

11/11-17 #10 Glory and Glorification as Revealed
in the Gospel of John Bird's-Eye View

I Glory is an attribute of God; glory is the expression of God, God expressed in splendor. III The glory of God is intrinsically related to the economy of God: A The Triune God is a God of glory. Acts 7:2 The God of glory appeared to our father Abraham while he was in Mesopotamia... B God's eternal goal is to bring His many sons into glory. C Man was created by God in His image in order that man may express Him in His glory. 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. E Christ's redemption has fulfilled the requirements of God's glory. F Through the gospel of the glory of Christ, God has called us by and into His eternal glory. G The all-inclusive Christ dwells in us as the hope of glory. H As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory. I The goal of God's organic salvation, and the last stage of this salvation, is glory—our glorification. 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. J The building of God is the Triune God wrought into us so that we may become His glorious corporate expression. K Since the kingdom of God and the glory of God are inseparable, the glory of God will be manifested in the coming kingdom. 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. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal. 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. N The goal of God's economy is that we all shine forth His glory. 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 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. B Christ was glorified in

His resurrection. 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. D The Lord as the Son of Man will come in the glory of the Father. Matt. 25:31 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. 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. M 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" (John 1:14); this refers to Christ's transfiguration on the mount. 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. B "Jesus...manifested His glory" (John 2:11); the Lord's divinity was manifested. 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" (7:18): 1 "I do not seek My glory; there is One who seeks glory for Me and judges" (8:50). 2 "If I glorify Myself, My glory is nothing; it is My Father who glorifies Me" (8:54). 3 "They loved the glory of men more than the glory of God" (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 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. F In chapter 17 Jesus said, "Father... glorify Your Son that the Son may glorify You" (1); "Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was" (5): 1 This is the subject of the Lord's prayer in John 17. 2 Before this prayer the Lord Jesus predicted that He would be glorified and that the Father would be glorified in Him. 3 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” (17:22). **1** This is the believers’ deepest oneness, the oneness in the divine glory for the corporate expression of God. **2** 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 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one; 23 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. **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: **1** In His message the Lord spoke of glorification, and in His prayer He prayed for glorification. **2** Christ was glorified by the Father with the divine glory in His resurrection: **a** Glorified stands for resurrected, for the Lord was glorified when He was resurrected; His resurrection brought Him into glory. **b** 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: Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen. **1** 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. **2** The Father is glorified through the organic union of Christ’s believers with the Father in the Son in a wonderful coinhering oneness: **a** When we are one, Christ is glorified, and the Father also is glorified. **b** The oneness in John 17 is for the Father’s glorification in the Son; this oneness is actually the divine glorification. **3** In the divine glorification the Triune God is glorified in humanity, and humanity is glorified in divinity.

CP1 Man was created by God in His image in order that man may express Him in His glory

II The glory of God is intrinsically related to the economy of God **C** Man was created by God in His image in order that man may express Him in His glory

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 For all have sinned and fall short of the glory of God, **E** Christ’s redemption has fulfilled the requirements of God’s glory 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus; 25 Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred, **G** The all-inclusive Christ dwells in us as the hope of glory Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, **H** As we behold and reflect the glory of the Lord, we are being transformed into the Lord’s image from glory to glory 2Col. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit. **J** The building of God is the Triune God wrought into us so that we may become His glorious corporate expression. **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. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

As believers, we are being transformed into [God’s] glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually, we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem.

God created us as His vessels to contain Him and express Him. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory [9:23]. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. This will be fully revealed in the New Jerusalem. . . . The fact that the New Jerusalem is full of God’s glory means that God is manifested in this city. The church life today should also have God’s glory, manifesting and expressing Him in this marvelous divine attribute.

Application to business persons

Testimony It is wonderful that we are vessels to

express the glory of God. Brother Lee said, "The Children of God have a great future with splendid blessing. To partake of the divine nature is already a great blessing and enjoyment, yet to be like God, bearing His likeness, will be a greater blessing and enjoyment." "To be like God, to bear His likeness" is to express God's glory. In the early days of my salvation, I used to think: "The Lord doesn't need to bless me until He has glorified me. If I could have a little joy and a normal life, that would be enough." I was an apathetic person with no ambition, so I thought an ordinary life would be enough. I was not aware that this kind of thought was a stubborn religious concept.

However, after I began serving full time at the age of 24, I began to read Life-studies more often and began to understand that this kind of thought was religious, missing the point, full of unbelief, and fundamentally wrong. Such religious thinking, while seemingly humble, is actually a disregard for God's sovereignty and rebellion against Him. So I prayed, "Lord Jesus, I do not see the scene that Brother Lee sees. Have mercy on me and take away my religious concept. Help me to see clearly what God's plan for me is, what the economy is." And other time, I prayed like this, "Lord, Brother Lee is excited and filled with joy about the glorious church. But I feel nothing. Either brother Lee or I must be wrong. I can never say that brother Lee is wrong and I am not. Therefore, it is me who is wrong. Have mercy on me and help me to see clearly the glorious vision of Christ and the church." To my surprise, the Lord heard these prayers far beyond my expectations, and with each prayer my vision was renewed and I came to understand the focus of God's economy, the glorious Christ and his Body, the glorious church. I then lived my business life according to this vision and was able to experience and enjoy the presence and blessings of the Lord in my business life. **Prayer** Oh Lord Jesus, You created me as a vessel to contain Yourself and to express Your glory. Let me fellowship with You, and cause me to know Your desires, and clearly see Your vision concerning the glorious Christ and the glorious church.

CP2 Deny the self and enjoy the glory of the Father as the factor of their perfected oneness and be built up and express God

IV In the Gospel of John we can see the glory and

glorification of the Lord Jesus: **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" (17:22):: **1**This is the believers' deepest oneness, the oneness in the divine glory for the corporate expression of God. **2** 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.

If we would be one in the divine glory, we must forsake and forget ourselves. It must be no longer I but Christ who lives in me. The "I" has been crucified, and the self must be denied that Christ may live in us. We must not only renounce the world but also ourselves. On the one hand, we have been sanctified from so many worldly places and worldly things and have come home to the Father's house. On the other hand, each of us has his opinions, thoughts, or ideas. If this is the situation, how can we be one? Once we were separated into various worldly places, but now, having come home, we may still have trouble with the self. For this reason we must not live by our own life but by the life of glory, the divine life...Then, in the glory of this life, we will be one.

By denying ourselves we can experience the divine life to such a degree that we are perfected into one. If the brothers in the church life argue and debate with one another one day and then confess and apologize to one another the next day, it means that they have not yet been perfected into one. On the day they realize in full the matter of crucifixion, that the "I" has been crucified on the cross and that they are living by the life of the divine glory, that will be the day when they all will be perfected into one. On that day they will no longer debate or quarrel, because there will not be the self and the opinions. Then they will be perfected into one...When we reach this point, we will be on the highest level of oneness, having been perfected into one by the divine glory given to the believers to express the Triune God in a corporate way.

Application to young people, students, new ones

Testimony 1 When my children were in elementary school, I participated in a parent-child healthy life camp in Taiwan. Each day, when all the activities

were over and the children were going to bed, the serving ones would gather in one room to pray, reflect on the day's activities, and have fellowship. I was able to participate in the fellowship. It was late at night, but the prayers were strong, the fellowship was brief but serious and open, and there was a sense of the Holy Spirit flowing. Since all the serving ones were burdened, various opinions and suggestions were offered, but those opinions and suggestions that were not adopted were immediately crucified, and there was no smothering aftertaste anywhere. Each time we were brought to a sweet Amen and I had the feeling of being kept in oneness. The sight of this fellowship left a strong impression on me. I don't have much of an opinion on matters that don't interest me, but once I take an interest and have burden, my opinions, ideas, and principles tend to come out strongly and stick. I want to experience the divine life until I am perfected to become one by denying self and crucify it.

Testimony 2 Recently, I have had more opportunities to coordinate with full-time serving sisters in service and the gospel. In spending time with the sisters, I have gradually come to experience that what I had assumed to be impossible was enlightened and then I repented and broke through. In early September, while I was at Motoyama meeting hall for one of my services, sister Kaika suddenly invited me to go to Taiwan for a visit in November. I had no intention of doing so at all because I assumed I could not go in my situation. I gave reasons why I couldn't go, but as we fellowshiped, I began to think that I might be able to go. Still, when I told them that I was worried about going only by myself since my schedule was different from the other brothers and sisters, sister Kaho encouraged me by saying, "Don't worry, now that Wi-Fi is available everywhere and we can contact each other immediately!" On my way home, I repented of my stubbornness, and I enjoyed the Lord, and purchased my airline ticket as soon as I got home. I have often experienced other times that through the sisters, I have been invited to be involved in the move of the Body. May I learn from the sisters by denying my self. **Prayer** Oh Lord Jesus, to be one in divine glory, I must renounce and forget myself. I can live not by my life, but by the life of the glory, and become one in the glory of this life.

1. 福音集会の順番:

11/10: 夙川、11/17: 神戸、11/24: YP(本山)、
12/1: 三宮、12/8: 本山南、12/15: 六甲、
12/22: YP(王子公園)、12/29: 合同@魚崎

2. 11月のスケジュール:

- 11/16 Bookフェア@東大阪
- 11/20-25 ニュージーランドのBS神戸訪問
- 11/23 関西・四国・東海BLD集会@魚崎