

CO-LABOURERS' RETREAT

G O S P E L A L L I A N C E L I B R A R Y

BRINGING MANY SONS TO GLORY



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THEME: BRINGING MANY SONS UNTO GLORY

TALK 1: TASTING DEATH FOR EVERYONE

READING: HEB. 2:5-10, ROM. 8:12-30

We celebrated the Easter 3 weeks ago. I wondered how many of us really took a sober reflection of all that is meant by the suffering, death and resurrection of Jesus? Did we stop to consider who is this Jesus, and what he has accomplished or intend to accomplished by His sufferance and death?

When you read Heb.2:6, a critical question is asked: What is man...? What is his purpose and place in the universe...? What is man in relation to God...? The next verse goes to show what a large place he was given in God's scheme: a place of dominion over all creation (v.7,8). We can see this as we read Gen.1:26-31.

In Genesis 1:2, we see what a situation God confronted in creation: a state of emptiness, chaos and meaninglessness. The Lord brought in order, meaning, light and life into the situation. There was need to maintain this order, to fully realize all that God meant by creation. Man was made to that end: to have dominion, to replenish, to define and give meaning, to maintain the order according to God's thought, to keep creation in that state in which God said "it is very good".

But now we read in Rom.8:20: "for creation was made subject to vanity..." The creation has become meaningless. [*By creation it is meant the generation of men, its another way of saying "humanity". You see how that word was used in 2Cor.5:17 "new creation"- that is a new generation (species), a new humanity.*]

Last year I lost my dear mother-in-law, early this year I lost my mom who

meant so much to me as far as this life is concern. If you have had an experience of losing a dear one like I have, you probably must have asked the question: What is the meaning of this life?” No where else do we seem to realize the import of Rom.8:20 like when we are confronted with death. We must remember that death was not originally part of the creation, it was brought in when man sinned against God; when man took up arms against God, and sought to arrogate the position of God to himself. “You shall be like God...” the serpent told the woman. Even though God has made man in His likeness, man sought to exercise this dominion independent of God, and outside the boundaries (horizon) of God. And so the tragedy we see. “For all have sinned and fallen short of the glory of God” Rom.3:23. And what a fall it was. We had only to realize what the glory of God is in order to realize how great a fall man came. Think for a moment that man with all his learning cannot discover God. Think of the evil in the world. Man is capable of infinite evils, and except for those who receive salvation, the generality of men will share the fate of devils. Consider Rom.1:18- 32 where a sketch is given as to the depravity that has come into the creation. The writer to the Hebrew summarized it in a few words: “But we see not yet all things put under him (man)...” (Heb.2:8) What a tragedy!

What was God’s response to the fall of man? First it was to establish that boundary which man moved out of. We are told that God placed a Cherubim with a flaming sword to keep the tree of life. Now a cherubim represents that which keep God’s thought, God’s counsel and God’s purpose secured. We see them symbolically placed over the Ark of the covenant with their face on the mercy seat which was the cover of the ark. Their interest is to secure the Lord’s testimony (the law). And we know what that represent, it is the word of life (John 1:1-4), it is Jesus Himself, the sum of the counsel of God. That is what the tree of life represent: Christ, the centre of creation. And so long as this is kept

safe from the intrusion of any thought and counsel of man or the devils, then nothing has really been lost. It is this tree of life that is the singular answer to death. But man in his fallen state cannot have access to that tree. There is a Cherubim, and a flaming sword. Of course, we know that a sword is an instrument of death. I think it stands here to represent the cross. The cross keeps the way safe from the intrusion of the old man, the flesh and fallen Adam. And until there is an access to this tree of life, there is absolutely no hope for fallen man.

God's responds to the fall, to the emptiness, to the meaninglessness is a re-introduction of Jesus Christ (a re-introduction because in the first place He was the one who was brought in in Genesis 1, and by Him creation sprang forth). We read in Heb. 2:8 "But now we see not..." referring to the fall, and just immediately after this, in v.9 it reads: "but we see Jesus..." He was brought in. In v.8 we have this man that is outside God's thought, a misrepresentation of God. But then we see Jesus, holding forth that thought; as if to say if you want to know the meaning of man, look at Jesus! He is the representative man after God's thought. What do we see of Him? *"Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man"*. We see in Him the recovery of the glory. While it would be good to meditate on that phrase "crowned with glory and honor", we will differ that till our next meditation. For the moment our consideration is with *"the suffering of death... that He by the grace of God should taste death for every man"*. He is the answer to death, to the emptiness, to the meaninglessness.

What is death? It is separation from life. It is disintegration, it is disorder. It represents that which stands opposed to God's purpose. That is brought to view in Psalms 8: 1-2. We see the Lord whose glory is above the heavens, and then

we see the enemies, the rebels set to rob him of that glory. You see this play out in Matt.21; the Lord has just come in in glory, the children were singing, and what was the reaction of the enemies? “they were sore displeased” v.15. What did they do? They went out and planned His death. Death is that which wants to defeat the purpose of God, to rob God of His glory in creation. Death came in because Adam sought to arrogate God’s glory to himself. In Christ, death was defeated because Christ did not seek to hold unto that glory. He accepted shame as it were; being found in fashion as a man, he did not insist on living as God (that He actually is), but to live as man should live - i.e. in total obedience to God. And this obedience we are told was carried to the point of death; losing all of His glory. If He would not insist on His own glory, even when it would not be a robbery to do so, then God’s glory is safe in His hand.

By His death then, the glory and goodness of man is vain in accessing God, the best of men cannot meet God on their own ground, and the worst of men need not despair. Humanity was gathered up in Christ, and the old race ended in Him. He is the sum of humanity, the representative man, the last Adam (1Cor.15:45). Have you wondered that the last genealogy given in the bible ended with Jesus? (Matt 1:16, see also Luke3:23-38). He tasted death for every man, and on the third day he rose again, rendering death inoperative in this realm henceforth (See Heb.2:10-18, 2Tim1:10, c/f Rom.5:12-21).

Think of it this way: He became man, identified with us. “*And being found in fashion as a man he became obedient unto death*”. By becoming a man, he was subjected to laws operational in this realm: “And as it is appointed unto men once to die... so Christ was once offered to bear the sins of many” (Heb. 9:27-

18). Death as it were had conquered man; Death reigned from Adam...! Coming therefore into this “kingdom of Death”, Death made his blow at Him. But the power of death, the legal ground on which death operates is sin. But there was no sin in this man! There was no corruption in this Him – the prince of this world cometh and finds nothing in me (John 14:30). Having therefore threw its blows on Him and find nothing to hold Him (Acts 2:24-28), Jesus overcame death, spoiling principalities and power. He disarmed the forces of death, and made His way (in his humanity) back into the garden -to the very tree of life; the resurrection life.

Don't get the picture wrong. The Tree of Life is Christ in His original glory, now we have Jesus the man: “Behold the Man” said Pilate, or as Paul puts it: *“Being found in fashion as a man...”* He has always been with the Father, but for the purpose of our salvation and redemption He was made man – man in all his weakness. However, in view of His resurrection He prayed: “Father, the hour is come, glorify thy Son... And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was”. What was the answer to this prayer? It was the resurrection and the exaltation of Christ to His original place which He had with the Father.

When we speak of glory, I do not want you to begin to conjure up some imaginary bright shining lights and splendor. This glory is far beyond what the gray matter in your head can imagine. But just remember this: **glory is always associated with life**; it is the life that produces the glory. The beautiful flowers or birds have their beauty because of their genetic make-up (the physical life which they carry). When we talk of the glory of God, we mean the life of God – the essence of God. It is represented in the garden by the Tree of Life.

So in the resurrection, Jesus having passed through the flaming sword of the cross, assumed His place, came into the life (The glory) that he has always shared with the Father. But this time, there was something different: through His flesh (i.e His death), the way has been opened to fallen humanity to come back into this life, into this glory (and if you like into this garden) which was lost by Adam (Heb.9:8, 10:19-20). This is what we mean by “bringing many sons unto Glory”. This is it in a nutshell. If we apprehend this, then we have a good basis upon which to consider this matter in our subsequent meditations.

TALK 2: THE GLORY OF THE LORD JESUS CHRIST

Before we come to look at the issue of “Bringing many sons unto Glory” May we first consider what this glory is to which we are to be brought. This is necessary if we will stand through all the fiercest test and dealings that will bring us into this “eternal weight of glory”.

Let us begin by Reading: 2Cor.4:6, Heb.1:3, Jn.1:14

Where do we start from in talking about the glory of our Lord Jesus Christ? My heart is quite trembling; every man who have ever seen His glory have never been able to describe it. It is Holy! Nothing compares to it; yet as men we learn by comparison. We can only but fall before our face and pray like Moses: Show me now thy glory”.

The best we can do by way of this meditation is to:

1. Study the men who saw His glory, their report and the effect of the glory on them.
2. Touch upon the evidence of His glory as seen in the Scripture, the Church, and all around us.

When we have done this , perhaps our heart would be stirred up to seek him. Then we can be sure of seeing His glory, for He said: “you will seek me and find me when you seek me with all thine heart”.

The Men Who Saw His Glory

1. Abel: Abel saw His glory, the effect was that He saw his own sinfulness, his utter vileness to appear before an ineffable God on his own merit. He came through the blood of the Lamb.

2. Enoch: Not much was said of Enoch, but we know he saw something that transcend all the grip of this world on him, so that he simply walked away from the world and all its enticement. He saw the Lord coming with ten thousand of His saints” (Jude 1:13-14), and he was enraptured by that glory.

3. Noah: He saw that glory, and moved with fear (Heb.11:7, Margin: wary). It overwhelmed him, broke him down.

4. Job: When Job saw Him, he lost all sense of self-righteousness (Job.42:5,6)

5. Abraham: Well did Jesus said: “Abraham rejoiced to see my days: and he saw it, and was glad” (Jn.10:56). Abraham went through all the test, rejoicing in hope because he had seen Jesus. When he was coming back from the slaughter of the kings, he met Melchizedek and gave a tithe of all. He told the king of Sodom, “I have lift up mine hand to the most high God...”. Abraham could have easily become king over all the nations he defeated and those of Sodom and the surrounding nations. What a great king he could have become, perhaps the world power in his days. But he met a man, he saw a greater king; the King of Salem, Priest of the Most high God, He gave him bread and wine (and we know that represents the body and the blood), that was more than the kingdoms of this world to Abraham. Abraham saw a king and a kingdom which has foundation; this passing world and all its fading glory could capture his heart no more. He secured an eternal covenant.

6. Isaac: There is a name by which God is called in Gen. 31:42 “the fear of Isaac”. It was Jacob that used that phrase. He has observed Isaac his father for many years, and could see the trembling in Isaac as he worships God. He thus defined God as “the fear of Isaac.” Indeed, out of that fear, Isaac secured the covenant given to Abraham.

7. Jacob: (Hos.12:2-5). This is one man we least expect to find on the list of those who saw the glory of the Lord Jesus Christ. This gives us much hope. He has been a crafty man, pursuing after the world. Even when the heavens were opened to him, and he saw the angels descending upon the Son of Man, he just turned aside. He was more concerned with getting food and shelter. Another time he saw the heavenly procession, he acknowledged that this is the host of God (Gen.32:2), again he turned aside to his own scheme. But then his greatest fears come upon him, all his past sins rolled over him, he was in the shadow of death as it were. Then he sought the one who have conquered death, he pleaded with God, and became a prince! Like every man who has ever seen God, this encounter left him broken. From henceforth, the dread of God’s presence surrounded him, he carried the glory of God, the Lord rebuked kings for their sakes saying touch not my anointed and do my prophets no harm.

8. Moses: (Exo. 33:12 – 23, 34:1-11, 29-31): Scripture tells us that the Lord (Jesus) is that Spirit (2Cor.3:15-18). Moses saw the Lord (His back part we are told), and he became an incandescent man. By this glory, he was “transfigured”, he became the meekest of men. “...esteeming the reproach of Christ greater riches than the treasures of Egypt. He forsook Egypt, not fearing the wrath of the King; for he endured (could face up to anything), as seeing him who is invisible.” (Heb. 11:26-27). Moses secured the nation in God’s purpose by this encounter, and went forth to possess the land.

9. Joshua: (Jos.5:13-15). Joshua saw His glory and no nation could stand before him.

10. Samuel: Samuel was called the seer – he had a constant view of the king over Israel, when everyone else in the nation was blind. They demanded a king they could see. Samuel was heartbroken (1Sam.8:7), he wondered that they desired an earthly and powerless king, rejecting the eternal Deity. As if to show them what they have rejected, Samuel called upon the name of the Lord, and there was storms and thunder (1Sam.12:15-18).

11. David (Ps.27): David saw the Lord, and he realized he was not the real king all his life. He kept talking about the Lords anointed, and the King of Zion. David was taken in ecstatic praise as he contemplate the glory of the Lord: “The Lord said to my Lord sit down at my right hand...”, “...Yet have I set my king on my holy hills of Zion”. David ascended over the kings of the world of his time, because he recognized their kingdom was but a punny compared to this eternal King: “Now therefore be wise, O kings, ...Kiss the Son, lest He be angry...”Ps.2:10. Jesus Christ became his delight and preoccupation for life. “But you, O Lord, are a shield for me, my glory and the lifter of my head...” It seems to me no other character in the Old Testament time saw the glory of God as much as David. David saw the glory of the Lord, and became a perpetual worshiper.

12. Elijah: May I point out one significant thing about the prophets. All of their ministry was toward the recovery of God’s glory amongst His people. They saw they glory of God, and seek to bring the people to live up to that glory. We therefore saw the ministry of the prophets and their writings more pronounced from 875BC as the kingdom of Israel and Judah began to fall. One of the earliest of this class of prophets was Elijah. He came into the scene when the nation was confused as to whether Yahweh is God or Baal is God. The prophet went up to the very mountain of God and came down to re-introduce God to the nation. He recovered the nation and raised up several sons (or schools) of

prophets, and when he was down he was carried into the presence of the Lord whom he jealously pursued in a chariot of fire.

13. Isaiah (Isa.6, Jn.12:37-43): Isaiah saw the glory, and the disillusionment of the glory of this world, all of that glory of Uzziah that have hitherto captivated him, lost its grip on him. He saw a throne high and lifted up. It became his vocation to prophecy of that king and His kingdom, even in the face of discouraging and stiff unbelief. He cried out at a point, who has believed our report, to whom has the arm of the Lord been revealed. There are things you see and you can never be discouraged anymore.

14. Jeremiah: What do you think constitute the burden in the heart of Jeremiah? It was the loss of God's glory in the nation. Before him were a people who were called to show forth the glory of the Lord, and that glory has departed. If that glory meant nothing, Jeremiah would not be in such agony. We saw what became of the nation at the loss of that glory (Lam.2:7-11). Take the time to read Lamentation and you will see what it means for a life, a people, a nation to be without the glory of the Lord. There were a lot of false prophets who did not see anything amiss in the nation, they went on prophesying peace, and "celebrating" as it were, but Jeremiah went on weeping. Because we do not know the glory of the Lord, we may well not see anything amiss in the Church today. May God help us. Lam. 5:16-22 summed up the cause of their condition; the mountains of Zion are desolate. The Throne of the Lord is not felt on that mountain.

15. Ezekiel: Do we need to talk much here? All of the visions of Ezekiel were heavenly. He saw the glory depart, and he saw visions of a fuller restoration. Ezekiel was short of words in describing what he saw. You will appreciate these prophecies when you keep in mind that Ezekiel was among the captivity. A captivity that would span 70 years. What hopelessness, what despair. But here

he was, seeing beyond the now, into the eternal counsels of God. It was just this vision that gave meaning and justification to their existence.

16. Daniel: Daniel saw the Lord, and he saw through the ages. He saw the glory of Christ eternal throne, and lived unto that. This was why he did not fade with the rise and fall of the empires. We read in Dan.1:21 “And Daniel continued (prospered, advanced, remained relevant) even unto the first year of Cyrus”.

The list is not exhaustive, but for our purpose, these will do. You will no doubt find it helpful to read of the apostles, of Paul, of Peter, of John in particular. In summary, we could see that they saw the glory of the Lord, and this vision:

- Defined the purpose of life for them,
- They lost their own self (they went into pieces),
- The world lost its grip on them; they were emancipated as it were,
- The fear of men, and the fears of this life was taken care of,
- They were enraptured into that very glory,
- The glory became all they lived to see over the nations,
- They became perpetual worshippers.

Now, we may define the glory of the Lord Jesus Christ as that which causes all of the above and many more to happen to a man when a man encounters Christ. It is that which gives meaning to creation, outside of this, everything is emptiness, darkness, and vanity.

The Evidence of the Glorification of Jesus Christ (Read Phil.2:9-11)

We come next to the evidence that this Jesus has truly been glorified and occupies the highest place in the universe. We shall point at just a few evidence, may the Lord grant us insight to see the Lamb upon the throne:

1. His Resurrection (Rom.1:4): What is the resurrection? It is the testimony to Christ exultation over the power of death; the evidence that he has overcome all the powers of the enemies. At His resurrection he declared: “All power is given unto me in heaven and in earth”(Matt. 28:18). And in Rev.1:18: “I am He that liveth, and was dead, and behold i am alive forevermore, Amen; and have the keys of hell and death”

2. The Subjection of all Principalities and Power unto Him (See Eph.1:20-22, Col.2:15). Closely related to the fact of His resurrection is His authority over all the spiritual host in the universe. We have seen demonic forces and powers defeated wherever Jesus Christ is preached.

3. The Praise of the Angelic Host (1Tim. 3:16, Eph.3:9-10, Heb.1:3-14, Rev.19:10): Perhaps you should read the Old Testament to see what a picture we have of the Angelic Host, then you will appreciate Christ exultation when it is said that the Angels worship Him. In His presence the seraphim veiled their faces and would only cry “Holy, Holy, Holy”.

4. The eternal Efficacy of His Sacrifice (Heb.7:23-28, 9:14, 10:10-14): Perhaps this comes very real in our personal experience, by putting faith in the atonement of a man who died almost 2000 years ago, we have a sense of peace with God, a deep assurance of acceptance with God, a conscience purified, and our lives transformed!

5. The Witness of Holy Spirit (Jn.7:37-39, 15:26, Acts 2:33, 1Tim.:3:16): This is perhaps the greatest evidence of His glorification, this showed that He is

indeed seated at the right hand of the Father; the place of authority. This is not speaking of right-hand . side, but that He whirls the authority of the Father.

6. The Witness of the Church and the evidenced of transformed lives (Rom.1:5, 15:8-12, 18,19): We see the Lord glorified in the gathering in of a people unto Himself and constituting them into a mystic union upon heavenly ground all over the world; we see their changed lives, their power over the world, their spiritual ascendancy, their fellowship and unity and all these and more is to bear witness to the glory of their risen Lord. There lines have gone out to the end of the earth! Nations have been conquered without the barrels of guns, but simply by an expression of the Lordship of Jesus through the Church, they moved on militantly, conquering, until the kingdoms of this world would become the kingdom of our God and of His Christ.

7. The Final Judgement of the Universe (Acts 10:42, 17:31, Col.1:16-17, Jn.5:22-23): Think of it; He is the judge of all the earth. He has been **ordained** unto that. The word used for ordained is *horizoo* from where we get the English word horizon meaning the farthest limit. The implication is that there is nothing that is not within His range, everything is gathered up in Him. Anything outside his reach, his authority, his rule is actually outside God's horizon. His therefore is to give the final judgement on all things.

Now friends, take a deep sober reflection. This Jesus glorified! Lord of all, the only potentate, the Monarch of the universe. Think what it means that He is bringing you and I, a people of His choosing, the Church , unto His glory. We will stop here to contemplate this Jesus. And in our next meditation, we shall consider our place in this, and how we may truly come into this glory.

TALK 3: A CRY FOR TRANSFIGURATION

Reading: Rom 8:14-30, 2 Cor.5:1-10

We have just spoken of the glorification of Jesus. Not as though it was something he came into in time, He has always shared that glory with the Father (John 17:5). But what is the difference now? While He has always been the Son of God by virtue of His becoming man (and though this was revealed in time, yet it is not something that just came to be in time, for God is eternal), He now stands glorified as the Son of Man! (Jn.5:27). It is in this position as “The Son of Man”, that brings us into the possibilities of coming into His glory (Read Heb.2:9-18). There He stands in glory: The Son of Man! The representative man, making it possible for man to partake of the eternal glory. So He stands in glory, not just as the Son of God, but as the Son of Man (See Eze. 1:26, Dan.7:9-14). This is taking man from the fall, from the pit of hell, from the dominion of sin and satan, to the highest glory. This is restoring man to true dignity. Friends, the salvation Jesus has wrought is so grand! May we never lose the wonder!

Son of God and Son of Man!

You and I can now have a place before the very throne of God. This is what Isa.6 is all about.

First it was a *Woe* – I am undone, I am in pieces, I have no place here.

Then it was *Lo* – This has touched thy lips; the live coal from the altar, the place of sacrifice, the cross! It speaks of the blood (for it was a live coal, still burning with the sacrifice upon the altar, fresh with blood). And the fire refers to the Holy Spirit. As Charles Wesley puts it: “The Spirit answers to the blood and tells me I am born of God”. And this was placed on the unclean lips”. The lips represents the heart, for out of the abundance of the heart the mouth speaks.

At this Isaiah suddenly gained composure in that ineffable presence

Eternal Light! Eternal Light!
How pure the soul must be
When, placed within Thy searching sight,
It shrinks not, but with calm delight
Can live and look on Thee.

The spirits that surround Thy throne
May bear the burning bliss;
But that is surely theirs alone,
Since they have never, never known
A fallen world like this.

Oh, how shall I, whose native sphere
Is dark, whose mind is dim,
Before th' Ineffable appear,
And on my natural spirit bear
The uncreated beam?

There is a way for man to rise
To Thee, sublime Abode;
An Offering and a Sacrifice,
A Holy Spirit's energies,
An Advocate with God:

These, these prepare us for the sight
Of holiness above;
The sons of ignorance and night
May dwell in the eternal Light,
Through the eternal Love.

Because of the cross, the blood, and the Spirit, Isaiah could stand there. Well did the writer of Hebrews say: "Let us come boldly to the Throne of grace..." Why? Because we have a high priest taken from among men, standing to represent us (Heb.4:14-16). He has made a new and living way (Heb. 10:19 -22). What a liberty to stand in that glory before which the Seraphim they veil their faces. And we behold that glory with unveiled face, we are changed into its likeness.

Brethren, these are not just theological fantasies, they are spiritual realities. Realities that the Lord indeed wants us to come into, we are to be partakers of the heavenly calling (the on-high calling; of the throne lifted up on high, Heb.3:1).

We shall dwell a little here, to consider the fact that God indeed meant that we should be partakers of the glory of the eternal son. This is important to stir our heart to pursue after God's highest and best, and not to settle for anything less, that we do not come short of the glory of the Lord.

1. There are men who have partaken of this glory, and they invite us to participate in it. Read 1Jn.1:1-4, 2Pet.1:16-19
2. He has given us His Holy Spirit for this very purpose, that we should live in the reality of His glory (Eph.1:14, Rom 8:23, 2Cor.5:1-5)
3. He has given us eternal life; the very life that carry the genetics for this glory (1Jn.5:11-12, 1Cor.15:39-49).
4. The evidence of presently transformed life, is a token that a work has already started in us, and He meant this work to come to fullness (1cor.6:11, Phil.1:6, 1Thess1:5-10)
5. He being the Son of Man is the first fruit of this resurrection. This is an evidence that the full harvest will bloom (1Cor.15:21-23)
6. He has made us one with Himself (Jn.17:20-23). We are now His body, the fullness of Him that filleth all in all (Eph.1:22-23).
7. He has revealed the Father to us for this very purpose (Jn.17:6-8,26)
8. He prayed this for us (Jn.17:9-10, 24)
9. Our coming into this glory is his very grand purpose (Rom.8:26-30)

10. We are now being trained unto that end (Rom.8:17-18, 2Cor.4:16-18, Heb. 12:3-10)
11. He has promised us this very glory (Rev.3:21)
12. His appearing again is to be glorified in the saints (2Thess 1:9-10)

Beloved, there are more than enough assurance that Christ indeed intend to bring many sons unto glory.

It is of tremendous importance that we come into this glory which has been God's very intent even before the creation, and which all the resources of heaven is committed to.

This is because:

1. It is the only ground upon which we may realize the true meaning of life (Rom.8:20-23, 1Cor.15:19)
2. It is only in this glory we can truly know and enjoy the fulness of God (1Cor.15:50-52, 2Cor.5:1-8)
3. It is the only means whereby we may reign with Him (Rev.5:9-10)
4. It is the only way (on earth) that the gospel could be preached (2Cor.4:5-10)
5. It is only in the manifestation of this glory that the creation would be emancipated (Rom.8:19-21)

How may we come into this glory? We shall consider a few here:

1. As we renounce the Hidden things of dishonesty (2Cor.4:1-2). We must constantly renounce all false glory and the temptation to make impression

(2Cor.3:12-14). We must quit empty religiosity. We must lose ourselves like Isaiah, we must be undone, and cry out “unclean”, i.e. confessing our true state – Leprous! Leprous! Unclean! Unclean!

2. We must Purify ourselves even as He is pure (1Jn.3:2-3). This means allowing the Holy Spirit and the word of God to search our heart and life through and through, and take away everything that is unlike Christ. It must be a deep searching (See 2Cor.7:1, 2Tim.2:19-23, Acts15:19). Let us cry like David: Search me O lord and know my way” We must be dead earnest about this issue of purity.

3. Constantly beholding Him – in His word, in fellowship, and holy contemplation (2Cor.3:18). Look away from every distraction and focus on him alone (Heb.12:1-2). When your eyes is single, your whole body would be full of light (Read Matt.6:19-25). Focus on Jesus alone, until the world losses it grip on your soul, until you are enraptured in His loveliness. Set your affection on things above (Col.3:1-4). Set your affection on the things above. He is the Chiefest above; His train fills the temple. Don’t get distracted by earth's pursuit, you cannot serve two masters. Paul saw this glory, and all the glories of this world, all its pomp and shows became rubbish to Him. “When you set your eyes on Him, the things of this world will look strangely grim” L. Ravenhill. Look at this Hymn: *Show me thy face...*

4. Lay hold firmly on His word. Peter said these words of prophecies are more real than the visions they saw on the mountain (2Pet.1:16-21). God’s word opens up only to desperate seekers. And as he reveals his word to you, do something about the revelation. I must warn solemnly; the reason why the nation of Israel could not see His glory, could not believe the reports of the prophets is that their heart has wax dull, and their eyes blind by constantly

shutting it from the light. May it be our constant prayer: open my eyes, that I may see wondrous things out of thy Law.

5. Pour yourself out in prayer to seek and fulfill God highest will for your life. While the Lord was on earth, he pursued this in the place of prayer. Prayer indeed transfigures a man. (Luke 9:29)

6. Do not shrink from suffering with Him. Carry your cross daily and follow Him. The cross defines the way to glory (Read Rom.8:17-18,28-39, 2Cor 4:16-18, 2Tim.2:11-12)

CONCLUSION

Read Eph.1:15 -18

God's ultimate desire is that the glory of Jesus Christ may be realized in us. This is His inheritance in the saints. It is in our coming into His glory that He is fully glorified. May this therefore be our one desire, until we are enraptured, until we are transfigured.

PRAYER

Thou Son of Man, glorify now thy fellow men.

As Thou has come to bring many sons unto glory,

may Thy purpose be realized in our lives

Individually, and as a Church.

Amen.

ABOUT GOSPEL ALLIANCE

Welcome to Gospel Alliance, the Christian body that aims to raise mature and balanced Christian workers who will lead reformation and revival in the Church. Our vision is for the Church to fulfil her vocation in this age, and we believe that this can be achieved through prayer, fellowship, training, and a strong emphasis on family life.

Our mission is to provide a platform for Christian workers to come together in fellowship and receive ministerial support. We believe that through this, we can labor for the reformation and revival of the Church, as we seek to align ourselves with the Word of God.

As part of our mission, we are committed to mobilizing the Church to take responsibility for evangelism and missions in all its various forms. We believe that the Church has a vital role to play in bringing the good news of Jesus Christ to a lost and hurting world. Join us on this journey as we seek to make a difference in the world, one life at a time. Send us a mail at info@gospelalliance.org.ng or gospelalliance2016@gmail.com or call **08163331057, 08160530658 or 08137048222** or visit our website now at www.gospelalliance.org.ng.