

- I. **Glory is an attribute of God; glory is the expression of God, God expressed in splendor**—Exo. 40:34; Acts 7:55; 2 Pet. 1:3; Rev. 21:11:
- II. **The glory of God is intrinsically related to the economy of God**—Eph. 1:6, 10, 12, 14; 3:21; 5:27:
 - A. The Triune God is a God of glory—Acts 7:2; Eph. 1:17; 3:14, 16; 1 Cor. 2:8; 2 Cor. 4:6; 1 Pet. 4:14.
 - B. God’s eternal goal is to bring His many sons into glory—Heb. 2:10; 1 Cor. 2:7; Eph. 1:5-6, 12, 14.
 - C. Man was created by God in His image in order that man may express Him in His glory—Gen. 1:26; Col. 1:15; 2 Cor. 4:4, 6.
 - D. To sin is to fall short of God’s glory and thus to express sin and the sinful self and to love the glory of men more than the glory of God—Rom. 3:23; John 5:44; 7:18a; 12:43.
 - E. Christ’s redemption has fulfilled the requirements of God’s glory—Rom. 3:24-25; Heb. 9:5; cf. Gen. 3:24.
 - F. Through the gospel of the glory of Christ, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10.
 - G. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27; 3:4, 11.
 - H. As we behold and reflect the glory of the Lord, we are being transformed into the Lord’s image from glory to glory—2 Cor. 3:18.
 - I. The goal of God’s organic salvation, and the last stage of this salvation, is glory—our glorification—Heb. 2:10; Rom. 8:17, 21, 30.
 - J. The building of God is the Triune God wrought into us so that we may become His glorious corporate expression—Eph. 2:21-22; 3:17a, 19b, 21; 4:16; 5:27; cf. Exo. 40:34; 1 Kings 8:10-11; Ezek. 43:4-5; Hag. 2:7, 9.
 - K. Since the kingdom of God and the glory of God are inseparable, the glory of God will be manifested in the coming kingdom—Matt. 6:13; 16:27; 26:29; 1 Thes. 2:12; Rev. 5:13.
 - L. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression; the entire city, a corporate person, of the New Jerusalem will bear the glory of God, which is God Himself shining out through the city, His wife—Rev. 19:7-9; 21:2, 10-11.
 - M. The glory of God in the economy of God involves the high peak of the divine revelation—God becoming man so that man may become God in life, nature, and expression but not in the Godhead—John 1:14; Col. 3:4; Heb. 2:10; Rev. 21:10-11.
 - N. The goal of God’s economy is that we all shine forth His glory—Rev. 21:2, 23-24.
- III. **The glory of God is involved with Christ’s incarnation, human living, crucifixion, resurrection, ascension, and coming again and His being the lamp in the New Jerusalem:**
 - A. In His life and work the Lord Jesus did not seek His own glory but the glory of the One who sent Him—John 7:18; 8:50, 54.
 - B. Christ was glorified in His resurrection—Luke 24:26; John 7:39; 17:5; Acts 3:13; 1 Pet. 1:21.
 - C. Christ was glorified in His ascension; the Lord Jesus was a model of a person who “crossed the river” and entered into God’s glory, where He was crowned with glory and honor—Heb. 2:9-10; 6:19-20; 9:24.
 - D. The Lord as the Son of Man will come in the glory of the Father—Matt. 16:27; Luke 21:27.
 - E. In the New Jerusalem for eternity, Christ, the Lamb as the lamp, will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light—Rev. 21:11, 23; 22:5.

IV. In the Gospel of John we can see the glory and glorification of the Lord Jesus:

- A. “We beheld His glory, glory as of the only Begotten from the Father”; this refers to Christ’s transfiguration on the mount—[John 1:14](#); [Matt. 17:1-2, 5](#).
- B. “Jesus...manifested His glory”; the Lord’s divinity was manifested—[John 2:11](#).
- C. The Lord Jesus did “not receive glory from men,” and asked, “How can you believe when you receive glory from one another and do not seek the glory that is from the only God?”—[John 5:41, 44](#).
- D. “He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true”—[John 7:18](#):
 - “I do not seek My glory; there is One who seeks glory for Me and judges”—[John 8:50](#).
 - “If I glorify Myself, My glory is nothing; it is My Father who glorifies Me”—[John 8:54](#).
 - “They loved the glory of men more than the glory of God”—[John 12:43](#).
- E. Jesus said, “The hour has come for the Son of Man to be glorified”; for Jesus as the Son of Man to be glorified was for Him to be resurrected—[John 17:23](#).
- F. In chapter 17 Jesus said, “Father,...glorify Your Son that the Son may glorify You”; “Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was”—[John 17:1,5](#):
 - This is the subject of the Lord’s prayer in John 17.
 - Before this prayer the Lord Jesus predicted that He would be glorified and that the Father would be glorified in Him—[John 12:23](#); [13:31-32](#).
 - Christ would resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, with the result that His entire being, His divinity and His humanity, would be glorified; thus the Father would be glorified in the Son.
- G. The Lord Jesus prayed that we would enter into the highest stage of oneness—the oneness in the divine glory for the corporate expression of the Triune God: “The glory which You have given Me I have given to them, that they may be one, even as We are one”—[John 17:22](#):
 - This is the believers’ deepest oneness, the oneness in the divine glory for the corporate expression of God.
 - In this aspect of oneness the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.

V. As the embodiment of the Triune God, Christ the Son is the Father’s glorification—[John 17:1, 5, 22-23](#):

- A. Glorification means manifestation; to be glorified is to be manifested.
- B. The main point of the Lord’s message in John 14 through 16 is that the Son may be glorified so that the Father may be glorified in the Son:
 - In His message the Lord spoke of glorification, and in His prayer He prayed for glorification—[John 13:31-32](#); [14:13](#); [15:8](#); [17:1, 5](#).
 - Christ was glorified by the Father with the divine glory in His resurrection—[John 7:39](#):
 - *Glorified* stands for *resurrected*, for the Lord was glorified when He was resurrected; His resurrection brought Him into glory—[Luke 24:26](#); [1 Cor. 15:43](#); [Acts 3:13, 15](#).
 - According to the New Testament thought, resurrection is a release in life, and this release in life is a matter of glorification; *glorification* is therefore a synonym of *resurrection*.
- C. Today it is by the church that the Son will be glorified so that the Father might be glorified in and through the Son—[John 17:22](#); [Eph. 3:21](#):
 - Glory is the expression of the divine life and the divine nature; the more we live by the divine life and the divine nature, the more divine glory there will be in the church—[John 17:22](#); [Eph. 3:21](#).
 - The Father is glorified through the organic union of Christ’s believers with the Father in the Son in a wonderful coinhering oneness—[John 17:23](#):
 - When we are one, Christ is glorified, and the Father also is glorified.
 - The oneness in John 17 is for the Father’s glorification in the Son; this oneness is actually the divine glorification.
 - In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity—[Rev. 21:10-11](#).

- I. **Glory is an attribute of God; glory is the expression of God, God expressed in splendor**
 [Rom. 3:23] For all have sinned and fall short of the glory of God,... [Acts 7:23] ...The God of glory appeared to our father Abraham while he was in Mesopotamia...
- II. **The glory of God is intrinsically related to the economy of God**
 - A) The Triune God is a God of glory; B) God's eternal goal is to bring His many sons into glory; C) Man was created by God in His image for expressing Him in His glory; D) To sin and seek glory of man is falling short of God's glory; E) Christ's redemption has fulfilled the requirements of God's glory; F) God has called us by and into His eternal glory through the gospel of the glory of Christ; G) The indwelled all-inclusive Christ is the hope of glory; H) Our beholding and reflecting the glory of the Lord transforms us into His image from glory to glory; I) Our glorification is the goal and the last stage of God's organic salvation; J) Working the Triune God into us enables us to become God's glorious corporate expression; K) The glory of God will be manifested in the coming kingdom; L) The entire city of the New Jerusalem, a corporate person, will bear the glory of God, which is God Himself shining out through the city, His wife; M) The glory of God involves the high peak of the divine revelation—God becoming man so that man may become God in life, nature, and expression but not in the Godhead; N) The goal of God's economy is that we all shine forth His glory. [Heb. 2:10] For it was fitting for Him,...in leading many sons into glory, to make the Author of their salvation perfect through sufferings. [Gol.1:27] ...Christ in you, the hope of glory. [2 Cor. 3:18] ...we all with unveiled face, beholding and reflecting...the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit. [Rev. 21:11] Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.
- III. **The glory of God is involved with Christ's incarnation, human living, crucifixion, resurrection, ascension, and coming again and His being the lamp in the New Jerusalem**
 - In His life and work the Lord Jesus did not seek His own glory but the glory of the One who sent Him. He "crossed the river" and entered into God's glory where He was crowned with glory and honor in His resurrection and ascension. He will come in the glory of the Father as the Son of Man. Christ, the Lamb as the lamp, will shine with God as the light to illuminate the New Jerusalem with the glory of God for eternity, the expression of the divine light. [John 7:18] He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him. [Matt. 15:21] But when the Son of Man comes in His glory and all the angels with Him, at that time He will sit on the throne of His glory.
- IV. **In the Gospel of John we can see the glory and glorification of the Lord Jesus**
 - In the book of John, the Lord's divinity was manifested in His daily walk and His transfiguration on the mount. He did not seek to receive glory from men but the glory that is from the only God who sent Him, the true One. Before His prayer in John 17, He predicted that in His resurrection, His uplifted humanity with His divine element might be expressed, that His entire being, His divinity and His humanity, would be glorified; thus the Father would be glorified in the Son. He prayed that we would enter into the deepest and highest stage of oneness by denying our self fully and enjoying the divine glory of the Father for the perfect oneness, thus expressing God in a corporate, built-up way. [John 1:14] ...(And we beheld His glory, glory as of the only Begotten from the Father),... [Matt. 17:2] And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light. [John 12:23] ...Jesus...saying, The hour has come for the Son of Man to be glorified. [John 17:1] ...Jesus...said, Father, the hour has come; glorify Your Son that the Son may glorify You. [John 17:22-23] ...the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.
- V. **As the embodiment of the Triune God, Christ the Son is the Father's glorification**
 - Glorification means manifestation. Christ was glorified by the Father with the divine glory in His resurrection. Resurrection is a release in life which is a matter of glorification; glorification is a synonym of resurrection. Today the Son will be glorified by the church that the Father might be glorified in and through the Son. Glory is the expression of the divine life and the divine nature; the more we live by the divine life and the divine nature, the more divine glory there will be in the church. The Father is glorified through the organic union of Christ's believers with the Father in the Son in a wonderful coinhering oneness; this oneness is actually the divine glorification with the Triune God being glorified in humanity, and humanity being glorified in divinity. [John 17:5] And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was. [Eph. 3:21] To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Throughout all generations, the Son of God has been and still is being glorified. What are we doing today? If we say that we are coming together to exhibit Christ, it means that we are glorifying Christ and making Him manifested. If we say that we are testifying for the Lord, it means that we are manifesting Christ through us. The testimony of the Lord is the manifestation and glorification of the Lord through us. If we want a testimony for the Lord Jesus on our jobs, in school, and in many other places, it means that we want the Lord Jesus to be manifested through us. This is the glorification of the Lord. When the Lord is manifested and glorified through us, the Father is also glorified in the Lord at the same time. Thus, the Lord's prayer is still being fulfilled today through the church.

<Excerpts from "Life-study of John", Message 38, "Life's Prayer (1)">

We have seen that this prayer has a threefold fulfillment. The first stage of the fulfillment was the resurrection of Jesus. By His resurrection, the Lord Jesus has been manifested and glorified, and by this glorification the Father has also been glorified. The second step of its fulfillment is in the church. From the day of Pentecost to the day of the Lord's second coming, the Holy Spirit has manifested and will continue to manifest Christ through the saints. In other words, the Holy Spirit glorifies Christ through the church. When Christ is glorified, the Father also is glorified in the Son. The last stage of the fulfillment of this prayer will occur when the fullness of time comes. At that time, all the redeemed ones of both the Old and New Testament will be composed together as the complete expression of the Triune God. In this complete expression, Christ will be the lamp and God will be the light. Christ will be manifested and glorified through the New Jerusalem, and God the Father will be manifested and glorified in the Son as well as through the New Jerusalem. That will be the complete fulfillment of the Lord's word, "Glorify Your Son that the Son may glorify You."

<Excerpts from "Life-study of John", Message 38, "Life's Prayer (1)">