

## W522\_Glory\_10.mp3

[00:00:01] This is a recording made in the Chapel of the Open Book number ten of the series entitled Glory. This evening. I want you to bring this series, this particular series, to a close by, not so much dealing with the word glory, but the various things or subjects that are brought before us. And given the word glorious as an explanation. Glory and glorious, of course, are linked together. There are different kinds of glory. We are told with regard to the resurrection, there is a glory of the sun. There is another glory of the moon and there's the glory of the stars. And even one star differs from that other star in glory. And Ephesians chapter one tells you there's the glory of the father. His choice of his people. There's the glory of the sun. It is redeeming of that people and the glory of the Holy Spirit in the seeding of that people. So it's not one of those things which is just there and at the end of it. If a many faceted subject, a glory indeed from every possible point of view. And I felt that it might be good for us if at the close of this series we just acquainted ourselves. We can't do much more with some of the things that are mentioned in the Scriptures as being glorious and then leave it to the Spirit of God and our own searchings to establish ourselves further in this wonderful truth. What are the features that we have to bring before us is one with which we started, I think.

[00:01:53] In connection with the New Covenant. Shall we turn just quickly to two Corinthians chapter three? And make a start from there. Two Corinthians, Chapter three and chapter four have these references. Chapter three, seven, eight and 11. But if the ministration of death written and engraved in stone was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was done away? How shall not the ministration of the Spirit be rather glorious? So there is a comparison and a contrast. The law which condemned the law from which we have to be delivered, was glorious. So glorious that the people could not stand the sight that they beheld. And yet the glory of the face of Moses was a passing glory, a viagem, so that I should not see that it was transient. And then he goes on to say in verse 11, for if that which is done away with glorious, much more that which remaineth is glorious. Their subject which has come in thatrillionremains something which is different from the glory that's passing. And you know as well as I do, that glory which remains and abides, is the glory in relation to the Gospel of the grace of God. So we look at Chapter four. Verse three. But if our gospel be hid and the pity of it is that

that hides the the argument that's going on in this chapter for the word hid is the word veiled, and it's dealing with a veil and the face of Moses.

[00:03:48] And we all with unveiled face, not open face unveiled. So if our gospel be veiled, it is veiled by those things which are perishing. What would you say? He doesn't say that there it's head in them that are lost. Well, what does that mean to you in them that are lost? No, it's referring to these perishing passing things which are being used by the evil one to hang over your eyes so that you don't see the glory that's abiding. You search this out for yourselves. By which not in whom, by which the God of this world hath blinded the minds of them which believe, thought. Why? What's his object? Lest the light of the glorious Gospel of Christ, who is the image of God should shine unto them? So there's a title to start off with. The gospel we have is called A Glorious Gospel. All friends, those of you who have tasted that the Lord is gracious. Those of you who know what it is to be in a meeting and realize that you were condemned, and those of you who know what it is to be able to confess that Jesus Christ is Lord and your Savior, you know full well this is a glorious gospel. It's well worthy of the title. And in connection with that, you remember how we have in the Epistle to the Hebrews.

[00:05:17] It speaks about the dispensation that's passed from which we are being completely delivered, that it was imposed upon them. Katie. That's what God says. These things were imposed upon them until a time of reformation. That's not the Reformation under Luther. That's the Reformation brought about by the sacrifice of the one offering of the Son of God imposed upon him. Now, I don't know whether you have the habit of reading a portion of scripture at night time. It's not a bad habit, but we do. And we have been plowing through. I say it meaningfully plowing through the book of numbers. You say, Why speak about the Word of God like that? Well, this is the passage we had before us. I'll read a few verses from numbers 29. And in the seventh month, on the first day of the month, ye shall have a holy convocation. Ye shall do no serve our work. It is a day of blowing the trumpets unto you. And ye shall offer a burnt offering for a sweet savor unto the Lord. One young bullock, one ram seven lambs of the first year without blemish. Then verse five, a kid of the goats is added. And then you go down. You find there are more lambs and more bullocks. Oh, what a dreadful state of affairs it must have been on those days. A slaughter house in the very presence of God.

[00:06:49] Bullocks being slain not by ones and twos, but seven of them. Lambs, kids and goats. All in that one day. All friends. When you come to the Epistle to the Hebrews, you can understand how it says by one offering. It was not possible that the blood of bulls and of goats should take away sin. But this man. After he had offered one sacrifice for sins forever. That's the glory of the gospel once and forever finished. Audits magnify the Lord. Let us rejoice to think that He has blessed us with these spiritual blessings. We don't despise the types of the shadows, but all what a different prospect to come up to the Chapel of the Open book. And they'd have to have beasts slaughtered and their blood shed, and their sacrifice being burnt before we can any measure enter into the presence of God. We introduced the presence of God in any time, in any place. Because at the right hand of the throne of the father, there is that one advocate whoever lives to make intercession for us, who points to his one sacrifice for sins forever. And he set down a thing which no priest in the Tabernacle Service ever did in connection with his witness. He never sat down. These stood daily offering and he signalized these the completeness of his work by the Scripture, reminding us that when he offered that one sacrifice, it was so complete never to be repeated. He sat down. And so with that little introduction, if you could call it an introduction, let's look at some of the passages which stress this emphasis upon the glorious nature of this calling we have and the gospel associated with it.

[00:08:50] And the first occurrence I would ask you to consider is one that I think appeals to every one of us is Romans The eighth chapter, verse 21. Well, now, anything in Romans eight would be wonderful. It stands out as a beacon light in the scriptures. But we have this statement in verse 21, Romans eight. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Now let's pick it out of its context. You know, it has something before it and something after it. But you notice the change. There's a bondage. There's a liberty. Oh. What? What? Miles, as it were, between those two, the bondage of being under that law and the liberty of being under the gospel. Or let's think of it, friends. Let's turn over the passage in our minds, in the presence of God, so that the blessedness of it by entering. The bondage. At the liberty, then it is the bondage of corruption. I took the liberty of the children of God, corruption on one hand, children of God on the other. And those who were connected with the corruption were children of Wrath, even as others. But by the grace of God, they have been brought from darkness into light, from death into life, from corruption, into the glorious liberty of the children of God.

[00:10:45] Anyone in this meeting who knows that they have passed from death unto life. Who have responded to the gospel call. This is your inheritance. That is mine. The glorious liberty of the children of God. He has a responsibility, of course, which is a little bit outside our subject. But liberty has to be defended. One blessed fact is that it can never be destroyed. It is of God. But our consciousness of it and our freedom to speak of it and to live according to it is something which is of trust that we cannot set aside. And so we do remember that. So here we have then, a glorious liberty. This chapter speaks about no condemnation. What a liberty that is. Will you realize that every one of us by nature stand condemned? A glorious liberty? Or we have the enmity which is mentioned here that's destroyed. That's gone. Or again, we have a. Not merely redemption in the sense not merely not redemption in the sense now which is operating in you and me, but the redemption of the body. In the glory that is yet to be. Backing here, too, in this chapter. And so we have the word glorified in verses 29 and 30. If you look at those. To whom he did foreknow. He also did Predestinate. That they seek to be conformed to the image of his son, that he might be the firstborn among many brethren.

[00:12:36] Moreover, whom he did Predestinate. Then he also called. And who he called them. He also justified and whom he justified. Then he also glorified. You see the steps that are going up links in the chain, if you may call it binding us to the throne of God. And like unto the image of his son. Glorified, but that's where he is at the right hand, the glorious son of God. No wonder it stops and says, What shall we then say to these things? But what do you say, Paul, if he says I say this. If God be for us, who can be against us? He doesn't say we should not go foes and enemies, but who can effectually be against us. If God be for us. So here is the glorious Gospel of the Blessed God being set out in this form with regard to the question of its liberty. Shall we turn the page and come to the Epistle? To the Ephesians? There we have the new revelation entrusted to the Apostle Paul. And you remember, of course, that the first 14 verses deal with the choice of the father, the redemptive work of the son and the sealing by the spirit. And they stress the word glory each time. To the praise of the glory of his grace. Verse six. Wherein he hath made us accepted in the beloved. That's that's something not to be lightly spoken about.

[00:14:22] Let's read it again to the primes. Of the glory. Of his grace. Grace is the subject, and the glory of it is the subject. And the praise is that which is due to it, to the

praise of the glory of his grace, wherein he hath made us accepted. Except he did. Whom is the beloved? And this term is not used many times. The beloved. So he has one stress on the glory that belongs to this church. Well, then we look again and we see that we have. Verse 12. That we should be to the praise of his glory, who first trusted in Christ. So, okay. We have praise of his glory. And ultimately in verse 14. In verse 13 says, You were sealed with that holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, until the brightness of his glory. So the whole thing is signed and sealed and certain. The father, the son and the spirit all associated with this word glory and that word glory associated with you and me. It's glorious praise, isn't it? The truth that's been entrusted to us. And so we ask you to hold fast. Stand fast to this great, wonderful deposit. In chapter 316 of this episode we read. Oh, it's just a prayer that he would grant you, according to the riches of his glory, to be strengthened by his spirit. By with might by his spirit in the inner man that Christ may dwell in your heart by faith, but you notice it's the word Glory comes that according to the riches of his glory.

[00:16:50] That's an expression I think we do well to way over. I think if you'll turn for a moment to chapter four of Philippians, you'll see it again in another context. Paul is in prison. And he says in verse 16 of chapter four, for even in Thessalonica, he said once and again unto my necessity. Not because I desire a gift or I can sense this man's independent spirit. He says, Don't think I'm building up to an appeal, that you should send something to me. That was the last thing on earth the Apostle wanted to do or would do. Not because I desire a. Gift, but I desire fruit that may abound to your account. Now this man's in prison. But he was in a Roman prison nearly 2000 years ago. I don't think a prison today would be a very happy place for any of us. But I think it it'd be like a palace in comparison with what a Roman prison was like 2000 years ago. And so he says about himself as a Roman prisoner. But I have all. And abandoned. I have ordered the bound. You remember he wrote to Timothy. To send the cloak that he left behind. And yet he said I have ordered about. Having received of epaphroditus the things. Which were saved from you.

[00:18:34] To see someone of what they were just things didn't look what what are called. And if I had to be carried as they were overland by this traveller, it couldn't have been a very big parcel. And yet this is how is looking at it. Having received a Aphrodite aphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice

acceptable, well pleasing to God. I don't think I've ever had a reply. I don't know whether you have ever having given somebody something that brought that back. But can't you be able to accept a gift and see it in this sense? And then he turned around to them and he says, I'm a prisoner. I've got next to nothing. But my God shall supply all your need according to his riches in glory by Christ Jesus. That is, it's not out of his riches in glory, but it's according to them. Now out of his riches or out of your riches. Today you might give a beggar sixpence. Or shitty. But if you're going to give him according to your possessions, you might have to give him a bit more. But he says, My God shall supply all your need. Out of these according to his riches in glory by Christ Jesus. So we come back for a moment to this passage In Ephesians. We were looking at the chapter 527. Oh, that. We weren't looking at that. We were looking at the earlier piece.

[00:20:29] Now we look at chapter 527 that he might present it to himself. A glorious church. This is the day of presentation which is yet to come. I don't suppose either you or I have even entertained the idea that we should ever have a letter coming to us from Buckingham Palace advising us how we must dress ourselves and what time we must be there, because we are going to be presented at court. I did have a letter coming from Buckingham Palace by a lady in waiting because a lady in America had written to the queen saying how much she had been blessed by my ministry. So I've got one little contact with Buckingham Palace, but oh, it's a very slender one. A friends Buckingham Palace. We know where it is incorrectly with this. Let's read it again for ourselves. That he might present it to himself. He's got to be there for him. It's no going to be put into some little office and wait there and be seen by an underling. No, himself presented to himself a glorious church. It's coming at last brings. One day. All the things that make. So many tattoos and so many evils and so many bad words. And so did he. Divisions. Have he gone? He's going to present it. A glorious church not having spot. Or wrinkle. Or any such thing. This is beauty friends. The beauty of holiness as we read in the Scriptures. But it should be holy and without blemish.

[00:22:14] Then, of course, I remind myself and remind you that this isn't the practical context. And this tremendous passage has to do with the fact that husbands ought to love their wives. Then they tell me that if you believe Ephesians, you won't have any practical truth at all. It is practically best friends, isn't it? And so we have this stress, this glorious gospel, this glorious position, these glorious things. Shall we look at Philippians again in chapter 321? That is the close of this chapter. And we look back a little bit.

Verse 20 for our conversation. And I think most of you know that the word conversation here is literally citizenship. You may say, what, however, can citizenship have conversation? Well, it all depends. As one used to say over the wireless years ago, it all depends on what you mean by conversation. Now, conversation may be just sitting, having a chat, but conversation can be a manner of life. That's the original idea of the word, and your manner of life then leads on to the fact that you are a citizen. And if you're a citizen, you act a little differently from if you're just an ordinary person. All citizenship in the days of the Apostle Paul was a valued thing. You remember how he said? Are the Romans and the one who spoke to him and said with a great price, I obtained my freedom as I was born free. I said, Is that so? I said, Is it? So remember, the word compensation for our citizenship is in heaven.

[00:24:11] And the word is is not really the verb to be, but it exists as an unalterable fact. So a different word altogether. It can be translated substance or goods, something real. Your citizenship exists as a reality. It happens. But you're down here. Now, he wrote to these Philippians and he said that to them that he pointedly, because you see, Philippi was a colony. At equality in the days of the Apostle Paul was not exactly the same as a colony today. A colony was a little Roman settlement, a long way from Rome, but not paying the same taxes as the other people outside and having the laws and language of Rome there in that Philippi says, Don't forget you're not in Rome, but you're Romans. He said, the Philippians, don't forget, you're not in glory, but you are citizens already of it. Don't you see how it could appeal to them? So he says our citizenship exists as a fact in heaven, from whence also we look for the Savior, the Lord Jesus Christ. Well, why should we look for the Savior? Well, he is our savior. But he's got to yet save us. We're not there yet. Friends in glory. We're here on Earth. But a day is coming when that salvation will shall be completed. And we shall be at home at last. So we have our our conversation or citizenship exists as a fact in heaven, from whence also we look for the Savior, the Lord Jesus Christ.

[00:26:00] A Why are we looking at What are we looking for? Who shall change this body of our humiliation? The word vile has lost its meaning. Not. Not lost. Its meaning changed its meaning. We read in James about an having vile garments, but he didn't mean to say that they were unwashed, but he was poor. And this word vile, you will find in chapter two of Philippians. But also you know all this before I tell you, but I must give it its place. It speaks about the body. He humbled himself, the body of his humiliation in

chapter two, verse eight. Being found in fashion as a man, he humbled himself. That was his body of humiliation. And this is their body of humiliation. You wouldn't say Christ as a vile body. It's the same idea. He's going to change this body of our humiliation. What are you going to change it to? Glory. What a difference between one word and another in the same verse. From humiliation to glory. The glory of heaven. Citizenship. What a prospect in front of us friends, if this is true of us. I'll read it again. I hope I don't stop myself again in the midst of it. Who shall change this body of our humiliation that it may be fashioned like unto his glorious body? According to the working whereby he is able even to subdue all things unto himself.

[00:27:37] There is no possibility of saying it can't be done. It can and it will. So there's glory again at work in connection with a believer. Now we turn the page and look at Colossians. So we'll get some more aspects of glory. Chapter one. This is nine for this cause. We also, since the day we heard it, do not cease to pray for you and a desire that you might be filled with the knowledge of his will in all wisdom and spiritual understanding that ye 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. Adequate, which seems an anti-climax. All this preparation to be strengthened with all might according to his glorious power to go and execute some extraordinary thing, he says with all patience. After all, patients. And long suffering. Rejoice for this, our friends. Let's not spectacular, is it? But that's what's expected of you and me. And we need this glorious power. We need it to be able, day by day to meet these things which press and stress and test. You don't get very much. Thanks for being patient. Nobody knows your patient. They only know your impatient, don't they? Because that easily manifested, but patience, endurance with joyfulness. I think that's the key word of it. You see, sometimes we think, well, nobody loves me. And so you begin to make it a bit awkward.

[00:29:36] But he says, Oh, no, you're doing all this endurance with joyfulness. Or he says that you want this glorious power for that prince. Or perhaps you're saying, Oh, I'm not like that. Or friends. Some of us think we are no better. We need this exhortation, need it badly. So we have this power. I turned back to Ephesians one. We're not thinking of this power. Chapter one, verse 19. What is this power that works so mightily? He's praying for him. He was praying for the Colossians, you remember? And it may be because he prayed for the Colossians. They were manifesting some of these glorious

tribes. It might be if we prayed for one another a little bit more, we should say. Isn't there a change coming over so and so? Would be good, wouldn't it? If that was the case. Remembering one another and all the things that go to make up the stress of life. So he says. He gave thanks, praying that the eyes of your understanding being enlightened, that you 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, according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Ah, that's the power of things. There's nothing on earth could withstand the power that could raise Christ from the dead and set him at his own right hand, far above all principality and power, and is nothing less than that which is our disposal.

[00:31:20] That power that raised Christ from the dead is the power at our disposal. Consequently, we should be able to live triumphant lives. Whether we do is another question. Whether we should is a possibility opened up in this word for us once again. And once more we look at another reference to the word glorious in the first epistle of Timothy two Timothy Chapter one. First Timothy, Chapter one, verse 11. According to the glorious Gospel of the Blessed God, which was committed to me. He's ending up as a point where he's been speaking about those who had also all sorts of ideas about fables and genealogies and stripes and so on. But he's contrasting it with the glorious gospel of the Blessed God. The glorious Gospel of God would be wonderful in us. The glorious Gospel of the Blessed God has been committed, he says, are to be has been entrusted. To us. And again, in this first Timothy chapter one, verse 15. This is a faithful saying and worthy of all acceptance. That Christ Jesus came into the world to save sinners. Whether Paul said of whom I am chief, is a question. Possibly he did. But the word means first, and it is repeated in verse 16. How be it for this? Cause I obtained mercy that in me a first one.

[00:33:14] There's a possibility he's referring to his. The conversion of the road to Damascus. The first one to be thus saved. A pattern. For those who should afterwards believe for a patent, they would should afterwards believe on him to life everlasting. And in chapter two, verse five. He says. There is one. God. And one mediator. This is a part of the glorious gospel that we have to preach. One mediator. There are some poor souls who go to their places of worship. I see them. They light candles. Like his sub image. They poured out their souls and hearts to someone behind the screen. Don't

despise them friends. Pity them. And pray for them even if you can't do anything else. But what a position to be in friends, to be able to say that, you know, you're convinced of this, that there is one God and one mediator. Between God and men. The man. Christ Jesus. That's the glory of our position. No one in between. We go direct to him? You don't need me. You don't need anyone. Person's hands put on your head or mine won't make it any better. We do not need even a chapel. It doesn't matter where you are. There is one mediator at the right hand. Ever lives to make intercession for us. And so we have this stress on the gospel. One more passage I think must be included, because that has to do with the end, which is yet to be.

[00:35:13] The epistle of Titus. Writing to Titus. He gives a good deal of practical teaching. About the aged men. The aged women. The young women. The young men. And he says to him, verse seven, in all things, showing thyself a pattern. So it wasn't an easy thing to be a minister in the church in Paul's day. He was to be a pattern. Paul said I was a pattern. Intimacy is usually a pattern. That's one of the things that's so delightful about the apostle Paul. He never told you to be something that he wasn't prepared to do himself. That's a good thing, too. And so we have here in Titus in chapter two, these words. Verse nine. Exhort servants to be obedient unto their own masters and to please them well, in all things. Not answering again, not purloining. Well, that's been, I suppose, one of the things that are trouble folks, all the way down the age. Back on 3 or 3. It goes on today. As most of you know, if you're anything to do with daily business. This is all this has to do with walking worthy of your calling. That they may adorn the doctrine. See, it's one thing to believe a doctrine. It's another thing to adorn it. You may say to a person, I believe so and so and so and so and so and so say, is that so? If he hadn't told me, I shouldn't have known it, you see.

[00:36:50] These people adorn the doctrine. They showed that they had been saved by grace. That we may adorn the doctrine of God, our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts. We should live soberly, righteously and godly in this present world. Looking for that blessed hope. Here it comes. And the glorious appearing of the Great God and our Savior, Jesus Christ. That's the ultimate glory that's waiting us. After that, we can only wait and see. But all these things lead us to see what a glorious gospel has been entrusted to us and what glory is awaiting us. So he says, looking, if you may lift out. Say from these words the one sentence. The grace of God

that bringeth salvation hath appeared to all men teaching us that we should live. Looking. Now. Looking for what? Looking for that blessed hope. At the appearing. What sort of appearing? The glorious appearing. So you see. We are told in the scriptures about some who were looking after the things that are coming on the earth with great fear and dread. So they might well. I wonder what makes a person take up a parliamentary position? I wonder what makes a person feel that they could bear the burden of responsibility of government? Well, you see what possibilities there are of things going in the wrong direction. But here we are looking for a blessed hope and the glorious appearing.

[00:38:52] We are looking beyond the dark days at the end to the coming of the son of righteousness with healing in his wings. And so I felt it would be a good thing to end our thoughts on this note. I haven't finished yet, Abi. Who gave himself for us? This one is going to be the glorious one is the one who died, the ignominious death at Calvary. The one who endured, for our sakes. The Curse of a broken law. The one who died the just for the unjust that he might bring us to God. And so he says, who gave himself for us? That he might redeem us from all iniquity and purify unto himself a peculiar people. Now, the word peculiar has taken upon itself a peculiar meaning. When a person acts a little bit funny, we say he's peculiar. Ah, that's true. This word peculiar means not quite ordinary. But that doesn't mean to say you're loony. There's a little company still in existence and quite a number of little meeting places in Essex called The Peculiar People. They don't advertise that they're funny. They're peculiar. And the Old Testament word peculiar means a treasure belonging especially to one person. So an idiot. Is the same as the word his own. The word idiot comes of the same word as the word own. He's on his own, and so he's strange. But from another point of view, he belongs to that one only his peculiar.

[00:40:43] Don't be ashamed, friends. If some people think you're a little bit off the beaten track, you're not friends are not on the beaten track. While they are concerned about this and that and the other, you're concerned about things above which they cannot see. So you'll be peculiar from that angle, but you'll be peculiar from his, which is a better and richer meaning who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. The venue stressed that salvation was not by good works, says that when you are a believer and you're a peculiar treasure unto the Lord, you will adorn the doctrine of God, your Savior,

by these very things. Or I do trust that this. These few little studies of this mighty word may have had some help to you and send you back to read again and again the glorious Gospel of the Blessed God. Now, before I finish, I want to just remind you that our brother Stuart Allen has and has been on our list for some time, a little booklet called The Glory of God. I've forgotten all about it when we started this series, but if you want a little booklet that sums up some of the things that we have already seen, I'd like to have a record of it. You could find the help by getting a copy at your leisure.