

***Growing into a Holy Temple in the Lord and The Temple of God Filled with the Glory of God*****Monday 12/5****Related Verses****Eph. 2:5-6, 18-20**

5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)

6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

18 For through Him we both have access in one Spirit unto the Father.

19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God,

20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;

**Eph 3:4-5, 16-17a**

4 By which, in reading it, you can perceive my understanding in the mystery of Christ,

5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

17a That Christ may make His home in your hearts through faith,

**Matt. 16:18**

18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

**Related Reading**

As sinners we need God's forgiveness and justification, as revealed in the book of Romans. But as dead persons we need to be made alive. Forgiveness and justification bring us back to God's presence to enjoy His grace and participate in His life, whereas making us alive enables us, as the living members of the Body of Christ, to express Him. God made us alive by imparting His eternal life, which is Christ Himself (Col. 3:4), into our deadened spirit through His Spirit of life (Rom. 8:2). He has enlivened us with Christ. God enlivened us together when He

enlivened the crucified Jesus. Therefore, He made us alive with Christ.

["Grace" in Ephesians 2:5] denotes not only God freely dispensed into us for our enjoyment, but also God's action in freely saving us. By such grace we have been saved from our wretched position of death into the marvelous realm of life. (*Life-study of Ephesians*, p. 180) [Week 8, Day 1, Morning Nourishment]

In the one Body we have been reconciled to God through the cross. This is a fact. Now we may have access unto the Father and contact Him directly. This is an experience. We have been reconciled to God positionally for salvation, and we have access unto the Father experientially for enjoyment.

In verse 18 the Trinity of the Godhead is implied. Through God the Son who is the Accomplisher, the means, and in God the Spirit who is the Executor, the application, we have access to God the Father who is the Originator, the source of our enjoyment.

After being reconciled to God, there was still the need for the Jews and the Gentiles to have access unto the Father for enjoyment...To be in the Body is a fact, but to be in the Spirit is an experience. Although we are in the Body, we may not be in the Spirit. Instead, we may be in our wandering thoughts.

We may have God in fact by being in the Body, but if we would enjoy the Father in experience, we must be in the Spirit. Once we were far off from God, but we have been reconciled to Him positionally. Now there is no separation, no partition, between us and God. However, if we are not in the Spirit, we do not have the enjoyment of this fact. Hence, in order to enjoy experientially what we possess positionally, we need to be in the Spirit. (*Life-study of Ephesians*, pp. 227-230) [Week 8, Day 1, Today's Reading]

In considering the church as God's building, we need to pay special attention to the foundation...Many Christians have difficulty understanding what the foundation is in Ephesians 2:20...Christ is the only foundation [1 Cor. 3:11]. Nevertheless, Ephesians

2:20 speaks of the foundation of the apostles and prophets...In contrast to Revelation 21 where the foundations are the very persons of the apostles, the foundation here is not the apostles and prophets themselves. Since the mystery of Christ has been revealed to the apostles (Eph. 3:4-5), the revelation they received is considered the foundation upon which the church is built. This corresponds to the rock in Matthew 16:18, which is not only Christ Himself but also the revelation concerning Christ, upon which Christ will build His church. Therefore, the foundation of the apostles and prophets is the revelation they received regarding Christ and the church for the building of the church. The church is built upon this revelation. (*Life-study of Ephesians*, pp. 233-234) [Week 8, Day 2, Morning Nourishment]

Ephesians 2:20 reveals that in God's building Christ is the cornerstone. Here Christ is referred to, not as the foundation (Isa. 28:16), but as the cornerstone, because the main concern here is not the foundation but the cornerstone that joins together the two main walls: the wall of the Jewish believers and the wall of the Gentile believers. [Week 8, Day 2, Today's Reading]

**Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 10, section(s):A**  
Commission to Lead Classmates to Salvation

**Tuesday 12/6****Related Verses****Eph. 2:21-22**

21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;

22 In whom you also are being built together into a dwelling place of God in spirit.

**1 Cor. 3:6, 9**

6 I planted, Apollos watered, but God caused the growth.

9 For we are God's fellow workers; you are God's cultivated land, God's building.

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19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

**Eph. 4:12-13**

12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ,  
13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,

**1 Pet. 2:2**

2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation,

**Related Reading**

[In Ephesians 2:21] we see that in Christ, who is the cornerstone, all the building, including both Jewish and Gentile believers, is fitted together and is growing into a holy temple.

The actual building of the church as the house of God is by the growth in life of the believers. Today the church is growing. However, it is not growing in our natural life, but in the divine life, the spiritual life.

The word *fitted* means being made suitable for the condition and situation of the building.

As the Body of Christ, the church has been regenerated, and as the house of God, the church is being built. Apparently, growth and building are separate things. Actually, the building of the house is the growth of the Body. If the Body does not grow, the house cannot be built. (*Life-study of Ephesians*, pp. 236, 233) [Week 8, Day 3, Morning Nourishment]

In the Scriptures we often see that growth and building are linked together.

First Corinthians 3:9 says, “You are God’s cultivated land, God’s building.” As God’s cultivated land, we need to grow; as God’s building, we need to be built up...Hence, Ephesians 2 says that this spiritual

house, this dwelling place of God, is built up by growing (vv. 21-22), just as our body reaches its full stature by growing. Moreover, 1 Peter 2 says that having been saved and having put away sins, we need to long for the spiritual milk so that we may grow (vv. 1-2). Following this, it says that as living stones we are being built up as a spiritual house (v. 5). Ephesians 4:12-13 says, “Unto the building up of the Body of Christ, until we all arrive...at a full-grown man.”...The more we grow, the more we are built up...God’s growth and mingling in us are God’s building. (CWWL, 1958, vol. 2, “The Building Work of God,” p. 279)

[God] gives the growth by getting into us...The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way.

We should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate...Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth.

Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself...God Himself is our food, and we need

to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (*Life-study of Colossians*, pp. 456-457) [Week 8, Day 3, Today’s Reading]

**Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 10, section(s): Three Crucial Items for the Release of the Lord’s Life**

**Wednesday 12/7**

**Related Verses****2 Cor. 13:14**

14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

**1 Thes. 5:23**

23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

**1 Cor. 3:6-7**

6 I planted, Apollos watered, but God caused the growth.  
7 So then neither is he who plants anything nor he who waters, but God who causes the growth.

**Eph. 4:15-16**

15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,  
16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

**Eph 5:27**

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

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4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

**Related Reading**

All the building is growing into a holy temple [Eph. 2:21]. The Greek word rendered “temple” means the sanctuary, the inner part of the whole temple. It is in the Lord that the building is growing into a holy temple. This means that the entire building of God’s house as His sanctuary is in Christ the Lord.

The fact that the temple is still growing indicates that, from our point of view at least, the temple of God is not complete.

The phrase *all the building* [v. 21] refers to the universal church...The universal building is still growing...The building [of the church] in Matthew 16:18 is the very building in Ephesians 2:21. Although the growth of the building is slow and hardly noticeable, it is nonetheless taking place. (*Life-study of Ephesians*, pp. 236-237) [Week 8, Day 4, Morning Nourishment]

To be holy is first to be separated to God; second, to be taken over by God; third, to be possessed by God; and fourth, to be saturated with God and one with God. Eventually, the issue of this in the Bible is the New Jerusalem, which is called the holy city, a city that not only belongs to God and is for God, but a city possessed by God, saturated with God, and one with God.

In order for us to be holy, we first need to be separated unto God positionally...Many Christians, however, are saved but not separated. Normally, once a person is saved, he should also be separated. This is the reason a believer is called a saint. Consider the majority of Christians today. They are virtually the same as the worldly people...Many of their relatives and friends do not even know that they are Christians. But to be holy is to be separated unto God. This, of course, is a matter of position.

Now we come to dispositional sanctification, which comes after justification (Rom. 6:19, 22). This is sanctification not merely in our position, but also in our disposition. Hence, it is deeper and more subjective than positional sanctification.

Separation can take place rather easily and in a very short time. But to be saturated dispositionally takes a long time. If we are faithful to the Lord, we shall be saturated with the nature of God day after day. God intends to saturate us with Himself, and we need to soak up God in our being. This requires time. This is the process of being made holy.

God has chosen us for the purpose of saturating us with Himself; He wants to work Himself into our being. Then we shall be holy, just as He is...I have been in this process more than fifty years, and I am still in it, still soaking up God day by day. Sometimes my wife or the brothers and sisters help me to soak Him up. They help me to be willing for this, even when in myself I am not willing. Thus, whether I am willing or unwilling, the Lord causes me to be saturated with Him and to soak Him up. Many of us who were in Christianity for years can testify that while we were there, we did not undergo very much of this saturation. But since we came into the church life, we have been more and more soaked with God. The church life is a life of soaking up God. Whether we are willing or unwilling, we are being soaked with the divine element.

First, we are separated unto God; second, we are saturated with God; eventually we become one with God. One day, we shall be just like Him. That will mark the completion of our sanctification, the process that begins with separation, continues with saturation, and is completed with the full redemption of our body. At that time, from within to without, we shall be the same as He is. We shall be holy. (*Life-study of Ephesians*, pp. 28, 30-31) [Week 8, Day 4, Today’s Reading]

**Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 10, section(s): The Power of the Gospel**

Thursday 12/8
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**Related Verses****1 Cor. 3:16-17**

16 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?

17 If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, and such are you.

**Rev. 21:22**

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

**Eph. 2:22**

22 In whom you also are being built together into a dwelling place of God in spirit.

**1 Cor. 1:2**

2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

**1 Cor. 6:17**

17 But he who is joined to the Lord is one spirit.

**Related Reading**

In 1 Corinthians 3 the church as God’s building is the temple of God, and the One who dwells in this temple is the Spirit of God (vv. 16-17). The temple of God in verse 16 refers to the believers collectively in a certain locality, such as Corinth, whereas the temple of God in verse 17 refers to all the believers universally. The unique spiritual temple of God in the universe has its expression in many localities on earth. Each expression is the temple of God in that locality. (*CWWL*, 1969, vol. 3, p. 542) [Week 8, Day 5, Morning Nourishment]

Actually, the word *temple* [in Ephesians 2:21] should be translated “sanctuary,” meaning the central part of the temple in the Lord. Such a sanctuary is God’s dwelling place in our spirit (v. 22). The church life today is in our spirit...If you are not in your spirit,

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although you may be in the meeting, you are not in the church in a practical way. The church life is in our human spirit. We must always turn to our spirit, exercise our spirit, and walk according to our spirit. We should not be out of our spirit or have our being apart from our spirit. We must walk, live, act, and have our being in our spirit. When we exercise our spirit in this way, we are in the church. This is for God's dispensing of Himself into us as life so that we may grow in the church. Both God's dispensing and our growing are in the spirit. (*CWWL*, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," p. 306) [Week 8, Day 6, Morning Nourishment]

All the local churches are part of the universal church, not something in addition to it or apart from it. All the local churches added together equal the universal church. This means that apart from the local churches there is no universal church. Hence, the building of the local church is the building of the universal church. All the local churches have just one building. The church in Anaheim does not have one building; the church in Chicago, another...However, our natural concept of the building is that there is a different building in each locality. In this universe there is just one building with a universal aspect and a local aspect. No matter how many churches there may be on earth, there is still just one building with these two aspects.

Verse 22 says that we are being built together into a dwelling place of God in spirit. The spirit here refers to the believers' human spirit indwelt by God's Holy Spirit. God's Spirit is the Dweller, not the dwelling place...God's Spirit dwells in our spirit. Therefore, the dwelling place of God is in our spirit. Verse 21 says that the holy temple is in the Lord, and verse 22, that the dwelling place of God is in spirit. This indicates that the Lord is one with our spirit and that our spirit is one with the Lord. To be in our spirit actually is to be in the Lord. Also, to be in the Lord is to be in the spirit. He who is joined to the Lord is one spirit (1 Cor. 6:17). We simply cannot separate our spirit from the Lord. Therefore, our spirit is the place where the building of the church is. The building is not in our mind, emotion,

soul, or heart. It is absolutely a matter in our spirit. (*Life-study of Ephesians*, pp. 237-238) [Week 8, Day 6, Today's Reading]

**Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 10, section(s): Meeting with New Believers by the Spirit**

**Friday 12/9**

**Related Verses**

**Exo. 40:34-35**

**34** Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

**35** And Moses was not able to enter the Tent of Meeting, because the cloud settled on it, and the glory of Jehovah filled the tabernacle.

**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.

**1 Kings 8:10-11**

**10** And when the priests came out of the Holy Place, the cloud filled the house of Jehovah;

**11** And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

**Gen. 28:19**

**19** And he called the name of that place Bethel, but the name of the city was Luz previously.

**John 1:51**

**51** And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

**Related Reading**

In Exodus 40:34-38 we have a record of the glory of the Lord filling the tabernacle. Verse 34...speaks of two aspects; it speaks of something that happened outside the Tent of Meeting and something that happened inside the tabernacle. The cloud covered the

Tent of Meeting, and the glory filled the tabernacle. The same structure was both the Tent of Meeting and the tabernacle. With respect to man, it was the Tent of Meeting. But with respect to God, it was the tabernacle. We may also say that outwardly it was the Tent of Meeting and that inwardly it was the tabernacle.

In the church life we may simply be gathered around the Tent of Meeting. We may not be in the tabernacle. In Exodus 40 the Tent of Meeting was covered by the cloud, but the tabernacle was filled with glory. Those who only gather around the Tent of Meeting may have the cloud. However, we need to enjoy not only the cloud upon the Tent of Meeting, but also the glory within the tabernacle. (*Life-study of Exodus*, p. 1950) [Week 9, Day 1, Morning Nourishment]

It is important for us to understand the relationship between the cloud and the glory. We may say that the cloud is the outer part, the "shell," of God's glory. By shell we mean an outer covering...The human body has the skin as its shell. The skin covers the body, and the body contains our being...Our being is the spirit. Those who were outside the tabernacle could see the shell. Anyone who entered into the tabernacle would see not the shell, but would see the inward glory of the tabernacle.

Those in the outer court may gather around the altar of burnt offering and see the cloud covering the Tent of Meeting. But if they want to see the glory, they need to come inside the tabernacle. The glory is not on the roof; it is within the tabernacle. When we come into the tabernacle, we shall see that the glory is there. (*Life-study of Exodus*, pp. 1951-1952) [Week 9, Day 1, Today's Reading]

First Kings 8:1-11 shows us that the tabernacle was merged with the temple...The tabernacle was a portable precursor moving through the wilderness...The temple was a consummation of God's building in typology built upon Mount Zion, a peak of Mount Moriah...The glory of Jehovah filled the temple (cf. Exo. 40:34), bringing the God who is in the

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heavens to the earth and joining the earth to the heavens. This should be our situation today.

In Genesis 28 Jacob had a dream and he called that place Bethel, meaning “the house of God.” There heaven came down to the earth, and the earth was joined to heaven by the ladder which Jacob saw in his dream. This ladder was a type of Christ who, as the Son of Man, keeps heaven open to earth and joins earth to heaven (John 1:51). Today the heavenly God comes down to the earth, and the earth is joined to God by the very Christ who dwells in us. (*Life-study of 1 & 2 Kings*, p. 36) [Week 9, Day 2, Morning Nourishment]

**Corporate Reading: *The Meaning of Human Life and a Proper Consecration*, chapter 10, section(s):**  
The Effect of the Gospel Being Continual

**Saturday 12/10**

**Related Verses**

**Acts 7:2, 55**

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,  
55 But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God;

**Eph. 1:10**

10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him;

**John 17:22-23**

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.

**Eph. 3:16, 21**

16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

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

**Rev. 21:11, 23**

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

23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

**Related Reading**

Whenever God is expressed, that is glory. But whenever God is hidden, concealed, there is no glory expressed...While the unseen God is God, the seen God is glory. God's glory was seen as the children of Israel journeyed from Egypt to the good land (Exo. 13:21). During the day God was seen as the cloud, and during the night He was seen as the pillar of fire—that was glory. In the Gospel of John we read that the Word was God, that the Word became flesh and dwelt among us, and that we all beheld His glory (1:1, 14). Verse 18 says, “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. [Week 9, Day 2, Today's Reading]

According to John 17, the first ground of oneness is regeneration, receiving the life of the Father, and the second ground is sanctification...Since the glory which the Father has given to the Son has been given to us by the Son, genuine oneness is in the divine glory. What is glory? Glory is the sonship given to the Son by the Father with the Father's divine life and nature to express the Father in His fullness. Notice that there are four aspects of glory: sonship, the Father's life, the Father's divine nature, and the expression of the Father in His fullness. These four things together equal the glory...The Father has given this glory to the Son, and the Son is privileged to express the Father in this way. This is the very glory which has been given to us by the Son. Today we all have the sonship with

the Father's life and nature to express the Father in all His fullness in the Son...It is in this divine glory that we are truly one.

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...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. After we have been regenerated, we must be sanctified, and after we have been sanctified, we must be glorified. In other words, after we have the life of God, we must give up the world, and after we give up the world, we must forsake ourselves and live by the divine life. Then, in the glory of this life, we shall 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. It is in the very application and realization of the divine life of glory that we shall all be one. [Week 9, Day 5, Today's Reading]

In his prayer Paul asked that the Father would strengthen the saints according to the riches of His glory [Eph. 3:16]. This implies that the glory of God is wrought into the saints. In the doxology Paul said, “To Him be the glory” (v. 21). This implies that the glory of God returns to God after it has been wrought into the saints...As an illustration, Isaac's wealth was firstly given to Rebekah for her beautification; then when Rebekah came to Isaac, all the wealth came back to Isaac with Rebekah for his glorification (Gen. 24:47, 53, 61-67). The apostle prayed that God would

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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 God is glorified in the church.

Verse 21 says, "To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen." God's glory is wrought into the church, and He is expressed in the church. Hence, the glory in the church is to God; that is, God is glorified in the church. [Week 9, Day 6, Today's Reading]

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 glory of God is actually God Himself being manifested. 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) [Week 9, Day 6, Morning Nourishment]

**Lord's Day 12/11****Related Verses****Rev. 21:1-7, 9-11, 22-24**

1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

4 And He will wipe away every tear from their eyes; and death will be no more, nor will there be sorrow or crying or pain anymore; for the former things have passed away.

5 And He who sits on the throne said, Behold, I make all things new. And He said, Write, for these words are faithful and true.

6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

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

9 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb.

10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,

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

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

23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

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

**Further Reading:**

CWWL, 1970, vol. 1, "The Fulfillment of God's Purpose by the Growth of Christ in Us," chs. 3, 6-7

**Hymns, #505**

- 1 There's a Man in the glory  
Whose Life is for me.  
He's pure and He's holy,  
Triumphant and free.  
He's wise and He's loving  
How tender is He!  
His Life in the glory,  
My life must be;  
His Life in the glory,  
My life must be.
- 2 There's a Man in the glory  
Whose Life is for me.  
He overcame Satan;  
From bondage He's free.  
In Life He is reigning;  
How kingly is He!  
His Life in the glory,  
My life must be;  
His Life in the glory,  
My life must be.
- 3 There's a Man in the glory  
Whose Life is for me.  
In Him is no sickness;  
No weakness has He.  
He's strong and in vigor,  
How buoyant is He!  
His Life in the glory  
My life may be;  
His Life in the glory  
My life may be.
- 4 There's a Man in the glory  
Whose Life is for me.  
His peace is abiding;  
How patient is He!  
He's joyful and radiant,  
Expecting to see  
His Life in the glory  
Lived out in me;  
His Life in the glory  
Lived out in me.