, material city. Nevertheless, some believers still insist that the New Jerusalem is a material city built of actual gold, pearl, and precious stones.

Those who hold this concept need to consider Paul's word in 1 Corinthians 3. In this chapter Paul says that he laid Christ as the unique foundation, and then he charges us to take heed how we build on this foundation (vv. 10-12). We should build not with wood, grass, and stubble but with gold, silver, and precious stones. In this age, the church age, we should build the church with gold, silver, and precious stones. In the coming age, silver becomes pearl, and the materials in the New Jerusalem become gold, pearl, and precious stones. Today we should be building the church with gold, silver, and precious stones. This, of course, does not mean that we build with literal gold, silver, and precious stones. These are not physical materials; they are signs signifying various experiences of Christ in the virtues and attributes of the Triune God. Gold signifies the divine nature, the nature of the Father with all its attributes. Silver signifies the redeeming Christ with all the virtues and attributes of His person and work. The precious stones signify the transforming work of the Holy Spirit with all its attributes. All these materials, therefore, are the products of our experience and enjoyment of Christ in our spirit through the Holy Spirit. As signs, these materials signify the divine work of the Divine Trinity who is wrought into our being through His divine work. We are now building the church with God the Father's nature, with God the Son's redemption, and with God the Spirit's transforming work.

The principle is the same with the New Jerusalem, which is the consummation of the building in 1 Corinthians 3. In 1 Corinthians 3 the building is in process and has not yet been consummated. The New Jerusalem in Revelation 21 is the consummation of that building. This is the city for which Abraham was waiting. He was waiting not for a material city but for a marvelous city built with the Father's nature, the Son's redemption, and the Spirit's transformation.

The New Testament Believers Having Come to Her: The New Testament believers have already come to the city of the living God. Hebrews 12:22 says, "You have come forward to Mount Zion and to the city of the living God, the

heavenly Jerusalem," referring to God's habitation and the center of His universal administration.

Hebrews 11:14-16 reveals that the Old Testament saints longed after a better country, a heavenly country, and that God has prepared for them a city. In 12:22, however, the writer tells us that we have come to Mount Zion and to the city of the living God, the heavenly Jerusalem. This verse does not say that we will come to the heavenly Jerusalem but that we have come to this city. If the Mount Zion and the heavenly Jerusalem in 12:22 were material, how could we have come to them today? This would be impossible.

The fact that, according to verse 22, we have already come to the city of the living God, the heavenly Jerusalem, indicates that it is not a material city. Many Christians are waiting to go to the New Jerusalem, but we need to realize that we have come to the New Jerusalem already. The church is the house of the living God (1 Tim. 3:15). Hence, the church is God's home, and it is also our home today. When the church is enlarged to be a city, it becomes a heavenly country. Our heavenly country is a city—the heavenly Jerusalem—to which we have already come.

The Enjoyment in the New Jerusalem

Having covered various aspects of the New Jerusalem as the city of the living God, we need to briefly consider the enjoyment in the New Jerusalem.

To Participate in the Holy City as the Embodiment of All the Blessings of the Processed and Consummated Triune God; Only Those Who Are Written in the Lamb's Book of Life Having the Right to Enter

The first aspect of our enjoyment in the New Jerusalem will be to participate in the holy city as the embodiment of all the blessings of the processed and consummated Triune God. Revelation 22:19 says, "If anyone takes away from the words of the scroll of this prophecy, God will take away his part from the tree of life and out of the holy city, which are written in this scroll." This indicates that having a part in the holy city means a great deal to us.

Revelation 22:14 speaks of our entering "by the gates into the city." To enter by the gates into the city is to enter the New Jerusalem as a realm of God's eternal blessing by regeneration through the death-overcoming and life-imparting Christ. As Revelation 21:27 tells us, only those who are written in the Lamb's book of life have the right to enter into the holy city.

The holy city in which we will participate and which we will enjoy is the processed and consummated Triune God

mingled with all His saints. In this one entity, the holy city, we will enjoy not only the Triune God but also the Triune God in all the saints. This means that we will enjoy the Triune God in one another and that we will enjoy one another in the Triune God.

To Feed on the Tree of Life as the Embodiment of the Divine Life with All Its Unsearchable Riches

The second aspect of our enjoyment in the New Jerusalem is the tree of life. The tree of life is nothing less than Christ, the Son of God, the redeeming Lamb, as our life supply. This tree is rich, fresh, and refreshing. We have been redeemed so that we may have the right to come to the tree of life.

Revelation 22:14 says, “Blessed are those who wash their robes that they may have right to the tree of life.” This may be regarded as a promise of the enjoyment of the tree of life, which is Christ with all the riches of the divine life.

After his creation, man was put before the tree of life (Gen. 2:8-9), indicating that he was privileged to partake of it. But due to the fall of man, the tree of life was closed to man by God’s glory, holiness, and righteousness (3:24). Through Christ’s redemption, which has fulfilled all the requirements of God’s glory, holiness, and righteousness, the way to the tree of life has been opened again to the believers (Heb. 10:19-20). Hence, the believers who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion in the holy city, the paradise of God in eternity (Rev. 2:7; 22:14).

To Drink of the Water of Life Flowing from Its Spring (Christ) as the Flow of the Processed and Consummated Triune God

Another aspect of the enjoyment of God’s redeemed in eternity is the water of life (v. 17; 21:6). The water of life of the life-giving Spirit is our eternal drink, and the life-giving Spirit is actually the processed and consummated Triune God flowing Himself out to be our drink. We need to both eat and drink, for it is not pleasant to eat without having anything to drink. We praise the Lord that for eternity in the New Jerusalem we will have food, the tree of life, and drink, the life-giving Spirit.

In the New Jerusalem all of God’s redeemed will drink the water of life as their eternal portion. This indicates that even in eternity future we will still need the supply of the divine dispensing of the Divine Trinity. That dispensing will be the spring of the water of life. The spring is God Himself in Christ, and the water of life is the flow of the life-giving Spirit. In the New Jerusalem the Triune

God Himself will be flowing as the water of life for our supply eternally.

The water of life as our eternal drink is clear as crystal (22:1). In the life-giving Spirit there is nothing opaque. As we drink this eternal Spirit, everything becomes crystal clear.

To Live in the Divine Light of the Divine Life Embodied in the Redeeming Lamb

In the New Jerusalem God’s redeemed will live in the divine light of the divine life embodied in the redeeming Lamb (21:23). The divine light is the divine life embodied in the redeeming Lamb operating within us. The Lamb as the lamp shines with God as the light to illumine the New Jerusalem.

Revelation 22:5 says, “Night shall 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.” Being illumined by the Lord God is another aspect of the eternal enjoyment in the New Jerusalem. We will have no need of a lamp, the light made by man, nor of the sun, the light created by God. God Himself in the Lamb will shine upon us, and we will live under His illumination.

To Dwell in the Processed and Consummated Triune God as the Temple

In the New Jerusalem we shall dwell in the processed and consummated Triune God as the temple. Revelation 21:22 says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” This indicates that the processed Triune God will be the holy city as the temple, which will be the eternal dwelling of all His redeemed people, where they will live with Him and serve Him. In the coming eternity, the holy city will be the tabernacle as God’s eternal dwelling and the temple as our eternal dwelling. Eventually, it will be a mutual dwelling of God and us.

To Partake of the Divine Kingship and Priesthood

In the New Jerusalem we will partake of the divine kingship and priesthood. Revelation 22:5 says, “They will reign forever and ever.” This is a matter of the divine kingship. In the New Jerusalem for eternity we will reign as kings over the nations that will be on the new earth.

The last part of Revelation 22:3 says, “His slaves will serve Him.” The pronoun *Him* in this verse refers to God and to the Lamb; God and the Lamb are one in eternity. In eternity we shall serve God and the Lamb. This verse indicates that we will serve God as priests. For eternity in the New Jerusalem, all the believers will participate in the priesthood. **A^oC**