

# *The Glory Of the Lord*

*Nigel Johnstone*

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## *The Glory of the Lord*

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## *The Glory of the Lord*

### *Foreword*

To Joanna Faith,

The first draft of this book was completed during february 2011. In the first few pages of the book I wrote the words, Love and faith are like twin sisters: they go hand in hand and one can hardly tell them apart. A sealed copy, and ten draft copies sent out in february 2011 testify to the truth of this.

We met for the first time, in july 2011. I gave you my verses of The Song of Songs and you asked for more of my poetry.

A month or so later you told me that you had a twin sister, an “identical twin“. Later, you told me that when you both had been baptised at the age of eleven in Zimbabwe you had been permitted to choose middle names. Your sister, the older by five minutes, chose Charity as a middle name and you chose Faith. Then I saw you together for the first time in August.

Thus, before my eyes, eight months after I wrote those words, I sat in your garden with Love and Faith, twin sisters whom I could, at that time, only just tell apart. Some time later I gave you my pledge and we became man and wife. You have received me and you have received my words. In the winter of 2011 you helped me in Wales to finish and correct the book.

To Faith, is this book written.

*Nigel Johnstone*

Malvern, June 2012.

# *The Glory of the Lord*

*"When the LORD shall build up Zion,  
he shall appear in his glory."*

*Psalm 102 v 16*

## **1. The Conflict for Glory**

### ***1. The Meaning of Glory***

Young's Analytical Concordance lists at least nine different Hebrew words, which have been translated "glory" in the Authorised Version, the version of the scriptures that will be used throughout this book, hereafter referred to as "AV", save for occasional references to the Ricker Berry Interlinear which uses the Greek text of Stephens from 1550, hereafter referred to as "RB".

These words were used by the authors who wrote, as they were moved by the Holy Spirit, those thirty nine books which constitute the word of God prior to the manifestation of God in the flesh, which collection of books Jesus describes as "the law and the prophets," Matthew 7 v 12. There are subtleties of meaning between these several Hebrew words, but by far the most common word to be thus translated is that used in Psalm 102 : 16 - *kabod*. In the Authorised Version, the words "glory, glorious and gloriously" occur some two hundred and forty times. *Kabod* is behind one hundred and seventy, or so, of these words. Put another way, *kabod* is the word being

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translated “glory”, or similar, about seventy per cent of the time. It is used in twenty seven out of the thirty nine books.

In the twenty nine books of the eight writers which, together, constitute the Gospel, the Greek word *doxa* is, with but one exception according to Young, that translated “glory” in the Authorised, King James, version which is the only translation, commonly available to the English speaker, to be translated from the Textus Receptus.

The Textus Receptus was the Greek text based on the Majority Manuscripts - the manuscripts which had been manually copied until the invention of printing in about 1450. It was published by Erasmus in 1516, used by Martin Luther in 1517 in his German translation and used by William Tyndale in his English translation in 1526. Ten years later, William Tyndale was strangled and burnt at the command of King Henry VIII. He died praying, Lord, open the King of England’s eyes. Published again in 1550 or 1551 by Stephanus, also called Stephens, who added verse numbers, the Textus Receptus was used to produce the “Bishop’s Bible” in 1568, which became the basis of the Authorised Version in 1611.

In 1881, a committee having come together to “revise” the Authorised Version, a necessary improvement, produced the “Revised Version”. But Westcott and Hort, both liberal modernists, abused their position on the committee to secretly influence individual members until general agreement was obtained to substitute a hitherto discarded manuscript based on ancient, corrupt codices from suspect sources. A brief examination of the unholy doctrine of these two men will swiftly reveal their ulterior motives, but it is undesirable to contaminate this present work with such an examination. Contrary to their mandate and beyond their authority the committee produced the “Revised Version” of

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the bible, not only publishing a version based on a dissatisfactory Greek text, but also, by their actions and through the extensive notes in their margin giving alternative readings, undermining the confidence of many bible readers who, understandably, became confused about what on earth was going on.

Faithful men alerted the public to the deceit and suffered academic ostracism for it, among them Dean Burgon, who wrote "Revision Revised", a comprehensive and unanswerable objection to the faulty work of the committee. Although not possessed of Dean Burgon's massive achievements in the field of textual criticism nor of his outstanding scholarship on the subject, nevertheless we are grateful for his reverent studies, his faithfulness and his sacrificial stand: thus we join with him in his devoted outrage at what was perpetrated in 1881.

A close reading of Revision Revised indicates that Dean Burgon did not dispute that some, slight, improvement could be made to the Textus Receptus and to this end did he strive, having collated eighty six thousand references from the "Patristic Citations", the references made by early writers in the first centuries after the original "autographs" of the Apostles had been manually copied and circulated. Dean Burgon laboured, addictively and incessantly - and in a laboriously scientific manner, in the hope that every possible means could be used to arrive at an even more perfect Greek text, yet still closer to that which the Holy Spirit had inspired in the beginning. His vehemence against the unwarranted substitution of the Greek text as the basis of the translation of the Revised Version can be seen in his writing. Such a man was Dean Burgon as was the writer of Psalm 119, a lover of every single letter of that which proceeded out of the mouth of God.

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But not so were the producers of alternatives. From the departure of 1881 there came a veritable flood of further versions - falling over themselves in their eagerness to pander to the general public, vying with one another to produce the most modern, the most familiar, the most loose, the most paraphrased, the most digestible, the most palatable language. But, in so doing, they retained the corrupt Greek text, watered down what little was left of holy writ and supplied what was least holy, least accurate, least reverent, least godly and least capable of making the readers "wise unto salvation".

And why ?

Plain and simple.

Money.

The so called "Good News for Modern Man", sold thirty five million copies worldwide between 1966 and 1972. Something like half a billion pounds worth of sales - a phenomenal amount of money in those days. Not a single one of these needed to be sold. Virtually all of the purchasers of this book already had a proper bible at home - an Authorised Version. But if we do not value and revere what is of God, then we shall be easily led astray by the enemy of our souls. Take heed that no man deceive you, says Jesus, Matthew 24 : 4. And again, Take heed what ye hear, Jesus warns in Mark 4 : 24.

Those who think that they can find God without his own word will demonstrate by their behaviour that they have not found him at all. They will find another Jesus than he who is called The Word, who said, I am the way.

Young tells us that the Hebrew word *kabod* means "weight, heaviness, honour". The mind moves, instinctively, to Paul's words to the church of God in Corinth, in his second epistle, "our light affliction, which is but for a moment, worketh for us

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a far more exceeding *and* eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal". II Corinthians 4 : 17 to 18.

Looking not at the visible, temporary arrangement of the first creation, the apostles, represented here by Paul, looked rather at what was unseen and eternal. Thus they regarded their present affliction as light and momentary, yet these very afflictions would work for them - rather than against them - contrary to what appeared to those onlookers who viewed only what could be observed with the natural eye - and this working would be towards an exceeding, eternal weight of what could only be described as "glory".

Weight. Density. Substance.

In earthly matters, the quality of a product can often be gauged by its weight: whether one is getting value for money, or being shortchanged with lesser quality or a counterfeit item. Coinage is checked for density to ensure that it is genuine currency. Coinage will also be checked for purity and there are other Hebrew words which have that meaning, which have also been translated "glory".

Wheat has weight. Chaff does not. And the wind blows the chaff away. During time, the chaff of all that is false, all that is light, all that is, by its very nature, useless for nourishment, useless for re-planting, in essence unfruitful, will be removed by winds that blow, constantly and without cessation, until time shall end and the visible heavens be rolled together as a scroll. The winnower rakes the wheat, heaving forkfuls of it aloft, into the wind, deliberately, to sift the weighty grain from the worthless chaff, which will later be raked up and burnt, being good for nothing else. At the finish of such exertion, ere

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Boaz rest from his labours, bring in rest for Esther and join in union with her - redeeming an inheritance for her - there shall be, on the threshing floor, a heap of wheat. The prince's daughter has a belly like an heap of wheat. Song 7 : 2. An eternal weight of glory awaits the Bridegroom and his Bride.

Rock has dense substance. Sand does not. And the winds blew and the floods came and beat upon the house that was built upon the sand and great was its destruction. But the house whose foundations were laid in a solid, compact, substantial support withstood the ferocity of the storms of time and endured, its foundations digged, with much labour, with the striving - agonising - of those who wished to lay a sure foundation that was designed not just as a passing phase, not merely a momentary reaction to circumstances, but was laid with the whole of the intention, with a single mind towards one purpose - the abiding through a lifetime, and beyond, of a structure that would not move.

Jesus says that such are they who come to him, first, and hear him, second, and do the things which he says, third, Luke 7 : 47. He then contrasts those who hear only, v 49, but of these he says only that they hear. They have not come to him in the first place. Their hearing is from a distance. Or through someone else. But Jesus says, Take my yoke upon you, and learn of me, Matthew 11 : 29. Not learn things about me, far from me. Nor hear things about me from the lips of others. But learn of me. From him. Personally.

John tells his little children, I John 2 : 20, ye have an unction from the Holy One, and ye know all things. And again, I John 2 : 27, The....anointing teacheth you of all things... Merely learning information from another is not to know Christ, no matter how extensive in scope that knowledge might be. In him, says John, speaking of The Word, was Life and the Life

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was the Light of men. It is Life that is Light, not knowledge. Life illuminates. Come unto me, says he who is the Way, the Truth and the Life.

The teaching of thy mouth *is* better unto me than thousands of gold and silver, says the lover of every letter that proceedeth out of the mouth of God, Psalm 119 : 72. *Torah* means teaching, says Young; gold is hoarded wealth or investments; silver is an abundance of cash for a comfortable lifestyle. Better far is the instruction that comes from the mouth of the Lord to the believing soul.

One who has the anointing may teach us. For the anointing upon him is that which teaches us. But if he have no anointing, or if the anointing be departed from him, the man shall teach us nothing. He shall only pass on information to us. Good information that might be useful, perhaps. Bad information that should be rejected, maybe. But that is all it will be if he have no anointing upon him.

Rock is a solid material, usually beneath earth, but whose substance descends, continuously, to vast, impenetrable depths. Chemically identical to rock, sand is nevertheless particulate in nature. Disjointed, it consists of unconnected fragments which neither coalesce nor cohere together.

The mere holding of scattered facts in the memory is not a basis on which to build for eternity. But the wise man will lay his foundation in the holy mountains. His roots will be in God Himself. Enoch walked with God; and was not found, because God took him, for he had this testimony, that he pleased God. In his Lament, Jeremiah says, The Lord is my portion, saith my soul, therefore will I hope in him. So also saith the man who reveres every letter of God's holy word, *Thou art* my portion, O LORD, Psalm 119 : 57. Job witnesses, Now mine eye seeth thee

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- and I abhor myself. God Himself says, Fear not, Abram: I am thy shield, and thy exceeding great reward. God Himself also says, in Esias the prophet, Isaiah 41 : 8, Abram, my friend. James, the apostle, reiterates this, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God, James 2 : 23. Moses also had such a relationship, for, Exodus 33 : 11, the Lord spake unto Moses face to face, as a man speaketh unto his friend. Speaking evidently of Christ, the bride says in Song 5 : 16, Yea, he is altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jerusalem. Paul testifies, The Son of God, who loved me, and gave himself for me, Galatians 2 : 20. Nor is this just the exclusive preserve of a few, for it is written, They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. Heb 8:11.

The religious system of a singular person exalted high above the people, held in awe, is a system convenient both to those who love to be pre-eminent and also to those who wish only to be religious at certain times of the week or at certain times of the day. It is a cosy, symbiotic relationship, rather like sharks and pilot fish.

But we are speaking of something else altogether - the kingdom of heaven. In this kingdom, Paul, whose name means "little", counts himself less than the least of all saints, unworthy to be an Apostle, works in a common job, often, desiring not to burden or be chargeable to others, whilst labouring fervently on their behalf - thus working night and day. He goes from house to house weeping, his great desire being to espouse them to Christ as a chaste bride. He also could just about wish himself cursed for the sake of his natural brethren, still in ignorant unbelief as he once was.

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In this kingdom, those who would be the greatest become as the least, serving all. What a glorious kingdom is this !

In which all know the Lord, personally, from the least to the greatest. Many make a profession and many of these appear to remain at a considerable distance from God, whilst professing much in word. They seem somewhat uncomfortable with the God they profess. Obligated, but separate. Fearful, but unbelieving. Aware of his existence, but unfamiliar with his presence; in affliction, un comforted; in crisis, terrified; in repose, content without him.

Cain attempted to offer some of the fruit of his labours to God. But he ignored the relationship that he had with God. He attempted no reconciliation. No sacrifice. No blood. And, thus, the Lord had no respect for Cain's offered works. Cain was content to remain at a distance, albeit with a certain acknowledgement and the relinquishing of some of his possessions. But the Lord had no interest in such negotiations.

Enraged, Cain slew his brother who had offered an acceptable sacrifice. Judged for his evil, he turns not again to seek the God whose offerer he has slaughtered, but prefers to go out from the presence of the Lord, to dwell east of Eden; to know his wife, outside of the Lord's presence; to beget a son, outside of the presence of the Lord; and to build a city, outside of the presence of the Lord. And, in the days of Noah, the rains came and the floods came. They beat upon Cain's city. They came upon the whole world, to the tops of the mountains. And they destroyed the city of Enoch, which Cain had built and which he had named after the son who was born to him. Nothing remained.

Nothing remained of all flesh, for it repented the Lord that he had made man on the earth, and it grieved him at his heart.

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And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. Those remains that are visible on the southern coasts of England and in the great plains of North America are testimony to the horror of what pertained in those days, for the wickedness of man was great in the earth.

But Noah found grace in the eyes of the Lord.

For all those who have a relationship with God, do so through grace and by faith. Nothing makes them to differ from another save the disposition of God towards them. By myself have I sworn, saith the Lord to Abraham, that in blessing I will bless thee, Genesis 22 : 16. *Blessed is the man whom thou choosest*, and causest to approach *unto thee, that* he may dwell in thy courts, says David in Psalm 65 : 4.

God chose him. Then God caused him to approach. He may dwell in thy courts. None else do.

The true Light lighteth every man which cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1 : 9 to 13.

Born of God, they received him and believed. They did nothing of themselves. Receiving and believing are not activities of the flesh. Or of man. They are the response of the life of the Father in the children of God. Faith works by love. And we love him because he first loved us. Because he loved us, he appears to us.

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Yes, Noah found grace in the eyes of the Lord. As a result, he believed. And by faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. For faith is the substance of things hoped for and faith is the evidence of things not seen.

Without faith, it is impossible to please God, for he that cometh to God must believe that he is. And must also believe that he, himself, will notice them that attempt to do so. And must believe that God is of such a disposition that he will appreciate such an approach. And must believe that God will be of such a faithful character that he will reward them that seek him. And must believe that God is of such an honourable and grave character that he will not respond to a half hearted gesture of an approach. But must believe that God will reward them that diligently seek him. We are given a name to call upon. Whosoever shall call upon the name of the Lord shall be saved. And we know the name of that Lord. Peter the apostle, filled with the Holy Spirit, spake thus, Acts 4 : 12, of the name of Jesus Christ of Nazareth - Neither is there salvation in any other: for there is none other name given under heaven among men, whereby we must be saved.

It is possible to be aware of a lord on earth, a local landowner or squire of the manor, yet to be ignorant of his person and of his name, knowing only that such a lord lives in such a manor house. But it is another thing altogether to know the name of such a personage and to be invited to call upon him in a time of need. And we, dust that we are, having all of us come short of the glory of God, having turned every one to his own way - yes, *we*, even *we*, are told not only that such a person as the Son of God exists, but we know he was manifest in the flesh in

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manhood, for sin, and to take away sins, and we know his name - Jesus Christ of Nazareth. And we know he is ascended into the heavens and that he sits at the right hand of God - a Prince and a Saviour.

Though we be ignorant; though we stumble in darkness; though, like Abraham, we go out, not knowing whither we go; yet have we a name to call upon. And if invited to call, it is because he is not near. We feel him far from us. We see him not. Our flesh fails us. But we have a name to call upon.

Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil. But he answered her not a word. His disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. She said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Matthew 15 : 21 to 28. The rewarder of them that diligently seek him.

What is most certain is that if we call not, there will be nothing to hear. And why not call ? What's to lose ? We face the day of Judgment. We face the wrath to come. We face an eternity. We exist in a body of sin and death that threatens to drag us down to the sides of the pit of hell. We exist in an environment where a Monstrosity of an Enemy rages in fury and seeks every possible means to keep us captive that he and his underlings might have our body and our being for their habitation - for their own embodiment - for the endless ages that are to come.

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We face all of this without the faintest possibility of doing the slightest thing about it. Our works are totally without merit; our attempted righteousnesses are filthy rags. Just who do we think we are kidding? The only one we will deceive is ourselves. Our only possible hope is to call on the Lord. Let us see if he will hear us. Let us prove him. Let us try this way of faith. Let us call upon this glorious name.

*Kabod* - Solid, weighty, substantial, enduring. And honourable. Flattery, adulation, envy, emulation, vain applause, grandiose titles, self exaltation, puffing up, false dominion - all shall be swept away. Vanity of vanities, saith the Preacher, all is vanity. But true honour endures.

If any man serve me, let him follow me, saith Jesus, And where I am, there shall also my servant be: if any man serve me, him will my Father honour, John 12 : 26. To serve and to follow Jesus Christ is to honour him, not in word, but in deed. And those who give such service will his Father honour. But to hypocrites does Jesus quote, in Mark 7 : 6, the words of Isaiah, saying, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, Isaiah 29 : 13.

For the service of Jesus Christ is a matter of the heart first. And the lips follow. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, Romans 10 : 10. Such as believe from the heart are not put off, or offended, by affliction or persecution, as were those who received the word on stony ground - a hard, unbroken heart - who, having immediately received the word with gladness, Mark 4 : 16, have no root within themselves and so endure but for a time: afterward, when affliction - *thlipsis*, pressure - ariseth for the word's sake, immediately

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they are offended. Such as receive the word deep into the ploughed, turned, clod-broken, weeded and sifted earth of a heart previously affected, search the scriptures daily, like the Jews who listened to Paul and Silas in Berea, Acts 17 : 11, receiving the word with all readiness of mind. They are said, by Luke, the writer of Acts, to be more noble than those who previously heard the word, in Thessalonica, who believed not and were moved with envy. They reacted against the word and against them sent to deliver it, by causing uproar and trouble.

But of those who received it, more nobly, in Berea, Luke records, Therefore many of them believed. As a consequence of the manner in which they heard the word, faith resulted. Previous conditions of heart, it is clear, produced either enmity or faith. In this case, the offence was immediate. Often, there is an apparent agreement for a season, but time, pressure and persecution reveal the true condition as the pretence withers and the unchanged heart pursues its true desires.

But those who truly believe from a good heart will not be ashamed of the name of Jesus Christ. They will confess his name among men and will care not that there is, always, a price to be paid for so doing. There is also a price to be paid for not so doing.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven, Matthew 10 : 32 and 33.

Whosoever believes from the heart and confesses the name of Jesus Christ among men in this short, uncertain life, shall be honoured by Him and shall enter into His glory.

## ***2. The Glory of Solomon***

After the death of his father, David, and consequent upon the charges that his father made to him before David, in his own words, went “the way of all the earth” and slept with his fathers, being buried in the city of David, Solomon sat upon the throne of David his father, I Kings 2 : 12, and his kingdom was established greatly. There had been no kingdom on earth before like Solomon’s, and there has certainly been none thereafter. No earthly king since the days of Solomon has enjoyed such majestic authority, such an uninterrupted reign of peace and prosperity and such acclaim for the depth of his wisdom and prudence.

Much of what is said of Solomon by the writers who then wrote, as moved by the Holy Spirit, must be seen as though a man looked through a stained glass window from within a building at the hills of a landscape in the distance, outside and beyond. What they saw was, to them, mingled into a single vision, stained glass and hills, such that in the visions of the prophets there is an evident concurrence, from their viewpoint, of what was immediate to their age and what was also ordained for a further, that is our, age. There is an apparent merging of truths; both true, but true of different ages.

And the present day reader must separate the stained glass image of what they saw in their age as they waited for Messiah, from the hills in the distance, which we now discern as being true of our own age, from the ascension of Christ until his return. Solomon is the seed of David. So also is Jesus Christ, the seed of the woman and the rightful heir to Solomon’s throne, through the line of Joseph, who was, as was supposed, the father of Jesus, but evidently was, in fact, the husband of

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the virgin who had brought forth from her womb that which had been conceived of the Holy Ghost under the overshadowing of the power of the Highest.

Through the Royal line, as laid out in Matthew Chapter 1, the son of Mary - of whom it was said by the angel of the Lord in a dream to Joseph, Thou shalt call his name JESUS: for he shall save his people from their sins - inherited all that David had passed on to Solomon by promise. So also came the promises made to Abraham for Jesus Christ is the son of David and the son of Abraham, Matthew 1 v 1. For all the promises of God in him are yea, and in him Amen, unto the glory of God, by that gospel which was given through the Apostles chosen by Jesus Christ himself.

What we see, therefore, set forth in Solomon - his reign, his God given gifts and the kingdom over which he was granted to have power - all must be seen as representing the kingdom that the ultimate "seed of David" should inherit in reality, rather than in representation. And what a representation! First, Solomon established his kingdom in righteousness, setting to rights those matters which David had, perforce, left in abeyance. Adonijah, the son of Haggith, the rebel who attempted to usurp the place of Solomon whilst the elderly and infirm David was not in full control of administration, was despatched when king Solomon sent Benaiah, the son of Jehoiada to put him to death. And he fell upon him that he died.

Solomon also thrust Abiathar from the priesthood according to the word of the Lord which he spake to the then child, Samuel, that the iniquity of Eli's house should not be purged with sacrifice nor offering for ever. Nevertheless Solomon spared Abiathar's life for he had borne the ark of God before David and he had shared in David's afflictions. It seems that

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Solomon knew full well the character of Shimei, who had cursed David but escaped punishment when David swore he would not kill him. Solomon put him, effectively, under house arrest, but the man's untamed behaviour brought about his own death when he thought to break the conditions of his confinement, allowing Solomon, justly, to send Benaiah, the son of Jehoiada, to fall upon him that he died.

Then, Solomon made affinity with Pharaoh, king of Egypt, and was granted by God both what he had asked for - a wise and understanding heart - and, also, what he had not asked for - riches and honour, so that there was not any among the kings like unto him all his days, I Kings 3 : 12. Solomon was king over all Israel, I Kings 4 : 1, reigning over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt, I Kings 4 : 21. They brought presents and served Solomon all the days of his life.

Judah and Israel dwelt safely under Solomon, every man under his vine and under his fig tree from Dan even unto Beersheba. Solomon had forty thousand stalls of horses for his chariots and twelve thousand horsemen. He spake three thousand proverbs and his songs were a thousand and five. He had threescore and ten thousand that bare burdens and fourscore thousand hewers in the mountains. In Solomon's day, silver was nothing accounted of, for all his drinking vessels were of gold in both his own house and the house of the forest of Lebanon - all were pure gold. He made two hundred targets of beaten gold, six hundred shekels of gold apiece. King Solomon had a throne of ivory, overlaid with the best gold. The gold that came to Solomon in one year was six hundred threescore and six talents of gold.

In passing, it should be noted that this number, six-six-six, leaps out of the page to us, now that we have John's last

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apostolic writing, and we observe that even such a kingdom, even with such a king, must be seen as still part of an old creation and, as such, part of that which constitutes the kingdoms of this world which Satan could offer to the Son of God.

The Queen of Sheba came to Jerusalem to Solomon, with a very great train, with camels bearing spices and very much gold and precious stones. And she communed with him of all that was in her heart. She gave the king a hundred and twenty talents of gold and of spices very great store and precious stones. There was no such abundance as that which was given by her to Solomon, the king. Sheba's Queen said to Solomon that she had not believed the report of his kingdom until she came and had seen it with her own eyes. Having witnessed all for herself, she readily confessed that the half had not been told her. His wisdom and prudence exceeded the fame which she had heard.

Jesus comments on the glory of Solomon.

He comments on all the visible glory, all the vast wealth, the best that the world has ever seen of an earthly kingdom. And he tells us, that, "even Solomon, in all his glory, was not arrayed like one of these", Matthew 6 v 29 and Luke 12 : 27.

Less than one, single lily, growing in a field.  
Such was the glory of Solomon.

### ***3. The Glory of the Kingdoms***

Matthew records Jesus' temptation by Diabolos in the order bread, the pinnacle and the mountain: Mark records only that Jesus was tempted of Satan and was with the wild beasts: Luke records Jesus' temptation by Diabolos in the order bread, the

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mountain and then the pinnacle: John does not record the temptation of Jesus: each writer, by the wisdom of the Holy Ghost, choosing what to record in order to set forth that particular aspect of Christ which they were chosen to represent. Matthew, Mark and Luke record that the heavens being opened, the Spirit descending upon Jesus like a dove and a voice from heaven being heard, Jesus was immediately driven out to be tempted. Matthew and Luke both record his fast of forty days. Death would not be far away.

Abraham submitted right up to the point where he took the knife to slay his own son, trusting that God was able to raise him from the dead again, if need be. Job submitted to the loss of his oxen, his asses, his sheep, his camels, his servants, his sons, his daughters and his own skin. He cursed his day, but would not curse his God. Jonas submitted to being thrown into the sea, being swallowed by a fish and being in its belly for three days and three nights and still he promised God that he would sacrifice unto him with the voice of thanksgiving.

And Christ, speaking in the Spirit by David in Psalm 22 saith, Our fathers trusted in thee: they trusted and thou didst deliver them: they trusted in thee and were not confounded. Be not far from me; for trouble *is* near; for *there is* none to help. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. Save me from the lion's mouth. Compassed about with so great a cloud of witnesses, he was tempted in all points as we, yet without sin. Tempted in his manhood with bread for the body. Tempted in his priesthood to draw the wonder of the people with a miracle. Tempted in his royalty to gain control of all the kingdoms of the world and all the glory of this present creation.

His response ?

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None whatsoever in Mark.  
Get thee behind me, Satan, in Luke.  
Get thee hence Satan, in Matthew.

Silence: Get behind me: Get thee hence.

Promised God to Abraham, I will establish my covenant between me and thy seed after thee for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thy seed after thee the land wherein thou art a stranger for an everlasting possession. Genesis 17 : 7 and 8. Promised God to David, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. I will be his father and he shall be my son. Thy throne shall be established for ever. II Samuel 7 : 12 to 16.

The seed of Abraham inherits an everlasting covenant with God Himself. The seed of Abraham inherits an entire world for an everlasting possession. The seed of David inherits a kingdom, established for ever.

To Jesus Christ, the son of Abraham, the son of David, the tempter offers these very things this side of death. If Jesus Christ were willing, he could have all these things, now, without suffering, this side of death, receiving them, immediately, from the one who had authority over all the kingdoms of the world, and the glory of them. Did he thus choose, the present creation would continue and he would reign over it, in manhood. Sin would be unresolved. God's chosen people would be trapped in this present creation, then snared in death, thence to be, permanently, held captive in the grave. The Tempter offers all this if Jesus will cease to worship God and the Father. But offer obedience, submission and worship to Another.

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What the Tempter does not, and cannot, understand is the love that the Son has for the Father and the love that the Son has for the many sons that the Father purposes to bring to glory. Nor can he know the faith in God that this love genders.

Starving; the body, it is presumed, reduced to mere skin and bone; reality and hallucination, it is supposed, merging into disorientation; utterly alone, having been deliberately driven into the place of temptation by the Spirit of God; yet life still beats, and with every beat it lives for one purpose.

Get thee hence, Satan, saith him in whom is the life of the Father.

### *4. The Enemy Exposed*

To competently respond to the text before us, it is necessary to dwell, at some length, on the enemy as he is revealed to us in holy scripture. And to do so is edifying, for there is much there to observe. It will be necessary to examine the meaning of some Greek words and this is done with four books - the Authorised Version of the bible, hereafter called AV ; Young's Analytical Concordance, 8<sup>th</sup> Edition, 1879, hereafter referred to just as Young ; and, briefly, only as a supplement to Young, Liddel and Scott's Greek English Lexicon, 1909 Edition, hereafter called simply L&S. Some material is taken from the Ricker Berry Interlinear Greek English Translation of 1897, which uses the text of Stephens from 1550, hereafter called merely RB.

Had the world of men responded - sensibly, humbly, gratefully and faithfully - to God's great mercy in giving men twenty seven books containing the Gospel concerning his Son Jesus Christ, written in the Greek tongue, then men would have,

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forthwith and thereafter, taught their children and their children's children that language as their sole means of communication and we would not, now, at this moment, be reaching for our text books as we would be fluent Greek speakers and this book, written in Greek, would be some pages shorter than it is going to be. We are aware that knowledge puffeth up, but charity edifieth, thus are we treading carefully as we reach.

The source of the opposition to the glory of the Lord is a person. That being is not given a personal name. Two other names are recorded.

The first in scripture is Gabriel. He is said to have the appearance of a man. He is called, The man Gabriel. He says of himself, I am Gabriel that stand in the presence of God. And he is called the angel Gabriel. Daniel 8 : 16 and 9 : 21; Luke 1 : 19 and 1 : 26. Young says that the name Gabriel means, God is mighty.

The second is Michael. Michael is called, One of the chief princes, Your prince, The great prince which standeth for the children of thy people, and Michael the archangel. Daniel 10 : 13 and 10 : 21 and 12 : 1. Jude 9. Michael is careful not to utter a rebuke when contending for the body of Moses but says, The Lord rebuke thee. Young says that Michael means, Who is like God ?

Before these names, appeared another, unnamed. None of the names given to this person is a personal name. God has chosen to give him no personal name. And there is no-one else can give him a name. But he has names which describe his character and his activities. We give ten, here listed in the order they appear in scripture.

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1.) ***The Serpent***, also called that old serpent.

He was more subtil than any beast of the field. Ergo, he was not a beast of the field. Genesis 3 : 1. The Hebrew is *nachash* and Young lists three words which are almost, but not quite, identical, one of which is translated serpent and two of which have, sometimes, the meaning enchantment. Clearly, the meaning of this name conveys the ability to draw attention to such a degree that it becomes fixed in a mesmeric or hypnotic way: focussed to the exclusion of all other influences, mesmerised to the point where logical thought is suspended and hypnotised even to the point where sensible self-preservation is overridden. The serpent approaches the woman, rather than the man.

Yea, he begins the conversation, before she has spoken.

He is responding to what she had been thinking.

Either he has access to her thoughts, or his intelligence is so perceptive, so brilliant, so deductive, that he perceives what she must be thinking.

Either way, it maketh little odds.

The Enchanter.

2.) ***Satan***,

Satan first appears in Job 1 : 6, when there was a day when the sons of God came to present themselves before the Lord, and Satan came also with them. Without any good cause whatsoever, Satan insists that if God puts forth his hand against him, Job will curse God to his face. Given power over all that Job has, Satan went forth from the presence of the Lord. His only purpose in being found in the presence of God was to gain the power to attack one of God's people, for the sole purpose of forcing him to curse God. This is an adversarial act, based on no good reason whatsoever but malice. The Hebrew word Satan is transliterated into Greek, that is, Greek letters are substituted phonetically for Hebrew

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letters to form a word that sounds the same in Greek as it did in Hebrew. Thus we are made aware, in the Gospel, when we see a certain person named or active, that it is *that* person, from ancient times. The person is identified so that we can be advised of the malicious, adversarial presence of which we should be ware.

The Adversary.

### 3.) *Lucifer*.

Isaiah 14 : 12.

I will ascend into heaven, saith he.

I will exalt my throne above the stars of God, he adds.

I will also sit upon the mount of the congregation, in the sides of the north, he continues.

I will ascend above the heights of the clouds, he maintains.

I will be like the most High, he completes.

Thou shalt be brought down to hell, it is said.

To the sides of the pit, it is stated.

How art thou fallen from heaven, O Lucifer, son of the morning  
! How art thou cut down to the ground, which didst weaken  
the nations !

Young gives the meaning, Shining One.

Paul warns the church of God which is at Corinth, in his second epistle, Chapter 11 : 3, lest their minds should be corrupted from the simplicity that is in Christ, lest they be beguiled by subtilty and one come unto them preaching another Jesus, that they are in danger of receiving another spirit and another gospel. Such, he says, in verse 13, are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.

The antidote to all this ?

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To receive Paul wholeheartedly, to consider again who he is and how he behaves and what he brings to them. To submit themselves to his preaching and teaching, knowing his conversation among them and his evident calling. Thus shall they be preserved from going astray. Lucifer. The Angel of Light.

### **4.) *Diabolos.***

This name first appears in Matthew 4 : 1 and is dealt with below, in conjunction with *kategoros*.

### **5.) *Beelzebub.***

Properly Beelzebul, says Young.

Matthew 10 : 25. Used by the Pharisees, and, in response, by Jesus, this name refers to Baal-zebub, the god of Ekron, II Kings 1 : 2. Baal, lord. Zebub, fly. Lord of the flies.

The leader of a swarm. The Prince of Demons.

The use of the word Beelzebul is tolerated by Jesus without comment, but he then uses the more precise name of *Archon* - translated Prince. More of *Archon*, later. This Prince is also called by Jesus the Prince of this world, who cometh to Jesus and hath nothing in him. World here is *cosmos*, from which we get the words cosmetic and cosmopolitan. The present, natural arrangement of creation. Of which this person is the proper, God appointed Prince. But who is an enemy of the purposes of God in Christ. The purposes of God in Christ will be unto far greater glory but will involve the exaltation of the Son of man to a place far higher than any created being. He will be exalted, in manhood, to the very throne of God. Thence to reign over his people in a way never conceived of in the first creation.

One Royal, or rather ex-Royal, personage said, in front of an audience of a few billion, that they wanted to be the "Queen of people's hearts". Time was granted for repentance after which

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that particular person, choosing not to wear a seat belt in a car being driven at hazardous speed, had their own heart ripped apart in a tunnel in Paris, the aorta separating from the ventricle. There is only One whose destiny is to rule in the heart of man.

This Prince is also the Prince of the power of the air, Ephesians 2 : 2, the spirit that now worketh in the children of disobedience. The air being the air that the spirit of man breathes into his soul. Through which this power works. All who are not of faith and who, thus, do not breathe in the Holy Ghost into their soul, are under this Prince's direct power via spiritual possession.

The Prince of Demons.

### 6.) *Poneros*

This word is generally translated evil, but wicked is also given quite a number of times and it is that word which appears in Matthew 13 : 19, when, after one hears the word of the kingdom and understands it not, the wicked *one* cometh and catcheth away that which was sown in his heart. Notice, first, that *one* is in italics in the Authorised Version - the word is not there in the original. RB has the following, literal, translation : When any one hears the word and not understands comes the wicked one and catches away that which was sown in his heart.

But, again, "one" is not there in the text. It is merely *poneros*, the wicked.

However, notice, secondly, that this "wicked" has access to the heart. For this reason it appears that more than just general wicked activity on the part of men or demons is indicated by Jesus' parable. Drawn by the preaching of the word of the kingdom, the Wicked approaches. Seeing one - anyone - in whom the word is not immediately embedded in good ground within the heart, he snatches the word away, that it should not

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form a root.

Oh ! How momentous an occasion is it when the Gospel of the kingdom is preached by one sent of Jesus Christ !

And if men are not suitably impressed, concerned and avid, the Wicked is, and the Wicked will be upon them in an instant. Men may be slothful, but not he ! Men may be slack and think to have another occasion. I will hear thee again of this matter. Another time, perhaps, but I have oxen to prove or a father to bury or a wife to marry. But they calculate their activities without reference to the Wicked who has already snatched the word from their dull, non-understanding, hearts.

Jesus says that thus, Matthew 13 : 15, is that prophecy of Esaias fulfilled, For this people's heart is waxed gross, *pachuno* - dull, thick, fat - and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. Heavy with lethargy, full and at ease, slothful and without understanding, like brute beasts they chew the cud, staring into space, whiling their lives away whilst the Wicked energetically snatches the word, as a seagull may snatch a morsel from a man's hand before he can put it to his mouth.

But those who are hungry in their hearts devour the word as it is spoken.

I have written unto you, young men, says John, I John 2 : 14, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked. Again, "one" is not in the original. The word of God abides in them. They have overcome the attempts of the Wicked to snatch it away. We know, says John again, I John 5 : 18, that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that

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wicked [one] toucheth him not. The practice of sin places one in the hands of the Wicked. We know, John continues, taking our wording from RB in v 19, that of God we are and the world whole in the wicked [one] lies.

For *poneros*, Young gives the meaning - bad, malignant, miserable.

L&S gives - Causing pain or hardship, hence, 1. Painful. 2. Distressed, in sorry plight: of things, bad , sorry: useless, in bad state or condition. 3. In moral sense, bad, worthless, villainous, knavish, wicked.

The Oxford English Dictionary entry for our own word “ponderous” indicates that it is derived from the Latin “*pondus*” meaning weight and not from the Greek. The idea of heaviness and an oppressive presence does not appear to be present in the Greek word.

In summary :-

A miserable, wicked individual, who, without good reason - other than to inflict his own sorry and evil condition on others - causes pain and distress.

This whole world lieth in this condition, dragged down into it by him who is The Wicked.

But he that is born of God sinneth not but keepeth himself and is not touched by this vile malignancy and, through the word of God abiding in him, is strong.

The Wicked One.

### **7.) *The Dragon.***

A great wonder appears in heaven to the Apostle John in the Revelation of Jesus Christ. And I looked, says John, Chapter 4 : 1, and I saw, Chapter 5 : 1, Chapter 6 : 1, and there appeared, Chapter 12 : 1. John was given vision. Given vision, he used it. And things were displayed before him, that he might see them

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and that he might write them in a book. That we might read them.

In Chapter 12 : 1, a great wonder appears in heaven, a woman, with child, paining to be delivered. In response, another wonder appears in heaven - a great red Dragon.

This creature has seven heads: perfect, multiple headship. These heads are crowned: his authority is not assumed, arbitrarily, it is God given. Kings are ordained by God to rule. His rule can be asserted in several places at the same time, independently. Thus also of the horns: complete power, exerted in separate locations, instantaneously. His tail drew the third part of the stars of heaven, and did cast them to the earth. He chose to draw away stars from heaven and to exert his power upon the earth, instead. The earth is the focus of his activity. In Job 1 : 6 to 13, his only interest in the presence of God and the gathering of the sons of God was to seek permission to assault Job on the earth.

He seeks to devour the child as soon as it is born, reminiscent of Herod, who had one head and one crown, who slaughtered every child under a year old, that he might dispose of the King of the Jews.

The child is destined to rule all nations with a rod of iron. The child is caught up, unto God and to his throne, away from the domain of the Dragon, until his destiny is fulfilled. The woman flees into the wilderness where she has a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Until the nations are ruled by one with a rod of iron.

Until the Dragon receives his due reward.

Then shall the woman have her rightful place.

The Great Red Dragon.

### **8.) *Kategoros.***

Used only once, as such. Dealt with, in relation to the name

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Diabolos, below.

### 9.) *Antidikos*.

Also dealt with below.

### 10.) *Anomos*.

II Thessalonians 2 : 3, 4, 7, 8, 9

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way.

And then shall that Wicked [*anomos*] be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming: whose coming is after the working of Satan with all power and signs and lying wonders.

This may be a surprising inclusion but it is deliberate for reasons that will be given later.

Young : *Anomos* : lawless, without law

L&S : *Anomos* : without law, lawless, impious

AV Translators : *Anomos* : lawless 1, unlawful 1, wicked 2, without law 4, transgressor 2.

Note especially that the Wicked is revealed after the working of Satan.

This is crucial and is dealt with later.

The Lawless One.

Note: The roaring lion is not included because “your adversary, *anitidikos*, the devil, *diabolos*, goeth about as a roaring lion” names the person twice and then likens his behaviour to a lion. Lion is not a name given to him, as such.

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It is not possible to over emphasise the spiritual oppression suffered under accusation. As the Enchanter, this spiritual being mesmerised, and thereby deceived, Eve who, in turn, persuaded Adam and, together, they partook of the fruit of the tree of the knowledge of good and evil rather than partake of the tree of life in the midst of the garden. Thus was man led captive in the very garden of Eden.

Destined, before this world began, to be without blame before God in love; responding, in love, to him that calls us to glory, we feel the embarrassment that accusations cause. We are ashamed, lest he be angry with us. Lest he feel the embarrassment we feel. Our union is, by so much, diminished, perhaps even broken for the time being. As in an occupation or responsibility where one resigns and then tries to clear one's name after an accusation arises, so we feel we must break off relations with the Lord whilst we attempt to clear ourselves with him. And if it is a public matter, we must clear our name before men, too.

Thus are we entangled by the the one who would accuse us. The one who would cast blame at us, ensnaring us with the net as its weights of accusatory words twist around us, dragging the netting after them to bind up our spirits. Then do we cease from prayer or our prayers become formal and distant. Then are we shy of our brethren and distant from them too. Bound up; ensnared. Our spirit cries out for the Living God. Our heart yearns for close communion. But we feel we cannot. We feel blameworthy and ashamed.

This Accuser will constantly, day and night, draw attention with sharp intensity, with brilliant acumen, to our flesh and the sin it contains. How embarrassed we are before the Lord about our flesh. How shy we feel to him when we are inside a

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body of sin and death that does so embarrass us before him. We blush at the memories, we hang our heads at the shame. The tears trickle down our cheeks as we kneel, silent, before him.

This is not a legal matter. This is not a matter of the old covenant of works. The Accusor tries to entangle us again in that old covenant. But our spirit within us is not of that covenant. Born of the Father, born of love, born in his own image, we yearn for God Himself. We crave the presence of the Holy Ghost within us, bringing Christ within us in a union of love. It is this union that this Being is so ferocious over. Who shall separate us from the love of Christ? He shall try, with every part of his vast Being, with every area of his massive intelligence, writhing in fury at those who are destined to inherit the whole world, the very world over which he rages to gain, and keep control.

Thus did Joshua the high priest stand before the angel of the Lord, and Satan standing at his right hand to resist him. The resistance is to priestly service. To stop him ministering to the Lord. To stop him bearing, in priestly nobility, his brethren before the Lord. To resist his attempts to offer a sacrifice. To prevent the sweet smell of a sacrifice arising to the Lord from Joshua's ministrations. But the LORD, note the capitals, said unto Satan, The LORD, note the capitals again, rebuke thee O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked from the burning? Not to open up the whole passage, but in passing, the filthy garments of Joshua are taken away and the angel of the LORD protests to Joshua and admonishes him.

Here again, in passing, we see that even the LORD brings not a railing accusation against this massively important personage. Neither Michael the archangel, Jude 9, nor the LORD himself

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retaliate against this immense being, but say, The LORD rebuke thee.

We see what a war there is in heaven. What resistance to service. What counterplay, what a fight, what a stand is taken, what spiritual force is exerted on both sides, with what vehemence the battle rages, for we wrestle not against flesh and blood, but against principalities, against powers, against the world-rulers of the darkness, against the spiritual powers of wickedness in the heavenlies, Ephesians 6 : 12 [Ricker Berry wording].

As the Dragon, this same being deceives the whole world, yet remains unknown, for the dwellers in the world see only the image of an earth beast or, at best, the earth beast itself. Enchantment and deception keep the vast majority ignorant of his other abilities, and oblivious to his existence. But let a man once struggle free, were that possible in his own strength, from his hypnotic power and let him, again, were it possible, shake off the layers of deception which cover mankind - the face of the covering cast over all the people, and the veil that is spread over all nations, Isaiah 25 : 7 - and what shall he find ? Awakened from such a slumber, he will, immediately, find himself shot through with a quiver full of darts. The Accuser has him in his sights.

The flippant in religion plainly declare with every jolly ditty and with every irreverent abuse of the things of God that they have never known what it is to feel the debilitating, the crippling, the soul crushing sensations of the accusations of this cunning, skilled and brilliant opponent. Every motion of the soul and spirit after God will be scrutinised, criticised, sifted and treated with contemptuous accusation. This being knows no difference between day and night, one day or another, male or female, child or adult. With neither pity nor

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cessation he will fire dart after dart into the inward parts, striking down every movement of the soul with his scorn. Hour after hour. Day after day. For a lifetime.

He will never stop.

He lives to do this.

He attacks the poor in spirit, for he knows they are such. And being such, they are ready to condemn themselves. These are they in whom is the Spirit of God. The Spirit who is Holy. And the influences of this Holy Person are felt by them, particularly in respect of the sinful flesh in which they sojourn. They will often feel his discomfort within them and this discomfort is that which draws them out of the world, away from worldly company, away from earthly preoccupation as he draws them into the realm of the Spirit. These are they who are afflicted by the Lord as he teaches them and causes them to pass through spiritual trials that they might learn of him.

The strong man armed keeps his goods in peace. He holds his possessions firmly. They feel none of these pains. They slumber. They are at peace. They are full. But the poor in spirit are awake; alert to spiritualities. So he will attack them with matters of conscience; harass them with conflicts. Those under his influence will deliberately present them with hard decisions, forcing dilemmas upon them where they must choose between two apparent rights. Or two apparent wrongs. He will cast accusations at them all day long, hindering, tripping, catching, stumbling.

His intention is to bind them up so much with all this stuff that they are hindered from activity in the Spirit. Tied up in knots that they make no spiritual progress. Entangled in netting that they cannot get out of it all. Trapped in questions. Hampered by conflict. Altogether tangled up to such a degree that they are ready to halt. Then deadness creeps in. Then total

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inactivity. Then they are at a stand, so snared that they know not where to turn anymore and they are ready to give up altogether.

This is what accusation does to the soul. The constant scolding, chiding, accusing of the enemy till the soul stops dead in its tracks and stands there bound up in nets, unable to move and no longer active in the spirit. Faith diminishes and unbelief reigns.

This is how the enemy hopes to keep the soul throughout this life. But we are not ignorant of his devices. So, we press on that we might overcome.

We come now to examine the two names which were not dealt with above.

### ***Diabolos and Kategoros.***

Both have the meaning “Accuser”.

So it is necessary to ask the sensible question, why two words for Accuser ?

The word *Diabolos* is an important one in our context and it has a very specific meaning which has been lost by the use of the word “devil”. The word “devil”, some sources suggest, is just derived phonetically from *diabolos*, via *diablo* in the Spanish, corrupted to *deofol* in Old English and thence rendered *devel* in Middle English and *diel* in Scots. This may or may not be the case. Whatever is true, it does not translate the Greek word *Diabolos*, as we shall see.

The Authorised Version translates *diabolos* with the unhelpful word “devil” thirty five times, thirty four of which refer to the being under consideration. Once, Jesus uses it of Judas - one of you is a *diabolos*. This is worthy of note in passing, that Jesus does not use the word *daimon*, which would normally be the

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case of someone being possessed with a demon.

*Diabolos* is used three other times in the Gospel, each time by Paul in the pastoral epistles. Firstly he says, II Timothy 3 : 3, that men in the latter times shall be such, translated “false accusers”. Once more the word is translated “false accusers”, in Titus 2 : 3, referring to what aged women should not be in the church. Similarly, it is translated “slanderers” in I Timothy 3 : 11 - again, that the wife of a bishop should not be such.

Young translates the two mentions of “false accuser”, by the AV translators, with “thruster through” and then translates the mention of “slanderer”, by the AV translators, as “Devil, accuser, slanderer”.

Liddell and Scott’s translates *diabolos* as - falsely accusing, slanderous, calumnious.

Taking all this together, there is no doubt that the word means - false accuser.

Only when the AV translators are faced with the word *diabolos* referring to this particular being do they shy away from calling him a false accuser and use the loose term “devil”.

Let us press on, for this, it is promised, is well worth doing.

The tunnel is not long and there is gold at the end of it.

Where are those, thine accusers, *kategoros*? says Jesus to the woman taken in adultery.

Here, there is no false accusation. No *diabolos*. She was caught in the very act. There is no dispute about the fact of what had occurred. And Jesus uses the very specific word *kategoros* to describe those who brought the woman into his presence.

No man had condemned her. They had all gone out, from the eldest to the youngest. Having thought to find something against Jesus that they might accuse him, they had attempted to put him in a predicament, seeking to lead him into a dilemma, caught between satisfying the demand of Moses’ law

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- to stone her to death - and the desire to have mercy, which, they knew, would be in his heart. But it was they who, by his wisdom - the wisdom of the son of David; the wisdom of a greater than Solomon - would be faced with a dilemma. Profess to be sinless, or throw the stone that Moses required ?

Never man spake like this man. What gracious words proceeded out of his mouth ! The law came by Moses, but grace and truth came by Jesus Christ. Hath no man condemned thee ? No man, Lord. Neither do I condemn thee. Go, and sin no more.

*Kategoros* is used by Claudius Lysias, the Chief Captain in Acts 23, who uses it twice in his letter to Felix, the Governor, regarding Paul's accusers. Tertullus, the orator, also uses it in the next chapter, verse 8, and Festus, the Governor, Felix's replacement, uses *kategoros* in 25 : 16 and 25 : 18. Five times it is used, all in regard to Paul's arraignment. Arraignment is, actually, what this word appears to be about. Witness the three times it is used in a slightly different form, being translated "accusation". I Timothy 5 : 19 - Against an elder receive not an accusation save before one or two witnesses. Luke 6 : 7 - The scribes and Pharisees watched him that they might find an accusation against him. John 18 : 29 - Pilate then said, What accusation bring ye against this man ?

It is a question of bringing a charge. Raising a legitimate allegation that requires answering. It is not a matter of slander behind the back or tittle tattle in the market place. This is not whispering false accusations and gossiping behind closed curtains. This is the bringing of a proper charge, with due process, in a lawful manner. Albeit there may be those who seek an occasion to do it, they are not manufacturing a complaint; they are waiting and watching for an - apparently - valid opportunity to raise a complaint in a lawful manner.

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Nine times the word is used.  
And then a tenth.

Then what of the word *diabolos* ?  
What of Young's "thruster through" ?

For *diabolos*, Liddell and Scott gives - falsely accusing, slanderous, calumnious (which means defamatory or libelous). They add a reference to the Devil. The next word down is interesting. *Diaboros* - eating through. As in a sore eating through a foot. Through, or throughout.

For *bolos*, L&S have - a throw with a casting net; also the thing caught. This is very specific. The word has this definite meaning. A net, held in the hands, weighted at the edges, is hurled into the water. As the weights sink, the fish is entrapped by the netting. The word comes through Greek into Spanish as *bolas*, the South American weapon, very similar to the weighted net but made of weights on short ropes, three or four, joined together. The action is the same as the hurling of the weighted net. The effect is the same too - entrapment of prey.

Such is the import of this that it is necessary to be quite certain of this meaning. And we shall be helped by fishermen, and those who were closely acquainted with fishermen. In the scripture, there are two words used for common actions using the arm to throw. One is used for sowing seed, *speiro*, clearly derived from the word for seed, *sperma*. Such is the arm movement during the process that it is quite unique to that function. Hence the movement takes its name from the thing thrown. Dispersal is the aim and the arm and upper body are choreographed to do the job as efficiently as possible, such that the motion is very firmly associated with the thing thrown.

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The other is the word to throw, generally, *ballo*, and its derivative *ekballo* - throw out, throw away. *Ekballo* is almost always translated “cast” but not in our sense of the word today, that of fishing. It is simply to throw, unspecifically. Throw where, is not covered by the word. Hence, “cast out” is most often the wording. It is immaterial where the person or thing is being cast to or where it ends up; the import of the word is that it is being cast out of here. There is no special way of throwing something or someone out of somewhere, so the word is very general and not attached to any particular aspect of throwing. It is used in connection, however, with a very large net, an *amphiblesteron* Matthew 4 : 18. The wording is - *ballontas amphiblestron* - “casting a large net”, as it is, literally, in RB. Heaving a large net into the sea is a matter of getting the thing out of the boat. There is no easy or special way to do this, thus that word is the one derived from *ballo*, generally.

However, where our word *bolos* is concerned, it is as we saw with sowing seed, *speiro* and *sperma*. The word *bolos* is attached specifically to that movement of the arms which is peculiar to a particular task, that of the way in which a small net, handled by a single operator, is hurled. There is technique to the cast. If it is not done correctly, the net will land badly and have to be hauled back and thrown again. The net must land, splayed out, flat, on the surface of the water. Thereafter, the weights sink, circling and ensnaring the fish or fishes. This necessitates a movement of the arms and upper body that is almost unique to that practice. However, it is not quite unique for the word is also used of throwing dice. Throwing dice is a matter of allowing the dice to land in such a way as to allow it to tumble across a surface, without flying off into the sporting crowd. The upper body and the arm move in a semi circular path in much the same way as they do in hurling a casting net.

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L&S say of *bolos* that it is also used of the thing caught, the draught of fishes caught by the net. "Draught of fishes" in Luke 5 : 4 and 9 is *agra*, not our word, because it would not have been an individual casting net. It would have been a bigger net, used by several men. But the fact is that *bolos* may be used in that way as the word is definitely attached to that particular type of movement. And attached to it so firmly that it can also be used for the thing caught, unlike *ekballo*, where the movements are so varied or commonplace that no such attachment has formed.

Not to labour the point, but to make it as certain as possible, we read of a dragnet, a net dragged along the bottom of the water, being "cast" into the sea. *Sagene*, used only once in the bible, is the Greek for dragnet in Matthew 13 : 47 and Jesus speaks the precise word, rather than the general word for net, *diktuon*, mentioned twelve times in the Gospel. When we refer to L&S for *sagene* we find the meaning "dragnet" followed by the term, *sagene bolos* - the act of casting a dragnet. The word *bolos* is, again, specifically used of the hurling of a net on to water in a particular way. Not merely heaving a large net over the side of a ship, but a skilled "cast", in our sense of the word, used in fishing. There appears to be no doubt about it. *Diabolos* refers to fishing. Netting to be precise. And we have spent some considerable time on this because the word is crucial to understanding the enemy we face, and must overcome - by faith - if ever we hope to attain glory.

Thus, figuratively, the making of a false accusation is like the hurling of the net, not around the body, as if to trap a fish, but the net is hurled inside (Young's "thruster through" and L&S's *diaboros* "eating through") entangling the spirit as the weights of the words circle inside and then draw the netting tighter, until the whole gathers the "limbs" of one's spirit tight together, trapped fast in the hurled accusation.

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*Dia* can mean, also, across. And it could well be argued that the action of the word *diabolos* is intended to be that of netting a fish, the net being “across” the body. Thus, in that case, the slander would be seen as trapping the person as we would see a fish trapped. But this word has spiritual import. The false accusation is a matter of the soul and the very specific attachment of the word *bolos* to the actual hurling of the net, would seem to favour the first rendering - that of a spiritual entrapment within, as the False Accuser hurls the net, with its weights, into the soul. Whether a false accusation whispered to the believer, entangling his spirit, or a false accusation in the mouth of a man, entangling him in a more outward, even public, way in the eyes of others, the entanglement is a spiritual one. It is the spirit within which suffers restriction from spiritual activity.

But whichever of the above two meanings may be favoured, the name is certain. *Dia-bolos* - The Entangler (by False Accusation).

Mark 1 : 16 to 20. Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting [*ballontas* - it was a large, two man net] a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants and went after him.

Better to be caught by such men, who have forsaken their nets, than be entangled by the diabolic fisher of men’s souls. For these former fishermen, called by the Lord, left their first

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father, left the hired servants who were not true sons and left their nets - *diktuon*, used twelve times in the Gospel - those entanglements of the former covenant, and went after Jesus. In Matthew 13 : 47, Jesus likens the kingdom of heaven to a net but chooses a dragnet [*sagene*] rather than the twelve times used *diktuon*, to illustrate the fishermen of souls preaching the gospel to every creature under heaven who collect a variety of fish, some of which are good - placed in vessels; some of which are bad - which are thrown back into the sea. The net of the gospel catches many. Depending on the species, some will be retained as good; some will be rejected. And shall be thrown back. A matter of origin.

As to the diabolic fisherman, his accusation is not his real purpose. What he is after is to entangle. And, thereby, lies his cunning. One had become entangled in Corinth, and it was commonly reported, I Corinthians 5 : 1. Paul, therefore, judges of this matter and, absent, commands that when the church is gathered together, the man should be delivered unto Satan for the destruction of the flesh, in the name of the Lord Jesus Christ and with the power of the Lord Jesus Christ, that the spirit may be saved in the day of the Lord Jesus.

But he is not treated as an enemy and is not forgotten, though he has been excluded. In his next letter, II Corinthians 2 : 6, Sufficient to such a man is this punishment, says Paul, which *was inflicted* of many. Forgiveness is not far away. Urging the saints at Corinth to recover the man, he says, Ye *ought* rather to forgive *him*. And more. And comfort him, continues Paul, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. Lest Satan should get an advantage of us: for we are not ignorant of his devices.

No, indeed we are not, which is why we are studying the

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names and devices of the enemy. Paul was mindful of the man in his excluded condition. He was in danger of being swallowed up, *katapino*, the same word used in Hebrews when the Egyptians, assaying to imitate the fleeing Israelites, were drowned, *katapino*, in the Red Sea. It is also the same word used by the Apostle Peter in his first epistle, I Peter 5 : 8, where he exhorts the pilgrims, *parepidemos*, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, to be sober and vigilant; because your adversary, *antidikos* - opponent in law, or prosecutor - the devil, *diabolos*, as a roaring lion, walketh about, seeking whom he may devour, *katapino*, swallow up.

Paul knew from his own personal experience what being swallowed up felt like. In such circumstances that he must needs ask Timothy to bring the cloak that he left at Troas with Carpus, and his books - especially the parchments - he says, At my first answer no man stood with me, but all *men* forsook me : *I pray God* that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. II Timothy 4 : 16. There was none to help Paul. All had forsaken him and he was alone. But One stood by him in his solitary distress.

And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock : and I went out after him, and smote him, and delivered *it* out of his mouth : and when he arose against me, I caught *him* by his beard, and smote him, and slew him. David, and the son of David, will not fail to see when a lamb is taken out of the flock. To men, it has just disappeared. But David will follow after the lamb, leaving the ninety and nine. And he will smite the lion and deliver the lamb. After the deliverance,

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however, the lion shall arise against David, but David shall smite the lion and shall slay him.

The man in Corinth, excluded, was in danger, through overmuch sorrow, of being swallowed up by The Prosecutor, *antidikos*, who is also, *diabolos*, the False Accuser, the Entangler. Thus Paul, being not ignorant of the devices of Satan, the Adversary, urges the saints to receive him back, forgive him, comfort him and confirm their love to him. And who, exactly, was he ? He is never named. Of such a one shall it be said, I find no spot in thee at all.

Oh, here we begin, far in advance of our planned intention, to see the Glory of the Lord as he builds up Zion ! Where ? Oh, where ? Oh, where ? in the whole of this great wide world will we see such compassion, such forgiveness, such love, such abounding grace where sin abounded: such recovery from sin, such putting away of reproach, such effective chastening. Such authoritative discipline on the one hand and such submissive acceptance unto recovery on the other. Such immediate action to remove scandal on the one hand, yet such care for the recipient of discipline lest he be overwhelmed on the other. What balance. What restraint. What judgment. What wisdom. Here is the Lord building up Zion. And here is his glory revealed ! If this were a textbook for study, we would hide this until the appropriate heading. But we write in charity, for edification, and cannot resist.

The being under examination, that we may be wise to his devices, is called by the Apostle Peter, in the very same breath, both *antidikos*, opponent in law, or prosecutor, and also *diabolos*, false accuser, the Entangler, I Peter 5 : 8. How very interesting. He cares not whether he brings a proper, lawful charge in an orderly way or if he falsely accuses, hurling his weighted net, like a bolas, at and into those whom he hates,

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entangling their inward parts with netting, to trap them, hinder them and altogether bind them up from activity in the spirit. Not only is this enemy a *kategoros*, an arraigner or accuser, who seeks to bring a charge, and not only does he appear in the very courtroom as the *antidikos*, an opponent in law or prosecutor, but, amazingly, he is not ashamed to also walk the streets outside, as a *diabolos*, falsely hurling accusations whenever the opportunity arises to entangle the unwary !

So, he is *Diabolos*, the False Accuser.

He is *Kategoros*, the Arraigner.

And he is *Antidikos*, the Prosecutor.

Seven heads and ten horns. He is everywhere on this earth. Intelligent, energetic, authoritative and powerful.

What a roaring lion ! What an adversary !

How sober, how vigilant we need to be, if we are to be delivered from him.

To sum up, completely :-

- |                |                      |
|----------------|----------------------|
| 1. The Serpent | The Enchanter        |
| 2. Satan       | The Adversary        |
| 3. Lucifer     | The Angel of Light   |
| 4. Diabolos    | The False Accuser    |
| 5. Beelzebul   | The Prince of Demons |
| 6. Poneros     | The Wicked           |
| 7. Drakon      | The Great Red Dragon |
| 8. Kategoros   | The Arraigner        |
| 9. Antidikos   | The Prosecutor       |
| 10. Anomos     | The Lawless          |

This number has not been contrived. This is the sum total of the present study as the matter appeared from the scripture.

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### **5. The Enemy Cast Down**

And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil [*diabolos*] and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Revelation 12 : 7 to 9.

Deliverance from all of this person's accusatory roles is summed up by a loud voice saying in heaven :-

Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser [*antidikos*] of our brethren is cast down, which accused them day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Revelation 12 : 10, 11.

By three means shall those who follow the Lamb whithersoever he goeth, Revelation 14 : 4, and who were redeemed [*agorazo*] from among men, *being* the firstfruits unto God and to the Lamb, overcome all the opposition to the Glory of the Lord.

A. By the Blood of the Lamb.

B. By the Word of their testimony.

C. By Loving not Their Lives unto the Death.

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### *A. By the Blood of the Lamb*

Consider what has happened after we observed Jesus say, Get thee hence, to Diabolos in the wilderness after being tempted. Luke tells us, 4 : 13, that the devil [*diabolos*] departed from him for a season. Demons, of course, were highly active throughout Jesus' ministry, but the next time we see the Prince of the Demons personally involved is in Matthew 16 : 23 and Mark 8 : 33 where we see the most prominent of the disciples, at the time, speaking with the voice of Satan.

Shocking though these words may seem, this is the truth. And salutary it should be to consider its implications. The tongue can no man tame; *it is* an unruly evil, full of deadly poison. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. In the multitude of words, there wanteth not sin: but he that refraineth his lips *is* wise. A fool's voice *is known* by multitude of words. Behold, what a great matter a little fire kindleth !

What shall be given unto thee ?  
Or what shall be done unto thee, thou false tongue ?  
Sharp arrows of the mighty,  
With coals of juniper.  
Woe is me,  
That I sojourn in Mesech,  
*That* I dwell in the tents of Kedar !

The First Song of Degrees. Psalm 120

This first book is published in the author's sixtieth year.  
It will be as short as it can be, without detracting from the subject.  
It is written, with trembling, in a sense of the gravity of

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handling the word of God.

Yet written with rejoicing, for it is profitable.

Of course, it must be stated that Peter was not possessed. Judas was the one with a *diabolos*. But Peter gives voice to words that would have been spoken by Satan, did he have a mouth with which to utter them. Which is the whole point of possession, after all: to gain control of the earth and its inhabitants through gaining spiritual possession of those who have a material existence.

This is a pivotal point in Matthew's account and also is a pivotal point in our consideration of the glory of the Lord being achieved when he builds up Zion.

Peter uttered his words after having just confessed, Thou art the Christ, the Son of the Living God and after receiving the blessing from Jesus, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

This happened in Caesarea Philippi, 16 : 13. The next incident in Matthew's account is 17 : 1, the Transfiguration of Jesus. Abiding yet in Galilee, 17 : 22, Jesus again intimates his coming betrayal, death and resurrection, then moves to Capernaum, 17 : 24. Discourses and parables presage what will happen soon as Jesus departs from Galilee and comes into the coasts of Judaea and beyond Jordan, 19 : 1, then starts to go up to Jerusalem, 20 : 17. Drawing nigh to Jerusalem, 21 : 1, he then commands the ass and colt to be brought and enters into the city, to the cries, Hosanna to the Son of David ! Blessed *is* he that cometh in the name of the Lord ! Hosanna in the highest !

But prior to all this, Jesus, whilst still in the coasts of Caesarea Philippi, from that time forth, 16 : 21, began to shew unto his disciples, how that he must go unto Jerusalem, and suffer

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many things of the elders and chief priests, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

Such had been Satan's attempted coercion, in the wilderness, of Jesus during his forty days fast. But it is easy for us, with all of our privileged hindsight, to find fault. And, after all, it has to be wondered if Peter spoke for some, many or all of the others as they contemplated momentous events and fulfillments of prophecies long awaited. It is a pivotal point, not just in a written account, but in the purposes of God from the beginning.

The whole history of God's influences upon Israel was on the verge of a crucial watershed. The twin threads of God's dealings with a separated, earthly nation in the flesh and his real and ultimate purpose for eternity, were about to part. Jesus' parables and discourses herald the events and see through them, into a new age, beyond his sufferings, death, resurrection and ascension. The age into which we have been born.

What spirituality was required to discern all that was unfolding ! Peter takes the rebuke for all of us; for all our lack of understanding; for all our carnal views of the work of Christ and of the purpose of the church; for all our short sightedness and lack of vision. Let us not point a finger. Let us take the rebuke, but let us faint not at the chastening of the Lord.

But what a rebuke ! Perhaps looking Peter straight in the eye, Jesus says, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. What holy, unmoveable, faithful zeal for God is here shown; utterly devoid of self interest, self pity or self preservation. Everything in him was for God, not man. Nor

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was this mere obligation or legal obedience. This humanity was a living sacrifice throughout the entire duration of the days of his flesh.

This humanity alone would bring in glory.  
There was none other could do so.

He would surrender to providence. He would be aware, acutely, of the mind of the Spirit of the Father. He would perceive that which was required of him and he would do it, without a single thought of the consequences to himself. His whole being craved, not for himself, but for his Father in heaven: for his Father and for those whom the Father had chosen. Those chosen by God and the Father, in Christ, before the foundation of the world, that they should be holy and without blame before him in love. Those who were already predestined unto the place of a son, by Jesus Christ to himself, according to the good pleasure of his will. Those who should be accepted in the beloved.

From everlasting were they thus. Always. From everlasting.

To fulfil such purposes, a sacrifice was required. Perfection in humanity was required to stand in the place of those who were ungodly, unrighteous, sinners, those who had come short of the glory of God; those who were even as others, without any difference whatsoever from their fellows, of whose flesh it could be said that no good thing dwelt there. Idolaters, ignorant blasphemers, fornicators, adulterers, thieves, liars, injurious, harlots, Pharisees, backbiters, slanderers and if there be any other thing contrary to sound doctrine and good behaviour. Yes, for such was he prepared to set his face as a flint and go to Jerusalem.

Go to be betrayed in the garden of Gethsemane by a thieving

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traitor, with a kiss.

Go to be spat on and buffeted in the High Priest's house by hypocritical old religious men. To have the face covered and be smitten with the palm by men who devour widows' houses and for a pretence make long prayers - Prophecy, Who smote thee ?

Go to be taken, bound, to the Praetorium to be scourged with a metal studded whip; to be stripped in front of coarse soldiers and clothed in scarlet while they gather the whole band together to place a crown of thorns upon the head, a rod in the hand and queue up to take the rod, strike the crowned head and kneel in mockery - Hail, King of the Jews !

Go to the Judgment Hall to be illegally and immorally charged with a crime that never happened and to be condemned to death for it.

Go to have a cross laid on the shoulders, and, after all this treatment, to collapse under its weight that another must needs carry it.

Go to Golgotha to be nailed to the tree.

Go to hang there as they watch; the people, the leaders, the soldiers; the dying malefactors; that all may say, He saved others, himself he cannot save. Save thyself - come down from the cross, if thou be the Son of God, if thou be the King of Israel, and we will believe !

Go to hang there.

Go to give up the ghost.

Despite the fact that, with one short prayer to the Father, more than twelve legions of angels could be summoned, go, and submit to all this, saying, Father, forgive them for they know not what they do.

And go to hang from the sixth hour to the ninth hour, in the darkness which covered what men could not see - what occurred, beyond the sight of any to ever penetrate to its full

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depth - what occurred between the Father and the Son, in the Holy Spirit.

My God, My God - why hast thou forsaken me ?

### *To the tune Old 22<sup>nd</sup>.*

24. Despised is he, rejected too;  
    of sorrows, he, a man,  
    acquainted much with grief: we hid,  
    as 'twere, our face from him;
25. Despised was he, we failed to give  
    to him, the right esteem.  
    Our griefs, so surely, hath he borne;  
    our sorrows burdened him.
26. Yet we esteemed him stricken sore,  
    and smitten down by God;  
    afflicted was he, wounded, bruised;  
    for us he felt the rod.
27. For our transgressions were his wounds,  
    'twas our iniquities  
    did bruise him: and the chastisement  
    of our peace broke his ease;
28. And with his stripes we now are healed.  
    All, we, have gone astray  
    like sheep; we've turned, each one of us,  
    and gone our every way;
29. Th'iniquity of all of us -  
    on him, the LORD hath laid.  
    Oppressed was he; afflicted, too;  
    yet not one word he said.

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30. He opened not his mouth: he's brought  
to slaughter, like a lamb;  
he opened not his mouth, just as  
a sheep, whilst shorn, is dumb.
31. From prison and from judgment, he  
was taken: who'll declare  
his generation ? For cut off  
was he from all who share -
32. The land of all that living be.  
He grievously was struck  
for the transgression, not his own,  
but that of mine own folk.
33. With wicked men he made his grave,  
with rich men, in his death;  
because he'd done no violence,  
deceptive not - his mouth.
34. Yet pleased the LORD was, him to bruise;  
him put to grief did he:  
when thou dost offer up his soul  
he satisfied will be.
35. When thou, for sin, shalt make his soul  
an offering, he'll see  
his seed, he shall prolong his days;  
he satisfied will be.

***From Songs of the Witnesses  
Isaiah Chapter 53 vs 3 to 10.***

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Yes go, for, crying with a loud voice and yielding up the ghost -  
Behold, the veil of the temple was rent in twain from the top to  
the bottom;

And the earth did quake,

And the rocks rent,

And the graves were opened;

And many bodies of the saints which slept arose,

And came out of the graves after his resurrection.

***To the tune Martyrs.***

3. That veil cast o'er the people all  
    and that veil overspread  
    upon all nations, he'll destroy  
    and swallow death instead.

4. He'll swallow death in victory;  
    and wiped by the Lord GOD,  
    shall be the tears which once were seen  
    down from each face to flood.

## ***From Songs of the Witnesses***

### ***Isaiah 25 v 7 and 8***

Then came the soldiers, and brake the legs of the first, and of  
the other which was crucified with him.

But when they came to Jesus, and saw that he was dead  
already, they brake not his legs:

But one of the soldiers with a spear pierced his side, and  
forthwith came there out blood and water.

And he that saw *it* bare record, and his record is true: and he  
knoweth that he saith true, that ye might believe.

For these things were done, that the scripture should be  
fulfilled, A bone of him shall not be broken.

And again another scripture saith, They shall look on him

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whom they pierced.

John 19 : 32 to 37.

And what precipitated all these events ?

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the whole house was filled with the odour of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor ?

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

John 12 : 3 to 7.

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him unto them. Mark 14 : 10 and 11.

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people.

Then entered Satan into Judas Iscariot, being of the number of the twelve.

And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

Luke 22 : 3 to 6.

And supper being ended, the devil [*diabolos*] having now put

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into the heart of Judas Iscariot, Simon's *son*, to betray him:  
John 13 : 2.

And when he [Jesus] had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, that thou doest, do quickly.  
John 13 : 26 and 27.

Judas had the bag and he bare what was put therein and John alone reports the secret of Judas. John is a patient, watchful, observant, cautious and contemplative man. He was first to the tomb, outrunning Peter, but paused, stooped, looked and saw the linen clothes. Peter came second and went straight in, and then saw both the linen clothes and also the napkin. Then John entered and saw and believed.

John followed at a distance as Peter talked with Jesus. Hanging back, out of courtesy, not wishing to eavesdrop ? But still following.

And Jesus was aware of John. What is that to thee ? Follow thou me.

Years after the death of the other Apostles, even Paul, John, exiled on the Isle of Patmos speaks of the patience of Jesus Christ. Ye have heard of the patience of Job. John knows, also, of the patience of Jesus Christ. Waiting. For years. Until it is time to speak.

John had observed what others, apparently, did not. That Judas was a thief. And Jesus told them that, he having chosen them, one of them was a devil [*diabolos* - false accuser]. And we know that Judas was finally prompted into action by a woman who emptied a whole pound of spikenard over the head and feet of Jesus, anointing him aforetime, for his burial. Judas watched and did the sums in his head. Three hundred pence. Possibly a year's salary, if a penny a day was the then

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going rate. And more than that, for in those days, as in most parts of the world now, wages were based on giving a worker only enough to survive on. Not much above, that they might save up. Make it two year's salary. Maybe enough to buy a house, possibly.

It is impossible to know what went on in the twisted mentality of the thieving traitor. But we can surmise that long habit of theft; coupled with the shock of seeing a year or two's salary disappear in a few moments, some, most or all of which he could have appropriated; together with the pretence to others, and most probably the self deception to his own soul, that he cared for the poor; all this was too much.

Like a gambler who starts to lose, and thence bets more heavily to win back what he feels to be "his" - though in reality it no longer is - thus, it may be surmised, Judas also felt that he had been "robbed" of what was rightly his own, albeit he cannot admit that to himself, but it is the emotional truth within him, if not admitted in logic. What a tortuous, complex net of deviation is within one who has not been the true subject of the clarion call to the soul, Make straight the ways of the Lord ! Make the crooked ways straight, as an highway for our God ! An outward path of apparent diligence and discipline can hide a crooked, devious and deceitful heart, which twists this way and that, now going in this direction, now altering to go thither, because of ..... That Thing.

These Things need to be resolved. The path of the inner man needs to be straight. The Lord will not walk within us if we do not put these matters right. Maybe a stone of stumbling needs to be removed out of the way. Maybe the foot needs to be cut off. Maybe we need some advice as to what we should do. Maybe we need some assistance in our path. But whatever it takes, whatever the cost, we must, we must, we must make

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straight paths for the feet of our soul - and for the feet of Him whom we would desire should walk with us and in us. He will not walk a crooked path.

The writer of Psalm 119 says, in Daleth, the fourth part, I have declared my ways. David says in Psalm 32, I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD. He that covereth his sins shall not prosper, says the son of David, the king of Israel: but whoso confesseth and forsaketh *them* shall have mercy. Proverbs 29 : 13.

For Judas, That Thing was secret robbery.  
But not so secret that John didn't notice.

Robbed of his robbery, what was the false accusation ? Maybe Judas' logical, religious mind, prompted by the invisible and unknown power behind it, came up with a reason. Who knows ? Did Diabolos whisper something to Judas, that gave Judas an apparently justifiable excuse for retaliating against the "waste" of money and thus he could, in supposed "good" conscience, go and recover his "lost" loot from the chief priests ? Did his mind now accuse Jesus of some kind of impropriety ? Did he now think that he had good cause to turn back completely from following Jesus, and in his repenting of his path behind Jesus, did his twisted mentality now tell him that he must, in "restitution", deliver up Jesus to his "superiors" in religion ?

What entanglements would have been in such a man. Who can tell what went on in his mind and his emotions ?

But go he did. Negotiate he did. Diabolos, the False Accuser - the Entangler, put it into his heart to betray Jesus. Satan, the blatant Adversary, then entered into him, after the sop.

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Events moved towards an inevitable climax. Prophecies mounted up like mountains, waiting for fulfillment. Prophecies from the beginning of time, prophecies from before the Flood. All the prophets until John had prophesied and now, now, now was all being drawn together. Jesus was in Jerusalem. The Passover imminent, events raced, God's purposes moved majestically forwards; undeniable, inevitable. Judas was thieving from the bag. The chief priests and scribes were plotting, but afraid of the people. The people had strewn their own garments before Jesus and cut off branches to spread in his way as they cried out Hosanna ! And a woman anointed Jesus with a whole pound of spikenard.

The enemy, with seven heads and ten horns, able to see all that men were doing, moved his forces in defiance, in an apparently brilliant strategy, to oppose the purposes of God from the beginning. But the enemy lacked one thing.

The wisdom of God, in a mystery, even the hidden wisdom, which God ordained before the world [*aeons* -ages] unto our glory. I Corinthians 2 : 7. Which none [*oudeis* - not one] of the princes [ *archon* - architects] of this world [*aeon* - age] knew: for had they known *it*, they would not have crucified the Lord of glory. I Corinthians 2 : 8.

For *archon* and its derivatives, L&S gives half a page of explanation. The word it is derived from is *archo* which has many shades of meaning, but the root of the idea behind it is definitely of a beginning. *Archon* appears not to be just a ruler but a principal ruler, that is, one who ruled primarily, thence appointing others under him. He would be the first, from the beginning.

It appears that "architect" is a sensible and justifiable meaning, in this particular place. Paul uses the Greek

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*architekton* of himself in I Corinthians 3 v 10, as a wise “master builder”, I have laid the foundation. The English word is derived from the Greek [*archon* - chief; *techne* - skill, cunning, art] and its use is appropriate not only in the sphere of construction, where the word has become attached to a particular occupation, but in the more general sense of the skilful oversight of significant artistic, cunning work, such as the man appointed by the Lord, Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah who was called by name and filled with the Spirit of God, in wisdom, in understanding and in knowledge and in all manner of workmanship to oversee the various kinds of skilled work needed in wood and metal and fabrics, to construct the tabernacle, and all that was in it, in the wilderness. He was also to teach others. See more fully in Exodus 35 v 30 to 35. An architect is involved, right from the very start of a project, progressing its development, appointing and training overseers, administrating its support and managing its continuance.

Ricker Berry has the literal translation thus :-

But we speak wisdom of God in a mystery, the hidden, which God predetermined before the ages for our glory.

***Had the architects of this present age known the hidden mystery, predetermined of God, before the ages began, for our glory, they would not have crucified the Lord of glory.***

And thus,  
was shed,  
The blood of the Lamb.

We have seen that, during the conflict for glory, the enemy appeared in the name of Diabolos - the False Accuser, The Entangler - to tempt Jesus but was sent hence in the name of Satan - The Adversary. We have seen that Peter spoke with the

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voice of Satan, or, let us say at least, with the voice of an adversary, in rebuke of the Lord going to Jerusalem to suffer. We have seen Diabolos put treachery into the heart of Judas. And, finally, we have seen Satan enter into Judas to actually betray Jesus.

The Entangler first tries, questioning that he is the Son of God, to ensnare Jesus, suggesting that he create bread for his hunger but is rebuffed, for it is written man shall not live by bread alone but by every word that proceedeth out of the mouth of God. Then he attempts to ensnare Jesus by placing him, it is supposed in hallucination - but nonetheless real to the recipient of such a stark temptation - on a pinnacle, again questioning that he is the Son of God. Again he is resisted, for it is written thou shalt not tempt the Lord thy God. Finally, the enemy comes out in another appearance, blatantly offering the kingdoms of the world in exchange for worship, receiving the words, Get thee hence, Satan, for it is written thou shalt worship the Lord thy God and him only shalt thou serve.

The tempted, at an extremity, on the point of expiry, demonstrates that he lives by the word of God, lives under the providence of God and lives for the worship of God. Jesus says later, The Prince of this world cometh and hath nothing in me, John 14 : 30. The temptation proved that there was nothing there. Further temptation would be pointless.

But this being will never give up.

If subtle advance prove fruitless, he has other names under which he may appear. And if the first overtures are unsuccessful, he will become more ferocious in his opposition. Thwarted in his intention to kill the child born to Mary by one of his crowned heads, Herod, he was denied, thirty years later, the possibility of ensnaring or coercing Jesus - even at the very point of death by starvation - by means of temptation. Thus

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over the next three years, various further attempts were made to kill Jesus, starting, as Luke records, with his very first sermon.

Coming to Nazareth where he had been brought up, Luke 4 : 16, Jesus went into the synagogue on the sabbath day, as was his custom, and stood up for to read the scriptures. Not liking what he had to say to them, they were filled with wrath, rose up, thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, his time being not yet, passing through the midst of them, went his way. So it was for the entirety of Jesus ministry. He was always in danger.

They did not want the glory of the Lord. Nor did they see it. And this was the nation best equipped, most cultivated, most blessed, with the most advantageous breeding, the best traditions, the most authentic history and the highest possible prospects for its future. What hope is there for any other ? We shall see, later, what awaits the nations.

After three years of intense ministry throughout the land, Israel now greeted its Messiah at its heart - Jerusalem. The multitude of Jesus' disciples cried Hosanna ! strewing garments and branches in the way. But once the thief had entered into a conspiracy with the rulers that they might, covertly, apprehend Jesus, the chief priests were able, clandestinely, to condemn him in their own counsel overnight and convey him in the morning to the Roman power. Once in the hands of the Romans, due process would, at least, keep him tangled up for months, possibly years - as happened to Paul, later - during which he would be confined under house arrest or imprisonment. But the King of the Jews could have been released to the people, despite their rulers, had they chosen him as the prisoner to be released on the feast day.

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Or had Pontius Pilate heeded the dream of his wife, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him, Matthew 27 : 19. But the chief priests and elders persuaded the multitude and the crowd cried out, Crucify him ! And, If thou let this man go, thou art not Caesar's friend ! Unjustly, without a crime having been committed, Pilate gives the Jews what they want and thinks he shall wash away his injustice with water.

He knew that for envy the chief priests had delivered Jesus, Mark 15 v 10. What did they envy ? They envied someone of whom it is said, Never man spake like this man: The common people heard him gladly: All bare him witness and wondered at the gracious words which proceeded out of his mouth ?

All their religion, all their works, and all their honouring one of another could not produce what Jesus had in abundance and they had not at all. Grace. It cannot be earned. It is a gift. The Lord will give grace and glory.

Thus delivered for envy; thus delivered by treachery and conspiracy; thus condemned unjustly; Jesus suffered and died. His blood was shed, after death, as he hung upon the tree in the place called Golgotha, the place of a skull; a head, in death. From his pierced side, there came forth blood and water. And by his shed blood is the salvation of ten thousand times ten thousand and thousands of thousands.

Of the many references to "blood" in the Authorised Version listed in Young, thirty five are presented in the Appendix as being specifically used in a doctrinal way. In that list, by means of explanatory brackets, is shown the Greek doctrinal words and the suggested equivalents in English which best convey to the English speaker what was in the mind of the

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Spirit in choosing the Greek words to thus convey what was achieved in the sufferings and death of the Lord Jesus Christ.

There is considerable confusion about the use of these words, even within the Authorised Version, excellent though that Version is above all others commonly available to the English speaker. It is necessary to be as precise and as scientific as possible in dealing with these words, both presently and, in the will of the Lord, in the future. Liddell and Scott's 1909 Greek Lexicon has been used, Liddell being Dean Henry George Liddell and Scott being Robert Scott, Dean of Rochester. Even Young is not always as accurate as is required in dealing with these highly significant words.

What shall it profit a man if he gain the whole world and lose his own soul ? These are the true riches. These are the things to treasure. These are the things to carefully store up. These are the things to lay hold of. These are the things not to let slip out of our grasp. These are the things to mind. These are the things to recall from memory. These are the things to meditate upon. These are the things most surely believed among those who share the fellowship of the apostles.

Ultimately, the concepts used in the words chosen by the Holy Spirit are not complex. They are words used of markets, of purchasing goods, of paying a ransom to release a prisoner; of restoring things to their proper order; of releasing goods from being held as collateral. There is nothing clever or complicated about any of this. It is, however, a matter of being precise about what is being described. For the Spirit of God is expressing, in the word of God, invisible spiritualities of the highest order, revealing what occurred in the hours of darkness when Jesus suffered, not physically - though that also occurred - for these sufferings were the transactions between the Father and the Son, in the Spirit. They are

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awesome. It behoves us to tread most carefully. To go only as far as one has seen.

The blood of Jesus Christ is the blood of the everlasting covenant, Hebrews 13 : 20. The blood of Christ is precious blood, as of a lamb without blemish and without spot, I Peter 1 : 19. In Christ, sins are borne away, by another, Hebrews 9 : 28, those sins are suffered for, in another, I Peter 3 : 18, for he was willing to give himself for those sins, Galatians 1 : 4. Christ was once offered to bear these sins, Hebrews 9 : 28 and by himself he purged those sins, Hebrews 1 : 3. Having died, his blood was shed, and with the shedding of his blood, those sins are covered, Romans 4 : 7; they are blotted out, Acts 3 : 19; they are remitted, Acts 2 : 38; they are forgiven, Acts 26 : 18. Thou shalt call his name Jesus, for he shall save his people from their sins, Matthew 1 : 21. The forgiveness of sins is preached, Acts 13 : 38, and he that believes in Jesus Christ and is baptised, shall, by faith, wash away his sins, calling on the name of the Lord, Acts 22 : 16. The result of this testament, which is made in the blood of Jesus Christ, is that the Lord saith, Hebrews 10 : 17, Their sins and their iniquities will I remember no more.

They are forgotten.

They will be remembered no more, saith the Lord.

Because of Christ's sacrifice, his sufferings and his shed blood, God is righteous in forgiving sins, Romans 3 : 25, and, being now justified by his blood, they that believe shall be saved from wrath through Jesus Christ, Romans 5 : 9.

Sins held God's people captive. They are offensive to God's holy nature, they defile the conscience of the sinner, they are an outrage to the law of God, they declare the unrighteousness of the perpetrator of the deeds and words that have been

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committed, they bring in guilt and they bring down condemnation. Unless and until these sins are discharged, the sinner is demonstrably unrighteous and clearly unfit for the service and worship of Almighty God, nor can, nor will, the Holy Spirit approach such a sinner. Without a sacrifice of blood, the Spirit would not draw near to even convict the sinner of his sins.

It is not enough to profess words about the blood.

The blood must be applied.

It is the blood of sprinkling.

Purge me with hyssop, says David, and I shall be clean. Wash me, and I shall be whiter than snow. Only when the Lord, himself, washes David, himself, is David clean, Psalm 51 : 7. Then, only then, is the sinner set free in his own spiritual experience. Once the reality of the payment of the ransom is brought to him, personally, in the Holy Spirit, then he knows his own discharge from his debts and he is released from captivity to serve in newness of spirit. For that is what the payment and release are about - worship and service in the Spirit. It is not with a view - how could it be ? - to some sort of enhanced life in this present, evil world.

As if that were not enough, there is more in the blood of Christ. Colossians 1 : 20. Having made peace through the blood of his cross, by him to reconcile all things unto himself. In context, the Father, from v 12, has made peace through the blood of the cross of his dear Son, from v 13. It pleased the Father, having made such peace, to reconcile, by his dear Son, all things unto himself.

This word translated "reconcile" in this place is *apokatallasso*, an extraordinary word. The word has stopped translators in their tracks, and no wonder. L&S show the following for *allasso* - to make other than it is, to change, to alter.

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Used six times in the Gospel, the meaning is quite clear in scripture. Acts 6 : 14 change the customs ; Romans 1 : 23 changed the glory; I Corinthians 15 : 51 not all sleep, but we shall all be changed; I Corinthians 15 : 52 and we shall be changed; Galatians 4 : 20 to change my voice; Hebrews 1 : 12 [the heavens] shall be changed.

The meaning is change. And quite a considerable one, from the various contexts.

Adding *kata* to the word turns it into a superlative. Downwards, from top to bottom. A thorough change. A change wholly from one thing to wholly another thing.

*Katallasso* has been used six times in scripture, each time translated simply “reconcile” by the AV translators. Young says “change thoroughly”. L&S say - change, give in exchange, II to change from enmity to friendship, to reconcile.

II Corinthians 5 v 18; 5 : 19; Romans 5 : 10 and again 5 : 10; I Corinthians 7 : 11; and II Corinthians 5 : 20.

But then we see a problem.

Ephesians 2 : 16; Colossians 1 : 20; Colossians 1 : 21.  
*Apokatalasso*.

Young says “Change thoroughly from”.

L&S say “to reconcile again”.

Neither explains what has happened with the addition of *apo*.

An examination of verbs with *apo* added, in both Young’s list and the L&S lexicon make it clear that *apo* denotes movement from one condition to another. L&S explain that *Apo* itself indicates motion from or motion away from, but the list shows more than that.

*Apobole* - throwing away, a losing, a loss. Evidently more than just the action of a throw, which is *bole* itself. By motion, to change from possession into a state of loss.

*Apodemeo* - to be away from home. By motion to change from being at home to a state of being away from home. It is not the action of travel, but the change of state arrived at by motion.

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*Apodineo* - to whirl about. To be going in one direction. To move. Then to be going in another direction. By motion, to change the direction of travel. Motion causes a change of condition. Examples abound and we state no more. What is extraordinary is the addition of *apo* to *katallasso*, which has, already, the meaning of a thorough change; a change completely from one condition into the opposite condition. Young's "from" merely adds a word, without explaining from what to what.

L&S saying reconciling "again" is the same. Repetition is not, necessarily, what *apo* does. The change, downwards from top to bottom, is so total as to offer no possible application for the word *apo*. There are no further dimensions to move this "change" through. Saying "from" or "again" do not explain what has happened to the thorough change from one thing to another that has already taken place. The whole idea of a thorough change from one state to the totally opposite, top to bottom, state is that one thing has gone through such a complete change that nothing further could possibly be done to it. Except reverse it. L&S - reconcile again.

But that would be ridiculous in the context of reconciling enmity to friendship. We would arrive back at the state of enmity. L&S may be trying to say that the former state of reconciliation had lapsed and the relationship reverted to its former enmity. But if a further reconciliation occurred there would be no reason for some special word to indicate that kind of occurrence. It would be described as a second reconciliation, or some such.

There is another group of Greek words which have the meaning that L&S may be trying to impose on *apokatallasso*. *Diallage* has the meaning "a treaty", which is a prescribed arrangement of agreement between two parties who share

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only certain common ground with one another. It is not used in scripture. This is a very minimal form of mutuality.

*Diallasso* means to reconcile, one to another. That is, one party has offended and that party becomes reconciled to the other who had not offended in any way. This word is used by Jesus in Matthew 5: 24 where a brother is to leave his gift at the altar that he might first go and be reconciled to his brother. They were in the relationship of brethren before the matter arose which parted them.

*Katadiallasso* has the meaning of both parties being reconciled to each other in the case where both parties are at fault and both are reconciled to each other. For some reason, this has given rise to the idea of “interchange” or “exchange”. But it is questionable if this should be tolerated, for the thorough, top to bottom, wholly changed situation, from one thing to wholly another, is a matter of the two parties now both - both - being of a different mind towards one another. But it must be noted that this cannot be said of *apokatallasso*, for God never was so at alienation with his people. He always saw them in Christ, blameless. It must be questioned that this concept of “exchange” or “interchange” has crept into the translation of *apokatallasso*. Their origin of existence, through Adam and in sin, was contrary to God’s righteous and holy character, but his disposition towards them was always the same - I have loved thee with an everlasting love.

When two parties are reconciled, in human terms, it may well be that each party has another mind to the other. Thus both have been changed, thoroughly, from top to bottom. But this implies no “exchange” or “interchange” between them. Each has changed, within themselves. The real trouble is that the waters seem to have been contaminated at the source - at the very spring. Classical Greek was in the hands of religious men,

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particularly during the nineteenth century. It is Dean Liddell and Dean Scott, let us remember.

And these matters are not idle speculation. Nor are they personal, in the sense of putting forward an opinion in order, as the world might, to promote a theory that acclaim might follow - some new thing that will attract attention. These are matters where one yearns to understand what was in the mind of the Holy Spirit when he inspired the Apostle to dictate to one who stood by, quill in hand poised over parchment, that we might understand these holy, these awesome, these divine mysteries. Nor desire we to know them that we might puff ourselves up with knowledge. Nay, we look into the things which angels desire to look into, for, with the understanding of such things, in the Spirit, we shall be, in our own experience, the more released from what is, by so much, hampering to our spirit, and, by so much, holding us back from a full appreciation of all that God has laid up for us. If we desire to continue, steadfast, in the Apostle's doctrine - first - then discipline, then fellowship, breaking of bread and of prayers, then these things are no small issue with us; no mere matter of mental satisfaction. This is our salvation. This is our deliverance. This is the foundation of our faith.

Nor are these things really difficult to understand, they just take time to understand. Which is not the same thing as being difficult. But even Peter the Apostle admitted that some of the things of which Paul wrote were "hard to understand". The hardness, perhaps, for Peter and for us, is that we are often inclined to think as we have always thought. Paul's writings show a quick intelligence and an intuitive, fresh way of viewing matters that requires us to see things as we have never seen them before. Paul, inspired in the Holy Spirit, deliberately chooses the word *apokatallasso* and not the word *diakatallasso*. The question is, why did he thus choose ? What

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is he conveying to us ?

We see , therefore, in this group of words - *diallage*, *diallasso* and *katadiallasso*, a progression with the addition of enhancing prefixes. However, L&S give the meaning “reconcile again” for *katadiallasso*, missing the point of the progression. They have thus translated *katadiallasso* and *apokatallasso* with exactly the same meaning. But this series of three words is used in the affairs of men and only one of the words is once used in holy writ, by Jesus, in a particular matter involving two brethren. *Katallasso* and *apokatallasso* are used by the Holy Spirit in respect of the relationship between God and his chosen people and the change involved in that relationship as a result of salvation. This is as far as the heavens are above the earth compared to the reconciliations of men to each other.

L&S cannot be correct. To reconcile again, however, does hint at the truth. The truth is that there is only one possible meaning for the addition of *apo* to an already superlative word. There is only one dimension possible to manoeuvre the concept through to arrive at something sensible. There is only one motion that can be added to the concept of a thorough change that would, in any way, enhance the idea and give further meaning to the word. There is only one way that *apo* - a prefix indicating a movement that changes one situation into another, could possibly be added to a word that already means a total change from one thing to another. A total, top to bottom change, with an added motion that shows a different situation. A thorough change away from.

The only possible movement is back into the past. That the thorough change made, is a motion that has put things back the way they were before.

**The thorough change is away from one condition, back to**

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**what was before.**

**Or to what was purposed or envisaged, before.**

The meaning demonstrated above agrees with both contexts in Ephesians and Colossians - the context of restoring all things and the context of abolishing the age old enmity between Jew and Gentile. Abolishing is a strong word that requires something extraordinary to happen in order that a condition should be viewed as though it had never happened. Nothing else could remove the depth of enmity between Jew and Gentile which stretched back in antiquity to a few generations after the flood in the days of Noah.

To end such enmity, we look back to before the beginning. For if both Jew and Gentile, in the mind of God and the Father, were seen as no different, in his predetermination, then what a thorough change of mind must both have, one to the other - a thorough change of mind in each party separately towards the other. The abolishing of the very cause of the enmity in the first place.

*Apokatalasso* is simply stunning in its implications.

My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. Isaiah 55 : 8. Indeed they are not. His thoughts soar vastly above all that we can ask or think. He hath laid up for them that love him things that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of them.

The God and Father of the Lord Jesus Christ hath blessed his people, Ephesians 1 : 3, with all spiritual blessings in heavenly *places* in Christ: according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love.

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Before the foundation of the world - a concept that we cannot properly understand for we are creatures of time - God and the Father chose his people in Christ and predetermined that they should be holy and without blame before him in love. This is his view of them in Christ. This is how he sees them. And this is the state to which they are "reconciled" by the offering of the body, the blood and the life of Jesus Christ; by the offering up of himself. This is the condition to which they are restored.

A glorious condition.

Christ, offered up as a sacrifice, took the place of each one of The Father's chosen. He bore their sins, each sin of each one, individually. He was made sin, also. He was also a propitiation for the whole world. Also, as the serpent was lifted up in the wilderness, so was he lifted up; sin itself, in its very origination, was dealt with in his death. In Christ, all things were reconciled; restored to the proper order.

This was God's doing. It was just. It was done with utmost diligence and order. It was done to perfection. Everything was dealt with. Nothing was neglected.

This was the Creator at work, in righteousness, restoring all things according to His purposes from before the foundation of the world.

Now, Christ risen from the dead and ascended into the heavens, his people risen in him and seated in the heavenlies with him, under his headship and above his feet, within his body, they are where they were always seen to be, in the eye of the Father. They have been restored to their proper place - the place of sons, before the Father.

When the Holy Ghost brings these spiritual blessings to the

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soul, freely, and applies them, the child of God is released, in experience, and set free **to be what God always intended him to be.**

Yet, for men, these things are impossible. So vast, so far above the thoughts of men, that man's mind and belief are staggered by them. Yet Abraham staggered not, but believed impossible things, hoping against hope. But if the faith of God's people stumbles at such soul releasing truth, they shall find themselves, to whatever degree, languishing under oppression. Or if they cannot believe such things for their brethren, they shall consign their brethren to be under weak and beggarly elements. *Ptochos* is the word for beggarly - crouching and cringing. And such a state is that which we labour under until the trumpet sound in jubilee and we are released from all bondage, to serve, without fear, all the days of our life.

The previous condition disappeared in Christ. Their origin in Adam; their existence under law; their relationship to God as created beings, together with all the liabilities - the sins committed under the first covenant, the evil of sin in the flesh - all were taken away in Christ.

As though it all had never been.

For this cause, Paul says, Henceforth know we no man after the flesh for if any man be in Christ he is a new creation: old things are passed away; behold, all things are become new. And all things are of God who thoroughly changed us to himself by Jesus Christ and gave to the Apostles the ministry of thorough changing, how that God was in Christ, the world thoroughly changing to himself, not reckoning to them their offences and having put in the Apostles the word of thorough changing.

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[Taken from RB, with the word *katallasso* rendered as thorough changing.]

The thorough change was not something that happened in God, for he always had the same disposition to his people from everlasting. In order to justify them he must needs involve the whole world. To obtain the treasure, the field was required. Neither was the change wrought in his people, for they were yet enemies when this occurred. The thorough change was wrought in the hours of darkness when Jesus hung, unseen, upon the cross. Thus, the thorough change having been wrought, in him, Paul beseeches those to whom he ministers, be thoroughly changed to God. Their change of disposition to God is besought on the basis of the thorough change already wrought in Christ.

And what would happen to the one who had constantly, day and night, questioned the righteousness of God in dealing with his people, blessing his people, benefiting his people ? What of the accusations which he made, continually, in heaven, regarding them ? His incessant arguments against every mercy shown, every grace given, every providence permitted ?

Although the believer feels the effects of these accusations on earth, what is being dealt with here is what happens in heaven. The ceaseless attacks and forceful accusations against God for every thing he does for his people in love. The accusations, constantly and tirelessly made before God against every one of his people. If we feel just a little of the persistent accusations of the enemy, it is as nothing compared to what the patience of God has suffered, from the beginning, on our behalf.

And her child was caught up unto God and *to* his throne, Revelation 12 v 5. And there was war in heaven, v 7: Michael

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and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil [*diabolos*], and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice, saying in heaven, **Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.**

When he had by himself purged sins, Christ sat down on the right hand of the Majesty on high. Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him. We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour.

There is a rest to be entered into. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. Let us labour, therefore, to enter into that rest. For until we do truly cease from our works, there is no rest. But once a man sees that nothing, nothing, but nothing shall save him from wrath and certain destruction; from sin and its evil and its power; from sins and their guilt; from law and its earthly obligation; from the flesh and its workings; from the world and its influences; from the enemy in all his ten names and guises - once this presses down in his soul and crushes him into the bottom of a dark pit so deep that he feels he will never get out, then shall a voice speak in his soul the only words he needs or wants to hear.

It is God that justifieth.

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Who is he that condemneth ?

Then shall he see what is the truth, in fact. That the accuser of our brethren is cast down.

Cast down as Diabolos, cast down as The Arraigner and cast down as The Prosecutor.

Not only are all his charges and accusations justly answered in the sufferings and bloodshed of Jesus Christ, now we see why he is called the False Accuser. For all his accusations were never true in the first place. The people of God, in the eyes of the Father, were always holy and without blame before him in love. He chose them in Christ to be such and ever viewed them, in his purposes, as such. He restored them, to that condition, in his Son.

And if Almighty God should purpose to do a thing, is it not as good as done, in fact ?

Those who believe in God have no difficulty in believing so. But the one who questions, and thus accuses, is not of faith. For faith springs of Love. And Love is of God. And those who are born of the Father, have the life of the Father. They love, and they believe. But a created being has not the life of the Father. Nor they who are of him. Ye do the deeds of your father, said Jesus. John 8 v 41. We have one father, God, replied they. Ye are of *your* father, the devil [*diabolos*], said Jesus.

And these deeds did they, like their father :-

And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days ? That they might accuse him, Matthew 12 : 10. The scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for *him*, and seeking to catch something out of his mouth, that they might accuse him. Luke 11 : 54. Master, this woman was taken

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in adultery, in the very act. Now Moses in the law commanded us, that she should be stoned : but what sayest thou ? This they said, tempting him, that they might have to accuse him, John 8 : 4 to 6.

But of one thing both Diabolos, The False Accuser, and his accusatory seed are ignorant. Though God be a just Judge to whom they may bring their complaints, yet is he also a justifier. He is just and he is also the justifier of him that believeth in Jesus.

The accusations of Diabolos are false. He is the False Accuser. Not only are all his accusations found to be, in reality, false, for God hath determined it to be so, and not only are his prosecutorial efforts found to be without foundation, but The Arraigner finds himself **no longer in the position of being able to bring charges at all**. He is removed from the courtroom. For where no law is, there is no transgression.

God's people, in Christ, are in a relationship of sons to a Father. They are begotten again with life from the Father. Christ is their life. It is not longer I that live, says Paul, but Christ that liveth in me. We are dead, he says, and our life is hid with Christ, in God. The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death, he says. They that walk in the spirit shall not fulfil the lusts of the flesh, he adds. They are dead and Christ lives in them. It is Christ who enlivens them, from within, by the Spirit. They die daily to self. Their being is not enlivened from the fleshly part. If ye, through the Spirit, do mortify the deeds of the body, ye shall live.

What law can govern the indwelling of the risen Christ within his own redeemed ? What law can govern the life of the Father within his own sons ?

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The voice from heaven intimates, Now is come the kingdom of our God. Now is begun the kingdom of heaven. On his way to Jerusalem, Jesus spoke many parables relating to the kingdom and spoke much of what would be among brethren, in the church. Now, with his ascent, the Great Red Dragon is cast out of heaven, the Holy Spirit is sent and received below, first by the eleven and the one hundred and twenty at Jerusalem. Now, Peter receives a vision, What God hath cleansed call not thou common, followed by Cornelius at his gate. Now, the gospel being preached to Cornelius and his kinsman and his friends, the Holy Spirit falls on all the Gentiles that hear it.

Christ being exalted to his rightful place, in the will and purpose of God and the Father, the usurper of that place, who said, I will be like the Most High, is cast out. This ever was the place of the Son of man. That is The Son; of man. Only God manifest in the flesh could ever have such a place. This was ever the purpose of God and the Father. And he hath exalted to his right hand the only one worthy to be there.

For Christ Jesus, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, and *that* every tongue should confess that Jesus Christ is Lord, to the glory of God and the Father. Amen.

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### ***B. The Word of Their Testimony***

It is easy to think something dramatic of these words.

But these words are not written of orators, distinguished speakers, gifted and eloquent expositors. They are written about the brethren who used to be accused, day and night, by the *kategoros*, The Arraigner. They are written of brethren who work in offices, factories, shops, hospitals and yards, earning a living, amongst colleagues and the public. Written of young christians who find themselves in a world that is alien to the spirit that is in them. Written of those who may never have spoken in public before. These words come down to us from heaven and come right down to where we are, here, now, today in our own circumstance.

It is wise not to underestimate the power of the spoken word. Words separate. Once spoken, they lodge in the mind. They form barriers. They state one's faith. They show one's commitment. They come from within and express what is of one's spirit. Words are powerful, no matter if the speaker is trembling when he says them. The very fact that someone can overcome his own nervousness and speak them, maybe with a quivering voice and a dry throat, is testimony to their courage for doing so.

And, we will find, like David, who tried on Saul's armour and took it off again for he had not proved it, that it is impossible to fight our own battles dressed as someone else. It will be to no profit to attempt to adopt someone else's mannerisms or mode of speech in order to speak on our own behalf. Best use the words of scripture, if possible. And just be oneself. For if we follow those who are our superiors in the faith, it is, always, their faith that we follow. Mimicry is not a spiritual following. Paul commands us thus: Remember them which

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have the rule over you, who have spoken unto you the word of God : whose faith follow, considering the end of *their* conversation. Jesus Christ the same yesterday, and today, and for ever. Hebrews 13 : 7 to 8.

We need to see what they see, if we are to be true, spiritual followers. Nor do spiritual men wish for followers of a carnal sort. Paul says in another place, to the church of God at Corinth, Wherefore I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who shall bring you into remembrance of my ways in Christ. Only as he was in Christ did Paul desire their following. It was not a carnal, outward mimicry. And again he says to them, I please all in all, not seeking mine own profit, but that of many, that they may be saved. Be ye followers of me, even as I also of Christ. [AV less the italics.] Showing his example, first, and showing his intention, second, he then exhorts them to follow his example, as he, himself, follows Christ.

For it is possible to fall into the hands of the False Accuser if we are unwary, as even the best of men may, in their very zeal, lead us out of the way. For men can begin in the Spirit and then, in the flesh, go beyond the Spirit's leading, in the workings of the leaven of carnal zeal, bringing in snares, especially in a day when separation from previous failure is required. For the very separation from that which has declined and failed, or even apostasised; that very return to what was in the beginning is fraught with hazards, such is the flesh we carry with us as we separate. All the more so as we separate, perforce, from a previous generation, being bereft of the aged in the faith who should guide us in their wisdom and correct us with their patient, watchful judgment.

George Fox was in such a situation. Led, quite distinctly, by the Spirit, out of a formal, cold, dead and woefully ignorant and

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superstitious system in the mid seventeenth century, with no education to speak of, being a cobbler's mate, he shamed all around him with his holiness, his zeal, his love of truth and his ardent, indefatigable energy to preach Christ wherever and whenever he could find opportunity, despite the contempt heaped upon him by the supposedly "educated" and the many persecutions and imprisonments he endured. Who would think to fault such a man ? Yet, his zeal has the potential to lead into a particular entanglement.

For he would have us number the days of the week, as he, personally, had a conscience about using the names attached, in the English system, to the days. Which is not a problem for one who is free of the encumbrances of earning a living. But for a clerk in an office required to communicate with colleagues about the dates of invoices and the days of incoming deliveries and the times of payments, this presents a very real exercise. It only takes a week or so of attempting to tell people that an order will be processed on the fifth day of the seventh month, for one's employment to come under severe strain.

Tempers soon rise in the workplace, more so if some people cannot understand what others are talking about. So, the would be numberer of days has to closely examine what George Fox is requiring us to do. And why, exactly, he feels it necessary.

At first sight, it appears he has a valid point. David says in Psalm 16 : 4, Their drink offerings of blood will I not offer, nor take up their names into my mouth. Very well, the days of our week, and some of our months, are derived from heathen deities. Thus, we shall number them. We must no longer take these names into our mouths. And, if so, not just among God's people, but everywhere. And if the boss doesn't like it, we

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will.....we will have to find another job. Where they number the days of the week. So, down to the Job Centre and tell them the requirements: an employer within forty miles of such a place, hours that permit attendance at certain meeting times - and staff that can understand what the twelfth day of the eighth month refers to.

This is where it leads us. This is no joke. This is a conscientious person attempting to submit to what appears to be a valid requirement of the faith.

But it is not. For we need but go to the Apostles, those who delivered the Gospel to us from the lips of the Lord Jesus and from the revelations of the Holy Spirit, to see, immediately, that this potentially disastrous stumbling block set in our path is not of the Lord. And stumbling block it is, for the False Accuser is on to this one like a dog at a rabbit, accusing the poor soul of hypocrisy as they politely converse with brethren about the seventeenth day of the sixth month yet feel they are guilty of idolatry when, after the third attempt at conveying to the fellow at the next desk when a shipment is due, they succumb and blurt out that it is next friday.

For of such things does the Accuser delight in. Especially in the work environment where saints are isolated, prone to being tripped up at every possible opportunity, open to all sorts of difficulties in conscience where not a single person will sympathise or help or protect, but rather mock and sneer and add to the problem.

The key to unlocking this potential chain of bondage is a ship. Luke mentions, that, when accompanying Paul on his journey to Rome, being sent by Agrippa to Caesar, they were shipwrecked on the island of Melita where they stayed three months. They then departed in a ship of Alexandria, which had

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wintered in the isle, whose sign was castor and pollux, Acts 28 : 11. Luke no doubt adds this detail to authenticate his narrative. The ship is identifiable. Its sign - we would say ensign - is such and such.

The Textus Receptus has *dioscuri*, the heathen deities associated with a well known group of stars. The Vulgate, the Latin translation of the Greek, has *castorum* or similar. The AV translators seem to have taken the Vulgate and expanded it to castor and pollux. Had Luke had any conscience at all about naming deities when names are, by tradition, attached to carnal things, he would have said, "whose ensign was the twin stars". Thus, everyone in the world would immediately recognise what we call gemini - the twins.

But Luke did not. He had no problem mentioning *dioscuri*. Then we notice that he did not have a problem telling us that certain persons called out, Great is diana of the ephesians ! Not only does he not avoid mentioning the name, he reports to us their laudatory comment. Nor does Elijah the prophet shrink from saying, If the LORD *be* God, follow him: but if baal, *then* follow him, I Kings 18 : 21.

Returning to the Psalm, 16 : 4, it is quite clear that David is talking in the context of worship. In such a context, he will not take up such names. He will not worship them, nor show respect for them. Which is why the names above have all been de-capitalised. Who knows what "Tuesday" means? And who cares? Let us give it a small first letter to show we have no respect for the original name, if there be one. And when the boss needs to know when the stationery cupboard is next going to be filled up, we shall say, Next tuesday, Sir ! - in the will of the Lord. Amen.

It is true that our behaviour and our life is an important

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example to others. But it is also true that confession with the mouth leads to salvation. The name of Jesus Christ should be on our lips. He is our life. He is seated at the right hand of the Majesty in the heavens. And we are here to be witnesses for him, wherever we are. For him, personally.

And the enemy is overcome by the word of our testimony, every single time we open our mouths, in the spirit, on the side of Christ. The public testimony is another matter. This is for every one who believes on the Lord Jesus Christ.

### ***C. They Loved not Their Lives unto the Death.***

Cast out of heaven, the Dragon goes to make war with the remnant of the seed of the woman, which keep the commandments of God and have the testimony of Jesus Christ. As we saw with the enemy's reaction to failure with Jesus in the days of his flesh, so we see in the Revelation of Jesus Christ the escalation of his activities once denied his place above. He casts water as a flood out of his mouth. The children of disobedience. The nations. But each generation is swallowed in death ere they can gather themselves together sufficiently to build another tower up to heaven. They fade in old age, they corrupt and the grave takes them. Not so the spiritual, for in old age they still bear fruit. The hope of the worldly man dissolves as time progresses. Strident and resilient in youth, assertive in middle age, we see his confidence shaken more and more as the years pass when it suddenly dawns on him, round about the age of fifty or so, what this life is really about. Then he sees a slope falling beneath his feet, down into the obscurity, poverty, ill health and decay of old age, thence to the hole in the ground which seems to yawn wider with every passing birthday. Oh, then does he look back on every wasted opportunity, realising that his life was for one purpose and

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one purpose only - to prepare for eternity. But for the vast majority, it is too late. It was always too late.

We are not given one life, really.

We are granted thousands of them, twenty five thousand, and a bit more, if we are permitted three score years and ten. For every day is a life. We rise each morning, with a fresh dawn and a day before us. Each night we return to our sleep and our minds clear in their dreams, ready for the next day. Thousands of lives. Thousands of opportunities.

Today, if ye will hear his voice, harden not your hearts, it is said.

One thing is needful.

Take no thought for the morrow, what ye shall eat or what ye shall put on.

The morrow shall take care of itself.

Today is the day we live.

Today is the life we live.

In the Word was Life. And the Life was the light of men. That was the true Light which lighteth every man that cometh into the world. As many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and *of* the Spirit he cannot enter into the kingdom of God. That which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

John Chapters 1 to 3.

Enter ye in at the strait [*stenos* - confined, narrow] gate: for wide is the gate, and broad is the way, that leadeth to

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destruction, and many there be that go in thereat: because strait is the gate, and narrow [*thlibo* - to press hard upon] is the way, which leadeth unto life, and few there be that find it. Strive [*agonizomai* - agonize] to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able.

We need to labour to enter into rest. Many respond immediately to the word, anon with joy they receive it, but when affliction [also one of the meanings of *thlibo*] or persecution ariseth because of the word, they are offended.

For man in the flesh, in the life that is of nature, will attempt to enter the strait gate. But he cannot. It is far, far too restricted. Nor is this a legal restriction of works or self discipline. It is matter of life. The life in which Christ dwells within is not the life that comes by natural generation from Adam. The Word, in whom is Life, dwells within. Not without the word. For the word is required that The Word should be formed within. Paul travails in birth again, teaching and exhorting, until Christ be formed in you. Galatians 4 v 19. The Word is formed within. In him is Life. And the Life is the Light. Come unto me, all ye that labour and are heavy laden - all ye that labour to enter into rest - and I will give you rest. He gives it, himself. Take my yoke upon you and learn of me. Learn of the Life, for the Life is the Light. Christ, himself, dwells in the heart by faith, Ephesians 3:17. Art thou a master of Israel, and knowest not these things - these agonising things ?

For those who have come by such a way have no difficulty loving not their lives unto the death. They have already forsaken all and followed Christ. Daily, they deny self. I die daily, they say with Paul. They are dead to the law by the body of Christ. They live not, in the life that is of nature, in the flesh. They walk in the spirit, not fulfilling the lusts of the flesh,

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abstaining from fleshly lusts which war against the soul, as Peter the Apostle beseeches them so to do. I Peter 2 : 11. These are strengthened with might by the Spirit of the Father, in the inner man, Ephesians 3:16. This is the way which leads to life. And few there be that find it.

Already they say, Lover and friend hast thou put far from me, Psalm 88 v 18. God himself, in Christ, has become their beloved and their friend, Song 5 : 16. Already they have heard Christ say to them, If any [*man* - is not there in the original] come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he cannot be my disciple. This is the way which leads to life. And few there be which find it.

But all will be tried; for faith must be tried. And the Father scourgeth every son whom he receiveth. For if we be without chastisement, then are we bastards and not sons. But though trials be grievous at the time, they are all profitable and afterward they yield the peaceable fruit of righteousness. Before I was afflicted, I went astray, Psalm 119 v 67. It is good for me that I have been afflicted, Psalm 119 v 71; that I might learn thy statutes. My son, despise not thou the chastening of the Lord. Faint not when he rebuketh thee. This is the way which leads to life. And few there be which find it.

All others, not in the way of life, will be slaughtered by the furious, ferocious, livid, monstrous, enraged, frustrated Dragon as he is cast out of heaven and comes to make war upon the earth. Ghastly in his outrage at being so banished from heaven, he knoweth he hath but a little time on earth before he is brought down to hell, to the sides of the pit, Isaiah 14 v 15. Then the devil [*diabolos*] that deceiveth the nations shall be cast into the lake of fire and brimstone to be tormented day and night, Revelation 20 v 10. Just a little time

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to wreak havoc on earth and drag as many down to the lake of fire, that the demons over which he is the Prince may have that in which they might be embodied, for ever. Those who are overcome by the Prince of Demons in time, shall share eternal torments with him, as the demons he rules over inhabit their resurrected bodies in the flames. This is the broad way to destruction. Many go in thereat.

There is no neutrality in this war. Nor is there any peace or rest. It is a battle right to the end. The saints of God do not rest, from labouring in the Spirit, in this life. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Revelation 14 v 13.

Those who live in the last times, and especially the very last times, will face extreme conditions. This much is evident from the dire warnings of the Apostle Paul in II Thessalonians 2. The entire Chapter should be read before proceeding, together with Revelation 17 and Matthew 24.

Such a vast subject cannot be covered in detail in this present work and it would be facile to pretend that it was being referred to in any but the briefest of mentions, in passing, to cover the aspect sufficient for the sake of context and completeness.

The word “Wicked” in II Thessalonians 2 v 8, taken together with that which is revealed of the beast in Revelation Chapter 17 v 8 to 13 is something that, however prepared the spiritual are to meet it, will still be of such a nature that they will be in utmost danger. As we approach the end of time, the activities of the enemy, raging against inevitability, increase to dramatic proportions. Many shall be deceived. The whole world will

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wonder. If possible, the very elect should be deceived. The enormity of what will happen should not be under estimated.

One thing is clear. That certain restraint will be lifted close to the end.

In the book of Job, we see Satan in the first chapter challenging God. The challenge is accepted. A further challenge, an escalation, is thrown down. And accepted. It appears that, towards the very end, for a space - an hour, as it were - there will be an opportunity given for the enemy to do his worst. When he does so, there will be a manifestation that shall be unlike anything that has gone before. Reading the three chapters suggested gives impressions of what that may be. The word *Anomos* is translated lawless without dispute. There is also the idea of ungovernability; also the complete disregard for convention or custom; total unsociability. A life force that behaves without reference to any other being.

This manifestation is on earth, accompanied by false Christs, false prophets, great signs and wonders, with all power and signs and lying wonders, and with all deceivableness of unrighteousness. Ten kings, never seen before and from a source of majesty not seen before, unite and receive power as kings one hour with the beast. They have one mind, and shall give their power and strength unto the beast. The beast was, and is not, yet is. It was manifest; it seemed to disappear, but it is still there. All the more deceitful for its apparent demise. Some will breathe a sigh of relief, thinking it has gone for ever, but it still lives, only in another form, altogether more subtle than previously.

Miracles, it must be stated, were supernatural occurrences, overriding the natural order, exclusively associated with Christ and his apostles in connection with singular,

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momentous and unrepeatable events - the coming of Christ, the descent of the Holy Spirit upon Jews, first, who received the word and believed, and thence the descent of the Holy Spirit upon Gentile believers. Speaking in tongues was associated with three singular events; the day of Pentecost at Jerusalem; that of the Cornelius household in Caesarea, when, first, Gentiles abiding within Israel believed; and then the twelve disciples at Ephesus, when, secondly, Gentiles abiding outside of the land of Israel believed. Paul deals with the administration of tongues at Corinth, bringing it into order and also mentions miracles. These manifestations were, without doubt, a temporary occurrence, drawing attention to and confirming the preaching of the gospel and the indwelling of the Spirit. Neither tongues nor miracles are mentioned again in the later epistles of Paul, the "prison epistles", nor are they mentioned at all by John, whose writings closed the canon of scripture. John writes of seven signs [*semeion*], all related exclusively to Jesus' ministry, and all of which he makes clear are there that we might believe that Jesus is the Christ, the Son of God; and that, believing, we might have life through his name. Other than that, John speaks of miracles [*semeion*] worked by the beast which impersonates the lamb, Revelation 13 : 14, the spirits of demons, Revelation 16 : 14, and the false prophet Revelation 19 : 20. All are associated with deception.

There are wonders in our present day, of course. Three in particular are worthy of note :-

Food without labour.

Heat without fire.

Communication without travel.

Fundamental changes in the way man lives. And a significant imbalance in the enjoyment of these things leaves the nations in a precarious position among themselves, for the earth just does not have the resources, neither the energy nor the

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commodities, to allow all to have what some, at present, do not. The work which men currently do in many parts of the world cannot really be called “labour” in the old fashioned sense of the word. In the industrial nations, warmth and cooking no longer require fire to be produced. And the ability to communicate between households, without moving from those households, is not only rapidly spreading across the world, but is becoming more and more comprehensive in its function, involving both visual and audible content, from both individuals and from central sources, paving the way for mass involvement, instantaneously, when the Wicked is fully revealed and unrestrained.

In these perilous times, two witnesses, which are also the two olive trees and the two candlesticks standing before the God of the earth, finish their testimony and are overcome and killed and not suffered to be buried but the Spirit of life from God enters into them and they stand upon their feet. It is noticeable they both stand upon their feet, their own feet, and do not lean on one another.

The ten kings shall hate Babylon, the whore, and shall turn on the city that is an harlot, fulfilling the will of God, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. All of this will not be apparent to them that dwell on the earth. For they are part of what will be happening. What will be done will be done through them.

This is why *Anomos* is listed - The Lawless - as one of the ten names of the enemy. In the very last times, so desperate, so unbridled, so unrestrained, so without all precaution does the activity of the enemy and his underlings become, within mankind, that it is as though he himself becomes manifested in a way never before seen. The activity at the end will be so without restraint that it will be self destructive.

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One in a certain place has testified, What is man, that thou art mindful of him, or the son of man that thou visitest him ? Thou madest him a little lower than the angels; thou crownedst him with glory and honour; and didst set him over the works of thy hands: Thou hast put all things in subjection under him, Hebrews 2 : 6 to 8.

We see this man, Jesus Christ, sat down on the right hand of God, Hebrews 10 : 12. But we see, not yet, all things put under him. Enthroned on high, in the throne of his Father and at his Father's right hand, yet is his throne not established on earth, nor yet does God, in manhood, occupy the throne on earth for the present earth is reserved unto fire. Nor, yet, is the tabernacle of God with men, Revelation 21:3 to 7.

We see, now, the fulfilment of Psalm 2 in the resurrection of Jesus Christ, Thou art my Son, this day have I begotten thee; and, Yet have I set my king upon my holy hill of Zion.

We see, also, the fulfilment of Psalm 110, The LORD said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool; and, Thou art a priest for ever after the order of Melchizedek; but not, yet, the Lord at thy right hand shall strike through kings in the day of his wrath.

Nor, yet, do we see that fulfilled of Psalm 45, Thy throne, O God, is for ever and ever. Though, "God, thy God, hath anointed thee with the oil of gladness above thy fellows" hath been fulfilled, and the Holy Ghost has descended because of it. For, first, all his enemies must become his footstool and he must smash the nations in pieces with an iron rod like so many earthen vessels being dashed to smithereens. Righteous judgment must reach its final conclusion ere ever the throne of such a righteous kingdom on earth can be established. And it shall be an earth cleansed by fire after the elements of the first creation have all been melted with fervent heat.

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Once the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matthew 25 : 31 to 34.

But before that time, a parody shall be set up on earth, as the Wicked, having been thrust out of heaven by Michael and his angels, attempts to enthrone himself below, in manhood, trying to usurp the place of the man chosen by God to rule on the throne of glory and tries to tabernacle among men as God will do, consequent on the exaltation of him who is crowned with glory and honour, but not yet enthroned. Thus the Wicked will, once restraints are lifted, oppose and exalt himself above all that is called God, or that is worshipped; so that he, as God, shall sit in the temple of God, shewing himself that he is God. And he will do so with all deceivableness of unrighteousness. That is, an unrighteousness that appears to be righteousness. Men will welcome all that happens, inviting it wholeheartedly into their mentality, their ethic, their manhood and their society. Deceived, they will embrace what appears to be wonderful - truly wonderful.

Let every religious man tremble and say, Lord, is it I ?  
He that hath an ear to hear; let him hear.

But it will all tear itself apart. This spectacle will be tolerated, permitted - by the lifting of restraint - such that the enemy may demonstrate himself to his own condemnation and destruction. Then cometh the resolution of all things. Then

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shall it be said to the Son of man, in absolute fulfilment, Thy throne, O God, is for ever and ever.

The brethen who have experienced the fall of The Entangler, The Arraigner and the Prosecutor from heaven shall also be kept from his serpentine Enchantments, his luciferous appearance as an Angel of Light and shall not be possessed of the demons over which he is a Prince but shall hold up a shield of faith to quench the fiery darts of the miserably Wicked One.

However, having overcome all these spiritual appearances, they will still be in the body and subject to the power of one who can work within other men. But, faced with The Adversary, The Dragon and the Lawless One, they shall have one last way of overcoming him. They love not their lives unto the death, and, if required, shall stand against him and accept the inevitable.

Such as stand faithful even unto death shall have lost nothing at all. The enemy has in no wise overcome them. They have overcome him. It is needful only to read a few pages of Foxe's Book of Martyrs to see that they who give their lives in the name of Jesus Christ are victors, not vanquished. They look for a better country. They haste the more speedily to a better resurrection. They shine like stars in the firmament of history, mocking the efforts of the hater of their souls; scintillating with light in the darkness of the evil deeds of antiquity. Yet nothing have they won, says Martin Luther; God's kingdom ours remaineth.

Meanwhile, upon Mount Sion, there stands a Lamb.

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### **2. The Throne of Glory**

The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the LORD ? Or who shall stand in his holy place ?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

This is the generation of them that seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates; and be lift up, ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory ?

The LORD strong and mighty in battle.

Lift up your heads, O ye gates; even lift up, ye everlasting doors; and the King of Glory shall come in.

Who is this King of Glory ?

The LORD of hosts, he is the King of Glory.

Selah.

Psalm 24, A Psalm of David.

Whose is this Kingdom ?

Our Father, which art in heaven. Thine is the kingdom and the power and the glory.

The Kingdom belongs unto God and the Father.

Matthew 6 : 9 and 13.

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Who shall sit upon the throne of this Kingdom ?  
The Son of man shall sit upon the throne of his glory.  
Matthew 25 : 31.  
The Son; of man.

Who is this Son; of man ?  
Jesus Christ, the son of David, the son of Abraham.  
Matthew 1 v 1.

### ***A. Abraham and the World.***

And it came to pass in the days of Amraphel king of Shinar, Arioeh king of Ellasar, Chedorlaomer king of Elam and Tidal king of nations; *that these* made war with Bera king of Sodom and with Birsha king of Gomorrha, Shinab king of Admah and Shemeber king of Zeboiim, and the king of Bela, which is Zoar. All these were joined together in the vale of Siddim, which is the Salt Sea. Genesis 14 : 2.

Twelve years, the five kings had served Chedorlaomer and in the thirteenth they rebelled and in the fourteenth Chedorlaomer and his confederates came to assert his dominion over the rebels and smote the Rephaims in Ashteroth Karnaim and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim, and the Horites in their mount Seir unto El-Paran which is by the wilderness.

Only when Lot, Abram's brother's son, was taken did Abram become involved. For the kings strove for dominion of a land that had already been promised to Abram and his seed, for ever. He needed not to strive with them, until the point where they took Lot away. Only then, when the four kings prevailed against the five and the kings of Sodom and Gomorrha fled and Lot was taken with them, did Abram arm his trained servants,

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born in his house, three hundred and eighteen, and pursue them unto Dan.

Dividing himself against them, he and his servants, by night, smote them and pursued them unto Hobah, which is on the left hand of Damascus and brought back all the goods, and also brought again his brother Lot. "Dividing himself" sounds rather a painful thing to attempt to do but David adopted the very same strategy when he came to Ziklag and found that the Amalekites had burned it, taken the wives and sons and daughters captive and had gone on their way. Both David and the people with him lifted up their voice and wept till they had no more power to weep. David's two wives, Ahinoam and Abigail, had both been taken captive and David was greatly distressed; for the people spake of stoning him, because every man was grieved for his sons and his daughters. In such a situation, David divided himself - right down the middle - being bereft of anyone else's help. And David encouraged himself in the Lord his God, there being no-one else to encourage him and no-one else to be encouraged by. So David encouraged David's self, rather than permit David's self to feel sorry for itself. A handsome strategy, indeed.

Then the king of Sodom went out to meet Abram and Melchizedek, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him and said, Blessed be Abram of the most high God, the possessor of heaven and earth. But Abram refused to take from a thread even to a shoelatchet from the king of Sodom, lest he should say that he had enriched Abraham.

The earth is the LORD's and the fulness thereof; the world and they that dwell therein. And he promised it to Abram and his seed, for ever. The meek shall inherit the earth. They shall inherit it from God Almighty and they require nothing from

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man in this present time. They accept the providence of God and are content; for godliness with contentment is great gain.

Abram, with his band, showed that he was clearly quite capable of launching an attack, using cunning strategy, prevailing in battle and gaining the victory. Had he so chosen, he could no doubt have done much more, gathering multitudes to his banner and leading an army to gain control of territory. But to what point ? For the world these kings fought over was not the world that Abram had been called out to possess.

For the LORD had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Genesis 12 : 1 to 3.

The most high, the possessor of heaven and earth had made choice. And kings could do what they would, no difference could it make. The decision was made. The heir to the world was in their midst and they knew it not. The meek shall inherit the earth. A better earth than this one, for God hath purposed far better for those who wait for him and love him.

But throughout all of his long life, Abram, thence Abraham, had not enough land to plant his foot on, never mind rule a kingdom. Nor did he make any attempt whatsoever to do anything about it, until the death of his wife obliged him to purchase enough ground to bury her. Wealthy though he was, he was content in obedience to the Lord who had called him and content to believe, right to the end of his life, that he, and his seed, would inherit as much as he could see to each

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horizon. But better land and a better country.

The man who lives his life in such parochial restriction that he has no interest in the establishment of a kingdom, the dominion of a king, the rule and administration of the populace and the secure maintenance of that kingdom, is a man who has not realised the purpose of humanity. And the man who, out of mere disinterest and inertia, merely submits to whatever dominion exists over him, is, whether he likes it or not, part of the beast and part of the rule of the Great Red Dragon. Humanity has a purpose: there is a spiritual warfare over that purpose. The man who is oblivious to it is, nonetheless, part of it for he that is not with Christ is against him.

And what shall Christ do when he obtains his kingdom at the end of time ? How shall he reward that man who cared not at all about the rights of Christ to rule ? What part of the kingdom can such a man expect to occupy ? Who showed no concern; who made no effort; who fought not on the side of the king in his struggles ? Who opened not his mouth on the side of Jesus Christ ?

Such a man cannot expect to gain entrance to the kingdom. He shall go to his place along with the Spiritual Ruler he was content to succumb under, without a word, without a struggle, without a murmur. He enjoyed a soporific stupor of an existence in this present life. He had his good things. He was content. Shall he abide with those who have laboured and travailed and suffered and born affliction on behalf of the king, during the time of the king's exile, and sided with the king in his patient forbearance whilst awaiting his glory ? He shall not. Nor can he complain. He has had his good things.

Abraham had been chosen by God and called out by God to

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inherit, without works, a far, far better kingdom than the men around him could possibly envisage or conceive of. Abraham looked for a country that God had promised and had he been mindful of the country from whence he came out, he might have had opportunity to return. But he desired a better, that is, an heavenly.

Out of nation, out of nativity, out of family does the Lord call Abram to a land that did not appear at the time. Much as the Lord warned Noah of coming rains that, at the time, did not exist; who was warned of God of things not seen as yet; who, moved with fear, condemned the world and became heir of the righteousness of faith. So Abram, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and went out, not knowing whither he went.

Abram was separated by the Lord from all his earthly connections; from the society he lived in; from his family environment; from even his close kindred. Natural relationships were severed. Worldly involvement was ended. It is always the way and it must be. There can be no spiritual progress whilst the soul is hampered by natural and worldly influences. Spiritual perception is only gained by separation from this present evil world and from the dwellers within it. Nor is there any point in pretending that this does not involve a degree of affliction.

There is little to be gained by putting on an air of bravado about the requirement for solitude and the necessity of becoming accustomed to reading, meditating and praying in private. It must be faced that, initially, especially to those not used to solitude, it is really painful. Spiritual exercises, particularly when we are young, inexperienced and, most likely, confused about our own state and our own standing,

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can be keenly disturbing. The enemy will, without doubt, be ferocious in his attacks upon the young as they attempt to remain separate from the world at a time when everything in them yearns for companionship and craves for fleshly expression.

But there is enormous benefit in becoming accustomed, with time, to the passing of the silent hours and the acceptance of a quiet, contemplative and meditative way of life. The value of a life lived in secret with the Lord, lived in the appreciation of spiritual realities and lived with a view to serving and benefiting others with our own spiritual understanding is worth the initial overcoming of the whining, the grizzling, the irritability and the craving for attention that the flesh, inevitably, produces in its quest to preoccupy itself with other flesh. This is common to us all. Be comforted. You are not alone.

The young should realise that there is nothing unusual in all of this. Nor should we who are of more mature years try and pretend to them that we were any different when we were their age. It is a struggle and it will always be a struggle. But, as with any affliction, there is much value to be reaped with patience and with experience. The young can be assured, abundantly, that it is worth - absolutely worth - persevering, no matter how fruitless the progress appears to be in the early years. It is not fruitless. It shall bear, in time. Fear not and persevere.

It is remarkable, truly remarkable, how much the Spirit will use the memories of early scripture reading, early attendance upon good teaching and early reception of spiritual truth. It can be guaranteed that these things will come back, sometimes from decades previously, into the soul from deep, deep in the consciousness. "The word of the Lord endureth for

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ever” is not just a quotation, it is a matter of experience within the soul, for the word, once well implanted, will reside in the depths and will become part of the structure of the mind and the soul. In time, the mind will be able to think of nothing else. It will be wholly fashioned according to God’s word.

All spiritual exercise is profitable. All attendance on what used to be called “the means of grace” is to be encouraged and to be continued in, diligently. These things are good and profitable unto men.

So is the complete separation from worldliness to be encouraged. Be ye not unequally yoked together with unbelievers, says Paul to the church of God at Corinth, II Corinthians 6 : 14. For what fellowship, he continues, hath righteousness with unrighteousness ? What communion hath light with darkness ? What concord hath Christ with belial ? What part hath he that believeth with an infidel ? What agreement hath the temple of God with idols ? For ye are the temple of the living God.

Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you. And will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty. II Corinthians 6 : 17 and 18.

God dwells in us. He dwells not in buildings made with hands. He dwells not in the air between us. He dwells within us. And our bodies are vessels. He desires us for himself. He desires us. He chose us.

The living God desires to dwell within his people.  
It is his choice, so to do.  
It is his purpose, from everlasting.

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Thereto, he called Abraham and separated Abraham. God wanted Abraham. But know that the Lord hath set apart him that is godly for himself.

Once in the land of Canaan, Abram passed through the land, he and Sarai, his wife and Lot, his brother's son and all their substance that they had gathered and the souls that they had gotten in Haran. They passed through the land of Canaan unto the place of Sichem, unto the plain of Moreh. The Canaanite was then in the land. And the Lord appeared unto Abram, there, in the land. Unto thy seed will I give this land, said the Lord. And there Abram builded an altar unto the Lord who appeared unto him,

The Lord promised Abram a land. The Lord promised Abram a seed which would possess the land.

But Abraham died without seeing the fulfilment even of the representation of the promise, never mind the reality of the promise itself. After his circumcision, Sarah conceived when Abraham was one hundred years old and after it had ceased with her, after the manner of women. Born of a woman, conceived, according to the figure, not of that which came from man's flesh, the seed of Abraham would rule the other side of death in a kingdom brought in with righteousness through death. For all that rule this side of the grave, whose hope and salvation are in this present world, shall be overcome.

For, Psalm 2, the Lord shall have all the heathen in derision, that rage and imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh. Then shall he speak unto

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them in his wrath, and vex them in his sore displeasure, Yet have I set my king upon my holy hill of Zion.

And he that is born of woman, not of man, shall say thus : I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

The earth is the LORD's. And the Son of man shall sit upon the throne of his glory. The son of David, the son of Abraham.

There is something mysterious about the wording of Genesis 11 : 27 through to Chapter 12 : 5. Try as the reader will, some things do not quite fit. Some things appear to have been hidden. It is as though natural events have been somewhat distorted; there has been a disturbance such that a narrative can no longer smoothly progress on the page. And it is wise not to criticise when the Spirit of God makes no comment. There are many places in scripture where the flesh feels it must pass judgment and comment upon matters which the Holy Spirit states, but adds no more. It is truly remarkable how that Divine and Holy Person shows such restraint when faced with the actions of men. And remarkable that such a Person as He is willing to just state the facts, but leave all judgment to the Son of man, into whose hands is all judgment given.

Not until Stephen recounts, in Acts 7, the calling of his forefather, are certain things made clear. For his account of God's long forbearance with Israel, and his faithful rebuke to the stiffnecked and uncircumcised in heart and ears, who did always resist the Holy Spirit, Stephen was cast out of the city

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and stoned, saying with a loud voice, Lord, lay not this sin to their charge, before he fell asleep. But before demonstrating that he loved not his life unto the death, Stephen gives an insight, by the Holy Spirit, into the calling of Abram, when he was in Mesopotamia, before he dwelt in Charran, when it was said to him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

Men, brethren and fathers, hearken, said Stephen.

From the glory had God called to Abraham, calling him to a glorious kingdom, an everlasting kingdom, beyond death, in the world to come, with a glorious king and a glorious purpose. For this was Abraham separated; from his nation, his nativity and his family; to be the friend of God, to be justified by faith, to walk separate through time, enduring to the end.

Saith Stephen, by revelation;  
The God of Glory appeared to our father Abraham.

It was the God of Glory who appeared, from the glory. He called from the glory and he called Abraham to go to glory. He called Abraham with a glorious calling. He will give grace and glory. Grace through this short, uncertain pilgrimage as we go out a-wandering not knowing whither we go, never mind how to get there. Confused betimes. Bereft of hope. Crushed with condemnation. Harrassed by the False Accuser, persecuted by the Arraigner and tormented by the Prosecutor. But in the midst of it we will be aware that it is grace that leads us and that it is glory we go to.

Striving - agonising - for life, fleeing from the wrath to come, yet we know the drawings of the Father and we know that he hath a glorious purpose, beyond comprehension to contemplate. Better by far are all the worst afflictions we can

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endure than to stay in the city of destruction and be consumed with the wicked.

Far, far better are the chastenings of the Lord than the pleasures of sin for a season.

From everlasting does he appear. And to everlasting does he draw us. The God of Glory appeared to our father Abraham.

### *B. David and The City.*

David was thirty years old when he began to reign as king over Israel, II Samuel 5 : 4, reigning in Hebron for seven and a half years, thence in Jerusalem for another thirty three. But it was not exactly Jerusalem that he reigned in, II Samuel 5 : 7, for the city of David is the stronghold of Zion, which he took from the Jebusites by smiting the blind and the lame which his soul hated. For the blind and the lame shall not come into the house. Zion is not quite Jerusalem. It is the city of David and it is also Bethlehem where Jesus was born, of which it was prophesied, But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from everlasting, Micah 5 : 2.

A glance at Young's Concordance shows over seven columns of references to Jerusalem but only one and a half for Zion. Approximately half the occurrences of the word Zion are in Isaiah and the Psalms, both books in which there is a high preponderance of references which speak very plainly and prophetically of Christ and his kingdom. Taking the Psalms, there is a definite progression through this collection of writings in the way in which Zion is mentioned. It is in the Psalms, particularly, that one sees, in respect of Zion, a

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yearning, a looking into the future for God's purposes in the son of David; a prophetic vision of his intentions in the humanity that would come forth from David's loins; and a longing for his habitation among men, within that humanity.

Zion and David are forever bound, intimately. He took the stronghold of Zion and it is his city, the city of David. Thence would come forth his seed, in Bethlehem Ephratah. It is the city of the King. It is the most fortified part of the complex of Jerusalem and its immediate suburbs. It is the highest point, too. It is called Mount Zion, Psalm 74 : 3. Here the King is enthroned and here God declares, I have set my king upon my holy hill of Zion, Psalm 2 : 6. Here, the Lord dwells - The LORD dwells in Zion, Psalm 9 : 11.

Zion is linked to David's tribe, Judah: He chose the tribe of Judah, Psalm 78 : 68, the mount Zion which he loved. Here the tribe of Judah, from which Christ sprang, is equated with mount Zion itself. God will save Zion, and build the cities of Judah, Psalm 69 : 35. There the name of the LORD is declared, Psalm 102 : 21, and his praise in Jerusalem.

Out of Zion comes strength, Psalm 20 : 2, and out of Zion is salvation looked for and expected, Psalm 14 : 7, Psalm 53 : 6. God is known in her palaces for a refuge, Psalm 48 : 3. And of this man and that man shall it be said that he was born there, Psalm 87 : 5. Because of all these things, mount Zion is the joy of the whole earth, beautiful for situation, on the sides of the north, the city of the Great King, Psalm 48 : 2.

The LORD dwells in Zion, Psalm 9 : 11. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following. For this God *is* our God for ever and ever: he will be our guide unto death, Psalm 48 : 12 to 14.

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Out of Zion, the perfection of beauty, God hath shined, Psalm 50 : 2. God dwells in this mount Zion, Psalm 74 : 2. In Judah is God known: his name is great in Israel, in Salem also is his tabernacle, and his dwelling place in Zion, Psalm 76 : 1 and 2. Here, God is located generally, then specifically. He is known, his name is great, his tabernacle is here, and here is his dwelling place - Zion.

For the LORD *is* great in Zion, Psalm 99 : 2; and he *is* high above all the people. Mount Zion cannot be removed. It abideth for ever, Psalm 125 : 1. For the LORD *is as* the mountains round about Jerusalem - of which Zion is one - from henceforth even for ever.

The LORD hath chosen Zion: he hath desired it for his habitation. This *is* my rest for ever: here will I dwell; for I have desired it. Psalm 132 : 13 and 14.

Yet, mysteriously, in the midst of the Psalms do we see a single letter make its appearance. And as the Psalmist of Psalm 119, who loves every letter of the words that proceed out of God's mouth, and as Dean Burgon who strove to perfect every letter of the Greek Textus Receptus, so shall we here learn from that single letter.

Praise waits for thee, O God, in Sion. Psalm 65 : 1.

Sion. Not Zion.

Mount Zion stands high above the surrounding terrain above the slopes which flow down from Jerusalem to the countryside below, but it is dwarfed by the mount which bears the name Sion. Called Mount Hermon to this day, it is first mentioned in scripture as the Israelites began to possess the lands

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peripheral to Canaan, that flowed with milk and honey, when Og, the king of Bashan, was delivered into their hands by the Lord. They took all the land from the two kings of the Amorites, Og and Sihon; the land from the river Arnon, which runs into the east coast of the Salt Sea, all the way northwards to the mountain range of which Hermon is the peak, on the other side of the deep valley of Bekaa from Lebanon's Heights. Moses carefully mentions that the Sidonians call this mountain Sirion and the Amorites call it Shenir. Why such attention to detail ?

When recounting the setting of the law - the testimonies, the statutes and the judgments - before the children of Israel in the valley over against Bethpeor, close by Jericho on the other side of Jordan, Moses again mentions Hermon, but this time calls it Mount Sion and adds, which is Hermon. Moses had changed its name to Sion. And he informs us of it, quite meticulously.

Mount Hermon is 2,814 metres, well over eight thousand feet, over twice the height of the highest mountain in the British Isles. Snow capped during most - sometimes all - of the year, the range of peaks, seen at a distance, appear to float above the surrounding countryside, their white capped tops in or above the clouds. Photographs show the lower slopes blending in with the local terrain while the higher parts blend into the colour of the sky with the series of snow capped peaks appearing to be separate, elevated on their own in the heavens, a truly majestic sight; like another layer of land in the sky.

Here, it is said, in Psalm 65 : 1, praise waits for thee, O God, in Sion.

And from here does David say, in the penultimate Song of

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Degrees, Psalm 133 - from Hermon - descends the dew upon the mountains of Zion. For there, the Lord commands the blessing, even life for evermore. Like the precious ointment that ran down the beard, even Aaron's beard: that went down to the skirts of the garment. So is the dew from Hermon upon the mountains of Zion.

As though the dew from the floating mountain peaks, from that snowcapped land that is, as it were, cut off from the earth and is above the clouds, in the heavens, from there comes the blessing, flowing down from Sion to Zion. From thence is the precious ointment that flows. From thence is the holy anointing oil of the Holy Spirit. And with it, comes the blessing of everlasting life.

From the ascent of the risen Christ, raised from the dead, his sufferings accomplished - It is Finished, he cries ! - from the right hand of the Father, seated in righteousness, all righteousness fulfilled, comes the oil of the Holy Spirit, down the beard, down the masculinity of the Head, to all the members and even to the skirts of the garments where a bell and a pomegranate, a bell and a pomegranate move in unison as his feet skip upon the mountains, like a hart or a young roe, while he crosses, with ease, the impenetrable and impossible barriers that separate us from him.

The golden bells and pomegranates signify the pure, heavenly, priceless divinity and the abundant fruitfulness of the good tidings brought by him whose feet are beautiful upon the mountains who brings a gospel of peace, and signify that such tidings, in his mouth who is anointed to preach it, are the preaching of peace to them that are nigh and to them that are afar off. If so, then such a gospel should unite those so distant, those in such enmity, those so impossibly disparate as Jew and Gentile, and such a gospel shall, surely, yea, surely, unite all

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others that are separated, naturally speaking, by lesser forms of difference whether ethnic, colour of skin, type of culture, forms of behaviour, modes of speech and any other difference there may be between the children, sprung of Adam, who are called by the gospel to be the sons of God !

For both the figure of the dew from Hermon and the figure of the oil that flows upon the beard are the likeness of that which is real - the unity of brethren. For, Behold, yea, Behold, how good and how pleasant it is for brethren to dwell together in unity !

Behold, yea, Behold. Walk about Zion and Behold !

For this is where God delights to dwell. This is his dwelling place, for evermore. This is his delight, this is the joy of the whole earth, beautiful is she, this city !

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea - no more sea for a beast to rise out of.

And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Revelation 21 : 1 to 4.

The former things shall soon pass away. Tears; death; sorrow;

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crying; pain.

But for now, brethren dwell together in unity.  
O Behold, how good, how pleasant.

Look from the top of Hermon.... O Behold !

49. Unto the hill of frankincense,  
    and myrrh's mounts I'll get me.  
    Thou art all fair, my love, there is  
    no spot at all in thee.
50. From Lebanon, come with me, spouse,  
    with me, from Lebanon;  
    look from the top of Amana,  
    from Shenir and Hermon.
51. Look from the dens of lions and  
    the leopards' mountains high.  
    My heart thou'st ravished, sister mine,  
    thy loving spouse am I.

From *Songs of the Witnesses*.

## **3. The Ascent to Glory**

There were intimations from the dawn of time.  
Let us make man in our image, after our likeness. Genesis 1 :  
26.  
The likeness already determined for One, was the likeness  
after which man was made.  
The Tree of Life also in the midst of the garden. Genesis 2 : 9.

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There were intimations to Moses.

Behold, the bush burned with fire, and the bush *was* not consumed. Exodus 3 : 2.

The consuming fire burned not the bush in which it burned.

And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. Exodus 24 : 10.

There was an intimation in a burning, fiery furnace.

Lo, I see four men loose, and the form of the fourth is like the Son of God. Daniel 3 : 25.

There was an intimation by an angel. That which is conceived in her is of the Holy Spirit. Matthew 1 : 20.

And then he was named.

And thou shalt call his name JESUS: for he shall save his people from their sins. Matthew 1 : 21.

Behold the Lamb of God, which taketh away the sin of the world. John 1 : 29.

And I saw, and bare record that this is the Son of God. John 1 : 34.

And Lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew 3 : 17.

And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. Matthew 16 : 16.

This one has many names and descriptions.

He is the Apostle of our profession. Hebrews 3 : 1.

He is the High Priest of our profession. Hebrews 3 : 1.

He is the Holy One. Acts 3 : 14.

He is the Just. Acts 3 : 14.

He is the Prince of Life. Acts 3 : 15.[*Archegos*]

He is the Prince of Peace. Isaiah 9 : 6.[*Archegos*]

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He is the Originator of Salvation. Hebrews 2 : 10. [*Archegos*]  
He is the Originator of Faith. Hebrews 12 : 2. [*Archegos*]  
He is the Perfector of Faith. Hebrews 12 : 2. [*Teleiotes*]  
His name is Wonderful. Isaiah 9 : 6.  
His name is Counsellor. Isaiah 9 : 6.  
He is the Mighty God. Isaiah 9 : 6.  
He is the Everlasting Father. Isaiah 9 : 6.  
He is the Faithful Witness. Revelation 1 : 5.  
He is the Firstbegotten of the Dead. Revelation 1 : 5.  
He is the Prince of the Kings of the Earth. Revelation 1 : 5.  
He is KING OF KINGS. Revelation 19 : 16.  
He is LORD OF LORDS. Revelation 19 : 16.  
He is Alpha. Revelation 22 : 13.  
He is Omega. Revelation 22 : 13.  
He is the Beginning. Revelation 22 : 13.  
He is the End. Revelation 22 : 13.  
He is the First. Revelation 22 : 13.  
He is the Last. Revelation 22 : 13.

It was written of old, I *am* God, and there is none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Isaiah 45 : 22 and 23.

And it is said of God manifest in the flesh, God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of in heaven, and in earth, and under the earth. Philippians 2 : 9 and 10.[*Italics removed.*]

Of him it is testified, Thy throne, O God, is for ever and ever. Psalm 45 : 6.

Testimony was given by the angel of the Lord which came upon shepherds abiding in the field, keeping watch over their

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flocks by night.... Unto you is born this day in the city of David a Saviour, which is Christ the Lord. Luke 2 : 8 and 11.

Testimony was given by The Baptist who said, I saw the Spirit descending from heaven like a dove, and it abode upon him. John 1 : 32.

And again, John saith, And I saw and bare record that this is the Son of God. John 1 : 34.

He received testimony from God in the signs and miracles that attended him.

These [signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. John 20 : 31.

He received testimony from those who took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. John 12 : 13.

As it is written, Fear not, daughter of Sion: behold thy King cometh, sitting on an ass's colt. John 12 : 15.

And when the King came, he spoke much of the kingdom of heaven.

### ***1. The Kingdom of Heaven***

As his ministry progressed, Jesus spoke twelve parables in relation to the kingdom of heaven, recorded in Matthew's Account. A first, then ten, then a last coupled to the fulfilment of all. After this, when he had finished all his sayings, he intimated the betrayal of the Son of man, Matthew 26 : 1.

Before this, there had been a heralding that the Kingdom of

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Heaven is at hand.

And there is but one thing to do as it approaches - repent.

Firstly John calls for repentance, Matthew 3 : 2. Then Jesus reiterates it, Matthew 4 : 17.

There is but one thing for men to do in this life. Repent and believe the gospel.

For God has a purpose in his creation. And God's purposes are moving forward.

And God's purposes shall continue to move forward until all is fulfilled.

Until God is seated, in manhood, upon the throne of glory, upon earth.

The very call to repentance provokes reactions in man. The flesh erupts. The heart responds, one way or another. Emotions rise and boil. Resentments rumble. The mind works. The reason agitates. Circumstances become an issue. Relationships are called into question. Intentions are sifted. The life is scrutinised. Conduct is laid bare. Words, deeds, thoughts, the heart; all become naked and all are examined. The very reason for a messenger to go before the face of the Lord.

So that all these things may be dealt with before he speaks and declares the gospel of the kingdom. To give men the time and the opportunity to deal with all this, prior to the reception of what will follow. And those who receive such a ministry will make progress towards the kingdom. Those who reject it, will go no further in their spiritual experience.

Already, they will be unfruitful hearers. Except they repent, they will never so much as see the king. His feet will never walk upon a straight, levelled path within their souls. If they continue thus, they reveal their true origin and their destiny is assured.

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Thus we see in the first parable, Matthew 13 : 1 to 23, The sower who went forth to sow. Four conditions of ground preparation; three wasted sowings, one successful. Lack of understanding; offence at tribulation and persecution; cares and riches; and good ground. Without good ground the word of the kingdom will not even be present in the hearer. It will perish. If no word, then no power. No power; no reality. There might still be religion, of course. But not that which comes from, or leads to, God.

The next ten parables have a common theme.

13 : 24, The tares. 13 : 31, The Mustard seed. 13 : 33, Leaven. 13 : 44, Treasure. 13 : 45, Pearl. 13 : 47, Net. 18 : 23, The merciful king. 20 : 1, Penny. 22 : 2, The marriage. 25 : 1, Ten virgins.

Apart from the designation - the kingdom of heaven is likened or like or, the last notation, as - one thing is common to all.

The tares are in the field. The birds of the air lodge in the branches. The whole lump receives leavening. The whole field is bought. All is sold to buy the pearl. The bad fish are gathered into the net. The ungrateful servant received mercy. The many are called. The man without wedding garment attended the marriage. The foolish virgins were with the wise. Each time, there is an extraneous inclusion which does not have the same character as the lesser essence.

Then the last parable, 25 : 14, For, as a man travelling called his servants.

The attitude of a servant to his Master is revealed in his service.

This follows straight through, without interruption, to, The Son of man shall come in his glory. The attitude of the sheep and the goats to him who is now enthroned as King is seen in

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their behaviour towards those who were his servants before the kingdom was established. Their treatment of him who is invisible is not called into question. It is their treatment of them they could see that is scrutinised. In both the parable and the reality of the Judgment, the true heart attitude is revealed of the servants when their works are examined. Their works were not done in faith and in love. The neglect of, first, the interests of the departed lord and, second, the interests of the King's subjects, reveals a disinterest of heart; a disregard of benefit; an absence of love.

As to the ten parables, there is that which is within the kingdom, or associated with the kingdom, that benefits from the kingdom. But once brought under scrutiny, it is found wanting and is discarded. That which is caught up with the kingdom, or loosely associated with the kingdom is permitted to bide for a time. But there will always be a reckoning when it will stand alone and account for itself.

The kingdom of heaven is like this mixture.

But the kingdom of heaven is not, in essence, this mixture.

The kingdom of heaven is "likened", or is "like", or is "as", certain things.

To look at - its visible appearance - it is like this. Or like that.

But the kingdom is the kingdom of heaven. It is not visible.

It is "like" these certain things because there is something that is appreciable.

But the kingdom itself, in its reality, is like nothing else at all on earth.

And the reality of the kingdom is more glorious than the greater appearance that is presently tangible. All the parables indicate that the kingdom of heaven is "like" something that is smaller than that which appears. During time, there is more in its appearance than there is in reality. But the reality, in its purity, is better by far.

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A garden inclosed is my sister, my spouse. A spring shut up, a fountain sealed.

The kingdom of heaven is always like this. There is always a mixture. It must be so. The Son of man knows it is so and is aware of what pertains. He forbids men to tamper with the situation, by attempting to root out tares. Such is the nature of the kingdom that they are in grave danger of rooting up wheat. But if one offend against another, and immediately say, I repent, he is to be forgiven. Till seven times ? Nay, till seventy times seven. If one offend and is unrepentant, then the brother must take another brother and speak to him. If he hears not the two, the matter must be brought before the whole church. If he hear not the church, he is to be treated as a heathen man and a publican. Such is the kingdom. Such are the instructions of the Son of man. When he obtains the kingdom and is seated on the throne as King, he will resolve every matter. In the meantime, none is to presume that they have his authority. Nor does even he preempt his own elevation, by God, to his final place, for he waits until he is enthroned until he purges the kingdom.

Meanwhile, it is "like" certain things.

The kingdom contains much. Much work is apace. Many actions are being carried out. Many different states of heart are present. Many are the different stages of progress. Many are the benefits of the kingdom.

But what of the King ?

Those who are in the kingdom but for whom the Person of the absent King who will obtain the kingdom is not - absolutely - the reason for them being there, will, at the last, be ejected from the kingdom.

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Hearken, O daughter,  
And consider,  
And incline thine ear;  
Forget also thine own people,  
And thy father's house;  
So shall the king greatly desire thy beauty:  
For he is thy Lord;  
And worship thou him.

He who will be obtain the kingdom is , now, Lord.

Many and varied are the motives and reasons for men being in the kingdom of heaven. During time, there will be a sifting. Some will survive many siftings, but, at the last, they shall be found to have had selfish reasons for being there. For their existence, and thus their presence in the kingdom, failed of this ultimate purpose - That the kingdom is for the King.

It is for him not just to rule over in an external fashion. For this is not a kingdom like unto men's kingdoms. In this kingdom, he that is a true subject is of heaven, not earth. He has a heavenly, not an earthly, birth. In him is the Life of God, the Word of God and the Spirit of God. Such a one is not ruled over as earthly kings rule earthly men. Such a one has the king within. Such a one is a vessel in whom the king may express himself. Such a one will withstand every sifting, survive every scrutiny and, eventually, overcome all and sit in the very throne with the King himself.

This is the Lord building up Zion.

During time he reigns, as Lord, over a willing people who serve him, from the heart. They serve outwardly but they also serve secretly, where none can see. Only the Lord is aware of all that is done for him. His servants serve him, personally.

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Part of their service to him is to serve his other servants. This they do willingly. From the heart they serve, without thought of reward; witness those who say, When saw we thee an hungred, or naked, or sick or in prison ? They had no thought of reward when they did it. They did it because the afflicted person was one of the Lord's subject people. No other reason was necessary.

The king knows his own. He will instruct his angels, at the end of time, to gather out all that offend and all that do iniquity. They know who they are and he knows who they are. There will be no dispute then. They will never even see the One whose service they neglected in time for it is angels that will cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Forever shall these bewail that they did not repent whilst they were in the kingdom. Forever shall they grind their teeth in the flames, reliving, over and over and over, the deeds they did, the opportunities they missed to halt their hard hearted resistance to the word as they grieved the Holy Spirit, day, by day, by day, by day and thought to abuse their place among the saints of God. Spots they were, feeding themselves without fear as holy brethren ministered to the Lord; whilst chaste sisters wept, making supplication and intercession; whilst grave elders fasted and laboured in the word. Whilst others humbly served the Lord, these puffed themselves up, buffeted other servants, spoke harshly to them, used their presence for their own personal ends, but cared not for those who were poor in spirit and who suffered for righteousness sake.

But, of these poor in spirit and sufferers for righteousness it is said, theirs is the kingdom of heaven. "Is" the kingdom of heaven. All along, the invisible kingdom already belonged to them. They knew the king, as Lord. They were intimate with him.

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But of the hard hearted abusers, over and over and over shall they relive every moment of their wasted days in the kingdom, as they wilfully ignored the fact that the Lord could see every thing they did, for he has eyes as a flame of fire. Ignoring the fact that the seven Spirits of God go into all the earth and see what men do, hour by hour. For they treated it like a kingdom on earth. They behaved as though visible things were more important than the invisible spiritualities. They behaved as though time was more important than eternity. The absent Lord was not a reality to them. They shall be tormented with anguish in a place where there is neither day nor night, sleep nor respite, distraction nor mealtimes, neither going out nor coming in. Long were their manners suffered by the poor in spirit; long was their hard heart suffered by the Holy Spirit. Long shall be their torment.

Aeons long.

Aeon. Upon aeon.

Aeon without end.

Only wailing, and gnashing. And wailing. And gnashing.

The worst of their torment will be that they, themselves, have done it to themselves.

Grace was made known every day the sun rose in the sky.

And without grace, God is a consuming fire. For ever.

But those who have lived for the king, before he came, as King, to his kingdom; who have known him in secret, trysting with him, sharing intimacy, feeling their way into his presence, their trembling soul searching out his things in awe and wondrous pleasure - those who have suffered affliction, secretly, in ways that nobody on earth has seen - these shall delight at his appearing. For they are those for whom he gave himself. He suffered for them. He died for them. And they died

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for him. Daily.

He died for them, that they might live. That is, that He might live within them. For this, only, can be truly called, "Life". All else is a living death. All else shall end in perdition. Such a one as this, who shares a union of life with the king, no longer lives. No longer I.

The King lives within him.

Now, he is King, within them. Now, he rules in the midst of his enemies. Now, they say unto him, My Lord and my God.

And when he comes to take his rightful throne of glory, they shall sit in it with him.

For Jerusalem is compactly builded together and there are set thrones of judgment, the thrones of the house of David, Psalm 125. For, also, the Lord hath sworn in truth unto David, If thy children will keep my covenant and my testimony that I will teach them, their children shall also sit upon thy throne for evermore. Psalm 132.

For theirs is the kingdom of heaven.

## ***2. The Fulfilment of Zion.***

And Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

And Jesus said unto them, See ye not all these things ? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

Matthew 24 : 1 and 2.

Jesus does not specify exactly *when* the stones shall be thrown down. Only that they will be. For no earthly kingdom shall endure. Even Solomon's glory came to an end and even when

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it was at its pinnacle, Jesus esteemed a lily in a field to be of greater glory. Nor had it ever been the purpose of God to dwell in buildings made with hands. Nor can he do so for God is a spirit and dwelleth not in material objects of any kind. God dwells in his people. And even if a building endure until the end of time, it shall be dissolved with fervent heat at the last.

The Pharisees had demanded of Jesus when the kingdom of God would come, Luke 17 : 20. They saw everything in earthly terms. Their own position, no doubt marked out with some distinctive kind of uniform, their place in a hierarchical system which was wholly devised by men and had no authority from the word of God, and their complete lack of appreciation of the spiritualities that were occurring all around them, starting with the ministry of John the Baptist - at which they had not repented - culminated with their ignorant question.

In answer, Jesus had said to them, The kingdom of God cometh not with observation. Observation, here, means scrutiny or watching narrowly with a superstitious expectation. [*paratereo*, L&S]. All they had was visible, like the buildings of the temple, like their robes, like their hierarchy, like their washing of pots and cups, like the widows' houses they were eager to devour - their acquisitive nature uncontrolled by the Spirit and still active in their religious outlook. All was visible. All was here. All was now. All was in the eyes of man.

A thorough repentance would have dealt with all this. A shattering of every worldly purpose, the destruction of all hope in the flesh, the upheaval of the depths of the heart in real conviction would have torn away the desire for the things that can be seen. But they had not submitted to John's baptism.

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And it goes without saying that this attitude can be as true of us today as it was of them, then. A continuance in a heart attitude that is of this world, that looks for a rest in this present time, that settles in visible things and that takes hope or assurance in anything that is materially part of this present cosmetic arrangement will result in an outlook as blinkered as was that of the Pharisees.

But all this is, or ought to be, shattered when he that shall subdue the people under us, and the nations under our feet, even he that is a great King over all the earth, is gone up with a shout.

With a shout, It is finished ! He ascended.

True, as his body lay in the grave he descended into the lower parts of the earth and preached deliverance to the captives, but men saw none of that. Nor did men see him after he rose from the dead, for it was only to chosen witnesses that he appeared. As far as men saw, his last utterance was as he gave up the spirit. With his triumphant cry, Jesus, himself, disappeared from the view of men, thence to ascend up to the right hand of God.

Leaving men with their buildings.

Leaving men with their robes.

Leaving men with the houses they had taken from widows.

Leaving men with an empty temple.

Leaving men with a rent veil.

And when shall men next see Jesus ?

And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a

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name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. Revelation 19 : 11 to 15.

In his sufferings, death, resurrection and ascent, Jesus Christ had fulfilled every sacrifice and offering. He had made every priest on earth redundant. Ascending, Jesus Christ had taken all that, spiritually, was Zion upwards and carried it aloft, as it were, to his own Mount Sion in the heavens. And with the descent of the Holy Spirit, he would dwell in his people and they would also be seated in the heavenlies with him.

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion : rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. Psalm 110 : 1 to 3.

Willing from the heart. Willing in spirit. Willing in love. Ruled over by the one seated in heavenly places, such that he is in them, in Spirit, though he be not present on earth and they are with him, in Spirit, where he is at the right hand of God and the Father.

Now, every facet of Zion seen in the writings of the prophets and the psalms, all that the spiritual yearned for then, that was expressed figuratively, all comes to fruition, in reality, now that Christ is ascended and the Holy Spirit descended. Now, he, seated at the right hand of God and the Father, is one with his people and they one with him, in Spirit. But he is not yet seated on the throne, for once he is granted that place, such is

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his righteous zeal that he will immediately execute all judgment on behalf of God on the nations and on those principalities, powers, rulers of the darkness of this world and spiritual wickedness in high places that fight against the Lord and against his people, who wrestle in turn against them.

And of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Mark 13 : 32. But four angels stand on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. Revelation 7 : 1. For they are not, yet, to hurt the earth, the sea nor the trees until the servants of God are sealed in their foreheads. Until a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues stand before the throne, and before the Lamb. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

### ***3. The Appearance Below.***

So, apart from that of which is of the previous covenant, now made old and fading - glorious once, yes, but replaced with what was much more glorious - apart from those remains, what was left below ?

There was an upper room, where abode eleven men who continued with one accord in prayer and supplication with women and brethren. Acts 1 : 14.

There were possessions that were visible, but they were sold and thus became, as it were, invisible. Acts 2 : 45.

There were private dwellings where they that believed broke bread together being hospitable one toward another. Acts 2 : 47.

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There were private houses where Peter and the other apostles ceased not to teach and preach Jesus Christ. In every house. Acts 5 : 42.

There was a housetop where Peter went to pray as he lodged there. Acts 10 : 9.

There was a church which assembled but we are not told where. Acts 11 : 26.

There was a prison where Peter was held after James was killed by Herod. Acts 12 : 5.

Prayer was made for Peter by the church but we are not told where they met to pray. Acts 12 : 5.

There was a riverside where prayer was wont to be made. Acts 16 : 13.

There was the house of one, Justus, which joined hard by the synagogue where Paul went after shaking his raiment and vowing to go unto the Gentiles. Acts 18 : 7.

There was a house which Paul rented for two whole years, receiving all that came to him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. Acts 28 : 30 and 31.

And there was a place where they prayed. Acts 4 : 31.

We know nothing whatsoever about it.

But we know it was shaken as they prayed.

And there was a door, Acts 14 : 27; an invisible door.

A door of faith.

Which was open.

Apart from that, there is nothing to see anywhere.

In this kingdom, there is nothing to see. Nothing to boast in. Nothing to fight over. No positions to jostle for. Each man receives, from the king himself, everything by grace and each

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receives a measure of faith that is appropriate to their own vessel.

There are just living stones being built together.

For when the Lord shall build up Zion.  
Then shall he appear in his glory.

### **4. *Living Stones***

And of these living stones, what shall we see ?

Let us walk about Zion and go round about her. Let us tell the towers thereof. Come, let us mark well her bulwarks together. Let us spend some time together and consider her palaces. Psalm 48 : 12 and 13.

Consider these living stones.

Consider Saul of Tarsus.

Cut to the heart with the piercing words of the Spirit in the mouth of Stephen, they gnashed on him with their teeth. Behold, said that man full of faith and power, I see the heavens opened and the Son of man standing at the right hand of God, for he who had been shown that the God of glory appeared to Abraham, had himself just been shown the glory of God as he looked steadfastly up into heaven. Then they cried out with a loud voice and stopped their ears, and ran upon him with one accord and cast him out of the city and stoned him as he called upon and said, Lord Jesus, receive my spirit. Acts 7 : 54 to 60.

And the witnesses laid their garments at the feet of a young man called Saul who consented to the death of Stephen and, then, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest to gain written authority to bring, bound, any men or women who were of this way to answer for it at Jerusalem where Jesus and

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Stephen had both been put to death. Acts 9 : 1 and 2.

Used metaphorically, as it is used here, the word *kentron* means a spur, says L&S. It was a spur or a goad that Saul kicked against. A horse goad or ox goad or a spur which digs into the sides of a beast to encourage it to move in a certain direction. In its stubbornness the beast may stand its ground and kick back against the goad or spur with its hind leg. Saul of Tarsus was being goaded.

He tells us of his internal conflict in Romans 7 : 23; of the law in his members, that inescapable rule of sin in the flesh, for sin does rule in the flesh, and if the flesh be active, sin shall reign. He speaks of the conflict within his own self of that law in his flesh warring against the knowledge in his mind. And he speaks of his wretchedness, the appalling, shameful, oppressing, contrary, grievous servitude as he was ever, always, repeatedly, brought into slavery to the rule of sin in his members.

He shows us his origin in Adam, his own entrapment in the partaking of the tree of the knowledge of good and evil, which knowledge can never save him from sin. For his desperate need is Life, not knowledge. And who shall deliver him ?

And a light shines all round about him.

Cometh the Deliverer.

Saul, Saul, why persecutest thou me ?

Yes, walk about Zion, go round such a living stone. See his transformation when Jesus appears to him. See his complete repentance. Observe his faith. Consider his meekness and his passionate zeal thereafter as he urgently desires the salvation of his own kindred on whose behalf he later confesses he could almost desire to be cursed. Yet there reached a point where, due to their continued opposition to the point of

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blasphemy, he must needs shake his raiment at them and go to the Gentiles.

Consider this same man, when a vision appears to him of a Macedonian man saying, Come over into Macedonia and help us. View him go down to the riverside at Thyatira where prayer was wont to be made. See a woman there, a seller of purple, Lydia, which worshipped God. Go about Zion and see as the Lord opens the heart of this woman that she attended unto the things which were spoken of Paul. And she was baptised, both her and her whole household and she was hospitable, inviting and constraining Paul and those with him to abide there.

Follow Paul as he serves Jesus Christ teaching all that be in Rome, beloved of God, called saints, of the gospel of God concerning his Son Jesus Christ our Lord. See him deal with matters at Corinth. Watch him write to the foolish, bewitched Galatians travailing in birth again until Christ be formed in them. What a typically expansive Pauline expression, bearing a twist - he travails; Christ is formed in them.

Observe Paul, having fled for his life from Iconium, Acts 14 : 6, being stoned by troublesome Jews at Lystra who just had to pursue after him from one city to another. Stoned and left for dead, he arose and went back into the city. Departing the next day for Derbe, he nevertheless returns again to Lystra then again to Iconium, ordains elders in every church, prays and fasts with them and commends them to the Lord on whom they believe.

See Zion being built up with elders who will oversee the flock; see Paul write to Timothy, his own son in the faith with exhortation and encouragement and admonition. Consider Paul the aged write to Philemon on behalf of a troubled

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runaway slave, now another son to the imprisoned Apostle. See his gentle persuasion of Philemon on behalf of Onesimus whom Paul had begotten in his bonds. Oh, go about and see ! Oh walk about all the land, that flows with milk and honey, for all of it is given. Everywhere the foot treads is given to be possessed !

Oh look and see the glory of the Lord appear as he builds up Zion !

## **4. The God of Glory**

From everlasting were the Father's purposes in his Son and in the humanity in which he would be manifested. Thus did God and the Father purpose and desire to tabernacle with men. For this purpose hath the Father, from everlasting, intended to father many sons and to save them by him whom he made perfect through sufferings, thus bringing them to glory.

From everlasting did the Father purpose to bring sons into being that they might share himself and share his glory in his own Son. Herein is love - Everlasting Love.

Now unto him that is able to keep us from falling and to preserve us faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, Be glory, and majesty, Dominion and power. Both now and ever. Amen.

*Nigel Johnstone.*

Malvern, august 2012.

## *The Glory of the Lord*

### Appendix - Thirty Five Doctrinal References to Blood in the Gospel.

- 1.) Matthew 26 : 28 This is my **blood** of the new testament [*diatheke*] shed for many for the remission [*aphesis*] of sins.
- 2.) Mark 14 : 24 This is my **blood** of the new testament [*diatheke*] which is shed for many.
- 3.) Luke 22 : 20 This cup is the new testament [*diatheke*] in my **blood** which is shed for you.
- 4.) John 6 : 53 Except ye eat the flesh of the son of man and drink his **blood** ye have no life in you.
- 5.) John 6 : 54 Whoso eateth my flesh and drinketh my **blood** hath eternal life...
- 6.) John 6 : 55 My flesh is meat indeed and my **blood** is drink indeed.
- 7.) John 6 : 56 He that eateth my flesh and drinketh my **blood** dwelleth in me and I in him.
- 8.) John 19 : 34 Forthwith there came out **blood** and water.
- 9.) Acts 20 : 28 The church of God which he hath purchased [*peripoieo*] with his own **blood**.
- 10.) Romans 3 : 25 Whom God hath set forth *to be* a propitiation [*hilasterion* - propitiatory, mercy seat] through faith in his **blood** to declare his righteousness for the remission [*paresis*] of sins.
- 11.) Romans 5 : 9 Being now justified by his **blood** we shall be saved from wrath through him.
- 12.) I Corinthians 10 : 16 The cup of blessing which we bless is it not the communion [*koinonia*] of the **blood** of Christ ?
- 13.) I Corinthians 11 : 25 This cup is the new testament [*diatheke*] in my **blood**.
- 14.) Ephesians 1 : 7 In whom we have redemption [*apolutrosis*] through his **blood**, the forgiveness [*aphesis*] of sins.
- 15.) Ephesians 2 : 13 Ye who sometimes were far off are made nigh by the **blood** of Christ.

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- 16.) Colossians 1 : 14 In whom we have redemption [apolutrosis] through his **blood**, even the forgiveness [aphesis] of sins.
- 17.) Colossians 1 : 20 Having made peace through the **blood** of his cross, by him to reconcile [apokatallatso] all things unto himself.
- 18.) Hebrews 9 : 12 By his own **blood** he entered in once into the holy place, having obtained eternal [aeon] redemption [lutrosis]
- 19.) Hebrews 9 : 14 How much more shall the **blood** of Christ (sanctify), who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works..
- 20.) Hebrews 9 : 20 This *is* the **blood** of the testament [diatheke] which God hath enjoined unto you.
- 21.) Hebrews 10 : 29 Hath counted the **blood** of the testament [diatheke] wherewith he was sanctified and unholy thing...
- 22.) Hebrews 12 : 24 Jesus, the mediator of the new testament [diatheke] and to the **blood** of sprinkling
- 23.) Hebrews 13 : 12 Jesus also, that he might sanctify [hagiazso] the people with his own **blood**, suffered without the gate
- 24.) Hebrews 13 : 20 brought again from the dead our Lord Jesus.....through the **blood** of the everlasting testament [diatheke]
- 25.) I Peter 1 : 2 Elect.....unto obedience and sprinkling of the **blood** of Jesus Christ
- 26.) I Peter 1 : 19 But with the precious **blood** of Christ, as of a lamb without blemish and without spot
- 27.) I John 1 : 7 If we walk in the light...the **blood** of Jesus Christ cleanseth us from all sin
- 28.) I John 5 : 6 This is he that came by water and by **blood**, even Jesus Christ
- 29.) I John 5 : 6 not by water only but by water and **blood**
- 30.) I John 5 : 8 three that bear witness in earth, the Spirit, the water, and the **blood**

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- 31.) Revelation 1 : 5 unto him that loved us and washed us from our sins in his own **blood**
- 32.) Revelation 5 : 9 hast redeemed [*agorazo* ] us to God by thy **blood** out of...
- 33.) Revelation 7 : 14 ..washed their robes, and made them white in the **blood** of the Lamb
- 34.) Revelation 12 : 11 and they overcame him by the **blood** of the Lamb
- 35.) Revelation 19 : 13 and he *was* clothed with a vesture dipped in **blood**: and his name is called the Word of God.

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