

We Beheld His Glory

by Stephen Kaung

Stephen Kaung's sermon emphasizes the importance of beholding the glory of God through a close relationship with Jesus Christ.

Duration: 1:13:04

Scripture: John 1:14, John 17:24, 2 Corinthians 4:6

Topics: "Jesus Christ", "Divine Glory"

Description

In this sermon, the preacher emphasizes the perfection and intense excellency of Jesus Christ. He highlights that Jesus is the moral glory of our Lord and that he is unlike any other man. The preacher refers to the Gospel of Luke, where Jesus is called the holy thing at birth and shows his devotion to his heavenly father. The preacher also mentions the miracle of turning water into wine at a wedding, illustrating how Jesus can transform sorrow into joy and lack into abundance. The sermon concludes with a prayer for God's glory to fill the house and a focus on Jesus as the embodiment of grace and truth.

Transcript

Will you please turn to the Gospel according to John, chapter 1. John chapter 1, verse 14. And the Word became flesh and dwelt among us, and we have contemplated His glory, a glory as of an only begotten with a Father, full of grace and truth. The same Gospel, chapter 11, chapter 17.

Chapter 17, verse 24. Father, as to those whom Thou hast given me, I desire that where I am they also may be with me. That they may behold my glory, which Thou hast given me, for Thy love is with me before the foundation of the world.

2 Corinthians, chapter 4. Chapter 3. No, it's chapter 4. Chapter 4, verse 6. Because it is the God who spoke that out of darkness light should shine, who has shone in our hearts for the shining forth of the knowledge of the glory of God in the face of Jesus Christ. May we look to the Lord. Lord, we know that Thou art here, we are standing on holy ground, and we do want to remove our shoes, prostrate before Thee, because Thou art the Lord of glory.

We ask that Thy glory will fill this house as we consider Thy glory. We pray that we may have eyes to see, ears to hear, and heart to understand. O Lord, show us Thy glory.

In the name of our Lord Jesus. We have been considering together on this very important matter, Thine is the kingdom, Thine is the power, and Thine is the glory. This is the whole Bible.

We do thank God that kingdom belongs to Him. Power belongs to Him. And glory belongs to Him.

Our God is the God of glory. Glory is His. Glory subsists in Him.

And Him alone. He is the only one who is full of glory. There is the glory of God as God, which He will never share with another, because He is God.

But thank God, He is not only the God of glory, He is also the Father of glory. And as Father, He is the source, the spring, and the giver. So He desires very much to share with us certain aspects of His glory.

The glory of His life. His divine nature. His own character.

And together with these, His kingdom and His power. Now these are the aspects of the glory of God that He is most anxious to share with His people. We have to acknowledge that when we touch this matter of the glory of God, it is beyond us.

We have no way to define it, because God is infinite. And whenever you find to define anything, you really confine it to an indefinite area. But our God is infinite.

Therefore His glory is infinite. It cannot be defined. The little that we know of the glory of God is by association.

He reveals His glory to us through His name. And by knowing His name, we know something of His character. We know something of His inward being.

Who He is, and what kind of God He is. Furthermore, we find that we know a little bit of His glory through manifestation. Through the whole Bible you find again and again He manifests Himself to His people.

Now as a matter of fact, these manifestations probably are not as deep as association. Because by manifestation, it gives us an impression of His majesty, of His greatness, of His power, of His holiness. In other words, manifestation gives us more of an outward expression.

But association gives us more of an inward being. Now this morning, we would like to share together on this matter of we beheld His glory. The Apostle John, in writing the Gospel, he said, The Word became flesh, and tabernacled among men, full of grace and truth.

But in the parenthesis, he put a sentence. And we beheld His glory, even the glory as of an only begotten with a father. Now brothers and sisters, of course we know that this refers to the glory of Christ.

You remember in John chapter 17, which is commonly called His high priestly prayer. And in that prayer, He Himself, in verse 24, He asked the Father. He said, Father, as to those whom thou hast given me, I desire.

In other words, you find the Lord Jesus has a desire. And He expressed that desire to His Father. He prayed to His Father.

He tells His Father what He wants, what He desires. And brothers and sisters, the Father, no doubt, hears Him. And what is the desire? He said, I desire that where I am, they also may be with me.

Why? That they may behold my glory, which thou hast given me, for thou hast loved me before the foundation of the world. In other words, you find that it is the desire of our Lord that we should behold His glory. But how are you going to behold His glory? He said, where I am, they also may be with me.

You know, if you want to behold something, you have to be there. You have to be with Him. If you are distant from Him, away from Him, how can you behold the beauty of the Lord? So the condition is, the Lord said, where I am, that they also may be.

That they may behold my glory, which thou hast given me. Now of course we know that when our Lord was praying that high priestly prayer, it was on the eve of His being betrayed and later to be crucified. In other words, He was departing from this world.

And He is going back to His Father. Now that is very true. But if we know something of the Gospel according to John, if we know something of the Spirit, that John writes the Gospel.

We know John is not a person who is concerned with time and space. He is a person more concerned with eternity, with the ultimate. In other words, He is not concerned with the physical.

He is deeply concerned with the spiritual. So when you read the Gospel according to John, even though He may say, where I am, that they also may be with me. Now the where, probably we will think, well that is heaven.

Because He is going, leaving this world, and returning to His Father. So that will be the third heaven. The throne of God.

Way up, far away. Now if the Lord says where I am, they also may be with me, then we have to wait thousands of years. Before we can ever behold His glory.

So to me I feel, I may be wrong, if I am wrong please correct me. To me I feel, with the Apostle John, even when he used the word where, which is a place, and yet the where is spiritual. In other words, where is the where? It is the heavenlies.

Brothers and sisters, you remember, in Ephesians, our brother has mentioned already, how the exceeding greatness of the power of God, demonstrate in raising our Lord Jesus from the dead. And not only that, but have exalted Him up high. By the throne of God.

In the heavenlies. And then when you go on to Ephesians chapter 2, as our brother said, there is actually no chapter division, it is a continuation. And you will find that power, that has raised Christ from the dead, and has lifted Him up, exalted Him to the heaven, Heaven is the same power that is working in us, quickening us, raised us up with Christ, and also seeded us with Him in the heavenlies.

Now the heavenlies is a place. It is a spiritual place. You do not locate it, here or there, it is everywhere, if you are there.

So here you find, when John said, where I am, the Lord is in the heavenlies. He is in that heavenly realm. And by His grace, through His redemption, He has brought us into the heavenlies.

Brothers and sisters, physically we are here on earth. Physically we are confined to a location. We are in Richmond now.

Not only in Richmond, but even smaller than that, we are in University of Richmond. We are here. And we are limited by time too.

We are here. Now. And if it is now, it is not then, it is not afterwards.

Physically we are here on this earth. And in a sense, we say the Lord is not here, because He is in heaven. That is true, to a certain sense.

But dear brothers and sisters, how much better it is. Knowing that, even though physically we are here, yet spiritually we are in the heavenlies. We do not belong to this earth.

We are not the people of the earth. We are heavenly people. Our dwelling place is in the heavenly realms.

Where our Lord Jesus is. This is where we are. And brothers and sisters, because of this, we can behold His glory.

Even today. You don't need to wait for two thousand or more years, we don't know how long it will be, before you can see His glory. But thank God, our Lord Jesus' desire is that we may behold His glory, which God has given to Him.

Even now. In the same prayer, you find that our Lord Jesus actually mentioned two different aspects of His glory. In chapter seventeen, verse five.

John chapter seventeen, verse five. And now glorify me, thou Father, along with thyself, with the glory which I have along with thee before the world was. Now here the Lord Jesus mentioned one glory.

He said, now glorify me. Thou Father, along with thyself. With the glory.

Now what glory is that? With the glory which I had along with thee before the world was. Two thousand years ago, the Word became flesh. In the beginning was the Word.

And the Word was with God. And the Word was God. But two thousand years ago, this Word became flesh.

In other words, you find that the Word, the Son, the eternal Son, the second person of the Godhead, He who shares with his Father and the Spirit all the glory that belongs to the Godhead and to the Godhead alone. There is a glory that God will never share with anyone. It is His.

Forever. And here you find that glory is only shared among the three persons of the Triune God. There is a glory that God the Son shares with His Father.

Even before the world was. Even before there was time. Even before there was space.

In eternity past. In the beginning, God. The self-existing God.

And with God there is a glory there. A glory. The glory of God.

And here you will find the Son. He shared that glory with His Father from the very beginning. It is His.

By right. But He left that glory. He left that glory behind Him.

When the Word became flesh. And now He was going back. So He prayed.

Father, glorify me along with Thyself. With the glory which I had along with Thee. Before the world was.

So what is that glory? That glory is the glory of God as God. And our Lord is going back. Return to that glory.

That was His. Brothers and sisters. This is not the glory.

That He desired of Father that we may behold. Why as we mentioned the first time. No one can see God and live.

As Brothers Fox said. The naked glory of God means destruction. It is too bright for us.

Too glorious. Impenetrable. Unapproachable light.

No one can see. That glory belongs to God. And God alone.

Only shared among the Godhead. And that is the glory that our Lord is returning. When He prays His prayer.

But then. Towards the end of His prayer. He asked the Father.

He said, Father I desire. That those who believe in me. Those who are mine.

Whom Thou has given to me. I desire that they may see my glory. But remember.

He specified. He said that they may see my glory. Which Thou has given me.

In other words you will find. Here is His glory. That is given to Him.

The glory in verse 5. Is His. By right. Not given.

But the glory in verse 24. Is given to Him. By whom? By the Father.

So one is what the theologians will call. The essential glory. The essential glory.

Is the glory of God as God. His very being. Alone.

Unique. All by Himself. Incomparable.

And then you have. Another glory. Which is called.

Given glory. And this given glory. Is the Father.

Gives to His Son. Because His Son. Has obeyed Him.

Has come into this world. Has proved Himself. To be well pleased to the Father.

And has accomplished. The work that the Father has given to Him. Therefore.

As the Son of Man. He is given. A glory.

He is given the world. As His inheritance. The kingdom.

As His inheritance. And this is the glory. That He desires.

That we may see. And thank God. We may see.

That glory. So brothers and sisters. When we are considering this matter of.

Beholding. His glory. That is beholding the glory of Christ.

Actually. We are in this second realm. We are not talking about that essential glory.

We are talking about that given. Go back. To John.

Chapter 1. Verse 14. The word became flesh. And tabernacled.

Among men. Full. Of grace.

And truth. The incarnated Son. When He was on earth.

He was as God's tabernacle. Among men. Full of grace.

And truth. In other words. When you see Him.

When you hear Him. When you get near to Him. You are.

Attracted. Touched. Maybe quickened.

Or maybe frightened. By His grace. And His truth.

Here is a man. Who walked upon this earth. And when you touch that man.

You find he is full of grace. You find he is full of truth. But.

In the parenthesis. If you belong to those in the parenthesis. If you contemplate.

In other words. If your touch with this man. Is not just an outward touch.

Is not just hearing something of him. Is not just seeing outwardly of him. But if you contemplate.

If you consider. If you meditate. If you.

By the grace of God. Has your inner eye open. And your inner ear open.

And your heart open. What do you see? You not only see here is a man. Full of grace and truth.

But you see. The glory. As of an only begotten.

With a father. That's what you see. In other words.

The world. Only see grace and truth. Some believe.

Some reject. But so far as those. By the grace of God.

Has their eyes open. The father. Has revealed.

The son in them. Then what they see is glory. They see glory.

What kind of glory that is. He said. It is as the glory of an only begotten.

With. Now brothers and sisters. We were like.

To consider together. This matter of beholding. His glory.

What is the glory. Of Christ. That we see today.

First of all. His glory. As a perfect.

Representation. Of God. The father.

His glory. As a perfect. Representation.

Of God. The father. You know God.

Is a God. Who loves to reveal himself. As in Hebrews chapter 1 verse 1. He said.

In the former days. God has spoken. To our fathers.

Through the prophets. In many ways. And in many manners.

In parts. And in pieces. Frequently.

But in the last day. He speaks to us. In the son.

In other words. You will find that throughout. The history of mankind.

God tries to. Reveal himself. And he tries to speak to man.

He tries to tell man who he is. And what he is like. Because unless he reveals himself.

We will never be able to know him. He is a mystery. And only when the mystery is revealed.

Then it becomes an open secret. An experience of him to us. So you find in human history.

From the very beginning. In the garden of Eden. God tries to reveal himself to man.

And also. You find that God raised up. Men.

And women. To represent him. That through these men and women.

Who knew him. The world may come to know. Who God is.

All these men. Noah. Enoch.

Abraham. David. Moses.

David. The prophets. You find that God.

Because of his love for us. Because he wants us to know him. Therefore.

He raised up people. To represent him. But no matter how.

They represent. It's only. Pieces.

And bits. Only fragmentary. Why? Because men are so imperfect.

Men are so limited. And often times you find we misrepresent him. More than representing him.

But thank God. When the world became flesh. That God has found.

A perfect representation. Of himself. So that's why in the gospel of John he said.

No one has ever seen the father. But the son. Who is in the bosom of the father.

He has declared him. We do not know what kind of God he is. We do not know who he is.

But our Lord Jesus declares him. He is in the bosom of the father. He knows the very heart of the father.

And he declares the father to the fullest. If you want to know God the father. Just know him.

And you know all about the father. That's the only way you can know the father. And strangely you find.

After he was with his disciples for three or some years. During his last gathering with his disciples. Philip.

Who was one of the earliest. Who came to the Lord. Us.

Show us the father. And he satisfies us. Oh how he must grieve.

Our Lord Jesus. The Lord said I have been with you all these years. And you are still asking.

Show us the father. Do you not know that if you see me. You see the father.

Dear brothers and sisters. Our knowledge of God. Our knowledge of the glory of God.

Comes. Through our Lord Jesus. He is the perfect representation.

Of God. In 2nd Corinthians. Chapter 2. Chapter 4. 2nd Corinthians.

Chapter 4. Verse 6. Because it is the God who spoke. That out of darkness light should shine. Who has shown in our hearts.

For the shining forth. Of the knowledge of the glory of God. In the face of Jesus Christ.

Now brothers and sisters. How we thank God. The God who spoke.

Has now shined. In our hearts. For the radiancy.

Of the knowledge. Of the glory of God. In the face of Jesus Christ.

In other words. When you see the face of Jesus Christ. You see the glory.

Of God. You get the knowledge. Of the glory.

Of God. We mentioned last time. Moses.

He was not satisfied. With the manifestations. That he had experienced of God.

He knew something. Of God's glory. Because from the very beginning you find.
That he saw the burning bush. And God spoke to him. Face to face.
And by face to face. It doesn't mean the naked face of God. It means that in some form.
And you find God manifest himself. Under the cloud. So Moses desire.
To know God. Now Moses said. Show me thy glory.
And God said no. You cannot see my face. No man can see my face.
And live. But I will pass by you. I will hide you in the cleft of the rock.
Put my hand over you. Until I pass. And I will leave my name with you.
In other words. Moses was allowed. To see the back side.
Of God. Not the face. And brothers and sisters.
Even that. When Moses came down from the mountain. His face.
You cannot see the glory of God. Without being glorified. How much.
Much more glorious. That today. God allows us to see his glory.
In the face of Jesus Christ. In other words. It's not just a name.
We already mentioned. A name. Is where the person is absent.
That is when the name works. But when the person is there. You see his face.
And how much better. That you can see. In the face of our Lord Jesus.
Oh. The glory. The face of our Lord Jesus.
Is the face of God. We have such a privilege. Not just seeing the back.
But even. The face. The glory of God.
In the face of Jesus Christ. Brothers and sisters. Do you see.
The face of Jesus Christ. Are you seeing his face. Every day.
To see a face. You have to be very close. To see his face.
You have to turn to him. And that's the reason why you find. The words of the prophets.
Always calling his people. Return. Turn back.
And he will turn to you. Oh. How we need.
To turn to our Lord Jesus. Do not look elsewhere. If you look elsewhere.

You do not see the glory of God. The only place that you can see the glory of God. Is in the face of Jesus Christ.

Look at him. Gaze upon him. Behold him.

Stay with him. And brothers and sisters. You see.

In his face. A perfect representation. Of what God.

I wonder. If we see the glory of God. In the face of Jesus Christ.

Will not our faces. Shine on. I want to quote.

Brothers T. Austin Fox again. God. To be seen.

Nakedly. Means. Destruction.

But God. Manifest. In Christ.

Means that something has come. Between the blazing light. To break it into his components.

And gives us the effect. Of a prism. P.R.I.S.M. So that.

The blessing. The blazing white ray. Is now calm.

In all his manifold. Hues. The body of Christ.

Was like a prism. Breaking up for us. The rays of infinite holiness.

And we are able to see. What God is. In Christ.

Now let me read it again. Because I feel it is. So clear.

It really. Explain it to us. God.

To be seen nakedly. Means destruction. Now we all understand this now.

But God. Manifest. In Christ.

Means that something has come. Between. The blazing light.

It is a blazing light. That will blinds every eyes. Not only blinds.

But heals. Every man. But here you find.

When God manifest in Christ. There is something that comes in between. That blazing light.

And serves as a prism. To break the light into. His component parts.

So that. We can see all the different. Hues.

The light is break into. All the different colors. Now the body of Christ.

That is the incarnated son. The body of Christ is like that prism. Breaking out for us the rays of infinite holiness.

In a sense. You know God is holy. But that infinite holiness.

Is something. That we can never see. Is too bright for us.

Is too holy for us. But here you find. It is break into.

The rays of infinite holiness. We are able to see God. What God is.

Who God is. In Christ. And he say also.

He said. It was glory interpreted. In terms of grace and truth.

It was the glory of God. And through the prism. Of his humanity.

It was the glory of God. Showing itself through a human life. Along the lines of grace and truth.

Here you find the glory of God. Is manifested in a human being. And this human being.

Is none other than the incarnated son. And because he comes as a human being. His humanity is the prism.

That breaks the blazing light of God. Infinite holyness of God. Into something that we can see.

We can hear. We can touch. We can contemplate.

And we even can participate. And that glory is interpreted. In terms of grace.

You know. What is grace? If you read the gospel according to John. That tells us of the life of the Lord Jesus on earth.

Full of grace and truth. But then you turn to first John. First epistle of John.

And there you find. The apostle John is trying to tell us. Who God is.

He said God is love. That is what God is. God is light.

In him there is no darkness. And brothers and sisters. What is grace? Grace is the expression.

Of love. How do we know the love of God? Through the grace of our Lord Jesus. How do we know that God is light? And there is no darkness in him.

Because the expression of light is truth. The Lord said I am. Our brother mentioned last night.

Of the gospel of John. We know the gospel of John. John is the gospel of the ultimate.

And you find that there are a number of signs. All the miracles. In the gospel of John.

Are called signs. They are miracles. They are wonders.

And yet John used the word sign. Sign first. In other words.

Do not stay with these miracles. But go beyond these miracles. And see something else.

Now that is John. The gospel of John. Now in all these signs.

They show us. He is full of grace. Just to illustrate it.

The first miracle that our Lord Jesus performed. Is during the wedding. The marriage in Cana.

Turning the water into wine. Now don't stay with the miracle. And hope that all your waters will turn into wine.

That is not the meaning of it. You know in our life on this earth. Marriage is one of the highlights.

Marriage is one of the happiest moments. Of our earthly life. And here you find it begins with the marriage.

It was a very happy occasion. Everybody was happy. Oh how they enjoyed the feast.

How they enjoyed the wine prepared for them. But then you know. As usual.

All the happiness on this earth. Always ends up in shame. In despair.

Fortunately the Lord was there. As our brother said. Graciously.

He turned the water into wine. He made that which is flesh. Into something tasty.

He changed the sorrow into joy. Shame into glory. Lack into abundance.

Because six huge stone basins. Full of wine. Not just for that wedding time.

But probably for their lifetime. That is grace. And through that grace you find John said.

This is the first sign that he demonstrated his glory. Remember his glory. The glory of the grace of God.

Our God is grace. And then you pick the last sign. The last sign is at home.

Lazarus was dead. And you remember when the sisters went to tell the Lord. Your friend.

The one whom you love. Is sick. And the Lord stayed away for two more days.

And he told his disciples. He said this sickness is not unto death. But for the glory of God.

And then after four days he arrived there. And Lazarus was already in the tomb for four days. And our Lord Jesus raised him out of the dead.

Lazarus come forth. Fortunately the Lord said Lazarus. Otherwise the Lord said come forth.

Or the dead would come forth. And here you find Lazarus come forth. Brothers and sisters.

This is the glory of God. Life. The Lord said I am the resurrection and the life.

This is the truth. This is the eternal truth. God is life.

Not death. The Lord is the resurrection and the life. But why? Because he entered into death.

Robbed death of his power. And come out on the other side victorious. That is the truth.

Brothers and sisters. Through grace and truth. If you contemplate.

If you think. You see the glory. As of an only begotten.

With her father. You find that the scripture use. As of an only begotten.

With her father. It doesn't use the word. As the only begotten.

With the father. It use an indefinite. Now that doesn't mean he is not.

It simply means the emphasis. Is different. In other words.

He is a son. The son. With the father.

But here. The glory. That we contemplate.

Is the glory. As of an only begotten. With her father.

In other words. It is not the relationship. Of the father and the son.

That is the emphasis. That they are. But.

It is the representation. That is the emphasis. So the glory here.

Is the given glory. That we see. So West Coast.

West Coast said. The glory of the incarnate word. A glory that is of one.

Who represents another. Being derived from him. And of the same essence with him.

The idea conveyed. Is that of. Not.

Is not that of sonship only. But of mission also. And I think.

That explains it. I have to dwell on this first point more. My time is almost up.

Hebrews chapter one. Hebrews chapter one. Verse three.

Who being the effulgence. Of his glory. And the expression of his substance.

And upholding all things by the word of his power. Had he made by himself the purification of sin. Set himself down on the right hand.

Of the greatness of God. Here you find. The incarnate son.

Christ. Is the effulgence. Of God.

The effulgence means. In other versions a brightness. Or radiancy.

It is like the light. That shines forth from the sun. Now you cannot.

Look at the sun. But is the light. That shines upon you.

And yet. Even though in that illustration. You may think that.

If it is the brightness. The radiancy. Of his glory.

That comes out of. The glory of God. But is other than the glory of God.

So immediately you find. The writer said. He is the expression.

Of his substance. Or the exact image. Of his substance.

In other words. Even though. He comes out.

From. God. And yet.

He is one with God. He is the exact image. Of the substance.

We are told that this word. Image. Here.

In Greek. Is character. Character.

He is the character. Of. The substance of God.

What God. Essentially is. Is expressed.

By the character. Now the word character. Alexander White.

Says. The artist. And the handicrafters.

Of Greece. Employ this word. To describe the itching.

On the face. Of a seal. Or the engraving.

On the face. Of. A stamp.

In other words. You find that. Character.

Is something. That is itching. You may use an iron tool.

Or something. To itch. Something.

On the face. Of a seal. Or.

It is the engraving. On the face. Of a stamp.

In other words. It is the exact. Thing.

It is the exact image. Just the same as the original. And.

That is the character. So we find. The glory of God.

Is manifested. Is expressed. Through his character.

Brothers and sisters. How do we know a person? How do we judge a person? You judge a person by his character. Now a character.

Now I have a very formal. Definition here. Bishop Butler.
Has a very. Solid definition of character. He said.
By character is meant. That temper. Taste.
Disposition. And a whole frame of mind. From which.
We act in one way. Rather than. In another way.
These principles. From which a man acts. When he became fixed.
And habitual. In him. We call.
His character. So the son. Is the character.
Of God. The father. The whole.
The father's whole character. Is fully. And foremost.
Sent. And sealed. Down.
Upon. His son. Our Lord Jesus.
Is the full representation. We see him. In his face.
The glory. I have to borrow some time. From you all.
And if you get tired. You can walk out. I will not be offended.
Because. It's me who offend you. We see the glory of the Lord.
In his life. In other words. The moral glory.
Of the Lord. Jesus. I want to quote another one.
J.B. Bennett. He said. The glories of the Lord.
Jesus. Are threefold. Personal.
Official. And moral. His personal glory.
He veiled. Somewhere. Faith discovered it.
Or. On occasion. Demanded it.
His official glory. He veiled. Likewise.
He didn't walk through the land. As either the divine son from the bosom of the father. Or as the authoritative son of David.
Such glories. Were commonly hid. As he faced.
Passed on. In the circumstances of life. Day by day.

But his moral glory. Could not be hid. He could not be.
Less than. Perfect. In everything.
It belongs to him. It was himself. From his intense excellency.
It was too bright. For eyes of man. And man was under constant exposure.
And rebuke from it. But there it shone. Whether man could bear it or not.
It. Now illuminates. Every page.
Of the full evangelist. As it once did every path. Which the Lord himself trod.
On the earth. Of ours. There is a moral glory.
Of our Lord Jesus. Brothers and sisters. You never see a man.
Like this man. We do not have the time to go into it. If you read the gospel according to Luke.
You find that. He who was born. Was called the holy thing.
When he was born. He was called the holy thing. When he was twelve years old.
He said. I must be occupied. With my father's business.
He was devoted. To his heavenly father. And yet.
He left the temple. Returned with his earthly parents. And submitted himself.
What a balance. Devoted. To God the Father.
And submission. To his earthly parents. You find that.
He came to be baptized. Not because he needed it. But to fulfill.
All righteousness. You find when he was tempted. He was not like.
The first Adam. The first man. The second man.
How he denied himself to the uttermost. And obeyed. Only.
His father. Throughout his walk on this earth. No one can find.
A single sin. In his life. He can challenge his enemies.
Anyone can point out. Where I am wrong. Even the one who betrayed him.
Confessed. That he has betrayed. An innocent man.
Even the. Judge. The judge.
Knew that he was innocent. In other words. He was the perfect man.

He was. Hard on the hypocrites. But he was tender.
To sinners. Children liked to. Flock to him.
He said. Forbid them now. He was approachable.
Loving. And yet. He disciplined his disciples.
Righteous. Holy. Pure.
Transparent. Before God and before man. The moral glory of the Lord Jesus.
Brothers and sisters. Is something for us to contemplate. The more we contemplate his moral glory.
The more ashamed. Even the heavens open. And say this is my beloved son.
In whom. I am well pleased. I have found.
On the mountain transfiguration. So far as. His.
Own condition is concerned. He has come into this world. Walk on this earth.
Do the will of the father. Perfect. But.
The man that God had in the very beginning desire to have. Was here. And he could easily.
Exit. From this earth. From the mount of Christ.
He choose. To exit. From this world.
Through Calvary's cross. Perfect. The moral glory.
Of our Lord Jesus. And in that glory. We see.
The glory of God. Not only that. Thirdly.
We find. His work. We see his glory.
In his work. In his mission. It is a mission accomplished.
It is finished. How difficult is that mission. How he was tempted.
All the time. To depart from that mission. But he obeyed his father.
Even to death. And death. No wonder Paul said.
I glory. In the cross. Of Jesus Christ.
We see his glory in his exaltation. How he was exalted. By the father.
And was given a name that is above every name. And to that name. Every knee shall bow.
Every to confess that Jesus is Lord. And Apostle John gets a glimpse of it. In Revelation chapter 5. The Lamb.

Newly slain. Standing before the throne. Take over.
From the hand of the one on the throne. The scroll. The title deed.
Of this universe. He is the only worthy one. To execute.
The plan of God. To bring everything back. To God himself.
And no wonder you find the whole heaven. Burst. Into praise.
Of the Lamb. And brothers and sisters. The glory.
He came as a king. But not a king. That the world knew.
But one day. He will come back. As the king of kings.
And the Lord of Lords. And what glory. So brothers and sisters.
He wants us. To behold. Why? Not because.
He wants to display himself. It is for our encouragement. It is that we may.
By beholding his glory. We may be transformed. From glory to glory.
I do not know how to end. This meditation. The only thing that comes back to me.
It does not seem to fit. That well. But somehow.
I feel. That is the only thing I can conclude. It is Psalm 24.
Lift up your heads. Ye gates. And be ye lifted up.
Ye everlasting door. And the king of glory shall come in. Who is this king of glory? Jehovah strong and mighty.
Jehovah strong in battle. Lift up your heads ye gates. Ye.
Lift up ye everlasting doors. And the king of glory shall come in. Who is this king of glory? Jehovah of hosts.
He is the king of glory. Brothers and sisters. How we need to lift up our hearts.
Open our hearts. And let the king of glory. Lord.
How we thank thee that thou dost desire. That we behold. The glory.
That the father has given to thee. Lord. Open our eyes.
Open our hearts. That we may see. Thy glory.
In the name of our Lord Jesus.

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