

Mild He Lays His Glory By (JL 110)
Sunday, December 24, 2006

John chapter 17.

“*John 17: The Epilogue*”

last week we completed over the last 16 weeks

our study in John 17,

there is a **theme** in John 17, to I'd like to give **one last look**,
particularly this being the morning of Christmas eve

As we have seen, one of the general themes of John 17 is that of **glory**.

We have already seen how John 17 is a **prayer** that
God would be glorified in the salvation of men.

John 17:1-4

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gave me to do.

Christ glorified the Father on earth
as He revealed the Father's nature –
as He revealed His name ...

He did this by giving them the Word of God ...

And as He gave the Word to His own,
they were sanctified or **separated out from the world**
unto salvation.

The glory which Christ was given on earth is now complete in that *He finished the work given Him by the Father.*

Jesus now, anticipates the return of *the glory* that He had in the beginning.

verse 1

... Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

verse 5

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

John 17 is a **prayer** for the exchange of glory – an earthly glory for the heavenly one.

To be **born as a man,**

Christ had to first exchange His heavenly glory for an earthly glory ... then *having completed the work,* He now seeks the **return** of the original heavenly glory.

At the same time, there is also an exchange of the earthly glory from Himself to His church.

verse 22

And the glory which thou gave me I have given them; that they may be one, even as we are one:

But I want to step back from this moment of reassignment of glory,

to the **first moment** where glory was transferred ... namely the *incarnation* – the birth of Christ in Bethlehem.

Because **Christmas** is very much about the exchange of glory.

Charles Wesley's hymn expresses it so well:

In the second verse of *Hark the Herald Angels Sing*, he writes:

Christ by highest heaven adored, Christ the everlasting Lord.

Jesus Christ, the Son of God – the Word of the Father –

left heaven where he was *adored by angels*

to come to earth where he would be *despised and rejected by men*.

He laid His eternal glory aside to

take on flesh and dwell among us (John 1:14).

As the hymn continues:

The majesty of the Son **portrayed** in the first two lines
stands in **marked contrast** to the

humility of Jesus **portrayed** in the next two lines:

Late in time behold him come, Offspring of the Virgin's womb.

He came “*late in time*” in the sense that a **long time elapsed**

between the **first promise** *of his coming* (Genesis 3:15)

and the **fulfillment** of *that promise*.

1 Pet 1:20

*For He was foreknown before the foundation of the world,
but has appeared in these last times for your sake ...*

Gal 4 ...

*But when the fullness of the time came, God sent forth His
Son, born of a woman, born under the Law, in order that He
might redeem those who were under the Law, that we might
receive the adoption as sons. (Gal 4:4-5)*

In the *fullness of time* ... Eternity stepped into time,
and *to do so*,

He **had to veil** His ETERNAL glory in flesh ...

so He became the *offspring of the virgin's womb*.

The next two lines of the second stanza of this hymn celebrate the **dual nature of Christ**:

Veiled in flesh the Godhead see; Hail the incarnate Deity.

Jesus is both **fully man** and **fully God**.

Although his “*Godhead*” (**his divine nature**)
was “*veiled*” (**concealed**) by his **human nature**,
it was **not diminished**.

He was the **incarnation** – the very **embodiment**, of God.

Christmas is about this very thing – the **coming of Christ** *into the world*.

- *It's about* the **Son of God**, who existed *eternally with the Father* as ***"the radiance of his glory and the exact representation of his nature,"*** taking on **human nature** and **becoming a man** (Hebrews 1:3).
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- *It's about* the **birth of a man** by a virgin conceived **miraculously** *by the Holy Spirit* so that **he is the Son of God**, (not the way you and I are sons of God), but in an **utterly unique way** (Luke 1:35).
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- *It's about* the **coming of a man** named Jesus in whom ***"all the fullness of deity was pleased to dwell"*** (Colossians 2:9).
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- *It's about* the **coming** of the ***"fullness of time"*** that had been **prophesied** by the *prophets of old* that

A Ruler would be born in Bethlehem (Micah 5:2);

and a child would be born *called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace* (Isaiah 9:6);

and a *Messiah*, an *anointed one*,
a shoot from the stem of Jesse,
a son of David, a King would come (Is 11:1-4; Zech 9:9)

it's about
E... manu ... el – God IS with us (Is 7:14)

As the hymnist writes:

Pleased as man with men to dwell, Jesus, our Emmanuel.

Jesus became **one of us** so that he might **live among us**,
sympathize fully with us and
do everything necessary to *save us*.

And he was *pleased* to do this!
He did not come to earth *grudgingly*, or *under compulsion*.
Despite the suffering that he knew awaited him,
he came **willingly** and **gladly**.

Mild He laid His glory by

Philippians chapter 2.

Here we will see the **exchange of Christmas** ...
the **exchange of glory** that occurred in the incarnation.

I'm going to attempt to accomplish a lot in the **space of this sermon** ...

What I hope to do today is *first*, briefly
lay out the **doctrine of the incarnation** ...

Then so that we can appreciate all that Christ set aside
to become like us, I want to look at this matter of **glory** –

Specifically,
the **glory** He laid aside and the **glory** He assumed
when he **became man**.

Then show you how that **glory** given Him
has been given to you,
as Christ returned to **His rightful place with the Father**

And *lastly* **show you** that it is the will of Jesus Christ
that you be **partakers** of that *glory in eternity*.

My aim in this message is to **open a window in your mind**
to the **infinite expanse** of the *glory of God*,

so that you *SEE* it more clearly and
UNDERSTAND it more **intensely**

so that you can *APPRECIATE* what you have been **given**

and *thus obey* him more **consistently** and **joyfully**—

to the end that **your life** would *DISPLAY* that *glory*.

Philp 2:5 ...

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Let me begin by *dispelling* **what this does not mean**:

There are some who teach *what is called* the **theory of Kenosis** ...
that is that Christ laid aside His Deity to **become a man**.

This is a **heresy**.

Christ **never ceased being God**.

This is a **serious error** that cultists make.

It is **serious** because *if* Jesus Christ ever ceased being God,
whether in the **incarnation** as the **Kenosis theory** states,
or whether *as some teach*, when He was **on the cross**

If Jesus were ever not fully divine,
then His **atonement work** would **not be sufficient!**

If there were *ever a place* that we **need** Him to be **God**,
it is **on the cross!**

That is why this **error** is **so horrible** ...
if **your Jesus** is **not** *God Almighty*,
then you are left with a **created sacrifice** ...
you are left with a **blemished lamb**.

And you are left with **your sin** ... as
Only the **sacrifice of God Himself** could make **full atonement**.

What Philippians 2 does teach is that *while He is God*,
He took on the form of man.
He **humbled Himself**, He **condescended** to be *as man*.

Jesus **cooperated** with the **limitations of humanity** and
VOLUNTARILY (that's the key)
did not exercise *some* of His **eternal attributes**
(such as omniscience).

At any time His **full Deity** was *available to Him*

Jesus told Peter, when they came to arrest Him ...

*do you think that I cannot appeal to My Father, and He will
at once put at My disposal more than twelve legions of
angels?* (Matt 26:53)

Though living as man, He *remained* **completely divine**.

The **correct doctrine** of the **incarnation**
is that **Jesus the man**
is both **fully God** and **fully man**
and did **not give up any divine attributes**
while *as a man on earth*.

And it is **only** man's *fallen reason* that will **not accept this!**

Coloss 2:9

For in Him dwells all the fullness of the Godhead BODILY

Jesus is God in human flesh – E-manu-el – God with us.

He is not half God and half man.

He is **fully** divine and **fully** man.

He is ***the Word*** who **was God** and was **with God** and was **made flesh**,

His *divine nature* was **not changed**. It was **not altered**.

He was not merely a man who "had God within Him"

He is **God**, second person of the Trinity.

He is

...the radiance of God's glory and the exact representation of his being (Heb. 1:3).

Jesus' **two natures** are not "mixed together,"
nor are they combined into a **new God-man nature**.

They are **separate** yet act as a unit in the **one person of Jesus**.

So as God He is **worshiped**, yet He Himself as man worshipped the Father

He is **prayed to** as God, and **He prays**, as man

As God He is **sinless**, as man He was **tempted**

As God He gives eternal life, *as man* He died.

Although *all the fullness of Deity dwells in Him*,
nevertheless **He has a body** of flesh and bones.

J.I. Packer wrote:

God became man; the divine Son became a Jew; the Almighty appeared on earth as a helpless human baby, unable to do more than lie and stare and wriggle and make noises, needing to be fed and changed and taught to talk like any other child. And there was no illusion or deception in this: the babyhood of the Son of God was a reality. The more you think about it, the more staggering it gets. Nothing in fiction is so fantastic as is this truth of the Incarnation.

All of the **attributes** of both the *divine* and *human* natures are ascribed to the **one person of Jesus**.

So Jesus could lay claim to *the glory*
He had with the Father before the world was ([John 17:5](#)),

He could claim that He **descended from heaven**, ([John 3:13](#)),
and also claim omnipresence, ([Matt. 28:20](#)).

And *this* is where so many cultist err ...

For example, the Jehovah's Witnesses focus
on **Jesus' humanity** and ignore His divinity.

Christian Science on the other hand do the reverse.
They focus on the scriptures showing **Jesus' divinity**
to the extent of **denying His true humanity**.

Although his divine nature was partly <u>veiled</u> by his <i>human nature</i> , it was not diminished .

Although Christ **laid aside His ETERNAL glory**
to be ***found in appearance as man***,
at the same time the **newborn Jesus** was **no ordinary baby**.

*Even in His birth, Christ came with **manifestations of glory ON EARTH**.*

The ***heavens declared His glory***

*as a **star** directed men to Him.*

*Angels **heralded** His birth*

*His birth was **witnessed** by Jewish shepherds*

*And Gentile magi **visited the infant bearing gifts**.*

*Yes, it is true He was **born in an animal's feeding trough** ...*

*His parents were the **poorest of the poor** ...*

*Yes, there was **great humiliation** ...*

*but don't let anyone tell you that there was **not also great glory**.*

*The apostle John writes **that he was a witness** of Christ's **EARTHLY glory**.*

*And the Word was made flesh, and dwelt among us, and we
beheld his glory, the glory as of the only begotten of the
Father, full of grace and truth (John 1:14).*

*Though the Son of God **voluntarily laid aside** His **eternal glory**,
God the Father gave Him a **glory ON EARTH** ...*

*and that glory is manifested in two rays ... **GRACE and TRUTH**.*

And ...

***THIS** is this **glory** which Christ prays would be given to His church*

John 17:22 again ...

And the glory which thou gavest me I have given them

*Obviously this **cannot** refer to His **ETERNAL glory**,*

*as that was **not** something given Him,*

*but **something** which was **inherent in His nature** as God.*

*So it is **not** the **eternal glory** which Christ leaves with us,*

*but only those **attributes** of a **glory given Him by Father***

***IN the incarnation**.*

To achieve my aid, I will first attempt the impossible
to **define glory**
in your mind's eye by looking at **glory**
as it is understood in the Old and New Testaments.

The reason I say it is **impossible** is that while **glory** is a **noun**,
it is more like the word beauty
than it is like the word pulpit.

I can define this pulpit – its size, shape – composition –
what it is used for – and without ever seeing it you can
create an **image** of **what it is**.

But I can't do the same with the word beauty.

We **know** what it means,
but it's hard to **grasp it** ...
How do you explain **beauty** –
except with other synonyms.

So it is with **glory**

Though the Hebrew word **kabode** means **weighty** ...

Glory is a noun – it's a **thing** – it has **substance** – it has **weight**

In addition,

it has a figurative meaning that means
abundant, numerous, bountiful, FILLED TO COMPLETION.

You can't add to it ... it is **FULL**.

It is **continually unfolding** –
like a rose that is **continually putting forth petals**
without end.

It is **God** in all of His attributes (as Bill spoke of last week).

It is **His name** – the **fullness** of **all that He is** –
His character – **His nature**.

It is His holiness, His wrath, His love, His anger, His mercy,
His grace, His justice, His omniscience, His sovereignty ...

it is **all these all the time ... all displayed**.

God first chose to display His *glory* in creation.

When you look up into the sky on a clear night
you can see *the Milky Way galaxy*.

It has about **200 billion stars in it**.

On a good night, you can see maybe one 40-millionth of them

The *Milky Way* is about **100,000 light years across**
(about six hundred-thousand trillion miles).

And *besides our galaxy* there are, some estimate,
50 million other galaxies.

And the God we are talking about here

made this universe with a mere command.

He *simply spoke* and **all the galaxies came into being**.

And he holds them together by the **word of his power**.

(*You understand why **any attempt** at trying to **explain** His *glory*
falls infinitely far short.*)

He **sustains** and **holds in existence** *moment by moment*
the whole universe,

so that *by virtue of creation and providence,*

God owns all things and has **absolute right**

to do with creation whatsoever pleases Him!

There is **no higher court** *before whom* we can **appeal his decisions**.

There is **no other law** *than his word*.

There is **no other maker** *behind the Maker of all*.

He is *simply* and *awesomely* **Absolute**:

no beginning, no end, no becoming.

That is your God!

And if He is NOT your God ... realize ... (call to repentance)

Creation *bears testimony* of the God's *glory*.

When we hear the angels of Isaiah 6 say,

*“Holy, holy, holy is the Lord of hosts,
the whole earth is full of his glory.”*

We understand that the *whole earth* is a display of the *glory of God*
John Piper observes:

*His glory is the open revelation of the secret of his holiness.
In other words, the **angels** who see God in secret
see His holiness,
but *the whole earth* is a witness of the display of His *glory*.*

We see the same distinction in Leviticus 10:3, God says,

*“I will be shown to be holy among those who are NEAR ME,
and before ALL the people I will be glorified.”*

The *holiness of God* is his **concealed glory**.
The *glory of God* is his revealed *holiness*.

So *glory* then is the *beauty of holiness*.

Piper offers *his effort* at a **definition of *glory*** ...

<i>The glory of God is the <u>infinite beauty</u> and <u>greatness</u> of his <u>manifold perfections</u>.</i>

I hope you are *beginning to see* how **difficult a matter**
it is to get a hold on this idea of *glory* ...

It's **so weighty**, we can take a *lifetime*
and *not even begin* to **sort it out**.

Perhaps a look at **glory** in history will **help us** to understand it:

The word *kabode* itself,
when related to **God** does not appear *until*
Genesis chapter 49 where **Jacob is prophesying over his sons ...**
Of **Simeon** and **Levi**, God declares through Jacob:

Gs 49:6

*"Let my soul not enter into their council;
Let not my glory be united with their assembly;
Because in their anger they slew men,
And in their self-will they lamed oxen.*

This is a very interesting prophecy because
in it God makes His intent clear
that His glory would not be *united* with the house of Levi.

*It's interesting because the **manifestation** of God's glory –*
In the OT ... which was the **Shekianah** –
the *cloud of smoke* and *pillar of fire* ...
was associated with the Holy of holies
and the **tribe of Levi** who ministered there.

Of all of the tribes of Israel, if there was **one tribe** that **witnessed**
most of the glory of God, it was the Levites.

Yet God says, he will not unite His glory with their assembly

From here, we find the word glory,
often associated with the **manifestation of the Shekinah**
Which was a witness to Israel of the **presence of God**
throughout their wandering in the wilderness ...

The **presence of God** in Scripture is *almost always*
MANIFESTED by **LIGHT**.

The Scripture says *God is LIGHT*.

God's first words in *CREATION* was "*Let there be light*"

At key times in the history of the nation of Israel,
God manifested Himself as LIGHT.

In Exodus 3, when **God first manifests Himself to Moses**,
He does so in the **form** of a **bush** that **burned**,
but was not consumed.

When God meets with Moses in Exodus 33 – for the **giving of the Law** ...

Moses asks God to *see His **GLORY*** ...

God gives Moses a *glimpse* of His **back** ...

And as a result of the **presence of God** ...

when **Moses came down from the mountain**,
his own face shone so *brightly* that he *had to veiled*
for the **people** to look upon him

I've already mentioned the **manifest presence of God** to the Israelites
in the wilderness,
but I want to show you **just how specific** that guidance was.

Numbers 9:15-23

Now on the very day that the tabernacle was erected the cloud covered the tabernacle, the tent of the testimony, and in the evening it was like the appearance of fire over the tabernacle, until morning. So it was continuously; the cloud would cover it by day, and the appearance of fire by night. Whenever the cloud was lifted from over the tent, afterward the sons of Israel would then set out; and in the place where the cloud settled down, there the sons of Israel would camp.

At the command of the LORD the sons of Israel would set out, and at the command of the LORD they would camp; as long as the cloud settled over the tabernacle, they remained camped. Even when the cloud lingered over the tabernacle for many days, the sons of Israel would keep the LORD'S charge and not set out. If sometimes the cloud remained a few days over the tabernacle, according to the command of the LORD they remained camped. Then according to the command of the LORD they set out. If sometimes the cloud remained for one day, when the cloud was lifted in the morning, they would move out; or if it remained only in the daytime and at night, whenever the cloud was lifted, they would set out. Whether it was two days or a month or a year that the cloud lingered over the tabernacle, staying above it, the sons of Israel remained camped and did not set out; but when it was lifted, they did set out.

The *Shekinah* glory was *not only* the **guarantee** of **His presence**,
But was the **manner** by which **He led them** ...

According to the *Mishnah* (the Hebrew record of the **oral law**)
at the end of the first day of the *Feast of Tabernacles*,
the **priests** and the **Levites**
commemorated the **miracle of the *Shekinah***

by **igniting** **four enormous golden candlesticks**
(50 cubits high)
with **four golden bowls** containing about $7\frac{1}{2}$ gallons
of **oil** in each bowl (*Mishnah, Sukkah 5:2*).

The **priests** and **Levites** used their own worn-out liturgical clothing
for **wicks**.

The **light** emanating from the **four candelabras** was **so bright** that
the *Mishnah* says in *Sukkah 5:3* that there was
no courtyard in Jerusalem that was not lit up with the light

Jerusalem glistened like a *diamond* and her **light**
could be seen from afar.

During this time, the **temple** was thought of as
"the light of the world."

It was in the **brilliance** of this **gloriously lit temple**, that Jesus cried out ...

not the **shining lamps**, ... *not even* the **temple** ...

But, "I am the *light of the world.*"

As we look on through the OT,

We find that *this* **manifest-presence** ... *this* **Shekinah glory**
continued in the Tabernacle
for as long as there was a Tabernacle,
and was **transferred** to **Solomon's Temple**.

In 2 Chron 7, when Solomon finished dedicated his temple,
AGAIN the **fire of God** **descended**.

This **glory continued** in the temple until the *time of the prophet Ezekiel* ...

Ezekiel describes how the *Shekinah* **departed** from the Temple
in stages *before* **God** allowed the **Temple** to be destroyed.

First, the *Shekinah* **moved** from the Holy of Holies
to the **threshold** of the Temple (Ezekiel 9:3).

Then "*the glory of the Lord*" **moved** from the **threshold**
to the **Eastern Gate** (Ezekiel 10:18-19).

And finally, the Lord's presence **moved** to the **Mount of Olives**
where it "*stood over the mountain*" before departing
the city (Ezekiel 11:23).

Ezekiel 11:22-23:

"Then the cherubim lifted up their wings with the wheels beside them, and the glory of the God of Israel hovered over them. And the glory of the LORD went up from the midst of the city, and stood over the mountain which is east of the city."

The Scripture then **falls silent** but the clear implication is that **the glory of the LORD** has **DEPARTED** **not again** to this day **to return** to that place.

(I-KABODE)

And later, when The temple was **rebuilt**,
notably absent ... was the Glory of God.

Although it was in **spiritual darkness**,
The **prophets** did promise that the
GLORY of this second temple would be **greater than the former**.
Though it lied in darkness,
it was **not** *without hope* that the **GLORY** would **return**.

Today in the reading of our text in John we **understand**:
that **this prophecy was fulfilled**
not in some *great manifestation* of **LIGHT - FIRE** or **CLOUD** or **SMOKE**
But in the **presence** of a *new born baby!*

For seven hundred years the **Jewish people** remained without the
manifestation of God's presence which *they had been used to*

NO MORE GLORY!

As a result,

Ceremonies and *traditions* became **more important** since they
needed to **replace** the **REAL manifest-presence of God**.

Physical torches, as **bright as they were**,
were *nothing more than a burning ember*
when compared to the **glory** that **departed**.

And these traditions, *became the very thing that*
led them into more darkness.

As religion and ritualism
became the BASIS of their *once living faith*.

Ultimately God's glory would not be united with Levi ...

The **last mention** of the **glory of God** is in the last book of the OT –
Malachi chapter 2

In Malachi we see the **fulfillment** of Jacob's prophecy to Levi ...

Mal 2:1

And now, this commandment is for you, O priests.

*"If you do not listen, and if you do not take it to heart to give
glory to My name," says the LORD of hosts, "then I will send
the curse upon you, and I will curse your blessings; and
indeed, I have cursed them already, because you are not
taking it to heart.*

And from Malachi ... generation after generation came and went

Without the LIGHT ...

With no glory ...

UNTIL ... turn to Luke 2.

Lu 2:8-14

*And there were in the same country shepherds abiding in the
field, keeping watch over their flock by night.*

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

(Isaiah 9:1-2)

By the way of the sea, beyond the Jordan,

In Galilee of the Gentiles.

The people who walked in darkness

Have seen a great light;

Those who dwelt in the land of the shadow of death,

Upon them a light has shined.

Just as the *Shekinah Glory* gave direction to Israel's children...

as it bore witness of "E...manu...el" **God with them** ...

So now, in the star of Bethlehem, the *Shekinah* has returned.

This "star" which in Greek can also mean **RADIANCE** ...

Is the **return of the GLORY of God** ... the Shekinah ...

The **manifest-presence** ...

Doing just what it did for the children of Israel ...

... **leading** and **directing** His people:

Again saying, "E...manu...el"

I AM WITH YOU!

God the Father was **bearing witness** of His presence *once again* ...

Only **this time** for **one final time** ...

And this time:

not only would this be a **LIGHT for the Jewish people** ...

But a **LIGHT of the WORLD!**

As the old man, Simeon, said when He saw the Christ child
in the temple 8 days later ...

as He held the baby in his arms ...

(Luke 2:30-32)

For my eyes have seen Your salvation,

Which You have prepared in the presence of all peoples,

A LIGHT OF REVELATION TO THE GENTILES,

*And the **GLORY** of Your people **Israel.**"*

It is that glory ... *which, though withheld from Levi* ...
is the **glory** with which you are united **in Christ**.

Now we don't see this glory, physically, as Israel did –
for with them it was **external**.

But **much greater** than *seeing* it,
in Christ, we are **united with it**.

And *THAT* was Jesus' prayer ... John 17:22

The glory which Thou hast given Me I have given to them;

How then is this **glory** manifested?

Jhn 1:14-17

*And the Word was made flesh, and dwelt among us, (and we beheld his **glory**, the **glory** as of the only begotten of the Father,) full of grace and truth.*

The glory John speaks of is not His **ETERNAL *glory***,
but a ***glory*** given to Jesus Christ *the man* –
an **EARTHLY *GLORY***

John bore witness of him, and cried, saying, This was he of whom I spoke, He that cometh after me is preferred before me: for he was before me.

And of his fullness have all we received, and grace for grace.

For the law was given by Moses, but grace and truth came by Jesus Christ.

There was a ***glory*** that came by Moses in the **brining of the law** ...
but with Jesus Christ comes a different *glory*
a **greater *glory***

Grace and truth ...

like two rays coming out of two holes in this **veil of flesh** He wore.

Though **veiled in flesh**, we could see the Godhead
by the ***glory*** that **radiates from Him** –

In ***grace and truth***.

I don't have time to really detail this,
but I'd like for you just a few minutes to consider the ***glory of grace***.

For it is by ***grace you have been saved***.

By **grace** you are saved from the **wrath of God and curse of sin**.

That omnipotent God I spoke of earlier,
is no longer acting against you,
but for you,
as you are brought into the omnipotent sway of **sovereign *grace***.

Grace is even more than being justified – as wonderful as that is ...
as glorious a fact to **know that our sins are no longer imputed to us**
... **Grace** is more than this.

We are *justified by faith*, but we are **SAVED** by **grace**!

Grace is a *mighty sphere* and **influence** and **dominion**
which **transforms and empowers us!**

Grace reigns!

Rom 5:21

*That as sin hath reigned unto death, even so might grace
reign through righteousness unto eternal life by Jesus Christ
our Lord.*

Grace is **more than God's favor**, it is His **authority over death!**

Grace is a *sphere* and *reign* of **God's infinite power** working **for us**
instead of against us.

Romans 6:14 -

*"For sin shall not be master over you, for you are not under
law but under grace."*

We are *set free* by the **power of grace**.

We **stand in this grace**, and we **stand only by this grace**.

Grace and truth.

Are the twin manifestations of God's glory today.

Grace and truth are the *equivalent to the church*
that the **Shekinah** was to Israel ...
*only better because **Grace and truth** are internal.*

Grace and truth compose a **glory** that we **ARE** united with.

Grace and truth is what has been **entrusted to the church**.

When Christ said in John 17, the **glory which you have given me**,
I have given them – He spoke of **grace and truth**.

You have been **entrusted** with the ***glory of God***.

Which is why it is such a **travesty** when
supposed representatives of the Gospel –
and **fail to minister *grace and truth***

Preferring rather the **ideas of men**.

But where ***grace and truth*** are expounded, there is **great *glory*** –

Where ***grace and truth*** are preached –
people **genuinely come to Christ**

Where ***grace and truth*** are preached –
people are challenged, people change –
peoples' **hearts become aflame with a passion of God**
and **desire to obey His word!**

By ***grace and truth*** – God's people come to **love Him more!**
In the *same way* that the **Shekinah**, *captured the gaze of Israel*,
so ***grace and truth*** *fix our gaze upon Jesus Christ*.

And ***grace and truth*** takes our minds and hearts
off of ourselves off or our circumstances
and place them in **heavenly realms**.

It is by ***grace and truth***, that the *children of God* are **led home**–
just as ***the Shekinah*** led the children of Israel to the promised land

Without the ***Shekinah***, they were lost ...
as **we are lost without *grace and truth*** ...

if you think you can make it through life into eternal glory
apart from ***grace and truth*** ... you are **lost** –
apart from Christ – the **embodiment of *grace and truth***
you have **no hope of being saved**.

But ***in Christ***, we have ***grace and truth***
leading the way to eternal life.

John 17 –last point ...

Grace and truth is (they are inseparable.)

Grace and truth is the guarantee of our inheritance.

It is **God's sovereign grace** that makes our future inheritance
certain or guaranteed.

Why?

Because of the **POWER of grace**.

There are *many* who **claim** they understand **grace** ...

But *few* **understand** the *sovereign power of God's grace*.

When **the God** who **spoke the universe into existence** **speaks to your soul**

When He says “ _____ *COME FORTH*”

When He **determines** to **have *mercy* on you** ...

When **He raises you** from your spiritual death ...

That **grace** becomes your *earnest*, your *deposit* –
your **guarantee** **unto eternal life**.

Rom 4:16

*... it is by faith, that it might be in accordance with grace, in
order that the promise may be certain ...*

Rom 6:5

*if we have become united with Him in the likeness of His
death, certainly we shall be also in the likeness of His
resurrection,*

There is a *faith-grace-glory* **CERTAINTY!**

And if you don't understand that, **you don't understand grace!**

Many understand the **link** between **faith** and **glory** ...
*you believe in Jesus Christ and His atoning work
on your behalf, and you are saved –*
your **saved** as long as you **believe** ...

While many understand this, they **miss** the **grace** –
so they miss the **certainty** of **glory**,
*because they fail to understand **grace** –*

They understand it as **unmerited favor** –
that one need not work for salvation,
but they **fail** to understand **grace**
as the **power given by God unto salvation.**

That's what Romans 8 is about –
*those He **called**, He **justified** and those He **justified** He **glorified!***

It is only **sovereign grace** alone that grants us a **CERTAINTY**
of what Jesus prayed for.

John 17:24

Father, I will

θέλω - a **strong word** of INTENT ... When **God wills** –
it is more than a *desire* or a *wish* ...

***Father, I will that they also, whom thou hast given me, be
with me where I am; that they may behold my glory, which
thou hast given me: for thou lovedst me before the foundation
of the world.***

Jesus' last request on behalf of His own –
is His first request for Himself ...

He begins in John 17:5

***... O Father, glorify thou me with thine own self with the
glory which I had with thee before the world was.***

Then He prays for the church from vss 6-23

And then in verse 24:

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory,

This **effectual prayer** is for you –
if you are born-again –
if you are in Christ, **Christ has prayed for you**
that **you WILL** one day behold His glory –

*My brothers and sisters, we **shall** behold Him!*

We **WILL** *behold His glory!*

The *subjunctive mood* tells us that we will continually be **beholding Him!**
That's what we'll do in heaven – **behold His glory ...**

There is no doubt about it!

1 Jo 3:1-3

Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, NOW we are children of God; and it has not yet been revealed what we shall be,

but we KNOW – (we KNOW) that when He is revealed, we shall be like Him, for we shall see Him as He is.

And here is the application ...

And everyone who has this hope in Him purifies himself, just as He is pure.

The **glory to come** is so magnificent –
that *merely* **looking at it, transforms you ...**

Seeing Him as He is ... makes us like Him!

Do you **long** for this?

Do you ... young person?

Do you ... who think yourself a failure?

Do you ... Christian – buffeted by Satan – tossed here and there?

I can tell you – **this is your destiny!**

When you come to **die**, in Christ,
you will see His **glory**,
you will **behold Him**,
you will **become like Him**,
and you will *enjoy Him forever and forever.*

May you **exult in this HOPE!**

And may **this hope purify us ...**

If you *REALLY* believe this – *REALLY* ...
can you continue living as you do?

You see how this **hope purifies?**

When we **truly believe** the magnificence of our **hope**,
it will have a **purifying effect** on our deeds here on earth.

Can you be as *concerned about earthly things as you are,*
if you **truly believed this?**

Could you be so *consumed with position, status,*
and the passing pleasures of Egypt,
if you **truly believed this?**

But if you are a Christian, **this is going to happen!**
It is **more certain** than *anything under the sun!*

You **WILL** **behold His glory!**

Knowing this ... is it *too much to expect* that
we should

set our affections on things above, not on things of earth.

Knowing this ... we realize just how true it is that
any earthly affliction is only **momentary** and **light**
when compared to the eternal weight of glory which awaits us.

Whatever you do, **put this in the forefront of your mind;**
think about it in a way that you **have never before.**

Meditate upon it ...

Do not let a day pass, without **remembering this!**

If you are **not His child** – if you have **not been born-again** –
if you have **not trusted Jesus Christ alone** for salvation,
all that awaits you

is the **terrifying prospect** of sure judgment ...

But, *my friend,* my *brother,* my *sister,* **know** that:

*eye has not seen nor ear heard neither have entered into the
heart of man the things which God has prepared for them that
love Him.*

So let us daily pitch our tents in *this wilderness* wherein we roam –
keeping an eye on the present glory
of **grace and truth** to lead us through ...

And with an eye *in the background*
to the unseen, and eternal ...

*and when our earthly tents fade away, know that we have an
eternal building of God, an house, not made with hands,
eternal in the heavens!*

What a **heritage!** What a **hope!** What a **present!**

What a **glory!** Amen!