

The Communicated Glory of God the Word

Introduction:

Did God the Father communicate glory to God the Word in His Divine Being, or to God the Word *only in His Sacred Manhood by the eternal hypostatic union?*

Another way of asking this question is, did God the Word have *inherent glory* in His Divine Nature, and if so, which He did, why did He need any communicated glory from the Father in His abstract Divine Nature? He did not. I hold He did have inherent Divine glory in His Divine Nature, *but not in His Manhood nature*. In His manhood nature, He received the Father's communicated Glory. God the eternal Word *does not need any communicated glory* in His Divine nature, He has His own inherent glory.

John 1:14 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.

2 Peter 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

Matthew 17:1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

Mark 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

2 And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

Luke 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white *and* glistening.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

The Communicated Glory of the Father abides in the flesh of God the Word

As we continue to study and consider the Glory of Jesus Christ and the beauties of both His Divine and Human Natures, we find the communicated glory of God the Father abiding in the flesh of God the Word.

John 1:14 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.

Our Lord Jesus Christ as the Word showed His glory as the only Begotten of the Father. That God the Word is *self-existent, self-sufficient and immutable*, should be evident to all God's little children. *Yet, how can it these attributes be if God the Word is a begotten God? They cannot be.*

Did God the Word Show Communicated Glory ONLY During the Incarnation?

The Word became flesh, or was made flesh as the KJV says. Believers were then able to behold His glory. *In the state of His flesh, God the Word shows His glory.* We ask, *does His becoming flesh refer only to the Incarnation and no other period?*

If it refers only to the Incarnation, *then how did men look upon God before the incarnation* and see Him in His glory? Can men see God? John 1:18 tells us they cannot.

John 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Joh 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

Gen. 32: 24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25 And when he saw that he prevailed not against him, he touched the hollow of his thigh;

and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27 And he said unto him, What is thy name? And he said, Jacob.

28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore is it *that* thou dost ask after my name? And he blessed him there.

30 And Jacob called the name of the place Peniel: *for I have seen God face to face, and my life is preserved.*

Ex. 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: *also they saw God, and did eat and drink.*

Seeing the God-Man

That God the Word was Begotten we do not deny, but *we do deny it was in His Deity.* We affirm that *He was begotten in His outward form or in His Sacred Manhood, and in that form only as the Divine Equal, Phil 2.* The Old Testament Scriptures teach us that some of God's little children *saw God and they also saw Him as a Man. They saw the God-Man.*

Now the next question is, when did Peter, James and John see the glory of Jesus Christ? It is obvious they were talking about the Transfiguration on the Mount.

Moses and Elijah were with Jesus on the Mt. Moses was a saint who died and was in a glorified state. Next was Elijah, a saint who did not die, but who was there in a glorified state. Then was Jesus there, in His glory before His death and resurrection.

The Glorified State not Dependent on the Death of the Saints

The glorified state is not dependent upon the previous death of any of the saints. Christ was then glorified and He had not yet died, Elijah did not see death.

We ask, was the glory of the Word, on the Mount, in His Deity or in His Sacred

Manhood? To us there is but one answer, it was *in His sacred Manhood*.

We therefore ask, when did He receive this glory?

1 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:*

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

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

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

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 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.

John 17 and the Transfiguration

I remark about John 17 and the Transfiguration:

1. This glory of the Only Begotten Word, *in His flesh but not* in His Deity, is a *communicated glory*;
2. This is *not essential glory* arising from God the Word's Divine Nature, but a *glory given* to The Word from the Father;
3. This *communicated glory* the Word has given unto the Disciples that they may be one, and that they may behold the Word in His glory and see His oneness with the Father in this glory both had before the foundation of the world.

God's little ones are ***ONE IN THE COMMUNICATED GLORY THE FATHER GAVE TO JESUS CHRIST***, and the Father and the Son are ***ONE IN THIS SAME COMMUNICATED GLORY***.

God's little children are therefore *one in the Father's communicated glory from the Lord Jesus Christ and this further establishes their eternal, vital union with the Lord before the foundation of the world.*

The Word Manifests Communicated Glory from the Foundation of the World

This *communicated glory* that the Word manifested He *received before the foundation of the world.* It also further establishes the *fleshly union of the Word with God the Father and the entire Holy Trinity before the foundation of the world.* God the Father and Jesus Christ *are One in this glory communicated,* and the *elect are all one in this same glory communicated.*

This same communicated glory the Father gave unto Jesus Christ before the foundation of the world *was manifested in His sacred Manhood on the Mountain,* along with that same glory manifested by both Moses and Elijah.

This Communicated Glory is Not Dependent upon the Resurrection

This communicated glory is not dependent upon a previous living and dying, but is the *same Glory of the resurrection body,* not *because they are resurrected,* but because they are, as resurrected, in the glory state. This is the same glory the Word has as an only Begotten Son in His Sacred Manhood ONLY, before the Foundation of the world. *This is a communicated glory from the Father to the Word and then to the elect.*

I therefore conclude that this communicated glory of the Word and from the Word to His Disciples is in their flesh (I mean not that the Father had flesh except only by Union with the God-Man) *and is a manifested glory* that the Father did give unto them.

Therefore, I conclude that *God the Word received communicated glory* from the Father before the foundation of the world. Again we are faced with this question....*is God the Word a begotten God,* or *Is He a Begotten God-Man?* And, as a *Begotten God-Man did His begetting refer only to His sacred Manhood?* I say *yes* to both these questions.

This Communicated Glory is Limited to Manhood and Manifests Sonship

This communicated glory is limited to the *Sacred Manhood of Jesus Christ,* in His flesh, John 1:14, John 17, and He gives it to His disciples. *It is to manifest sonship in a glorious state, not only ours but the Only Begotten Sonship of God the Word, not in His Unbegotten Deity, but in His sacred Begotten Manhood.*

Romans 8:15 **For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.**

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, *and joint-heirs with Christ*; if so be that we suffer with *him, that we may be also glorified together.*

18 For I reckon that the sufferings of this present time *are not worthy to be compared with the glory which shall be revealed in us.*

19 *For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

Eternal, Vital Union clearly sets forth the communicated glory of the Father to Jesus Christ and *we are join-heirs in this glory if so be that we suffer with Him*, that we may be co-glorified together with Him, in the glory of eternal, vital union.

God the Father is One with the God-Man by union. God the Father, by this Trinitarian Union was in Christ while Christ was on the earth and Christ was in the Father and in heaven at the same time. 2 Cor. 5:11-21 This is by union and not by actual being.

Joh 10:30 I and my Father are one.

Joh 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Ro 12:5 So we, *being* many, are one body in Christ, and every one members one of another.

1Co 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

1Co 10:17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

1Co 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

1Jo 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

In Conclusion

God the Father is One in Christ's glory by union and the elect are One in this same glory by union with Christ. The Father communicated this glory unto Jesus Christ, the God-Man, before the foundation of the world. The elect received this by union with Christ Jesus then, and it shall be manifested in the world to come at the resurrection.