

Catford Lectures 2008-2009

Part 3

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[00:00:00] Guten Abend, es freut mich, Sie wieder da zu haben.

Vielleicht können wir unser Gespräch mit dem Hymne Nr. 365 beginnen.

Oh, die Gläubigkeit der Gläubigkeit, die in dem Gesicht des Heiligen schimmelt, erzählt die gesegnete Geschichte der Wege Gottes in der Gnade. Nr. 365 Oh, the brightness of the glory shining in the Savior's face, erzählt die gesegnete Geschichte der Wege Gottes in der Gnade.

Glorified and exalted in the world, he came to say, [00:01:18] By the glory of the Father which triumphed from the grave.

Center of the Father's Council, King for whom all things were made, object of the Father's pleasure, who the Father's name displayed.

[00:02:17] Oh, the Father's will accomplished be, to death obedient brought.

Now in highest glory seated, center of the throne of love.

There we see him crowned with glory, glory in his honored face, [00:03:17] and in peace and rest before him, in that glory bled of grace.

For it shineth in the visage of the one who for us died, for our sins and all that judgment, Jesus Christ the crucified.

[00:04:16] Oh, to share the Father's pleasure in his well-beloved Son, seated on his throne in heaven, for the world on earth will know.

We adore him and are waiting to behold him face to face.

[00:05:15] In his presence raise the glory and the riches of his grace.

Amen. I thank God in his precious name. Amen. I'd like to read from 2 Corinthians chapter 3. If we can read the whole chapter. [00:06:01] Do we begin again to commend ourselves, or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle, written in our hearts, known and read of all men.

For 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, not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to Godward, not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the spirit. For the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses [00:07:05] for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that 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 the day. They could not steadfastly look to the end of that which is abolished. But their minds were blinded, for until this day remaineth the same veil untaken away in the reading of the Old Testament, [00:08:03] which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. 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. The Apostle Paul, it seems as we read the first verse of this chapter, to the Corinthians, it seems he'd been asked for a letter of commendation.

The Corinthian believers were always restrained in their affections towards Paul.

[00:09:02] They seemed to hold him somewhat at arm's length. There was never a wholehearted reception of him.

On Paul's side, there was unrestrained affection and love.

He could say to them in chapter 6, in chapter 12, I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved. There was a coldness. He said to them again, he said that there was no restraint on his part. His mouth was enlarged towards them. He was ready to speak of these things which had been committed to his trust by the Lord from heaven.

His heart was enlarged towards them. He says if there's any restraint, then it's within your own affections, towards him, but more seriously towards the Lord himself. [00:10:02] It seems there were those amongst them who even questioned his authority as an Apostle. So that in the first epistle, he had to defend his authority.

He said in chapter 9 of the first epistle, Am not I an Apostle? Am I not free?

Have I not seen Jesus Christ, our Lord? Are ye not my work in the Lord? Perhaps there were those amongst them who were envious of Paul.

And they desired influence over these Corinthian believers. And they saw the great influence that Paul had and the authority he spoke with. And they wanted that for themselves. But who was really behind it, this questioning of Paul's authority?

Well, it was Satan himself.

Because as we read this epistle, this chapter, we realize the administration that was committed to Paul, [00:11:05] the administration of the Spirit, the ministry that was committed to him. And this ministry, the end of it, it set forth the glory of the Lord Jesus.

And it told of the blessing that there was for those who were found in him, who had faith in him. Blessing which was all of God.

And of course Satan, he does not want the people of God to have this blessing. He does not want the Lord Jesus to have that glory in the hearts of his own. And so he would try to undermine the authority of Paul as he does today.

He would say to believers that the epistles that Paul wrote, they're not that important. They are narrow. They will hold you in bondage. [00:12:01] The teachings of the Lord Jesus, well, that is good.

But the teachings of Paul, no. They're narrow. They will not benefit you.

And yet Paul, he could speak of the liberty at the end of this chapter.

He could say, now the Lord is that spirit. And where the spirit of the Lord is, there is liberty. Yes, there is great liberty in these things alone. Satan would seek to bring us back under the law. And as we read this epistle, we realize that Paul is contrasting the two administrations, that under law and that under the spirit. And he's showing them how wonderful the administration of the spirit is. But he uses this coldness on the part of the Corinthian believers to bring out this truth. He says, ye are our epistle, written in our hearts, known and read of all men.

[00:13:02] For as much as you are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God, not in tables of stone, but in fleshy tables of the heart. The very existence of these Corinthian believers was the proof of Paul's apostleship.

They themselves were, as it were, a testimony to that authority.

They were his letter. They were his letter of commendation. But even more importantly, they were a letter that commended the Lord Jesus.

Because they bore witness to the work of Christ through the spirit. And as such, they were known and read of all men.

Not written in ink.

They didn't have to, as it were, write down in ink on a piece of paper what they stood for [00:14:02] and the way they had been formed and what they had believed in.

And then if somebody came to that company and asked them, they would say, well, there it is. You can read it. It's all written down. It was demonstrated in their lives. The Holy Spirit in them. The Holy Spirit working through them. All men had to do was look at that company. And the spirit, if he was unhindered in that company, they would see what they were. They were of Christ. They witnessed to Christ. They spoke of Christ. And so that if one came into their company, we read in 1 Corinthians 14, 25, the secrets of his heart would be made manifest. And so falling down on his face, he will worship God and will report that God is in you of a truth. This is because he bears witness to the testimony of the spirit.

[00:15:01] He bears witness to the testimony of the spirit through them and the work of the spirit in them. Not in tables of stone, but in fleshy tables of the heart. It was not that there had been, as it were, a constitution imposed upon them from without and a set of rules given to them which they must follow out of some legal duty. No. It was the work of the spirit in fleshy tables of the heart. It was a work within. And it was a desire to obey God out of love for him.

It was not law that had brought this about. It was not that administration of law. No. It was the spirit. It was the administration of the spirit. And this leads Paul to go on, to speak about those two administrations.

[00:16:03] And he says, he says that as a minister of the new covenant, in verse 8, 6, he says, the sufficiency is not of ourselves, it's all of Christ. He was not able in himself to do anything.

He had no authority of himself. If he had authority, if he had ability, it was all of Christ. And this is so of Paul, but it's also so of every believer. If we have a work to do for the Lord, then we will not be sufficient to do it.

It's all of Christ. And even the walk, even our walk, even as we walk through life, we're not sufficient of ourselves to walk in a way pleasing to the Lord. We couldn't even take that first step. [00:17:01] Like the apostle Paul, our sufficiency is of God.

And so Paul goes on to say, who also hath made us able ministers of the new covenant, not of the letter, but of the spirit. For the letter killeth, but the spirit giveth life. Now what does Paul mean by this? Able ministers of the new covenant. Well, if we read of that new covenant, in Jeremiah chapter 31, verse 31, this was the new covenant that God will make in a coming day with Israel.

And this is the covenant that Paul refers to. Jeremiah 31, verse 31.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, [00:18:02] which my covenant may break, although I was a husband unto them, saith the Lord. But this will be the covenant that I will make with the house of Israel after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts and will be their God and they shall be my people. And they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord. For I will forgive them, saith the Lord, for I

will forgive their iniquity and I will remember their sin no more.

As we read that covenant that we made with Israel, it reminds us, doesn't it, of what Paul has said of the Corinthian believers. I will write that the work of the Spirit has written the Lord himself, [00:19:05] not in tables of stone, but in the special tables of the heart. And the Lord says in that covenant, he says, I will write it in their inward parts. He says, I will put my law in their inward parts and write it in their hearts. So Paul is saying that the ministry that he has been given by the Lord Jesus is of that same character as that of the new covenant which will be given to Israel in the coming day. It's of that same kind. It is marked by the Spirit of God.

It is marked by grace.

It is of the same sort as that. And he goes on to expand on these two covenants.

Verse 7 down to verse 16 is a paraphrase.

[00:20:04] Perhaps we should read from 6 and then verse 17 just to get the sense of it.

Who also hath made us ministers of the New Testament, not of the letter, but of the Spirit. For the letter killeth, but the Spirit giveth life. Verse 17. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. Perhaps it might be helpful to look at the character of that new covenant that God will make with Israel. First of all, it's all of God.

I will, he says, I will do this. I will do that. I will do this. I will do that. I think five times he says throughout in those few verses, he says, I will.

How different it is to the first covenant. There it was a matter, the people said we will. We will do this. But no, it is all of God. [00:21:02] It is all from himself. And it begins with a work of the Spirit in the heart of the nation of Israel. The result of that work is that the law is written on their hearts. There is now a desire after God, a love for him, and therefore a love for his word, a love for his law, which could not be there under law. The law could not produce this. The Spirit of God produced it. Just as the Apostle Paul would say to the Romans, he would say that they had obeyed from the heart the form of doctrine they had received. It was an obedience from the heart out of love for Christ. And this new covenant that we made with Israel will have that same character. They will obey from the heart. They will love their God, [00:22:01] not because they have been told to by an outward imposition of law, but because of the work which has been done in their hearts. And then another thing which marks the new covenant is that they will all know God. They will all know him, the knowledge of God. He will be revealed to them in a way which he could not have been revealed under law. And we get this revelation, don't we, in what Paul is telling the Corinthian believers, the revelation of Christ, the unveiled face of Christ.

And then also, I will forgive their iniquity and I will remember their sin no more, the forgiveness of sins, the giving of righteousness, not through anything they have done, but on the basis of the work of the Lord Jesus. This is why, when we remember the Lord Jesus on a Lord's Day, [00:23:02] often we are reminded of those words, this is the new covenant which is in my blood. The Lord would have us to think upon that new covenant because it would convey to us the character of our own blessing that we have in him. And it is all founded upon that great work of his. This is why God can move out in righteousness, in blessing, because of that work of the Lord Jesus Christ upon the cross, the new

covenant which is in my blood. Well, Paul goes back to the ministration of death, the law, in verse 7.

If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, [00:24:01] which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? The children of Israel, when Moses came down from the mountain, it says in Exodus 34 verse 29, it came to pass when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh unto him. In verse 7, they could not look upon the face of Moses, they could not look upon the glory of that administration. And why was that? It filled them with fear. Why? Because it spoke somewhat of the holiness and the righteousness of God. And they could not stand before him in that way, because they had fallen short of his glory, [00:25:02] and therefore they were condemned, and that glory condemned them. And therefore it was a ministration of death.

It ministered death to them. But the ministration of the Spirit is not of death, but it is of life. It is the work of God, firstly in the soul. And then, under this administration of grace, of the Spirit, the righteousness of God is revealed, not for condemnation, but for salvation. This is something we read of in Romans, isn't it? Chapter 3.

Verse 21, But now the righteousness of God without the law is manifested, [00:26:02] 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, being justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are passed through the forbearance of God, to declare, I say at this time, his righteousness, that he might be just for the glory of him which believeth in Jesus. And so under the law, God's righteousness was known in condemning man. But under this dispensation of the spirit, this administration of grace, God's righteousness is known in offering salvation to all. He is righteous to save [00:27:01] because of the death of the Lord Jesus Christ. And his righteousness is known in saving those, in forgiving those who have faith in the Lord Jesus. We read of that righteousness in the first epistle of John in regard to the believer. It says, if we confess our sins, he is faithful and righteous to forgive us our sins. His righteousness is known now in the forgiveness of sin.

That's Romans, isn't it? Here, in 2 Corinthians, we have another wonderful application of that righteousness. We have it contrasted in verse 9 with the administration of condemnation. If that was glorious in its way, then how much more glorious is that ministry of righteousness? Because God not only reveals his righteousness in forgiving sins, [00:28:03] but he brings us into righteousness. He confers righteousness upon us. The law demanded righteousness from man.

And of course man, he could not be righteous. He could not obey the law. And so it merely condemned him. But this administration of grace, in that administration, righteousness is conferred upon the believer. He is made righteous. The righteousness of God is conferred upon him. He is brought into that very righteousness. And so we have this, the power of the Spirit. He is the power of this administration. And the Lord Jesus, he is the one who presides over it. Perhaps that's why in verse 17, it speaks of the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. We have two persons of the Godhead. [00:29:02] We have the Lord and we have the Spirit. And there is unity of purpose.

Although distinct in their persons, there is unity of purpose. And what is the ultimate object, as it were, of that purpose? It is the glory of Christ. That is what the Holy Spirit desires.

That is what he works toward in us. To convey that glory to us and to conform us to that glory. And the Lord Jesus too, he is presiding over that administration of grace. His glory is that which is seen. And then the Apostle goes on to speak in verse 13.

Well, firstly verse 12. He says, seeing then that we have such a hope, we use great plainness of speech. In other words, there's nothing now [00:30:01] to keep this revelation hidden. Having such a hope, we are bold in announcing it. There is nothing to hide it.

It needn't be hid any more. The Lord has been revealed. Grace and truth came by him. The Lord Jesus is the one who has revealed God.

In John's Gospel, no man has seen God at any time. The only begotten Son who is in the bosom of the Father. He hath declared him. And so we have a full revelation in Christ of the glory of God. And so Paul says, having this hope, we use great plainness of speech. Not like 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. In verse 13, in verse 7, [00:31:04] they could not look upon the glory because they were afraid.

In verse 14, it's more a matter of they were not allowed to look upon it. They should not look upon it. Moses put a veil upon his face in order they might not look upon it. They might not look upon the end, it says.

They might not steadfastly look to the end of that which is abolished. That's the law. We can, as it were, read the five books of Moses, the law, and we can see the end of it. It's the Lord Jesus himself. It's his glory. It all testifies of him. And on the road to Emmaus, the Lord revealed out of the law all the things concerning himself. But the Israelites in that day, under that administration, [00:32:02] they could not see the end of it. Moses veiled his face, and that was, it were, a figure of this fact that the revelation of Christ, the revelation of God, could not be given under that administration. And even today, Israel, in unbelief, the veil is over their heart. They cannot see what the Old Testament, what the law, the prophets, the Psalms, what it all speaks of in type and in shadow. It all sets forth Christ. But that's hidden from them because of their unbelief. There is a veil over their heart. But that veil will be taken away in this day that we read of in Jeremiah 31, when God makes that new covenant with them. Then life will be breathed into that nation. They will be born again. [00:33:01] Every individual within that nation will be born again, all at once, in a day. What a glorious time that will be at the end of that tribulation period. Just a residue left, a remnant. We read of them in Isaiah chapter 10. They will have come through that tribulation just a remnant. And God then, when the Deliverer is seen coming out of Zion, he will take up that people again and they will be brought into life as we have it in Ezekiel. The dry bones shall live.

God will cleanse that people. He will give them a nature which is of himself. He will quicken their spirits, bringing them into life. And as a nation, they will receive him. They will receive the Lord Jesus and repent.

And they will be brought near to him, just as Joseph brought his brethren near to himself. [00:34:10] But we, we have that nature now. That which Israel will come into in a coming day under the new covenant is ours to enjoy now.

And so, Paul goes on to speak. We all, with open face, if I could read it from the Darby translation, if you don't mind. But we all, looking on the glory of the Lord with open face, are transformed according to the same image, from glory to glory, even as by the Lord the Spirit. It's not, it's a bit difficult to understand in authorised because it seems as though the veil is upon, the veil is, [00:35:02] it's our face that's unveiled. But it's the Lord's face that's unveiled. And we look upon that glory, the glory of the Lord, of the unveiled face of the Lord, and there is brought about a moral change, a transformation. This word for change is the same word as is used in the metamorphosis of an insect from a caterpillar to a butterfly, a complete change, a glorious transformation. And it is in being occupied by the glory of the Lord Jesus that the Spirit affects this change. He occupies us with that glory and he brings about this change in us, this moral change into that same image. It is the glory of the Lord that every true believer longs to see. Even Moses.

I say even Moses, but Moses was a child of God. [00:36:01] And he said to the Lord, he said, I beseech thee, I beseech thee, O Lord, that thou might see thy glory, that thou might show me thy glory. That's what he longed for. But of course under the law it couldn't be shown him, although God was very gracious with him. And the Lord said to Moses, no man shall see my face and live. That could not be possible under the law. And so Moses, he passed by Moses, all his goodness passed by. And Moses saw his back pass and that's all that could be seen under the law.

A kind of a shadowy outline of God. But God has been fully revealed in the Lord Jesus. And we are exalted to be occupied with his glory now in heaven.

And in John, in John 17, [00:37:01] this is what the Lord desires for his own eternally. Father, I will that they also whom thou has given me be with me where I am that they may behold my glory which thou has given me for thou lovest me before the foundation of the world. Perhaps we could just briefly consider that glory. In the Old Testament, the glories of the Lord Jesus are given to us typically in colors. The garments of the high priest, Moses was told by God in Exodus 28 verse 2, thou shalt make holy garments for Aaron thy brother for glory and for beauty. And verse 5, they shall take gold and purple, sorry, gold and blue and purple and scarves and fine linen and they shall make thee for the gold of blue and the purple of scarlet fine twine linen [00:38:01] with cunning work. And so we get these colors presented to us which would set forth an illustration of the glory of the Lord Jesus. We get the color blue. Now in Ezekiel, the prophet gives us an understanding in figure of what that color would speak of and he speaks of a sapphire throne. Ezekiel chapter 1 verse 26, above the firmament that was over their heads was the likeness of a throne as the appearance of a sapphire stone and upon the likeness of the throne was the likeness as the appearance of a man above upon it. There is a man upon that throne which is high, which is above the firmament we read of the Lord Jesus in Hebrews made higher than the heavens. We read of him at the end of Mark he was received up into heaven [00:39:02] and sat down at the right hand of God. And we read of the character of that man in Ezekiel. He is a man above. This doesn't mean that he is a man who is above although that's true of him but this is his character. He is a man from above. He is a heavenly man and this is what the color blue would set forth. The glory that the apostle Paul saw when he saw that vision and he could speak of it into the king in Acts 26 at midday O king I saw a light from heaven above the brightness of the sun shining round about me and then which journeyed with me. And this led him in Ephesians to speak of that glory. In Ephesians 1 verse 20 which he wrote in Christ when he raised him from the dead and set him at his own right hand in the heavenly places [00:40:02] far above all principality and power and might and dominion and every name that is named not only in this world but also in that which is to come and hath put all things under his feet and gave him to be head over all things to the church which is his body the fullness of him which filleth all things in all. In that glory that heavenly

glory that company associated with him the church his church his body that which as it were is his fullness he would not be complete without that companion by his side for all eternity his heavenly glory his heavenly company this is our hope in heaven but we read of the scarlet and the purple also [00:41:02] and there it's the thought of his glory associated with the earth and then associated with him on the earth of course it is earthly people Israel this is the ministry of the apostle Peter particularly he says in 2 Peter chapter 1 verse 16 for we have not followed by his fables when we made known unto you the power and coming of our Lord Jesus Christ but were eyewitnesses of his majesty for he received from God the Father honour and glory when there came such a voice to him from the excellent glory this is my beloved son in whom I am well pleased we read at that time in the three gospels Matthew Mark and Luke we read that after six days Jesus taketh Peter and James and John his brother and bringeth them up [00:42:02] into a high mountain apart and was transfigured before them and his face did shine as the sun and his raiment was white as the light the scarlet speaks of his the glory of his majesty king of Israel but the purple would go beyond Israel beyond the empire it would speak of the fact that he is king of the whole earth he will be king over the whole earth he will rule the nations with a rod of iron this is the colour purple and at that time we read in Habakkuk chapter 2 that the knowledge of the glory of the Lord over the waters cover the sea but then we have the colour white which speaks of his moral glory and that's seen in everything [00:43:02] it's his glory that he has which is seen in manhood because he is God this is the moral nature of God being seen in the Lord Jesus when he was on the mount of transfiguration his garment shone white as the light of his glory shone out on that mountain and in the river Jordan too as he comes out of the waters of Jordan the Holy Spirit in the form of a dove alights upon his head the Holy Spirit does not testify of himself in taking that form he is not bringing any truth no he's bearing testimony to Christ taking that form the form of a dove [00:44:02] which in the Old Testament is a figure of the moral nature of God pure unblemished that nature is found in this one the Lord Jesus because he is God and so death cannot hold him why? because there is nothing in him worthy of death if we read of the prophecy of David 2 Samuel 22 verse 17 he sent from above he took me he drew me out of many waters verse 20 he brought me forth also into a large place he delivered me because he delighted in me the Lord rewarded me [00:45:01] according to my righteousness according to the cleanness of my hands hath he recompensed me for I have kept the ways of the Lord and have not wickedly departed from my God for all his judgments were before me and as for his statutes I did not depart from them I was also upright before him and have kept myself from mine iniquity or that should be I've kept myself from iniquity being mine because there was no iniquity found in the Lord he was impeccable there was no sin in him he could not sin and so we get his moral glory in the white but then we find the gold the gold speaks of the glory of deity and every glory that he has is his because of who he is and when they put the gold into the garments [00:46:02] of glory and beauty we read in Exodus 39 verse 3 it says they did beat the gold into thin plates and cut it into wires to work it in the blue and the purple and the scarlet and the fine linen with cunning work so that gold was beat into thin plates and then it was cut into wires and the wires were threaded through the scarlet and the blue and the white so that whenever you looked at any color the gold shone through the glory of sonship the glory of deity and this is the glory that John testified of in his gospel and in his epistles he says in John 1 14 the word was made flesh I'll just miss out the parenthesis for a moment [00:47:02] the word was made flesh and dwelt among us full of grace and truth that was that which man could take account of they could see the grace they could see the words of truth even though they would resist them they felt the power of them never man spake of this man they said they knew it was truth although they resisted it and the grace they wandered at the gracious words that proceeded out of his mouth they could recognize the grace but there was a mystery as it were and we find it hidden within these words that John speaks of we beheld his glory we beheld his glory this is a glory only seen to the eye of faith as of and only begotten with a father the glory of deity the gold shining out in and all the other glories as it were

resting upon that glory the glory of his person [00:48:03] well our time is nearly up but we are changed from glory to glory if we look at the words from glory from glory to glory from the word from it indicates it indicates the origin where the change comes from it comes from glory that word is used in John 13 to speak of the Lord Jesus chapter 13 verse 3 it says knowing that he was come from God that's where he came from and we are changed from glory the change that's where the change comes from that's where the that's where it is effected from where the Lord Jesus is he himself [00:49:01] is bringing about that change through his spirit and then it's to glory in other words that is the object in view two examples of how that word to is used to get the context in other places it says Noah moved with fear prepared an ark to the saving of his house that was the object of what he did it was to accomplish this the saving of his house and then in first Thessalonians verse 3 chapter 3 verse 12 we read the Lord make you to increase and inbound in love etc etc to the end he may establish your hearts this is the thing in view and so it is from glory that that change that we can trace that change to and it is to bring about glory in us because [00:50:01] the Lord Jesus would have us to reflect his glory in this world his moral glory and we read of the sons of Aaron in Exodus 28 and for Aaron's sons thou shalt make coats and thou shalt make for them girdles and bonnets shalt thou make for them for glory and for beauty the high priest his garments were for glory and for beauty for him and yet his sons they wore garments which were also for glory and for beauty and we also occupied with that glory the glory of Christ there was a moral change brought about in us and that will reflect in us the glory that belongs to the Lord Jesus himself perhaps we could close in singing hymn number 181 [00:51:05] glory Lord is thine forever ever thine thou art the son great the glory thou art given great the glory thou hast won verse 3 yes we see thee crowned with glory highest honor to thee given but the glory of thy person is the light that shines in heaven thou art greater glorious savior than the glory thou hast won this the greatness of thy glory ever blessed thou art the son number 181 glory Lord is thine forever ever thine thou art the son great the glory thou art given [00:52:04] great the glory thou hast won great the glory and the splendor of the holy heavenly place great the glory shining savior in my case Lord of glory thou didst make [00:53:03] this world this dark world of sin and joy hail thy glory yet was weakness by thy law my will be done thou didst die and now we praise thee hail thy glory Lord of all for in heaven thou hast been thou hast prepared [00:54:03] all the fullness of God's love blessed be thee crowned with glory highest honor to thee give and the glory of thy person is the light that shines in heaven thou art the son great the glory [00:55:01] savior and the glory thou hast won is the greatness of thy glory heavenly place thou art the son