

Message Twelve

The Return of the Glory of God to the House of God

Scripture Reading: Ezek. 9:3; 10:19; 11:23; 43:1-7; Eph. 3:21; Rev. 21:10-11

Outline

Day 1

I. God is the God of glory and the God of the house—Acts 7:2; Gen. 35:7:

- A. *The God of glory appeared to Abraham and called him, attracted him, and enabled him to follow God; in the same principle, God calls the New Testament believers by His invisible glory—Acts 7:2; 2 Pet. 1:3.*
- B. *The Father of glory is God expressed through His many sons—Eph. 1:17; Heb. 2:10:*
 - 1. The title Father implies regeneration, and the word glory implies expression.
 - 2. The title Father of glory implies regeneration and expression; we have been regenerated by God, and we are His expression—John 1:12-13; 1 Thes. 2:12; 2 Thes. 1:10, 12.
- C. *In Genesis 35:7 we have a new divine title—El-bethel, “God of the house of God”:*
 - 1. Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.
 - 2. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12.

D. Glory is the expression of God, and building is the corporate expression of the Triune God; thus, the glory of God and the building of God go together, for the church, as God's building, is the corporate expression of God—Exo. 40:34-38; 1 Kings 8:10-11; Rev. 21:10-11; Eph. 3:19, 21; 1 Tim. 3:15-16.

Day 2

II. In Ezekiel 43:1-7 the glory of God returned to the house:

- A. We need to see a vision of the dwelling place that God desires to have on earth and realize that God's goal is the building—40:4; 43:10-11; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2.*
- B. The desire of God's heart is to have a dwelling place with man on earth; the goal of God's salvation is the building of His dwelling place on earth—Exo. 25:8-9; 29:45-46; 40:1-2, 34-38:*
 - 1. God wants to have the church built up on earth because He desires to have a dwelling place on earth—Matt. 16:18; 6:10.
 - 2. He, the God of the heavens, wants to live on the earth; the place where He lives, His dwelling place, is the church—1 Tim. 3:15; 1 Pet. 2:5.
- C. “This is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever”—Ezek. 43:7:*
 - 1. The throne is for God's government, administration, and kingdom, and the soles of His feet are for His move on earth.
 - 2. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and His move on earth.
 - 3. Only the built-up church gives the Lord the standing to administrate His government and to move on earth; furthermore, the church is the place where the Lord can dwell for His rest and satisfaction—Matt. 16:18-19; Acts 13:1-3; 1

Day 3

D. Because of the idols in the temple, the glory of God withdrew step by step, leaving first the temple, then the city, and finally the people—Ezek. 8:3; 9:3; 10:19; 11:23:

1. The departing of the glory of the Lord signifies the departing of God's manifestation from the church—Rev. 2:5; cf. 1 Tim. 3:15-16; 1 Cor. 14:25.
2. The departing of the glory of Jehovah from Israel was a result of God's judgment—Ezek. 14:21:
 - a. This is the second time in Israel's history that this happened:
 - 1) At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle—Exo. 40:34.
 - 2) Later, the Ark was captured by the Philistines, and the glory of the Lord left the tabernacle; this means that God gave up the tabernacle—1 Sam. 4.
 - b. When the temple was built at the time of Solomon, the glory of the Lord returned to fill the temple—1 Kings 8:10-11.
 - c. The glory of the Lord remained in the temple until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, and finally returning to the heavens; that was the departure of the glory of the Lord—Ezek. 9:3; 10:19; 11:23.

Day 4

E. The return of God's glory depends on the building of the house—43:1-12:

1. In his earlier ministry Ezekiel saw the glory of the Lord leave the temple, but in his later ministry he saw the glory coming back to the house of the Lord—9:3; 10:19; 11:23; 43:7.

2. The glory of the Lord returned because the building of God's house was completed—v. 7; Hag. 2:7, 9:
 - a. The glory returned from the east—the direction of the sunrise, which signifies glory; the Lord came back from the glory—Ezek. 43:2; Num. 2:3.
 - b. The glory of the Lord came into the house by the east gate, which was for the glory of the Lord—Ezek. 43:4:
 - 1) In the church life the most important gate is the east gate, the gate that is open to the glory of the Lord.
 - 2) The first consideration we should have in the church life should be the Lord's glory—Eph. 3:21; 1 Cor. 10:31.
 3. The Lord desires to come back to the earth, but for His coming back He needs a dwelling place—a place for His throne and for the soles of His feet—Ezek. 43:7:
 - a. His dwelling place is the church, the base of His administration and move on earth—Eph. 2:21-22; 1 Tim. 3:15.
 - b. God's concern is not merely with salvation or with spirituality but with the building—Eph. 4:12, 16; 1 Cor. 14:4, 26.
 - c. If the church today corresponds to all the details of the holy building of God covered in Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously—Matt. 16:18; Eph. 3:21; 5:27.
 - d. In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God—2:21-22.

Day 5

III. In the Gospel of John we see the glory of God in the building of God:

- A. *Christ, the incarnated Word, is the tabernacle and the temple filled with glory—1:14; 2:19; Matt. 17:1-2, 5; Luke 9:32; 2 Pet.*

Day 6

- B. The issue of Christ being glorified by the Father with the divine glory is the Father's house as the enlarged, universal divine-human incorporation—John 12:23; 13:31-32; 17:1, 5; 14:2-3, 23.*
- C. According to John 17:22, the oneness of the believers is the oneness in the divine glory for the corporate expression of God; in this aspect of oneness the believers enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.*

IV. Ephesians 3 reveals that God is glorified in the church:

- A. Paul prayed that the Father would strengthen the saints according to the riches of His glory, implying that the glory of God can be wrought into the saints—vv. 14-16.*
- B. In verse 21 Paul says, "To Him be the glory in the church," implying that the glory of God, which has been wrought into the saints, returns to God:*
 - 1. This glory comes to us with God and, after being worked into us, will return to God with us.
 - 2. God's glory is wrought into the church, and He is expressed in the church.
 - 3. To God is the glory in the church; that is, God is glorified in the church—v. 21.

V. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:2, 10-11:

- A. We have been predestinated for this glory and called to this glory—1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12:*
 - 1. We are being transformed into this glory and will be brought into it—2 Cor. 3:18;

Heb. 2:10.

2. We will be glorified with Christ and bear the glory of God for God's corporate expression in the New Jerusalem—Rom. 8:17, 30.

B. The entire New Jerusalem will bear the glory of God, which is God Himself shining out through the city—Rev. 21:10-11, 23:

1. Actually, the glory of God will be the content of the New Jerusalem, for this city is filled with His glory; this indicates that the city is a vessel to contain God and express Him in a corporate way.
2. The glory of God is God Himself being manifested; the fact that the New Jerusalem is full of God's glory means that God is manifested in this city.
3. The church life today should also have God's glory, manifesting and expressing Him corporately in this marvelous divine attribute—Eph. 3:21.

WEEK 12 — DAY 1

Morning Nourishment

Acts 7:2 ...The God of glory appeared to our father Abraham while he was in Mesopotamia...

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory...

Gen. 35:7 And he built an altar there and called the place Elbethel, because there God had revealed Himself to him when he fled from his brother.

The God of glory called Abraham, and Abraham was attracted and caught by that glory. The principle is the same with us today. We all have been caught by the Lord in His glory. We have been captured by His glory. One day the God of glory came to us through the preaching of the gospel, and we were attracted and convinced and began to appreciate Him. During that time, the God of glory transfused some element of His being into us, and we believed in Him spontaneously. To be attracted by the God of glory means that God transfused Himself into His called ones without their realizing it or being conscious of it. This can be compared to radium treatment practiced in modern medicine. The patient is placed under the x-ray, unconscious of the beams that are penetrating him. We may say that God is the strongest “radium.” If we stay with Him for a period of time, He will transfuse Himself into us. This transfusion will cause infusion, saturation, and permeation. Once God has transfused Himself into us, we cannot escape; we must believe in Him. (The Conclusion of the New Testament, p. 37)

Today's Reading

In Ephesians 1:17 Paul uses the term the Father of glory.... Glory is God expressed. Hence, the Father of glory is God expressed through His many sons. The title Father implies regeneration, and the word glory implies expression. Therefore, the title Father of glory implies regeneration and expression. We have been regenerated by God, and we are His expression. (The Conclusion of the New

Prior to Genesis 35, God was called the God of a certain person, for example, the God of Abraham or the God of Isaac. He was the God of individual persons. But in 35:7 we have El-bethel, the God of the house of God. He is no longer simply the God of individuals; He is now the God of a corporate body, the house of God. Many Christians only experience God as their individual God. Not many have the experience of God as the God of the house of God. How much experience do you have of God as the God of a corporate body? We all must experience God in such a way that He is not only God to us individually but also the God of the house of God. There is a great difference between the two.

In Genesis 35 we see a crucial and radical turn. However, not many children of God appreciate this. They read this chapter again and again without recognizing the radical turn contained in it. Before this chapter, God was the God of individuals. He was the God of Abel, the God of Enosh, the God of Enoch, the God of Noah, the God of Abraham, and the God of Isaac. But here He is no longer just the God of individuals, but El-bethel, the God of the house of God. In Hebrew, El means God. In the title El-bethel this Hebrew word for God is used twice, at both the beginning and the ending of this title. In a sense, the God of the house of God is double. We must admit that we do not yet have much experience of this. But we thank the Lord that after coming into the church life, we have had some experience of God's being God to us as a corporate body. In the church life, we do experience God corporately and not only individually. We all can testify that the God we experience in the church life is much richer and sweeter than the God we experience in our individual life. This is why we like to spend more time in the church life. Individually, we can experience the God of Abraham or the God of Isaac, but we cannot experience God as the God of Bethel. We can only experience the God of the house of God in the church life. (Life-study of Genesis, pp. 1025-1026)

Further Reading: The Conclusion of the New Testament, msg. 4; Life-study of Genesis, msg. 80; The Building of God, chs. 1-2; The Vision of God's Building, chs. 1-3

WEEK 12 — DAY 2

Morning Nourishment

Ezek. 43:7 ...Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever...

1 Tim. 3:15 But if I delay, write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The four sections of Ezekiel cover four main things: the vision of the appearance of the glory of the Lord, the judgment by fire, the recovery by life, and the holy building of God. This is a sketch of the book of Ezekiel, a book that begins with a glorious vision and ends with a holy building. This indicates that God's goal is the building.

The book of Ezekiel and the book of Revelation are similar. Like Ezekiel, Revelation covers the four matters of vision, judgment, recovery, and building, and it covers them in the same sequence that we find in Ezekiel. The vision of the Lord in Revelation 1 is followed by God's judgment, God's recovery, and God's building. Ultimately, the book of Revelation, like the book of Ezekiel, consummates with God's building with its twelve gates. From this we see that the books of Ezekiel and Revelation are not only similar but are also parallel to each other. The former is on the history of God's people in the Old Testament; the latter is a revelation of the church in the New Testament. (Life-study of Ezekiel, pp. 137-138)

Today's Reading

At the time Ezekiel saw the glory of the Lord, he also saw a man standing by him. He saw both the glory of the Lord and the Lord as a man. The man who stood by him said, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever" (Ezek. 43:7a). The words the place of My throne prove that the man who stood by

Ezekiel was the Lord Himself.... His desire and joy were with His house.... He was fully occupied with His house.

Upon His return to the temple, the Lord was very happy. The house had been recovered, and once again He had a place for the soles of His feet. Therefore, He said, “Son of man, this is the place of My throne and the place of the soles of My feet.” Here we see the Lord’s desire for His house, for the church. The Lord cares for the recovery of the church life. He has been desiring and waiting to come back to the church. This is why we have so much joy in the meetings. We are joyful and happy because the Lord within us is joyful and happy. He is happy because in the church He has a place—a place for His throne, a place for the soles of His feet. For centuries the Lord did not have on earth a place for the soles of His feet. How happy He is that, having been kept away from the earth for so long, He now has the local churches as the place of His throne and the place of the soles of His feet! It is marvelous that the Lord, the almighty God, could utter the word recorded in verse 7: “The place of My throne and the place of the soles of My feet.”

If I had been Ezekiel, I might have asked, “Since You are the almighty God, why do You care about such a small place? Why does this place make You so happy?” If Ezekiel had asked this question, the Lord might have answered, “I love this particular place on earth because it is the place of My throne and the place of the soles of My feet.”

The place of the soles of the Lord’s feet is the place of His throne. The throne is for God’s government, administration, and kingdom; it is the place from which He can administrate. The soles of the Lord’s feet are for His move on earth. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and move on the earth. Unless the church is built up, the Lord has no standing to administrate His government and to move on the earth. Furthermore, the church is the place where the Lord can dwell for His rest and satisfaction. (Life-study of Ezekiel, pp. 278-279)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; CWWL, 1975-1976, vol. 1, “The Building of the Church,” ch. 1

WEEK 12 — DAY 3

Morning Nourishment

Ezek. 8:3 ...The Spirit...brought me to Jerusalem in the visions of God, to the entrance of the gate of the inner court that faces north, where the seat of the idol of jealousy was, which provokes to jealousy.

11:23 ...The glory of Jehovah went up from the midst of the city and stood upon the mountain...east of the city.

Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

God's glory is versus idols.... In a vision Ezekiel was brought to Jerusalem and entered the temple. Before him the glory of God and the idols were contrasted. On the walls were the images of the idols, and over the temple was the glory of the Lord. The glory of the Lord could not tolerate the images of the idols. Those images were called provoking images because they provoked God's jealousy (Ezek. 8:3). Our God is a jealous God; He will not tolerate idols. Because of the idols in the temple, the glory of God withdrew step by step, leaving the temple, the city, and the people. In the last step the glory of the Lord left the temple and the city, stopping on the Mount of Olives on the east side of the city (11:23), the same place where the Lord Jesus ascended to the heavens. The glory of the Lord stopped there and waited for a while, but eventually it left that mountain and went back to the heavens. That was the departure of the glory of the Lord. (Life-study of Ezekiel, pp. 151-152)

Today's Reading

God's judgment upon His people is based first upon His glory. Anything that is versus God's glory will surely provoke His judgment.... The situation of today's Christianity is provoking God's jealousy because of the many idols. The Roman Catholic Church has all kinds of idols, and other so-called churches also have idols. In some of these places there may not be physical idols, but there are other

kinds of idols. With some their work for God is an idol. With others Bible teaching or evangelism becomes an idol. If we love our work, activity, or practice more than the Lord, even such things, which are for the Lord, may be idols. Based upon this principle, we can realize that the situation of Christianity is filled with idols. This is why I say that the situation of today's Christianity is provoking to God and under His judgment. (Life-study of Ezekiel, p. 152)

Immediately after the tabernacle of God was completed and raised up, two things happened. The first thing that happened was that the glory of God filled the tabernacle (Exo. 40:34-38). That was perhaps the first time in history that God's glory was physically manifested.... God's glory is simply God expressed.

The day the glory of God filled the tabernacle was truly a great moment, because God had gained a dwelling place on the earth. Suppose that there was a group of God's children who were truly willing to learn to mutually coordinate in the life of God and to be joined with one another and built together to be the Body as God's spiritual habitation so that God could rest in it. We would have to believe that wherever there was such a group of people, God Himself would be expressed and glorified among them!

The second thing that happened was that the word of God was revealed in the tabernacle. Before the tabernacle was raised up, God had spoken with Moses on Mount Sinai.... After the tabernacle was raised up, the glory of God filled the tabernacle, and from then on, God spoke to Moses in the tabernacle (Lev. 1:1). In the New Testament, ...when the church of God was produced on the earth, the glory of God filled the church, and God spoke in the church, just as He did in the tabernacle in the Old Testament.

Do you want to see the glory of God? If you do, then you must come to the builded church. Do you want to hear God's word? If you do, then you must again come to the builded church.... God can be expressed only in the builded church, and God's word can be revealed only in the builded church. (The Vision of the Building of the Church, pp. 67-68)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; The Vision of the Building of the Church, ch. 5; Life-study of 1 & 2 Kings, msgs. 5-6

WEEK 12 — DAY 4

Morning Nourishment

Ezek. 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

4-5 And the glory of Jehovah came into the house through the gate which faced toward the east. And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.

We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete. If the church today corresponds to all the details of the holy building of God covered in Ezekiel 40 through 48 and thus is built up in every aspect, God will dwell in the church gloriously. Therefore, in order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

God wants to have the church built up on earth because He desires to have a dwelling place on earth. He, the God of the heavens, wants to live on the earth. The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church. Our main burden in this study of Ezekiel is to see the dwelling place which God desires to have on earth. If we have the grace to be built up in the church, the God of glory will live among us. (Life-study of Ezekiel, pp. 275-276)

Today's Reading

It is important for us to understand why the glory of the Lord came back. The glory of the Lord returned because the building of the temple was completed. This is the crucial point. How much the Lord desires to come back to the earth! Yet, for His coming back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where

He can put His feet.

Throughout the centuries the enemy in his subtlety has kept Christians from knowing anything about the building. Christian teachers emphasize greatly the matter of salvation and to some extent the matter of spirituality, but they rarely emphasize the matter of building....The building is nothing other than the church. Today the Lord is not concerned merely for individual spirituality. Even if many spiritual people such as Daniel had been raised up in Babylon, the glory of the Lord would not have gone there to fill them. The Lord's glory did not return to Daniel; rather, it returned to the temple after it was rebuilt.

The glory returned from the east, that is, from the direction of the sunrise [Ezek. 43:2]. The direction of the sunrise signifies glory (Num. 2:3).

The temple has three gates: one toward the east, one toward the south, and one toward the north.... The gate toward the east is not only for the convenience of the people but also for the glory of the Lord. In the church life we need several gates, but the most important one is the east gate—the gate that is open to the glory of the Lord.... The decisions in the church life must be made primarily according to the Lord's glory. Even in making decisions concerning the day and time of the meetings, we should care for the Lord's glory and not simply for people's convenience.

Eventually, the house and the inner temple were filled with the glory of the Lord [Ezek. 43:5].

Here we see that the Lord has returned to the earth. Because He had lost His standing on earth, He went back to the heavens. The Lord's standing on earth is the building up of His house. In order for the Lord to come back to the earth, He needs a built-up church as His standing on the earth. The Lord will not simply come back to the earth; the Lord will come back to the church. (Life-study of Ezekiel, pp. 273-278)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; The Life and Way for the Practice of the Church Life, ch. 11

WEEK 12 — DAY 5

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John beheld the God who was spoken forth, the Word who became flesh. In His becoming flesh, He tabernacled among men so that He could express God. As soon as the children of Israel left Egypt and raised up the tabernacle, the glory of God filled the tabernacle. God dwelt in the tabernacle, and His glory was expressed through the tabernacle. When the tabernacle was filled with God's glory, it was filled with God's expression. When John wrote his Gospel, he used the picture of the tabernacle to tell people that the Word, who was spoken forth and who became flesh, was also a tabernacle. As such a tabernacle, God was expressed and could be received by men as grace and reality. He could be received because He was expressed in glory. This glory cannot be seen outwardly, but it can be seen by our inner eyes of faith. (Life and Building in the Gospel of John, p. 98)

Today's Reading

According to the Gospel of John, glory is a person; that is, glory is God in the flesh being expressed. Although Jesus looked like an ordinary man, people could not help but realize that God was among them. He was like the tabernacle in the Old Testament, which was outwardly covered with rough and ugly porpoise skins (Exo. 26:14) but was inwardly filled with the brightness of Jehovah, the glory of God.... He did not have any attracting form nor majesty, and His visage was marred more than that of any man (Isa. 53:2; 52:14). However, those who contacted Him could not help but realize that in Him there was an expression of God as glory (John 1:41, 49). When the Lord Jesus was transfigured on the mountain,

the disciples saw His glory with both their inner spiritual eyes and their physical eyes. However, when John spoke of beholding His glory, his emphasis was on the glory that the disciples saw as the Lord tabernacled among them in a lowly man for more than three years.

The incarnation of the Lord as the Word speaks of the only begotten Son of the Father becoming flesh. However, the incarnation of the Lord has also been enlarged to include you and me and all who have believed in Him. Everyone who believes in Him has the reality of the incarnation and is a part of this tabernacle.

The significance of the incarnation is the mingling of God with man and the living out of God in man. As a result of this mingling, we become His habitation, a tabernacle, in which He may rest and make His home. Whenever and wherever a group of people live in the principle of incarnation and tabernacling, there will be glory. Such ones may look very ordinary, but among them and within them there will be the manifestation of glory.

The One who was the Word in the beginning has been incarnated, and furthermore, He has come into us as life and has mingled Himself with us.... As we experience this mingling and His tabernacling, God will be manifested through us. We will have wisdom and discernment that others lack, and we will be able to endure sufferings that others cannot bear. In us there will be a situation that surpasses mere human goodness and virtue because God is being expressed through us. This is glory.

Before we were saved, we were full of pride and critical of others. Furthermore, we were estranged from others. Then we received the gospel, and we were regenerated. At that time there was no need for anyone to speak to us about our pride or to advise us to be reconciled with others. These responses were manifested in us because we met the Lord Jesus inwardly. In considering these responses, a husband may say, "My wife has changed." ...The more we contact the Lord, the more we are changed, and the more people will speak of God's glory being in us. (Life and Building in the Gospel of John, pp. 98-99, 102-103, 105)

Further Reading: Life and Building in the Gospel of John, ch. 11; The Conclusion of the New Testament, msgs. 43-44

WEEK 12 — DAY 6

Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

[In Ephesians 3:16 through 19] the apostle prayed that the Father would strengthen the saints according to the riches of His glory. This implies that the glory of God can be wrought into the saints. In the doxology [in verses 20 and 21] he said, “To Him be the glory...implying that the glory of God, which has been wrought into the saints, returns to God. First, the glory of God is wrought into us; then it returns to God for His glorification. Isaac’s wealth was first given to Rebekah for her beautification; then all the wealth came back to Isaac, with Rebekah, for his glorification (Gen. 24:47, 53, 61-67). The apostle prayed that God would strengthen the saints according to His glory, “but” eventually God’s glory, after being wrought into them, returns to Him along with the strengthened saints. This is the way in which God is glorified in the church. (The Conclusion of the New Testament, p. 3393)

Today’s Reading

We are being strengthened into our inner man according to the riches of God’s glory (Eph. 3:16). This glory comes to us with God and, after being worked into us, will return to God with us. By means of this two-way traffic the church, as the firstfruits in the universe (James 1:18), takes the lead to give glory to God.

God’s glory is wrought into the church, and He is expressed in the church. Hence, to God is the glory in the church; that is, God is glorified in the church. (The Conclusion of the New Testament, pp. 3393-3394)

The first aspect of the incorporation of the consummated God with the regenerated believers is the house of the Father (John 14:2)... The house of the Father, the true vine of the Son, and the child of the Spirit are the three different aspects of the universal incorporation as the issue of Christ's glorification.

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect. In John 14:23 the Lord Jesus said, "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." Verse 2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

From our experience we know that the Father and the Son pay us a constant visitation. In our daily life the Father and the Son often come to visit us. We may be at home, at school, or at work, but wherever we may be the Father and the Son come to visit us to do a building work in us, making an abode which will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

In this building Christ is making His home in the hearts of the believers strengthened in their inner man by the Father according to the riches of His glory with power through His Spirit unto the fullness (the expression) of the consummated Triune God (Eph. 3:16-19). (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 32-34)

Further Reading: The Conclusion of the New Testament, msgs. 13, 73, 338; The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 4-5; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 4-6; A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts, ch. 5

WEEK 12 — HYMN

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

The musical score is written in E-flat major (three flats) and common time (C). It consists of a single melodic line on a treble clef staff. The lyrics are written below the staff, with some words hyphenated across lines. Chord symbols are placed above the staff at various points: Eb, Ab, Eb, Fm, Bb7, Eb, Eb, Ab, Eb/Bb, Bb7, Eb, Bb, Bb7/D, Eb, Eb/G, Bb, Bb7/D, Eb, Eb/G, Ab, Eb/G, Ab, Eb/Bb, Bb7, Eb, Ab/Eb, Eb, Bb, Fm7, Bb7, Eb, Bb, Eb/G, Eb, Ab, Fm, Eb/Bb, Bb7, Eb. A box labeled 'Chorus' is placed above the staff at measure 17. The score ends with a double bar line at measure 21.

1. O Lord Je - sus, Thy redeemed ones Are Thy Bo - dy and Thy Bride;
5 As Thy ful - ness, Thine ex - pres - sion, In her Thou art glo - ri - fied.
9 Thou, her all in all for - ev - er, She Thy rich - es doth de - clare;
13 Thou dost ful - ly sat - u - rate her And Thy glo - ry with her share.
17 **Chorus**
(C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!
21 It is God's com - plete ex - pres - sion In hu - man - i - ty.

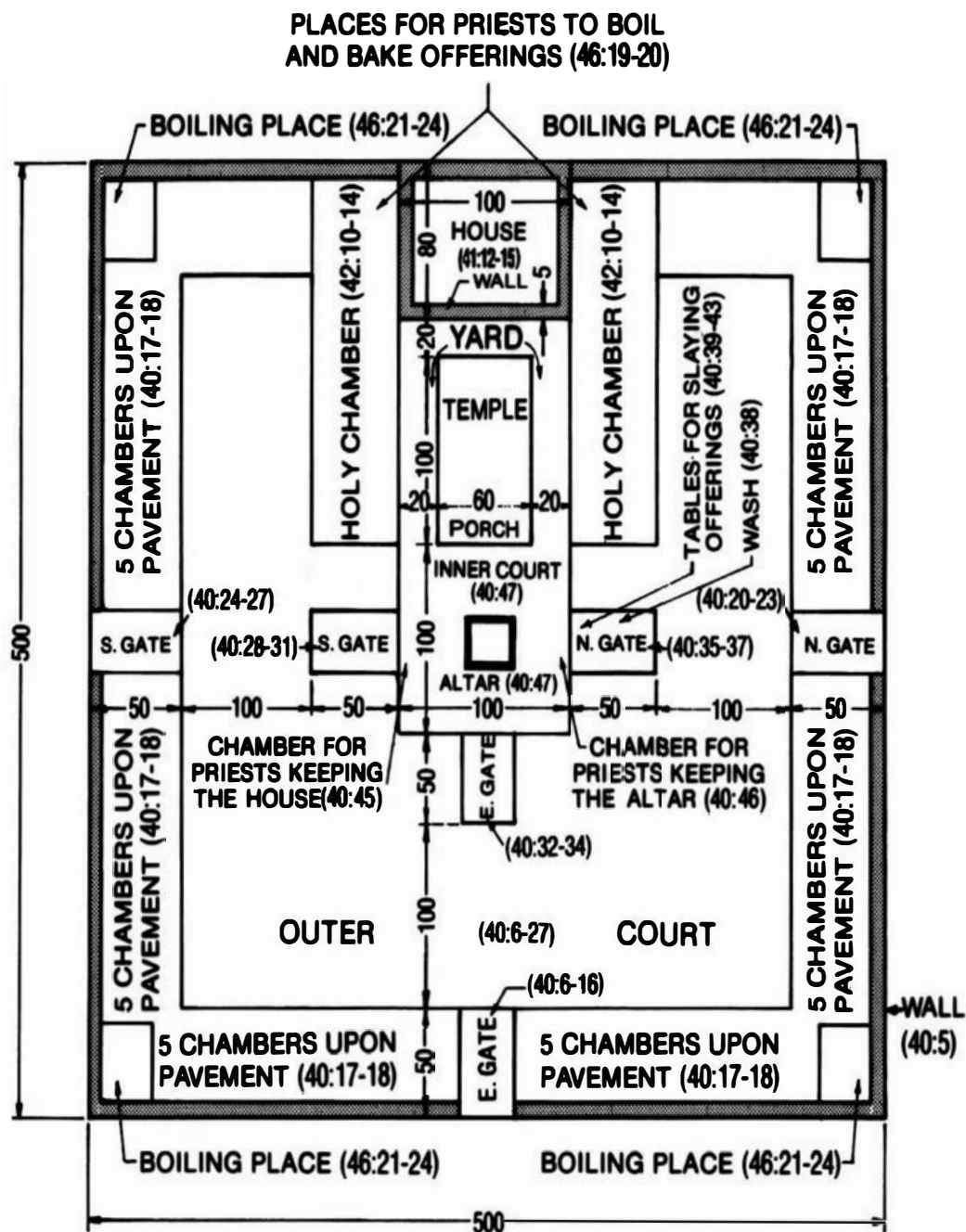
2. God with man completely blended,
Mystery of godliness.
God in glory, full, resplendent,
Man, His dwelling, doth express.
'Tis a vessel universal
All God's fulness to express;
All His beauty manifesting,
Mingled with His holiness.

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.

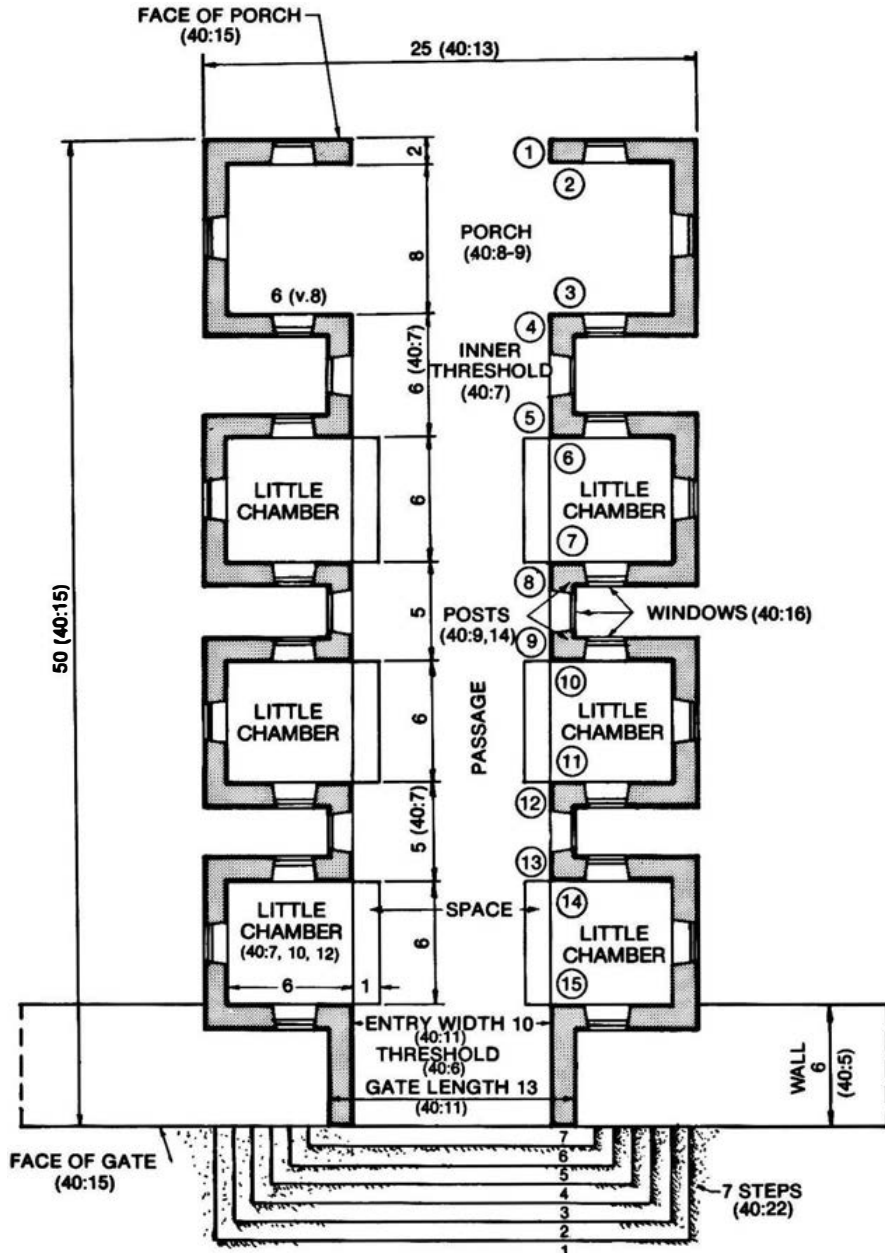
This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

**FIGURE 1: PLOT PLAN —
TEMPLE AND INNER AND OUTER COURTS**



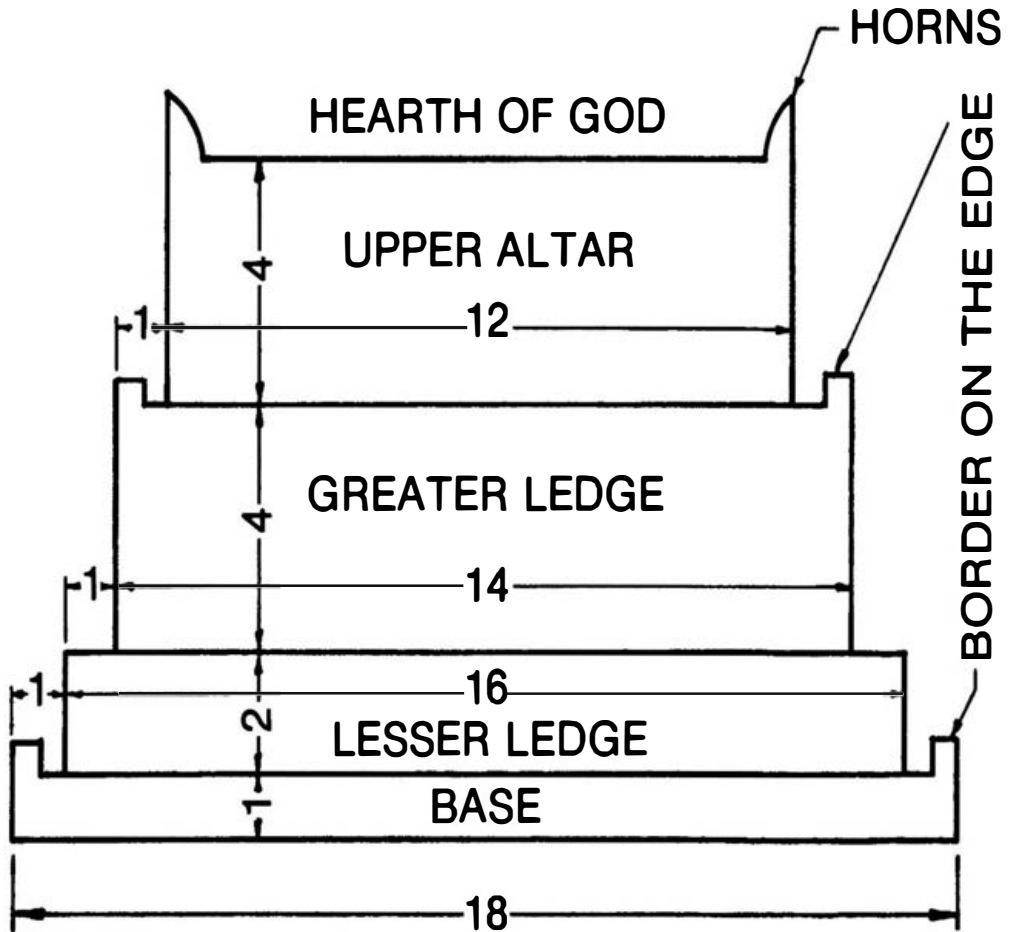
ALL DIMENSIONS IN CUBITS.

FIGURE 2: GATE DETAIL



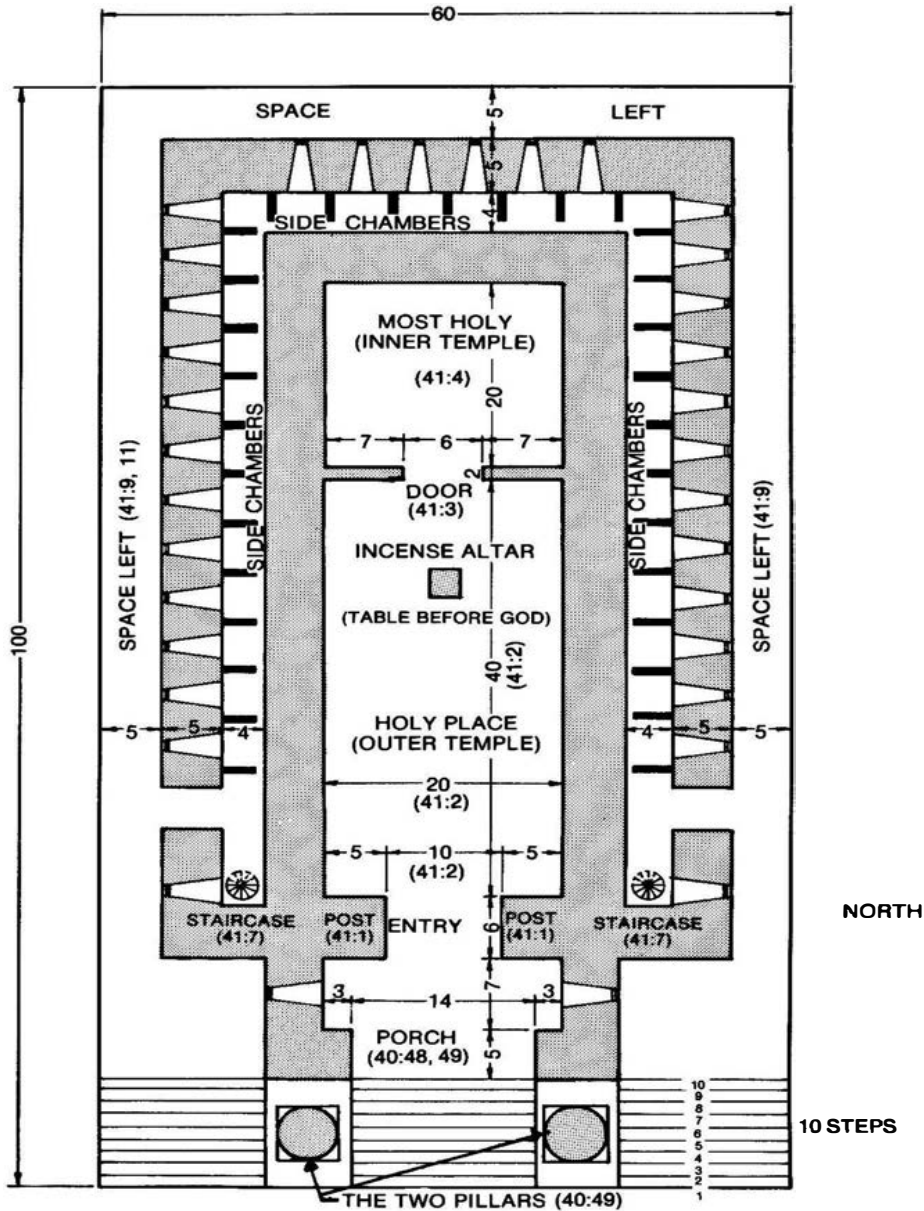
ALL DIMENSIONS IN CUBITS. 1 - 15 REFERS TO 15 FACES OF POSTS, TOTAL 30 FACES ON TWO SIDES, EACH FACE BEING 2 CUBITS (v.9), FOR A TOTAL OF 60 CUBITS (v.14).

FIGURE 3: ALTAR DETAIL (43:13-17)



ALL DIMENSIONS IN CUBITS.

FIGURE 4: TEMPLE DETAIL



ALL DIMENSIONS IN CUBITS.

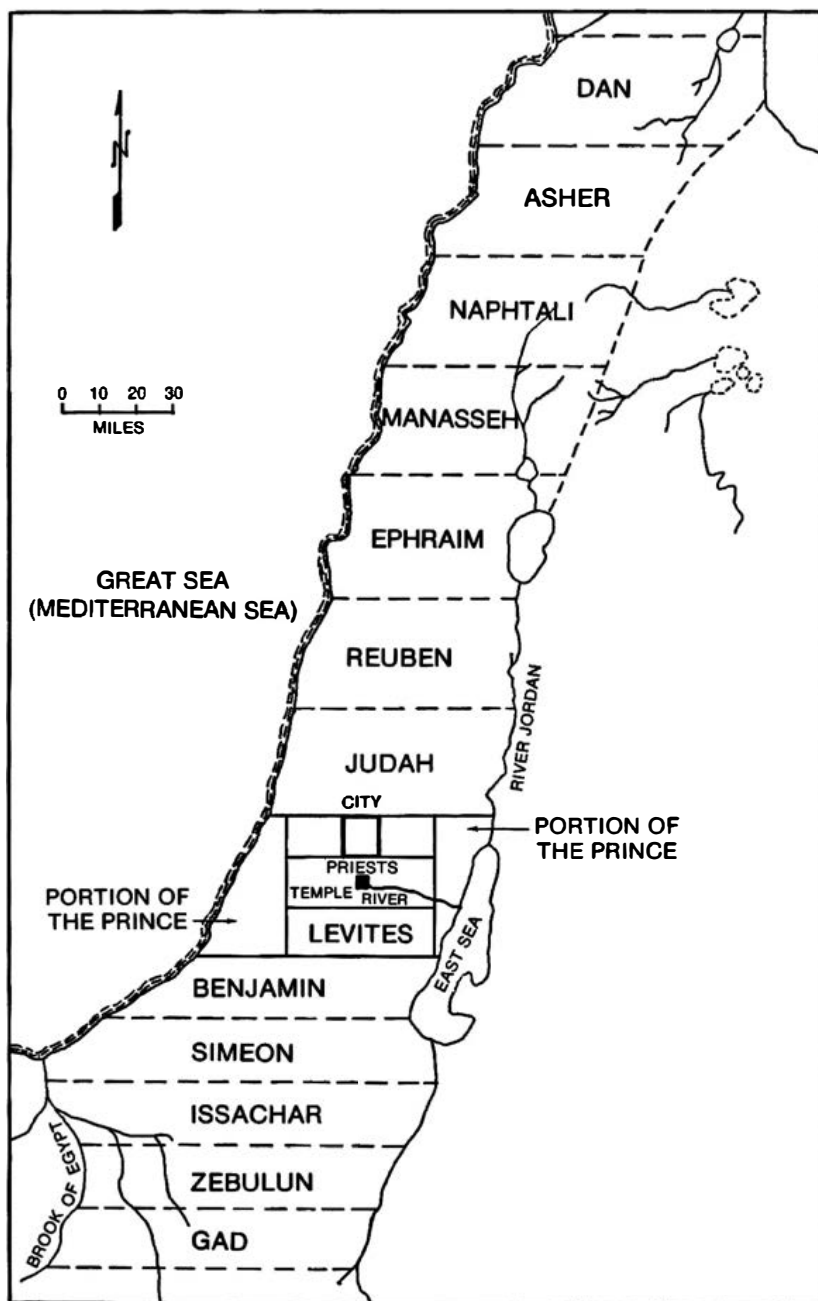


FIGURE 5: DISTRIBUTION OF THE HOLY LAND