

W515_Glory_3.mp3

[00:00:02] This is a recording made in the chapel of the opened book and is number three of the series titled Glory. In a sense. Glory is the goal both of creation and redemption. Out of that. The God is to be glorified in his people. His people are to be glorified in Him. And it belongs to at least three spheres. The earth is to be filled with the glory of God as the waters cover the seas and the heavenly Jerusalem. The lamb is the light thereof and is the glory of it. And then the far above all position where Christ sits at the right hand of God. So it's a subject which has to do with a goal. Of redeeming love. And of course, immediately you say that you indicate the character of God. God is Almighty. But he could not. Did I himself. There are some things Almighty God cannot do. Let us thank God He cannot tell a lie. And He could not save you and me just patting us on the head because he was almighty. He spared not his son, that righteousness may be acknowledged. And so we got to remember, as we saw in the early stages of this investigation, that the word glory doesn't merely mean magnificence. It is a word which originates in connection with testing a metal to see whether it is genuine. And you and I are going through a test even now. And one day, all for the glory of God.

[00:01:55] One day we are going to be like him. That's a part of his redeeming love. Now each sphere has its aspect of glory, like the apostle writing to this same church in the first Epistle. Speaking about resurrection. He said, There's one glory of the sun. There's another glory of the moon. There's a glory of the stars. And one star differs from another star in glory. So is the resurrection. So we must be careful not to confuse issues. We are not worthy of the least of his benefits. But if he is revealed our highest and most wonderful, we bow our heads with Thanksgiving and praise his name for this glory of his grace. But now here we have before us this evening a passage which I think is asking for consideration, two Corinthians, chapter three and four. Here we have this. Chart which you will see with this tape recording and the peculiar figure at the top. Is to represent the best I could in the circumstances. A Jew at worship with a tollis. They pronounce it in this part of the world. Whitechapel. Thomas Tully. Atlas over his head, reading the scriptures. And the Apostle knew that because he was a Jew and he knew the wearing of the cross, that he said, alas, that not only over their head, but over their heart when they read the scriptures. So remember that with you at the other end of the chapel is another drawing that makes it a bit more obvious.

[00:03:47] I'm only saying that because about 50 years ago I got into the good books of a Jewish shop down Whitechapel, and when they found I was interested, I bought the place and I bought Phylacteries and I bought a mezuzah and all these other things. But a moth is no respecter of persons. And I had a lash to put the whole thing on a fire. And I'm not able to show you the original. Having said this about the Tullis, I'll say one bit more and then we'll get on. You know that every Hebrew or every Greek letter has a numerical value. An alpha is one, beta is two, or RF is one and Beth is two and so on. So that the word TARDIS or TARDIS would have a numerical value. Well now. But it is my is a great rabbi. He went through the Old Testament scriptures and found that there were 613 precepts positive and negative in the law. 613. Now, if you knew the Hebrew alphabet and its numerical value, you'd know that the word tortoise adds up to 600. So you will find it on the picture at the other end. They've added. They added little threads. The four threads going through making eight threads and they've tied them in these five knots because eight and five make 13. Can you see the working of their mind? They've got 613 now. When they put that on their head, they're completely covered by the obedience to every precept of the law, positive and negative.

[00:05:37] In this picture. So you see the yearning of the heart expressed in this peculiar way. Going through the presence of God with a symbol of absolute perfect righteousness. Aren't you thankful you haven't got to wear all these things? Aren't you thankful for the robe of righteousness freely given? But we can look at this without smiling. I hope and see the searchings of heart that may have gone on to do this thing. And even to this day, down some of the back streets of East London, you'll see a little boy playing and wagging out from his shirt. Track will be the five nots and the eight strings. You've got it around his neck all the time. It's still there. Well, now that has a bearing on this passage this evening. The actual words that are to occupy our attention are the words which we find in verse 18 of two Corinthians chapter three. Two Corinthians chapter three, verse 18. But we all with open face beholding as in a glass, the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord. Now, what does he mean? But he says, changed from glory to glory. Well, I think the context will immediately illuminate that. Shall we look at the structure of this passage and follow it by reading the passage through? You will notice that there is an emphasis in the beginning of this section upon not treating the Word of God deceitfully.

[00:07:23] The second chapter, verse 17. For we are not as many which corrupt the Word of God, but as of sincerity, but as of God in the sight of God speak we in Christ. So there's two members. They do not corrupt the Word of God. They speak in the sight of God. Now, if you look at Chapter four. Verse one and two, you'll see an echo of that. Therefore, seeing we have this ministry. Of course we've got a five or that ministry is as we have received mercy, we faint not but have renounced the hidden things of dishonesty. Not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. So there we have the. Not corrupting, but speaking in the sight of God and not handling deceitfully, but commending ourselves in the sight of God. Now we come back again. You notice in Chapter three, we have emphasized the fate of Moses. Verse 13 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. And then in chapter four, 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.

[00:09:08] Surely that's on purpose. The face of Moses and the face of Jesus Christ. But with regard to the face of Moses, you discover it was but a passing glory. It goes on to say 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 a passing glory. But we have the light of the knowledge of the glory of God in the face of Jesus Christ. Moses was a very wonderful servant and a very wonderful prophet, but no possibility of comparison between him and the ministry he had and this one and the ministry he had. So they are balanced. Do you see the two faces? The one veiled so that you shouldn't quite see it as passing. The other unveiled, revealing the nature and being of God who sent him? And then we have these words in the middle, just the end of this chapter. But before that, we notice that after speaking of the veil on Moses face, the apostle speaks about his own people. Verse 14 of chapter three. But their minds were blinded. For until this not not merely their eyes were blinded, you see. That was that assembled of their mind. Their mind was blinded. For until this day. But remade with the same veil. And taken away in the reading of the Old Testament. Ah, that's so true. If you ever evade contact with an Orthodox Jew, your consciousness are something you can't get through, apart from the Spirit of God, of His grace.

[00:10:56] I remember when the time came for me to contemplate moving from Stockwell. We were left with a 12 roomed house and just mother and myself. That was hopeless, wasn't it? Business. And a Jew was after it. And was it ready? And he came at 11:00 at night because he wanted it so well. So I showed him into my room with all the scriptures were. And in about two minutes the transaction was over, the check was made out. The house was his. And the rest of the half hour, I was turning to Old Testament prophecies that he'd never read in his life. I remember years ago. Must be more than 50 years ago, down to the back of Petticoat Lane with a crowd round me that I couldn't see the edge of. Strange. If he could speak in Petticoat Lane on your own, you can speak in a chapter of the book without being very much upset. You know that. And there was challenged in this juice. Are that in your practice of Bible? Well, I said, I'm only just staggering and trying to fish out Hebrew words. Have you got a Hebrew Bible? Yes. Where is it? I got it at home. I said, will you fetch it? Yes. I said, Shall we wait? Across the crowded. Well, he came with the Bible about this size.

[00:12:12] Opened it there in the open air. I said. Now read that passage in Daniel the ninth chapter. Yakkers beseech thee, aim low can hear the word mashiach. That's the Messiah we say. Messiah shall be cut off and have nothing to say. I've never read that before. I said, Why you let your rabbi tell you not to compute the days of the Messiah? Never read Daniel nine. Never read Isaiah 53. You never will, will you? Don't you see? The poor Jew is blinded by his own teachers and by his own prejudice. They got a veil on their hearts, but only on their eyes. So the apostle who knew all this, he'd been there himself. He'd worn this very thing and knew its symbolism that his eyes were opened to see the glory of God in that place on the road to Damascus and turned a persecuting Pharisee into the humble and wonderful apostle of grace to the Gentiles. And so he could well speak about the different faces, the face of Moses and the face of Christ. So let's go on again a little bit further. There is hope in the end for these people. This verse 16. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. It's not for eternity. It's for time. They are veiled until. And you know what they got to do? They got to look upon him. In what capacity? As king, as lord, as priest. They shall look upon me whom they pierced.

[00:13:48] And the moment they recognize what that means, the veil is gone. And they become a kingdom of priests to the blessing to the earth. When he comes in glory to rule and reign in righteousness. But that's a day that's future for us now, he says in

verse 18. But we all. Now here's the pity of our authorized version. I don't mean to say that they didn't weigh this thing over, but why they didn't put unveiled. Why open face? We're dealing with a veil all the way through these two chapters, and they got their opportunity to say unveiled and they didn't. Well, let's let's put it in mentally at least he's not saying out and face whatever that may mean. He says we all with unveiled face. That's the difference between the Jew as a Jew and the Christian as a Christian. The one as a veiled face and cannot see and the other as the unveiled face to can. I mean, look at this. Go into the Old Testament scriptures. The Seraphim that stood there and said, Holy, holy, holy. With their six wings with Twain, he covered his face with Twain. He covered his feet. At least try. You did fly. It is extraordinary to think that those holy beings veil their faces in the presence of the Lord. And we all with unveiled face beholding are. But then he slips the mirror in between, beholding as in a mirror.

[00:15:24] Don't use the word glass because it would be metal. And he uses the same figure in the writing to the Corinthians. In another passage, he says, We see now not through a glass that such a pity because most people think they are looking through a window. We see now by means of through. We use the word through in that sense. We see by means of a mirror enigmatically. Because. Some of those mirrors were not absolutely perfectly flat. And when you looked at your face, it was all skewed up a bit to see. I suppose you've seen mirrors about that, at least when you've been away for your seaside holidays. You go up and down in front of the mirror to, you know, see like that. He says. That's how far we get. Now. Let's be thankful for what we do see. But oh, what a day will come. And so he says, And we all with unveiled face beholding as in a mirror, the glory of the Lord. If this could happen to us here in this world, what would it be? As the Apostle John says, behold. What manner of love the father hath bestowed upon us, that we should be called the Sons of God. We know not what we shall be, but we know when we shall see Him, we shall be like him. And when we see him, it won't be in a mirror. It will be face to face. And that sea again is all that's necessary to produce the marvelous transfiguration.

[00:16:57] But he goes on here, in a sense, a small sense. So let's read on. But we all with unveiled face beholding as in a mirror, the glory of the Lord are changed or transfigured. You see, it isn't really a study of the scriptures. It isn't really the cramming of our minds. It's an eye that's looking to him. Salvation. Look unto me and be ye saved. And when they shall see him, they shall be like him. The more he fills our vision, the

less room for the other things to come in and the nearer to the glory we shall come. Although we will never reach it in this life, because body and spirit are going to be changed and we are going to be transfigured, as Paul says, into the likeness of his glory. But he is now speaking about. From one glory to another are changed into the same image from glory to glory. What would you see? What is driving it, don't you? He says there's a glory in the Old Testament. The Old Covenant. Although it brought condemnation, it was glorious in the fact that it came from God. And he was so stupendously glorious that Sinai was all of a smoke. And I fear because of the terrific sight they saw. Oh, yes, it was glorious. But it was a glory that led to death because it demanded an obedience that no man could ever offer.

[00:18:34] But now we are transfigured from wine. We are changed from that one to a glory which brings salvation, which brings righteousness, which makes you accepted in the beloved, which gives you a standing in his presence. So he stressing to these people. You see, Paul had to fight for the truth. You can gather that in his earlier epistles in Galatians. This idea of making the Gentile become a Jew before he can become a Christian. He fought it tooth and nail. And he said we yielded. Not for an hour that the truth of the gospel might come right through to you. And then we have writing to the Corinthians. He got philosophic people a bit more. They weren't so much concerned about the Jewish side. But he says about wisdom, the wisdom of this world in comparison with Christ. So all the way through, he was facing these different objections. And here he says, We found we belong to him and have accepted this glorious revelation of his love to us. We are changed from the glory that condemns to the glory, that saves and gives us this blessed hope. Now, of course, we are reading about something which is past so far as we are concerned. He would die or not under the New Covenant. These people were being translated from the old Covenant to the New Covenant. But when I come to my position in the Epistle to the Ephesians. And let me say this. Don't you get bogged up with people who tell you we don't quite know whether Paul ever wrote to the Ephesians or not.

[00:20:08] So you know what I'm concerned about. Did you write to me? What does it matter whether he wrote to Ephesus or some other church? Let there be. But you say, how could we tell them? Well, look. When in chapter two, he described the church that he was writing to. He says, you know, at that time you were strangers. And aliens. No hope and no Christ. Well, that was me, all right. And as far as I know, that was you. All

right. Because you couldn't look back to your fathers and see us all to a national religion in that sense. No. So here it is. We haven't come under the terms of the New Covenant. The New Covenant is there, described in the Prophet Jeremiah and is picked out into the New Testament. But it has still to do with the covenant people. Now we come to another glory. We can take these words again from ourselves and say we are changed from that glory to this one, which we find by the prisoner of Jesus Christ giving us the marvelous teaching in Ephesians one, two and three concerning the choice before the foundation of the world concerning the sphere of blessing at the right hand of God, far above all, and disposing and setting aside of ordinances and worshipping certain days and whatnot are all gone. So you see, we can listen with sympathy to his argument to these people and we can learn the lesson ourselves.

[00:21:44] I trust with regard to the next step in the seeing the unfading unrolling purpose of God. But now another feature. Another feature is this. I think that you notice the emphasis upon not having the Word of God deceitfully or corrupting. Let's remind ourselves again. Verse 17 of the chapter two. We are not as many which corrupt the Word of God, but as of sincerity, but as of God in the sight of God speak we in Christ. But then he immediately says, Now don't think I'm commending myself. And you could feel this band is often swayed one by another. I often look at his closing chapter in Philippians. He's thanking God that they came to his rescue financially and his all, Oh, don't you think I'm asking for another gift? Can't you sympathize with him? And then he says, Oh, that little thing that was brought while I was in prison. It was very precious. It was like a sweet savor. The very words used of Christ's sacrifice. He was a very lovely man, the Apostle Paul, in all these different moods that he manifests that we can sympathize with him. But here he says, while I'm emphasizing the fact that I do really stand for the truth and I haven't troubled. He said, verse one, Do we begin again to commend ourselves or need we as some others epistles of commendation to you or letters of commendation from you? Now, some of them had those letters.

[00:23:23] We had read about them in the scriptures. They send somebody to another church and they send a letter of commendation. The apostle Paul says, Who's going to give me a letter of commendation? You're going to give it to him. And then he turns the story. He says, I don't need a letter of commendation. You are our epistle, written in our hearts, known and read of all men. Is it? If anybody asks for my credentials, I don't bring out a little bit of paper. Is that I point to you in Corinth, I point to you in Galatia. I pointed

you in Rome and you know what sort of people you were and you know what sort of people you are. By the grace of God, that's enough, he said. And so it is for us, isn't it? And so he says. He pursues us a bit further. As much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink. But with the spirit of the living God. Noting tables of stone, but in the fleshy tables of the heart. And that leads him on, you see, to this reference to Moses. The glory that was passing. And the veiling of the face of Moses so that they shouldn't realize that it was a transitory thing. But now this emphasis upon speaking the truth and in no sense veiling it comes out again in chapter four.

[00:24:58] Notice how he says here, therefore seeing we have this ministry as we have received mercy, we faint not. Notice the simplicity of the man, the boldness of the man writing to Timothy. He says, I received mercy. To be faithful. He was conscious of the betrayal that goes on in the human heart back to itself. So he says, Here we have received mercy. We faint not but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully. Now, I don't think I've ever written yet a letter to anybody and said, I'm not walking in craftiness because nobody has ever accused me. And I don't think the Apostle Paul would have ever said it if somebody hadn't accused him. The things I said about that man, because he stood for the truth, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. Now, here comes a passage which I think has puzzled most of us. Let's look at it. But if our gospel be hid. Now that word hid is the word veiled. Should we put that back? Don't you see the pity they start with a veil? They say open face instead of unveiled face. Then they say hid instead of veiled. So put it back in your mind. You see, if our gospel be veiled, it is veiled to them that are lost in whom the God of this world hath blinded the minds of them that believe, not lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them.

[00:26:41] Now, just exactly what does he mean? If our gospel be veiled, it is veiled to them that are lost, right? In whom? The God of this world blinded somebody else. Now we seem to have. Got off a line somewhere. This double emphasis. So let's look at a bit more carefully. This word lost. If our gospel be lost, doesn't he say in. The earlier chapter that Moses put a veil over his face that the children of Israel could not steadfastly look to the end of that which is abolished. So there was something that was going to be abolished or lost and it was covered up so that you shouldn't see it. Now,

this is what the devil has done. You see, the devil doesn't mind using the scriptures. As long as they're wrong ones. You remember the character in one of Shakespeare's plays? He said. He quotes holy writ when most I play the devil. Oh, yes. He could use it to his own ends and he fabricated a vile nightmare to put on the hearts of God's people. That he's made it out of the law of Moses. A law of Moses is holy, just and good. But if it's used in a wrong sense, it can be evil. He says you are still under the law of Moses when you ought to be delivered by the redemption of Christ.

[00:28:15] You observe days are afraid of you, lest I have labored in vain. Put your scissors. What were we to do with ordinances or keeping Sabbath days or new moons in a shadow? We've got the reality. And if Satan can't get you any other way, he'll put a veil over your heart and your mind. And you were taken up with shadows and ordinances and weeks and days and ceremonies, anything except the full glory of the Son of God. So what my translation, which I suggest to you to test, is this. But if our gospel be veiled, it is veiled by those things which are lost or abolished. Pick that been picked up by the evil one to use all over again. By which not in whom? By which the God of this world hath blinded the minds of them that believe not. Why were the one supreme object lest the light of the Gospel of the glory of Christ, who is the image of God should shine unto them? Don't you see His balancing the two faces, the veiled face of Moses? He would not let the children of Israel realize that it was a passing thing. The unveiled face of Jesus Christ. Oh, see that, he says. And then Satan brings the fire and puts it over the heart and mind of the believer. And he so taken up with ordinances and ceremonies and various aspects of legalism that the glory of the face of Christ doesn't have its redeeming, sanctifying strengthening effect.

[00:29:54] So that's the reason why this goes into chaining interchanging with the thought he didn't handle the word of God deceitfully somebody as he says, because the devil uses instruments. I don't mean to say that Satan himself entered into the church at Corinth and they knew that it was some speaker, some teacher at Corinth who was taking them back and putting them under the law. As you know, he wrote to the Galatians. He spoke about him that troubles you, forbear his own judgment. And so here we have then this twofold aspect. There is a glory belonging to the law of Moses, and in its right place it must be honoured. But the day has come, said he, When the Gospel of the Grace of God must take its place temporarily. And don't you be taken up with that veil which is only blinding your eye to the glory of the risen Christ. And if only

the veil is taken away, we all with unveiled face beholding, certainly beholding as in a mirror. We haven't got the reality yet, but we got nearer to it. Beholding as in a mirror, the glory of the Lord are transfigured from glory to glory, from the glory of old covenant to the glory of the New Covenant. Then you and I can come along and say, and we've been translated from the glory of the New Covenant.

[00:31:10] If ever we were under it to a glory that's beyond dreams, the glory at the right hand, far above all principality and power, so that we can put ourselves temporarily in the position of these Corinthians and then readjust it so that it reads with some of the marvelous terms of Ephesians. So what I've got here now then the the glorious Gospel of the Christ, who is the image of God. You see, that's one thing that could never be said of Moses. He was a wonderful prophet and our savior himself said. The he quoted a prophet from the Lord your God raise up unto you, like unto me. But he was never the image of God. Not in that sense. But this one, that speaking is the image of God. Coming to us in a states that no man, no prophet, no priest, no king. Under the terms of the old Covenant could ever feel. And again, he says, I take you right back to Genesis one. Now, there are some folks who withstand the interpretation that Genesis one, verse two means something that happened like a downfall. They say no. In the beginning, God created the heavens and the earth and the earth became without form and void. That's how God created it. They won't have the idea that it was before the overthrow of the world. Although I think if you'd like to look up the passages, you'll find that practically every reference to that word in the Old Testament, especially in the Septuagint, means to smash walls down and break things up and whatnot.

[00:32:54] But anyhow, here it says God who commanded the light to shine out of darkness. Now the shining out of Darkness is a picture of the way in which we were saved. Were we saved just as we were created by God, innocent? No, we were darkness. That's Genesis one, verse two. Darkness was upon the face of the deep. And God said, Let there be light. And God, who commanded the light to shine out of darkness that shined in our hearts. So that it takes me back to Genesis one, verse two. And I could see that that's a picture of sin and it's dominion. Whatever else folks may say. And then it comes to this. Wonderful little try in Paul's character. He'll be carrying on alarming with regard to some things. And suddenly there's a little break. Oh, he said. I don't think I'll magnify myself. Will you? Don't think that we have this treasure. In earthen vessels. All is the contrast between the treasure and the vessel is that I have

been laying the law down and I've been saying like this, but oh, don't think I'm boasting of yourself. We have this treasure in earthen vessels. And if God didn't use earthen vessels, there will be very few of us here, would there? So let's be grateful that he stoops to use an earthen vessel.

[00:34:23] But it's what he puts in it that matters most. We have this treasure in earthen vessels. That the Excellency of the power may be of God and not of us. Now, I don't know whether any of the friends here, especially the men who are a part of this congregation, have ever said, oh, we kind of pieces in the hand. Have you? One of the things I studiously avoid is any attempt to suggest even that I should help wipe up. Because as sure as anything, it will come to pieces in the hand. Well, this man knew that. I don't know how far he knew it as a boy or whatnot. But he said. We are troubled on every side. Yet not distressed. We are persecuted, but not in despair. The Brexit are not in despair. Persecuted but not forsaken. Cast down. It's dropped. But a miracle the earthen vessel doesn't break. That's a miracle. Cast down, but not destroyed. Yeah. Why? Always bearing about in the body the dying of the Lord Jesus. Oh, that sounds mournful. Oh, wait a minute. Resurrection follows death. The dying of the Lord Jesus. No. Trusting himself. That the life also of Jesus might be manifest in our body, for we which live are always delivered unto death, for Jesus sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us. But life in you. And then is back again to the fact that he had stood resolutely spoken the Word of God without alteration.

[00:36:16] We having the same spirit of faith according as it is written. I believed, and therefore have I spoken. We also believe and therefore speak. And so we've had brought before us this evening another phase, that aspect of this subject, which is before us, the idea of glory. We have grace for grace. We have from glory to glory. And these things should be pondered because they reveal to us that it is not a one dead level. As the Apostle said, with regard to resurrection as one glory of the sun, another glory of the moon, another glory of the stars, and even among the stars, one star differs from another star in glory. I think we ought to be glad to think there'll be some variety in glory, don't you? God has got all this in mind, and he's telling us. And so we, each one of us have an individual responsibility. While the apostle puts himself forward as a pattern, he doesn't expect us to be aping Paul. No, he doesn't want me to copyists strike that. But we can gather from him the way in which he accommodated himself, the

way in which he acted, the way in which he got his strength. And we could do same in the same strength by serving the same Lord. So there's another contribution. And I trust that the chart that accompanies it will speak even perhaps better than I've been able to this evening.

[00:37:49] You see, I said in the opening that we would look at the way in which the word is used. That was the concordant method. In the second meeting we looked at the family of the words. That's the lexicon. And now we're using a structure. The third opportunity. And there it is. Although I have worked it out myself, I haven't copied it from anybody else yet. I think in most cases you'll acknowledge that it works. It's there. So we have we do not cut up the word of God, but the of the sight of God. And we come down here. We do not handle the Word of God deceitfully and commend it in the sight of God. There's this there's a place of Moses, there's the face of Jesus Christ, and then the passing glory and the unveiled face. And so we have at the bottom of written out so that you may keep in mind a suggestion, but if our gospel be veiled by those things that are perishing, it is veiled by which the God of this age blinded the minds of those that believe that. So we've got to remember that Satan is busy in scriptural things. Don't forget, with all the horrible things associated with sin and wickedness, Satan is a religious being and the one great thing is out for is worship. If you notice that the temptation of Christ, I'll give you all that you've come to do for one act of worship tells you that challenged and Savior must have had some meaning in it.

[00:39:26] It's the usurpation of the place of Christ and of God that is out for her. And as one novelist of years ago wrote a novel, The Sorrows of Satan. That he wishes people wouldn't be wicked. The people wouldn't commit adultery and murder because of his instigation, that spoiling his opportunity, he'd be glad for a millennium to come with peace on earth, with himself in the throne. And that's just the one thing that can never be. You cannot ask and never will. The Son of God. So we have before us the in various aspects of glory. We've got still to look at the use of glory in connection with our own epistles, Ephesians and Colossians before we can say we've surveyed it in any sense of fullness. But I don't promise anything. It's just week by week, day by day, and I trust that after these meetings are over and after the recording has been listened to, you open the scriptures yourself once more to get it firsthand for the one great feature in our witness here is we called ourselves Bereans. We don't force the truth upon anyone. We say the Bereans attitude is to search and see if it is so. And then you stand in the

strength of the Word of God and not in the strength of some poor person like myself who might ultimately collapse and fail.