

**GENERAL SUBJECT:  
LIVING THE CHRISTIAN LIFE  
AND PRACTICING THE CHURCH LIFE  
ACCORDING TO THE VISIONS OF EZEKIEL**

Message One

**A Clear Sky, the Throne, and the Rainbow**

Scripture Reading: Ezek. 1:26-28; Rev. 4:2-3; 10:1

**I. The highest point in our spiritual experience is having a clear sky with the throne above it—Ezek. 1:26-28:**

- A. The throne is the center of the universe, and it is where God is—Rev. 4:2:
  - 1. The Lord's presence is always with the throne and can never be separated from the throne.
  - 2. The Lord's throne is not only in the third heaven but also in our spirit; therefore, the Lord's throne is always with us—Heb. 4:12, 16 and footnote 16<sup>1</sup>.
- B. If we have a clear sky, the throne will be present, and we will spontaneously be under the ruling and reigning of the throne.
- C. For God to have the throne in us means that He has the position to reign in us.
- D. To have the throne above a clear sky is to allow God to have the highest and most prominent position in our Christian life.
- E. In our spiritual experience, to reach the point of having the throne above a clear sky means that in everything we are completely submissive to God's authority and administration.
- F. The clearer our sky is, the more we are under the throne; the more we have clear fellowship with the Lord, the more we will be under His authority—cf. Rev. 22:1.
- G. The throne is not only for God to reign over us but also for Him to accomplish His eternal purpose—4:11; Rom. 8:28; Eph. 1:9, 11; 3:11:
  - 1. God is a God of purpose, having a will according to His good pleasure—1:5, 9.
  - 2. In His economy God administrates the universe to fulfill His purpose—Rev. 4:11.
  - 3. If we have a throne in our spiritual life, God will not only rule over us but will also fulfill His purpose in us, with us, and through us—2 Tim. 1:9.
- H. The only authority in the church is the throne above the clear sky—Matt. 28:18-19; 20:20-28:
  - 1. In the church life, we all need to humble ourselves and remain under the throne above the clear sky.
  - 2. If we are under a clear sky with the throne above it, genuine authority will be with us—2 Cor. 10:8; 13:10.
  - 3. Our weight before God depends on the degree of our subjection to God's authority; the more we submit to the throne, the weightier we will be.

**II. The experience of the Christian life and of the church life consummates in a rainbow—Ezek. 1:28; Rev. 4:3; 10:1; 21:19-20:**

- A. God's eternal purpose is to work Himself in Christ into us as our life and everything so that we may take Him as our person, live Him, and express Him; this is the desire of God's heart and the focal point of the Bible—Eph. 1:9; 3:11, 16-17a; Phil. 1:20-21a:
  - 1. The central work of God is to build Himself in Christ into us, making us one with Him for His corporate expression—Gal. 4:19; Eph. 3:17a.
  - 2. Eventually, the Triune God and redeemed humanity will be united, mingled, incorporated, and built up as one entity—the New Jerusalem—Rev. 21:2, 10; 3:12.
- B. A rainbow can be considered as being produced from the combining of three basic colors—blue, red, and yellow:

1. Blue, the color of God's sapphire throne, signifies God's righteousness; red, the color of the sanctifying fire, signifies God's holiness; and yellow, the color of electrum, signifies God's glory—Rom. 1:17; 3:21; 10:3; 6:19, 22; 3:23; 8:18, 21; 1 Cor. 1:30.
2. Righteousness, holiness, and glory are the three divine attributes that keep sinners away from God—Gen. 3:24.
3. The Lord Jesus died on the cross to satisfy the requirements of God's righteousness, holiness, and glory, and now, in resurrection, He is our righteousness, holiness, and glory—1 Cor. 1:30.
4. Because we are in Christ, we bear Christ as righteousness, holiness, and glory; in the sight of God we look like righteousness, holiness, and glory, and we have the appearance of a rainbow—1 Cor. 1:30.
5. The reality of this rainbow must be wrought into us so that, as God's redeemed ones, we will have the appearance of a rainbow, bearing God's testimony; this means that we will bear God's righteousness, holiness, and glory—Ezek. 1:28; Rev. 4:2-3; 10:1; 21:19-20.
6. Although this rainbow will be fully manifested in eternity, the spiritual reality of this bright rainbow should be manifested in the church today—1 Tim. 3:15-16:
  - a. If we allow God's holy fire to burn away everything that does not match Him so that His holy nature is manifested as gold through our humanity, the church will be filled with God's righteousness, holiness, and glory—Eph. 3:21.
  - b. This righteousness, holiness, and glory will combine and reflect one another to form a bright rainbow expressing God and testifying for Him.

## Message Two

### Experiencing the Cross for God's Building

Scripture Reading: Ezek. 43:13-18; Rom. 6:6; Gal. 2:20; 1 Cor. 1:18; 12:12-13, 27

- I. According to the record in Ezekiel, the altar is the center of the compound, the center of the premises of the temple—43:13-18.**
- II. The principle of the cross is that by the cross everything of the old creation and all things related to us have been terminated, put to death—Col. 1:20; 2:14-15; Rom. 6:6; 2 Cor. 5:21; 1 Pet. 2:24; Gal. 2:20; Heb. 2:14; John 12:31; Gal. 6:14; Eph. 2:14-16.**
- III. The crucified Christ was the unique subject, the center, the content, and the substance of the apostle's ministry—1 Cor. 2:2:**
  - A. The death of Christ has become God's power to eliminate all the problems in the universe; thus, Christ crucified is God's power to abolish all negative things and carry out His plan—1:23-24.
  - B. When we experience the crucified Christ, all that we are, all that we have, and all that we can do are completely terminated, and His resurrection life is imparted through us into others—John 12:24-26; 2 Cor. 4:10-12.
- IV. In His economy God gives us one person—Christ—and one way—the cross—1 Cor. 2:2; Phil. 2:5-11; Gal. 6:14:**
  - A. The one person—Christ—is the center of God's economy, and the one way—the cross—is the center of God's government—1 Cor. 2:2; 1:17-18, 23; Gal. 6:14.
  - B. God governs everything by the cross and deals with everything by the cross—Col. 1:20; 2:14-15.
  - C. By the cross God has dealt with all the negative things in the universe, and He is still governing everything through the cross—Eph. 2:14-16.
  - D. In the church life Christ must be all and in all; everything that is not Christ must go to the cross—Col. 1:18; 3:10-11.
  - E. Through the cross we need to become nothing, to have nothing, and to be able to do nothing; otherwise, what we are, what we have, and what we can do will become a substitute for Christ—1 Cor. 1:17-18, 23.
- V. The cross leads us to the Body of Christ—1 Cor. 1:18; 12:12-13, 27:**
  - A. The cross operates in the sphere of the Body—Rom. 6:6; 8:13; 12:4-5:
    1. The work of the cross goes as far as the Body of Christ and consummates with the Body of Christ—1 Cor. 1:18, 23; 2:1-2; 12:12-27.
    2. Not only does the work of the cross bring us into the Body, but also the Body becomes the realm within which the cross works—Col. 1:20; 3:15.
  - B. In the Body of Christ we cannot go on without the cross—Eph. 2:16:
    1. The cross will dig away our natural life, our own activities, and any disproportionate growth—Matt. 16:24-26.
    2. Life and work in the Body necessitate drastic dealings with the flesh, and such dealings necessitate a deep knowledge of the cross of Christ—Gal. 5:24.
    3. The restriction of the Body will take away our freedom and drive us to the cross—Rom. 12:3; 2 Cor. 10:13-15; Eph. 4:7, 16.

4. All of God's dealings with us have been with a view to prepare us for the Body; all His work in us is a process of elimination so that we can become functioning members of the Body—Rom. 6:6; 8:13; 12:4-8.
5. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Col. 1:18; 1 Cor. 10:16.

**VI. Although we meet the cross everywhere in our Christian life, we experience the cross in a particular way when we come to the altar at the center of God's building—Ezek. 43:13-18:**

- A. To come to the altar at the center is to realize that all that we are and all that we have, have been terminated at the cross—Rom. 6:6.
- B. In our fellowship with the Lord, we are brought to the point where we touch the cross in a definite way and sense that God will no longer allow us to live in our natural man—Gal. 2:20.
- C. As we pass through the cross, our flesh, our old creation, our self, and our natural man with the natural life will all be dealt with—6:14.
- D. This is the experience of the cross—the center of the universe—Matt. 16:24.

## Message Three

### Knowing and Experiencing God as I Am

Scripture Reading: Exo. 3:14; Heb. 11:6; John 8:24, 28, 58; Rev. 1:4

#### **I. Jehovah means “I am who I am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:**

- A. The divine title *I Am* indicates that, as the self-existing One, God depends on nothing apart from Himself—Exo. 3:14:
  - 1. The term *self-existing* refers to something that exists of or by itself without beginning.
  - 2. God, the I Am, is self-existing, having no beginning.
- B. The term *ever-existing* refers to something that exists forever; God exists forever, eternally, without ending.
- C. Jehovah is the only One who is—Heb. 11:6:
  - 1. This unique One who has being is the great “To Be”; the verb *to be* can be applied only to God and not to us.
  - 2. Everything will cease to be, but God will ever continue to be; He, the I Am, is the great To Be.
  - 3. God is the universal To Be, the genuine being; only God is I Am—only He has being.

#### **II. The Gospel of John reveals that Jesus is the great I Am—8:24, 28, 58; 18:4-8:**

- A. Jesus is not merely a man—He is I Am—8:24.
- B. The name Jesus means “Jehovah the Savior” or “the salvation of Jehovah”—Matt. 1:21:
  - 1. The name Jesus includes the name Jehovah, which means “I am who I am”—Exo. 3:14.
  - 2. Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.
- C. The fact that Jesus is the great I Am implies that He is the eternal One—John 8:58:
  - 1. Jesus is Jehovah, the I Am; His name is I Am—vv. 24, 28.
  - 2. The One who was arrested in the garden was not merely a Nazarene; this One was the great I Am, the infinite, eternal God; the One who was arrested was Jehovah God—18:4-8.
  - 3. Jesus is the self-existing and ever-existing God; He is the complete God, the Triune God—14:9-10, 16-18.
- D. As the I Am, Christ is everything to us for our experience and enjoyment; His being I Am means “I am whatever you need”—6:35; 8:12; 10:11; 11:25; 14:6:
  - 1. The length, breadth, height, and depth of the name Jehovah are sufficient to include everything; whatever we need—all spiritual realities—can be added in faith to I Am.
  - 2. In Exodus 3:14 God said only that He is, without saying what He is; this allows those who believe in Him to add what they need and then experience Him as that reality—John 8:32.
  - 3. The Lord Jesus is the reality because He is the I Am—14:6; 8:32, 36:
    - a. When the Lord as the I Am comes into us as life, He shines within us as light, and this light brings the divine element of reality into us—1:4; 8:12.
    - b. The reality that sets us free is the I Am; the eternal To Be sets us free—vv. 32, 36, 58.

**III. “Without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is”—Heb. 11:6:**

A. God requires us to believe that He is:

1. Only God is; nothing else is.
2. God is because He is real; all things created by Him are not real—Eccl. 1:2.
3. Apart from God, all else is nothing; He is the only One who is, the only One who has the reality of being—Isa. 40:1-18.

B. Faith is to believe that God is—Heb. 11:6:

1. Faith joins us to God, the only One who is—John 14:1.
2. To believe that God is, is the only way, the unique way, to make God happy, to be well pleasing to Him—Heb. 11:6.

Message Four

**Knowing and Experiencing  
the God of Blessing and the Blessing of God**

Scripture Reading: Ezek. 34:26-27a; Num. 6:23-27;  
Psa. 133:3; Eph. 1:3; Gal. 3:14; 1 Cor. 10:16a

- I. Through His shepherding, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—Ezek. 34:26-27a, 29; Zech. 10:1:**
- A. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied—Ezek. 34:26.
  - B. God will cause the showers of blessing to come down in their season—Zech. 10:1.
- II. God is a God of blessing, and we need to treasure God's blessing—Gen. 1:22, 28; Psa. 115:13; 84:4-5; Deut. 28:2-8; Eph. 1:3:**
- A. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—Num. 6:23-27; Matt. 5:3-11; 24:46; John 20:29; Gal. 3:14; 2 Cor. 9:6; Rom. 15:29.
  - B. The day must come when we realize that in our work, in our Christian life, and in our church life, everything depends on God's blessing—Eph. 1:3.
  - C. In serving the Lord, we should believe in and treasure God's blessing—Rom. 15:29:
    - 1. We need to learn to live and to practice the church life in a way that does not hinder God's blessing—Acts 1:14; 2:46; 4:24; 5:12.
    - 2. We should rely on God's blessing and eliminate the barriers that prevent us from receiving it.
  - D. We need to treasure and focus on the New Testament blessings: regeneration (John 3:3, 6; 1 Pet. 1:3), the divine life (1 John 5:11-12) and the divine nature (2 Pet. 1:4), the indwelling Spirit (Rom. 8:9, 16), transformation (2 Cor. 3:18), being one spirit with the Lord (1 Cor. 6:17), and being like God (1 John 3:2) and entering into His glory (1 Pet. 5:10).
  - E. Like Paul, we may experience "the fullness of the blessing of Christ"—Rom. 15:29.
- III. In Numbers 6:23-27 the Divine Trinity is revealed in the threefold blessing of Jehovah to His people:**
- A. The blessing in Numbers 6:23-27, like that in 2 Corinthians 13:14, is the eternal blessing of the Triune God:
    - 1. This eternal blessing is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment.
    - 2. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—Eph. 1:3-14.
  - B. In Numbers 6:24-26 we have the blessing of the Triune God:
    - 1. "Jehovah bless you and keep you" can be ascribed to the Father—v. 24.
    - 2. "Jehovah make His face shine upon you and be gracious to you" can be ascribed to the Son—v. 25.

3. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Holy Spirit—v. 26.
4. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us; as a result, we are kept, we receive grace, and we have peace.

**IV. Psalm 133 reveals that the blessing of life is intrinsically related to the oneness of God’s people; we must practice the oneness to bring in God’s blessing:**

- A. The life in Psalm 133:3 is the eternal life of God (John 3:16; Eph. 4:18), which is commanded by God as a blessing to those who dwell together in oneness in the church life:
  1. Psalm 132 typifies the church life, and Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness.
  2. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life—vv. 2-3.
- B. If we would be under the Lord’s commanded blessing of life, we must be on the ground of oneness—v. 3.
- C. The one accord is the master key to every blessing in the New Testament—Rom. 15:5-6, 29.
- D. Christ, the Son Himself, is the blessing; the Spirit is the nature and essence of the blessing; and the Father is the source who gives this blessing.
- E. In the gospel (v. 8), we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, the Son, and the Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in the most subjective way for our enjoyment.

Message Five

**Being Constituted with the Humanity of Jesus for God's Building**

Scripture Reading: Ezek. 1:26, 28; Phil. 2:5-8

**I. The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah, indicating that the One sitting on the throne is both God and man—1:26, 28:**

- A. This is Jesus Christ, the God-man, the mingling of God and man—Luke 1:35; Matt. 1:18, 20-21.
- B. He was the complete God, and He was incarnated to be a man—John 1:1, 14.
- C. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man—6:62; Acts 7:56.
- D. Since the ascension of the Lord Jesus there has been a man on the throne, and in the millennium and in the new heaven and new earth there will still be a man on the throne—Matt. 19:28; Rev. 22:1, 3.
- E. The four living creatures, who are reckoned as one entity, are the corporate expression of the man on the throne, indicating that God's central thought and arrangement are related to man—Ezek. 1:5, 26; Gen. 1:26; Psa. 8:4-8.

**II. For God's building we need the humanity of Jesus—Ezek. 1:5, 26; 41:16; 2 Cor. 4:10-11; Phil. 2:5-8; Rom. 1:4; 8:29; Matt. 16:18; Eph. 2:5-6, 21-22:**

- A. The humanity of Jesus is His human life in resurrection—Phil. 2:7-8; John 11:25:
  - 1. The main vision of Jesus in the Gospels is that He lived a life that was human but in resurrection.
  - 2. Jesus lived in His humanity, but He did not live a life of His humanity; rather, His living was a humanity in resurrection—John 5:19, 30.
- B. For God's building we need to be human not by our natural humanity but by the humanity of Jesus—Phil. 2:5-8:
  - 1. We were created as man, but we were corrupted, poisoned, and damaged by the fall; therefore, we need the Lord's redemption—Titus 2:14; Eph. 1:7:
    - a. Through Christ's redemption we are brought back to the proper humanity—an uplifted, resurrected humanity—1 Pet. 1:18; Col. 1:14:
      - (1) What Christ terminated on the cross was our old man, our fallen humanity, yet the God-created humanity remained to be resurrected—Rom. 6:6; Gen. 1:26; Col. 2:13; Eph. 2:5-6.
      - (2) In Christ's resurrection God regenerated our redeemed, God-created humanity, and the divine element uplifted the regenerated humanity—1 Pet. 1:3; John 20:17.
      - (3) After being regenerated to be a new man, we still have our humanity, but it is a resurrected, regenerated humanity—Eph. 4:24.
    - b. The humanity that we now have for God's building is the uplifted, resurrected humanity of Jesus—Rom. 1:4; 8:29; Eph. 2:5-6, 21-22.
  - 2. The more spiritual we become, the more human we will be; the more we have Christ as our life, the more we will have the humanity of Jesus—Col. 3:4; Phil. 2:5-8.

- C. For God's building we need to be the most human of people, those who are "Jesusly" human; we need to have the highest human life, a life lived out according to the eternal life given to us by God— 2 Cor. 4:10-11; 1 Tim. 6:12.
- D. In order to have the humanity of Jesus for God's building, we need to experience the Spirit of Jesus—Acts 16:7:
1. *The Spirit of Jesus* is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.
  2. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—Phil. 2:5-8.
  3. The uplifted, resurrected human nature of Jesus is in the Spirit of Jesus—Rom. 1:4; Acts 16:7.
  4. The virtues of lowliness, meekness, and long-suffering, which are required for keeping the oneness of the Spirit, are included in the Spirit of Jesus—Eph. 4:2.
  5. In resurrection Christ, who was the only begotten Son of God in His divinity, was born of God in His humanity to be the firstborn Son of God—Acts 13:33; Rom. 8:29; 1:4:
    - a. His humanity was "sonized," made divine; this "sonizing" in resurrection sanctified, uplifted, and transformed Christ's humanity, which He put on in incarnation—v. 4.
    - b. Now such an uplifted humanity is in the Spirit of Jesus and can become our experience so that we may become "Jesusly" human, having the humanity of Jesus for God's building—Phil. 2:5-8; Matt. 16:18; Eph. 2:21-22; 4:16.

## Message Six

### **Being Measured by God's Building and the Glory of God Returning to God's Building**

Scripture Reading: Ezek. 43:1-7, 10-12; Matt. 16:18; Eph. 2:21; 1 Tim. 3:15; 1 Cor. 12:12-27

#### **I. The Lord instructed Ezekiel to describe God's house to God's people so that they would be measured by the house and be ashamed of their iniquities—Ezek. 43:10-12:**

- A. It was God's intention to check the living and conduct of the people of Israel by the house; in the book of Ezekiel God measured His people by the temple:
  - 1. Because the house of God was to be their regulation, God charged Ezekiel to show them the design of the house—v. 11.
  - 2. The temple of God is a pattern, and if the people examine themselves in light of this pattern, they will know their shortcomings—vv. 10-12.
  - 3. The living of the people must match the temple of God—1 Cor. 3:16-17.
- B. We need to see from the book of Ezekiel that the requirements of the indwelling Christ are according to His house; everyone must be measured and checked according to the measurement of God's house—43:10:
  - 1. Our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—1 Tim. 3:15-16.
  - 2. Our main concern should not be with behaving ourselves or with becoming spiritual but with fitting into God's house—1 Cor. 14:12.
  - 3. If what we are and what we do cannot match God's building, it amounts to nothing in the sight of God—Eph. 4:16; 1 Cor. 8:1b; 12:28—13:3; 16:14.
- C. Today the Lord's concern is not spirituality—it is the church—Matt. 16:18; Eph. 4:12, 16.
- D. Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it—Eph. 2:21-22.
- E. The Body life is the greatest test of our spirituality; if we cannot pass the test of the Body life, our spirituality is not genuine—1 Cor. 12:23-27:
  - 1. Spirituality is a Body matter; everything we have is in the Body, through the Body, and for the Body—Eph. 4:16.
  - 2. We need to be Body-conscious and to care for the feeling of the Body and the peace of the Body—1 Cor. 12:26-27; Rom. 12:15; Col. 3:15; Phil. 1:8.
  - 3. A basic requirement for the growth and development of the Body is that we recognize our measure and not go beyond it—Eph. 4:7, 16; 2 Cor. 10:13.
  - 4. The divine fellowship is the reality of living in the Body of Christ—1 John 1:3.
  - 5. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body—1 Cor. 12:23-27.

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

- A. "This is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever"—Ezek. 43:7:
  - 1. The throne is for God's government, administration, and kingdom, and the soles of His feet are for His move on earth.

2. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and His move on earth.
  3. Only the built-up church gives the Lord the standing to administrate His government and to move on earth; furthermore, the church is the place where the Lord can dwell for His rest and satisfaction—Matt. 16:18-19; Acts 13:1-3; 1 Tim. 3:15.
- B. The return of God's glory depends on the building of the house—43:1-12:
1. The glory of the Lord returned because the building of God's house was completed—v. 7; Hag. 2:7, 9:
    - a. The glory returned from the east—the direction of the sunrise, which signifies glory; the Lord came back from the glory—Ezek. 43:2; Num. 2:3.
    - b. The glory of the Lord came into the house by the east gate, which was for the glory of the Lord—Ezek. 43:4:
      - (1) In the church life the most important gate is the east gate, the gate that is open to the glory of the Lord.
      - (2) The first consideration we should have in the church life should be the Lord's glory—Eph. 3:21; 1 Cor. 10:31.
  2. The Lord desires to come back to the earth, but for His coming back He needs a dwelling place—a place for His throne and for the soles of His feet—Ezek. 43:7:
    - a. If the church today corresponds to all the details of the holy building of God covered in Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously—Matt. 16:18; Eph. 3:21; 5:27.
    - b. In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God—2:21-22.
- C. Ephesians 3 reveals that God is glorified in the church:
1. Paul prayed that the Father would strengthen the saints according to the riches of His glory, implying that the glory of God can be wrought into the saints—vv. 14-16.
  2. In verse 21 Paul says, "To Him be the glory in the church," implying that the glory of God, which has been wrought into the saints, returns to God:
    - a. This glory comes to us with God and, after being worked into us, will return to God with us.
    - b. God's glory is wrought into the church, and He is expressed in the church.
    - c. To God is the glory in the church; that is, God is glorified in the church—v. 21.