

Jesus' Nature: Glory By, Radiating and Encompassed within God

It is God Himself who defines what His glory is; it is all of His goodness, which is a part of but distinct from His physical person.

Moses said, "Please show me your glory." And he said, "**I will make all my goodness pass before you** and will proclaim before you my name 'The Lord.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face, for man shall not see me and live." And the Lord said, "Behold, there is a place by me where you shall stand on the rock, and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen." (Ex 33:18-23, ESV)

The above definition encompasses God's divine nature with a focus on His absolute moral standard (gracious / mercy on whom He whom He desires) – God's all encompassing goodness. When God passes before Moses in Exodus 33:18-23, these qualities are somehow visibly seen!! But it is also so pure that a human being would perish if one saw God's entire glory!

1. Consider today's contemporary definition of "glory." What do you observe here? Is Jesus using the word "glory" in the sense of today's meaning? Discuss your observations!

Jesus answered, "If I **glorify** myself, my **glory** is nothing. It is my Father who **glorifies** me, of whom you say, 'He is our God.'" (John 8:54, ESV)

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; **glorify** your Son that the Son may **glorify** you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. I **glorified** you on earth, having accomplished the work that you gave me to do. And now, Father, **glorify** me in your own presence with the **glory** that I had with you before the world existed. (John 17:1-5, ESV)

2. What do you observe about the glory of Jesus Christ? What do you see in the records of the disciples?

Then the Lord said, "I have pardoned, according to your word. 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. (Num 14:20-23, 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. (John 1:14, ESV)

This, the first of his signs, Jesus did at Cana in Galilee, and manifested his **glory**. And his disciples believed in him. (John 2:11, ESV)

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the **radiance of the glory of God** and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, (Heb 1:1-3, ESV)

3. When Jesus speaks of glory at the Last Supper, what do you observe? Do you observe a sequence of events when God glorifies His Son? What is it? Is Jesus glorified at birth?

When he had gone out, Jesus said, “Now is the Son of Man **glorified**, and God is **glorified** in him. If God is **glorified** in him, God will also **glorify** him in himself, and **glorify** him at once. (John 13:31-32, ESV)

4. When you read the ending of human history, what do you observe? How does this affect your understanding of glory? How does this distinction separate the Word of God from the common and everyday?

And he said to them, “O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and **enter into his glory**?” And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. (Luke 24:25-27, ESV)

For the Son of Man is going to **come with his angels in the glory of his Father**, and then he will repay each person according to what he has done. (Matt 16:27, ESV)

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**. (Rev 21:22-23)

Jesus' Nature: Glory By, Radiating and Encompassed within God Teacher Notes

It is God Himself who defines what His glory is; it is all of His goodness, which is a part of but distinct from His physical person.

Moses said, "Please show me your glory." And he said, "**I will make all my goodness pass before you** and will proclaim before you my name 'The Lord.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face, for man shall not see me and live." And the Lord said, "Behold, there is a place by me where you shall stand on the rock, and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen." (Ex 33:18-23, ESV)

The above definition encompasses God's divine nature with a focus on His absolute moral standard (gracious / mercy on whom He whom He desires) – God's all encompassing goodness. When God passes before Moses in Exodus 33:18-23, these qualities are somehow visibly seen!! But it is also so pure that a human being would perish if one saw God's entire glory!

1. Consider today's contemporary definition of "glory." What do you observe here? Is Jesus using the word "glory" in the sense of today's meaning? Discuss your observations!

Jesus answered, "If I **glorify** myself, my **glory** is nothing. It is my Father who **glorifies** me, of whom you say, 'He is our God.'" (John 8:54, ESV)

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, "Father, the hour has come; **glorify** your Son that the Son may **glorify** you, since you have given him authority over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. I **glorified** you on earth, having accomplished the work that you gave me to do. And now, Father, **glorify** me in your own presence with the **glory** that I had with you before the world existed. (John 17:1-5, ESV)

Ask the student: what does glory mean today?

In our culture, glory means fame or magnificence. It is high renown or honor by notable achievements especially competitive achievements.

Ask the student: when you read John 8:54 with our culture's meaning of glory in mind, what do you see Jesus saying?

Ask the student: when you read John 17:1-5, do you perceive the danger of reading the Bible without a good understanding of God's meaning of words? Notice the last sentence in that passage: "And now, Father, **glorify** me in your own presence with the **glory** that I had with you before the world existed." Discuss what John 17:1-5 informs you and how it affects your understanding of John 8:54.

And now, Father, **glorify** me in your own presence with the **glory** that I had with you before the world existed.

Why is Jesus asking His Father to glorify Him with the glory He had before Creation? When Jesus was in the presence of His Father before Creation, He was not in human form. In human form, one cannot enter the presence of God.

Does this use of glory make sense with our culture's meaning of honor / fame or with God's meaning of God's all encompassing goodness? Here Jesus is seeking God's all encompassing goodness when He returns to heaven into the presence of His Father like He was before Creation.

I **glorified** you on earth, having accomplished the work that you gave me to do.

In doing the work God gave Him, Jesus reflected God's all encompassing goodness.

Ask the student: what do you think when you revisit John 8:54 (Jesus answered, “If I **glorify** myself, my **glory** is nothing. It is my Father who **glorifies** me, of whom you say, ‘He is our God.’)?

Jesus’ goodness is nothing; it is when He is obedient to His Father God that He reflects God’s all encompassing goodness.

2. What do you observe about the glory of Jesus Christ? What do you see in the records of the disciples?

Then the Lord said, “I have pardoned, according to your word. 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. (Num 14:20-23, 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. (John 1:14, ESV)

This, the first of his signs, Jesus did at Cana in Galilee, and manifested his **glory**. And his disciples believed in him. (John 2:11, ESV)

Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the **radiance of the glory of God** and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, (Heb 1:1-3, ESV)

Remind the student that the Old Testament plays a vital role in our understanding of the New Testament. Observe carefully what God tells the nation of Israel in Numbers 14:20-23.

Ask the student: what do you think God meant when He said, “But truly, as I live, and as all the earth shall be filled with the **glory of the Lord**?”

Ask the student: what does the apostle John see of Jesus’ glory? What does the author of Hebrews say?

Both the apostle John and the author of Hebrews associated Jesus Christ as the manifestation of God’s glory; God’s goodness of miracles, and the grace, and truth of God’s word that became flesh. Jesus Christ’s work on atonement radiated God’s all encompassing goodness.

3. When Jesus speaks of glory at the Last Supper, what do you observe? Do you observe a sequence of events when God glorifies His Son? What is it? Is Jesus glorified at birth?

When he had gone out, Jesus said, “Now is the Son of Man **glorified**, and God is **glorified** in him. If God is **glorified** in him, God will also **glorify** him in himself, and **glorify** him at once. (John 13:31-32, ESV)

Help the student parse out the sequence of glorifying events presented by Jesus. What does it mean? How does God glorify a person in Himself?

1. God glorifies Jesus Christ – Jesus has God’s goodness because He obeyed.
2. God is glorified in Jesus – Jesus reflects God’s goodness to the world.
3. God glorifies Jesus in Himself – Only a Believer would obey God and reflect the goodness of God. Because of faith, the Holy Spirit indwells which is how the Believer is enclosed by God and His all encompassing goodness.

4. When you read the ending of human history, what do you observe? How does this affect your understanding of glory? How does this distinction separate the Word of God from the common and everyday?

And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and **enter into his glory**?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. (Luke 24:25-27, ESV)

For the Son of Man is going to **come with his angels in the glory of his Father**, and then he will repay each person according to what he has done. (Matt 16:27, ESV)

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**. (Rev 21:22-23)

When reading the gospels, it is difficult to fully understand the words of Jesus. He speaks of the past, present, and future; but, when you haven't read the entire Bible, you risk misunderstanding Him. For example, what does the resurrected Jesus mean when He returns to the disciples and says, "Was it not necessary that the Christ should suffer these things and **enter into his glory**?"

After His death and resurrection, Jesus Christ is free of His human form and is enveloped into the all encompassing goodness of God. Note that Jesus and God still remain distinct persons.

As recorded in Revelation, when He returns to earth in the Second Coming, Jesus Christ comes in God's all encompassing goodness as King and Judge. And in the very end, when New Jerusalem comes down to the New Earth, Jesus Christ's manifestation of God's all encompassing goodness can be more clearly understood (Rev 21:22-23).

Ask the student: consider carefully the contrast of Jesus' nature of God's glory with today's cultural view of glory. What stands out to you?

Today's cultural view of glory is about personal honor and fame.

Jesus' nature of God's glory, God's all encompassing goodness, is about others. It is a reflection of God's agapē love.

Jesus' glory is not just seen through His obedient acts of God's goodness but is literally seen as light for its purity.

The Bible's view of glory sets it apart from the common view of glory, and this sets God's word apart from all other literary works.