

**The 1689 Confession of Faith; Chapter 2 – “Of God and the Holy Trinity”, Message #44 –
“The Riches of God’s Glory”, Presented in the Adult Sunday School Class by
Pastor Paul Rendall, on July 16th, 2017.**

Paragraph 2 – God, having all (r) life, (s) glory, (t) goodness, blessedness, in and of Himself, is alone in and unto himself all sufficient, not (u) standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, (x) of whom, through whom, and to whom are all things, and He hath most sovereign (y) dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth; in his sight (z) all things are open and manifest, His knowledge is (a) infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain; He is most holy in all his counsels, in (b)all his works, and in all his commands; to him is due (c) from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

(r) John 5: 26; (s) Psalm 148:13; (t) Psalm 119: 68; (u) Job 22 2-3; (x) Rom 11: 34-36; (y) Dan 4: 25, 34-35;

(z) Hebrews 4:13; (a) Ezekiel 11: 5; Acts 15: 18; (b) Psalm 145:17; (c) Rev 5:12-14

Ephesians 3: 14-21 – “For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height – to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.” “Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever.” “Amen.”

1. God’s glory is displayed most wonderfully, in what Christ does for all believers by means of the glory of His transforming grace. There are certain spiritual realities that will come about in your life, if you perceive God’s glory. But you will notice that this being strengthened with might through His Spirit in the inner man, is something that we should remember to pray for. It is something which is granted by the Father, according to the riches of His glory. These “riches of glory” are “His rich, plenteous, and glorious fulness of grace and strength in Christ”. (Gill) When the believer is strengthened in this way in the inner man, they will not only be able to face trials and temptations, but they will be able to know the reality of Christ dwelling in their hearts through faith, and thus being rooted and grounded in love they may be able to better comprehend with all believers what is the width and length and depth and height – to know the love of Christ which passes knowledge; to be filled with all the fullness of God. This gives a confidence in prayer as well, for we become more and more convinced that God is able to do exceedingly abundantly above all that we ask or think according to the power that works in us. We then see that all glory (all praise and boasting and worship) in the church should ascend up to Him through Christ Jesus our Lord. And this is to be done to all generations.

2nd Corinthians 4: 3 – “But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.”

a. Transforming grace begins in a sinners heart by the removing of the veil which over the eyes of the heart so that they see their sinnership and then continues by means of the truth of the gospel concerning Christ being shined into their heart so that they see the beauty and glory of Christ’s sinless Person, and His bearing their sins in His body on the tree, and His perfect obedience to the law, and by beholding this glory they are caused to see how they can be saved and the process then begins of their being changed into the image of God’s dear Son.

2nd Corinthians 3: 7-18 – “But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away was glorious, what remains is much more glorious. Therefore, since we have such hope, we use great boldness of speech – unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, because the veil is taken away in Christ. But even to this day, when Moses is read, a veil lies on their heart. Nevertheless when one turns to the Lord, the veil is taken away. Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.”

b. Transforming grace in the salvation of sinners and the sanctification of saints does not come through the law, but through beholding as in a mirror, the glory of the Lord. It is by this amazing means that every Christian is changed and transformed. Does the law have glory? Yes it does. But its glory is in revealing the majesty and holiness of God and the perfect standard of holiness which God expects of all men. The law’s glory is to bring people to conviction of sin; in seeing that what God expects of them is far above their ability to do; and thus point them to their need of Christ. The ministry of righteousness through the preaching of Christ exceeds much more in glory; it excels it by far.

John Gill says – “But we all with open face,.... We are not like Moses, who had a veil on his face; nor like the Jews, who have one on their hearts: "but we all"; not ministers and preachers of the Gospel only, but all believers, whether Jews or Gentiles, greater or lesser believers, who are enlightened by the Spirit of God, and are converted to Christ: “with open face”; which may regard the object beheld, the glory of Christ unveiled, that has no veil on it, as Moses had on his face, when he delivered the law; or the persons beholding, who are rid of Jewish darkness; the veil of the ceremonial law, and of natural darkness and blindness of mind; and so clearly and fully, comparatively speaking,

beholding as in a glass; not of the law, but of the Gospel, and the ordinances of it; not with the eyes of their bodies, but with the eyes of their understandings, with the eye of faith; which sight is spiritual, delightful, and very endearing; throws a veil over all other objects, and makes souls long to be with Christ: the object beheld is the glory of the Lord; Jesus Christ: not the glory of his human nature, which lies in its union to the Son of God, and in its names which it has by virtue of it; and in its being the curious workmanship of the Spirit of God, and so is pure and holy, and free from all sin; and was outwardly beautiful and glorious, and is so at the right hand of God, where we see him by faith, crowned with glory and honour; and shall behold him with the eyes of our bodies, and which will be fashioned like to his glorious body; but this sight and change are not yet: rather the glory of his divine nature is meant, which is essential and underived, the same with His Father's; is ineffable, and incomprehensible; it appears in the perfections He is possessed of, and in the worship given to Him; it was manifested in the doctrines taught, and in the miracles wrought by Him; there were some breakings forth of this glory in his state of humiliation, and were beheld by the apostles, and other believers, who saw his glory, as the glory of the only begotten of the Father. Though the glory of Christ as Mediator, being full of grace and truth, seems to be chiefly designed; this He has from God, and had it from everlasting; this He gives to His people, and is what makes Him so glorious, lovely, and desirable in their eye: and whilst this delightful object is beheld by them, they are changed into the same image; there was a divine image in man, in his first creation; this image was defaced by sin, and a different one took place; now in regeneration another distinct from them both is stamped, and this is the image of Christ; He himself is formed in the soul, His grace is wrought there; so that it is no wonder there is a likeness between them; which lies in righteousness and holiness, and shows itself in acts of grace, and a discharge of duty. The gradual motion of the change into this image is expressed by this phrase,

from glory to glory: not from the glory of the law to the glory of the Gospel; or from the glory of Moses to the glory of Christ; rather from the glory that is in Christ, to a glory derived in believers from him; or which seems most agreeable, from one degree of grace to another, grace here being signified by glory; or from glory begun here to glory perfect hereafter; when this image will be completed, both in soul and body; and the saints will be as perfectly like to Christ, as they are capable of, and see Him as He is: now the efficient cause of all this, “is the Spirit of the Lord”. It is He that takes off the veil from the heart, that we may, with open face unveiled, behold all this glory; it is He that regenerates, stamps the image of Christ, and conforms the soul to His likeness; it is He that gradually carries on the work of grace upon the soul, increases faith, enlarges the views of the glory of Christ, and the spiritual light, knowledge, and experience of the saints, and will perfect all that which concerns them; will quicken their mortal bodies, and make them like to Christ; and will forever rest as a spirit of glory on them, both in soul and body.”

Thomas Manton says: “But this likewise chiefly respects the glory that was given to Christ as mediator. As God communicates Himself to Christ as mediator, so doth Christ communicate Himself to His members. Christ, as man, was begotten by the Holy Ghost ; and the same Spirit begets us to the life of faith. The new nature is formed in us by the Spirit, as Christ was formed in the virgin's womb: Gal. iv. 19, ' My little children, of whom I travail in birth again, until Christ be formed in you.' All His moral excellences are bestowed on the saints : 2 Cor. iii. 18, 'We all 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.' If a picture be well taken, it makes us know him whom it represents ; we see the lineaments of his face as if he were present; so doth a Christian express and show forth the virtues of Christ: 1 Peter ii. 9, 'Ye are a chosen generation, a royal priesthood, a holy nation, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. There is an answerable impression to His mediatory actions, and a spiritual conformity to them: Romans 6: 4, 'Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; 'Philippians 3: 10, 'That I may know him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his death; 'Ephesians 2: 6, 'And hath raised us up together, and made us sit together in heavenly places in Christ Jesus;' a dying in His death, a living in His life, an ascending in His ascension ; dying to sin, rising to newness of life ; our ascension is by thoughts, hopes, and resolutions. We resemble him in His afflictions, it is a part of our conformity: 2nd Corinthians 4: 10, 'Always bearing about in the body the dying of the Lord Jesus, that the life also of Christ might be made manifest in our mortal flesh. An afflicted innocence and meek patience is a resemblance of Christ. And as in this life we resemble Christ in His actions and passions, so that a Christian is, as it were, a spiritual Christ, so in the life to come we resemble him in glory.

3. The final transformation of the Believer awaits the day of the resurrection when Christ will raise all the dead to the glory of God the Father.

The glory of God is seen in Jesus' power to raise the dead, to bring eternal hope and good comfort, and eternal life for His people in giving them glorified bodies on the day of His return.

Philippians 3: 20 – “For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.”