

Glorification

In the previous issue of *A&C* (see “Transformation,” VI.2 (October 2001): 69-72), we pointed out that the New Jerusalem, as the consummation of the entire divine revelation of the Scriptures and the goal of God’s eternal economy, is the embodiment of God’s full salvation, including its judicial and organic aspects (Rom. 5:10). According to the revelation of the New Testament, the complete salvation of God includes God’s judicial redemption, accomplished through Christ’s redeeming death on the cross (Eph. 1:7; 1 Pet. 1:18-19; Heb. 9:12, 15), and God’s organic salvation, comprising regeneration, sanctification, renewing, transformation, conformation, and glorification. In regeneration, the commencement and the base of God’s salvation in its organic aspect, the Spirit of God as the Spirit of life (Rom. 8:2) imparts the divine life, the eternal, uncreated life of God (John 3:16, 36; Eph. 4:18), into our spirit, causing us to be born of God and thus to become the children of God (John 3:6; 1:12-13; Rom. 8:16; 1 John 3:1-2). In sanctification, the Holy Spirit of God (Rom. 15:16) saturates our tripartite being—our spirit and soul and body (1 Thes. 5:23)—with God’s divine, holy nature (2 Pet. 1:4) that we may be made holy unto God (Rom. 6:19, 22) with the result that we ultimately become as holy as the holy city, New Jerusalem (Rev. 21:2, 10; 22:19). In renewing, the renewing Spirit (Titus 3:5) spreads from our spirit into our mind (Rom.

12:2; Eph. 4:23) and infuses our inward parts with God’s divine attributes, which are forever new, thereby renewing our entire being and making us collectively God’s new creation (2 Cor. 5:17; Gal. 6:15) and the new man (Eph. 2:15; Col. 3:10-11), consummating in our being as new as the New Jerusalem. In transformation, the pneumatic Christ as the transforming Spirit transforms us into the glorious image of Christ through the metabolic function of the life of God in us (Rom. 12:2; 2 Cor. 3:18), thereby making us the mass reproduction of the firstborn Son of God, the first God-man. In conformation, the maturing Spirit in our spirit continues to dispense the divine essence into our entire being until we are mature, full-grown, in the divine life (Heb. 6:1; Col. 1:28; Eph. 4:13) and are fully conformed to the image of Christ, the Firstborn (Rom. 8:29). In glorification, the preparation

for which is our being conformed to the image of Christ, the sealing Spirit saturates our entire being, especially our mortal body, with the glorious life-element of God, resulting in the redemption of our body (Eph. 1:14; 4:30; Rom. 8:23), i.e., the transfiguration, or transformation, of our body (Phil. 3:21) at the Lord’s coming back, at which time we will have God’s divine image in full and will be manifested with the Lord in glory (Col. 3:4). The glorification of the sons of God, as the consummation and goal of God’s eternal salvation (Rom. 8:30; 2 Thes. 2:14; 2 Tim. 2:10; 1 Pet. 5:10), will be manifested in full in the New Jerusalem for eternity (Rev. 21:11).

Having the Glory of God and Being Illumined by the Glory of God

A full description of the New Jerusalem is given by the apostle John in Revelation 21:11—22:5. An outstanding feature of the New Jerusalem is that it has the glory of God, and its “light [lit. luminary] is like a most precious stone, like a jasper stone, as clear as crystal” (21:11). The glory of God will be the content of the New Jerusalem, for this city will be completely filled with God’s glory. The

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wall of the New Jerusalem, being the appearance of the city—what one sees when he looks at the city—is constructed of jasper, a transformed precious stone (v. 18). Hence, the appearance of the New Jerusalem is the appearance of jasper, and jasper is the appearance of the redeeming God, the Lamb-God, who sits on the throne within the city (22:1, 3; 4:3—the red color of the sardius in this verse signifies redemption; hence, the sardius signifies the God of redemption, the redeeming God). This indicates that the New Jerusalem is the expression of God, that is, the glory of God, God Himself expressed in splendor, having the appearance of God in His glory. The color of jasper is dark green, signifying life in its richness. Hence, jasper signifies God’s communicable glory in His rich life (John 17:2, 22). That the jasper God within the city is expressed through the jasper wall indicates that the

jasper God has been wrought into the jasper wall, making the two one.

As a luminary, a light-bearer, the New Jerusalem shines forth God Himself as the divine light (1 John 1:5) over the nations, who live around the city (Rev. 21:24). This shining of the divine light is the divine glory, which is God Himself (Acts 7:2) expressed through the New Jerusalem. Thus, the fact that the New Jerusalem has the glory of God means that the God of glory, who sits on the throne in the center of the city, shines through the city for His eternal, radiant expression in His redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified elect. The city does not have light in itself, but the light, which is God, has been constituted into the city and shines out through it. Today the believers in Christ, who are the children of light and are even light itself in the Lord (Eph. 5:8), are the light of the world, a city situated upon a mountain (Matt. 5:14). As such, they shine as luminaries in the present age in the midst of a crooked and perverted generation (Phil. 2:15). Eventually, they will consummate in the holy city, New Jerusalem, as the universal light-bearer, shining forth God for His glorious, corporate expression in eternity.

According to Revelation 21:23 and 22:5, the entire city of the New Jerusalem is illuminated by the glory of God, the shining of God as the divine light from within the Lamb, Christ, as the lamp. Because God Himself as the genuine divine light shines within the city, it has no need of the sun or of the moon, the natural God-created light, or of a lamp, the artificial, man-made light, to shine in it. The Lamb as the lamp shines with God as the light to illumine the city with the glory of God, the expression of the divine light.

In the New Jerusalem the very God as the divine light is contained, embodied, in the Redeemer, Christ the Lamb, as the lamp, and He shines within and through the redeeming Christ to enlighten the city. Without the redeeming Christ as the lamp, the shining of God as light would destroy the city (cf. Exo. 33:18-23). But with Christ, the Redeemer, as the lamp, the “killing” light becomes the enlightening light as an enjoyment to the city. In Christ and through Christ with His redemption, the God who dwells in unapproachable light (1 Tim. 6:16) becomes lovable, approachable, and touchable (1 John 1:1-2), and the inhabitants of the holy city can even walk in His shining (v. 7). Furthermore, because the divine light and the divine life are one (John 1:4; 8:12), the shining of God as the divine light is actually the dispensing of God as the divine life to permeate the entire city with the glory of God in His life and nature (cf. 2 Cor. 4:6-7). This makes the New Jerusalem a luminary, a diffuser of the divine light of life to shine over the nations, who live outside the city (Rev. 21:24). Hence,

God shines in the New Jerusalem first in Christ and through Christ as the lamp to illuminate the city with the glory of God, and then in the city and through the city’s transparent wall as the diffuser to express Himself in glory and to illuminate the nations around the city.

The New Jerusalem is a great corporate vessel to contain God in Christ and to shine forth God through Christ. God is the light, the Lamb is the lamp within the city to be the content of the city, and the city is the diffuser, a great lamp to diffuse God as the light of glory over all the nations around her. Thus, the New Jerusalem is the enlargement, increase, and expansion of Christ to express Him as God’s embodiment, which in turn issues in the glorification, the glorious manifestation, of the Triune God, who is embodied in Him (Col. 2:9).

The Heading Up of All Things in Christ

The shining of God’s glory in and through the New Jerusalem will bring in an eternal administration in which all things, both in the heavens and on the earth, will be headed up in Christ. In Ephesians 1:10 this administration is called “the economy [administration] of the fullness of the times.” The consummate goal of God in His eternal economy is the heading up of all things in Christ in the economy of the fullness of the times (i.e., the ages). The fullness of the times will be the new heaven and the new earth with the New Jerusalem as the center, which will appear after all the dispensations of God in all the ages have been completed (2 Pet. 3:13; Rev. 21:1-2).

The heading up of all things in Christ as the universal Head was planned by God in eternity, but it was frustrated temporarily by Satan’s rebellion and man’s fall. Lucifer, the archangel and the God-anointed head of the preadamite age (cf. Luke 4:6), rebelled against God because of his pride, and he was joined in his rebellion by many of his fellow angels and by the preadamite creatures (Isa. 14:12-14; Ezek. 28:12-17; Rev. 12:3-4). This rebellion provoked God to judge the rebels and also the heavens and the earth at that time (Gen. 1:2a). Then God came in to recover the judged universe by doing a work of restoration and further creation (v. 2b—2:3). As the culmination of His creating work, God created Adam and made Him the head of all the created things on the earth (vv. 26-28). God intended to use the created man to defeat His enemy Satan and to fulfill His plan in order to head up all things in Christ. However, before God could carry out His purpose, Adam was seduced by Satan to rebel against God (3:1-6). When Adam, the head of creation, fell, the entire creation collapsed into a state of corruption, confusion, and rebellion. Through Adam’s disobedience sin entered into the human race, and death entered through sin (Rom. 5:12). Death brings in darkness, and darkness ushers in confusion. Moreover, because of

man's fall the entire creation was made subject to vanity, being enslaved under the law of decay and corruption (8:20).

As a result of Satan's rebellion and man's fall, the entire universe is in a state of collapse, without a proper headship. In order to recover from this situation and to have an eternal administration in which all things are headed up in Christ, God in Christ became a man through incarnation. In taking such a step, He entered with His divinity into humanity, thereby joining Himself to a part of the collapsed universe. As a God-man He lived on the earth for thirty-three and a half years a life that was absolutely under the headship of God (John 5:19, 30; Phil. 2:6-8). In Him there was no sin, no death, no darkness, no confusion, no corruption, and no rebellion (cf. John 14:30). In absolute obedience to His Father, He died a vicarious death to accomplish God's redemption and to terminate every negative thing, including sin, Satan, the old man, and the world (1:29; Heb. 2:14; Rom. 6:6; John 12:31). According to Ephesians 1

God raised the crucified Jesus from the dead and seated Him at His right hand in the heavenlies, "far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come" (vv. 20-21). In addition, God "subjected all things under His feet and gave Him to be the Head over all things to the church, which is His Body, the fullness of the One who fills all in all" (vv. 22-23). Christ's headship over all things is a gift from God to Him as the victorious and glorified God-man in His resurrection and ascension.

Although God gave Christ to be the Head over all things and has subjected all things under His feet, "we do not yet see all things subjected to Him, but we see Jesus, who was made a little inferior to the angels because of the suffering of death, crowned with glory and honor" (Heb. 2:8-9). The full heading up of all things under Christ as the universal Head will not be realized until the new heaven and new earth. Until then, God's way is to accomplish this heading up gradually through the church. As the Body of Christ, the church is the enlargement of Christ, the corporate Christ (1 Cor. 12:12). Christ is the Head of the Body, the church (Col. 1:18), and under His headship the believers as members of the Body are growing in the divine life into the Head, Christ, in all things (Eph. 4:15). Thus, the church takes the lead in the entire universe to be headed up in Christ. Moreover, as the Body of the Head, the church shares with Christ in His universal headship. This is indicated by the phrase *to the church* in Ephesians 1:22, which shows that Christ is continually transmitting His headship "to the church, which

is His Body" (vv. 22-23), that the church may share with Christ in His headship over all things.

The transmission of Christ with His headship to the church will issue in the building up of the church as the Body of Christ, which will consummate in the New Jerusalem in the new heaven and the new earth. As described in the previous section, the New Jerusalem will be filled with the divine life, the divine light, and the divine glory, and God will shine through the city on all the creation. The nations will walk by the light of the New Jerusalem, and the entire creation will be controlled, headed up, by the shining of the city. In the New Jerusalem Christ the Head as the lamp will shine through the glorified believers as the transparent jasper wall to illuminate every item in the new heaven and new earth. By this shining and illuminating, God will bring all things into order and will liberate the creation from the slavery

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of corruption and usher it into the freedom of the glory of the children of God (Rom. 8:21), which glory is the shining of the holy city as the revelation of the glorified sons of God (v. 19). At that time Christ will be the Head over all things through the New Jerusalem as the consummated church.

The Ultimate Fulfillment of the Lord's Prediction in John 12

In John 12:23-24 the Lord, in His final entry into the city of Jerusalem before His betrayal and death, predicted that He would be glorified: "And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit." Here the Lord spoke of His being glorified by falling into the ground and dying as a grain of wheat that He might bring forth many grains in His resurrection. These many grains are the believers in Christ, who were regenerated by God with the divine life in the resurrection of Christ (1 Pet. 1:3). They are the increase, multiplication, and reproduction of Christ as the first grain. As such, they are the many sons of God (Heb. 2:10), the many brothers of Christ (Rom. 8:29), the many members of Christ's Body (1 Cor. 12:12, 20), the many abodes in the Father's house (John 14:2, 23), the many branches of Christ as the universal vine (15:5), and the many constituents of the bride of Christ (3:29-30). According to 1 Corinthians 10:17 these many grains are blended together by God to be one bread, one corporate

Body, the church (Eph. 1:22-23). Thus, the church as the Body of Christ, composed of the many grains as Christ's increase, is the glory into which Christ entered through His death and resurrection (Luke 24:26). Through the glorifying of the believers in the final stage of God's organic salvation, the church as the Body will consummate in the New Jerusalem, in which God's glory in humanity will shine forth brightly, radiantly, and full of splendor.

In his expounding of John 12:23-24 Witness Lee writes,

For Jesus as the Son of Man to be glorified was for Him to be resurrected, that is, to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat (John 12:24) has its life element released when it falls into the ground and grows up out of the ground to bear much fruit, that is, to bring forth many grains.

This "much fruit" became Christ's increase in resurrection. This increase is the glory into which Christ entered through His death and resurrection (Luke 24:26). The portion from verse 23 of [John12] to the end of chapter seventeen is a discourse on the mystery of this glory. Christ had the glory with God (17:5). His incarnation caused His divine glory to be concealed in His flesh. Through His death and resurrection His glory was released, producing many grains, which become His increase as the expression of His glory. What was spoken in verses 23, 28; 13:31-32; 14:13; 15:8; 16:14; and 17:1, 4, 5, 10, 22, 24 is related to this glory. In the Lord's last words to the believers in chapters fourteen through sixteen, there are three concrete, corporate expressions of this glory: the Father's house (the church) in 14:2, the branches of the vine (the constituents of the Body of Christ) in 15:1-5, and a newborn corporate man (the new man) in 16:21. All three denote the church, showing that the church is the glorious increase produced by the glorious Christ through His death and resurrection. In this glorious increase, Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church (Eph. 3:19-21). This expression needs to be maintained in the oneness of the Triune God. Therefore, the Lord prayed in particular for this matter in His concluding prayer in chapter seventeen (17:20-23). This glorious increase of Christ is the peak of the mystery revealed in the Gospel of John, and its ultimate consummation is the New Jerusalem in Revelation, also written by John. The new holy city will be the aggregate of Christ's increase throughout the generations, and in it Christ's divine glory will be expressed to the uttermost. In the glorifying of God the Son, God the Father also will obtain eternal, matchless glory, which will be His full expression in eter-

nity. Thus His eternal economy will be fulfilled for eternity. (423-424)

The Ultimate Answer to the Lord's Prayer in John 17

The New Jerusalem is the ultimate answer to the prayer of the Lord Jesus in John 17. The Lord prayed that the Father would glorify Him with the glory that He had with the Father before the world was, that by the glorifying of the Son, the Son might glorify the Father (vv. 1, 5). Concerning the fulfillment of the Lord's petition, Witness Lee comments,

The Lord's prayer here concerning the divine mystery is 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 (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 in His resurrection and glorification. In His resurrection God answered and fulfilled His prayer (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 ultimately be fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will be glorified in Him through the holy city for eternity (Rev. 21:11, 23-24). (444)

According to John 17 the glory for which the Lord prayed is the oneness of His believers. Where there is glory, there is oneness, and where there is oneness, there is glory. In the Lord's prayer the believers enjoy three levels of oneness: (1) the oneness in the Father's name, implying in the Father Himself as the source of the divine life (vv. 2, 6, 11); (2) the oneness in the Father's word, which contains and conveys the reality of the Father to sanctify the believers, separating them from the world unto God (vv. 14-21); and (3) the oneness in the expression of the Father's glory, which delivers the believers from themselves and makes them fully one (vv. 22-24). In the third, and highest, level 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. This oneness fulfills the Son's prayer that He be fully expressed, that is, glorified, in the building up of the believers, and that the Father be fully expressed, glorified, in the Son's glorification. This fulfillment began with the Son's resurrection, when He brought His believers into participation in His resurrection life (Eph. 2:5; 1 Pet. 1:3), and will consummate in the New Jerusalem, when His believers will be brought fully into the divine glory for the ultimate corporate expression of the Triune God in eternity (Rev. 21:11).

The Ultimate Consummation of the Divine-human Incorporation in John's Gospel

According to John 14:16-20, the issue of Christ's glorification is the universal incorporation of the consummated God with the regenerated believers. An incorporation is more than a mere association; it is a matter of union and intimate mingling. To incorporate is to unite intimately, to blend, combine, or mingle thoroughly into a whole. Whereas *union* concerns the believers' oneness in life with the Lord, and *mingling* is related to the divine and human natures, *incorporation* is a matter of persons in a relationship of coinherence, of mutual indwelling.

The divine-human incorporation of the consummated God and the regenerated believers is indicated by the word *in*, used four times in verses 17 and 20. First, in verse 17 the Lord said that the Spirit of reality would be *in* the believers. Then in verse 20 He said that on the day of His resurrection ("that day") the disciples would know that He is *in* the Father, that they are *in* Him (and are thus in the Father also), and that He is *in* them (the Father also being in them, since the Father is in the Son—vv. 10-11). Thus, the three *ins* in verse 20 indicate that the issue of Christ's resurrection, in which He was glorified (Luke 24:26; Acts 3:13), is that the believers are in the Son and the Father, and the Son and the Father are in the believers. Furthermore, the Spirit of reality, who was to be *in* the disciples, is identified with the Son in John 14: 17, 18, and 20, for the "I" in verses 18 and 20, referring to the Son, is identical to the "He" in verse 17, referring to the Spirit. Thus, the Spirit's being in the disciples is equivalent to the Triune God being in them, since the Spirit and the Son are one (1 Cor. 15:45; 2 Cor. 3:17) and the Son and the Father also are one (John 10:30). Hence, the *in* in 14:17 is the totality of the three *ins* in verse 20.

What is described in verses 17 and 20 is the coinhering, the mutual indwelling, of the regenerated believers and the Triune God in the resurrection of Christ. This is a divine-human incorporation of the regenerated believers with the consummated Triune God. This incorporation is the issue of the Son's glorification. In the Gospel of John this incorporation is portrayed as the house of the Father (vv. 2, 23), the vine of the Son (15:4-5), and the child of the Spirit (16:21). Later, in the Epistles of Paul this incorporation is referred to as the Body of Christ, in which all the believers are united and mingled with the Triune God into an incorporation (Eph. 4:4-6). Ultimately, in John's Revelation, the universal, divine-human incorporation, as the issue of Christ's glorification with the glory of the Father, will consummate in the New Jerusalem as the universal enlargement, expansion, and expression of the processed and consummated Triune God in His divine glory for eternity. The glorifying of Christ's believers consummates the mingling of the

Triune God with the believers' entire being—spirit and soul and body—and issues in the New Jerusalem as the consummated universal, divine-human incorporation.

The Ultimate Answer to the Apostle's Prayer in Ephesians 3

The New Jerusalem, as the full and eternal expression of the Triune God shining with His divine glory, is the ultimate answer to the apostle's prayer in Ephesians 3:14-21. There the apostle besought the Father that He would grant the believers, according to the riches of the Father's glory, to be strengthened with power through the Spirit into the inner man (the believers' regenerated human spirit as "the hidden man of the heart"—1 Pet. 3:4), that Christ the Son might make His home in their hearts. Since Christ is the embodiment of the Triune God (Col. 2:9), His making His home in the believers' hearts is the dispensing of the Triune God as the element of the divine glory into the believers' entire inner being. The result of such a divine dispensing is that the believers are filled unto all the fullness of the Triune God (Eph. 3:19). This fullness is the church, the Body of Christ, which is the fullness, the expression, of Christ (1:22-23), who is the embodiment of the Triune God (Col. 2:9). The issue of all this is glory to the Triune God "in the church and in Christ Jesus unto all the generations forever and ever" (Eph. 3:21).

The Father through the Spirit strengthens the believers into their inner man according to the riches of the Father's glory. In the Son's making His home in the believers' hearts, this divine glory, which is the Son Himself (1 Cor. 2:8; Col. 1:27), is constituted into the inner being of the believers. After being wrought into the believers, this glory returns to God with the believers. Thus, the Triune God is glorified in the church in this age by His being wrought into the church and being expressed out from the church. The ultimate consummation of the Triune God's glorification in the church will be the New Jerusalem, in which the glory of the Triune God will be manifested for eternity and on account of which every positive thing in the universe will admire, appreciate, and praise the glory of the Triune God (Eph. 1:6, 12, 14).

The Consummation of the Glorious Church as the Bride of Christ

Ephesians 5:25-27 tells us that Christ "loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, 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." The church that Christ presents to Himself as His bride at His coming back will be a glorious church, a God-expressing church, a church that is holy and without blemish. That the church might

be glorious, Christ, as a man in the flesh, gave Himself up for us to redeem us through His death on the cross. Then, in His resurrection He, as the life-giving Spirit (1 Cor. 15:45), entered into us to sanctify us by metabolically washing us inwardly in the water of His word. The word that washes us is not the constant word in the Bible (*logos*) but the instant, living word (*rhema*) that Christ speaks to us personally. The living word spoken by Christ to us as His church is spirit and life (John 6:63) and is even Christ Himself as the Spirit (Eph. 6:17; 2 Cor. 3:17). Hence,

Until we pass through all the stages of God's organic salvation, beginning with regeneration and ending with glorification, God cannot gain a full expression of Himself, and we cannot consummate in the holy city.

Christ's speaking within us is His presence with us as the life-giving Spirit. This Spirit is the water in the word of Christ that metabolically cleanses and sanctifies us.

If we honor the speaking of the Spirit within us, His speaking will become the water that cleanses, sanctifies, and supplies us with the element of Christ. As Christ speaks to us from within, He shines within us and imparts His glorious element into our inner being. The Christ who is dispensed into us through His speaking within us is the very glory of God within us. As the Lord of glory (1 Cor. 2:8), He is in us as the hope of glory (Col. 1:27). Through His inner speaking He saturates us with Himself as the divine glory. Eventually, after permeating our entire being with the glory of God, He will come again not only from the heavens but also from within us "to be glorified in His saints and to be marveled at in all those who have believed" (2 Thes. 1:10). This will be the subjective radiating, the out-shining, of the divine life with the divine glory from within us, as was previewed by the Lord Himself on the mount of His transfiguration (Matt. 17:1-2). It is in this way that Christ will glorify the church and present her to Himself as His glorious bride. Thus, God's eternal goal to gain a church that shines with His glory will be fulfilled. In eternity this glorious and shining church will consummate as the New Jerusalem, "the bride, the wife of the Lamb" (Rev. 21:2, 9-10).

The Consummation of the Many Sons of God, Who Have Been Brought into Glory

The New Jerusalem is a composition of the sons of God, who have been brought into God's glory in the consummation of God's complete salvation (Heb. 2:10). According to Revelation 21:7 those who will participate in the New Jerusalem are the sons of God. In His economy God predestinated all His chosen ones "unto sonship" (Eph. 1:5), that is, to be the sons of God, who possess the

divine life and divine nature that they might express God in His glory (cf. 1 Cor. 2:7). These sons of God are the aim, the goal, of God's eternal economy. Our experience of the divine sonship begins with the regeneration of our spirit by the Spirit (John 3:6) through the imparting of the divine life into our spirit (Rom. 8:10), causing our regenerated spirit to be mingled with the Spirit of the Son of God (Gal. 4:6) and making our spirit a spirit of sonship (Rom. 8:15). Our participation in the sonship continues with the transformation of our soul by the growth of the divine life in us, which consummates in our being conformed to the image of the firstborn Son of God (12:2; 2 Cor. 3:18; Rom. 8:29) as a preparation for our glorification. The

consummation of our enjoyment of the sonship of God will be the redemption of our body, that is, the transfiguration of the body of our humiliation to conform it to the body of Christ's glory at His coming back (v. 23; Phil. 3:21). This will be the revelation of the sons of God, for which the entire creation eagerly awaits that it may be freed from the slavery of corruption into the freedom of the glory of the children of God (Rom. 8:19-21). At this point, the element of God's glory will fully permeate and saturate our whole being and will be expressed through us. The corporate expression of God in the divine glory in His glorified sons is the New Jerusalem.

Conclusion

God's great salvation (Heb. 2:3), a salvation that is "to the uttermost" (7:25), ultimately makes us constituents of the holy city, the New Jerusalem. God glorifies us that we may become the New Jerusalem as the consummation of His full salvation. Until we pass through all the stages of God's organic salvation, beginning with regeneration and ending with glorification, God cannot gain a full expression of Himself, and we cannot consummate in the holy city. Both God and His chosen people throughout all the generations will consummate in His radiant, splendid expression. This expression is God's glory, and this glory is the New Jerusalem. Hence, as God's chosen ones we need to proceed step by step in our experience of His organic salvation, going up level by level and advancing "from glory to glory" (2 Cor. 3:18), until we become beings in the New Jerusalem.

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