

John 05 – And We Have Seen His Glory

02/18/2024

Scripture 1: (Jn. 1:14 ESV)

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

Hymn: Hark the Herald Angels Sing

Christ, by highest heav'n adored,
 Christ, the everlasting Lord:
 Late in time behold Him come,
 Offspring of a virgin's womb.
 2 Veiled in flesh the Godhead see,
 Hail th' incarnate Deity!
 Pleased as man with man to
 dwell,
 Jesus our Immanuel.

Scripture 2: (Exod. 40:34-38 ESV)

Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys.

The Definition of Chalcedon¹:

Therefore, following the holy fathers, we all with one accord teach men to acknowledge one and the same Son, our Lord Jesus Christ, at once complete in Godhead and complete in manhood, truly God and truly man, consisting also of a reasonable soul and body; of one substance with the Father as regards his Godhead, and at the same time of one substance with us as regards his manhood; like us in all respects, apart from sin; as regards his Godhead, begotten of the Father before the ages, but yet as regards his manhood begotten, for us men and for our salvation, of Mary the Virgin, the God-bearer; one and the same Christ, Son, Lord, Only-begotten, recognized in two natures, without confusion, without change, without division, without separation; the distinction of natures being in no way annulled by the union, but rather the characteristics of each nature being preserved and coming together to form one person and subsistence, not as parted or separated into two persons, but one and the same Son and Only-begotten God the Word, Lord Jesus Christ; even as the prophets from earliest times spoke of him, and our Lord Jesus Christ himself taught us, and the creed of the fathers has handed down to us.

1 <https://www.monergism.com/definition-council-chalcedon-451-ad>

Sermon:

Previously, when we considered “*And the Word became flesh and dwelt among us...*”, we saw the uniqueness of the Incarnation; the fact that God took upon Himself flesh and became “also Man”, “also human”.

- We saw how Jesus, God the Son, the *Logos* who is *Theos*, did not merely seem or appear to be like a human person, as the Greek mythologies said about their gods, instead we understand that He is somehow possessed of two distinct natures: divine and human; enabling Him to both suffer God's wrath in our stead, by possessing infinite divinity, and by being our perfect righteous substitute, by possessing true humanity yet without any corruption from sin within Himself.
- We saw how {the Word made flesh} defines our purpose in life, our reason for being.
 - Teaching us to not believe that we were made as the servants of some uncaring higher power, but were instead created in order to be loved by God and to love Him and each another, in return.
- We saw how {the Word made flesh} defines our relationship with God.
 - Demonstrating through Jesus, how our prior relationship was transformed from that of a servant and their Master, to the children of an adoptive, loving Father.
 - Teaching us about how God wants to relate to us: as a Father (and Brother) relates to His children (and siblings); by guiding us, helping us, supporting us, disciplining, and correcting us whenever we go astray.
- Finally, we also saw how through the Incarnation, Jesus: as the living, physical embodiment of God the Son, the *Logos*; was the perfect manifestation of God's intentional presence dwelling with and among His people, Emmanuel. The physical, fleshy humanity of Jesus is our reason to hope and expect that because God chose to come down and dwell with us for a little while, that one day He will also raise us up and bring us to Himself to dwell with Him forever, just as He has promised.

But those four things really have more to do with the human nature of God the Son, the *Logos* who is *Theos*, than with His divine nature. They all show us more about how God is willing, wanting, and able to condescend and relate to us closer to our human level, just as a human father condescends to relate to young children who are not yet grown or experienced in life. So, now that we understand how God chose to relate to us, we will next examine how we are meant to relate up to Him in response, as both our God and as our spiritual Father; we will consider how Jesus shows us God the Father.

John tells us that it is through the Person of God the Son, the *Logos*, Jesus Christ that “...we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”. Through Christ we are given a less thinly veiled glimpse of the glory of God. But while it was neither our first nor the only glimpse, it is the greatest glimpse that we have seen until we see it in full when Jesus returns at the end of all things.

However, before we look at God's glory as revealed in Jesus Christ, we need to consider an expression that appears irregularly within Scripture (somewhere around 40 times) describing the manifest presence of God: the “glory of the LORD”. Whenever you hear that phrase, I am fairly confident that the first thing which comes to your mind is the shepherds in the fields, “*And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the **glory of the Lord** shone around them, and they were filled with great fear.*”, but while their encounter was an amazing wonder, it was not

unique {although it is a unique use of the phrase within the text of the New Testament, the final time that the LORD appearing is described this way}.

This appearing of “glory” is a *theophany* (Greek: *theos* [(n) God] and *phainein* [(v) to show]), a manifestation of the otherwise invisible God's presence. Although there are several different types of examples of *theophanies* recorded in Scripture (like the “burning bush” in Exodus 3, or the “firepot” passing between the carcasses in Genesis 15) the appearing of the “*glory of the LORD*” is the most common.

- We first encounter this manifestation within the pillar of cloud that led the Israelites to Mount Sinai.
 - “*And as soon as Aaron spoke to the whole congregation of the people of Israel, they looked toward the wilderness, and behold, the **glory of the LORD** appeared in the cloud.*” (Exod. 16:10 ESV)
- Next it appears upon the mountain itself, covering it with the cloud that Moses was called to venture into.
 - “*The **glory of the LORD** dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud.*” (Ex 24:16 ESV)
- Then it settled upon the Tabernacle in the wilderness; commanding the Israelite's travels through its rising and settling.
 - “*Then the cloud covered the tent of meeting, and the **glory of the LORD** filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up.*” (Exod. 40:34-37 ESV)
- Lastly, it appeared and settled itself within Solomon's Temple upon its consecration.
 - “*As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the **glory of the LORD** filled the temple. And the priests could not enter the house of the LORD, because the **glory of the LORD** filled the LORD's house.*” (2 Chr. 7:1-2 ESV).
- There it remained until the Babylonian Exile when the prophet Ezekiel beheld “God's Glory” leaving the Temple.
 - “*Then the **glory of the LORD** went out from the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings and mounted up from the earth before my eyes as they went out, with the wheels beside them.*” (Ezek. 10:18-19 ESV).
- However, although Ezekiel prophesied the “Glory's” return to the Temple (Ez 43-44), the “*glory of the LORD*” did not manifest itself in the same way following the return from Exile. God's glory did not return to His Holy Temple veiled by a cloud, instead it came veiled within the flesh of the Incarnate Son of God, Jesus Christ (Mal 3:1b).

You will also notice that every time we have this glorious appearing described, it is always concealed by a cloud. Even on occasions when that particular phrase does not appear, we always recognize the invisible presence of the LORD because of a cloud:

- A cloud of incense concealed the presence enthroned above the cherubim upon the ark of the covenant (Lev 16:12-13).
- A cloud covered and overshadowed Jesus, Moses, and Elijah during the transfiguration (Matt 17:5) when God the Father spoke to the three disciples present.
- Jesus ascended into heaven within a cloud and we presently expect Him to return in like manner (Acts 1:9-11).

So, we must remember that while the “*glory of the LORD*” is not itself a cloud, it appears within a cloud.

But why does the LORD always hide the fullness of His glory from our sight? Why is His glorious presence veiled behind this cloud? He hides it to protect and preserve us from Himself; to avoid consuming us and destroying us in our unholiness by His perfect Holy presence (Lev 16:13; Isaiah 6:5; Hab 1:13), just as God told Moses “...*you cannot see my face, for man shall not see me and live.*” (Exod. 33:20 ESV).

Also, we wonder what does this glory-filled cloud look like? How should we know that it is not just any old cloud? Rarely is the glory itself described, but when it is, it is described as a “devouring” or “flashing” fire (Ex 24:17, 40:38; Ez 1:4). That does not sound like something I really want to see or stand in the presence of, especially knowing that all of my everything is exposed, in full view, and is being judged and condemned by the one Person whose approval and affirmation most matters.

What I expect we are all now imaging is something like a white, billowing cloud which glows with a barely contained effulgence of light, ready to burst with blinding lances of lightning, exploding outward in every direction. What a truly awesome sight! It should be a cloud that is as wonderful, as it is terrifying. Then we should remember that once, in the middle of the night, a few hundred sheep and their tired and drowsy shepherds experienced this vision, along with a vast, multitudinous host of angels singing, “*Glory to God in the highest, and on earth peace among those with whom he is pleased!*” (Lk. 2:14 ESV). How do you think those shepherds felt upon seeing, hearing, and experiencing that? Does that make their faithful response of rushing into Bethlehem to find the baby Jesus more astonishing? Does that better explain why they were so over-filled with joy upon finding them: Mary, Joseph, and the baby Jesus; because they were the proof which confirmed the truth about what the angel of the LORD told them. Merry Christmas, indeed!

But ultimately the cloud of the “*glory of the LORD*”, as a *theophany*, is only a symbol of God's presence. It is not God Himself, nor even a representation of God. Remember, the LORD God is invisible, infinite, and omnipresent and cannot be contained within the finite creation, which is just another reason for the necessity of the Incarnation miracle: the self-limitation of God, veiling the divine nature in flesh, in order to better reveal the Person of God, His character: Who He is and What He is like; in a more relatable and relational form.

So if the “*glory of the LORD*” is not a brilliantly lit cloud, nor a “*consuming fire*”, nor is it God Himself, then what is it? What is “Glory”, anyways?

Remembering that through our union into Jesus Christ, we shall also share in this “*glory of the LORD*”, CS Lewis wrote, “Glory suggests two ideas to me, of which one seems wicked and the other ridiculous. Either glory means to me fame, or it means luminosity. As for the first, since to be famous means to be better known than other people, the desire for fame appears to me as a competitive passion and therefore of hell rather than heaven. As for the second, who wishes to become a kind of living electric light bulb?” (The Weight of Glory). However, while it should be easy for us to understand why he held that second impression, I believe he was correct about both descriptions yet it is not an “either/or” situation. It is really a “both/and” because, as

Scripture describes it, the “*glory of the LORD*” is most certainly luminous and it also demonstrates that there is no one greater or more famous than the LORD. Across the Old Testament, Scripture says:

- *"Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders?"* (Exod. 15:11 ESV)
- *"O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart..."* (1 Ki. 8:23 ESV)
- *"O LORD, who is like you, delivering the poor from him who is too strong for him, the poor and needy from him who robs him?"* (Ps. 35:10 ESV)
- *"Your righteousness, O God, reaches the high heavens. You who have done great things, O God, who is like you? You who have made me see many troubles and calamities will revive me again; from the depths of the earth you will bring me up again. You will increase my greatness and comfort me again."* (Ps. 71:19-21 ESV)
- *"There is none like you, O LORD; you are great, and your name is great in might. Who would not fear you, O King of the nations? For this is your due; for among all the wise ones of the nations and in all their kingdoms there is none like you."* (Jer. 10:6-7 ESV)
- *"Who is a God like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love."* (Mic. 7:18 ESV)

More importantly, Scripture affirms the LORD's right of absolute and ultimate sovereignty, along with His right to save whom ever He wills.

- *"Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.' 'Only in the LORD, it shall be said of me, are righteousness and strength; to him shall come and be ashamed all who were incensed against him. In the LORD all the offspring of Israel shall be justified and shall glory."* (Isa. 45:22-25 ESV)

Yet there is another element to the Biblical sense of “glory” that Lewis misses. The Hebrew word often translated as “glory” is *kabohd* and it is also used for “honor”, as in “*Honor thy father and thy mother...*” (Ex 20:12). The significance of *kabohd* is that it conveys a sense of “weightiness” and of being “burdened”, particularly in relation to authority and decision-making.

Thus glory is something which is substantive, important, meaningful, and always relevant. Glory is a positive and a negative; a joy and a trial; a pleasure and a pain; an honor and a burden; a truly terrible privilege. Glory is something that must be ascribed and cannot be rightly assumed, because that would be hubris. However, in the case of the LORD God, the “weight of glory” is intrinsic to Himself; it is a part of His divine nature. He has glory, He is glorious, because of Who He is, as the only one who possesses “Being” within Himself, as the only non-Created Creator. Every manifestation of “glory” is a reflection of God's glory and is therefore ascribed by the LORD.

- The glory of kings and queens who rule by “divine right”.
- The glory of conquerors who are victorious through divine providence.

- The glory which is displayed by a singular masterpiece of art.
- The glory of the “*lillies of the field*” (Luke 12:27).
- The glory of the rising sun.
- The glory of something which is unique or original.

But it is this final aspect of glorious uniqueness, that we must understand about the incarnate *Logos* who is *Theos*.

“...and we have seen his glory, glory as of the only Son from the Father...”. We all know that Jesus Christ is “*the only Son from the Father*”, but we also seem to have a problem because of it. The two previous verses declared that those who believe in Jesus' name are given, “...*the right to become children of God...*” (Jn. 1:12 ESV), thereby also making us sons and daughters of God, just like Jesus. You might think that the old King James would help us here, with its language of “only begotten Son” or “...*the glory as of the only begotten of the Father...*” (Jn. 1:14 KJG), but that expression is actually even less helpful in English.

The way we use our common language obscures the meaning of the Greek. Remember when we considered the order of phrases in verses 12-13, we found that the true emphasis of the Greek was more upon the act of God's “begetting” His adoptive children, rather than upon our being born, or begotten? The Greek word used there {in verse 13} was *gennao*, a verb plainly meaning: to beget, to give birth to, or to “father”. The word being used here {adjective} is *monogenes*, a compound word combining the prefix *mono*: meaning one or only; with a noun related to *gennau*, *gennema*: meaning offspring, child, or “begotten”; giving us the wooden term, “only begotten” and thus becoming a problem within English because, if we are spiritually begotten by God through and in our regeneration, then how does Jesus Christ continue to remain the only-begotten Son of God?

But instead, when we understand *monogenes* in the sense of “one begotten”: of one singular, uniquely and supernaturally born Person; then all the rest of God's Elect may be understood to have been “begotten” in a different way: through the willful and loving adoption of natural-born persons. Therefore, while all those who have faith in Jesus are the “*children of God*”, His sons and daughters by adoption, the status and relationship which Jesus enjoys as God the Son remains unique and different from ours. Later we will explore more of the difference in His unique begetting, but it is enough for now for us to recognize that His uniqueness is a contributing part of God's glory.

The Incarnate *Logos* who is *Theos*, is the unique Son of God and He also shares equally in God the Father's glory. Therefore, He enjoys the same burdensome privilege of authority as the Father. Therefore, by also possessing this weight of glory as the LORD GOD, He is true and filled with the truth as God is; He is as gracious and filled with grace as the Father is; thus making the incarnate *Logos*, Jesus the perfect representative and mediator of God to Man, as the LORD's perfect revelation of Himself and as the dispenser of God's grace.

So, what all of this “glory” stuff means for us is that:

- through the Incarnation of the *Logos*, God the Son, we witness and encounter the glory of God the Father;
- through the glory of the *Logos*, God the Son, we discover the singular, glorious greatness of God the Father;

- through the Incarnation of the *Logos*, God the Son, we are shown how similar God the Son is to God the Father, demonstrating their sameness by arguing from the lesser to the greater, since the Son is not greater than the Father {nor is He any less};
- through the Incarnation of the *Logos*, on account of His “Glory”, we can understand why the LORD alone is worthy and deserving of all praise and honor.

Now this finally leads us to how we should respond to everything that John has been teaching us concerning Who the *Logos*, Jesus is; who we are; and what our purpose in life is.

Jesus is the LORD God, the Author and Creator of all things. We are all His creation, the intentional work of His hands. We are all made to be loved by God and we are made to love Him in return, as a child loves their father.

God first demonstrated His love for us by giving us the whole of creation in which to live, work, and rule. Then God next demonstrated His love for us by His gracious election and adoption of us, those who receive Him and believe Him, as His spiritual children. Now we begin to respond by loving Him through our reception and welcome of Him into lives, reciprocating and returning His love. Then we respond and love Him through our faithful obedience, just as we demonstrate the love we feel for our earthly parents by obeying them.

Finally, because glory is an intrinsic part of the LORD, and since the Son shares in the Father's glory, and because we are ascribed some of that same glory as God's children in reflection of His, we now get to give God glory. We get to magnify the LORD, ascribing even more glory to Him, and increasing it through everything we do in His Holy Name.

Thus all of this, this whole understanding may be summed up by the most well known catechism question {the one and only question and answer that almost every person raised as a Presbyterian will surely know}:

- **Q1. What is the chief end of man?**
- A. Man's chief end is to glorify God, and to enjoy Him forever.

Our true purpose, our “chief end”, is to glorify God: to increase His glory; because through our union into Christ Jesus, we experience an increase of our glory by sharing in His. Ultimately, we exist to glorify God and to enjoy Him forever, while He also enjoys us and glorifies us within the fellowship of His *koinonia*.

So, let us give God all of the glory.

- Jesus Christ is the Word who was in the beginning, through whom all things were made.
- Jesus is the light of life who overcomes the darkness.
- Jesus is the God who became “also Man” to serve as our perfect substitute, so that one day we may become like Him and share in His glory, forever and ever.

AMEN

Glory of the LORD

- The glory of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. Moses entered the cloud and went up on the mountain. And Moses was on the mountain forty days and forty nights. (Exod. 24:16-25:1 ESV)
- Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. And Moses was not able to enter the tent of meeting because the cloud settled on it, and the glory of the LORD filled the tabernacle. Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would set out. But if the cloud was not taken up, then they did not set out till the day that it was taken up. For the cloud of the LORD was on the tabernacle by day, and fire was in it by night, in the sight of all the house of Israel throughout all their journeys. (Exod. 40:34-38 ESV)
- Then Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering and the burnt offering and the peace offerings. And Moses and Aaron went into the tent of meeting, and when they came out they blessed the people, and the glory of the LORD (Kabowed YHVH) appeared to all the people. And fire came out from before the LORD and consumed the burnt offering and the pieces of fat on the altar, and when all the people saw it, they shouted and fell on their faces. (Lev. 9:22-24 ESV)
- But truly, as I live, and as all the earth shall be filled with the glory of the LORD, none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers. And none of those who despised me shall see it. But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it. (Num. 14:21-24 ESV)
- And when the priests came out of the Holy Place (for all the priests who were present had consecrated themselves, without regard to their divisions, and all the Levitical singers, Asaph, Heman, and Jeduthun, their sons and kinsmen, arrayed in fine linen, with cymbals, harps, and lyres, stood east of the altar with 120 priests who were trumpeters; and it was the duty of the trumpeters and singers to make themselves heard in unison in praise and thanksgiving to the LORD), and when the song was raised, with trumpets and cymbals and other musical instruments, in praise to the LORD, "For he is good, for his steadfast love endures forever," the house, the house of the LORD, was filled with a cloud, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God. (2 Chr. 5:11-14 ESV)
- As soon as Solomon finished his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple. And the priests could not enter the house of the LORD, because the glory of the LORD filled the LORD's house. When all the people of Israel saw the fire come down and the glory of the LORD on the temple, they bowed down with their faces to the ground on the pavement and worshiped and gave thanks to the LORD, saying, "For he is good, for his steadfast love endures forever." (2 Chr. 7:1-3 ESV)
- A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven

ground shall become level, and the rough places a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken." (Isa. 40:3-5 ESV)

- Arise, shine, for your light has come, and the glory of the LORD has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the LORD will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising. Lift up your eyes all around, and see; they all gather together, they come to you; your sons shall come from afar, and your daughters shall be carried on the hip. Then you shall see and be radiant; your heart shall thrill and exult, because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you. (Isa. 60:1-5 ESV)
- Then the glory of the LORD went out from the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings and mounted up from the earth before my eyes as they went out, with the wheels beside them. And they stood at the entrance of the east gate of the house of the LORD, and the glory of the God of Israel was over them. (Ezek. 10:18-19 ESV)
- And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger." (Lk. 2:8-12 ESV)
- And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed-- on the east three gates, on the north three gates, on the south three gates, and on the west three gates. And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb. And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal. He also measured its wall, 144 cubits by human measurement, which is also an angel's measurement. The wall was built of jasper, while the city was pure gold, like clear glass. The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald, the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass. And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day-- and there will be no night there. They will bring into it the glory and the honor of the nations. But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life. (Rev. 21:10-27 ESV)