

**The 1689 Confession of Faith; Chapter 2 – “Of God and the Holy Trinity”, Message #43 –
“God’s Glory Displayed in Christ”, Presented in the Adult Sunday School Class by
Pastor Paul Rendall, on July 9th, 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

1. God’s glory is seen in its greatest display in the Person of the God-Man Jesus Christ. But His glory is only beheld with eyes of faith, by those who are called His saints.

Have you ever wondered sometimes, as a Christian, why you are so dull and seemingly lifeless in your interest in spiritual things; why your heart is not more fervently engaged in your fellowship with God and your walk with Christ? I believe that one reason that this may take place is because you are not taking the time to think about the glory of Christ in your heart in a way that you could, if you would meditate upon what He is like. Are you beholding by faith the glory of Christ? And then, from the opposite vantage point we can also speak. Have you ever marveled about how great an amount of knowledge that God has given you, as a Christian, concerning Himself and that since this is the case, you will continue to grow in your understanding in relation to what you already know? Truly, this is something to rejoice in.

John 1: 14 – “And the Word became flesh and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

All believers in Christ are spiritually capable of beholding the glory of Christ; His excellency, His desirability, His wisdom, His strength and power to save and to keep, His ability to show us what the Father is really like. And yet sometimes the truths that we hear about Christ are not making their due impression upon our souls. The question that we should begin with is this: Do I see my need of beholding the glory of Christ ever day?

John 14: 6-10 – “I am the way, the truth, and the life.” “No one comes to the Father except through Me.” “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.” “Philip said to Him, ‘Lord, show us the Father, and it is sufficient for us.’” “Jesus said to him, ‘Have I been with you so long, and yet you have not known Me, Philip?’” “He who has seen Me has seen the Father; so how can you say, ‘Show us the Father?’” “Do you not believe that I am in the Father, and the Father in Me?” “The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.”

Matthew Henry says – “He speaks of his Father as the end (John 14: 7): “If you had known me aright, you would have known my Father also; and henceforth, by the glory you have seen in me and the doctrine you have heard from me, you know him and have seen him.” Here is, [1.] A tacit rebuke to them for their dullness and carelessness in not acquainting themselves with Jesus Christ, though they had been his

constant followers and associates: If you had known me..." They knew him, and yet did not know him so well as they might and should have known him. They knew him to be the Christ, but did not follow on to know God in him. Christ had said to the Jews (John 8: 19): If you had known me, you would have known my Father also; and here the same to his disciples; for it is hard to say which is more strange, the willful ignorance of those that are enemies to the light, or the defects and mistakes of the children of light, that have had such opportunities of knowledge. If they had known Christ aright, they would have known that His kingdom is spiritual, and not of this world; that He came down from heaven, and therefore must return to heaven; and then they would have known His Father also, would have known whither He designed to go, when he said, I go to the Father, to a glory in the other world, not in this. If we knew Christianity better, we should better know natural religion.(that is – they would have known more about heaven itself; that it is real place that Christ was going to) [2.] A favorable intimation that He was well satisfied concerning their sincerity, notwithstanding the weakness of their understanding: "And henceforth, from my giving you this hint, which will serve as a key to all the instructions I have given you hitherto, let me tell you, you know Him, and have seen Him, inasmuch as you know Me, and have seen Me;" for in the face of Christ we see the glory of God, as we see a father in his son that resembles him. Christ tells his disciples that they were not so ignorant as they seemed to be; for, though little children, yet they had known the Father, 1st John 2:13. Note, Many of the disciples of Christ have more knowledge and more grace than they think they have, and Christ takes notice of, and is well pleased with, that good in them which they themselves are not aware of; for those that know God do not all at once know that they know him, 1st John 2: 3."

Psalm 90: 14-17 – "Return, O Lord!" "How long?" "And have compassion on Your servants." "Oh, satisfy us early with Your mercy, That we may rejoice and be glad all our days!" "Make us glad according to the days in which You have afflicted us, the years in which we have seen evil." Let Your work appear to Your servants, And Your glory to their children." "And let the beauty of the LORD our God be upon us, and establish the work of our hands for us; Yes, establish the work of our hands."

So, the prayer of Moses, the man of God, was that they would be satisfied early with God's mercy to them, that they might rejoice and be glad all their days. They prayed that He would make them glad according to the days in which He had afflicted them and the years in which they had seen evil. It is evident that the beauty of the Lord, that they prayed would be upon them, was that they would behold the glory of the Lord and be clothed with His righteousness and power to live to Him; that His grace would be working in their hearts by the power of the Holy Spirit so that they would be strengthened in the work that God had called them to do; to conquer enemies in the land of Canaan, and to dwell in the land and cultivate faithfulness, and delight themselves in the Lord. And thus they would glorify God during the remaining time of their lives.

Thomas Scott says: "The Israelites, notwithstanding their transgressions, were the Lord's people and avowed worshippers, and He had many faithful servants among them. These no doubt thought the time very long, during which they continued under the severe rebukes of God, without the accustomed tokens of his favor. They therefore prayed along with Moses, that for their sakes he would at length change his conduct towards the nation and, though the sentence respecting Canaan was irreversible ; that He would yet without delay satisfy their souls with the comforts of His mercy and grace ; which would enable them to spend their few remaining days in holy joy, and counterbalance their long continued afflictions. They further besought the Lord that He would cause them again to witness His works of power and mercy in behalf of the nation, as an earnest of those more glorious displays, which were to be afforded to their children ; and that "the beauty of the Lord their God might be upon them". This implies a request, that He would appear to them in his tabernacle, "the beautiful sanctuary": that He would continue his ordinances among them, which were their glory and beauty ; but especially that He would shine upon them with the beams of His holiness, which is his beauty; that, like the moon irradiated and beautified by the reflected beams of the sun, they might be made to shine in the beauty of holiness as derived from Him. Thus Moses, Aaron, and others, especially desired that the Lord would prosper and establish their work, though they must die, and leave it unfinished; that their pious and zealous endeavours might have their full effect, by rendering the Israelites a holy and a happy people ; which would best prepare them for the conquest of Canaan, and for the blessings which God had engaged to bestow on the nation, and that this might continue and be established for generations long to come. Except Thou guide us with thy Holy Spirit, our enterprises can have no good success."

