

<b>Monday 2/10</b>
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Related VersesRom. 3:23-25

23 For all have sinned and fall short of the glory of God,  
24 Being justified freely by His grace through the redemption which is in Christ Jesus;

25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred,

Acts 7:2

2 And he said, Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,

2 Pet. 1:3

3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue,

1 Pet. 5:10

10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

1 Cor. 2:7

7 But we speak God's wisdom in a mystery, the wisdom which has been hidden, which God predestined before the ages for our glory,

Rom. 8:21

21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Related Reading

Man was made by God in His image that man might express Him for His glory. But man has sinned and has contradicted the holiness and righteousness of God. Instead of expressing God, man expresses sin and his sinful self. Hence, man falls short of God's glory. This falling short of God's glory and expression is sin. Sinners are not only under the requirements of God's holiness and righteousness but also under the demand of God's

Glory and Glorification as Revealed in the Gospel of John

glory. All have offended God's holy being and have broken God's righteous law, and all are short of God's glory. Therefore, all are under God's condemnation. (Rom. 3:23, footnote 1)

The propitiation place is typified in Exodus 25:17 by the sin-covering lid on the Ark. The Ark was the place where God met with people. In the Ark was the law of the Ten Commandments, which by its holy and righteous requirement exposed and condemned the sins of the people who came to contact God. However, by the lid of the Ark, with the expiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. Therefore, upon this sin-covering lid God could meet with the people who broke His righteous law, and He could do this without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory and overshadowed the lid of the Ark...This is a prefigure of Christ as the Lamb of God taking away the sin that caused man to have a problem with God (John 1:29), thus satisfying all the requirements of God's holiness, righteousness, and glory and appeasing the relationship between man and God. (Rom. 3:25, footnote 2)

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[The glory of the God who appeared to Abraham] might have been visible glory (cf. Acts 7:55), as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17...) and filled the tabernacle and the temple (40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to him. It separated (sanctified) him from the world unto God (Exo. 29:43) and was a great encouragement and strength that enabled him to follow God (Gen. 12:1, 4). In the same principle, God calls the New Testament believers by His invisible glory (2 Pet. 1:3). (Acts 7:2, footnote 2)

[A] marvelous attribute of God is glory...Acts 7:55 says, "Looking intently into heaven, he [Stephen] saw the glory of God." Glory is the expression of God, God expressed in splendor. God's glory was a great attraction to Abraham, separating him from the world unto God [cf. v. 2]. God's glory was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10).

In the Gospel of John we read that the Word, who was God, became flesh and tabernacled among us and that we beheld His glory (John 1:1, 14). John 1:18 goes on to say, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him." There is glory in the declaration of God. When we see God, we see glory.

We have been ordained for God's glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). (*The Conclusion of the New Testament*, pp. 111-112)

Further Reading: *The Conclusion of the New Testament*, msg. 11

<b>Tuesday 2/11</b>
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Related VersesCol. 1:27

27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

Heb. 2:10

10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

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.

Rom. 8:17, 23

17 And if children, heirs also; on the one hand, heirs of God; on the other, joint heirs with Christ, if indeed we suffer with Him that we may also be glorified with Him. 23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

**Phil. 3:21**

**21** Who will transfigure the body of our humiliation to be conformed to the body of His glory, according to His operation by which He is able even to subject all things to Himself.

**Heb. 6:20**

**20** Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchisedec.

**1 Thes. 2:12**

**12** So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

**Related Reading**

Christ can be our hope of glory because He dwells in our spirit to be our life and our person. According to Colossians 3:4, when Christ our life is manifested, we shall be manifested with Him in glory. He will appear to be glorified in our redeemed and transfigured body (Rom. 8:23; Phil. 3:21; 2 Thes. 1:10). When Christ comes, we shall be glorified in Him, and He will be glorified in us. This indicates that the indwelling Christ will saturate our entire being, including our physical body. This will cause our body to be transfigured and to become like His glorious body. At that time Christ will be glorified in us. This is Christ in us as the hope of glory.

Colossians 1:27 indicates that the glory with which we shall be glorified dwells in us right now. This glory is not a thing—this glory is a living person, the indwelling Christ, the all-inclusive embodiment of the processed Triune God. This very Christ is now the seed of glory within us...Eventually, the growth of this seed will issue in the “blossom” of the believers’ glorification. (*The Conclusion of the New Testament*, p. 1951)

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As believers, we are being transformed into [God’s] glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually, we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem.

God created us as His vessels to contain Him and express Him. God makes known the riches of His glory

***Glory and Glorification as Revealed in the Gospel of John***

upon us, His vessels, which He has prepared unto glory [9:23]. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. This will be fully revealed in the New Jerusalem.

An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. Actually, the glory of God will be the content of the New Jerusalem, for this city will be completely filled with His glory. This indicates that the city is a vessel to contain God and express Him...The fact that the New Jerusalem is full of God’s glory means that God is manifested in this city. The church life today should also have God’s glory, manifesting and expressing Him in this marvelous divine attribute. (*The Conclusion of the New Testament*, p. 112)

The last step of God’s great salvation is to bring His many sons into glory. Romans 8 tells us that God’s work of grace upon us began with His foreknowing, passed through His predestination, calling, and justification, and will end with His glorification (vv. 29-30). Also, Romans 8 tells us that the whole creation eagerly awaits the revelation (glorification) of the sons of God, in hope that the creation itself will enter into the freedom of the glory of the children of God (vv. 19-21). This will be accomplished by the Lord’s coming back (Phil. 3:21), at which time we will be manifested with Him in glory (Col. 3:4); this is our hope (1:27). This glorification of the sons of God, as the goal of God’s salvation, will last through the millennial kingdom and will be manifested in full in the New Jerusalem for eternity (Rev. 21:11, 23). (Heb. 2:10, footnote 3)

Jesus, as the Pioneer, the Forerunner (Heb. 6:20), took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us (1 Cor. 2:7; 1 Thes. 2:12). He cut the way, and we are now taking the way. (Heb. 2:10, footnote 4)

Further Reading: *The Conclusion of the New Testament*, msg. 180; *Truth Lessons*—Level Four, vol. 4, Isn. 51

Wednesday 2/12
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**Related Verses****John 7:18**

**18** He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

**Matt. 25:31**

**31** But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.

**John 7:39**

**39** But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

**John 17:5, 24**

**5** And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.  
**24** Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world.

**Luke 24:26**

**26** Was it not necessary for the Christ to suffer these things and enter into His glory?

**2 Pet. 1:17**

**17** For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

**Rev. 22:5**

**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.

**Related Reading**

The Lord’s glory comprises the glory of His divinity (John 17:22, 24), the glory of His humanity (Psa. 45:3), the glory of His resurrection (John 7:39; Acts 3:13-15),

and the glory of His ascension (Heb. 2:9). (Matt. 25:31, footnote 4)

As One who lived a restricted life, a life restricted from doing things for self, the Lord sought the glory of God for God's satisfaction...[In John 7:16-18] we see that the Lord did not seek His own glory, in that He did not speak from Himself. Rather, He sought the glory of the One who sent Him.

The Lord's being a person who sought God's glory for God's satisfaction did not depend on what He did or on His works; it depended instead on the fact that He was of God, that He was sent by God, that He came from God, and that He spoke God...John 7 reveals that He was a person restricted by God, that He was of God, that He was sent by God and came from God, and that He did not speak His own word but spoke God. When the Lord spoke God's word, God was expressed through His speaking. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 230)

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Christ was glorified by the Father with the divine glory in His resurrection. John 7:39b says, "The Spirit was not yet, because Jesus had not yet been glorified." Many readers of the Bible might find this verse easier to understand if *resurrected* were used instead of *glorified*...But the verse does not say, "Had not yet been resurrected"; it says, "Had not yet been glorified." However, *glorified* actually stands for *resurrected*, for the Lord was glorified when He was resurrected. In Luke 24:26 the Lord said of Himself, "Was it not necessary for the Christ to suffer these things and enter into His glory?" This refers to His resurrection (v. 46), which brought Him into glory (1 Cor. 15:43a; Acts 3:13a, 15a). For Christ to enter into His glory, into His glorification, was for Him to enter into His resurrection. This means that He was glorified in His resurrection. His resurrection was His glorification.

According to the New Testament thought, resurrection is a release in life, and this release in life is a matter of glorification...*Glorification* is therefore a synonym of *resurrection*. (*The Conclusion of the New Testament*, pp. 2954-2955)

### *Glory and Glorification as Revealed in the Gospel of John*

After He accomplished redemption by suffering death, Jesus was glorified in His resurrection (Luke 24:26) and in His ascension to the heavens was crowned with glory and honor (Heb. 2:9). Although the Lord Jesus is both the Son of God and Son of Man, when we come to the matter of His being crowned with glory and honor, we must pay special attention to His humanity, to His being the Son of Man. In Hebrews 1 He is God; in Hebrews 2 He is man. When we are reading Hebrews 1, we must pay our full attention to the Lord's divinity. However, when we come to Hebrews 2, we must pay our full attention to His humanity. It is in His humanity that He is crowned with glory and honor. As a man in His ascension to the heavens, He was crowned in this way.

The little Jesus who was born in the manger, who was raised in a poor home in Nazareth, and who had no beauty or comeliness, in His ascension to the heavens has been crowned with glory and honor...Glory is the splendor related to Jesus' person; honor is the preciousness related to Jesus' worth, value, and dignity, which is related to His position (2 Pet. 1:17; Rom. 13:7). In 1 Peter 2:7 the Greek word for preciousness is the same as that for honor here. (*Life-study of Hebrews*, 2nd ed., p. 84)

Further Reading: *The Conclusion of the New Testament*, msg. 288

**Thursday 2/13**

#### Related Verses

##### John 1:14

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.

##### Matt. 17:2

2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

##### John 12:23

23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

##### **1 Tim. 3:16**

16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the nations, Believed on in the world, Taken up in glory.

##### **2 Pet. 1:17**

17 For He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight.

##### **John 8:54**

54 Jesus answered, If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say that He is your God.

##### **John 7:18**

18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

#### Related Reading

John..., along with Peter and James, beheld the Lord's glory when He was transfigured on the mountain [John 1:14]. His transfiguration was a glorification...In Christ's transfiguration on the mountain, while He was living in His humanity,...the glory of His divinity was manifested for a glimpse to His disciples [Matt. 17:2]...Peter refers to this in 2 Peter 1:17-18: "He received from God the Father honor and glory, a voice such as this being borne to Him by the magnificent glory: This is My Son, My Beloved, in whom I delight. And this voice we heard being borne out of heaven while we were with Him in the holy mountain." (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 319-320)

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The Son was God incarnated, and His flesh was a tabernacle for God's dwelling on earth (John 1:14). His divine element was confined in His humanity, just as God's shekinah glory was concealed within the tabernacle. Once, on the mountain of transfiguration, His divine element was released from within His flesh and expressed in glory, being seen by the three disciples (Matt. 17:1-4). However, it was concealed again in His flesh. Before the prayer recorded in John 17, the Lord

predicted that He would be glorified and that the Father would be glorified in Him (John 12:23; 13:31-32). Now He was going to pass through death that the concealing shell of His humanity might be broken for His divine element, His divine life, to be released. He was also to resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, that His entire being, both divinity and humanity, might be glorified. Thus, the Father would be glorified in Him.

This prayer of the Lord Jesus [in John 17] concerning glorification will be fulfilled in three stages. First, it was fulfilled in His resurrection, in that His divine element, His divine life, was released from within His humanity into His many believers (John 12:23-24), and His whole being including His humanity was brought into glory (Luke 24:26), and in that the Father's divine element was expressed. God answered and fulfilled His prayer in His resurrection (Acts 3:13-15). Second, it has been fulfilled in the church, in that as His resurrection life has been expressed through His many members, He has been glorified in them and the Father has been glorified in Him through the church (Eph. 3:21; 1 Tim. 3:15-16). Third, it will be ultimately fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will also be glorified in Him through the holy city for eternity (Rev. 21:11, 23-24).

The subject of the divine glorification, the glorification of the Father in the glorification of the Son, is the subject of a lengthy section of the Gospel of John. This section begins from the middle of chapter 12 and goes through the end of chapter 17. In John 12:23 the Lord Jesus declared, "The hour has come for the Son of Man to be glorified."...As verse 24 indicates, for the Son of Man to be glorified is for Him to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection, just as a grain of wheat releases its life element by falling into the ground and dying in order to bear much fruit and thereby bring forth many grains...From [verse 24] we see that for the Lord to be glorified is for Him to die and be resurrected in order to bear much fruit. This means that the bearing of fruit is His glorification. (*The Conclusion of the New Testament*, pp. 1666-1668)

### **Glory and Glorification as Revealed in the Gospel of John**

Further Reading: *The Conclusion of the New Testament*, msg. 153; *CWWL, 1994–1997*, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," ch. 1

**Friday 2/14**

#### Related Verses

#### **John 17:1, 22-23**

**1** These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You;  
**22** And the glory which You have given Me I have given to them, that they may be one, even as We are one;  
**23** I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

#### **John 13:31-32**

**31** Then when he went out, Jesus said, Now has the Son of Man been glorified, and God has been glorified in Him.  
**32** If God has been glorified in Him, God will also glorify Him in Himself, and He will glorify Him immediately.

#### **Col. 1:27**

**27** To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

#### **Gal. 2:20**

**20** I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

#### **2 Cor. 3:18**

**18** But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

#### Related Reading

[In John 17:22 and 23] we have the oneness of the believers in the Father's glory given to the Son and given to the believers by the Son. This glory is for the expression of God through His life and nature. (*CWWL*,

1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 497)

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The first ground of [the believers'] oneness is regeneration, receiving the life of the Father, and the second ground is sanctification, being separated from everything other than God...to God Himself...The third ground of this oneness is even deeper and higher than this. It is the oneness in the manifestation of the divine glory. After we have been...separated from the world, we must live, through the denying of ourselves, by Christ as our life who is the hope of glory within us (Col. 1:27).

If we would be one in the divine glory, we must forsake and forget ourselves. It must be no longer I but Christ who lives in me (Gal. 2:20). The "I" has been crucified, and the self must be denied that Christ may live in us. We must not only renounce the world but also ourselves. On the one hand, we have been sanctified from so many worldly places and worldly things and have come home to the Father's house. On the other hand, each of us has his opinions, thoughts, or ideas. If this is the situation, how can we be one? Once we were separated into various worldly places, but now, having come home, we may still have trouble with the self. For this reason we must not live by our own life but by the life of glory, the divine life...Then, in the glory of this life, we will be one. Hence, there are three grounds or steps of the oneness of the believers: regeneration, sanctification, and glorification. Having God as our Father by regeneration is the first step; coming to the Triune God by separation from the world through the holy word is the second step; and living by the divine life of glory through denying ourselves is the third step.

By denying ourselves we can experience the divine life to such a degree that we are perfected into one. If the brothers in the church life argue and debate with one another one day and then confess and apologize to one another the next day, it means that they have not yet been perfected into one. On the day they realize in full the matter of crucifixion, that the "I" has been crucified on the cross and that they are living by the life of the divine glory, that will be the day when they all will be perfected into one. On that day they will no longer debate or quarrel, because there will not be the self and the

opinions. Then they will be perfected into one... When we reach this point, we will be on the highest level of oneness, having been perfected into one by the divine glory given to the believers to express the Triune God in a corporate way.

The third aspect of the believers' oneness is the oneness in the divine glory for the corporate expression of the Triune God. In this aspect of oneness, the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way...The ultimate oneness of the believers is in the eternal life (in the Father's name), by the holy word, and in the divine glory to express the Triune God for eternity. (*Life-study of John*, 2nd ed., pp. 467-471)

Further Reading: *CWWL*, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 50—51, 53—54; *Life-study of John*, msg. 40

<b>Saturday 2/15</b>
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### Related Verses

#### John 17:5, 22

5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

22 And the glory which You have given Me I have given to them, that they may be one, even as We are one;

#### Eph. 3:21

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

#### John 14:13

13 And whatever you ask in My name, that I will do, that the Father may be glorified in the Son.

#### John 15:8

8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

#### Phil. 1:11

11 Being filled with the fruit of righteousness, which is through Jesus Christ, to the glory and praise of God.

### **Experiencing, Enjoying, and Expressing Christ (1) –Week 10**

#### ***Glory and Glorification as Revealed in the Gospel of John***

#### **1 Pet. 4:11**

11 If anyone speaks, as speaking oracles of God; if anyone ministers, as ministering out of the strength which God supplies; that in all things God may be glorified through Jesus Christ, to whom is the glory and the might forever and ever. Amen.

#### **Rev. 21:10-11**

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.

### Related Reading

The main point of the Lord's message in John 14 through 16 is that the Son may be glorified so that the Father may be glorified in the Son.

Before His incarnation Christ as the only begotten Son of God was with the Father in glory and enjoyed this glory with the Father. But when He with this glory put on flesh through incarnation, this glory was concealed in His flesh...The divine glory, the expression of the divine life and nature, was therefore confined and concealed within the Lord's humanity.

By what way will the Son be glorified today so that the Father might be glorified in and through the Son? It is by the church. When the church has been regenerated, sanctified, crucified, and united with Christ in glory, then the Son of God will be expressed and manifested. The Son of God will be glorified in the oneness of the church, and the Father at that time will also be glorified in and through the Son. Therefore, the prayer, "Glorify Your Son that the Son may glorify You," includes and depends upon the matter of the church being regenerated, sanctified, crucified, and united in oneness with the Son of God. God is glorified in Christ and in the church in the church age (Eph. 3:21). (*The Conclusion of the New Testament*, pp. 2951, 2954-2955)

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Glory is the expression of the divine life and the divine nature. If we live by the divine life and nature, we shall express the divine glory. The more the saints live by the divine life and the divine nature, the more glorious

the church life is, and the more divine glory there will be in the church.

The Father is glorified through the organic union of Christ's believers with the Father in the Son in oneness (John 17:23). In John 15 the fact of our being in Christ and Christ being in us is clearly revealed (vv. 4-5). But in John 17 the Lord prayed...so that we would realize that we are in Him just as He is in the Father, and He is in us just as the Father is in Him. With the Divine Trinity there is such a wonderful coinhering oneness. This coinhering oneness has been duplicated by Christ with His believers. Today Christ is in His believers, causing His believers to be in Him. This is like the Father being in the Son, causing the Son to be in the Father. The prayer of Christ in John 17 is a revelation of such a coinhering oneness.

The oneness revealed in chapter 17 is for the Father's glorification in the Son. This oneness is actually the divine glorification. The Son is glorified in the church, and the Father is glorified in the Son...The oneness is the glorification, the glorification is the new man, the new man is the vine, and the vine is the Father's house [chs. 14—17]. The glorification for which the Lord prayed is actually the divine mingling with humanity, and this mingling is the marvelous oneness...in chapter 17. This oneness is safeguarded in the name of the Father, in the Triune God, and in the glorious expression of the Triune God. This is the central point of the revelation of the New Testament.

In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity. One day the Lord Jesus will come in a physical manifestation of glory, and we shall be brought into that glory. Then there will be glorification upon glorification and glorification within glorification. Eventually, there will be the ultimate consummation—the New Jerusalem (Rev. 21:10-11). (*The Conclusion of the New Testament*, pp. 2956-2959)

Further Reading: *CWWL*, 1958, vol. 2, "The Basis for the Building Work of God," ch. 4; *CWWL*, 1959, vol. 1, pp. 402-417; *CWWL*, 1993, vol. 1, "God's Salvation in Life," ch. 4

Lord's Day 2/16
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Related Verses**Phil. 2:2-11**

**2** Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,  
**3** Doing nothing by way of selfish ambition nor by way of vainglory, but in lowliness of mind considering one another more excellent than yourselves;  
**4** Not regarding each his own virtues, but each the virtues of others also.  
**5** Let this mind be in you, which was also in Christ Jesus,  
**6** Who, existing in the form of God, did not consider being equal with God a treasure to be grasped,  
**7** But emptied Himself, taking the form of a slave, becoming in the likeness of men;  
**8** And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.  
**9** Therefore also God highly exalted Him and bestowed on Him the name which is above every name,  
**10** That in the name of Jesus every knee should bow, of those who are in heaven and on earth and under the earth,  
**11** And every tongue should openly confess that Jesus Christ is Lord to the glory of God the Father.

**Further Reading:**

Further Reading: The Conclusion of the New Testament, msg. 288
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**Glory and Glorification as Revealed in the Gospel of John****Hymn: #949**

**1** Christ is the hope of glory, my very life is He,  
 He has regenerated and saturated me;  
 He comes to change my body by His subduing might  
 Like to His glorious body in glory bright!

He comes, He comes, Christ comes to glorify me!  
 My body He'll transfigure, like His own it then will be.  
 He comes, He comes, redemption to apply!  
 As Hope of glory He will come, His saints to glorify.

**2** Christ is the hope of glory, He is God's mystery;  
 He shares with me God's fulness and brings God into me.  
 He comes to make me blended with God in every way,  
 That I may share His glory with Him for aye.

**3** Christ is the hope of glory, redemption full is He:  
 Redemption to my body, from death to set it free,  
 He comes to make my body a glorious one to be  
 And swallow death forever in victory.

**4** Christ is the hope of glory, He is my history:  
 His life is my experience, for He is one with me;  
 He comes to bring me into His glorious liberty,  
 That one with Him completely I'll ever be.

**Churchwide Truth Pursuit of Genesis****Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 2

Assigned Reading: *Life-study of Genesis*, msg(s). 3-4**Level 2—Topical Study**

Crucial Point: Satan's Rebellion and Corruption, Resulting in Judgment

Scripture: Gen. 1:2

Assigned Reading: *Life-study of Genesis*, msg(s). 2Supplemental Reading: *Collected Works of Watchman Nee*, Set 1, Vol. 3, "The Christian", msg. 2; *The Crucial Revelation of Life in the Scriptures*, ch. 1

Questions: See the church website at

[churchinnyc.org/bible-study](http://churchinnyc.org/bible-study)