

## W513\_Glory\_1.mp3

[00:00:02] This is a recording made of the chapel of the opened book and is number one of a series entitled Glory. I have in my possession in one of my many waistcoat pockets, a little shabby leather katchit power earthing to clean spectacles. And it has stamped on the outside a little motto. It is. You cannot be optimistic with a misty optic. Now glory. Is one of the subjects that goes beyond the sorrows and the disturbances, the failings of heart, the wanderings, what's going to happen? It's something in the future. It's something based upon the finished work of Christ. It's something to do with the working out of a great and mighty purpose and. It is my hope that as we study the Scriptures with this subject in view, we shall all get that further feeling of having something that is waiting for us beyond this long, dark night and fill us secretly, if not otherwise, with a comfort and a joy that will go beyond the mere expression of words. Now with regard to this subject, particularly as with regard to practically everything else, I want to take you into my confidence because quite a number of those of you who are listening to this tape recording will, we are so glad to know, be passing on messages yourself to others. And while the last thing on earth we want to do is to create a whole series of little copies of one another, yet if we can confide in one another and say, This is how I come to it, you might find help in that direction.

[00:02:06] So I'm going to make a confession to you. I've already confessed because strangely enough, the question was put to me before this meeting. I haven't got the whole subject mapped out. Now, some folks rather surprised, but that's always been my method. I think for 55 years I've had to take a good deal on faith because never have I been able to get to the end of a subject before it was my duty to speak. But you say you're not going to make tape recordings and you haven't got it all mapped out. Well, we started on it, friends. But don't you see I've got something solid beneath me? Not my knowledge of things, but what God has said. So that we're going on together. And not only shall we be looking at the Scriptures to find out it's teaching about this one particular word glory. But I hope that some of us will say, Oh, that's a good idea. That's the way I'd approach the scriptures, not to be a little copy, but because it works. So that this evening we shall be practically confining ourselves to a concordance. Now, I haven't brought the concordance or Strong's exhaustive. Or is it exhausted? Concordance is a very big one to carry about. But we made our own. We've just got to consider, first of all,

the territory that we're going to examine. When Abraham was given the land, God said, Walk through the length of it and the breadth of it.

[00:03:39] Just get an idea of what the word is and how it's used, and then you can settle down to more intimate details. So here we are. Now there are 155 references in the Old Testament and there's 144 in the New Testament, and that's practically 300. What if we're going to read 300 references this evening? We should exceed our time. But we're not going to do that. Oh, no, friends. Not yet. I think we shall focus our attention legitimately on the great epistle to the Romans. And as we have time, 1 or 2 references. It is other epistles to get some idea. Only just a superficial idea at first. Some idea of the way in which this word glory is introduced. After we got our concordance, which we shall more or less make you see this evening, our next duty will be to consider what family this particular word glory belongs to. And we shall be obliged to leave the English word alone, because the idea of glory to many today is a sort of a illuminated something marvelous, splendid colors and whatnot. But that's nothing to do with it. And we unfortunately have in the very epistle to the Romans glory used in another sense, which means our glory in something, our boasting. So we've got to thread our way through and discover just exactly what word we are dealing with and what its essential meaning is.

[00:05:17] So this evening we embark on a consideration of the way in which it is used as a sample in this epistle to the Romans Chapter one. Verse. Uh, I think we must get the context. The Wrath of God verse 18 is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth. And when we look at this passage, I think we shall discover it means to hold it down, to hold it away, to try to stop it. But we'll leave that for the time being, because that which may be known of God is manifest in them, for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead. So that they are without excuse because that when they knew God, they glorified Him not as God. Neither were thankful, but became vain in their imaginations and their foolish heart was darkened, professing themselves to be wise. They became fools and changed the glory of the incorrupt Uncorruptible God into an image made like to corruptible man and to birds and four footed beasts and creeping things wherefore God also gave them up. And that necessitates the great doctrine of reconciliation, which comes later on. Now there is a reference. The heathen,

which we pity in their blindness and darkness. The God of love and grace and mercy says they are without excuse.

[00:07:08] For that which may be known of God, may be known of God has been declared to them and show to them by the things that he has made. Well, we've got to go back to that and look at it a bit more in detail. So we mustn't stop too long on this concordance, but we must take our time as best we may. So there's the first reference are waiting for us. Now if we turn the page to chapter three. We have another aspect. In contrast to the idea of ever possibly being justified by works by works of law, he says in verse 21. But now the righteousness of God without the law is manifested being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference, for all, have sinned and come short of the glory of God. That almost amounts to a definition of what sin is. But what do you mean when it says come short of the glory of God? Well, that we must wait and see, because we are. Say, I say, doing the basic work for this evening, just getting a concordance so that we've got the subject matter before us as it is written in this epistle and the few that we shall refer to afterwards. So time will not permit us to linger. So we go on to chapter two. I would say we go back.

[00:08:41] Did I? Yes. We go back to chapter two, where it says. It's about those who have no perhaps knowledge of the scriptures, verse seven to them, who by patient continuance in well-doing seek for glory, honor and immortality, he will give eternal life. Don't you see if we got a little equivalent there they are seeking for one thing, he gives them another, but surely not to disappoint them. So now we've got eternal life equated with, at least in some phases, with glory. But we must go on because there is more. The next one will provide a good deal of examination before we are quite settled into its meaning. Chapter six. Literally the first four verses. What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death. That like as Christ was raised up from the dead by the glory of the Father. Even so, we also should walk in newness of life. In what way can you say that Christ was raised from the dead by the glory of the Father? Well, we've got to try to find out, haven't we? Friends? So we'll go on. Not holding back too long because of our time and take another passage. I must go back now in chapter five.

[00:10:27] You say, Well, why are you doing it at all? Because I got mixed up friends. And you may get mixed up sometimes. So we'll we won't call one another. Names. Chapter five. Therefore being justified by faith. We have peace with God through our Lord Jesus Christ, by whom also we have access, by faith into this grace wherein we stand and rejoice in hope of the glory of God. That is to do with our hope. And here's an opportunity to draw attention to the other use of the word glory, where he says not only so we glory in tribulations as a different word altogether. So we won't mix them up. The boasting or glory in some things is one thing, but this definite word glory is quite another. So now we've looked at reference to creation, to sin, to seeking. And here we have those who are justified. They are associated to with this hope of the glory of God. Now, should we look at chapter eight? That wonderful chapter of Romans chapter eight, verse 18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature Waiteth for the manifestation of the Sons of God. For the creature was made subject to vanity, not willingly, but by reason of him, who has subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

[00:12:22] So now we've got the hope and some elements of definition about it. Then we come to Chapter nine. And when we are dealing with chapter nine, it has a good deal of dispensational teaching in it, which we must be careful to observe. And we notice. He's he's introducing a tremendously strong and wonderful argument here that has caused a good many of God's people to hold back and feel that it was a bit too strongly written. But we mustn't criticize God's word even as let him speak to us. And he says here. Verse 19. There would say then unto me, Why does he yet find fault? For who hath resisted his will? Nay, but O man who art thou that replies to gainst God. Shall the thing formed say to him that formed it? Why hast thou made me thus? Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonour or without honor? What if, God willing to show his wrath and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory. Do notice this. They fitted themselves, but he fitted them to glory. He didn't fit them as vessels of wrath. They fitted themselves and endured with much long suffering, waiting for them.

[00:14:04] So we should have some strong arguments to get out of this passage when we reach it later on. But there it is. There it is written. And in chapter 11, verse 36. He brings his dispensational line of teaching Chapter nine, ten and 11 to a close with a doxology. Verse 23, the verse 33, all the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out? Now, that's very salutary for us. When we say we know the whole Bible. When we say we've studied it for years. When we say we can quote passage after passage, then quietly in the presence of God, read these words. All the depths of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out? For who hath known the mind of the Lord or who hath been his counsellor? Or who hath first given to him that it shall be recompense unto him again. For of him and through him and to him are all things to whom be glory forever. Amen. What a passage. And that's where he ascribes glory at the close of that particular passage. Well, then, in chapter 16, he has another doxology. Some people have rather been worried about the fact that the apostles had two doxologies. But it wouldn't have mattered if he'd had 20.

[00:16:04] I wonder sometimes that he couldn't resist the idea of stopping and breathing a word of Thanksgiving. Perhaps he did, but they weren't always put down in the book. But here he ends on this same wonderful note. Chapter 16:25. Now, to him, that is of power to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest and by the Scripture of the prophets, Scriptures of the prophets, according to the Commandment of the Everlasting, God made known to all nations for the obedience of faith. To God only wise be glory. Through Jesus Christ forever. Amen. And please don't jump to any wrong conclusions about the reference to the mystery in verse 25. We must wait and see. But there is the way in which this one epistle to the Romans has used this word glory. Now, supposing we give a glimpse as we have a little more time left. To 1 or 2 other outstanding references. One Corinthians Chapter 15. Verse 43. He's speaking about the resurrection. He says in verse 40. There are also celestial bodies and bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, another glory of the moon, another glory of the stars for one star Differeth from another star in glory. What a passage. Look at the emphasis there in connection, particularly with the resurrection.

[00:18:01] And then turning to two Corinthians Chapter three. I hope to illustrate this passage when we come to it. Our media illustrate by a sketch a picture. But that will have to wait until we get to this passage. Presently, two Corinthians Chapter three, verse nine. For what is the benefit if the ministration of condemnation? Are we speaking about the law having been given to Moses and the law condemned? If the ministration of condemnation be glory, much more doth the ministration of righteousness exceeding glory. For even that which was made glorious had no glory in this respect by reason of the glory that exceed it. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then do we have such a hope? We use great plainness of speech and not as Moses, which put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished. When we come to look at this passage carefully, we shall see as referring to the figure of the veil that was used. The prayer cloth in Jewish synagogue worship, and at the very last verse. But we all with open face is rather a pity because he's using the veil and it ought to be translated. We ought, in contrast to the poor Jew who puts a veil over his heart and over his eyes. We all with unveiled face beholding as in a mirror, the glory of the Lord are changed into the same glory, into the image from glory to glory.

[00:19:51] And there's a good deal of controversy about those two, which we will leave until we've got time to deal with it now. Chapter four. He says. Verse six for God who commanded the light to shine out of darkness hath shined in our hearts. To give the light of the knowledge of the glory of God in the face of Jesus Christ. Now you notice Chapter three is the face of Moses, verse 13, Chapter four The face of Jesus Christ. The face of Moses was veiled and the glory was passing. The face of Jesus Christ is unveiled and the glory is abiding. So we can take comfort from those two, even though we have to wait a little bit longer for a more complete exposition. Now in chapter 417. What about this man who's writing all about this glory? Was he these persons who sit in a nice, comfortable room and all the apparatus for writing? No friends. He was knocked about more than any servant of God, as I suppose has ever been, to read a description of the things that this man went through. His almost unbelievable were it not vouched for by the Spirit of God. And this is what He says. Verse 20, chapter four, verse 16, for which cause we faint, not. He gives a suggestion there that he would faint very easily were it not for some supporting grace.

[00:21:30] But though our outward man perish. Oh, he's already said then He's already said the outward man has been beaten with rods and shipwrecked and starved and left in the cold and whatnot. Oh, yes, he says. Yet the inward man is renewed day by day. It's almost unbelievable that a dad who's gone through what he did could write these words and mean it. For our light affliction. Which is back for a moment. Working for us a far more exceeding eternal weight of glory. You may say to me you left out the word and I did it on purpose, for it's not there. There is a figure of speech which is called Polysyndeton and Polly, like Polyanthus and whatnot, means many, many ends building up one bit after the other. There's another thing of a speech which has no ends at all, goes straight away, up the ladder without stopping. So shall we do it once more? For our light affliction, which is back for a moment. Worketh for us a far more exceeding eternal weight of glory. But that's not all. It doesn't it doesn't fit in with everybody's experience. If we are honest, we say, Well, I don't quite know whether I'd like to say that about myself. He says, This is the requirement while we look not at the things which are seen. Why are we not at the things which are seen? We can call it a light affliction. We can say it's. But for a moment this is glory having an operative value.

[00:23:10] While we look not at things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal. So you see, we have this. Apices. Now, how much time have I got left? Could you answer? No answer. For that with you, because I don't want to embark on a piece. Yeah. Yes. Thank you. I think perhaps it would be useful now if we turned to the epistle, to the Ephesians and Colossians, just to see how this word comes in, that set of epistles. And of course they are peculiarly our own, although the great doctrinal basis is there in Romans for all time. Now, you do know, most of you, that the first part of Ephesians one is subdivided into three sections by this emphasis upon the word glory, verse six, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Verse 12, that we should be to the praise of his glory, who first trusted in Christ. And verse 14, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. What he doesn't need very great cleverness to see that that subdivides this opening section into three parts, and to make it easy for your mind to keep him in balance. We've said the first part is the will of the Father, choosing to the praise of the glory of his grace.

[00:25:13] The second part starts with redemption, the work of the Son to the praise of his glory. And the third part is the witness of the spirit, sealing the believer to the praise of his glory. So there we have it, our epistle, a very strong emphasis on the place that glory occupies. Shall we look at chapter 118. He praised now for them that they may be given a spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding, being enlightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us? Ward Who believe. So there we have the eyes open to see and among other things, the riches of the glory of his inheritance in the saints. Does it give you pause? The riches of the glory of his inheritance in the Saints will have to sort that one out and see if we can get to the height and the depth of that marvelous statement that we were sparse on just again. Chapter 316. That he would grant you, according to the riches of his glory, to be strengthened with might by the spirit in the inner man. And he goes on to know the love of Christ, which passeth knowledge that ye might be filled with.

[00:26:55] All unto all, the fullness of God. So there we have the emphasis again of the place that the glory occupies in our instruction and our growth. Now will you turn to Colossians chapter 127? He is speaking about his prison ministry and he says it completes not merely fulfills in verse 25, the word of God. Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, to whom God would make known. What is the riches of the glory of this mystery among the Gentiles, which is Christ in you or among you, the hope of glory? So he's got glory. Very much. They're grouped together, and we've only got to turn the page to chapter three to find it again. If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye died. And your life is hid with Christ in God. When Christ who is our life shall appear, Then shall ye also appear with him in glory. So you see, Glory is walking with us from before the foundation of the world. It was planned, the redemptive work of Christ. It was secured and it is waiting for us in that day. And we are warned that eye hath not seen nor ear heard. Neither hath it entered the heart of man. The things which God hath prepared for them that love Him.

[00:28:43] We've got enough in this Word of God to help us, haven't we? To go on, hopefully, and witness faithfully our trust. And in two Timothy Chapter four. Two



Timothy. Chapter four. Uh, where have I gotten going wrong over that? I think I must have given you a wrong reference there. I'll have to make my concordance a bit more accurate and other time I won't waste time in searching. But that brings us to the survey with this one omitted. That brings us to the end of the survey of the word glory. Well, now we could start all over again with the word glorious. Which of course is walking with it. But I think that's we will say to ourselves, we have more or less leave it at that. If we can encompass by the mercy of God some of the wonders that are enshrined in those verses we've just collected together. I think we shall have something to be very grateful for. I hope so. I'm looking forward to enjoying this series of studies, just as I hope you are. And as I said at the beginning, I haven't come already prepared and just telling you what I've already already seen. I've only sat with amazement and looked at these passages and hope for grace that as each one comes to us in these studies to be unfolded. The grace of God will be given and the glory of our Lord will be made manifest by the opening up of this wonderful aspect of redeeming love.