

THE GLORY OF GOD SERIES

We want to touch on a new teaching series called "The Glory of God." Let us examine the bible regarding the glory of God and what God's glory can do to our lives. We want to see first the prophecy in Isaiah 60 regarding the glory of God in our days. It says in verse 1-6 *Arise, shine, for your light has come and the glory of the Lord is risen upon you. For behold, the darkness shall cover the earth and deep darkness the people. But the Lord will arise over you and His glory will be seen upon you. The Gentiles shall come to your light, and kings to the brightness of your rising. Lift up your eyes all around and see. They all gather together, they come to you. Your sons shall come from afar, and your daughters shall be nursed at your side. Then you shall see and become radiant. And your heart shall swell with joy because the abundance of the sea shall be turned to you. The wealth of the Gentiles shall come to you.*

It tells us what the glory of God can do. Now Isaiah 60 speaks about the glory of God that will come on Israel in the last days. But in typology, it points to the church, that the glory of God in these last days will be restored back to the church and the church shall be filled and clothed with the glory of God. With the glory of God, His presence, His position, His resurrection grace and power will come forth. So, the glory of God does bring forth certain side benefits into our lives. But as we study the bible, we want to see how the glory of God comes, what it consists of, and what it does.

The glory of God is a substance. It is the tangible manifestation of God's presence. The glory of God is a substance that manifests in a natural realm. Although it is a spiritual substance, it can manifest in a natural realm. For example, you cannot touch water vapor. You could sort of try to catch water vapor and you cannot because it is in a vaporized state. But when water is condensed into liquid form or solid form, it becomes tangible. In the same manner, the glory of God is invisible in the spirit realm yet God can cause a condensation to take place. God can cause a solidification of His glory upon a place, upon a person, upon a house. See God's

glory is generally His presence bestowed upon this world, just like air that surrounds this world. Yet, God can cause His presence to be condensed and solidified in a certain place to make it tangible. Like for example, in the burning bush that Moses saw, it was the glory of God's presence on the bush. And the glory of God was tangible. It was visible. The bush burned and yet was not consumed. The glory of God can rest upon a physical object. Sometimes when we worship God, the glory of God can condense in that place and you feel the presence of God in that place. But when you walk away from that place, suddenly you do not feel the tangible presence anymore. As long as you are in that place, you feel the presence. The glory of God has an ability to hover over an object or over a place.

Let us look at Exodus 34. Moses had just seen the glory of God and in verse 29 *Now it was so, when Moses came down from Mount Sinai (and the two tablets of the Testimony were in Moses' hand when he came down from the mountain). That Moses did not know that the skin of his face shone while he talked with Him. So when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.*

See God's glory can come on a physical object. It can come on the burning bush and cause it to be lighted. It can come on human flesh, like it came on Moses' face and make it luminous. Can you imagine Moses' face shining with a supernatural illumination that was unexplainable in the natural? Nothing natural caused it. But there was a spiritual cause. His natural face had been exposed to the glory of God.

II Cor. 4:6 says, *For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.* Our salvation came because of a measure of God's glory that is revealed in our hearts. God places a portion of His glory into our lives when we were born again.

II Cor. 3:18 *But we all with unveiled face, beholding as in a mirror the glory of the Lord. So we need to develop an ability to behold God's glory. It says we all beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory,*

just as by the Spirit of the Lord.

In fact, the glory of God is such that if there is a great measure of it upon our life, it will cause a transformation and a lifting up. I believe one of the things that will happen in the last days is that God will place His glory in a greater measure in the church until the church is so full of God's glory that the very glory of God causes us to be translated into His presence.

We have three examples of that in the Old Testament. The first was Enoch who walked with God and he was translated. The second was Moses because he had tasted God's glory so much that even though he died, the bible says in Deut. 34 that God buried him. God specially sent an angel to bury Moses because of the amount of glory that he had tasted. The book of Jude recorded how Michael the Archangel came to collect Moses' body. Now that was unusual. It was special. In the Old Testament, there is no record of God collecting the corpses of any saints besides Moses. See the Old Testament saints who died are kept in a place until Jesus came. Moses went there but because he had tasted and touched the glory of God so much, God sent an angel Michael to set him free, took him out from Hades, resurrected his body and raised him up again. This is why in Matt. 17, Mk. 9 and Lk. 9, we see him talking to Jesus on the mount of Transfiguration. He was translated into God's glory. Why did God do that for Moses? Moses had partaken of God's glory. God's glory can cause the dead to rise again and become living. The third person is Elijah, who was caught up in a chariot of fire and his mantle fell on Elisha.

Let us look at the book of Numbers. When Aaron's leadership was challenged, the bible tells us in Numbers 16:5 *and he spoke to Korah and all his company saying, "Tomorrow morning the Lord will show who is His and who is holy, and will cause him to come near to Him.* So there was a dispute. Then in chapter 17:2 *Speak to the children of Israel, and get from them a rod from each father's house, all their leaders according to their fathers' houses – twelve rods. Write each man's name on his rod. And you shall write Aaron's name on the rod of Levi. For there shall be one rod for the head of each father's house.* Then in verse 7 *Moses placed the rods before the Lord in the tabernacle of witness.*

Bear in mind that the tabernacle of witness points to the Ark of the Covenant and that is where the glory of God dwells. So, twelve rods were placed in the tabernacle of witness. In verse 8 *Now it came to pass on the next day that Moses went into the tabernacle of witness, and behold, the rod of Aaron of the house of Levi, had sprouted and put forth buds, had produced blossoms and yielded ripe almonds.*

That is what the glory of God can do. When we focus on God's glory, when we seek His glory, when we hunger for His glory, when we sit in the glory of His presence, a transformation takes place in our lives. And in order to understand how that transformation takes place in our life, we need to see the breakdown of God's glory in order that we can grow in God's glory.

Let us look at Exodus 34. Bear in mind that Exodus 34 was the answer to chapter 33:18 when Moses said to the Lord, "Please show me your glory." He was so hungry for God that he said, "God please show me your glory." Then God answered him in chapter 34:5 *Now the Lord descended in the cloud and stood with him there and proclaimed the name of the Lord. And the Lord passed before him and proclaimed, "The Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."*

Bear in mind that what God was doing was showing His glory. After all Moses said, "Please show me Your glory." He asked God in his petition, "Lord, show me Your glory." And God said, "I will show you the back part of My glory." When God came on the mountain, the glory of God was manifested and God said five things about His glory in verse 6. The Lord is No. 1 merciful, No. 2 gracious, No. 3 longsuffering, No. 4 abounding in goodness and No. 5 truth. So, God outlined His glory. What God revealed to Moses was His mercy, His graciousness, His longsuffering, His goodness, and His truth. These five attributes make up God's glory. If we want to grow in God's glory and be in a place and position for God's glory to grow strong and full in our life, we need to grow in all these five attributes of God.

This morning we will only consider one – mercy. If we grow in mercy, we will grow in God’s glory. Mercy is to withhold judgment. To be merciful is not to pronounce judgment but to grant pardon. For example, if a person has committed something wrong, he deserves the judgment and the punishment commensurate with his misdeeds. However, mercy is to show pardon and withhold judgment even though the deed was deserving of punishment. And we need to grow in mercy if we want to learn to grow in God’s glory.

Do you notice that when we began to lose mercy, we become less merciful to others? Jesus said, “Blessed are the merciful for they shall receive mercy.” When we begin to show less mercy to others, something is lost in our countenance itself. We lose part of God’s glory upon our life. Mercy is an attribute that God has.

Although Lk. 6:38 is frequently used as a text to exhort the congregation to give generously, yet the context of Luke 6: 38 speaks more than an offering. *Give, and it will be given to you good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.* But do you notice the context of verse 38? In verse 35, Jesus is talking about forgiveness, *love your enemies* and then suddenly He ties it to mercy in verse 36, *Therefore be merciful just as your Father also is merciful.* No doubt, what has been done against you may justify a recompense but Jesus said to show mercy and withhold judgment in verse 37, *Judge not and you shall not be judged. Condemn not, and you shall not be condemned. Forgive and you will be forgiven.* Then He talked about the measure of your giving in verse 38. Thus, the context of Luke 6: 38 is not merely the giving of your money, possessions, or offerings. The context is the measure of the giving of your forgiveness (verse 35), the giving of your mercy (verse 36) and the withholding of judgment and condemnation (verse 37). Thus, verse 38 imply that when you are very forgiving, merciful and constantly withholding your judgment and condemnation of others, forgiveness, mercy and lack of judgment will be given to you good measure, pressed down, shaken together and running over will be put into your bosom. What you sow is what you reap. You sow forgiveness you reap forgiveness. You sow mercy you reap mercy. You sow “non-judgmentalism,” you reap “non-judgmentalism.”

Now turn to Matt. 7 where in the context on the Sermon on the Mount we see the explanation of the context. Verse 1 and 2, *Judge not, that you may not judge. For with what judgment you judge, you will be judged, and with the measure you use, it will be measured back to you.* Now He is not talking about finances here. He is talking about judging others. He is saying we reap what we sow. When we sow judgment, we reap judgment. Since we all need mercy from God on the Day of Judgment, we had better sow mercy in our relationships with others on earth. When we sow mercy, we reap mercy. And when mercy comes the glory of God comes. The glory of God is tied to mercy. That is part of a Christian life.

Now we look over to the Old Testament in the book of II Chron. 5:13. *Indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lift up their voice with the trumpets and cymbals and instruments of music, and praise the Lord, saying, "For He is good. For His mercy endures forever."* Notice what they were doing. They were exalting the mercy of God. "Lord, You are merciful, You are gracious, Your mercy endures forever." When they were exalting the mercy of God, the last phrase of verse 13 says *that the house, the house of the Lord, was filled with a cloud.* That means that what they say is also as important as the music. It did not say when the music was as one that the glory of God came although it may include that. It says that when the musicians were as one, they made one sound to be heard and when they praised the Lord saying, "For He is good and His mercy endures forever," then the glory of God came into the place.

Wherever there is no forgiveness, there is no glory. Wherever there is no mercy, there is no glory. The fastest way to remove God's glory out of a place so that God does not like to manifest is an atmosphere of strife and unforgiveness. But the fastest way to get God's mercy and God's glory into a place is when people grow in God's mercy. People grow to accept one another. People grow with the ability to forgive to forget, to bless and altogether to exalt the mercy of God.

In traveling to several places and encountering several different groups, I notice that the place where there is plenty of love and forgiveness and mercy is where it is easiest to move in the anointing of God. One of the easiest ways to stop God's anointing and glory is when people's hearts are hardened and they withhold mercy

from each other. They are bitterly criticizing and condemning one another, both in public and in private.

II Chron. 5 says when they sang and praised the mercy of the Lord that the house of the Lord was filled with the cloud. That was God's glory. In chapter 6 Solomon prayed in verse 41-42 *Now therefore, arise, O Lord God, to Your resting place. You and the ark of Your strength. Let Your priests, O Lord God, be clothed with salvation and let Your saints rejoice in goodness. O Lord God, do not turn away the face of your Anointed. Remember the mercies of your servant David.*

The moment the mercies of David were mentioned in II Chron. 6: 42, the next verse in II Chron. 7:1 says, *When Solomon had finished praying, fire came down from heaven and consumed the burnt offering of the sacrifices, and the glory of the Lord filled the temple.*

Then look at verse 3 *When all the children of Israel saw how the fire came down and the glory of the Lord on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the Lord, saying, "For He is good, For His mercy endures forever."* You feel and sense the glory of God wanting to arise when we exalt His mercy.

Now the mercy of God, which is one of the five parts of God's glory, is tied up to the blood of the Lamb of God. How can we show mercy to others through the blood of the Lamb? How can we receive mercy from God through the blood of the Lamb? The blood of the Lamb is the key to enter into God's mercy.

Examine every carefully in II Chron. 5 the same passage that we have read but you notice something that took place before the singing. Chapter 5:5-6 *Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The priests and the Levites brought them up. Also King Solomon, and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude.*

Can you imagine the amount of blood that was shed? They made so many sacrifices that they could not even number the animals. The tremendous amount of blood shed prepared the way for God's glory to manifest. See God told Moses, "You cannot see My glory. No man can see My glory and live. But I will show you the back part of My glory." Moses lived in the old covenant where Jesus had not shed His blood yet. The entire animal sacrifices point to the blood of Jesus that was to be shed. But in the New Covenant, many times people pray to God, "Lord, show me Your glory. Lord, let Your glory come upon me." Sometimes they do not realize what they are asking. If the glory of God comes when there is sin in your life, it would kill and destroy you. See the glory of God will react very much to sin and destroy sin. If sin is a part of our life, we would be destroyed by God's glory.

That is why we need to look at II Thessalonians 1:9 *These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.* You say, "I did not realize that the glory of God is an instrument to punish the wicked." If the glory of God comes upon you, and the blood of Jesus is not upon you, it will destroy you. When people say, "Lord, give me Your glory," when God really sends His glory and sin is present in your life, the glory of God will destroy you. We are talking about God's sacred presence. The glory of God can only come on a place where the blood of Jesus has come. The blood must be present first before the glory can come. The blood must touch the place first before the glory touches it. The blood represents the mercy of God.

There is a commandment to Aaron in Leviticus 9: 6. *Then Moses said, "This is the thing which the Lord commanded you to do, and the glory of the Lord will appear to you."* Apparently, the glory of God is not something mystical. The glory of God is supposed to be something that manifest whenever we do the right thing. The glory of God will always come whenever we move in the right direction. And here he says to Aaron you do this thing and the glory of God will come. Moses did not say *may appear*. God's glory will not tentatively come. Moses said *will appear*. God's glory will definitively come.

In verse 8 *Aaron therefore went to the altar and killed the calf of the sin offering, which was for himself. Then the sons of Aaron brought the blood to him. And he dipped his finger in*

the blood, put it on the horns of the altar, and poured the blood at the base of the altar. But the fat, the kidneys and the fatty lobe from the liver of the sin offering he burned on the altar, as the Lord had commanded Moses. The flesh and the hide he burned with fire outside the camp. And he killed the burnt offering, and Aaron's sons presented to him the blood, which he sprinkled all around the altar. Then verse 22 Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings. And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the Lord appeared to all the people, and fire came out from before the Lord and consumed the burnt offering and the fat on the altar. When all the people saw it, they shouted and fell on their faces.

Notice the same key again is the blood, representing the mercy of God, which must be shed. God in His mercy withholds His glory until the blood is shed. The blood of the animal sacrifices points to the precious blood of the Lamb of God that signifies the mercy of our Lord Jesus Christ. Now the interesting thing is that the blood was taken and it was sprinkled in the Outer court, in the Holy place, and in the Most Holy place, the Ark of the Covenant. The tabernacle of Moses represents our spirit, soul and body. The Outer Court represents our physical body. The Holy place represents our soul and the Most Holy place represents our spirit. The blood must be shed. The blood of Jesus must be applied to our body, to our soul, which includes our mind, and to our spirit to prepare us for the glory of God.

Turn to the book of Hebrews 9:13 *For if the blood of bulls and goats and the ashes of a heifer, **sprinkling** the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?* Notice the blood purifies our conscience.

Then in Hebrews 10:19, *Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts **sprinkled** from an evil conscience and our bodies washed with pure water.*

Notice the words *sprinkling* and *sprinkled* in the two-abovementioned verses. In the first verse, if the sprinkling of the blood of bulls and goats can sanctify for the purifying of the flesh, how much more would the sprinkling of the blood of Jesus do? It would not only sanctify the flesh, but even sanctify the conscience from dead works. The second verse says that our hearts are sprinkled from an evil conscience. Where did that sprinkling come from? The answer is found in the first verse, Heb. 9: 13 - the blood of Jesus. The blood of Jesus sprinkles our hearts from an evil conscience.

Now here we also read Heb.10:10, *By that will we have been sanctified through the offering of the body of Jesus Christ once for all.* We have been sanctified through the body of Jesus Christ.

Then verse 16 *This is the covenant that I will make with them after those days, says the Lord; I will put My laws into their hearts, and in their minds I will write them.*

In summary, Heb. 9: 13 says the blood of Jesus sanctify for the purifying for the flesh, that is, the body as well as the conscience from dead works. Heb. 10: 19 says that the blood of Jesus sanctifies the heart from an evil conscience. Heb. 10: 16 says that the Lord will put His laws into our hearts and write His laws into our minds.

The body, the mind, and the conscience are mentioned. The blood of Jesus is applied to our body, to our soul and to our spirit. It is invisible but the atonement covers these three areas to bring the mercy of God into our life.

What does the blood of Jesus do to our body? Sin nature is in our body. It was against that sin nature that Paul cried out in Rom. 7, "Who shall deliver me from this body of death?" Then he turns around and says, "Thank be to God, through Jesus Christ." See the blood of Jesus is able to cancel out and nullify the power of sin in our body. That is the power of the precious blood of Jesus.

Turn to Rom. 7:24 *O wretched man that I am. Who will deliver me from this body of death? I thank God – through Jesus Christ our Lord! So then, with the mind I myself serve the law of God, but with the flesh the law of sin.* He continues to talk about the Spirit of God but in chapter 12 he gets back to the same subject in verse 1. *I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.* The blood of Jesus Christ comes upon our physical body to transform our physical body and impart the life of God to it. It is in a spiritual sense yet it affects us naturally. Paul was talking about the spiritual affecting the natural here.

Let us just read some of the background that Paul wrote in the book of Romans. Notice in Rom. 6:4 *Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection.* Remember in verse 4, he talks about the glory of the Father. Look at verse 6 *knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin.* It talks about how our old man has died. How is that possible? In verse 11, *Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.* See there

are imperfections in our body and Paul talks about how the sin nature works in the physical body.

In Romans 7, he speaks very clearly about sin in the flesh. *Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me. I find then a law, that evil is present with me, the one who wills to do good. For I delight in the law of God according to the inward man. But I see another law in my members.* According to the context in the book of Romans, the word *members* refer to the physical body. The physical body has a sin nature in it because of the fall and the curse of the law. Paul was talking about how Jesus Christ can transform our very physical body by crucifying our body of sin.

Our physical body needs to be presented to God. The blood needs to touch the Outer court. The precious blood of Jesus needs to come and transform our very physical body. The blood of Jesus will cause us to receive *zoe*, which is Greek for God's kind of life. See the blood of Jesus carries *zoe* life with it and *zoe* life needs to come into the physical body. Rom. 8:11 *But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give (zoe) life to your mortal body.* He is not talking about just our spirit or our soul. He is talking about the life of God coming upon our physical body. Our physical body can receive the very life of God through the blood of Jesus Christ that was shed on the cross of Calvary.

The blood does two things. The blood takes away the poison and the blood gives life. The blood takes away the poison of sin in our life and the blood transmits life into our physical body. That is what the blood of Jesus does in the physical realm. The blood of Jesus needs to come into us and transform our emotions, our will, and our mind. There are many people who say, "I do not have a strong will." It is because your will is bound by sin. God created every human being with a strong free will. But through time, that free will has been yielded to the wrong forces. As a result, the sin nature has sucked out spiritual strength from your free will. So, the precious blood of Jesus needs to come into our mind, our soul, our emotions, and our will to cleanse us and to change our inner most being. The blood of Jesus needs to touch the very depth of our thought life, the very depth of our emotion. See sometimes people say, "I do not know why emotionally, I feel this thing is right but I know that according to the Word, it's not right." How is it that their emotions are working against God's Word? Surely, God never intends that. The reason is that the blood of Jesus has not sanctified the emotion. So, the emotions are open to the wrong influences. We need the blood of Jesus to touch our soul. Of course, we need the blood of Jesus to be shed into our hearts, into our spirit. So, the blood of Jesus needs to be upon our lives spirit, soul, and body for the glory of God to manifest through our life.

The glory of God is tied to the mercy of God, which in turn is tied to the blood of Jesus Christ. Sometimes people go around claiming the power of the blood, "I am covered with the blood."

Or when they are doing anything they say, "God covers me with the blood." The most important thing for us to realize is that the blood should be covering us all the time. It is not only in time of need that we ask the blood to cover us. If for one moment the blood is not on our life, we are not acceptable before God. The precious blood of Jesus makes us acceptable to Him.

Just close your eyes for a moment and say, "Lord Jesus, thank You for your precious blood that is upon my conscience and upon my spirit. Thank You for Your precious blood that is upon my emotion, my will and my mind. Thank You for the blood of Jesus that is upon my physical body. Sanctify my physical body with Your precious blood. Thank you for the power of the blood. We extol the power of the blood. We lift up the mercy of God in expectation of the glory of God in our life. "