

Glory — John 17

We have the ability to listen, as disciples, in accordance with what? Each one of us has a capacity to listen and take in. Each person has a certain amount of this capacity to take in and listen according to the glory he has or even according to the amount of faith he has. Paul says, "Don't think too highly of yourself but only according to how much faith you have received." And we receive faith by hearing. Therefore we must be able to hear in order to receive faith.

The glory we have increases and decreases in us. It can depart from us, like it departed from Israel of old and (1 Sam 4) then it came back to them. In the first church the glory left. Our glory increases and decreases. After they took Jericho, the glory of Israel departed and 36 were killed — all because one person's glory departed from him because he had buried those clothes under his tent. And in that state, that one little town could have defeated all Israel because they could not win one battle in their natural strength — without his glory.

So you can see how the glory in each person is so important, that we would have that glory in full radiance. When He is reigning in our heart we are in full glory — bold as a lion — we're not being intimidated, we'll do anything He asks, we're different, we have confidence. Our glory is at its peak when He is enthroned in our hearts and we are really reigning with Him, when He is speaking to our hearts, ruling in our heart, and our spirit rules over our soul — He's ruling and we're ruling — we are co-rulers, ruling with Him, and then the glory is what fills us. The glory fills the temple. The glory fills our soul and we are radiant. And it's even noticeable on our face because we have confidence. We can look each other in the eye because we don't have any guilt. When we have guilt we can hardly look each other in the eye. When there is no guilt, we're free — He's set us free. Whoever continues in My word will know the truth and the truth will set him free" (Jn 8:31). And, whoever the Son sets free is free indeed. And, if we continue in His word we are truly His disciples and we will know the truth and the truth will set us free. So His true disciples who follow Him are being set free — even of intimidation. If our glory is not complete, it's difficult to go talk to people about our Master because we're restrained and held back by our flesh. So in that case, who's ruling? If we have our mind on the flesh, it's death. If we have our mind on the spirit, it's life.

Our Master talked, in John 17:22, about glory. And glory is the only possibility there is of being one. If our Father hadn't given glory to His Son in His human flesh, His human nature, His humanity, He could not have made a claim of unity with his Father. But He walked in His Father's glory — the glory that the Father gave Him. The glory never departed from Him, it never even waned; He maintained that unity, that communion with His Father.

In Rev 3:20 it shows Him outside of our heart wanting to be reinstated into our hearts so we can have His full glory, radiance, splendor, so that we can represent Him adequately to the world. In Rev 3:20 glory had departed from the Laodicean church because He was not able to be in their hearts and they were staining their garments. Therefore He wanted to be reinstated. He was knocking on the door of their hearts, wanting them to open up so He could come in. That allegory shows us exactly how this works. Was He ever on the outside of your heart knocking for entrance to come in? Did you ever sense that? Do you always let Him in when He's knocking? Do you ever not let Him in? He is always in our spirit; He'll never leave or forsake us; we've become one in spirit with Him, but He is not always on the throne with glory and majesty coming forth. It cannot be a true unity unless we have His glory.

So here our Master was praying (Jn 17:20-21), right before He was crucified, "My prayer is not only for these but for Tabitha and Amatz and Zachariah and Chetz Barur and Phineas (talking about us) and for all who believe through them, through their message; that they may all be one, even as You and I are one, that the world would believe that You sent Me." And (1 Jn 2:8), we must see it not only in Him, but also in us. What good would it do if we only see that unity in YAHSHUA? He accomplished his purpose all right, but what's the fruit of Him accomplishing His purpose? And what is it we want to see? It is love. He gave up His life for us. We see it in Him, but we have to see it in you, in us. Verse 22 — "I've given them (those who will believe in Me)

the glory that you gave Me, that they may be one just as You and I are one." So you see that if we have glory and we're representing Him, it is going to be possible for us to have unity. But if we are not, it's going to be impossible for us to have unity.

Can you imagine how hard it was in Sardis to have unity? There were only a few overcomers who hadn't stained their garments and lost their glory. Can you imagine how hard it was for those few overcomers in Sardis (Rev 3:4) to think the best, praying for those people who had lost their glory? Can you imagine how hard it was to be one with those people — they were irritable, complaining, grumbling (Phil 1:9,10; 2:14,15). We are to do everything without grumbling so we can be blameless, so we can shine out like lights, so we can have glory. That is glory, that outshining (Phil 2:14,15). You can imagine how hard it would be in the situation of Rev 3:4 — most of the people had lost their glory. How hard is it to be in unity with someone who has lost his glory? It is really difficult — you have to overcome, it taxes you, you have to make up for the lack in the Body. You have to make up for their lack in every way: you have to pray more, praise more, suffer more — because they're not suffering.

Paul said you have to make up for the lack in those who don't suffer. They still have His Spirit but He's not in their heart so therefore they have no outshining of glory. Isn't it easier to be in fellowship with someone who is in fellowship than with someone who is not in fellowship? (But an overcomer always wants to think the best. He's always trying to help people and trying to warm them up.) It puts a great strain on the people who are in fellowship.

In Rev 3:4 He was writing to the prince of Sardis, the one who had the greatest glory, the one who had the greatest faith. That letter was written to Sardis. They had a reputation of being alive but they were dead. The church actually decreased, declined in its glory. Its glory waned and waned and waned until there was no more moon. Therefore, the restoration is like the new moon — increasing and increasing and increasing until it reaches its full strength and glory, and it will never wane again. Isaiah says it will never wane again because we will put that [waning] under our feet and we'll be in our full splendor, and not only that but it says the sun is going to rise upon us until full day and we'll be clothed with the brightness of the sun (Rev 12:1) right when we give birth to the male child. It's going to be a tremendous labor in that last generation to give birth to the male child.

So let's learn what glory is in John 17:22. Can you imagine that you have the same glory in you that the Father gave Him? You have it. Read what it says. Who is the *them*? Are you included in the *them* that He is praying for?

Glory is *kabod* in Hebrew, like in the name *Yachebed*. But *ichabod* means the glory is departed. We don't want to be *ichabod*. That is the state of the first church — *ichabod*. What does *glory* (*kabod*) mean? If you were called *kabod*, we'd expect to see something of our Master's glory, which He has put in you. We expect to see it. He expects to see it in us. We expect to see it in one another. If we do have that glory, it is easier to be in unity. Why did He give us glory? So we would be one — in unity.

So glory signifies weight — what you say has weight, significance, it's heavy — it really means something, it is weighty, it has weight. When your abba or imma speaks to you it has weight — you obey them because they have weight. What a person with glory says has weight. So everything that is done and said here has weight and merit. When Phineas pours out his life serving and working, it has weight. It really brings glory to our Master when you see him pour out his life. It has weight and it gains respect for him — you respect him and it increases the possibility that we can be one like the Father and the Son. It would increase the possibility of unity if we all had that weight. Momentary light affliction causes a greater weight of eternal glory.

So glory is weight that He has put into us. Each one of us is so important, because without all of us being in unity, we're not going to be in unity. We all have to have that glory. What is glory? Glory is weight, importance that exhibits a man's inner worth and demands the respect of others. Glory is what He's put into us; it is weight. We work because we have His glory; we serve others because we have His glory. It signifies weight, which exhibits a man's inner worth. It exhibits a man's inner worth. We go to exhibitions and exhibit our futons so people can see it and want it and if it's a good product it exhibits our glory, but if it is a faulty product it exhibits our shame. So it represents us; our products represent

us. And we represent our Master, the glory that our Father gave us that we would be one and through that unity we are going to let the world know that the Father sent the Son. We're going to demonstrate His worth.

There is no worship except in unity. There is no eternal life except in unity. That is where He commands the blessing of life everlasting — where there is unity. "Behold how good and pleasant it is where brothers live together in unity. And there YHWH has commanded a blessing..." So that is where He commands a blessing — life everlasting. It is where that dew and the oil comes to the end of the robe — that means to every person, just like Aaron is a body and the oil goes to the edge of his robe — so he is clothed with it.

So in John 17:21; John 7:18, that glory that each person has is our Master's glory — not seeking his own glory; we seek the glory of the one who sent us. Glory means you have true esteem for others because you have inner self worth — inner worth that demands the respect of others so others can bond with you in pure fellowship, pure fellowship. And as we walk in the light, that glory gets greater and greater. In the world, in order to have the respect of others you have to work and work and work so you can have a big house and a fancy car and a nice lawn and the most beautiful furnishings for your house and then you are respected for and rated for what you have or what model car you have — you make a name for yourself. But our respect is something that has to do with His grace.

So without His glory being upon us, we're a liability. We're not worth anything except by His glory because we are not causing that unity to come about, we're not answering His prayer, we're worthless, not worth anything — we are without worth. Worthless things cannot rule with Messiah. In the world, worthless things are cast into the lake of fire. It's a place for everything that is useless, you put them into the garbage heap — Gehenna — the place where worthless things go. It is a continual burning. We don't want that. We want to be those who our Father honors. In John 12:26 it says that he who follows His Son and goes where He goes, our Father will honor him.

Dan 12:3,10 speak about the glory of the stars, that they, the wise, will shine like the glory of the stars forever and ever. The people who are worthy of this (Phil 3:10) are resurrected will shine like stars forever and ever. All the stars have differing degrees of glory, and that is how it will be in the resurrection (1 Cor 15:41-42), some will have greater glory than others, just like the stars. In 1 Cor 15:30-42 he went into the differing degrees of glory, the differing degrees of how people shine. The degree you shine on earth is the degree you will shine in eternity.

How do you lose your glory? We talked with someone last night who had lost this glory. There were certain things, temptations that we are confronted with every day and our glory can decrease. We can become defiled. If you are defiled, your light doesn't shine as bright — it is defiled. We have to maintain that glory in us. But when you sin, the glory departs from you and you really know it. But when there is no guilt, our conscience doesn't register any guilt. Our conscience is a sensitive register; it's like the ear drum taking in the sound waves so you can understand those sound waves. It's a miracle how we can understand those sound waves, that you can know what I'm talking about because your eardrum is so sensitive. That's how the conscience is — your conscience picks up the slightest little thing so that we can know when to go to the throne of grace so we won't sin.

Glory is defined as something that is clear and bright. When we are full of glory we are clear and bright. Your brother can look right into your eyes and they are clear. He can look into your eyes and see your soul. Your eyes are the windows of your soul. The soul is something that is eternal. So glory is clear and bright and it also is to be open and enlarged — shining lustre.

1 Cor 11:7-8 says that the representation of man is the glory of God and woman is the glory of man. Woman represents man and man represents God. There is a representation there (1 Cor 11:7-8). Man did not come from woman but woman came from man. So woman represents man and man represents God. That means that it is a representation that is honorable. It is an honorable representation. We are the representation of Messiah, so we are honorable and we're worthy.

Ben Nabiyy — In the Body, we all have something to offer, to bring. If we're not doing our share in uplifting the

Body, it forces a religious, preacher-like system of the few who have glory because they want to bring life to others or to our guests and its like you feel embarrassed for the Body or hurt for people who come in who really need to see life. But it should be that we all share and pray and prophesy and that shows more glory than if just one person has a lot to say. Because they see that all the time, in a church with a preacher. But they've never seen everyone in the Body of Messiah living every day in unity and each one overflowing with life because they are walking in the glory that's been given them.

Also, we can't have glory if our eyes are on our self, because our intention is not to build the Body of Messiah up or to increase the temperature here or to make sure that an outsider hears what our Master whispered in our ear. But when our eyes are on ourself, we are self-concerned and self-conscious and it hinders His Spirit from being able to flow. That's why we have to crucify the flesh in order to have His glory. And it's a daily thing. We can have His glory one day and feel encouraged because we overcame and expressed our heart and it caused a response in the Body and then we can just turn right around and be condemned because we don't do it. The cost of love is very costly. It really costs something to love and to care. It costs our self.

It's wonderful we can have His glory and be positive about this and not negative. We do have His glory — we just have to realize that He has given us His glory.

Ha-emeq — That's why it says if you want to be a follower of Him, you have to deny yourself and pick up your cross and if you are obedient to that then you can have His glory. But if you're self-conscious then you don't receive His glory. If He is knocking and you don't let Him in, you don't have His glory — you only have your selfish thoughts. But if He's knocking and you let Him in, then you have something heavy in there — something that has weight. But if you don't, you only have your self in there and it's not weighty because there's nothing in there. But when He comes in, what we have to say has weight — we boast in Him.

Zachariah — I know it's a conscious choice to open the door to our Master and not other spirits. I'm thankful I am learning open the door to Him when He knocks.

Levi — There shouldn't be a hesitation in us to open the door.

Yoneq — When a man separates himself, he seeks his own desire.

Dean — Pr 30: I was thinking of the lion who has weight. It's that weight that allows us to rule over our enemies and when we do rule over our enemies, we have that weight.

So what is glory? Glory is weight which exhibits a man's inner worth that demands the respect of others — that's why we can be in unity. Glory is weight which exhibits a man's inner worth and demands the respect of others. It demands respect. It's a weight, an importance — we are actually kings with Him (Eph 2:6). We are pretty important (though we boast in Him only), but we are kings with Him, seated with Him in the heavenly places. We are lions — a lion is the king of the forest — the righteous are as bold as lions. That means we have confidence in each other's presence.

Ha-emeq — I'm thankful that we are set free from worthless spirits that lie to us. And self-consciousness really makes us unworthy. But He sets us free like lions.

I haven't been around lions much, but you can see the same quality in little cats. If you watch a cat you see it is not self-conscious at all. It knows what it is doing, it is thinking only about what it is going to do and what is in him — they are not self-conscious.

Self is so yukky and the worthless spirit can't exist where His glory is. We always have to fight that worthless spirit because it is just the opposite of what glory is. And YAHSHUA is trying to put glory in His people which is just a worthless, no-good lot of people. But He wants to set us free from all that — tear it away so we can be like lions, like what we were created to be and throw off that self, that worthless person that we were — crucify it, get it out so then His glory can be upon us and then we don't have to think anymore about anything else. We can just be like that. That worthless spirit comes to us — trying to destroy what YAHSHUA died to give us — His glory. I want His glory to fill us, all of us, because He died for that. Worthless people can't be in unity because they're just thinking about themselves and are self-conscious.

They're not interested in anyone else because they're just thinking about themselves and they won't talk. But that's just yuk — get rid of it. It does away with everything that YAHSHUA died for. I want to

be done with my self.

What is glory? What is it that our Master gave us that creates unity?

It is weight, importance, significance; it is that which exhibits a man's inner worth and demands the respect of others. We respect one another because we are respectable. If you are not respectable, how can you be respected? Can you respect a worthless person? No. You can only respect a person who is respectable. And if we receive His glory then we are respectable because it's the weight we have, the significance. You don't exhibit a worthless spirit, but you exhibit a spirit that is filled with His spirit. The fruit of the spirit is joy, peace, patience, kindness, etc. all these things that exhibit a man's inner worth and demands the respect of others. That's the fruit of the spirit. It exhibits the worth of the inner man, it demands the respect of others. So what is glory — it is weight. It's not worthlessness. It is that which exhibits a man's inner worth and demands the respect of others. It's like a physical law — you cannot help but respect a person who is respectable. If a person has love and joy and peace and self control and are patient and forbearing with you and have kindness and goodness and generosity toward you, you can't help but respect that person — because he is like Messiah. Only a worthless person would not respect Messiah. Only a person who is of the evil one would not respect Messiah. Even Pilate saw it that our Master was respectable. He saw that our Master was not guilty. He had no guilt and He had honor, and Pilate saw it. He demanded the respect of Pilot. But the Jews, they didn't see it because they were worthless people because they were jealous of Him. Love is not jealous.

Phineas — I was thinking about what Zachariah said about opening the door to YAHSHUA and not other things. We are going to have weight according to how we are connected to Him, and that is how we will see the weight in one another also.

It's wonderful that the deepest things in us can be expressed. It's like when you squeeze an orange, it expresses the inner self worth of the orange, the orange's inner worth — the orange juice. The Body is built up through us expressing love for one another — speaking the truth in love and this way we all grow up into the head.