

CRYSTALLIZATION-STUDY OUTLINES

ECCLESIASTES

Message Twelve

Vanity of Vanities, the Reality in Jesus, and the Revelation of the Sons of God

RK *Hymns*: 970

Scripture Reading: Eccl. 1:2-11, 14; 2:17, 22; 3:11; 12:8;
Psa. 39:4-6; Eph. 4:17-21, 24; 1 John 5:20; Rom. 8:19-22

- Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
- Eccl 1:3 What advantage does a man have in all his work / Which he does under the sun?
- Eccl 1:4 A generation goes and a generation comes, / But the earth stands forever.
- Eccl 1:5 Also, the sun rises, and the sun sets / And hurries to its place where it rises.
- Eccl 1:6 Going to the south, then turning to the north, / Turning about continually, the wind goes on; / And following its circuits, the wind returns.
- Eccl 1:7 All the rivers run to the sea, / Yet the sea is not full; / To the place where the rivers run, / There they run again.
- Eccl 1:8 All things are wearisome; / No one is able to tell it; / The eye is not satisfied with seeing, / Nor is the ear filled with hearing.
- Eccl 1:9 What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.
- Eccl 1:10 Is there anything of which one can say, See, this is new? / Already it has been, in the ages that were before us.
- Eccl 1:11 There is no remembrance of those who were before; / And also those who will come to be afterward, for them there will be no / remembrance / With those who come to be after them.
- Eccl 1:14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.
- Eccl 2:17 So I hated life, for the work that is done under the sun was grievous to me, because everything is vanity and a chasing after wind.
- Eccl 2:22 For what will a man have with all his labor and with the striving of his heart by which he labors under the sun?
- Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.
- Eccl 12:8 Vanity of vanity, says the Preacher; all is vanity.
- Psa 39:4 O Jehovah, cause me to know my end, / And the measure of my days, what it is. / May I know how transient I am.
- Psa 39:5 Behold, You have made my days as mere handbreadths, / And my lifetime is as nothing before You; / Surely every man at his best is altogether vanity. Selah.
- Psa 39:6 Surely man goes about as a semblance; / Surely they bustle about in vain: / He heaps up riches yet knows not / Who will gather them.
- Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
- Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
- Eph 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
- Eph 4:20 But you did not so learn Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
- 1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
- Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
- Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

Rom 8:22 For we know that the whole creation groans together and travails in pain together until now.

I. “Vanity of vanities; all is vanity”—Eccl. 1:2b:

A. In Ecclesiastes 1:2-11 we see that the theme of this book is vanity of vanities:

Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.
Eccl 1:3 What advantage does a man have in all his work / Which he does under the sun?
Eccl 1:4 A generation goes and a generation comes, / But the earth stands forever.
Eccl 1:5 Also, the sun rises, and the sun sets / And hurries to its place where it rises.
Eccl 1:6 Going to the south, then turning to the north, / Turning about continually, the wind goes on; / And following its circuits, the wind returns.
Eccl 1:7 All the rivers run to the sea, / Yet the sea is not full; / To the place where the rivers run, / There they run again.
Eccl 1:8 All things are wearisome; / No one is able to tell it; / The eye is not satisfied with seeing, / Nor is the ear filled with hearing.
Eccl 1:9 What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.
Eccl 1:10 Is there anything of which one can say, See, this is new? / Already it has been, in the ages that were before us.
Eccl 1:11 There is no remembrance of those who were before; / And also those who will come to be afterward, for them there will be no / remembrance / With those who come to be after them.

1. The central thought of Ecclesiastes is the vanity of vanities of human life under the sun in its falling away from God—v. 2.

Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.

2. The contents of Ecclesiastes are a description of the human life of fallen mankind under the sun, a life in the corrupted world—Eph. 2:12.

Eph 2:12 That you were at that time apart from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of the promise, having no hope and without God in the world.

3. The teachings of Solomon in Ecclesiastes show that the human life in the corrupted world is a vanity, a chasing after wind—1:14.

Eccl 1:14 I have seen all the works that are done under the sun, and indeed, all is vanity and a chasing after wind.

4. According to Ecclesiastes, human history, from its beginning to the present, is vanity—12:8.

Eccl 12:8 Vanity of vanity, says the Preacher; all is vanity.

5. No matter how good, excellent, marvelous, and wonderful a thing may be, as long as it is of the old creation, it is part of the vanity of vanities under the sun—1:9; 2:11, 17, 22.

Eccl 1:9 What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.

Eccl 2:11 Then I turned to all the works that my hands had done and the labor by which I had labored in doing them, and indeed, all was vanity and a chasing after wind; and there was no advantage under the sun.

Eccl 2:17 So I hated life, for the work that is done under the sun was grievous to me, because everything is vanity and a chasing after wind.

Eccl 2:22 For what will a man have with all his labor and with the striving of his heart by which he labors under the sun?

6. Only the new creation, which is in the heavens and not “under the sun” (1:9), is not vanity but is reality—2 Cor. 5:17; Gal. 6:15; Eph. 4:24.

Eccl 1:9 What has been is what will be, / And what has been done is what will be done, / And there is nothing new under the sun.

2 Cor 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

B. In Psalm 39:4-6 David realized the nothingness and vanity of his life:

Psa 39:4 O Jehovah, cause me to know my end, / And the measure of my days, what it is. / May I know how transient I am.

Psa 39:5 Behold, You have made my days as mere handbreadths, / And my lifetime is as nothing before You; / Surely every man at his best is altogether vanity. Selah.

Psa 39:6 Surely man goes about as a semblance; / Surely they bustle about in vain: / He heaps up riches yet knows not / Who will gather them.

1. In this psalm David was brought by God to realize that he was nothing and vanity; he learned that every man at his best is altogether vanity—v. 5.

Psa 39:5 Behold, You have made my days as mere handbreadths, / And my lifetime is as nothing before You; / Surely every man at his best is altogether vanity. Selah.

2. Our realizing that our condition is sinful (Psa. 38) and that our situation is one of vanity opens the way for Christ to crucify us and enter into us to replace us by living Himself through us and causing us to live together with Him in an organic union, as expressed by Paul in Galatians 2:20.

Psa. 38 be omitted.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

C. Man was created by God with the highest and most noble purpose, that is, to express God in His image with His divine life and nature—Gen. 1:26:

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.

1. God's enemy, Satan, the devil, came in to inject himself as sin into the man created by God for His purpose—3:1-6; Rom. 5:18; 3:23; 1 John 3:4.

Gen 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?

Gen 3:2 And the woman said to the serpent, Of the fruit of the trees of the garden we may eat;

Gen 3:3 But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, nor shall you touch it, lest you die.

Gen 3:4 And the serpent said to the woman, You shall not surely die!

Gen 3:5 For God knows that in the day you eat of it your eyes will be opened, and you will become like God, knowing good and evil.

Gen 3:6 And when the woman saw that the tree was good for food and that it was a delight to the eyes, and that the tree was to be desired to make oneself wise, she took of its fruit and ate; and she also gave some to her husband with her, and he ate.

Rom 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.

Rom 3:23 For all have sinned and fall short of the glory of God,

1 John 3:4 Everyone who practices sin practices lawlessness also, and sin is lawlessness.

2. Through this fall of man, man and all the created things that had been committed by God to his dominion were made subject to vanity (Rom. 8:20-21); thus, human life in the corrupted world also became vanity.

Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,

Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.

3. The way for us to escape this vanity is to come back to God and take God in Christ as redemption, life, wealth, enjoyment, pleasure, and satisfaction so that we may still be used by God to fulfill His original purpose in creating man for the fulfillment of His eternal economy—Eccl. 12:13-14.
 - Eccl 12:13 The end of the matter, when all has been heard, is this: Fear God and keep His commandments, for this is the whole of man.
 - Eccl 12:14 For God will bring every deed to judgment, with every secret thing, whether good or evil.
- D. Although the human life in the corrupted world is a vanity, a chasing after wind, we need to realize that God has put eternity in man's heart—3:11:
- Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.
1. "Eternity" in Ecclesiastes 3:11 is "a divinely implanted sense of a purpose working through the ages which nothing under the sun but God alone can satisfy" (The Amplified Bible).
 - Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.
 2. God created man in His image and formed in him a spirit so that man may receive and contain Him and have a heart that seeks God Himself so that God can be man's satisfaction—Gen. 1:26; 2:7; Zech. 12:1.
 - Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
 - Gen 2:7 Jehovah God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul.
 - Zech 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him,
 3. Although man fell away from God, and sin through Satan came in to frustrate man from receiving God for his satisfaction, the desire for God, the seeking for God, still remains in man's heart—Eccl. 3:11.
 - Eccl 3:11 He has made everything beautiful in its own time; also He has put eternity in their heart, yet so that man does not find out what God has done from the beginning to the end.
 4. Temporal things can never satisfy man; only the eternal God, who is Christ, can satisfy the deep sense of purpose in man's heart—cf. 2 Cor. 4:18.
 - 2 Cor 4:18 Because we do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.

II. In Ephesians 4:17-21 and 24 Paul presents the reality in Jesus for a walk that is no longer in the vanity of the mind:

- Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
- Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
- Eph 4:19 Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness in greediness.
- Eph 4:20 But you did not so learn Christ,
- Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
- Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

- A. In Ephesians 4:17 Paul exhorts the believers to “no longer walk as the Gentiles also walk in the vanity of their mind”:
1. The basic element in the daily life of fallen mankind is the vanity of the mind.
 2. The Gentiles, the nations, are the fallen people, who have become vain in their reasonings—Rom. 1:21:
Rom 1:21 Because though they knew God, they did not glorify Him as God or thank Him, but rather became vain in their reasonings, and their heart, lacking understanding, was darkened.
 - a. They walk without God in the vanity of their mind and are controlled and directed by their vain thoughts.
 - b. In the eyes of God and of the apostle Paul, whatever the people in the world think, say, and do is nothing but vanity.
 3. The nations who walk in the vanity of the mind are darkened in their understanding because of the hardness of their heart—Eph. 4:18:
Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
 - a. When the mind of fallen people is filled with vanity, their understanding is darkened in the things of God—Psa. 94:11.
Psa 94:11 Jehovah knows the thoughts of man, / That they are vanity.
 - b. The hardness of fallen man’s heart is the source of the darkness in his understanding and the vanity of his mind—Eph. 4:17-18.
Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
- B. In Ephesians 4:17 and 21 there is a contrast between the reality in Jesus and the vanity of the fallen human mind:
- Eph 4:17 This therefore I say and testify in the Lord, that you no longer walk as the Gentiles also walk in the vanity of their mind,
Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
1. In the godless walk of fallen man there is vanity, but in the godly life of Jesus there is reality.
 2. The reality in Jesus is “the reality” of the new man mentioned in verse 24:
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
 - a. The deceit (v. 22) is the personification of Satan, and the reality (v. 24) is the personification of God; the deceit is the devil, and the reality is God.
Eph 4:22 That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit,
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
 - b. God as the reality was exhibited in the life of Jesus—v. 21.
Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
 3. The reality in Jesus is the actual condition of the life of Jesus recorded in the four Gospels:
 - a. The human living of Jesus was according to the reality, that is, according to God Himself—Eph. 4:24.
Eph 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.
 - b. The essence of the life of Jesus was reality; He always walked in reality.

- c. Everything the Lord did in His human life was God expressed and therefore was reality.
- 4. The life of Jesus according to reality is the pattern for the believers' life—2 John 1-2, 4; 3 John 3-4:
 - 2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,
 - 2 John 2 For the sake of the truth which abides in us and will be with us forever:
 - 2 John 4 I rejoiced greatly that I have found some of your children walking in truth, even as we received commandment from the Father.
 - 3 John 3 For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth.
 - 3 John 4 I have no greater joy than these things, that I hear that my children are walking in the truth.
- a. We need to learn Christ and be taught in Him to live a life of reality—Eph. 4:20-21; 2 John 1; John 4:23-24.
 - Eph 4:20 But you did not so learn Christ,
 - Eph 4:21 If indeed you have heard Him and have been taught in Him as the reality is in Jesus,
 - 2 John 1 The elder to the chosen lady and to her children, whom I love in truthfulness, and not only I but also all those who know the truth,
 - John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.
 - John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.
- b. As members of the Body of Christ, we should live a life of reality, as the reality is in Jesus—a life of expressing God.
- C. We can live in the reality that is in Jesus because “we are in Him who is true”—1 John 5:20:
 - 1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
- 1. *Him who is true* refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience.
- 2. To be in the One who is true—the true One—is to be in His Son Jesus Christ, for the Lord Jesus, the Son of God, is the true God—v. 20.
 - 1 John 5:20 And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.
- 3. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.

III. Because creation has been made subject to vanity, the creation eagerly awaits the revelation of the sons of God “in hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God”—Rom. 8:19-22:

- Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
- Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
- Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
- Rom 8:22 For we know that the whole creation groans together and travails in pain together until now.

- A. As a result of Satan's injecting himself as sin into man, man and all created things were brought into the slavery of corruption and made subject to vanity—5:12; 8:20:
- Rom 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned-
- Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,
1. Because creation has been made subject to vanity and to the slavery of corruption, everything under the sun is vanity—Eccl. 1:2; 12:8.

Eccl 1:2 Vanity of vanities, says the Preacher; / Vanity of vanities; all is vanity.

Eccl 12:8 Vanity of vanity, says the Preacher; all is vanity.
 2. At present the creation is enslaved under the law of decay and corruption; its only hope is to be freed from the slavery of corruption into the freedom of the glory of the children of God when the sons of God are revealed—Rom. 8:20-21.

Rom 8:20 For the creation was made subject to vanity, not of its own will, but because of Him who subjected it,

Rom 8:21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the glory of the children of God.
- B. The anxious watching—watching with full concentration—of the creation “eagerly awaits the revelation of the sons of God”—v. 19:
- Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
1. Revelation is an unveiling or an appearing of something previously covered or hidden—Eph. 1:17; 3:5; Gal. 1:15-16; Rev. 1:1.

Eph 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

Eph 3:5 Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit,

Gal 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

Rev 1:1 The revelation of Jesus Christ which God gave to Him to show to His slaves the things that must quickly take place; and He made it known by signs, sending it by His angel to His slave John,
 2. At the Lord's second coming, when we will be glorified and our bodies will be fully redeemed, the veil will be lifted—Rom. 8:18.

Rom 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the coming glory to be revealed upon us.
 3. The creation, which “groans together and travails in pain together until now” (v. 22), is awaiting the revelation of the sons of God (v. 19).

Rom 8:22 For we know that the whole creation groans together and travails in pain together until now.

Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
 4. This revelation will be the consummation of the process of designation that we are now passing through—cf. 1:4, footnote 1.

Rom 1:4 Who was ¹designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;

note 1 Or, marked out. Before His incarnation Christ, the divine One, already was the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation. Now, as the Son of God, He possesses humanity as well as divinity. By incarnation He brought

God into man; by resurrection He brought man into God, that is, He brought His humanity into the divine sonship. In this way the only begotten Son of God was made the firstborn Son of God, possessing both divinity and humanity. God is using such a Christ, the firstborn Son, who possesses both divinity and humanity, as the producer and as the prototype, the model, to produce His many sons (Rom. 8:29-30) — we who have believed in and received His Son. We too will be designated and revealed as the sons of God, as He was in the glory of His resurrection (Rom. 8:19, 21), and with Him we will express God.

- C. Although the entire creation is presently held in a condition of vanity and corruption, God will bring in His kingdom to deal with the present condition—Rev. 11:15:
- Rev 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.
1. The coming kingdom will be a kingdom of the glory of God, a kingdom composed primarily of the revealed sons of God—Matt. 6:10, 13; Rom. 8:19.

Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt 6:13 And do not bring us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

Rom 8:19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.
 2. God's glory goes with His kingdom and is expressed in the realm of His kingdom—Matt. 6:10, 13b; Psa. 145:11-13.

Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

Matt 6:13b ... For Yours is the kingdom and the power and the glory forever. Amen.

Psa 145:11 They will speak of the glory of Your kingdom / And tell of Your power,

Psa 145:12 To make known to the sons of men Your mighty acts / And the glorious splendor of Your kingdom.

Psa 145:13 Your kingdom is an eternal kingdom, / And Your dominion is throughout all generations.
 3. God has called us to enter into His kingdom and glory—1 Thes. 2:12:

1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.

 - a. The kingdom of God is the sphere for us to worship God and enjoy God under the divine ruling with the view of entering into God's glory—Matt. 6:13b.

Matt 6:13b ... For Yours is the kingdom and the power and the glory forever. Amen.
 - b. The kingdom is the realm for God to exercise His power so that He may express His glory—Rev. 5:10, 13.

Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev 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.
 - c. The shining of the kingdom is for the glorification of the Father—Matt. 5:16.

Matt 5:16 In the same way, let your light shine before men, so that they may see your good works and glorify your Father who is in the heavens.
 4. The kingdom of God is God's manifestation in His glory with His authority for His divine administration; hence, to enter into the kingdom of God and to enter into the expressed glory of God take place as one thing simultaneously—Heb. 2:10; Matt. 5:20; 1 Thes. 2:12; 2 Thes. 1:10; Rev. 21:9-11; 22:1, 5.

Heb 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

Matt 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.

- 1 Thes 2:12 So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory.
- 2 Thes 1:10 When He comes to be glorified in His saints and to be marveled at in all those who have believed (because our testimony to you was believed) in that day.
- Rev 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.
- Rev 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,
- Rev 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.
- Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.
5. The creation is eagerly expecting and anxiously watching for God's kingdom to come; at the time of the revelation of the kingdom, the whole creation will be liberated, and the manifested sons of God will be delivered from vanity and "will shine forth like the sun in the kingdom of their Father"—Matt. 13:43.
- Matt 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.