

**Bro. Stephen Kaung**

Dear brothers and sisters, I always feel that when we are taking the Lord's table it is the climax of the conference. It reminds me that in 1727 there was a group of God's people gathering together for the Lord's table. These were the people who fled from persecution. They came from different directions and they had different emphasis of faith. They differed in many things. But on that Sunday they came together to break the bread to remember the Lord. As they were breaking the bread, the Spirit of God descended upon them. They were also filled with the love of Christ and they were melted together into one. They embraced one another and confessed to one another. From that day onward, we see the great Moravian movement. They became one people and from it they went out to spread the gospel to the world for a hundred years. They continued on with twenty-four hours prayers. They prayed together by turn, every hour on the hour, and this continued for a hundred years. So often times when I come to the Lord's table, it is the desire of my heart that the Spirit of God, the glory of God may fill us and it will deliver us from all the differences and join us together into the one body of Christ. And there we will go out to bear the testimony of Jesus. So I always feel it is hard for me to speak after the Lord's table. It seems to be something extra. But since it is the arrangement of the conference, I have to obey.

Will you please turn again to Matthew chapter 6? We will again read the so called Lord's prayer.

Matthew 6:9 – 13

*'Thus therefore pray ye: Our Father who art in the heavens, let Thy name be sanctified, let Thy kingdom come, let Thy will be done as in heaven so upon the earth; give us to-day our needed bread, and forgive us our debts, as we also forgive our debtors, and lead us not into temptation, but save us from evil. For Thine is the kingdom, and the power and the glory, forever, Amen'.*

And please turn to the letter to the Philippians 2: 5 – 11

*'For let this mind be in you which [was] also in Christ Jesus; who, subsisting in the form of God, did not esteem it an object of rapine to be on an equality with God; but emptied Himself, taking a bondman's form, taking His place in [the] likeness of men; and having been found in figure as a man, humbled Himself, becoming obedient even unto death, and [that the] death of [the] cross. Wherefore also God highly exalted him, and granted Him a name, that which is above every name, that at the name of Jesus every knee should bow, of heavenly and earthly and infernal [beings], and every tongue confess that Jesus Christ [is] Lord to God [the] Father's glory'.*

And finally turn to the Gospel according to John 17. We will read verse 5 '*and now glorify Me, Thou Father, along with Thyself, with the glory which I had along with Thee before the world was*' and then verse 24 '*Father, [as to] those whom Thou hast given Me, I desire that where I am they also may be with Me, that they may behold My glory which Thou hast given me, for Thou lovedst Me before [the] foundation of [the] world*'.

May we have a word of prayer?

*Dear Heavenly Father, we want to thank Thee for bringing us to the last session of this conference. Thou have been good to us. Thou have been faithful to us. It is all because of Thy grace that we are able to continue until now. We not only offer this time to Thee, we will offer ourselves to Thee and pray by Thy Holy Spirit bring us into the reality of Thy living word, that we may be the praise of Thy glory. We ask in Thy precious name, Amen.*

Thank God for bringing us together these few days. He wants us to focus our attention just to one thing, 'For Thine is the kingdom, and the power and the glory, forever, Amen'. We have said again and again, that this is the response of our heart to God. Our Lord Jesus had taught us how to pray and after we pray according to the Lord's will, it touches our hearts so deeply that we cannot but cry out for 'Thine is the kingdom, the glory and the power, forever'. It is not just an exclamation. It is a testimony of us. We testify to the fact that the kingdom is His, the power is His and the glory is His. It is more than just the expression of our words; it is the expression of our very life. Because in our very life, He has shown us what His kingdom is. Once we belonged to the kingdom of darkness but in His grace and mercy He has delivered us from the power of darkness and has translated us into the kingdom of the Son of His love. What a change it is. From the depths of sin and death, from the tyranny of the enemy, from the very hopeless situation, from being the children of the enemy of God, by His grace and mercy He has transferred us out of that kingdom of darkness into the kingdom of the Son of His love.

### **The kingdom of the heavens is now**

We remember when our Lord Jesus began to preach He said, '*Repent, for the kingdom of the heavens has drawn nigh*'. Why was it so? Why did He say the kingdom had drawn nigh and not the kingdom of the heavens had come? The reason was because the king had arrived but He had no people, no territory. So He called us to repent. Thank God there were a number of people who responded to His call. Therefore, you find when you come to Matthew 11, the Lord Jesus said, '*the kingdom of the heavens is to be taken by violence and the violent seize on it*'. In other words, when the King came into this world, before He had His own people, His kingdom was only being nigh, but after a number of people believed in Him and

they began to follow Him, then the kingdom of the heavens was to be taken by violence. In other words, the kingdom of the heavens is now. It is to be given to those who are violent to themselves. We do not like the word violent, because it has a bad connotation to it. But actually the word violent is neutral. It depends on to whom and to what you are violent to. If you are violent to other people, then it is wrong. But if you are violent to yourself, then you seize upon the kingdom. So in a sense the kingdom of the heavens is already here. Though it is still unseen by the world, yet we do find those who are really violent to themselves, they have gained that kingdom. It simply means those who deny themselves, and take up the cross and follow the Lord; they are now living in the reality of the coming kingdom of the heavens. So when the kingdom of the heavens in reality and in practice comes into this world, when our Lord comes back the second time to publicly establish His kingdom upon this earth, then those who live in the reality of the kingdom of heavens today will reign and rule with Christ for a thousand years. And to them 'Thine is the kingdom' is a reality.

And the same thing is true with Thine is the power. Power only belongs to God. But this is not just something we only hear about. It is something we really experience in our life. We experience the greatness of His power in changing us from glory to glory. So again you will find it is something that is real in our life. And the same is true with glory. Glory is not something we only hear and talk about. Glory is something that works in our life and transforms us from glory to glory as by the Lord the Spirit. So in other words, the reason and the real purpose why we have this as our theme, it is not just for the sake of knowing what they are, but that we all may by our experience say, 'Thine is the kingdom, and the power and the glory, forever'.

### **How we can glorify God**

Now for my part, by the grace of God we have already shared something on this matter of glory. This morning I would like to re-emphasize how we can glorify God. God wants to give glory to us. Our Lord Jesus is to lead many sons into glory. But glory is not something for us to grasp at. Glory is something God will give to those who glorify Him.

We have already mentioned that our Lord Jesus is the perfect example. In Philippians chapter 2 we are exhorted to have the mind of Christ. And what is the mind of Christ? The mind of Christ is described as such. We find in Philippians 2:6 '*who, subsisting in the form of God, did not esteem it an object of rapine to be on an equality with God*'; here you find our Lord Jesus, He subsists in the form of God. The form here does not refer to outward appearance. The form here refers to His inward nature and quality. In the beginning was the Word and the Word was God and the Word was with God. So our Lord Jesus before He came into this world, He was equality with God. He has the same nature and the same character as

God. And that is not something to be grasped at. The reason why you find the words 'to be grasped at' is because once upon a time, there was someone who tried to grasp at, rob at the glory of God. But our Lord Jesus never did that. He has all these prerogatives. He is equal with God but for the love of God and for God's plan to be fulfilled, He emptied Himself. Brothers and sisters, this is the first step of the mind of Christ. He is the fullness of God; the Bible said all the fullness of the Godhead dwells in Him bodily. No one can fathom the fullness of God. We may know a little bit of the righteousness of God but we do not know how righteous He is. We may know a little bit of the holiness of God and yet we cannot understand how holy He is. We may taste a little bit of the love of God, but His love exceeds our comprehension. He is the fullness of everything, and all the fullness of the Godhead dwells in Christ bodily. In other words, He is the fullness of God; He is the expression of God's fullness. But because of His love for us and in order to fulfill God's plan and to deliver us, He offered Himself to His Father to come to this world as a man. But for God to become a man He has to empty Himself. Now it doesn't mean our Lord Jesus in emptying Himself, He emptied Himself of His Godhead because He is God; He is God forever and forever. But He emptied Himself of all the honor and glory surrounding His Godhead. What an emptying that must be! We can talk about it, we can think about it, but we can never understand it and this is the first step of His way to glorify God. And He is calling us to follow Him.

### **Deny yourself - those things that stand in the way of God**

Brothers and sisters, we often feel we are so empty. Except for our sins, our transgressions and our offenses, what can we empty ourselves of? So you find that when our Lord Jesus calls to us He said, 'Deny yourself'. What do you mean by denying yourself? In other words, deny yourself is to empty yourself. The Lord wants us to empty ourselves. What we can empty are those things which offend God. Unfortunately, in our Christian life, we find it is very difficult for us to deny ourselves. There seems to be such a natural love for ourselves. We may say to the Lord I love you, I am willing to die for you, just like the apostle Peter and yet when we are tested, we find that we really love ourselves more than our Lord. We cannot deny ourselves even though we really have nothing to deny. What God wants us to deny are those things that stand in the way of God. But somehow we cannot see it. Not until the Spirit of God reveals them to us, and not until His love constrains us, then are we willing to lay down ourselves, take up our cross and follow Him.

Then you find after our Lord Jesus had emptied Himself, He took upon Himself a bondman's form. And the word 'form' here is the same word as the form of God. It does not refer to the outward appearance. It refers to His inward thought, His inward character. So when our Lord came into this world as a man, when you look at Him, He was a perfect man, and yet if you could see what was inside Him, you find He

had the form of a bond slave. In other words, when He came into this world as a man, His inward mind was the mind of a bond slave. Now of course, it refers to what we find in the Old Testament. In Exodus chapter 20, you find the Ten Commandments. God declared to the children of Israel the Ten Commandments. The Ten Commandments are divided into two parts. The first part contains four commandments. It tells us of the holiness of God and the next tablet contains six commandments. It tells us of the righteousness of God. God revealed Himself as holy and righteous. And to be His people we have to be holy and righteous. By the Ten Commandments, the children of Israel became God's people. But immediately after the Ten Commandments when you come to chapter 21, the first thing that is mentioned was this; if your Hebrew brother became poor and he sold himself to you as your slave, he would serve you for six years. But after six year, on the seventh year, he would go out free and when he went out, the master was supposed to supply him with every need. But if that Hebrew bondman said, 'I love my master, I love his family; I want to stay with him forever. I don't want to go out free. I am happy with him.' Then what had to be done with him? He would be taken to the judge to prove and to decide that was real; that it was not something forced upon him but it was out of his voluntary will. Then the master would bring him back to the door of the master's house and would use an awl to pierce his ear on the door. From that time onwards, he became a bond slave for life. He was a love slave.

### **To glorify God and to do His will**

Brothers and sisters, when our Lord Jesus was on earth, in His inward feeling, He had the feeling that He was a love slave. And that is the reason why in Psalm 40, you find it said '*burnt offering and oblation you do not desire but you have prepared me a pierced ear, I come to do Thy will, Thy law was written in my heart*'. So brothers and sisters, you find when our Lord Jesus came into this world, He not only emptied all the honor and glory of His Godhead, as a man He had the mind of a bond slave. He considered Himself not free. He did not live for Himself. He was a bond slave to God and as a slave the most important thing is the ear. That is to say you have to hear your master's command, and then you obey and do His will. What if you have a slave, he seems to love you, he wants to serve you and yet he will not hear what you say. He will do whatever he thinks what you need. Now if you have such a servant, I think you will dismiss him right away. So brothers and sisters, as a bond slave the first thing is the ear. Hear what the master says and do accordingly. That was the inward mind of our Lord Jesus. You know the women today have pierced ear and now you find even man have pierced ear. They think it is a decoration. They do not realize what it really is. If your ears are pierced, then you are obliged to listen to the word of God and to do accordingly. Now why is it so? Because in the very beginning when God created man, He had the intention that man should listen to Him and do His will. That is the duty of man. The duty of man is to glorify God and to do His will. But unfortunately you find that it is not the

condition of man. Man has a rebellious mind. They cannot and will not listen to God. Their ears are not pierced. But as a man, we need to listen to God. We need to lay down our own mind. Often times you will find we use our reasoning to argue with God. But now you know in God's mind created man is a man who will listen to Him. And when our Lord Jesus came into this world, that's what He was. This is the second step we must follow in order to glorify God. So we need to have that mind of Christ in us.

Then you find in the third step that our Lord Jesus, having taken His place in the likeness of man, and having been found in the figure as a man, He humbled Himself. This speaks of the life of our Lord Jesus. Inwardly He had a mind of bond slave to God. Outwardly, He had the figure of a man. He was a perfect man; He had a body just like us. He had a soul, a human soul, just like us. In other words He had His own thinking, He had His own will, and He had His own emotion. But here you find when He took the figure of man; His life was expressed by humbling Himself. Not only inwardly did He have the mind of a bond slave, outwardly He humbled Himself to be obedient to God. This was the whole life of our Lord Jesus. So brothers and sisters, in following the Lord Jesus we need to follow in this way too. We shall humble ourselves and we should be obedient to our God. And then finally you find He was obedient even unto death on the cross.

We can never fathom what happened to our Lord Jesus in the garden of Gethsemane. We read about it in the gospels how He felt grieved in His soul, how He was oppressed in His spirit. He entered into the garden to pray. He even wanted His disciples to pray with Him as if He needed support and when He prayed, He was so grieved that His sweat came down as blood. We can never understand the agony of Christ in the garden of Gethsemane and unless the angels appeared and supported him, He would die in the garden. Now what was the struggle behind it? Why was He is so afraid of the cross. He came for that purpose. He knew it perfectly but why was there such struggle in the garden? He is so holy, so pure, and so righteous. He so pleased His Father in all things and He has the presence of His Father throughout His life. He has never been disobedient to God. But now you find He had to put upon Himself all the sins of the world, from the time of Adam even until now, even unto the time of His return. In other words, the Bible says He was to be made sin for us. Remember it was not just to bear some of our sins; He was to be sin Himself. Now for the sinless one to be sin, this was something He could not take and that was the struggle behind it. But thank God, He was obedient to the Father even unto death and the death on the cross. Praise God for that. So you find the way to glory is not going up. The way to glory is going down, down, down, down and that is the way to glory. Brothers and sisters, I think we need to learn the secret to glory. Whom will God glorify? God will glorify those who are willing to empty themselves; God will give glory to those who have the mind of a love slave. God will give glory to those

who will humble themselves and are obedient, and God will glory to those who are willing to take up their crosses and follow Christ.

### **The way to glorify God**

Brothers and sisters, we are living at a time when you find even the gospel has changed. We find when Paul went into Corinth, He was determined on one thing. He was determined to know nothing but Jesus Christ and His cross because He knew this was the only way to deliver the people there. But today you find the cross is hardly preached. On the contrary, we find that prosperity gospel is everywhere. If you preach the gospel of the cross of Jesus Christ you find very few people will respond. But when you preach the prosperity gospel you have multitudes gathering crowds. We do not want the cross but we want the crowd. But in the sight of God there is no such thing. Without the cross there will not be the crowd. This is the way of Christ and if we want to follow Christ we must be prepared for it. Our Lord Jesus said, the day that I am glorified has arrived. Unless a grain of wheat falls into the ground and dies, it abides alone. But if it dies it bears much fruit. If we love our soul life we will lose it, if we deny our soul life we will gain it to eternity. This is the only way to glory. So brothers and sisters, we want to emphasize and reemphasize. We need to have a fresh, new concept of the cross. What is a cross? A cross is something that crosses you. When the will of God and your own will cross each other, you have the cross. And when the cross comes to you, you can either take it up or you can bypass it. If you take it up what will be the result? It will be death to yourself but it will be life of Christ in you. If you bypass the cross and you find an alternative way, it means you will lose the crown. So we need to have a new concept of the cross here. It is not God's will to cause us to suffer. It is God's will to deliver us. He knows how we are under the control of our self life. And unless the self life is being sanctified, we will never be able to be filled with the life of Christ. So you find that is the reason why we have to take up the cross and follow the Lord. There is no other way to glorify God. And there is no other way to glory.

So I hope brothers and sisters that we will have a renewed mind. Now of course, when you read Romans 12, in verse 1 it says, *I beseech you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your intelligent service.* After we have received all the mercies of God, how shall we react? How should we respond? We need to present our bodies a living sacrifice. Why the bodies because it is with the body that we live our life. It means our whole being. We need to present ourselves as a living sacrifice. It is not a dead sacrifice, it is a living sacrifice. It means that we live for Him who loves us and loves us to the ultimate. This is something holy, this is something acceptable to God and this is our worship and service. We want to worship God, but how can we worship Him? We worship Him by presenting ourselves to Him. We want to serve Him,

but how are we to serve Him? Present yourself to Him as a living sacrifice. And what will happen if you do? You find in Romans 12:2 that your mind will be renewed. What you saw as precious to you – the lust of the eye, the lust of the flesh and the pride of life, the world – now that your mind has changed, you despise these things. What you consider as the will of God as being hard and difficult, now that your mind has changed, you look at the will of God as something loving and as something good. Just like the apostle Paul after He met Christ on the way to Damascus, He presented himself to Christ. His mind was renewed. He began to look at all things as dross for the excellencies of the knowledge of Jesus Christ. So brothers and sisters, this is the way to glory.

### **Glorify God with life**

Now we would like to consider together in what different ways we can glorify God. Number one, we may glorify God with life. We know that Christ in you is the hope of glory. Now how can Christ be increased in us? How can He grow within us? You find as you deny yourself, take up your cross and follow the Lord; Christ began to grow in you. You will begin to behold the glory of the Lord, with unveiled face and you will be changed from glory to glory as by the Lord God the Spirit. So we may glorify God in our life. This is the basic thing.

### **Glorify God in deeds**

Number two, we may glorify God in deeds. In other words, we may glorify God in our works, in our hands. Now how can we do that? You know we have a heart to serve but with our natural self. When we want to serve God, how do we serve? I think it is a common thing if you have the will to serve God, unknowingly you will serve God with what you are. You use your own mind to serve God. This is the way that God should be served. You use your own energy to serve God. You use your own way to serve God. And brothers and sisters, when we first believed in the Lord Jesus, I think we all have gone through these things. Just like Moses, he wanted to serve God with his natural eloquence. He wanted to serve God with his natural power but thank God that God allowed him to fail. God sent him to the wilderness for forty years to unlearn all he had learned, to undo himself until he found that he had no utterance, he had no power. And then he was sent to do the work by the power of God. Not by might nor by power but by the Spirit of God. So in our way of serving the Lord, we need to be delivered from all our natural strength. We have to serve in the power of the Holy Spirit.

### **Glorify God in our words**

And we can glorify God in our words. That is to say we may praise God as a way to glorify God. We find in Old Testament how the children of God praised God. As Psalm 50 says whosoever praises God

glorifies Him. So we need to praise him. In Hebrews chapter 13 we need to offer the sacrifice of praise. As David said in the Psalms you may praise three times a day yet you praise seven times a day. We as God's people should be a people of praises. We offer up thanksgiving to Him in all things. This is the way to glorify God.

### **Glorify Him in the church**

And fourthly, we may glorify Him in the church because God's purpose is corporate. He wants us to be the body of Christ. Now how can we glorify Him in the church instead of putting Him to shame in the church? Number one holds fast the head. Everyone of us, as members of the body of Christ, we must hold fast the head. In other words, we allow Christ to be our head. In the church there is only one head; it is Christ. He may have His representatives but He is the head and every member of the body of Christ holds fast the head. How do we do it? It is through the Holy Spirit. The Holy Spirit is like a nervous system of the physical body. That system goes through all over the body. It will relate not only all the outward things to the head but it will also pass on all the commands from the head. So dear brothers and sisters, it is very important that we have no obstruction in that communication. We must abide in Christ and He will abide in us. Through the Holy Spirit we will be in actuality holding fast the head. It is not a theory, it is a fact. And not only that but we must be united together and minister one to another. We must diligently keep the unity of the spirit in a bond of peace. In our basic faith we are one; we have one Holy Spirit, one Christ and one Father our God and on that basis we must fellowship with one another. Do not allow any differences in interpretation or in experience to divide us. We need to fellowship with one another. We need to open to one another. We should not insist our own ideas. And if we continue fellowshiping we will arrive at the unity of the faith and of the knowledge of the Son of God. In other words, the unity has two ends, the unity of the Spirit is the beginning, and the unity of the faith of the Son of God is the end. The unity of the spirit has already been given, that is in Ephesians 4:3. The unity of the faith of the knowledge of God is to be arrived at. That is in verse 13. One unity with two ends, one has been given, the other is to be arrived at. How are you going to arrive at? You must diligently keep the unity of the Spirit in the uniting bond of peace. And then continue to fellowship with one another. Not just because there are differences, we refuse to fellowship but we are willing to fellowship, we are open to fellowship. We do not insist on our own idea. We are open to receive whatever is from the Lord and gradually we will find we come to the unity of the faith and the knowledge of the Son of God. The faith here is the whole truth of the Bible and unto the faith of the knowledge of the Son of God. The knowledge here is full knowledge, it is experiential knowledge. In other words, we experience Christ the same way. Not only we know the word of God the same way but we experience Christ the same way. This is to be arrived at by continuous fellowship and this is the way to keep unity. This is the way to

glorify God in the church. And secondly as members of the body of Christ, everyone of us is given grace and gift. We must, by the grace of God, exercise the gift that God has given us to share with one another, and to minister to one another. The universal priesthood of believers is something we must practice. All priests serve God; we are all kingly priests and we need to serve God by serving one another. This is the way for the increase of God in the body. So we find there are various ways that we can really glorify God. If we glorify Him, He will glorify us.

### **Warning**

And finally there is a warning. In our Lord's high priestly prayer in John chapter 17, you find that glory is mentioned twice. First it is mentioned in verse 5. Our Lord Jesus said, *'and now glorify Me, Thou Father, along with Thyself, with the glory which I had along with Thee before the world was'*. Here you find the first mention of glory in our Lord's Prayer. Now the Lord was going back to the Father and He said, 'You glorify Me'. With what glory does God use to glorify our Lord Jesus? 'With the glory that I have with You even before the foundation' and that is the glory of the Godhead. The glory of the Godhead is exclusively God's; only the Son can share with the Father. When our Lord came into this world, He laid aside this glory and He became a man. But then He was going back to the Father and He was going to take up again the glory He had with the Father even before the world was. This is the glory that is exclusively God's. Nobody can partake in that glory. And then as He prayed on, you find in verse 24 our Lord Jesus said, *'Father, [as to] those whom Thou hast given Me, I desire that where I am they also may be with Me, that they may behold My glory which Thou hast given Me, for Thou lovedst Me before [the] foundation of [the] world'*. Now if you read very carefully, you find the glory that He mentioned in verse 24 is different from the glory in verse 5. In verse 5 He reversed to the glory that He had with the Father even before He came into this world. This is the glory of the Godhead. This is what God is. Nobody can partake in it. In the Godhead there are only three persons – God the Father, God the Son and God the Holy Spirit. He is God, alone is God, there is no one else and this glory belongs to Him exclusively. But then you find there is another glory. He said Father, 'those who are Mine I want them to be with Me that they may behold the glory that Thou have given Me'. The glory here is the glory He wanted to give to us. This glory refers to the glory of Christ as the Son of Man. It was because He had emptied Himself, it was because He had taken up the bondman's form, it was because He came in the figure of a man, it was because He was obedient even unto death and the death of the cross. So the Father has highly exalted Him, given Him a name above every name, and in that name every knee shall bow every tongue shall confess that Jesus is Lord to the Father's glory. So in other words, you find as the Son of Man that He was so obedient to the Father, that He was given the glory as the Son of Man. This is the glory that He will share with us. This is the meaning that our leader will lead us, many sons, into glory.

## **We enter into glory because of the life of Christ**

Now the reason why we mention this is because when we are really seeking for glory, it is very easy to be discouraged. For instance, you find that in the world, there are people whom we called mystics. From every century you find people who are mystics. Generally speaking all Christians are mystics because we are those who seek God. But there are certain people who sought God in such a way they were willing to sacrifice everything. And if you read their histories you find they tried to ill-treat their body because they thought the body is material, is matter and matter is evil. So they had to ill treat it. They would sleep on a bed with irons. They would even wear shirts filled with gravel. They would ill treat their body even to almost death. Even Martin Luther did that. And by doing so they thought they would put their body under and they would be able to be united with God. And eventually they would be in the Godhead. Do you remember a saying by Madam Guyon? Many people admire Madam Guyon because her life was so beautiful. And she was one of the mystics. She said ‘we are like a drop of water, and we will gradually flow and flow and flow until we reach the ocean. And when we arrive at the ocean, it will be so mixed with the ocean that it becomes one with the ocean’. Now this is a very beautiful saying but unfortunately there is some point of heresy in it because among the mystics they seek for the union with God, and union to such an extent that it is the deification of man, merge with God Himself. And this kind of teaching is still here today. The desire is good but unfortunately the enemy tries to twist it. Instead of seeing the glory that God will give us is according to the glory of the Son of Man, they thought they could become deity. We enter into glory because of the life of Christ. It is not that we become deity. So brothers and sisters, I think this is just something to warn us. We need to seek to glorify God, that God may glorify us, just as Christ, after He had glorified God in the world as a man, God glorified Him. And this is the glory that God will give to all those who glorify Him. So may the Lord help us.

Let us pray

*Dear Lord, we bow to worship Thee, because it is Thy will to make us many sons into glory. Teach us how to glorify Thee, that we may be glorified in Christ. We commit one another into your care. Pray that our God will go with us everywhere to testify to the world that Thine is the kingdom, the power and the glory, forever, Amen.*