

Week of Meetings 10 the Glories of Christ

by James K. Boswell

The sermon explores the multifaceted glories of Christ, emphasizing His essential, moral, and acquired attributes.

Duration: 56:08

Scripture: Psalm 23:6, Matthew 6:33, John 11:35, Romans 5:8, 1 Corinthians 2:9, Ephesians 1:6, Revelation 21:3

Topics: "Faith Under Pressure", "Gods Guidance"

Description

The video is a sermon on the topic of pressure and its impact on our lives. The speaker repeatedly asks the question, 'Do you believe in pressure?' and emphasizes the importance of understanding its role in our lives. The sermon encourages viewers to rely on God's strength and guidance to navigate through the pressures of life. The speaker also emphasizes the need to have faith and trust in God's plan, even in the midst of difficult circumstances.

Transcript

495. I wonder if I could add just a little note of thanks to what Bob has expressed, for all your help. He encouraged me for coming along.

It's been nice being with you during these past days, and I'm glad we're able to rearrange meetings to be with you now. And we'll leave you again tomorrow morning, just after breakfast, and go on to Tampa, and on to Fort Lauderdale. Then we'll be there for three weeks, one week in Cunningham Village, and two weeks, including three weekends, at Spanish Wells.

And we'll fly right back, pick up the car, and drive all the way back to Canada. And we'll start a very heavy fall and winter program. We'll vow your prayers as we go on in his interest, and I trust all for his glory.

I appreciate so much the way you have responded and gone out to meetings. Something about night after night, that's not an easy thing, you know, is it? Now, you've done exceptionally well, and I trust Donald will be blessed and grant you every encouragement as you press on together. Now, we're going to sing our chorus, Do You Believe His Precious, and Have You Not Seen Me Love? If you don't know it, it's 605 in this little book.

We'll just sing the two choruses tonight, Do You Believe His Precious, and Have You Not. I never like the last meeting, you know that? There we go! There they were singing, Do You Believe His Precious, and

Mrs. Schaefer's office. And we just got in through the door, she was going, glory, right over like this, you see? And we just stood there and roared and laughed.

We saw recently down in Arizona, and I said, Do you remember that night? And I said, I'll never forget it. So there it is, and let us have the other chorus. From ear to ear, wonderful.

Right, let us open our Bibles again, John's Gospel, shall we? And let's go back to the 17th chapter. John, and the 17th chapter, please. Tonight I want to not preach, but just talk to you.

I trust your heart that the life of Solomon, Mr. MacDonald, just sung to us regarding, I am not worthy, for he touched my heart. And I want to talk tonight on the worthiness of our lovely Lord Jesus Christ. And though we in ourselves are absolutely unworthy, yet in Him we are accepted, and we are before God, holy and without blame.

We're going to speak tonight on the glories of Christ. It's a very vast subject. We'll keep it going for another seven days.

But we're going to go as far as we can tonight, leave the message with you, and Christ, you'll study up for yourself, because it's a wonderful theme. The glories of Christ. Now, in the Old Testament, the Lord Jesus is designated in Isaiah 33 as the glorious Lord.

The glorious Lord. But in 1 Corinthians 2, verse 8, He is denominated there as the Lord of Glory. The Lord of Glory.

In the Old Testament, His glory is requested. Moses said, show me Thy glory in the 33rd chapter of Exodus. But in the New Testament, His glory is revealed in John 1, verse number 14.

And we beheld His glory. Now, in creation, we have His glory effulgent. In the form of man, we have the glory eclipsed.

In the Old Testament, we have His glory echoed. In the New Testament, His glory is exhibited. In the Acts, His glory is expressed.

In the Epistles, His glory is experienced. In the Kingdom, His glory is established. But in the Revelation, His glory is enthroned.

The glory of God in Christ is His essential excellence in manifestation. All the glory of God and all the essential excellence of God is revealed to us, manifested to us, in Christ, our glorious Lord. You know, in creation, we have the glory of His power.

In the law, we've got the glory of His precept. In grace, we have the glory of His pity. But in redemption, we have the glory of His purpose.

Tonight, I want to talk to you on the threefold glory of our lovely Lord Jesus. Firstly, His essential glory. Secondly, His moral glory.

And then lastly, His acquired glory. Now, with all that before you, go to John 17. And we're going to read, please, in verse number 5. Verse number 5. And now remember, we're dealing with His essential glory.

And now, O Father, glorify me now with thine own self, with the glory which I had with thee before the world was. The thought of glory reminds us of His dignity, His honour, worship, praise, a hymn of praise. We often think of, in connection with the doxology, His glory.

Now, we have, first of all, then, His essential glory. This reminds us of something that is absolutely indispensable. There is a chief point which is absolutely indispensable, and this is manifested and centred in the law of glory.

Our lovely Lord Jesus. First of all, then, let us sing it like this. Let us say, glorify me now with thine own self, with the glory which I had with thee, notice this, before the world was.

It is the glory of an eternal existence. The glory of an eternal existence. In John chapter 1, verse number 15, remember how John the Baptist says, Here is one who is prepared before me, for he was before me.

And in John chapter 8, we read these remarkable words, Christ said before Abraham was, I am. Remember too, in our verse here, before the world was, I am. And in Colossians chapter 1, we read those remarkable words, He is before all things.

And in this, tonight, we have the eternal existence of our lovely Lord Jesus Christ. Now this fills my soul. There is never a time when He was not, and there will be a time when He will not be.

The glory of an eternal existence. Little Father, there is the glory of an eternal equality. John 1.1, In the beginning was the Word, and the Word was with God, and the Word was God.

John 10, verse number 30, I and my Father are one. I and my Father are one. In John 14, verse number 9, the Lord says to Philip, Philip says, show us the Father.

Why do you ask that, Philip? Haven't you seen me? Have you seen me? You have seen the Father. And there you have the eternal equality in perfection and in power. Now these are the statements of our lovely Lord Jesus.

I can give you a lot more. But I think these three are most convincing, probably four there, of the eternal equality of the Lord Jesus with God the Father. Now think of the Apostle Paul.

In his statement in Philippians chapter 2, he says, Let this mind be in you, which also in Christ Jesus, who, being in the very form, the very substance, the very essence of God, saw it not summoned to be grasped after to be on equality with God. The first Adam grasped after, reached after equality with God. The last Adam did not need to reach after.

He was, he is, and ever will be God. Now repeat, there he is, the equality in perfection and in power, in essence and in substance, he is God. Then next in this connection, there is the glory of an eternal exaltation.

The glory of an eternal exaltation. You know, the self-humiliation of our lovely Lord Jesus proves conclusively His deity. I say gently, now repeat, He never leaves aside His glory.

He never ceased to be God. He veiled His glory. He veiled His deity, His divinity, in His own glorious humanity.

I think of that verse in Hebrews chapter 2, where it says, For as much as we are the children of your children, we are partakers of flesh and blood, but He Himself likewise took part of the same. Beloved, you could not help being born the very beautiful person you are. I could not help being born just as I am, you see.

It was by the natural course of events. But the very next sentence says, He by His own voluntary will, by His own death's action, took a body like unto your body and my body, yet apart from sin. Now, isn't that precious? And His self-humiliation proves conclusively His glorious deity.

Just tell me more. The glory of His eternal exaltation. In John 1, verse 14, And the world became flesh and tabernacle among us, and we beheld His glory, the glory of all the begotten of the Father, full of grace and truth.

I'm thinking of a verse in Isaiah, chapter 7, verse number 14, A virgin shall conceive and bring forth a son, and I shall call His name Emmanuel. I think of a New Testament reference, Matthew 1, verse 23, A virgin shall conceive and bring forth a son, and I shall call His name Emmanuel, which meaneth to represent God with us. God with us.

And going back to Isaiah 9, verse number 6, we have this very remarkable statement. Unto us a son is given, proving His divinity. Unto us a child is born, proving His humanity, and the government shall be upon His shoulder.

Now, I want you to look at three references. I ain't going to go back to Isaiah. You're coming with me, are you? First of all, right into Isaiah chapter 6. Isaiah chapter 6. There's something very precious about these three references, and we're going to link them on, as I've been doing now, with a New Testament scripture.

Isaiah 6 and verse number 3. Remember, he's talking about the seraphim, which had six wings, with twenty covered his face, with twenty covered his feet, and with twenty did fly. One cried unto another and said, Holy, holy, holy is the Lord of hosts. Holy, holy, holy is the Lord of hosts.

Now, you turn, but keep your finger there. You turn to Revelation chapter 4, and verse number 5, and verse number 8, and read those remarkable words. Revelation 4 and verse number 8. And the four living creatures had each of them six wings about him, and they were full of eyes within.

And they raised not their voice, saying, Holy, holy, holy is the Lord God Almighty, which was, which is, and which is to come. Who is it referring to? None other than the eternal Son of the living God. Now, go to the 8th chapter of Isaiah.

The 8th chapter, please. And verse number 13. Verse number 13.

Sanctify the Lord of hosts Himself. Let Him be your fear. Let Him be your dread.

The words are, Sanctify the Lord of hosts Himself. Now, your new test reference, 1 Peter chapter 3, verse number 15. Now, these are verses we may repeat for you.

I like you just to underline them in your Bibles for yourselves, because of your eternal value to you. 1 Peter chapter 3, verse number 15. But sanctify the Lord God in your heart.

Sanctify the Lord God where? In your heart. Who is He? The same one referred to in Isaiah chapter 8, verse number 13. Sanctify the Lord your God where? In your heart.

Another reference. Isaiah chapter 44. The 44th chapter.

It's real good. It does my heart sound good to hear the rustling of these leaves. Now, we're going to read the last phrase, the last part of verse number 21.

Isaiah 45, rather. 45 and the 21st verse. There is no God beside me, a just God and a Saviour.

There is none beside me. Look unto me, and be ye saved, O ye ends of the earth. For I am God, and there is none else.

For I am God, and there is none else. Now, down to verse 23. I have sworn by myself the word has gone out of my mouth in righteousness, and it shall not be turned.

But unto me every knee shall bow, every tongue shall swear. Unto me every knee shall bow. Now, go to Philippians chapter 2. Philippians and the second chapter.

I mentioned a moment ago the seven downward steps in self-humiliation of our lovely Lord Jesus. But notice now verse number 9. Wherefore God also has highly exalted him, and given him a name which is above every name, that in the name of Jesus every knee should bow. Now, things in heaven, things which are celestial, and in earth, things which are terrestrial, and things under the earth, things that are infernal.

And every tongue shall confess that Jesus Christ is Lord, the glory of God the Father. What's in my heart is just this. That Jehovah of the Old Testament is none other than the Lord Jesus of the New Testament.

Oh, I trust that's crystal clear. Beloved, our Lord Jesus is not only superior, he is supreme. He is not only a peer, the capital P-E-E-R, not only a peer, but he is peerless.

He is not only prominent, but he is preeminent. He is Lord of Lords. He is King of Kings.

He is higher than the highest. He is higher than the kings of the earth. He is higher than the heavens.

In Hebrews 1, verse number 8, look at it, please, I misquoted. Hebrews 1, verse number 8, you'll read a remarkable statement here, so precious to your heart. But unto the Son he saith, Thy throne, O God, is for ever and ever.

A sceptre of righteousness, the sceptre of thy kingdom. Notice the expression, unto the Son, the glory of an eternal exultation. Unto the Son he saith, Thy throne, O God.

Notice he addresses him as God, co-eternal and co-equal with himself in perfection and in power. Thy throne, O God, is for ever and for ever. And no wonder we sing from our hearts so often, Lamb of God, our souls adore thee.

While upon thy face we gaze, there the Father's love and glory shine in all thy brightest rays. Thine almighty power and wisdom all creation's works proclaim. Heaven and earth alike confess thee as the ever great I Am.

And we bow before him tonight, and we worship him, and we adore him as we cry, Thou art the everlasting Word, the Father's only Son. God, manifest as he inherit, and heaven's beloved one. Worthy,

O Lamb of God, art thou, that every knee to thee should bow.

Isn't he worthy? Isn't he worthy? Yes, ten thousand times ten thousand. He alone is worthy of our adoration and our worship, our thanksgivings, our praises, our whole lives. We looked a little, very fragmentary too, at his essential glory.

But I trust an outline will be a blessing to you, and encourage you to further study along that particular line. Now let's look for a little at his moral glory. In John chapter one and verse number fourteen.

We've already quoted him, haven't we? John one and verse number fourteen. And the Word became flesh, and tabernacled among us, and we beheld his glory. The glory of the only begotten Father, full of grace and truth.

His moral glory. The idea of moral has a thought of being ethical. It reminds us too of the principle of right conduct.

Chaste behavior. Now see how this works out in the life and ministry of our lovely Lord while here on earth. And may it reach your heart with my heart tonight.

Furthermore, first of all then, it is the glory of the learned tongue. The glory of a learned tongue. And say if you remember Isaiah chapter fifty.

Mine ear hast thou opened, mine ear hast thou digged bold through. And he said, Thou hast given me the tongue of the learned. When you come across the New Testament scripture.

Remember, there in the temple was a boy twelve years of age. They marveled, they wondered. What manner of child is this? The doctors and the lawyers, they were actually astounded at the words he spoke.

The questions he asked, the answers he gave. He spoke with authority, authenticity. He never needed my train to recall a word.

Never needed ever to say he was sorry. And remember the officer said, Never a man speak like this man. Why? He was one of the speaks with authority.

And he has never been taught. Never been taught. Little did they know the value of those early mornings alone with God Jehovah.

And morning by morning my ear hast thou opened. And because he had the opened ear, he also had the learned tongue. I must hurry.

Not only do you have here the fact of the learned tongue, but you have also a living example. A living example. I think of the Lord Jesus, first of all, in connection with his humility.

We refer to this over and over again during these bad days. In John 13, from verse number 4 through verse number 14, we have a striking exemplification of the life of Jesus Christ in his humility. I am among you as one that serves.

I came not to administer unto but the minister, and to give my life for ransom for all. He that is chief among you, let him be your servant. And he exemplified that, did he not? By laying aside his garment and stooping down to wash the disciples' feet.

Oh, the humility, the condescending grace of our lovely Lord Jesus to do that menial task. O Father, not only do we see a living example regarding his humility, but also regarding his suffering. Regarding his suffering.

I think of that verse in 1 Peter chapter 2, verse number 21, where he speaks about the Lord Jesus and his suffering. He suffered wrongfully. He suffered wrongfully.

O how prone we are to stand up for our right, to stand on our dignity, to try and vindicate ourselves. The Lord Jesus, for your sake and for my sake, he suffered wrongfully. He suffered patiently.

O the patience in suffering, endurance of our lovely Lord Jesus Christ. Not only did he suffer, my friend, wrongfully and suffer patiently, but he suffered acceptably. And the way he suffered was accepted by God the Father.

And that's in his connection, he suffered meekly. Meekly. O the meek and lowly, understanding, sympathetic Christ.

And the moral glory of Christ as displayed here in the learned tongue, but now in the living example, a life of humility, a life of suffering, exemplified in suffering wrongfully, suffering patiently, suffering acceptably, and suffering meekly. He is your example. He is my example.

Then again, what about his holiness? A life of holiness. In 1 Peter chapter 1, turn to that in case I am misquoting. 1 Peter chapter 1, verses 15 and 16.

But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy. Chapter 2 and verse 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul.

The example in our lovely Lord Jesus. Now he, by his word, lives in you and lives in me, and he is our holiness. Not only do we have here the glory of the learned tongue, the glory of a living example, but the glory of a loving character.

Now I want you please to turn with me, if you will, to Scripture, in Luke chapter 10 and verse number 27. Luke 10 and verse number 27. Firstly, his teaching.

Luke 10, verse 27. Referring to the young ruler came to the Lord Jesus, the young lawyer. And he answering said, verse 27, Lord Jesus answered, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength.

Now there it is. The Lord Jesus' teaching taught that we should love God with all our heart, with all our soul, and with all our strength. That's what he taught.

Furthermore, he also taught we should love one another. John 15, verse number 13. Verse number 17.

As I have loved you, so love ye one another. He also taught we should love our neighbors as ourselves. Love our neighbors as ourselves.

He also taught in Mark chapter 5, we should love our enemies. How I wish time would allow me to take this out one by one and go into them in detail. But time will not allow.

But I want you, dear children of God, as I leave you, to leave hold of all these important truths. Here we've got the glory of a loving character, manifested in love to God. That's what he taught.

Love to our neighbors. Love to one another. And love to our enemies.

The second point is this. Not only his teaching, but his loving. And how the Lord loved.

I told you the other night, and I won't underscore this. It's the glory of a loving character revealed, first of all, in the individual personal love. He loved the rich young ruler.

He loved him. He loved Mary. He loved Martha.

He loved Lazarus. An individual love. The last in this connection, he loved his disciples.

He loved his disciples, as I have loved you. The glory, beloved, here means so much to my heart. The glory of this loving character in his teaching, and in his loving.

But now, what about his dying? What about his dying? In Song of Songs, chapter 8, verse 17, it says, His love could not be quenched. It's a love that is stronger than death. A love that many floods cannot drown.

A love strong in the love of a woman. The strongest form of human love is love of a mother for her child. I know no love so strong as that.

There's a question that's asked in Jeremiah. Will a woman forget her sucking child? Now, notice in Scripture, and the Spirit's emphasis, the sucking child. It's the most difficult thing out, for a mother to part with a child that's once nestled down upon her breast.

And all the love of motherhood stirs through these young babes. The Bible says, Will a mother forget? She may. But I will never forget thee.

I have loved thee with a never-lasting love. Oh, sing of His mighty love. Sing of His mighty love.

Sing of His mighty love. Mighty to save. Lastly, now, in this connection, is His acquired glory.

We've thought a little of His essential glory, and His moral glory, and now His acquired glory. In John 17, verse number 24, Father, I will, Thou hast given me, be with me where I am, that they may behold my glory. Now, this is an acquired glory.

A glory given unto Him as a result of His redemptive work at a place called Calvary. An acquired glory. Thank God, tonight, there's a man in the glory.

He's a man bearing the marks of Calvary's passion. They're gazing upon Him tonight to see this man with the marks of Calvary in His hands and feet. The Spirit of inside.

And all heaven bows before Him. All heaven worships Him. All heaven adores Him.

We tonight, from the very heart, cry unto Him that loved us and loosed us from our sins in His own blood. To Him be glory and power and dominion both now and forevermore. Three points.

First of all, it's the glory of an accomplished work. The glory of an accomplished work. Christ said in John 19, verse 30, It is finished.

The great work of salvation is being triumphantly accomplished. The glory of an accomplished work. And in John 17, verse 40, it says, I have finished the work which Thou gavest Me to do.

Do you not see early in the same gospel, I came not to do Mine own will, but the will of Him that sent Me, and I finished the work which He gave Me to do. Now that triumph of the glorious victor, it is finished. And He bowed His head.

That word bowed is the very same word in John 13, verse 6. And John leaned his head upon His breast. That very same word. And Christ bowed His head upon the rugged cross.

His head fell down upon His breast. That we might have the glorious privilege, unworthy as though we are, of leaning our heads upon His breast and looking up and say, Thank you, Lord Jesus. You're my Lord.

You're my everything. The very life of my life. I trust You'll do that.

Then again, it's the glory of an opened way. In Hebrews chapter 10, it says, By His own blood, He has opened up a new and living way. And my friend, the glory which has been eclipsed as a result of Paul.

And remember, the way to God's presence was once closed as a result of Satan. Now it stands open in the glory of an opened way. We'd like to enter right into the immediate present, not just the holy place, but right into the very holy of holies where all is pure gold and where His glory fills the whole place.

Enter right in. We hear these words. Therein writes this transcendent, Lord heavenly God of pure, shows the blood of His atonement as thy title to be here.

Why stand you without in fear? The blood of Jesus invites you near. Now isn't that precious? There's a disconnection. It's the glory of an eternal witness.

The glory of an eternal witness. Hebrews chapter 9, verse number 12. Christ, by the eternal Spirit, has offered Himself to God, having obtained eternal redemption for us.

And tonight we have now the glory of an accomplished work. The glory of an opened way. And, beloved, tonight the glory of an eternal witness.

Done is the work that stays once and forever done. For it is the righteous that close the unrighteous one. Ah, there's nothing to do.

For the sinner is dead. Must these have another to die in his stead? And Jesus, on Calvary's terrible hour, salvation accomplished, was marvellous far. And this week, where we've been dealing with the love light, we've brought you right face to face now with the Lord of glory.

He is your Lord. Not only just having a place, not just a prominent place, but the pre-eminent place. Now dear old St. the man of God, the late Ed B. Meyer, he said for years, he gave Christ a place in his life, receiving Him as his Savior.

Then he gave Him a prominent place in his life. Many years after that, he allowed Christ to have the pre-eminent place. Ed B. Meyer said, he handed over the bunch of keys in the piers that hand the Lord Jesus apart from one.

There was one key he did not hand over. And he knew his ministry was hindered. He knew his ministry was not being blessed nor fruitful.

He knew there was something missing in his own life. And all the time the Spirit was putting His finger upon that particular one key. It was something he was not willing to abdicate.

It was something he was not willing to give up. Until one day he got down before God and said, O God, make me willing to be willing to allow the last key to come into Thy hand. And he gave that key into His hand.

If you, my friend, could read the books of Ed B. Meyer, before that took place in his life, and the books after that moment, what a transformation in his writings. Especially in his Cambridge commentary. What a transformation in that man's writings.

As he handed over the last key in the piers that hand of his lovely Lord. He said, Lord, make me willing to be willing to hand over that key. Will you do that tonight? Whatever that key may be? And from your very heart, will you look up to the Lord of life and glory and say, because your Lord is worthy, reign over me, Lord Jesus, reign over all within.

Make me a loyal subject to Thee in everything. We thought a little of his essential glory, of his moral glory, and his acquired glory. Now let us give him all the glory by a wholehearted surrender of life in his own blessed pierced hand.

And from your very heart, say with all sincerity, O precious Lord Jesus, how lovely Thou art. Come and abide in me. Rule in my heart.

Break every feather Thy face let me see. Then Thou shalt ever be precious to me. We're going to sing together hymn number 30.

Hymn number 30. Now I think probably this has been the theme throughout these days we've been together. No, that's not the hymn I'm looking for.

Wait a minute. I shouldn't get it so. That was the one I was going to finish with last night.

Now hymn number... 80. Hymn number 80. Hymn number 80.

See, look ye saints, the sight is glorious. See the man of sorrows now. From the fight return victorious.

Every knee to him shall bow. Hymn number 80. Randall Hymn, the June Camranda.

Thank you. I think you must rise and sing. Let everyone rise and sing.

Hallowed King, Saint, the sight is glorious. Spread abroad the victor's faith. Verse number three all together.

Saint, our Saint. We are going to sing without any veil between. And bring forth the royal diadem and crown.

There is our desire that right here and now, right in here and part of the palm. He may be reigning Lord Supreme without a rival in each of our lives, every moment of every day because we alone realize that He is worthy of every compartment and department, our time, our talent, our treasure, our spirit, our soul, our

body, completely yielded to His control, the Sovereign Lord of Glory. Blessed be God that assembles company.

We thank you each other bowed here tonight and for the glorious impact of this first movement and we give you all the praise and all the glory for Jesus Christ our wonderful Lord in His peerless and precious name. Amen.

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