

The Lord Jesus Christ: A Series of Ten Studies

Study 9: The Lord of Glory – Part 1

taken from
Bible Studies for Enquirers and New Believers
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Readings: Genesis 14:17-20; Joshua 5:13-15; John 17:1-16

Memory Verse: 1 Timothy 3:16

There are two passages in the New Testament where the Lord Jesus Christ is given the title the Lord of Glory – James 2:1 and 1 Corinthians 2:8. We will look at this title in a wider context – first in the Old Testament and then in the New Testament especially in John 17.

The Old Testament

- The Shekinah Glory – shown in the tabernacle and the Temple to indicate the presence of God in a special way. This glory was revealed in the Incarnation of the eternal Word, then in the lives of believers indwelt by the Holy Spirit and also in the body of believers and finally it will be shown in the Holy City, the Heavenly Jerusalem. There are several Hebrew words used for glory. One of them (*kabod*) conveys the idea of a weight of glory, heaviness, honour, reminding us of the weight of glory referred to in 2 Corinthians 4:17. This word is used by the psalmist in Psalm 8:5 where he speaks of man being crowned with glory. The writer to the Hebrews applies this quotation to Jesus (Hebrews 2:7).
- The Glory of God – revealed in the Old Testament in theophanies and christophanies. A 'theophany' is an appearance of God perceived as the first person of the Trinity. Examples are the figure in the fiery furnace (Daniel 3:25) and the appearance to Abraham in Genesis 18. A 'christophany' is an appearance of God perceived in retrospect as the second person of the Trinity – a preview of the incarnate Jesus Christ. Melchizedek may be a christophany (Genesis 14:17-20). He is certainly a type of Christ as indicated by the following:
 - King of righteousness and king of peace
 - Priest of the Most High God
 - He appeared without genealogy and without announcement
 - He was greater than the other kings and gave Abraham a blessing
 - He received tithes from Abraham
 - What does Hebrews 7:17 say of Melchizedek?

Another possible christophany is the appearance of the commander of the host of the Lord (Joshua 5:13-15). Joshua's reaction was to worship the commander of the host of the Lord. The commander being a divine person accepted worship.

The New Testament

The Greek word for glory (*doxa*) is used right through the New Testament. It is a word of praise. God is the God of glory and of grace. What begins in grace ends in glory but it also began in glory as we see in the gospel of John (e.g. John 17). Glory in a sense is completion. There was completion at the beginning and there will be completion at the end. "We beheld his glory...and from his fullness have we all received, grace upon grace" (John 1:14,16). Now look up the following passages about glory:

- In the Gospels and Acts
 - Matthew 17:1-13 is an account of the transfiguration of Jesus. The word glory is not mentioned in this passage but Jesus was transfigured by glory.
 - Luke 2:9-14 is the account of the shepherds and the song of the heavenly host.
 - Luke 2:32 is Simeon's song.
 - John 12:23,27-28 is when Jesus prayed that God would glorify his name in him.
 - John 15:8 shows that the Father is glorified when Jesus' disciples bear spiritual fruit.
 - Acts 7:2 shows an appearance of God's glory. To whom did the glory appear?
 - Acts 7:55 shows someone seeing God's glory. Who was it? When?
 - Acts 9:3 and Acts 22:11 describe Paul's experiences. What were they?
- In the Pauline Letters
 - What does Paul write about glory in Romans 8:17; 2 Corinthians 4:6; 2 Corinthians 3:18? Find more references to glory in his letters.
- In the Letter to the Hebrews
 - Look up Hebrews 1:3; Hebrews 2:9; Hebrews 3:3.
- In the General or Catholic Letters
 - Look up 1 Peter 1:7,21; 1 Peter 4:13; 1 Peter 5:1,10; Jude 24-25 .
- In the Book of Revelation
 - List four references to glory in this book.