



Appendix 1. Participant Handout Guides

If you are working with a class or small group, feel free to duplicate the following handouts at no additional charge. If you'd like to print 8-1/2" x 11" or A4 size pages, you can download the free Participant Guide handout sheets at:

www.jesuswalk.com/glory/glory-lesson-handouts.pdf

Discussion Questions

In addition to maps and background information, you'll typically find 4 questions for each lesson, depending on the topics in each lesson. Each question may include several sub-questions. These are designed to get group members engaged in a discussion of the key points of the passage. If you're running short of time, feel free to skip questions or portions of questions.

www.jesuswalk.com/glory/glory-lesson-handouts.pdf

A 1- to 3-page handout is provided for each of the following.

- Preface
- 1. The Glorious Kingdom in the Sinai Desert.
- 2. The Glorious Kingdom of the Son of Man
- 3. We Have Seen His Glory
- 4. Transformed by His Glory
- 5. Glory in Clay Jars
- 6. The Glory and the Kingdom to Come

Lessons and audio available at <http://www.jesuswalk.com/glory/glory.htm>

1. The Glorious Kingdom in the Sinai Desert

Types of Glory

The most common word that accompanies a theophany throughout the Bible is the noun “glory.” Hebrew *kābôd*, “glory,” is “to be heavy, weighty.” That transitions to a “weighty” person in society, someone who is honorable, impressive, worthy of respect. The word “gravitas” carries this sense. Common translations are to be “honorable, honored, glorious, glorified.” Greek *dóxa* refers to “reputation, fame, splendor, honor, praise, majesty.” Both words have several aspects that are developed in Scripture:

1. **Reputation glory.** Exploits that enhance one’s reputation might be considered reputation glory (Exodus 14:4; 17:17-18; Psalm 96:7-8; etc.).
2. **Derived glory.** **Glory that one derives from another source, like the moon receives light from the sun** (Exodus 34:29-30, 33-35; 2 Corinthians 3:13).
3. **Inherent glory.** Glory which God possesses inherently, in and of himself, completely independent of whether people honor him or recognize his deeds.

Q1. Describe the difference between (1) reputation glory, (2) derived glory, and (3) inherent glory. Which glory is involved when you praise God? Which glory is within you?

The Brilliance of God’s Glory. Theophany, where God reveals a vision of himself. Also in angelic appearances. Psalm 104:2; Isaiah 60:1; Ezekiel 43:1-2; Luke 2:9; Acts 26:13; Revelation 1:16; 21:23; etc.

God’s Glory on Mount Sinai. Exodus 19:18-19; 24:16-17; 13:21-22; 14:19, 24; Numbers 12:5, 14:14; Deuteronomy 31:15.

God’s Glory in Judgment. Exodus 16:7, 10; Numbers 14:10, 19, 42; 20:6; Hebrews 12:29, quoting Deuteronomy 4:24)

Q2. Why do you think God’s glory is associated with judgment and consuming fire? What happens when people willfully disobey God and his laws? Why can’t God’s holiness coexist with sin?

Moses Face Glows (Exodus 33:7-11; 18-23; Numbers 7:8-9; Exodus 34:29-30, 33-35; 2 Corinthians 3:13)
This “tent of meeting” is referred to when Moses speaks with the Lord “face to face,” that is, intimately. After the tabernacle is built (also called the “tent of meeting”), Moses will enter there and seek the Lord. This is derived glory.

Show Me Your Glory (Exodus 33:18-23), intense hunger for more of God (Philippians 3:8a, 12b, 13b-14)

Q3. Why does Moses hunger to see God’s glory? Why does Paul press on? What spiritual hunger do you see in yourself? How might you increase this hunger? How might you satisfy this hunger?

God’s Shekinah Glory. Hebrew *Shekinah*. It literally means, “the dwelling.” It refers to “the majestic presence or manifestation of God which has descended to ‘dwell’ among men.”

The Kingdom of God in the Wilderness. Yahweh is Israel's King. The law, the tabernacle, and the priesthood all relate to worshipping Yahweh as King (Exodus 15:18; Numbers 23:21; Deuteronomy 33:5). Parallels to the ancient Suzerain Vassal Treaty (Exodus 19:5-6; 1 Samuel 8:5-7; Deuteronomy 17:15).

Yahweh's Presence in the Midst of His People (Exodus 33:2-3, 12-17).

The Tabernacle as Yahweh's Throne Room.

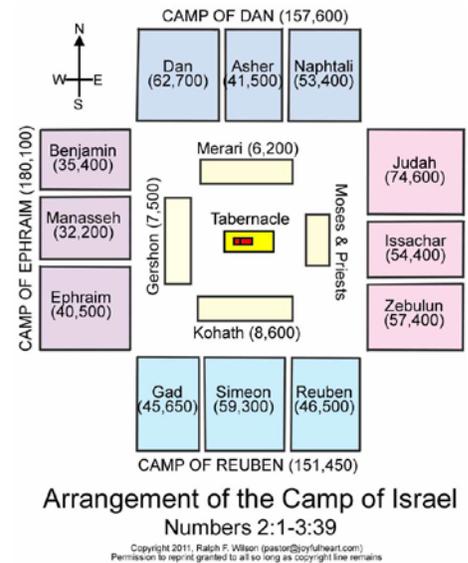
The Ark as Yahweh's Throne (Exodus 25:10-22; Numbers 7:89-1 Samuel 4:4)

The Cloud and the Glory (Exodus 40:34-38; cf. Leviticus 9:6, 23; 1 Kings 8:10-11; cf. 2 Chronicles 5:13-14)

Q4. What is the relationship between the tabernacle in the wilderness and the Kingdom of God? How do God's Kingdom and glory come together in the wilderness tabernacle?

Lessons about Glory

1. Glory (*kābôd*) in Hebrew comes from the idea of weightiness, worthy of honor and respect.
2. Three concepts of glory are developed in the Bible: (a) reputation glory, that which enhances one's reputation, (b) derived glory, glory that finds its source in another person, and (3) inherent glory, glory that finds its source completely independent of others.
3. Glory is often associated with God's judgment.
4. When Moses spends time with God, his face takes on a glow from God's glory, which gradually fades until the next encounter.
5. God's glory is often expressed as brilliant shining light and consuming fire.
6. God's glory is so great that we cannot take it full-strength.
7. God's Shekinah glory refers to his dwelling in the midst of humans.
8. In the Old Testament God is seen as Israel's King, who reigns over them as a Suzerain.
9. The Tabernacle in the wilderness typifies the presence of a desert monarch, with his courtroom and throne, dwelling in the midst of his people.
10. God's glorious presence with his people is shown by the presence of a pillar of cloud by day and a pillar of fire by night.



2. The Glorious Kingdom of the Son of Man

The Kingdom of God is the single most common theme of Jesus' preaching found in the Synoptic Gospels (Matthew, Mark, and Luke) --Mark 1:14-15

The Heavenly Son of Man (Daniel 7:13-14). Jesus commonly refers to himself as the "Son of Man," and only rarely as "Messiah" or "Son of God." Why? (1) **Accuracy**. Son of Man, drawn directly from the imagery of Daniel 7:13-14, is an accurate description of who Jesus really was and is. (2) **Ambiguity**. Son of Man is ambiguous enough that his enemies are not able to seize on the title as blasphemy (Matthew 26:64).

Coming with the Clouds of Heaven (Daniel 7:13b; Psalm 68:4; 104:3b; Isaiah 19:1a; Matthew 24:30b; Mark 13:26; cf. Luke 21:27; Matthew 26:64; Mark 14:62; Revelation 1:7a; 14:14a)

Approached the Ancient of Days (Daniel 7:13c; Isaiah 6:1-3)

Given Authority, Glory, and Sovereign power (Daniel 7:14a)

"He was given authority, glory and sovereign power." (Daniel 7:14a; 1 Chronicles 29:11; Matthew 28:18b-19a)

All Peoples Worshiped Him (Daniel 7:14b).

An Everlasting, Indestructible Kingdom (Daniel 7:14c; 2:44)

Q1. (Daniel 7:13-14) What are the elements of Daniel's prophecy of "one like a son of man"? What is he given by the Ancient of Days? What clues do you have to the divinity of "one like a son of man" in Daniel's prophecy?

Jesus the Son of Man. Jewish ears probably heard the phrase "kingdom of God" and interpreted it as the restoration of David's kingdom, in fulfillment of the Davidic Covenant in 2 Samuel 7:11-16. The Kingdom Jesus had in mind was the Kingdom bestowed by the Ancient of Days upon the Son of Man with universal authority, consummate glory, complete rule, and the worship of all peoples (Mark 14:61-62)

John's Gospel

- The Son of Man comes from heaven (John 3:12-13; 6:62).
- The Son of Man is Judge of all (John 5:27).
- The Son of Man is glorified (John 12:23; 13:31-32).
- The Son of Man is lifted up – both in glory and as the object of faith on the cross, which is his ultimate glory (John 3:14-15; 8:28).
- The Son of Man gives himself as an atoning sacrifice for sin (Isaiah 53; Mark 10:45).
- The Son of Man returns in glory (Matthew 16:27; 24:30b; 25:31).

Jesus Declares the Kingdom of God. Series of parables on the nature of the Kingdom.

- Parable of the Sower** (Matthew 13:1-23; Mark 4:1-25; Luke 8:4-18) on varying receptivity to the message of the Kingdom.
- Parable of the Tares and the Wheat** (Matthew 13:24-30, 36-43; Mark 4:26-34) concerning counterfeits to the true work of God.
- Parable of the Mustard Seed** (Matthew 13:31-32; Mark 4:30-32; Luke 13:18-19), on the relatively small appearance of the Kingdom compared to its large conclusion.
- Parable of the Yeast** (Matthew 13:33), on how the Kingdom, beginning small, eventually effects the large lump of dough.
- Parable of the Hidden Treasure** (Matthew 13:44), on the great value but hiddenness of the Kingdom.
- Parable of the Pearl of Great Price** (Matthew 13:45-16), on the surpassing value of the Kingdom.
- Parable of the Net** (Matthew 13:47-50), on angels dividing the wicked from the righteous on the Last Day.
- Parable of the Barren Fig Tree** (Luke 13:6-9), on the barrenness of Israel.
- Parable of the Two Sons** (Matthew 21:28-31), on the importance of obedience over verbal acknowledgement.
- Parable of the Tenants** (Matthew 21:33-46; Mark 12:1-12; Luke 20:9-19), on the replacement of rebellious Israel with the followers of the Messiah.
- Parable of the Marriage Banquet** (Matthew 22:1-14; Luke 14:15-24), on the rejection of Israel and the invitation to the Gentiles.
- Parable of Becoming Like Children** (Matthew 18:3-4), on the necessity of humility and grace.
- Parable of the Lost Sheep and Lost Coin** (Matthew 18:10-14; Luke 15:3-10), on the seeking nature of God to find people who are lost.
- Parable of the Prodigal Son** (Luke 15:11-32), on the grace of the Father towards those who sin and repent.
- Parable of the Unmerciful Servant** (Matthew 18:21-35), on grace and the necessity of forgiveness in the Kingdom.
- Parable of the Seed Growing Secretly** (Mark 4:26-29), on the hidden but sure growth of the Kingdom.
- Parable of the Workers in the Vineyard** (Matthew 20:1-16), on the reign of grace rather than works in the Kingdom.
- Parables of the Talents and Minas** (Matthew 25:14-30; Luke 19:11-27), on the delay of the coming of the Kingdom and rewards for faithfulness.
- Parable of the Ten Virgins** (Matthew 25:1-13), on the delay of the Kingdom and the importance of faithfulness in the meantime.

Q2. What did the term “Messiah” mean to the Jews? How does Daniel’s Son of Man exceed this understanding? Why does Jesus primarily use the title Son of Man rather than Messiah or Son of God?**When Does This Glorious Kingdom Begin?** Six propositions.

1. Jesus is Co-Creator with the Father from the beginning (John 1:1-3; Colossians 1:15-20).
2. Daniel’s vision of the Father bestowing all power, glory, honor, and worship upon the Son of Man is also timeless (Daniel 7:13-14).
3. The Kingdom is present in the person of Jesus the King (Matthew 4:17; Luke 17:20-21, ESV). The adverb translated “within” is Greek *entos*, “inside, within, within the limits of” or “among you, in your midst.” Jesus’ audience is hypocritical Pharisees, not true disciples. Two popular interpretations: (a) The kingdom is essentially God’s Reign in the individual soul. OR (b) The kingdom is “among you” or “in your midst,” that is, it is present in the Person and ministry of Jesus. The latter is closer to what Jesus meant.

Q3. (Luke 17:20-21) How do you understand Jesus’ saying, “The Kingdom is within you” or “in your midst”? What does this teach us about Jesus?

4. Each of Jesus' miracles – and the works of Jesus' disciples, both then and now – are incidents of the Glorious Kingdom breaking into our world (Luke 11:15; Matthew 12:28; John 2:11)
5. At Jesus' Second Coming the Kingdom of God will be fully manifest (Matthew 24:30-31; Revelation 11:15)
6. For now, we live with the tension that the Kingdom of God is present in power, but not yet finalized or fully visible on earth (Hebrews 2:8b-9).

Q4. Is the Kingdom of God present now? In what sense? What are the present limitations of this Kingdom's power, if any? When will the Kingdom of God be fully manifest to all?

Lesson for Disciples

1. Messiah refers primarily to the descendant of David who is prophesied to reign over the people of Israel and Judah.
2. The Son of Man prophecy in Daniel 7:13-14 concerns One who reigns over all peoples and has all glory and power.
3. The Son of Man in Daniel's prophecy is a divine figure who reigns forever and ever.
4. Jesus strongly identifies with Daniel's "Son of Man" by using it as a self-title.
5. Jesus' teaching regarding the Kingdom of God concerns the Glorious Kingdom which has always existed in heaven, has revealed itself on earth, and will come complete fruition in the future.

Six propositions help clarify the timing of the coming of the Kingdom.

1. Jesus is Co-Creator with the Father from the beginning, with vast authority over the creation of both heavenly beings and the earth.
2. Daniel's vision of the Father bestowing all power, glory, honor, and worship upon the Son of Man is also timeless.
3. The Kingdom is present in the Person of Jesus the King.
4. Each of Jesus' miracles, and the works of Jesus' disciples, both then and now, are incidents of the Glorious Kingdom breaking into our world.
5. At Jesus' Second Coming, the Kingdom of God will be fully manifest.
6. For now, we live with the tension that the Kingdom of God is present in power, but not yet finalized or fully visible on earth.

3. We Have Seen Jesus' Glory

Glory in Jesus' Ministry. John 1:14; 17:4-5; 1:1-5; Colossians 1:15-17; Hebrews 1-2:3.

Q1. (John 1:1-5, 14) When did Jesus glory and kingly authority have their origins? In what sense were they hidden while he was on earth? In what sense were they still present?

Glory in Messianic Prophecy (John 12:41; Isaiah 9:2, 6-7).

Glory on the Bethlehem Hillside (Luke 2:8-9).

Transfigured Glory (Matthew 17:2-3, 5; Luke 9:31; 2 Peter 1:16-18).

Glory in Jesus' Miracles (John 2:11; 11:2-4, 40; Matthew 8:27).

Q2. How is Jesus' glory displayed through his transfiguration and miracles?

The Father as the Source of the Son's Glory (John 8:49-50, 54; 12:28-29; 16:14; 17:1, 4-5; Daniel 7:13-14; Matthew 16:27; 24:30b; 25:31; John 13:31-32)

Glory Anticipated by Followers (Mark 10:37; Romans 8:17; Luke 23:39-43).

Jesus' Glory at the Cross. (Isaiah 52:13; John 3:14-15; 8:28; 12:32-33; 7:39b; 12:16b, 41; Luke 24:26)

The Glorious Kingdom in Jesus' Darkest Hours. (1) Before the Sanhedrin (Matthew 26:64); (2) Before Pilate (John 18:33-37); (3) Placard on the center cross (John 19:19); (4) Thief on the cross (Luke 23:42-43); (5) This man was the Son of God (Matthew 27:54)

Q3. How is Jesus' glory displayed in his trial and crucifixion? In his resurrection? How do you think the thief on the cross and the centurion supervising the crucifixion could see his glory? Why is God's glory often seen in the midst of suffering?

Christ's Kingly Authority on Earth (Daniel 7:14; Matthew 9:6; John 3:35; 5:22-23a; 13:3; 17:2; Matthew 11:27; Luke 10:22; Matthew 28:18).

Jesus Delegates His Authority (Matthew 10:1; Luke 10:9, 17-19; Acts 3:6)

Q4. According to Daniel 7:14, what is the extent of the Son of Man's authority? Of his glory? How is the use of Jesus' name in prayer and command a form of delegating his power? How much power do we have in Jesus' name? What limits the exercise of this power?

Lessons for Disciples

1. Since Christ existed prior to the creation of the world, and participated in the creation, he has had glory with the Father "before the world began."
2. Christ's birth was announced by glorious angels at Bethlehem.
3. Jesus' glory is seen in both his transfiguration and miracles.
4. Jesus glory comes directly from the Father.
5. Some of Jesus' disciples – and the thief on the cross – expect him to come in glory, that is, with his glory and kingly authority no longer hidden.
6. Jesus' crucifixion as a sacrifice for the sins of many also manifests his glory (fulfilling Isaiah 52:13), along with his resurrection.
7. Jesus' glorious kingship is visible in Jesus' darkest hours before the Sanhedrin and Pilate, as well as by the placard placed on his cross, by the thief on the cross, and by the centurion overseeing Jesus' crucifixion.

8. Jesus' kingly authority and glory are prophesied in Daniel 7:14. All things are under his authority – including the ability to judge and to forgive sin.
9. Jesus delegates his kingly authority to his disciples – then and now – by giving them the right to use his Name.

4. Transformed by God's Glory

The Dynamic Spirit of God (2 Corinthians 3:7-17)

Beholding the Glory of God (2 Corinthians 3:18). Greek *katoptrizō*, formed from the noun *katoptron*, "mirror" -- "to look at something *as in* a mirror, contemplate something,"

Behold God's Glory (Exodus 34:29b, 34-35)

Q1. (2 Corinthians 3:18) In your own words, how do you describe what it means to "behold his glory"? Have you ever experienced this? What do you think would be necessary for you to experience this on a regular basis? What keeps you from experiencing this?

Glorious Joy (1 Peter 1:8)

Morphed into Christ's Likeness (2 Corinthians 3:18) Greek *metamorphoō*, "to change inwardly in fundamental character or condition, be changed, be transformed," a compound verb from *meta-*, "exchange, transfer, transmutation" + *morphoō*, "to form, shape" (cf. English "metamorphosis, to morph." (Romans 8:29)

Sanctification, the gradual process of becoming holy and godly in our character to match our holy standing, which was brought about instantaneously through Christ's gift of salvation on the cross (Galatians 5:16, 22-23; 6:8-9)

A Progressive Change, "from one degree of glory to another." The agent of change: "comes from the Lord, who is the Spirit" (2 Corinthians 3:18; Acts 4:13).

Q2. (2 Corinthians 3:18) What is the effect on a believer from continued exposure to God's presence? Why do many believers remain spiritual infants? Why does deep exposure to God transform a person?

Outer Deterioration, Inner Renewal (2 Corinthians 4:16-18). two pairs of ideas: (1) Light/slight affliction vs. weight of glory, (2) Momentary vs. eternal. "Fix our eyes," "look at" is *skopeō* (English "scope"), "to pay careful attention to, look (out) for, notice someone or something."

Q3. (2 Corinthians 4:16-18) In what way do our "light, momentary afflictions" achieve for us an "eternal weight of glory"? Suffering can make a person bitter or better. How can suffering work God's character in your life?

Following Hard after God (Psalm 63; 42:1-2; 84:2; 143:6; Isaiah 26:9a; Genesis 32:26b; Matthew 11:12)

"I Want to Know Christ" (Philippians 3:7-19). Hebrew *yāda`* denotes "living in a close relationship with something or somebody, such a relationship as to cause what may be called communion." (Hosea 6:3a; Isaiah 11:9; cf. Habakkuk 2:14; Jeremiah 31:34a; 1 Corinthians 2:16).¹

Q4. (Psalm 63; Philippians 3:7-19) What increases one's hunger for God? What tends to deplete this hunger? What would it take for your hunger for God to be renewed to great intensity? How might fasting help in this process?

¹ Martin notes: "The Pauline expression 'to know Christ' is intimate, and glows with the warmth of a direct relationship; it may be therefore be taken as equivalent to 'fellowship with Christ,' to which Paul was introduced on the day of his conversion (cf. 2 Corinthians 4:6)." Ralph P. Martin, *The Epistle of Paul to the Philippians: An Introduction and Commentary* (Tyndale New Testament Commentaries; Eerdmans, 1987), p. 149.

Called to His Kingdom and Glory (1 Thessalonians 2:12; 1 Peter 5:10; Romans 8:17)**Lessons for Disciples**

1. Just as Moses was changed and glowed by spending time in God's presence, we too are transformed by beholding God's glory (2 Corinthians 3:18), a process called "sanctification."
2. Paul talks about it as "being renewed day by day" (2 Corinthians 4:16).
3. David describes a hunger for God as "earnestly I seek you," thirsting, longing (Psalm 63:1) "following hard" after God (Psalm 63:8).
4. Paul's single quest was to know God intimately whatever the cost (Philippians 3:7-19).
5. We seek God because it is our destiny, to conform to his image, to be "called into his kingdom and glory" (1 Thessalonians 2:12), called to "his eternal glory" (1 Peter 5:10), to "share in his glory" (Romans 8:17).

5. God's Glory in Clay Jars

Jesus and His Disciples Bring Glory to the Father (John 13:31-32; 14:13; 17:1, 4-5; 21:19).

Glory in God's People (John 17:22) related to the Holy Spirit (John 20:22; 2 Corinthians 3:18; John 14:17; 2:11; Luke 11:20)

Let Your Light Shine (Matthew 5:14-16; John 15:8; 17:10). "Give glory" (ESV, NRSV), "glorify" (KJV), "praise" (NIV) is *doxazō*, "to influence one's opinion about another so as to enhance the latter's reputation, praise, honor, extol," that is "reputation glory." "This little light of mine, I'm going to let it shine...."

Contrast between light and darkness (Ephesians 5:8; Philippians 2:15; 1 Thessalonians 5:4; Matthew 13:43).

Glory in Christ-like Behavior (Matthew 5:16); Ephesians 2:10; Acts 9:36; 1 Timothy 5:10; 1 Peter 2:12; 3:1).

Q1. (Matthew 5:14-16) In what sense are we the "light of the world"? What does it mean to let your light shine? What kinds of character and actions in a believer's life bring glory to the Father? Why were we created to do good works? (Ephesians 2:10)

The Glory of God in Suffering (2 Corinthians 4:4-12; 1 Peter 4:14; Genesis 1:3, 14; 1 Peter 4:11)

Glory in Jars of Clay (2 Corinthians 4:7)

Ostrakinos, "made of earth/clay."

Skeuos, "vessel, jar, dish, a container of any kind," then figuratively, "a human being exercising a function, instrument, vessel" (Ephesians 3:20).

Thēsauros, (from which we get our word "treasure"), "that which is stored up, treasure."

Hyperbolē, "all-surpassing, extraordinary, excellency," "a state of exceeding to an extraordinary degree a point on a scale of extent, excess, extraordinary quality/character."

Dynamis, "power (2 Corinthians 4:7)

Glory Seen via the Pressures of Life (2 Corinthians 4:8-9; 1:8-9; 11:22-28; 4:8-9)

Death in Us, Life in You (2 Corinthians 4:10-12; 2 Thessalonians 1:4-5; Romans 8:17).

Q2. (2 Corinthians 4:5-12) Why does a believer's suffering make his or her witness more credible to the world? Why do you think Paul contrasts "jars of clay" with "all-surpassing power"? What is the "treasure" that is contained within us? How does this differ from the New Age truism of "believe in yourself"?

The Glory Go-between (Exodus 33:7-11; John 12:21).

The Glorious Kingdom (Daniel 7).

The Saints Receive the Kingdom (Daniel 7:18, 21-22; Luke 9:1-2, 6; John 20:21-23).

Kingdom Authority of the Saints. Jack W. Hayford, "Majesty" (1981). "Positional authority" (Ephesians 1:20-22a with Ephesians 2:6)

Q3. (Ephesians 1:20-22; 2:6) Jesus' apostles were given spiritual authority from Jesus to carry out their ministries. What is the basis of your spiritual authority? Why do you think we believers neglect to exercise our God-given Kingdom authority?

Faith, Authority, God's Will, and Gifting. The elements to exercise Kingdom authority.

1. We have **faith**.
2. We must understand the **authority** we possess in Christ (John 5:19; Matthew 6:33).
3. **God's specific will** for this occasion.
4. **Gifting** (Matthew 17:20; 1 Corinthians 12:29-30a)

Ruling and Reigning with Christ. At Christ's coming (2 Timothy 2:12; Revelation 1:6; 20:4d; Matthew 19:28), but also now (Matthew 6:10). Hebrew synoptic parallelism: May your kingdom come here on earth, as it presently exists in heaven. May your will be done here on earth, as it presently is done in heaven. "Parallel universes." (Philippians 4:19; Daniel 7:18)

Q4. (Matthew 6:10) In what sense are we to rule and reign in Christ's Kingdom administration now, in this life? What would your world be like if a majority of believers took this seriously? What do you think ruling and reigning with Christ will consist of after he returns?

Lessons for Disciples

1. Jesus intended that his disciples bring glory (reputation glory) to the Father by their lives and ministries (Matthew 5:14-16), and by bearing much fruit (John 15:8).
2. The "treasure in jars of clay" image explains that it isn't about us. That in our weaknesses, the treasure within is most visible.
3. People can see Christ in maturing believers especially in times when we are suffering or are under stress, because that is when Christ's remarkable work is seen as both authentic and amazing to observers.
4. Through us and our faith and communication with God, we can relay to the hungry God's message as "glory go-betweens."
5. The kingdom given to the Son of Man in Daniel 7:13-14 is given to the "saints of the Most High," who shall receive the kingdom, that is, reign with Christ to maintain and extend his kingdom work
6. God's people can exercise Kingdom Authority since we are seated with Christ in heavenly places, far above other powers and spiritual beings in our world.
7. We rule and reign with Christ now – as well as at the End of the Age – through listening and obeying what the Spirit says to us.
8. The Lord's Prayer uses Hebrew parallelism to relate doing God's will on earth to his Kingdom coming on earth (Matthew 6:10).

6. The Glory and Kingdom to Come

The glorious coming of Christ in the mouths of disciples (Mark 10:37; Luke 23:42; 24:26)

Now king (Mark 1:15), **but also future day** (Matthew 16:27; 25:31; 16:28b)

The Coming of the Son of Man (Daniel 7:13-14; Mark 14:61b-62)

The Glorious Throne of the Kingdom (Matthew 19:28) "Renewal, regeneration, in the new world" is *palingenesia*, "state of being renewed, with focus on a cosmic experience, renewal," referring to the renewing of the world in the time of the Messiah in an eschatological sense, "in the new (Messianic) age or world."

Glorious in Judgment Accompanied by Angels (Luke 2:9, 13; Mark 8:38, cf. Matthew 16:26-27; Luke 9:26-27; Matthew 25:31-46; 2 Thessalonians 1:7b-10a).

Coming on the Clouds with Power and Great Glory (John 1:51; Matthew 24:30-31; Mark 13:26-27; Luke 21:27)

Several events are found in these verses that seem to happen simultaneously:

1. People all over the earth will visibly see the Son of Man returning (Revelation 1:7; 6:15-17)
2. Christ will direct his angels to gather his elect, the so-called "rapture."
3. The Son of Man will come "with power and great glory" (Revelation 5:5-6).
4. The Son of Man will come on the clouds (Daniel 7:13b).

Q1. What does Matthew 24:30-31 tell us will happen when Christ returns? How does this relate to Daniel's prophecy of the Son of Man?

Expectation of Future Glory (2 Corinthians 4:17; Colossians 1:27; Romans 8:17; Titus 2:13; 1 Peter 5:1, 4, 10; Psalm 73:24; Jude 24-25)

Bright Shining Glory (Revelation 1:12-14, 16; Daniel 12:2, 3; 1 Corinthians 15:43, 52-53; Matthew 13:43)

Ruling and Reigning in Christ's Kingdom (Revelation 11:15; Daniel 7:18, 21-22; Matthew 25:34; Revelation 3:21a; Matthew 19:28; 2 Timothy 2:12a; Revelation 1:6a; 20:4).

Q2. (2 Timothy 2:12a) What does it mean to "rule and reign" with Christ now, in this life? What do you think it will mean after Christ returns? How does this relate to our theme of the Glorious Kingdom?

The Radiant Glory of the Bride (1 Peter 5:10; Ephesians 1:18; 1 Corinthians 13:12a; 1 John 3:2; Hebrews 11:10; 11:15-16; 12:22-23a)

City of God to describe the glory of Christ's bride, the church (Revelation 21:9-23):

- 12 gates and 12 foundations representing the 12 tribes and the 12 apostles (verses 12-14).
- Foursquare, shaped like a glorious, giant cube 1,400 miles long, wide, and tall (verses 15-17). Walls were 144 cubits thick. Symbolic numbers.
- "The wall was made of **jasper**, and the city of **pure gold**, as pure as glass" (verse 18). The streets were "pure gold, like transparent glass" (verse 21b).
- The foundations were decorated with 12 kinds of precious stones (verses 19-20)
- Each of 12 gates was made of a single giant pearl (the "pearly gates").

- God and the Lamb are its temple (verse 22)
- Light comes from the **glory of God** and of the Lamb (verse 23).

Q3. Based on John's vision of the Bride, the Holy City, in Revelation 21, how would you describe in your own words the glory we will experience?

We Will See His Face (Revelation 22:3-5; Exodus 33:14). "Presence" is Hebrew *pânîym*, "face," which can be used as a substitute for the self or feelings of the self. God's face indicates his presence (Numbers 6:24-26; Psalm 27:8-9; Genesis 32:30; Exodus 33:11; 1 Corinthians 13:12). "Face-time." (Luke 10:41-42; Romans 8:17; 2 Thessalonians 2:11-12, 14)

Q4. (Psalm 27:8) What does it mean "to seek his face"? What is necessary in us to have a desire for that? How did talking to God "face to face" change Moses? How will it change us? What does it cost us to actively seek him? Is it worth it? How does seeking his face relate to our theme of the Glorious Kingdom?

Lessons for Disciples

1. "Entering his glory" means that Christ will openly assume the glory due him as Son of God and Son of Man.
2. When he returns, he will come with glory and judgment, attended by angels.
3. People all over the earth will visibly see the Son of Man returning.
4. Christ will direct his angels to gather his elect wherever they may be found, the so-called "rapture."
5. The Son of Man will come "with power and great glory."
6. The Son of Man will come on the clouds, fulfilling Daniel's prophecy of the Son of Man (Daniel 7:13-14).
7. Believers are promised that they will share in Christ's glory on the Last Day, and be glorified themselves.
8. Daniel's prophecy of the saints receiving the Kingdom (Daniel 7:18, 21-22) is fulfilled in the promise that we will rule and reign with Christ in his Kingdom.
9. We will experience overwhelming glory with other believers as the Bride, typified by the glorious Holy City of God, shining with God's glory and brilliance (Revelation 21).
10. The privilege of seeing his face, of communing with Christ the King intimately, is the ultimate fulfilment of his glory and kingdom.

Lift Up Your Heads, the King is Coming (Psalm 24:7-10)