

Glory

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Isa. 35:1-10

I. The Text Stated

A. Background of Isaiah's Prophecy

1. The thirty-fourth and thirty-fifth chapters form one prophecy, the former part of which denounces God's judgment against His people's enemies.
 - a) Edom is representative of this part, and of God's judgment.
2. In the second part is found the prosperous state of the church as a result of those judgments.
 - a) These chapters are part of the historical explanation of Isaiah, a summary, setting down the main truth that the church shall be delivered from all its foes, and the most prosperous time will occur through God's Anointed Messiah.
3. All creation is summoned to hear God's judgments; which is often the case where God will summon irrational things when rational beings reject his judgments or his word.
 - a) Such as later, "Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel." (Isa. 44:23).
 - (1) *Cf. Deut. 32:1; Psa. 50:4; Mic. 6:1-2.*
 - (2) *Creation sets forth His glory and shows his handiwork.*
 - (3) *The end or goal of creation is to show forth the glory of the Creator (Rev 15:3; 4:11) and that will include inanimate objects like mountains and stars and creation.*
4. Verse 1 of Isaiah 35.
 - a) The glory of God is the theme of the first two verses (35:1-2).
 - b) In the previous chapter (34) the land became a barren waste under God's judgment.
 - c) In chapter 35 a desert blossoms showing the joy of salvation that is both now, *and not yet.*
 - (1) *This wasteland will "rejoice and blossom."*
 - (a) *This is a very solitary place—literally, "a dry place," without springs of water.*
 - (b) *The picture of a moral wilderness that seems to be abandoned, but God will change it.*
 - (2) *Isaiah mentions Lebanon (noted for its cedars), Carmel (noted for its oaks), and Sharon (noted for its flowers) as examples of what would happen to the rest of the land.*
 - (a) *The glory of Lebanon—its ornament, namely, its cedars (Isa. 10:34).*
 - (b) *The excellency of Carmel—namely, its beauty.*
 - (c) *Sharon—famed for its fertility.*
 - d) The glory of the Lord, though, is greater than all these, in this glory is also synonymous with the name of the Lord.
 - (1) *The ... glory of the Lord ... excellency — (Isa. 40:5, 9).*

(a) While the wilderness which had neither “glory” nor “excellency” it shall have both “given to it,” the Lord shall have all the “glory” and “excellency” given to him and his name, not merely to the transformed wilderness.

(i) *‘Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ (Mat. 5:16).*

(ii) *God will be glorified; he will have it.*

(2) To say “Glory of God,” is the same to say “Name of God.”

(3) To show his glory, which is Isaiah’s point under the Messiah’s rule and reign, is to show “God’s character.”

(a) If you have seen me, you have seen the Father.

(b) If you know my glory you know my name.

e) Why would the wilderness blossom and shout for joy?

(1) Because “they will see the glory of the Lord.”

(a) This is the central theme.

(2) Israel had seen God’s glory in the past, during the Exodus (Exod. 16:7) and at Mt. Sinai (Exod. 24:16f.).

(3) God’s glory filled the Tabernacle (Exod. 40:34f.) and the Temple (1 Kings 8:11).

(a) His glory dwelt between the cherubim on the mercy seat for the merit of the sacrificial system was the glory of God and the Kingship of Christ to come.

(4) In this way “the glory of the Lord” refers to a visible appearance by God—what we call a theophany.

(a) A visible manifestation of God to his people.

(b) Glory in this way, as Isaiah uses it, will be accompanied by miraculous signs as it was in the past.

(c) Even a virgin shall conceive and bear a son, as he already demonstrated in Isaiah 7, and the One coming, his glory is like none other because he is God.

(i) *Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace (Isa. 9).*

(5) Christ is the full and complete embodiment of God’s glory.

(a) “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth,” (John 1:14).

(b) What Isaiah is heralding here is the announcement of the coming of the Messiah, of God, personally to set his footprint on the earth and redeem his church to make it blossom and flourish.

(c) The height of this prophecy is the glory of God manifested, or displayed.

5. Verses 2-7.

a) The work of God is found in 35:3-7.

(1) When the Messiah comes God would do two things.

(a) He would execute vengeance on those who oppose him and his people.

(b) And, He would save his people (35:3ff.).

(i) *His glory would be seen in this salvation.*

(2) They will see his glory in all this, his perfections displayed, his character will be known in the work.

(a) They will see it, rejoice and blossom as a church under the glory of God.

b) Verse 3.

- (1) *Strengthen ... hands ... confirm ... knees*
- (2) *The Hebrew for "strengthen" refers to the strength residing in the hand for grasping and holding a thing manfully; "confirm," to the firmness with which one keeps his ground, so as not to be dislodged by any other.*
 - (a) *This was to encourage the Jews, now being saddened at their station in life, by the assurance of the blessings promised which are to come to them through God's glory, through the Messiah.*

c) Verse 4.

- (1) *He will give them consolation.*
 - (a) *Those with a heart fluttered with agitation will be comforted.*
- (2) *He will come himself to save you.*
- (3) *There is One alone who can save, and he must do it himself and, to do it, he must "come" to them.*
 - (a) *He must be God with us.*
- (4) *Isaiah is heralding the Gospel here, a divine announcement of Christ's Incarnation.*
 - (a) *In this incarnation of God, there is a promise to every trembling, contrite, and even those of a doubting, heart of God's direct divine assistance to save them.*

d) Verses 5-7

- (1) *Deliverance is seen both from Assyria and Babylon, but even more so of the times of Messiah and his miracles.*
- (2) *Verse 5 the blind and deaf are healed.*
- (3) *Verse 6 lame people leap.*
 - (a) *"And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God," (Acts 3:8).*
- (4) *Verses 6-7 waters flows forth abundantly.*
 - (a) *"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Mat. 11:4-5).*
 - (b) *"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." (Isa. 41:18).*
 - (c) *"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water," (John 7:38).*
 - (i) ***Where there was no water, there shall be rivers of living water flowing out.***
 - (ii) ***Out of the dead, God makes life come forth, to make the dry desert blossom and flourish under Christ the Savior.***

6. Verse 8.

a) What will be the way in which this will take place?

- (1) *It will be along a highway, a word used for the march of armies.*

b) b) This highway is called the way of holiness.

- (1) *The way of the Holy One, who is the Christ, who is God, who will have all glory and honor at his coming.*
- (2) *It is then, rightly designated, "The way of the Lord" (Isa. 40:3; Mal 3:1).*
- (3) *God will be with them, near them, walking in the way.*
- (4) *Not even the simple minded shall go astray because "He shall be with them" (Matt. 11:25; 1 Cor. 1:26-28).*

c) It is the Lord's highway and it shows his glory, his high thoughts of himself and of his Savior.

(1) *From the previous verses we get suggestions of his miracles of healing, and assurances that he will supply grace to men like abundant fountains in thirsty places where abundant life brims forth.*

(2) *Did not Jesus Christ say, "I am the Way"—the way to the Father; the way of salvation; the way of holiness; the way to glory, the Way, Truth and Life?*

7. Verse 9.

a) There are lions in the way.

(1) *The Messiah will shut the lion's mouth, and his salvation will be seen, and his glory known, and every danger shall be taken off for the people.*

(2) *"Her ways are ways of pleasantness, and all her paths are peace," (Prov. 3:17).*

8. Verse 10.

a) The ransomed of the Lord shall return.

(1) *This is both literally, applying to the return from Babylon; and figuratively and more fully to the completed redemption of the church in Christ.*

(a) *"...and come to Zion with songs [a ringing cry] and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. 35:10).*

(b) *They come back with a cry of everlasting joy.*

(c) *They come back with not merely joy, but everlasting joy.*

(d) *They come back with gladness.*

(e) *Sorrow flies away.*

(f) *"Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them," (Psa. 126:2).*

9. The glory of Yahweh, the glory of God, the coming of the glory of God's anointed Messiah causes this transformation of the morally destitute wilderness, and brings his glory in full sight to ransomed and redeemed sinners.

a) The LORD is to pass this way (3-6), he is to come, show forth and declare the glory of God.

b) And even yet, after the Messiah comes, the full promise of verse 4b is yet to come; "even God with a recompense; he will come and save you," (Isa. 35:4).

(1) *Utterly and completely they will be saved.*

(a) *(cf. 61:2; Lk. 4:19-21; 2 Thess. 1:7-10).*

c) This prophecy flies high and above what is happening to the people in returning from a foreign land, of being comforted by the stillness of their enemies through God's power.

d) It is a new coming of God himself, and in it is the salvation of the church, and the endless joy of the redeemed.

(1) *The Gentiles shall be brought into it (v. 1, 2, 7).*

(2) *The weak shall be encouraged (v. 3, 4).*

(3) *Miracles shall be worked both on the souls and on the bodies of men (v. 5, 6).*

(4) *The church shall be conducted in the way of holiness (v. 8, 9).*

(5) *It shall be brought at last to endless joys (v. 10).*

(a) *And to the true student's amazement of this one passage, people think there is so little of Jesus Christ in the Old Testament?*

(b) *What are they thinking?*

10. The glory of God shines forth in all this.

- a) The church shall see the glory of the Lord.
- b) God will manifest himself more than ever in his grace and love to mankind (for that is his glory and excellency), and he shall give them eyes to see it, mind to apprehend it and hearts to be affected with it.
 - (1) *This is what will make the moral desert of their hearts blossom and flourish.*
- c) The more people see by faith of the glory of the Lord and the excellency of God the more joyful and the more fruitful they shall be.
- d) Great assurance in this is given of the Savior:
 - (1) *The Messiah will come, in the fulness of time, to take vengeance on the powers of darkness, to spoil them, and make a show of them openly, to recompense those that mourn in Zion with abundant comforts.*
 - (a) *He will come and save his people.*
 - (b) *He does not merely make a path to be saved, but saves.*
 - (i) **He is the Savior.**
 - (2) *Then, when God shall come, Christ, to set up his kingdom in the world, where Isaiah and all the prophets testify, they look towards great things, both now and not yet; for the Kingdom of heaven is come upon you.*
 - (a) *Wonders shall be worked in the kingdoms both of nature and grace.*
 - (b) *Wonders of mercy worked on the church, so powerful that it is no less than God himself that comes to save and work these wonders.*
 - (c) *The Spirit shall be poured out from on high like rivers of living water.*
 - (d) *The highway of holiness shall be made known in its fullness; which is the way of both holy worship (which the Father seeks) and a holy conversation (which shows forth salvation).*
 - (e) *Its end will be everlasting joy, verse 10.*

II. The Doctrine of the Text

A. DOCTRINE: The final cause and purpose of all things is the glory and eminence of God in the merit and work of Jesus Christ.

- 1. It is God's own glory.
 - a) Revelation 4:11 states, "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created."
 - b) All things are not only of God and through Him, but *for* Him.
 - c) God is determined to make His glory known.
 - (1) *"As truly as I live, all the earth shall be filled with the glory of the Lord," (Num. 14:21).*
 - (2) *"For mine own sake, even for mine own sake, will I do it; for how should my name be polluted? and I will not give my glory unto another," (Isa. 48:11).*
 - (3) *"I wrought for my name's sake, that it should not be polluted before the heathen," (Ezek. 20:9).*
 - (4) *Even though men are saved from sin, they are saved for God's glory and redemption is designed to reveal the glory of God (1 Cor. 1:26-31; Eph. 2:8-10).*
 - (5) *Scripture places God first, and anything good of the creation second.*
 - (6) *The glory of God is the end of all His decrees.*
 - (7) *The decrees of God, therefore, are not many, but are to one purpose.*
 - (a) *They are all parts of one all-comprehending plan.*
 - (b) *God never purposes what He did not originally intend; or that one part of his plan is independent of other parts.*

- (c) *It is one scheme, and therefore one purpose.*
- d) The first thing to understand is to give, or ascribe to God “glory” (כְּבוֹד, *kabowd*).
- (1) *The glory of God means the “weightiness” of God or weight of his presence.*
 - (2) *It alludes to the character of God which is worthy of respect.*
 - (a) *“You are worthy, O Lord, to receive glory and honor and power...” as Revelation 4:11 says.*
 - (b) *It holds the connotation, because of its context, as, “a debt to be honored or due his glorious name because of who he is and what he has done.”*
 - (3) *People are indebted to God for salvation.*
 - (4) *They acknowledge this debt in their worship – not that they could pay it back, but in actuality their payment is their worship which praises God for the glorious things he has done because he is, in and of himself, glorious.*
2. The glory of God is the end to which the promotion of holiness, and the production of happiness, and all other ends are subordinate.
- a) People must be content that the only wise God planned for sin in such a way as to bring Him the most glory; this is God’s right and prerogative since he is the first and best of beings.
 - (1) *He will shine forth in glory in the midst of his creation no matter what.*
 - b) Glory is essential to the Godhead, as light is to the sun, or breath to human beings.
 - (1) *Glory is the sparkling of the Deity; he is after as much of such glory as possible.*
 - (a) *Christians are privileged to understand but sparks of his divine glory.*
 - (2) *It is where men see sparks of God’s divinity in this life through the word of God.*
 - (3) *The glory of God must be at the core of ransomed souls, pardoned souls, in all their actions.*
3. God himself is man’s true chief good, glorious in all his ways and nature; in every way.
- a) He alone makes people happy on the highway of holiness.
 - (1) *For to travel that road is to travel along the attributes of God himself; it is to make a life-study of his sparks of divine glory.*
 - (2) *His highway is holiness, and God is most holy, most glorious in this.*
 - (3) *He communicates to his people himself according to the Covenant that “I will be your God; I will be your exceedingly great reward.”*
 - b) In part, these redeemed people, these rescued people, see parts, glimmers, sparks of glory now.
 - (1) *They see him in part now, but later, they will see the fullness of God’s glory in heaven in the face of Jesus Christ.*
 - (2) *To see God as the Bible teaches, does not merely mean to see with the eyes.*
 - (a) *It also does not mean speculating.*
 - (b) *But it refers to the full manifested enjoyment of God as it sures up the blessedness of his people, and makes them to sing songs in Zion.*
 - (c) *The church attains this communion with God and his glorious nature, by Jesus Christ who is the Lord’s Anointed Messiah.*
 - (3) *There is nothing else that can bring peace to the soul than a manifestation of this glory in them.*
 - (4) *There is nothing else that can satisfy the desires of a man’s heart but Jesus Christ, and the glory of Father in them.*
 - (5) *Isa. 35:2-3 tells the church that nothing else will do.*

- (a) *Only God's glory is satisfying.*
- (6) *Only God communicating his glory to his people is the basis of joy and happiness.*
 - (a) *Did not the Christ say "Seek first the Kingdom."*
 - (b) *And to seek the kingdom first, is to seek the glory of God first.*
- (7) *They experience celestial joy in Christ alone.*
 - (a) *And this joy will blossom abundantly and cause them to rejoice with joy and singing.*
 - (b) *They shall see the glory of the LORD, The excellency of our God.*
 - (c) *They saw it then, but they also see this glory now.*
- (i) ***Grace in a redeemed sinner is glory yet begun here in part.***
- c) In God and his glory, the souls of men are filled with fat and marrow.
 - (1) *Hints of this were even seen in some of Isaiah's previous prophecies.*
 - (a) *"And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." (Isa. 25:6).*
 - (b) *There is nothing in the world that can fill up the capacity of a souls than the glory of God, the weightiness of God's presence, in God's dwelling with men, in the Spirit, as a result of Jesus Christ.*
 - (i) ***William Ames said, "that is because our souls are of a higher and larger capacity than this whole world."***
 - (ii) ***The world cannot hold God's glory, but redeemed souls can hold a spark of it.***
 - (a) ***They can be partakes of the divine nature in this way.***
- d) God is the first and best of beings.
 - (1) *He is the most glorious, with an infinite, unlimited presence (glory).*
 - (2) *There is no other chief good of any kind that can be given to men.*
 - (3) *There is nothing to give them comfort.*
 - (4) *There is nothing to give them peace.*
 - (5) *There is nothing to give them joy.*
 - (6) *There is nothing but the glory of God that can fill up a man's heart to overflow like David's cup in Psalm 23.*
 - (a) *Did not Moses ask to see the love of God on the mountain when he was with God?*
 - (i) ***No. He did not.***
 - (b) *What did he ask for?*
 - (c) *What was the request?*
 - (d) *What would fill him up?*
 - (e) *What would sustain him and satisfy him?*
 - (i) ***"That I may see your glory," (Exodus 33:18).***
 - (f) *What did God show him?*
 - (i) ***He says he will pass before him with all his goodness.***
 - (ii) ***He says he will pass before him in his name.***
 - (a) ***He will declare grace.***
 - (b) ***He will show him his attributes in sparks of his divine glory.***
 - (7) *There is nothing greater that fills or satiates a man, a ransomed soul, than the glory of God.*
 - (a) *Ask any true Christian what they love most and would do anything for and they will tell you the glory of God.*
 - (i) ***Hypocrites and nominal Christians will tell you something different.***

- (b) *Christians tend to separate God's glory from salvation.*
- (c) *When they say that they are born again, they are not referring next to the glory of God.*
- (d) *They don't necessarily see the connection.*
 - (i) *There is a great connection.*
 - (ii) *There is a vital and life-giving connection.*
- (e) *Salvation presses the believer to seek God and his face and his favor above all other things no matter what in Christ.*
 - (i) *They should say in the same breath, 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth,' (John 1:14).*
 - (ii) *See there, grace and truth, grace given to sinners, in the truth, but on account of what?*
 - (a) *"We beheld his glory."*
 - (b) *Peter wanted to stay when Christ was transfigured before him in glory.*
- (8) *Such a thought brings great comfort the pardoned soul.*
 - (a) *They have God for their God, in Christ, by the power of the Spirit, who has been poured out extensively in them, that they might live a life to everlasting joy, more abundantly and that, greatly victorious.*
 - (i) *This is no ordinary life to be connected to the sparks of God's glory in them.*
 - (ii) *It is a life based on the glory of God.*
 - (a) *The weightiness of God.*
 - (b) *The presence of God in and near the Christian.*
 - (b) *Ministered to his people through Jesus Christ.*
- 4. Though Christians wax and wane here on earth in their love to God, the saints in heaven will ultimately be perfect in their love to God and his glory.
 - a) Their hearts will be enflamed with love to Christ and they will highly esteem the glory of God there.
 - (1) *They will greatly delight in seeing Christ in all his glory.*
 - (a) *When they see this, they gain benefits from this.*
 - (b) *They not only glorify God, but also have the everlasting joy that the prophet speaks about here in our verse.*
 - (c) *They will sing songs of Zion to him, in all their fullness bringing their service, their worship, their godly fear, before Christ for all eternity.*
 - (i) *This we will discuss more in the very last sermon in this series on the beauty of God and the beatific vision.*
 - (2) *The saints highly esteem the glory of God here in this world, but how much more will they so do in the fully glorified and manifested kingdom of Christ in heaven?*
 - (3) *They will therefore greatly rejoice in all that contributes to that glory.*
 - (4) *The glory of God will in their high esteem and worship of Christ be of greater importance than anything else for all time.*
 - (a) *Why do they wait until then?*

B. God cannot be God without his glory, nor Cease from Exalting It.

- 1. God will not even share his glory or essence with anyone else.
 - a) "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images," (Isa. 42:8).
 - b) "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another," (Isa. 48:11).

- c) Rather, creation has been instituted to demonstrate and manifest that glory in every way.
- (1) *It is to be declared.*
 - (2) *It is to be heralded.*
 - (3) *This is why preaching the Gospel is heralding the glory of God and message of God.*
 - (a) *It is good news, and it is the news that "our God reigns" in all his glory.*
 - (b) *That is Isaiah's message.*
- d) Daniel 7:13 is also a very important verse, and one of my personal favorites.
- (1) *Here we find the title "Son of Man" of the Lord Jesus not as a title of humanity, but of deity.*
 - (2) *"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."*
 - (3) *Two figures are present in this vision, one is the Ancient of Days and one is the Son of Man who rides the clouds of heaven, or the shekina glory of heaven.*
 - (4) *Whoever this Son of Man is, He is divine.*
 - (5) *In fact, He is so brilliant in His glory that it shines about Him as the clouds of heaven.*
 - (6) *Thick glory clouds of divine brilliance luster before the Ancient of Days as the Son of Man enters the courtroom of God, and the books of judgment are opened.*
 - (7) *Jesus' favorite designation of Himself is this title, Son of Man, taken from this passage.*
 - (8) *Jesus certainly knows He is the divine Son of Man who shares in the glory of God.*
 - (a) *He does, in fact, shine with the brilliance of the glory of God, because he knew he was God.*
2. The church is to declare the glory of God and to live out this glory every day.
- a) Even sticks and stones declare his glory, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," (Rom. 1:20).
 - (1) *Even Christ said, "I tell you that, if these should hold their peace, the stones would immediately cry out," (Luke 19:40).*
 - b) Christ's church has its end to glorify God.
 - (1) *This is the chief end of man; and yet it is coupled together with enjoying God forever.*
 - (2) *1647 Westminster Shorter Catechism Q. 1. What is the chief end of man? A. Man's chief end is to glorify God, and to enjoy him forever."*
 - (a) *That is their end.*
 - (b) *That is the reason for their being.*
 - (c) *They are to declare the truth associated with the sparks of divine glory which they have been made aware of.*
 - c) The church has been ransomed by Christ, by God's Messiah, to particularly manifest God's inherent excellency.
 - (1) *His presence. His glory.*
 - (a) *God did not create first simply to receive glory, but to make His glory manifest in creation so that rational creatures would outwardly declare his glorious nature.*

(b) *He looks for the most glory in whatever way his creation will demonstrate it.*

(i) *Some demonstrate it with songs.*

(ii) *Others demonstrate it with groans and cries and weeping and gnashing of teeth.*

(a) *But God will have his glory.*

(b) *He will be recognized in his glory in every way.*

d) Yet, the supreme end of God in creation, the manifestation of His glory, includes, the happiness and salvation of His redeemed creatures.

(1) *"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:" (Col. 1:16).*

(a) *The declaration of the angels, "Glory to God in the highest, and on earth peace, good will toward men, on whom his favor rests," (Luke 2:14).*

(i) *cf. Isa. 43:7; 60:21; 61:3; Ezek. 36:21,22; 39:7; Rom. 9:17; 11:36; I Cor. 15:28; Eph. 1:5,6,9,12,14; 3:9,10.*

(2) *In this, his creatures, his ransomed people, through Christ, come into his assembly, and they sing and praise with the promise of everlasting joy and its hope.*

(3) *They do all this service, all this work, all this worship to God and Christ from thankful and adoring hearts in the Spirit.*

3. Now, God's glory cannot grow, it cannot become greater, but it can be manifested in a greater way and by more people.

a) As human being are converted, and ransomed souls bring acceptable worship to God, covered in the blood of the Savior, God is more magnified by more mouths.

4. What do they say about him?

a) What do ransomed souls declare or manifest about God's glory?

b) God reigns.

(1) *This is the good news of Isaiah's heralding and proclamation, even amidst the coming of the Messiah.*

(2) *Our God reigns.*

(a) *"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, ... [what?] Thy God reigneth!" (Isa. 52:7).*

c) God reigns in creation.

(1) *God reigns to glorify himself.*

(2) *All things manifest:*

(a) *His praise.*

(b) *His perfections.*

(c) *His eternal nature.*

(i) *Even his kingdom is described as such.*

(ii) *"Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations," (Psa. 145:13).*

(3) *He reigns to subject all things under the feet of his glorified Messiah.*

(a) *All things.*

(b) *All enemies.*

(c) *Powers of all kinds, to raise up and to cast down.*

(i) *The Gospel is far more than merely Jesus on the cross; not disrespecting that act in any way, but God's glory is bigger even than that one act.*

(ii) *But Christians must understand that the crucified one, he is the reigning one, the glorious one.*

(a) *He declares the Father.*

(b) *He comes from heaven to do so.*

(c) *He declares the glory of God.*

(d) *He prays even that such glory be manifest and enjoyed, in John 17.*

d) God reigns in salvation through Christ and shows forth his perfection of glory; his nearness, his weightiness.

(1) *He is the God of salvation.*

(2) *He rules over the hearts of ransomed souls.*

(3) *He rules over the hearts of wicked souls.*

(a) *Even wicked Pharaoh is raised up to show God's glory.*

(4) *God's kingdom dominates all sin, and uses it for his glory.*

(5) *It is a kingdom that rules and reigns over hearts as much as it does creation.*

(6) *He consoles and pities the weak and the poor and the contrite at heart, those redeemed sinners.*

(a) *They have nothing to fear in Christ.*

(i) *They have no slavish fear of God.*

(b) *They have been delivered even from death, even though they might experience affliction in his providence throughout life and have a difficult time in life in various ways.*

(c) *Yet, God is the Lord of death.*

(i) *Where is its sting for them who reign with Christ in his glory?*

(ii) *How does death cripple the Christian?*

(a) *In no way.*

(b) *God is most glorious in overcoming death and hell and the grave in Christ.*

(c) *Lazarus, 'Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?' (John 11:40).*

(7) *God reigns that his glory would be seen and that he would be adored in everything.*

(a) *The glory of his kingship will induce worship.*

(b) *Angels already adore him.*

(c) *Saints adore him both in heaven and on earth.*

(d) *Heaven shall ring with the glad acclaim of a great multitude that no man can number.*

(i) *"Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever."*

e) The joy and delight and blessedness of the church shall will be finally realized in heaven through the vision of God's glory.

(1) *This beautiful vision of God is both by spiritual perception of his presence now, and will be in the fullness of Christ as faith is made sight later.*

(a) *Matt. 5:8; Rom. 1:20*

(2) *It will be beheld by all Christians now and in Christ's actual beatific vision in heaven.*

(a) *1 Cor. 13:12; Rev. 21:11, 23; 22:4*

(3) *It is then, quite important to understand the spiritual persuasion of the enlightened mind of the Christian to see God's glory here, now, and yet, also in heaven.*

5. Illumination Revisited

a) Illumination of the Mind

- (1) *Is not the promise, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."*
 - (a) *Is this not what the prophet preached?*
- (2) *Darkness of mind, deafness of soul, have prevailed; the fallen spirits of men have been in darkness as to the glory of God.*
- (3) *They are not sensible to all that is most beautiful, most precious.*
- (4) *But, through Christ, through the work of the Savior, and his sending of the Spirit from both the Father and the Son in covenant promise, things are declared and made manifest to individual hearts.*
- (5) *Men shall "see [perceive and consider] the glory of the Lord, and the excellency of our God."*
 - (a) *In the Father, the Friend, the Sanctifier, the Refuge of the human soul, men will recognize him who is worthy of their trust, their love, their search.*
 - (b) *They will spiritually perceive such things, and consider them.*
 - (i) ***In this they perceive and consider, as chief among all things, God's divine nature, the sparks of his divine character, and they revel in his glory.***

b) Such are "the ransomed of the Lord."

- (1) *They were in spiritual bondage: they have been redeemed by a Divine Deliverer.*
- (2) *They have been ransomed at a great price in order that God's glory will be made manifest in them and to the world.*
 - (a) *Not merely that will be saved.*
 - (b) *It's not about them.*
- (3) *They come to a special place, the city of Zion, the church of Christ.*
 - (a) *The place of God's manifested presence and glory.*
 - (b) *The heavenly Zion is to be to everyone redeemed the place where God is, the home of the living and reigning Savior.*
 - (i) ***It is now in the assembly of the church.***
 - (ii) ***It is not yet, in the assembly for eternity.***
 - (c) *In both places the Christian is "at home with the Lord."*
 - (i) ***A place of peace, comfort, security, reward, and transcendent beauty found only in the glory of God.***
- (4) *They will have everlasting joy.*
 - (a) *They "shall come to Zion with songs."*
 - (b) *It does not say they will write songs.*
 - (c) *It says they come with songs.*
 - (i) ***They have many psalms to sing.***
 - (ii) ***They should sing them now.***
- (5) *"Everlasting joy ... sorrow and sighing shall flee away."*
 - (a) *Joy in Christ, joy in his work, joy in healing, joy in the Holy Spirit, joy in God's glory will be their all.*
 - (i) ***Is this not kingdom living?***
 - (ii) ***'For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.' (Rom. 14:17).***
 - (b) *The pains of the fall and of death are cast away.*
 - (i) ***It is now, but it will be not yet.***
 - (c) *The presence of eternal and ever-growing joy is set down in a righteous hope.*
 - (i) ***It is now, but also not yet.***

- c) And all this, that God's glory would be manifest to his people.
 - (1) *That his glory would be manifest to the angels, to the devils, to the reprobate, to creation itself.*
 - (2) *For the final cause and purpose of all creation is the glory of God in the work of Jesus Christ.*

III. The Text Applied

A. The Glory of God and You as a Sinner

1. "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:" (Rom. 3:23-24).
 - a) You do not come short of goodness, so to speak.
 - b) You do not come short of his love, so to speak.
 - (1) *You come short of his glory; of his perfections.*
 - (2) *Lost people, those who are not redeemed, despise the glory of God.*
2. The actions of wicked people despise the glory of God in every way.
 - a) There are many people that profess to be Christians and are not.
 - b) Thomas Hodges said well, "They have Jacob's voice, but Esau's hands." Clever.
 - (1) *These people are "idle busybodies," (2 Thessalonians 3:10, 12), not working to manifest the glory of God at all, but only professing religion.*
 - (2) *They are full of deceit, unjust in all their dealings, unfaithful in everything.*
 - (3) *They lie, slander, backbite, and are judgmental in all they do.*
 - (4) *What will occur by their example?*
 - (a) *Either a person shows the grace of Christ, or by their example others will "give God glory." (Matthew 5:16),*
 - (b) *Either a person shows forth grace, or they do not.*
 - (5) *In their very actions lost people "blaspheme God's name," (Romans 2:24).*
 - (a) *They become stumbling blocks for others.*
 - (b) *They shroud and hide the glory of God that ought to be in them by the Redeemer.*
 - (i) ***They will have a different kind of glory to give God.***
 - (ii) ***A most dreadful one.***
3. How has the glory of God been curtailed in our day by the errors and heresies of the evangelical church?
 - a) Pelagianism, Socinianism, Arminianism, Anabaptism, Brownism, Roman Catholic Popery, Libertinism, heathenism, atheism in our churches; the exchange of God's worship for man's worship.
 - b) Do we not find all these kinds of heresies running rampart all over the place?
 - (1) *Is God glorified in those things?*
 - (a) *He is in none of those things.*
4. If it could be so, the glory of God is stifled by unworthy ministers and unworthy professing Christians.
 - a) Compromisers, clouds without water, blind guides, bad preachers, poor doctrine, wrong doctrine, anti-Christian doctrine.
 - (1) *The inability to preach, to counsel, to show a man his righteousness in Christ, to herald the word, stifles the Spirit of God in a work that should show forth God's glory in the church.*
 - (2) *But yet, consider by way of passing, "Who is sufficient for these things," (2 Corinthians 2:16).*

b) And yet, still, consider, bad preachers cause people to walk off the way of holiness.

- (1) *They are church speakers, not preachers.*
- (2) *They are entertainers.*
- (3) *They are, as so many through history have said, murderers of souls.*
 - (a) *Do you walk into their church and instantly say, there the glory of God and of Christ rests in those people, and in that preaching, that which can be discernably defined and seen?*

c) Look at their lives.

- (1) *Are they eminent in their piety?*
 - (a) *The minister's qualifications are set in eminent piety; that which is discernable.*
- (2) *Or, is it constantly newsworthy of popular preachers falling into sin and wickedness.*
 - (a) *Removed from their ... job.*
- (3) *Are they not to be "examples to their flocks," (2 Peter 5:3), and to go before believers by way of practice, in, "conversation, charity, spirit, faith, purity," (1 Timothy 4:12, Isaiah 52:11), as Scripture says?*
- (4) *Hodges says again, "By their example, they infect more than their pains cure. God required in the old law that they should be without blemish, by way of qualification; the same is required in the new; for if they are like old Eli's sons in their lives and doings, they will not only bring judgment on their own souls and bodies, but bring God low in the eyes, and make (as they did) his service stink in the nostrils of the people."*
 - (a) *Ministers who want the title without the life.*
 - (i) *I want to preach, but where is their piety in their family and in their closet?*
 - (ii) *I want to be a minister, but how do they lead others by example to God's glory, as Paul says, As I imitate Christ, follow me."*
- (b) *It is no wonder why so many people leave the church.*
 - (i) *What do they find there?*
 - (ii) *Where is God's glory in ministers?*
 - (a) *Where is it then in Christians?*
- (c) *Is it the glory of God?*
- (d) *Is it the glory of Christ?*
 - (i) *Is it wickedness setting itself up in place of God?*

5. Actions of the wicked are dark, and evil and wayward.

- a) It is because those who are lost do not have spiritual discernment. "The natural man doth not, neither can he, for they are spiritually discerned."
- b) Can such a person see the glory of God in the highest?
- c) Can he see the sweetness of God's ordinances?
- d) Can he see the benefits of Jesus Christ in his covenanted work?
- e) Can he show forth the living water of the Spirit?
- f) Does he shine with the beauty of holiness?
 - (1) *God is debased by such who work wickedness and veil his glory.*
 - (a) *Such people need to be saved.*
 - (b) *And the church is full of them.*

B. But what of you as a saint, and your relationship to the Glory of God?

- 1. The difference between a professed faith and saving faith does not lie only in degree, but in its very nature and essence.

- a) Saving faith is founded on the glory of Christ, and the glory of God.
 - b) Professing faith is founded on men's intentions, and cursed strength.
 - (1) *Talk is cheap.*
 - (2) *The Christian's life is not about talk.*
 - (3) *Your life is not about talk.*
2. Those who are in a state of damnation are described as being completely destitute of saving faith.
- a) They are described as dead in sin.
 - b) They do not have that illuminating Spirit working grace in their heart.
 - c) They are described as those that do not believe, and have the Gospel, literally, hid from them.
 - d) They are blind, and lost, in opposition to what Isaiah said would occur in Gospel times for the glory of God.
 - (1) *2 Cor. 4:3-4, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."*
 - (a) *They are destitute of the glory of God.*
 - (b) *But you saints are filled with this glory.*
 - (c) *Have you ever described someone as being filled with God's glory?*
 - (i) *Have you ever thought of yourself as filled with the glory of God?*
 - (ii) *Have you ever described another Christian as filled with sparks of divine glory?*
 - (d) *God does not share his glory, but he does share its affects.*
 - (i) *When the sun shines in through a window you say you are letting the sun in the house, and so you do, and feel its heat.*
 - (ii) *You know, though, it is only the affects of the sun.*
 - (a) *Such meanings have a greater implication when said in that way.*
 - (2) *You who are saved have the light of the knowledge of the glory of God shining in you and through you.*
 - (3) *Through the word, through Christ, through the Spirit, you have, in fact, as with an open face, the glory of the Lord shown to you.*
 - (a) *You taste him here, where you desire to see him fully revealed in heaven.*
 - (b) *You live in God's glory now, you are filled with it, and long to see it burst forth in heaven manifestly full.*
3. In heaven, you will see God and his glory most.
- a) Be assured about this because the Bible says the saints will see God.
 - (1) *For now, the physical, fallen bodies of the saints do not have the capacity to see God.*
 - (a) *They must be changed, and made new in such a way as to behold his glory.*
 - (2) *However, glorified bodies alone are not needed, per se, to see God, to perceive his glory.*
 - (3) *The saints in heaven, who do not have their glorified bodies, yet, are beholding Him right now.*
 - (a) *2 Corinthians 5:6-8 says that when we are absent from the body we are "present with the Lord."*
 - (i) *They are near his weightiness.*

- (ii) *His presence, his glory, his character.*
 - (b) *They are "seeing" Him by the apprehension of him.*
 - (c) *This is not by faith, but immediately by the unhindered mind.*
 - (i) *Your mind now is hindered by sin.*
 - (ii) *There will be a day when that is removed.*
 - (a) *Isaiah said so, 'and sorrow and sighing shall flee away,' (Isa. 35:10).*
 - (b) *Christ removes those hindrances.*
 - (4) *And as much as we would like to see his glory even more manifest here, it is in heaven that God has chosen to most fully reveal Himself and his glory most.*
 - (a) *This does not mean he has become visible.*
 - (b) *He is still invisible in heaven.*
 - (i) *'Now unto the King eternal, immortal, invisible, ' (1 Tim. 1:17).*
 - (c) *He is, though, fully manifested there.*
 - (5) *Does this sound confusing?*
 - (a) *To state it simply, heaven is a real place where the saints live and see God, but heaven would better be termed a place where God is fully manifested.*
 - (b) *Though you may grasp the reality that saints will have a clear apprehension of the manifestation of God in heaven, you still may be wondering how saints see God if God is invisible.*
 - (c) *Though this is a great mystery, it is not an impossible mystery to solve in part.*
 - (d) *When saints see God in heaven, they see the fullness of God in the face of Jesus Christ.*
 - (e) *In the person of Jesus Christ, the saints see God's glory unhindered.*
 - (6) *John the Apostle took a tour of heaven.*
 - (a) *What was the greatest sight he saw in heaven?*
 - (b) *What impressed him most?*
 - (c) *It was the Lamb, slain before the foundation of the world.*
 - (d) *Why? "For in Him dwelleth all the fullness of the Godhead bodily," (Colossians 2:9).*
 - (i) *The apprehension of the glory of the risen and yet crucified Savior.*
 - (7) *And if you behold the glorified Christ, then you will also see the Father.*
 - (a) *"If you have seen Me you have seen the Father," Jesus said in John 14:9.*
 - (b) *Seeing Christ is the same as seeing the Father.*
 - (c) *Jesus is the "joy," the "beautiful vision," the saints desire to see.*
 - (d) *Seeing Him will prompt you to eternal praise because in Him you shall see God.*
 - (i) *You shall 'come to Zion with songs and everlasting joy upon your heads: you shall obtain joy and gladness,' (Isa. 35:10).*
 - (8) *Will you see the Spirit of the invisible God?*
 - (a) *Yes, in Jesus Christ the glory of God is magnified, or manifested, all over heaven.*
 - (i) *It is manifested now through the word of God in our bible.*
 - (ii) *It is manifested then, through the Word, the Christ all over heaven.*
 - (b) *This is what truly makes heaven wonderful.*
 - (i) *It is an intellectual, emotional, and material sight of God, Father, Son and Spirit, in Jesus Christ the only Mediator.*
4. The saints love the glory of God, and so they adore him.

a) One inevitably leads to the other.

b) You love God.

(1) *You then adore God for both who he is and what he has done.*

(2) *Yet, place it all in the context of God's glory.*

(3) *You can't see and believe something about God to be good without the adoring reverence springing up into a fountain.*

(4) *How can you believe to the salvation of your soul, that Christ is the Son of God and the Son of Man; that He loved us and gave Himself for us, and makes us kings and priests to God, without having love and devotion to him?*

c) And yet, this is a work of the Spirit to increase it in you.

(1) *Charles Hodge said, "The Spirit enables you to see the glory of God as revealed in his works and in his word; the holiness and spirituality of the law; the exceeding sinfulness of sin; his own guilt, pollution, and helplessness; the length and breadth, the height and depth of the economy of redemption; and the reality, glory, and infinite importance of the things unseen and eternal. The soul is thus raised above the world. It lives in a higher sphere. It becomes more and more heavenly in its character and desires. All the great doctrines of the Bible concerning God, Christ, and things spiritual and eternal, are so revealed by this inward teaching of the Spirit, as to be not only rightly discerned, but to exert, in a measure, their proper influence on the heart and life. Thus the prayer of Christ (John 17:17), "Sanctify them through thy truth," is answered in the experience of his people." Hodge, C. (1997). Systematic theology (Vol. 3, pp. 229-230). Oak Harbor, WA: Logos Research Systems, Inc.*

d) And though Scripture tells us that we must declare this glory, declare this glory in our lives, in our speech, in our devotions, in our worship, in our service, at the same time, it shows us that all of it is a privilege.

(1) *The universal and unconditional promise of God that those who come to Him in Christ, He will in no wise cast out; that whosoever will, may take of the water of life without money and without price; Isaiah said that too.*

(a) *We are bound to be assured that God is faithful and will certainly save those who believe.*

(2) *The infinite glory of God dwells in manifesting the love of God in Christ.*

(a) *This is the immovable foundation of the believer's hope.*

(3) *God manifests in his glory of covenant redemption the merit of the satisfaction of Christ, and all his continued intercession.*

(4) *God gloriously declares in his work of salvation the covenant of redemption in which everything about his glory is promised between the Father and the Son.*

(a) *All given by the Father to the Son shall come to Him, and that none of them shall be lost, and they will come to Zion with songs in their mouths.*

5. As a saint you work good works in response to this.

a) I do not mean perfect works.

b) There are no redeemed sinners who work perfect works.

(1) *They bring all their works to God in Christ for his glory.*

(2) *They are covered by the work of Christ.*

(3) *They are accepted by God in Christ.*

(4) *They are declared glorious in Christ.*

(5) *They are the fruits of a regenerate heart, since without this no one can glorify God.*

(6) *They come from the principle of love to God and from the desire to do His will, and to glorify him in all things, that in working such things, there may be sparks of God's divine glory seen throughout their life.*

(a) *Deut. 6:2; 1 Sam. 15:22; Isa. 1:12; 29:13.*

6. The next sermon will deal with God as a pure Spirit.