

I. The Glory of God

A. He is the King of Glory

1. Psalm 24:7-10 . . . Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of glory may come in! [8] Who is the King of glory? The LORD strong and mighty, the LORD mighty in battle. [9] Lift up your heads, O gates, and lift them up, O ancient doors, that the King of glory may come in! [10] Who is this King of glory? The LORD of hosts, He is the King of glory.
2. Hebrews 1:1-3 . . . God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, [2] in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. [3] And [this Son] is the radiance of God's glory and the exact representation of God's nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.

B. Prayer

II. Jesus is the glory of God in human form

A. The word of God teaches us that Jesus is the human representation of the glory of God. But why did God give us Jesus to reveal to us His own glory? To answer that question, we must begin with God, himself.

B. God, in the fullness of His nature, His character, and His ways is beyond our human ability to know Him. We are able to know God in part, but while we are in our human bodies, we cannot know Him fully.

1. God is so vast that the heavens and the universe with all its galaxies and uncharted space cannot contain Him (2 Chronicles 2:6).
2. His thoughts and His ways are as high above our thoughts and ways as the heavens are above the earth (Isaiah 55:8-9).
3. His wisdom is beyond what we can fully grasp and His knowledge is beyond what we can measure. His judgments, that is, the way He thinks and the decisions He makes, are unsearchable. His methods and ways are unfathomable. His understanding is infinite. In fact, He is so far beyond what we can know that the scripture asks this question: "Who has ever fully known the mind of God, or who has been a counselor to God? (Romans 11:33-34, Psalm 147:5).

4. Do you have the intellectual capacity and the resources to discover the depths of God? Are you able to discover the limits of the infinite perfection or holiness of the Almighty? Have you seen or can you even figure out where He starts and where He ends? (Job 11:7)
 5. Can you hide yourself in a place where God cannot see you? (Jeremiah 23:24)
 6. What these scriptures reveal is that God is so vast, so beyond our ability to know Him, that we cannot know Him in all His fullness.
 7. But it isn't just God's limitlessness that prevents us from fully knowing Him, we have natural limitations that prevent us from fully knowing Him.
 - a. Because of our humanity, our ability to understand and comprehend is minuscule in comparison to the limitlessness of God. We are even limited by our language.
 - b. We see the truth in this by the fact that when God reveals something of Himself or His will to us, He uses language we understand. And when language isn't enough, He uses symbols, metaphors, and similes so we can at least capture the idea of what He is revealing. In other words, God's self-revelations are always limited in form and scope to what we are able to understand.
 8. And beyond all these limitations to knowing God fully, the reality is, no one has ever even seen God. God is not only a partial mystery to the human mind, He is invisible to the human eye.
- C. However, we can measure and quantify Jesus. Because of His humanity, He fits within the limits of our humanity – which means we can know Him. Therefore, through Jesus we gain greater insight into God than we could otherwise gain any other way.
1. At the beginning of his gospel, John tells us that even though no one has seen God at any time, Jesus Christ, who is the only begotten God and who is in the bosom of the Father, has explained God to us in ways we can receive and understand (John 1:18).
 2. And the reason Jesus is able to do this is because He is both God and man, both divine and human. And though this combination of deity and humanity is a mystery we cannot fully explain, it does not prevent Jesus from being the revelation of God we understand best.
 3. Now, rather than trying to fully explain Jesus being fully God and fully man, let's look to God's word and examine some of the scriptures that affirm His deity.

- a. Isaiah provides two prophecies that the coming Messiah would be both God and man:
 - (1) In Isaiah 7:14 we read: “Therefore the Lord Himself will give you a sign: behold, a virgin will be with child and bear a son, and she will call His name Immanuel.”
 - (a) Matthew uses this prophecy and adds the translation of Immanuel in Matthew 1:23 . . . “Behold, the virgin shall be with child and shall bear a son, and they shall call his name Immanuel, which translated means, “God with us.”
 - (2) Isaiah’s second prophecy is found in Isaiah 9:6 . . . For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”
- b. John begins his gospel by affirming the deity of Christ with these words: “In the beginning was the Word (*Jesus*), and the Word was with God, and the Word was God” (John 1:1).
- c. Jesus proclaimed His deity when saying such things as:
 - (1) “I and the Father are one” (John 10:30).
 - (2) “He who believes in Me, does not believe in Me but in Him who sent Me. He who sees Me sees the One who sent Me” (John 12:44-45).
 - (3) In talking to a group of Jews, Jesus defended His position of authority as being greater than Abraham’s by saying: “Truly, truly, I say to you, before Abraham was born, I am” (John 8:58).
 - (4) In responding to Philip’s request to show the disciples the Father, Jesus said him: “Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, ‘Show us the Father?’” (John 14:8-9).
 - (5) In talking about His death, Jesus said: “I lay down My life so that I may take it up again. No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down (*take my own life*), and I have authority to take it up again (*raise myself from the dead*)” (John 10:17-18).
- d. The disciples and the apostle Paul confirmed Jesus’ deity:
 - (1) Following the resurrection and upon coming to his senses about Jesus being alive, Thomas affirmed Jesus’ deity when

he said: “My Lord (*Gk: kurios – OT term for God*) and my God (*Gk: Theos – NT word for God*)” (John 20:28).

- (2) Hebrews 1:3 says . . . [Jesus] is the radiance of God’s glory and the exact representation of God’s nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.
 - (3) Paul speaks of Christ’s deity and humanity in Philippians 2:5-7 . . . Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.
 - (4) Paul gives several proofs of Christ’s deity in Colossians 1:15-17 . . . (1) He is the image of the invisible God, the firstborn of all creation. (2) For by Him all things were created, both in the heavens and on earth (Genesis 1:1), visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. (3) He is before all things (Psalm 90:2), and in Him all things hold together.
 - (5) In speaking of Jesus, Paul says: “Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen” (1 Timothy 1:17).
 - (6) In explaining God’s grace for present and eternal salvation, Paul speaks of Jesus Christ as “our great God and Savior” (Titus 2:13).
 - (7) And John wraps up his first epistle with these words: “And we know that the Son of God has come, and has given us understanding so that we may know Him [God] who is true; and we are in Him [God] who is true, in His Son Jesus Christ. This is the true God and eternal life” (1 John 5:20).
4. As you can see, God’s word clearly declares that Jesus is God in human flesh, and as such, is able to reveal God to us in ways we can comprehend. Now, let’s turn our attention to those scriptures that speak of His humanity, for this too is essential to reveal God to us.
- a. As I have already stated, Isaiah prophesied that Jesus would be both God and man, both deity and humanity (Isaiah 7:14; 9:6).
 - b. When the Israelites felt such fear of God that they did not want to get near the mountain on which Moses received the Ten

Commandments, God had compassion and said that He would raise up for them a prophet from among their countrymen – a prophet like Moses. And God said He would put His words in the prophets mouth and the prophet would speak what God commanded him to speak (Deuteronomy 18:15-18). And as we now know, that human prophet is Jesus.

- c. Matthew affirms the humanity of Christ by opening his gospel with a genealogy showing Christ's lineage all the back to Abraham (Matthew 1-2). Luke goes even further by tracing Christ's genealogy all the way back to Adam (Luke 3:23-38).
 - d. Three gospels speak of Christ's birth, and all four speak of His death – thus identifying His humanity.
 - e. John opens his gospel by affirming both the deity and humanity of Christ. In affirming Christ's humanity, he said "the Word became flesh, and dwelt among us (John 1:14).
 - f. Luke spoke of Jesus' humanity by saying He continued to grow, became stronger, and increased in wisdom (Luke 2:40).
 - g. The four Gospels portray Jesus as tempted (Matt 4:1-11), hungry (Matt 4:2), thirsty (Jn 19:28), grieving to the point of almost dying (Matt 26:38), weeping (Jn 11:35), being tired (Jn 4:6), sweating (Lk 22:44), and bleeding (Jn 19:34).
 - h. Hebrews likens Christ to a High Priest in Israel, whose humanity enables Him to sympathize with our weaknesses (Heb 4:15).
 - i. John says that one of the tests of true faith in God and of right or orthodox (*traditional*) theology is recognizing and believing that Jesus Christ came in the flesh (1 John 4:2).
5. My purpose in referencing these scriptures is to affirm from God's word that Jesus Christ is fully God and fully human, and as such, He is God's "self-revelation" in a form we can understand. Therefore, and this is an important truth, Jesus is not only our Savior and Lord, He is also our understandable picture of what God is like, how God thinks, and God's ways.
 6. Does this mean we now are able to know and understand God in all His fullness? No. While we remain limited by our humanity, we cannot know God fully, even with Christ's revelation of God. However, the day is coming when we will know God fully. Paul tells us in 1 Corinthians 13:12 . . . For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known.

III. Seeing the glory of God in Jesus

A. Now, my purpose in looking at Jesus this way is because He not only reveals God to us, He is the glory of God in human form. In other words, we can see the glory of God in Jesus through his words and his deeds.

For example:

1. Upon returning to Nazareth after beginning His ministry, Jesus went to the synagogue on the Sabbath, and stood up to read. The book of Isaiah was handed to Him, so He opened it to the place where this prophecy was written: "The spirit of the Lord is upon me, because He anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord." Upon closing the book, Jesus said: "Today this Scripture has been fulfilled in your hearing" (Luke 4:16-21). These are all earthly manifestations of God's glory.
2. As we look further into the life and words of Christ, we see that He proclaimed the fuller intentions of the Law given to Moses. He spoke with authority and never backed away from the truth. He stood for righteousness and stood against sin and pride and every other kind of evil. He changed water to wine, fed the hungry, cast out demons, healed the sick, looked after the widows, protected the innocence of children, held the religious leaders to a higher standard, exposed hypocrisy, affirmed sincerity, ministered to the poor, the outcasts, and the lower class, took control of nature and rose above the laws of nature, showed compassion, forgave sin, promised eternal life, and raised the dead.

IV. Conclusion

A. These are but some of the ways Jesus reveals to us the glory of God. And though we cannot know all there is to know about God by looking at Jesus, He does present us a much fuller picture, and one we can understand in spite of our human limitations. Therefore, I urge you to –

1. Pray - purposefully and wisely, asking for what you believe you need from God to see God as fully as possible in Jesus' life and words.
2. Read, study, and ponder the scriptures – especially the four gospels and any other portion in the OT or NT that speaks about Jesus.
3. Ponder the life of Christ – meditate on how he lived and how he served the Father. Consider His humility, attitudes, honesty, justice, mercy, kindness, compassion, fearlessness, self-sacrifice, how He handled relationships, and His prayer life.

4. Read good books, listen to good teaching, and talk with other believers about the different manifestations of God found in Christ and how these manifestations help you live a God-pleasing life.
 5. Look for opportunities to explain what you know about God to unbelievers so they can gain the benefit, if they will, from what you have come to know about God.
- B. Finally, whether it is coming to know God more fully through Jesus, or seeing His glory in Jesus, do not treat what you learn and see as mere information. Rather, let it do its intended work in you so that you will continue being transformed into the likeness of Jesus Christ. Then you too will bring God glory.