

## HWMR: CRYSTALLIZATON –STUDY OF 1 AND 2 KINGS, (Week 9)

Scripture Reading: Exo. 24:16; 40:34-35; 1 Kings 8:10-11; Acts 7:2, 55; John 17:22; Eph. 3:21; Rev. 5:13; 21:9-11

### THE TEMPLE OF GOD FILLED WITH THE GLORY OF GOD

Exodus 24:16	And the <b>glory of Jehovah</b> settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of the cloud.
Exodus 40:34	Then the cloud covered the <b>Tent of Meeting</b> , and the <b>glory of Jehovah</b> filled the tabernacle.
Exodus 40:35	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.
1 Kings 8:10 1 Kings 8:11	And when the priests came out of the Holy Place, the cloud filled the <b>house of Jehovah</b> ; And the priests were not able to stand and minister because of the cloud, for the <b>glory of Jehovah</b> filled the house of Jehovah.
Acts 7:2	And he said, Men, brothers and fathers, listen. The <b>God of glory</b> appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran,
Acts 7:55	But being full of the Holy Spirit, he looked intently into heaven and saw the <b>glory of God</b> and Jesus standing at the right hand of God;
John 17:22	And the <b>glory</b> which You have given Me I have given to them, that they may be one, even as We are one;
Ephesians 3:21	To Him be the <b>glory</b> in the church and in Christ Jesus unto all the generations forever and ever. Amen.
Revelation 5:13	And every creature which is in heaven and on the earth and under the earth and on the sea and all things in them, I heard saying, To Him who sits upon the throne and to the Lamb be the blessing and the honor and the glory and the might forever and ever.
Revelation 21:9	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.
Revelation 21:10	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,
Revelation 21:11	Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

#### Day 1

<i>Exodus 40:34-35</i>	- Then the cloud covered the Tent of Meeting, and the <b>glory of Jehovah</b> filled the tabernacle. 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.
<i>John 1:14</i>	- 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.

#### I. Glory is an attribute of God; **glory is the expression of God**, God expressed in splendor—Exo. 24:16; Acts 7:55

## II. The glory of God **filled** the tabernacle and the temple—Exo. 40:34-35; 1 Kings 8:10-11:

- A. “The cloud covered the **Tent of Meeting**, and the glory of Jehovah **filled** the **tabernacle**”—Exo. 40:34:
1. The day that the **tabernacle** was raised up, that the cloud descended and covered it, and that the glory of God entered and **filled** it was a great day—vv. 2, 34-35:
    - a. **Those who gathered** around the Tent of Meeting could see the cloud, whereas the high priest who eventually entered into the Holy of Holies in the tabernacle could see the inward glory of the tabernacle—Lev. 16:15; Heb. 9:7.
    - b. This indicates that in our experience of the church life we need to advance by **entering into** the tabernacle—Christ as the embodiment of God—to enjoy the bread at the table and intercede at the incense altar so that we may **experience the glory** in God’s dwelling place—Exo. 40:34-35; John 1:14.
  2. The **tabernacle** covered by the cloud and filled with glory was a great blessing to the children of Israel, but **today we have the reality** of what they had only in figure—14:2-3, 6, 10-11, 16-18, 20, 26; Eph. 2:18-22; 3:16-21.

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**. That was perhaps the first time in history that God’s glory was physically manifested. What is God’s glory? **God’s glory is simply God expressed**. In the same way, the shining from an electric light bulb is the manifestation of electricity. It is electricity glorified.

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! There is nothing on the earth that could be more glorious than this! (*The Vision of the Building of the Church, chapter 5*)

### Day 2

<i>1 Kings 8:11</i>	- <i>And the priests were not able to stand and minister because of the cloud, for the <b>glory of Jehovah</b> filled the house of Jehovah.</i>
<i>Acts 7:2</i>	- <i>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,</i>
<i>Acts 7:55</i>	- <i>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;</i>

- B. “The glory of Jehovah filled the **house of Jehovah**”—1 Kings 8:11:
1. The **temple**, the corporate expression and habitation of God on earth, was **filled with the glory of God**—vv. 10-11.
  2. The glory of Jehovah filled the temple of Jehovah, **bringing** the God who is in the heavens to the earth and joining the earth to the heavens—v. 11.
  3. In Genesis 28 Jacob dreamed that “there was a ladder set up on the earth, and its top reached to heaven” (v. 12), and he said that this is “none other than the house of God, and this is the gate of heaven” (v. 17):
    - c. There heaven came down to the earth, and the earth was **joined** to heaven by the **ladder**.
    - d. This ladder is a type of Christ who, as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel—John 1:51; Gen. 28:19.

- e. Today the heavenly God comes down to the earth, and the earth is **joined** to God by the Christ who dwells in us—Col. 1:27.
- f. God not only came down from heaven, but **His shekinah glory filled the temple**—1 Kings 8:10-11.

### III. The Triune God is a **God of glory**—Acts 7:2, 55:

#### A. God is the God of glory—vv. 2, 55:

1. Whenever God is expressed, that is glory; the unseen God is God, and the **seen God is glory**—Exo. 13:21.
2. The God of glory appeared to Abraham, called him, and separated him from the world unto God; he was **attracted** and **captured** by that glory—Acts 7:2.

In the Old Testament time God obtained a building. Almost three thousand years ago God was on the earth in a house, the temple, protected by a city, Jerusalem. When the temple was built and dedicated, God's glory filled it. First Kings 8:10-11 says, "*When the priests came out of the Holy Place, the cloud filled the house of Jehovah; and the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.*" Just as the shining of light from a lamp is electricity manifested, the **glory of God is God manifested**. Thus, when the glory of Jehovah filled the temple built by Solomon, God Himself in His expression and manifestation filled the house. This means that God was on the earth not merely in a house but in a house protected by a city.

If there was glory with the physical building in the Old Testament, how much more glory will there be with the New Testament building? The building in the Old Testament was a type during the dispensation of law, whereas the building today is the reality in grace and by grace during the dispensation of grace. God will surely fill His habitation today with more glory than He filled the temple in the Old Testament, and He will be manifested in a more glorious way. If we ask someone in traditional Christianity whether God's house with His glory exists today, he may say that such a place exists only in heaven and that we need to wait until we are in heaven to enjoy such a dwelling place with God. This is a wrong concept. We must realize that there is no need for us to go to heaven in order to enjoy God. **God is in His house on the earth today for our enjoyment. In the local church we can enjoy God in many ways and in many aspects.** (CWWL, 1969, vol. 1)

### Day 3

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| <i>Ephesians 1:17</i> | - That the God of our Lord Jesus Christ, the Father of <b>glory</b> , may give to you a spirit of wisdom and revelation in the full knowledge of Him,  |
| <i>Hebrews 1:3</i>    | - Who, being the effulgence of His <b>glory</b> and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high; |
| <i>John 17:5</i>      | - And now, glorify Me along with Yourself, Father, with the <b>glory</b> which I had with You before the world was.  |

#### B. In Ephesians 1:17 Paul uses the term the **Father of glory**:

1. The Father of glory is God expressed **through** His many sons—Heb. 2:10.
2. The title **Father** implies **regeneration**, and the word **glory** implies **expression**; therefore, the title **Father of glory** implies regeneration and expression.

C. Christ the Son and God the Father are the **same** in glory—John 17:5:

1. Christ the Son is the effulgence of God's glory; the Son is the **shining**, the **brightness**, of the Father's glory—Heb. 1:3a.
2. **Christ** is the **King of glory**, Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ—Psa. 24:7-10; Luke 21:27; Matt. 25:31.
3. **Christ** is the **Lord of glory**—1 Cor. 2:7-8:
  - a. Christ is **our life today** and our glory in the future—Col. 3:4; 1:27.
  - b. To this glory God has **called us**, and into it He will **bring us**—1 Pet. 5:10; Heb. 2:10.

#### Day 4

<i>1 Peter 4:14</i>	- If you are reproached in the name of Christ, you are blessed, because the <b>Spirit of glory</b> and of God rests upon you.
<i>1 Peter 5:10</i>	- But the God of all grace, He who has called you into His eternal <b>glory</b> in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

D. First Peter 4:14 speaks of “the **Spirit of glory** and of **God**”:

1. The **Spirit of glory** is the **Spirit of God**.
2. The **Spirit of glory** is the **One** through whom Christ was glorified in His resurrection—Rom. 1:4.
3. This very Spirit of glory rests upon the suffering believers in their persecution, for the glorifying of the resurrected and exalted Christ, who is now in glory—1 Pet. 4:13-14.

#### IV. The **glory of God** is intrinsically related to the **economy of God**—1 Tim. 1:4; Eph. 1:10:

- A. God's eternal goal is to **bring** His many sons **into glory** for the eternal corporate expression—the New Jerusalem—Heb. 2:10; 1 Cor. 2:7; Eph. 1:5-6, 12, 14; Rev. 21:7, 9-11.
- B. God has predestinated us to obtain His glory so that we may **express Him**; thus, the goal of God's predestination is **our glorification**—1 Cor. 2:7.
- C. God created us in His image as vessels unto honor, prepared unto glory; we were **predestinated** in His sovereignty to be His vessels of honor to express what He is in glory—Gen. 1:26; Rom. 9:21, 23.
- D. Christ's redemption has fulfilled the requirement of God's glory—3:23-25; Heb. 9:5; cf. Gen. 3:24.
- E. Through the gospel of the glory of God, **God has called us by** and **into** His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10; 2 Pet. 1:3.
- F. The all-inclusive Christ **dwells in us** as the **hope of glory**—Col. 1:27; 3:4, 11.
- G. As we behold and reflect the glory of the Lord, we are **being transformed** into the Lord's image from **glory to glory**—2 Cor. 3:18.
- H. God the Father is moving within us as the God of all grace so that we may **participate** in His eternal glory and even become the glory of God—1 Pet. 5:10.
- I. The glory of God in the economy of God involves the high peak of the divine revelation—**God becoming man so that man may become God in life, nature, and function but not in the Godhead**—John 1:14; Rom. 8:3; 1:3-4; Col. 3:4; Heb. 2:10; Rev. 21:10-11.

Verse 21 says, “To Him be the glory in the church and in Christ Jesus unto all the generations of the age of the ages. 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**.

**God’s glorification** is not only in the church, but also in Christ. Hence, the word “and” is used here to emphasize this point. In the church the sphere of God’s glorification is narrow, limited to the household of faith. But in Christ the sphere is much broader, because Christ is the Head of all the families in the heavens and on earth. Hence, God’s glorification in Christ is in the realm of all the families created by God, not only on earth but also in the heavens. Not only is the sphere in Christ much broader than that in the church, but the scope in Christ is eternal, as indicated by the phrase, “unto all the generations of the age of the ages.” All the generations of the age of the ages constitute eternity. God’s glorification in the church is mainly in this age, whereas God’s glorification in Christ is for eternity. (*Life-Study of Ephesians, chapter 35*)

## Day 5

*John 17:22-23* - And the glory which You have given Me I have given to them, that they may be one, even as We are one; 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.

**V. In John 17:22 the Lord Jesus prayed, “The glory which You have given Me I have given to them, that they may be one, even as We are one”:**

- A. After praying for the stages of oneness in the Father’s name by the eternal life (vv. 6-13) and of oneness through sanctification by the holy word (vv. 14-21), the Lord prayed for the third stage concerning the believers’ oneness being in the divine glory for the corporate expression of the Triune God (vv. 22-24).
- B. 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**—v. 22:
  1. 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—vv. 1, 5, 22.
  2. 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 equal the glory that we have in the Son and that has been given to us by the Son—Eph. 1:5; 4:18; 1 John 5:12; 2 Pet. 1:4; Rev. 21:9-11.
- C. In the third **stage 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—John 17:22:
  1. It is only in the third stage of oneness that we will be absolutely perfected into oneness to manifest and glorify the Lord.
  2. We will have the life of God, the nature of God, and even God Himself for the purpose of becoming the manifestation and expression of God—v. 22.

In order that the believers might **participate** in this oneness, the Son has given them three things: the **eternal life** for the first aspect of oneness, the **holy word** for the second aspect of oneness, and the **divine glory** for the third aspect of oneness. We may have the divine life and be separated from the world through the holy word and still not be shining with God's glory. When we realize that we have the divine life and the divine nature with the sonship to express God the Father in His fullness, **we shall shine with glory**. At such a time, our oneness will not only be in the eternal life and by the holy word but also **with** the divine glory for the expression of God. Now we see that our oneness has a goal—to express God the Father in His fullness, even during this dark age on this corrupted earth. Sometimes in the local churches we have experienced this glorification. We have been in His holy glory, in His divine glory, expressing the Father in all His fullness. As we read the Lord's prayer in John 17, we need to see that **genuine oneness is by His life, by His word, and in the divine glory for the expression of God**.

In verse 23 the Lord says, "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." How can we be perfected into one? Only in the glory of the divine life. **We must live by this glorious divine life** so that we may be absolutely perfected in the very glory of the divine life. 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 we shall no longer debate or quarrel because there will not be the self and the opinions. Then we shall be perfected into one. (*Life-Study of John, chapter 40*)

## Day 6

- Ephesians 3:16* - That He would grant you, according to the riches of His **glory**, to be strengthened with power through His Spirit into the inner man,
- Ephesians 3:21* - To Him be the **glory** in the church and in Christ Jesus unto all the generations forever and ever. Amen.
- Revelation 21:11* - Having the **glory of God**. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

### VI. In Ephesians 3:21 Paul declares, "**To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen**":

- A. We are being strengthened into our inner man according to the riches of God's glory; this implies that the **glory of God can be wrought into the saints**—v. 16; 2 Cor. 3:18.
- B. In Ephesians 3:21 to Him be the glory implies that the glory of God, which has been wrought into the saints, returns to God.
- C. This glory comes to us **with God** and, after being worked into us, will return to God **with us**; this is the way in which God is **glorified in the church**—vv. 16-21.
- D. 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**:
  1. **God's glory** is wrought **into** the church, and He is expressed **in** the church—Eph. 1:22-23; 2:21-22; 3:16-17, 19b.
  2. To God is the glory in the church; that is, **God is glorified in the church**—v. 21.
  3. God will be glorified not only in this age, the age of the church, but also in the coming age, the age of the kingdom, and in the age of the ages, which is eternity—Matt. 6:13, 29; Rom. 16:27; Rev. 5:13; 21:10-11.
  4. For God to be glorified in all the ages, from the present age through eternity, **He must be glorified in the church and in Christ**—Eph. 3:21.



**VII. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:11, 23:**

- A. The **New Jerusalem**, as the corporate expression of God in eternity, **bears the appearance of God**, expressing God's image in His glory—vv. 10-11; 4:3.
- B. The entire city of New Jerusalem bears the glory of God, which is **God Himself shining out through** the city—21:11a:
  - 1. The glory of God is the content of the New Jerusalem, for the city is **completely filled with His glory**; this indicates that the New Jerusalem is a vessel to contain God and express Him.
  - 2. The glory of God is actually God Himself being manifested; thus, for the holy city to be full of God's glory means that God is manifested in this city.
- C. The glory of God, God expressed, **illuminates the New Jerusalem**, shining **through** the jasper wall—vv. 23, 18a:
  - 1. The light of the New Jerusalem is like a jasper stone, as clear as crystal—v. 11b.
  - 2. The glory of God shines in Christ the Lamb as the lamp **through** the wall of the holy city—vv. 23, 18a.
- D. **God is the New Jerusalem**, and to glorify God is to take Him as the New Jerusalem and give all the glory to Him—v. 22; Rom. 15:5-7:
  - 1. To glorify God is to **participate** in the New Jerusalem—Rev. 3:12; 21:11.
  - 2. It is only when we **express** God in the New Jerusalem that He is truly glorified in the universe—Rom. 16:27; 1 Cor. 10:31.
- E. As the **New Jerusalem**, we will be to the **praise of God's glory**—Eph. 1:12:
  - 1. In eternity all the sons of God will be **fully saturated** with God and will **express** God—Heb. 2:10.
  - 2. God will be expressed **through His glorified sons**, and this expressed God is glory—Rev. 21:7.
  - 3. All the angels and positive things in the universe will praise the expressed God; thus, we, the **glorified sons of God**, will be to the **praise of His glory**—Eph. 1:12.

We have a miniature of this mutual habitation in the Lord's word, "Abide in Me, and I in you" (John 15:4). To abide in the Lord means to take Him as our dwelling, as our habitation. When we take the Lord as our dwelling, He abides in us. This abiding is mutual, for **we abide in the Lord**, and **He abides in us**. There is no need to wait until the coming New Jerusalem to abide in the Lord and to have Him abide in us. I can testify strongly that many times I know that I am truly in the Lord and that He is actually abiding in Me. Even this morning I abode in Him and He abode in me. Although this is difficult to explain, it is nonetheless a fact in our experience. We all can testify that whenever we abide in Him, we **immediately** sense that He is abiding in us. If you say, "Lord Jesus, how I thank You that right now I am abiding in You," you will immediately have the deep sense that He is abiding in you. Wherever you are, at home, at work, or at school, you can say, "O Lord Jesus, I am abiding in You right now," and something within you will say, "And I am abiding in you." This is a miniature of the coming **New Jerusalem**, which will simply be a mutual abiding place for us and for God and the Lamb.

On the one hand, we shall be the New Jerusalem; on the other hand, it will be God and the Lamb. It is the same in principle with the church today. On the one hand, we are the church, and on the other hand, the church is Christ. This matter of the mutual dwelling place is deep and profound. The new city will be our dwelling place, and it will also be God's dwelling place. It is similar to the temple, which was firstly God's dwelling place and then the place where the priests served God. This new city will be God Himself. **We shall dwell in God to serve God**. The very God whom we serve will be the temple in which we serve Him. How wonderful! May we all experience Him in such a deep way. (*Life-Study of Revelation, chapter 64*)