

21,561r  
LAT971

Substance of Sermon preached by our Pastor  
on Thursday Evening, June 24. 1982.

May 2-4  
1982

Lesson. Exodus 33.

And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee. Exodus 33. vv. 18, 19.

We have read the two verses because they reveal and declare the completeness of holy communion between the dear Lord and His honoured servant. How wonderful it is to experience on earth communion with Heaven, that is to say, for poor, hell-deserving mortals to have through the mediation of the blessed Saviour direct communion with His Father and our Father. It is at once wholly satisfying, it is blissful, ecstatic and divinely transporting. Soon all perishing things, earth and flesh fade away. So we read the two portions for a specific purpose. You will know, beloved, nothing can satisfy your quickened, ransomed soul, or your seeking soul but the unique, exclusive, inexpressible experience of divine communion with God. It is like the nucleus of all vital godliness. Our religion soon becomes deathly if we are destitute of sacred communion. Communion fills us with heavenly life, light, holiness, peace, vigour. It transforms us to the image of the Lord Jesus: it fills us with the sweet graces and virtues of the Holy Ghost. Moses was indulged, and he was acting as a type of Christ Himself. He was as a mediator for Israel. Very wonderful. I wonder how much he knew that he ~~was~~ under the Holy Ghost was acting as a type of the Lord Jesus? His oneness with Israel was such that when the Lord threatened them for their gross evils he was a blessed mediator for them. He was in a holy state of spiritual liberty, peace and joy in relation to his own case, for there was no barrenness, no obstacle, nothing to occlude or hinder or inhibit. The Lord was there. Communion is expressed by beautiful language, 'face to face'. He rose to the highest point in the well-spring of holy desire that ever a quickened sinner rises to in this world. It is the acme of all spiritual desire, the highest you will rise to. If the Lord is with you and there is a concentration and intensity of desire after Him, you will rise by

the Spirit to the highest point.

The language is sublime, sacred, heavenly, divinely concentrated, concise. It will mark you an heir of bliss. He said, "I beseech thee," Beseech is indicative of all the powers of a ransomed soul being fully activated by the Holy Ghost in spiritual exercise to the utmost stretch. "I beseech thee," There is a fulness in his spirit. "I beseech thee," And there is an appeal to His heart, and he will not be refused; that soul will not be disappointed. I pause to say, this is the highest point you will rise to in the well-spring of holy desire this side of Glory. It is wonderful. It means the deepest spiritual concentration, heavenly mindedness, detachment from the things of the flesh and all terrestrial things. It means a revelation of a glorious Object. It means Christ is the most precious to you of all. He is All and in all to you. And you have a perception of the whole economy of grace in salvation as to the purposes of God in your salvation; that you will be with Him in eternal Glory and be glorified. Glory is begun in you now. There is nothing more wonderful in true, vital religion than for the glory of God to have begun in you now. All formal, empty religion drops away as being insipid, vapid, distasteful. This is the cream, substance, quintessence of all. "I beseech thee,"

I will speak to those who are younger who fear God. If the Spirit of holiness is in your soul there will be an intensity of holy desire welling up in your spirit to know God, to have God, be near Him, have communications from Him, to know His glory. You will want the substance, life, unction, power, beauty, glory, blessedness of true religion in your soul — not routine. Obviously we encourage all to gather in the House of God, but routine will never satisfy you. So Moses rises to a wondrous acme of the well-spring of desire in his soul. Is this with you? It is with me. I know when I am satisfied; when it has obtained. I have longed to fly away. And I know what it is like when glory fills the House as in Solomon's temple, when the glory of the Lord filled the house of the Lord. Happy soul that is irradiated by it! I have a very sacred, heavenly thought. There are some of you — and it would be a mercy if all and all dear to each — some of you are listening with rapt attention and adoration. Presently you will be there, you will see His glorious Person. What a prospect! Think of mounting from earth to Heaven, leaving

the heavy, cumbersome clay that surrounds your ransomed spirit and being taken in the chariot to Heaven! There is a sanctified look on some faces because this is the quintessence of all your desire.

"I beseech thee, show me — It is showable, it is revealed — show me thy glory." The language is so heavenly, divine, spiritual we utter it with the greatest reverence, love and adoration. Is it your language by the Spirit? A point to make is we, if we are His, have or are vessels. In David's pastoral Psalm we have a word that expresses it. "Thou anointest my head with oil; my cup, or vessel." A ransomed, immortal, sanctified soul is a vessel. And who is it for? For a glorious Person. The Holy Spirit dwells there; His grace and love are there, and in a special way His glory fills the vessel. This is what you seek until your vessel flows over and you long to stretch your wings and be gone. All here is hollow. There are responsibilities for life's little day. It is only a little day, and you can leave all with the Lord's goodness. His goodness He will make to pass before you. Are you able to respond to this? You feel you have in you a vessel that longs for God. Your soul panteth for the living God. Your vessel cries out for His glory to be revealed to you. In divine revelation this is God's holy, heavenly method of making known things spiritual to His people: the chief revelation of all is <sup>of</sup> Christ, and Christ becomes to you a living, bright reality. You see the effulgence of His glory. It fills your spirit and irradiates you. The beauty and wonder of it fills you completely. If you have no longing for it now, surely there is no evidence that you will be with Him in Glory. If this is not the priority in your religion you are in a bad state.

I will take a further step. It is clear from divine records concerning Moses receiving the dispensation of the moral law on Sinai, that he saw the glory of God. He saw the glory of God in His justice, in His holiness, in His majesty. In the soul of the saint, the prince was inwrought by the Spirit a realisation that there was a further glory he longed to see and had not seen. He may have experienced inklings of it, but there was a glory he had never seen. It was the glory of God shining in the face of His own co-equal Son in His incarnation. It was His glory shining in grace and truth, love, mercy, compassion. This glory did not fill with terror; it was not destructive. This glory was saving, approachable. It would fill

his soul with holiness, peace, salvation, bliss, Heaven. It is evident that is what he sought. How do you stand? Some have seen <sup>and</sup> felt in you His justice, holiness, majesty. You may not at the time been able to define it clearly and say it came from Sinai. You knew the effect of it, terror, a solemn awareness of the majesty and holiness of God and of your own ruin and wretchedness in Adam in the fall and by your own sin. For the moral law shows you what you should be and what you are. It condemns you because of what you are. There is not any mercy, clemency; nothing pacific, nothing of compassion, love, tenderness, forgiveness, nothing of justification, nothing of the Spirit of adoption in it. To put it concisely, there is nothing seen of divine mercy, pardon, peace in it.

So Moses said, There is a glory I long to see. "I beseech thee, show me thy glory" in thy Son incarnate. Has He shown you this glory? You look toward the mighty orb God has set in the firmament -- think of the Sun of Righteousness, the glory of His precious Person! Have you seen His glory? That glory is described in John 1. "And the Word was made flesh, and dwelt among us, (and we beheld his glory,)" Can you say that after fifty, sixty years listening to the gospel? I ask you older friends, have you seen this glory? You will know if you have. It is a transcendent thing that fills you from Heaven. It fills the house with exquisite beauty and wonder. It is a glory that satisfies your soul, and to think that you will <sup>be</sup> glorified presently, and made glorious like Christ. Think of your prospect! "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,)" and there is a word that describes it, "full of grace and truth." There is a glory that shines in Him. We may say it is the quintessence of all desire and affection in relation to the salvation of His people. Glory shines in salvation, not destruction. That is the wonder of it. That glory does not shine to consume but to save, enrich, bless, make you holy, glorious. It is like the rainbow, the whole spectrum of light. It is the character of God known in Jehovah Jesus in His priestly work of atonement in our salvation. This glory is full of love, compassion, mercy. It is full of justice and of holiness and peace and pardon. Think of it: justice and mercy are in it. What friends they are to a child of God!

Christ your Surety has paid your debt. "I beseech thee, show me thy glory." This glory is saving, it is mercy. It shows compassion on a poor penitent sinner. It blots out the sins of a guilty sinner with scarlet and crimson dye. It extends the everlasting arms of compassion and love to those who feel their need of God. "I beseech thee, show me thy glory." It shows you the way to Heaven and prepares you for it: it brings Heaven to your soul. Can you want anything greater? "I beseech thee, show me thy glory." The things of life have greatly lost their hold to a number of us. There must be an application to business and to the home, but the Lord can so bless you that you are gone. The Lord will take care of everything. This is perhaps of a different type: it is the same principle. Our dear friend, the late Fred Gurney and his wife, when they were married and Fred was struck down with consumption, no one thought he would live. He had the pain of seeing his dear wife go out to earn money so they could live. The Lord so blessed dear Fred with glory in the depths of his illness that he nearly lived in Heaven. Have you ever had times in life when the Lord filled you with His glory? I know after the Lord restored and spared him, he would look back on those wonderful days and lament his spiritual destitution, comparatively. Have you had wonderful days when the Lord filled you with His glory, bearably so? "I beseech thee, show me thy glory." You will want to stretch your wings and be gone. In this discourse the Lord has confirmed in the hearts of some that you are heirs of bliss. You are His dear children and this is your portion. As you sit in your pew you feel assured that you will be with Him in Heaven. There is nothing greater than this. I love the depths, the heights, the eternal dimensions of vital godliness. What can compare with it? There is no destitution, barrenness, darkness, confusion there. O the wonder of His glory!

So you see where Moses was; the quintessence of all his desire. "I beseech thee, show me thy glory." and the Lord had taken his heart to Heaven with Him. You may see His glory again and again. That is a proof of the ministry of the Spirit. Every God-sent minister has seasons when he is so filled with glory in the ministry that glory fills the house, and you do not see any man; bricks, mortar, pews are all gone. You will see His glory. The effect of it is translating. It effectually takes you out of the domain of Satan and establishes you in the Kingdom of His

dear Son. It is also transforming. It makes you like Christ, loving, gracious, forgiving, merciful, faithful like Christ. How can you hope to be in Heaven if you are not made like Him? It is conforming, and most obviously transporting. It takes you from earth to Heaven. You are caught up to His Throne and you see beautiful things. You open your eyes and find you are still on earth and you are so disappointed. "I beseech thee, show me thy glory." What shall I do? Glory so fills my spirit and the Sanctuary that I hardly know how to venture on. The Lord said, "I will make all my goodness," All His goodness is His Son incarnate, the greatest gift He could bestow. "I will make all my goodness pass before thee." A wonderful word is goodness. By it the eternal God is eternally moved to be kind, loving, generous to His dear people.

So He says, "I will make all my goodness pass before thee." It was right through the life of Moses. He saw His glory measurably. "There is a place by me," and the Lord is speaking as Holy Bridegroom. It is for the bride, for you. "There is a place by me, and thou shalt stand upon a rock." There is such a fulness in my spirit I find it difficult to come to a close. In Hebrews 11 we read, "By faith Moses, when he was born, was hid three months of his parents, because <sup>they saw</sup> he was a proper child; and they were not afraid of the king's commandment." The Lord gave them a son, a goodly child, and he was the antitype of Christ. There was a goodly child <sup>to</sup> be born. "I beseech thee, show me thy glory," and he had a glimpse of glory. It was right through his life. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." Why? Because he had seen the glory of Christ. By faith he saw that glory, and he would be one with Him in His humiliation and exaltation. And Moses wrote, "My father, ...Behold the fire and the wood: but where is the lamb for a burnt offering? I beseech thee, show me thy glory. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That wh<sup>o</sup>ever believeth in him/should not perish, but have eternal life." Moses wrote of Him, he knew Him. "I will make all my goodness pass before thee." It means the Lord has promised His people an expectation and given it them. All through life and in Glory, where there is the consummation of all things, there will be things they anticipate, and they have the sweet prospect in their persons and lives. He will make all His goodness pass before them. Blessed be God.