

W514_Glory_2.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book number two of the series entitled Glory. We've just heard through the extracts from the letter from Mrs. Virginia. The not only the average, ordinary, everyday believer. Is helped by our publications, but those who have responsibility of teaching others. And so I have to not apologize, but explain that I took the line I did last week. Being conscious that quite a number of students are now receiving our literature and the tapes. It isn't always advisable to occupy time in explaining how you approach Scripture, but to give the results. But you see, you in this chapel are well in front of any amount of those who are already speaking to others. And so I have no need to apologize to you. The only thing about it is that at the end of last time's meeting, one of our dear friends said I ought not to have taken so much time in giving the concordance as I did. And the other one came up quite unknowingly and said that was extraordinarily helpful and that's what we want. So it doesn't matter what you say, we just have to do what we feel is right. Now there are three approaches to the study of the Word of God that have always been in my mind and worked. If you say to me that these publications are helpful, if you say the fruit is good, the root must also be.

[00:01:47] And these three approaches are this concord. Well, what you mean by that? Well, if you pick out one word and you've got no knowledge of its usage, it might be discord. You're not honoring the spirit of God. The scripture says, not only should you rightly divide the word of truth, which we have emphasized so much, but we also draws attention to the words which the Holy Ghost speaketh, comparing spiritual with spiritual. And it doesn't seem to be proper to take up a subject and just pick out one verse as though you know all about it. Even when you've surveyed the use of it, the usage, you'd still don't know more about it. Let's face the fact. There is a love of Christ, which we are supposed to seek to know. But it passeth knowledge. There is a peace which we ought to enjoy that passes all understanding. And we are told that eye hath not seen nor ear heard. Neither hath it entered the heart of man. The things that God has prepared for them that love Him. Well, what are the things that He's prepared for them that love him? His glory. So unless we use every possible means, we shall not give. To a large extent, we shall not give a true account of these key words. So I had three. Approaches. The first one is concordance. That is to say, you take the the epistles, say, of the Apostle Paul, and you see the way in which he has used that particular word throughout them.

[00:03:30] That is one way. The next way is a lexicon. And that is to say that you say now here is a Greek word, but it belongs to a family. I cannot hope to understand that word in an isolated position. Shall I use this figure? If it's a family, they all have the same surname, but they all have their own individual Christian names. There's Mr. John Smith with his son Tom Smith, and his daughter, Mary Smith. And however many they are, they're all Smiths, but they all got something distinct about them. Well, that's what you learn by opening your Greek lexicon and discovering the way in which this word is built up and how it is related to this or that or the other. It's family. Well, believe me, friends, that's what we're going to do this evening. We're going to go from the concordance to the lexicon. And then the third item, which is not so easy to do unless I'm well prepared for it. But, you know, so much of our work depends upon it is the structure of the passage where these particular words fall in their marvelous place. Now, I know that quite a number of those who read our literature and have these tapes are students and preachers and teachers. And so I felt that it would be a helpful thing, at least just to drop a hint, a concordant study, the study of the family of the word, and then the structure.

[00:05:03] And if you've got those from the book, you're independent of the opinions of anybody you've approached as near to infallibility as you'll get in this life. Within this question of the word that is used and translated glory. You will notice on this board, I've just put in the middle the word dojo. Now that's the surname. And the others are the children all belonging to that family. And they all carry the meaning of the word dojo with them, but with some modifications. And naturally, the first thing we must do is to see how these words are translated in our English Bible and get as near as we may to the original intention of the Holy Spirit. Just in passing in our own language, we have got any amount of illustrations, you know the French verb venir to come. Well, that comes in the word convent. Conventional convenient advent. Prevent it all has to do with coming Advent. Prevent coming before convenient Coming together. A conventional ornament comes together with a process of manufacture and the purpose of which is being made its use. And the more we know these texts behind language, the more explicit our message will be. Without being pedantic, we don't want to stand up and talk like dictionaries, but it's a very wonderful thing to have at the back of your mind the family relationships of these words, because they all have something in common which will illuminate passages.

[00:06:52] Now, first of all, then I want to look at the central word. This word Dokyo. Would you look at Mark's Gospel? Chapter 649 The Gospel. According to Mark, chapter 649. And here we have this word, which is the father, as it were, the center of all the words that are translated, Glory and the others will seat together presently. 649 But when they saw him walking upon the sea, they supposed it had been a spirit. They supposed. Would you say, How on earth can have anything to do with glory? Well, that's my business to try to show presently. So without debating, let's go on and get another aspect. Luke's Gospel Chapter 818. Luke's Gospel. Chapter 818. Take heed. Therefore, how ye hear for whosoever hath to him shall be given, and whosoever hath not from him shall be taken, even that which he seems to have. They supposed he was a spirit. It's what they seem to have. When you say this is a strange idea creeping in as if supposition, something that seems that's the basis of the word glory. Well, let's go on before we come to precipitate conclusions. Let's look again at Luke's Gospel Chapter ten. Verse 36. Which there are these three thinkest thou was neighbor. You know the parable. So they've got to do some thinking. Who seemed to be the neighbor. You see, it's not quite supposition, but who lives up to the character or get a further one without turning to it? Galatians to those who seem to be somewhat made no difference to me, said the apostle Paul.

[00:09:25] What you see. That's a peculiar beginning, isn't it? Something that seems. But you cannot even think something seems without thinking about it. Without testing it, even though you're wrong. They supposed it to be a spirit. They put two and two together, but they didn't make the right answer. But that is the basis of the word glory. It's something that's put to the test and comes through magnificently, but that's got to be proved yet. So let's take another word. Doggy Mazeau. You could quite see that doggy Mazeau could be the same family as Tokio. What it is, and Luke's Gospel again will provide an illustration. Chapter 12. Chapter 1236. And ye yourselves look unto. Uh, look after them. The walk for the wait for their lord, when he will return from the wedding. That when he cometh and knocketh, they may open unto him immediately. Uh. I've got the right person here. No, I haven't. 1256 I'm sorry. I read the wrong verse. Oh yes, ye hypocrites. Ye can discern the face of the sky and of the earth. But how is it that you do not discern the time? Now you see we're getting closer. Not really seem or suppose, but you discern. You are able to put two and two together now a bit more legitimately. And then again, we have in Philippians, you remember the passage.

[00:11:12] I won't turn to the quote it from memory. It says approving things which are more excellent margin. Try the things that differ. Approving, trying seeming. Supposing these are all the family connections. Some of them are poor relations, of course, but they're all the family connections of this glorious word which is in the centre. It's something that's passed through a test and comes out and is what it seems to be. It's not force, it's not base metal. It stands the acid test. And that's where we're coming immediately. Dokey beyond. We turn back to the Psalms. Psalm 12, verse seven. Now, of course, we read the Old Testament. But you do know that the Old Testament has been very wonderfully translated into Greek and is quoted in the New Testament quite as much as the Hebrew itself. Psalm 12, verse seven, verse six. The words of the Lord are pure words as silver tried in a furnace of earth purified seven times. Pure, a crucible in which God's words have been refined until at last they come out, as we know, pure gold. So we have that illustration. Now we come back to the first of Peter 1725 that he uses the same picture of a crucible testing metals. The first Peter Chapter one. Verse six. Wherein you greatly rejoice, though now for a season and for a reason. I just play on that sound. Because if need be means if there's a reason or refrains without being able to solve one another's problems, without being able to easily dismiss why a person has to suffer.

[00:13:37] So we can't do that, but we can at least look at this passage and say, if for a season and if for a reason, although the reason may not be given and the season may not seem short. Where did you greatly rejoice though, now for a season if need be, ye are in heaviness through manifold temptations or testings. Don't forget that temptation sometimes means to test. Even as there were two attempt in English doesn't mean to tempt anybody. It means to make an attempt to try. So it says here manifold testings that the trial of your faith. Here it comes is this word that means the testing or trying of a metal. That the trial of your faith being much more precious than of gold that perishes. Now the one metal that is so is spoken of as the noble metal is gold. Is it hardly ever response to corruption by acid and in many other ways. But here the Apostle Peter sets it aside. Your faith is much more precious than gold that perishes though it. That is to say, perishing gold is tried by fire. How much more then your faith, which is much more precious than gold? So I'll read you the guide to the trial of your faith being much more precious than of gold that perishes, though it be tried by fire, by found unto praise and honour.

[00:15:16] And here it comes. And glory. He has the word glory in the same verse as the word, which gives us the word to try as in a furnace. Well, all these things are valuable. Helps to us. And then do I need to ask you to turn to two? Timothy 215. You say? No. I know that study to show thyself approved. This is the word Dokimos. Approved unto God. What is your approved? You have been tested and tried and you've been found worthy. So here you see is the family relationship of this particular word emphasizing trial and testing. Supposing you go back to the Book of Job for illustration chapter 23. He was at a perplexing time job. He couldn't make out why he had been afflicted as he was. Because the first chapter of Job was never known to him. That was added. The Book of Job starts after the chapter is over, when Satan said, Ah, doth job serve God for nought? And God said, All right, I'll put him to the trial. And you see, But they didn't know that. And when you have to deal with somebody suffering in this life, you don't know, do you? And so be sympathetic of. One of the answers I give is to say, well, brother or sister, we do know this. There's a war on. And if there's a war on the innocent often suffer.

[00:17:06] And those who have no done no harm have to go on short rations or walk home in the pitch black night or whatnot. You see, if there's a war on and there is friends, there is a terrific war. And so I don't suppose it's possible in the ordinary way of things, to have a state of war without some innocent person suffering many times. So here we have job and I'll read the first few verses of this chapter. Then Job answered and said, Even today is my complaint bitter? My stroke is heavier than my groaning. All that. I knew where I might find him, that I might come even to his seat. I would order my cause before him and fill my mouth with arguments. I would know the words which he would answer me and understand what he would say unto me. Will he plead against me with his great power? No. But he will put strength in me. There the righteous might dispute with him. So should I be delivered forever from my judge? Behold, I go forward. But he is not there. And backward, but I cannot perceive him on the left hand where he doth work. I cannot behold him. He hoisted himself on the right hand that I cannot see him. And you will be a strange sort of person who has never yet in your life experienced the idea that you are up against a brick wall.

[00:18:44] Here's Jobe job. Whichever way he looks, he's baffled. Oh, I'm wrong. I'm wrong. He looked north and south and east and west. But there was one other opening

to look up. Don't forget that in the midst of it all, friends. So he says. But. He said, I don't know what I don't know what way to turn. I'm absolutely perplexed and baffled. But he said, But he knows the way that I take. Oh, friends, that's the answer. In all this baffling experience of everyday life, I don't know. But he does. He knows the way that I take. And when he hath tried me. Tried. This is the word that means to test the mettle. When he has tried me, I shall come forth as gold. That's glory. So here is an answer embedded in these words. That glory is that which has come right through the test and has been found genuine. Now, of course, that's a different idea of glory than that which we entertain at first. We think of magnificence and brilliant colors and whatnot, and they all be there. But this is the deeper one and the basic one. And we find that it scattered all through the scriptures. This idea of testing and trying, particularly as connected with metals. Well, now if you will look at Malachi, chapter three, Malachi, chapter three, that's the last of the prophets in the Old Testament. And he says in chapter two and three. But who may abide the day of his coming.

[00:20:34] And who shall stand when he appearing. For he is like a refiner's fire and like Fuller's soap. So he has a twofold reference here. A refiner's fire for the metal and Fuller's soap, for the soiled clothing or whatnot. The two of them. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of the of Levi and purge them as gold and silver that they may offer unto the Lord an offering in righteousness. And that is the preparation that is all the time emphasized in Scripture that leads to glory. Suppose that we turn now to the Old Testament again, just a few pages back to Zechariah chapter 13. He's speaking about the sufferings and endurance of his people in the day when it says in verse seven, Awake o sword against my shepherd, against the man that is my fellow saith the Lord of hosts, Smite the shepherd and the sheep shall be scattered and I will turn my hand upon the little ones. And he took unto par said in in all the land, said the Lord, two parts therein shall be cut off and die, but the third shall be left therein. And I will bring the third part through the fire and will refine them as silver is refined and will try them as gold is tried. And they shall call on my name and I will hear them and I will say It is my people.

[00:22:17] And they shall say the Lord is my God. So insistent in this book is this testing and trying and refining of gold for the service and ultimate glory of God. Shall we look back now to the first Book of Chronicles? First Book of Chronicles, Chapter 28. Chapter 28, verse 18. It's speaking about the articles of. Worship and furniture in the temple.

And in verse 17, it says also pure gold for the flesh and the bowls and the cups and for the golden basins. He gave gold by weight for every basin. And likewise silver by weight for every basin of silver, and for the altar of the incense, refined gold by weight and gold, for the pattern of the chariot of the cherubim that spread out their wings and covered the ark. You go right through this and it's refined gold. It's gold that's been tested and tried. That is the glory of the holiest of all in the tabernacle and the temple. And there's that picture you see sustained by type and shadow and words that are used to help us to see that glory is not merely magnificence. It's something that's been tested and tried and passed by the judge and then to his glory. I wonder how many times when we were in a state of war and jewelers were asking for folks who got jewelry at home to bring it and have it changed just to cash so that they could keep up the gold.

[00:24:27] And people began to ransack their drawers and boxes. And here was a pair of earrings Aunt Maryanne used to have. And here was something else. And they went with high expectations to the jewelers, and it failed to pass the acid test. Sorry. All your dreams of so many pounds have gone. Well, friends, that's where mankind will stand in that day. Without Christ, they will not be able to pass the acid test. Should I anticipate what we're going to see presently? All have sinned and come short of what? Now, could you explain to anybody why it should say all have sinned and come short of the glory of God? This body hasn't attained the end that God made him. That's true enough. But as you see, it's deeper. All have sinned and failed the acid test. When God puts the test of His word and his law to the man in the street. Each turned out to be base metal instead of refined gold. And so the work of Grace is refining and testing and at last presenting so that you could be fit for the holiest of all in that day, just as the refined and pure gold in the tabernacle. Speaking about refined gold, you will remember that even in the book of the Revelation, the Lord, speaking to one of the churches, refers to this fact. Should we just acquaint ourselves with that as well? Chapter three of Revelation.

[00:26:04] And diverse. At verse 14, unto the Angel of the church of the day of the scenes right now. Do you remember? The latter scenes were a bit lax. They were a bit slack. And so we find this emphasis. Thus saith the Amen. The faithful and true witness. The beginning of the creation of God. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because they are lukewarm and neither cold nor hot, I will spew thee out of my mouth. Or that's what happens when you take just neither hot nor cold water is used as an emetic. And that's what he said you are

becoming. Fancy being likened like that by the Lord of his people. Because thou sayest I am rich and increased with goods and have need of nothing and knowest not that thou art wretched and miserable and poor and blind and naked. I counsel of thee to buy of me gold tried in the fire that comes in. You see to this people who were boasting and resting upon all these external things which were failures. He said, I counsel thee to buy me gold, but gold, it's been through the fire. And that fire is an indication of testing, and the testing will mean suffering. And suffering is a prelude to glory over and over again in the Scriptures. And so that casts a little light upon the place that suffering occupies.

[00:27:41] If we suffer with him. We should also be glorified together. And the apostle Peter. He advises his people not to think that a strange thing had happened unto them. But this suffering is a part of the discipline through which we pass, and it has or should have if it's allowed its proper work, a refining influence. So glory Friends is not mere magnificence. It's something deeper, something richer. And is there described in the scriptures in this way are proved tested, tried, pure, refined, and then meet for the presence of God. So shall we turn and just remind ourselves of that precious passage in Colossians chapter two, where we have not the word refining of gold, but the reality itself. He says he. Chapter one. I'm sorry. Verse 11 strengthened with all might according to his glorious power. Now we'll have to look at the word glorious separately. But this is not merely power. This is power associated with glory. I just think you got to remember that now when you were thinking of this word glory. You're testing and trying. Um. That ye might walk worthy. I'll go back into verse ten. You might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God, strengthened with all might according to his glorious power unto all patience and long suffering. Here again is the testing and the trying with joyful ness. Giving thanks unto the Father.

[00:29:49] Not that he may make us meet. But giving thanks unto the Father. Who hath made us meet. And the word meet means to meet all requirements. You and I do not know all the requirements that will be made of us will. We are going to be presented before God in the glory. Thank God we don't know. It would terrify us to know. Possibly. But isn't it a comfort to know that we can thank God that he has done it? He has made us meet. Now that's glory for you friends. Let's go on then. He hath made us meet. To be partakers of the inheritance of the saints. Where in light. In light, not in a dark corner. And then look at this. The close of this. Verse 22, in the body of his flesh through death

to present you holy and unblameable and unretrievable in his sight. In the light in his sight. So they must be the genuine thing. Their friends. That's gold. Refined and tested and tried and found genuine. Now, if there is any sort of indication of what glory means, I think it's an advantage, just a step. I'm conscious of groping my way and you're coming along with me and perhaps you're in front of me for aught I know. But it's not merely just spectacular magnificence. It's something deeper and richer. And goes right down to the very roots of our being. It involves suffering in the refining process.

[00:31:42] And just to finish, it's an old story, I know, but that passage we looked at just earlier about job. And the when he hath tried me, I shall come forth as gold. I was always very moved and helped by the fact that job wouldn't have a great refinery with great chimneys and belching smoke at the top. He would most likely sit cross-legged with an earthenware pot and a charcoal fire and a very primitive little bellows, a little bellows just forcing the flame. And every now and again, the scum would come to the surface and he would skim it off scum and skim, you see, like that. And then he would put the flame on again and the fire would be there and more would rise to the surface. And he had no thermometer, as far as we know, and no chemical tests. But he had a rule of thumb that you're very precious one. He knew when that metal was purified by fire, when he could see the reflection of his own face in the surface. Do you want that? Explained French? That's glory. When you have been refined, God never puts another stroke of the pillars. Not another flame from the fire. That's all he is leading to. What is in that case, friends. In that case, we may be able to say, I can't explain all the sufferings, I can't explain all the things that are oppressive. But I have a feeling that when that day comes and he sees the reflection of his own face and I'm there in that presence, I'll know what glory means then, as I don't know now, and I'll look back at the past and say, He hath done all things well.

[00:33:30] So we've had now in connection with this subject, the concordance to go through the use of the word so that we've got an all round idea first, which is very, very necessary and right. This Bible deals with things which are as high as heaven and deep as hell, as wide as creation and as far as eternity. And we mustn't say that it's too big a bother for us to look at a half a dozen or a dozen words before we come to a conclusion that the Spirit of God means that or means this integral part of it. And then this evening, we've looked at the lexicon side that the word that is used and translated glory is a part of a family. And by looking at the family, we get a better idea of any one

individual in it. And so as the Lord gives us grace, we want to pursue this subject of glory and the word glorify so that when we're using it in our hymns, in our prayers, come across it in our reading as we must do, we shall be able to say, Oh, I am thankful we plowed into that subject a bit because it now is a more a real living fact than ever I dreamed it could be.