

2 Corinthians (Quality very good)

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[0 : 00] The 2nd Eiffel of the Corinthians, chapter 4, verse 6.

2nd Eiffel of the Corinthians, chapter 4, verse 6. For God, who commanded the night to shine as darkness, has shined in our hearts.

Give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Apostle Paul, seeking to profess the sincerity, the grandeur, the success of that gospel ministry, writing to the Corinthians, in the course of his letter, as he was often wont to do, makes a wonderful digression.

Acknowledging the wondrous success of the gospel he preached. So excellent a thing was it.

[1 : 53] He is not ashamed of it. He glories in it. But soberly ascribes everything to God.

We, we are entrusted with this treasure, but we have it in earthen vessels, that the excellency of the power may be of God and not of us.

How the Apostle keeps this thought before him continually. Amid the amazing success of his preaching, he is enabled by the help of God to place the honor where it is due.

But now this digression. These were no idle digressions of the Apostle. They were very blessed, very glorious, in this one especially.

In the text, he gives to us the blessed secret, the source of his success, the unction and power of it.

[3 : 31] It is due to this great truth for God. and building up his text upon the old creation, he shows us what a great thing has happened to him for God who commanded the light to shine out of darkness in the old creation, Genesis 1.

God and that was a glory, that was a wonder of God. But, said Paul, in a much greater, more blessed sense, a new creation has happened to us.

God has shined in our hearts. not only shined into, but shined in, lit up, illuminated them, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

and you will remark, he makes this wondrous claim for a plural number.

Not only is it me personally, it is us, our. And, if you go back to the first epistle to the Corinthians, mark his address, it is to them that are sanctified in Christ Jesus to all and in every place call upon the name of the Lord Jesus Christ, both theirs and ours.

[5 : 37] That's the blessed scope of the text. Now, said Paul, in the name of all these believers past, present, he hath shined in our hearts.

And the great point for you and for me today is to inquire whether this most blessed experience has happened to us, whether the light of the glory of God has really shined in our hearts.

Because, you see, salvation is in it, sanctification is in it, justification is in it, yea, glory is in it.

It is no trifling subject, this, not an indifferent matter, we may pass by, no, indeed. Therefore, may the Lord help us to open this a little.

It consists of this great thought to show us what this glory of God in the face of Jesus Christ is and that it may be and is experienced by the sons of men and how that the scripture by the Lord Jesus may be fulfilled in us.

[7 : 30] Father, I will that they whom thou hast given me may behold my glory, be with me where I am, behold my glory, for thou lovest me before the foundation of the earth.

This text has all that in it to show how God does and will bring to pass that most blessed experience for every believing soul.

There you see the glory of God assumes a very very important aspect. It is not something far removed from our world that matters not whether we know it or not.

It does matter. the matter of life or death salvation or condemnation. That's how important it is.

And now as a foundation for this discourse we must meditate a little upon the night of the glory of God in the face of the Lord Jesus Christ.

[9 : 04] For we must think of it in the fountain before we think of it in the streams and in the reception of it.

Now what is to be understood here by the light of the glory of God in the face of Jesus Christ. I will say then we are to understand it as God's last final and most blessed and sweet and delightful and attractive revelation of himself exceeding all other glory.

Having having about it a glory having in it such a wondrous suitability to our present state I to say to say then firstly it is a more excellent glory to spoken of in that third chapter comparing it with the Old Testament dispensation which on the whole was a ministry of condemnation this revelation of God in his beloved son has in it a glory which excelleth and which the apostle in the Hebrews labors to enforce it is better better from every consideration every angle a better revelation of

God than the old for just thing God did indeed reveal himself and show forth his glory in the Old Testament but was it attractive was it endearing was it satisfying did it draw the sinner why on the whole we may say it was otherwise that revelation of the glory of God to Israel at Sinai it was glory indeed but there was something fearful something terrifying about it so that they feared even Moses himself we read he trembled and quainted and as he and the people saw

Sinai all upon a smoke and a lightning and a thunder and heard a tremendous voice and their reaction was this oh Moses Moses speak thou with us but don't let us hear this voice don't let us hear this voice again lest we die a fearful revelation that was of that glory again to when God dealt with Israel's enemies at the Red Sea there was a manifestation of glory indeed and what it was such revelation and fearful and terrifying so again when the the

[13 : 12] Nebidical priest offered strange fire before the Lord and fire came out and consumed them again when Isaiah in the temple saw the glory of the Lord his train filled the temple and he heard the angels saying holy holy holy Lord God almighty but what was the effect was it comfortable was it sweet was it satisfying no this was the effect woe is me for I'm undone I'm a man of unclean lips I dwell in the midst of an unclean people for mine eyes have seen the glory of the Lord the Lord of hosts the effect was fear terror apprehension prostration spirit and so with godly

Daniel when that heavenly visitor came to thought with him he so overcome his frame could not bear it he was prostrated he was weakened all his commonness was turned into corruption and therefore the ministration of that Old Testament time was considered by the apostle Paul to be one of condemnation and fear and bondage on the whole and to confirm this statement it is written in the Hebrews that God through the apostle Paul finds fault finds fault with that old dispensation for finding fault with them he says a new covenant will be made with

Israel and says Paul that which is old it waxes old decays and is ready to vanish away with all God has another revelation of himself to make and that that revelation is most attractive most soul enlightening most suitable and more glorious in every aspect of case and I was meditating upon that parable which he spoke the parable of the vineyard where as Jesus relates God sent the prophets various times to the people and they stole one wounded another kill another then of the scripture he said last of all he would send his beloved son though reverence my son

God's last revelation his final manifestation of himself to this wicked world he sendeth forth his own beloved son son of God in truth and love and this is the object of our faith it is that way which God has had in his mind and determined to show from all eternity and he has anointed appointed and sent forth his beloved son to be the manifestation of his glory in our lower world and as we think upon it is found to be most glorious and most suitable to our particular nature for look who can understand the mighty

God over Christ he is said to be a consuming fire we cannot comprehend nor is it suitable to our minds to think of abstract deity but God in sending his beloved son has condescended to our low estate and our weak capacity so that we can better receive the impression of the God man one who takes upon him our nature born of a woman born under the law one who by reason of his glorious person is able to stand between God and sinners able to lay his hands upon both and that this revelation of God is most suitable in that it is a veiled a veiled manifestation of glory for that we could not bear could not bear nor have to do with the immediate essential glory of God for it is such a glory as would not be beneficial to us but destructive it would consume as it oft times did and we read of his glory that he dwelleth in the light which no man can approach unto and expressly told

[20 : 11] Moses that no man can see my face and live no God's immediate presence is far beyond our present capacity to contemplate and not the highest saint is yet fitted for it he must die and be perfected in order to gaze upon the immediate deity and to bear the light of that glory and that immortality but in the person of the Lord Jesus Christ we have that glory and a veil under his most blessed humanity in that case it is so suitable to our nature for there in him we have one who has taken upon him our infirmities and voluntarily become willing to bear suffering of mind and of body and estate willing to suffer even the death of the cross and so there is one who can fully and completely sympathise with our weak fallen estate and now the glory of

God shines in him then in a way that is bearable and suitable to us in a mortal state that light of the glory of God shining in the face or person of Christ was not his essential glory which he had before the world was which he had with his father in the realms of bliss about it was a glory of his mediation a capacity which he took upon himself in salvation work that glory though it is said to be in the face the face of Christ may be better understood as consisting in the character of the

Lord Jesus Christ just consider the twofold reception that he had here below from the world without it was like this when we shall see him there is no beauty in him that we should desire him he is a root out of a dry ground no more and as for his personal appearance we read his visage was so marked more than any man a man of sorrows he was acquainted with grief by all reports there was nothing in his immediate person to captivate nor to attract the natural mind and so therefore this glory which was his lay chiefly in his character those glorious perfections of his which shone forth here below in a bearable degree that sinners enlightened might see it and might appreciate it it is a measure of the glory of God shining through the man which can be and is beneficial not destructive oh an attractive view this is of the Lord

Christ the Old Testament revelation of God and his glory and majesty was fearful it was destructive it was not beneficial but when we view this glory shining through the man it has in it that property and capacity to bring benefit relief support encouragement yea salvation to the sons of men now I want to speak of this the light of the glory of God in the face of Jesus Christ in just several particulars showing how God has anointed him and has given him all the fullness of the

God head bodily and made him to be head over all things to the church see how suited he is his his perfect wisdom reading through the gospels the discourses the words of Christ we must be surely impressed with his perfect and inscrutable wisdom his knowledge of the word of God how accurate it was that none could defeat him when it came to divinity quite often we read that he confounded his critics and from such a time men don't ask him any more questions that very early age in the temple there of 12 years of age he was found answering and asking questions of those learned doctors in the

[27 : 27] Hebrew law perfectly equal to anything proposed to him his perfect wisdom extended to everything the knowledge of heaven his father's state there privy to his father's will his knowledge of God's attributes his judgments knowledge of future state all these things were open plain and clear to the mind of the God man his wisdom was perfect and also his wisdom in respect to the knowledge of men why we read Jesus did not commit himself to them he knew what was in man he needed not for any to tell him what was in man he read those thoughts he anticipated their arguments he confounded them in a very few words he knew what was in man generally and especially as it regards his people he knew their lowest state acquainted with their sorrows their conflicts and with their inner exercises gave all the things that passed through and troubled their poor minds and even in just this brief view of his wisdom we see the glory of

God shining in it in a way which was to be beneficial to mankind the glory of his wisdom is set before us in the eighth of proverbs so beautifully to show his perfect cognizance of all things in heaven and in earth of time and eternity such wisdom as qualified him to be what he was indeed a friend of sinners the way to God the elder brother the husband the prophet the friend indeed the light of the glory of God in the face or person of the Lord

Jesus Christ is seen radiating in respect to his perfect and spotless righteousness oh he was the only one who could say I do always those things that please him all it was his meat and drink to be obedient my meat is to do the will of him that sent me and to finish his work day by day in that matchless life he was obeying fulfilling his life was in perfect harmony with the will of God though I come in the volume of the book it is written of me to do thy will oh my

God yea I delight to do thy will to deny it to come and be the surety, the substitute, the lawful filler for those who had broken it but could not restore it.

The testimony of the Father. This is my beloved Son in whom I am well pleased.

[33 : 21] The testimony of the people in general. He hath done all things well. The testimony of his church.

Christ is the end of the law for righteousness unto everyone that believeth. And this glory of his manifested in and through his body here below is a glory which is beneficial and not disruptive.

A glory which is attractive and not fearful. Oh how relieving, how comforting it is to think upon the Lord our righteousness.

That this righteousness which he wrought out was to be imputed fully and freely and everlastingly to everyone that believeth.

And that the poor sinner wrapped up in it shall be accepted in the beloved. Made presentable to God, yea fit to be the guest of God.

[34 : 39] In these perfections of his glorious nature. We see this particular aspect and attraction.

It establishes his divinity. Verily God and verily man. And therefore he may be safely and everlastingly confided in.

Oh that is the vital and important thing established for us. As we see the light of the glory of God shining forth from him.

He may be fully trusted with all that we are led to lay upon him.

As the representative and surety and sin bearer. One more feature of this, his glory.

[35 : 50] His glory. It is the manifestation of his power. The power of his hands. The power of his lips.

For it is not just a mere narrative to believers. That he spake and the wind ceased and the waves ceased to travel. And there was a great car.

No, it is the previous form of light of the glory of God. His disciples perceived. What manner of man is this?

Even the winds and the sea obey him. Why it is the God man. That is why. And to see his power over the bodies and minds of men.

Distracted. Tortured by disease. Yea, and to see it over death itself. Lazarus here. He has been four days dead.

[37 : 01] And yet death itself obeys the word of his glorious man. See the multitudes flocking to him.

With all manner of disease. Misery upon them. Virtue went forth from him. By one means or another.

By a word or by a touch. And he healed them all. Oh, it is not a mere narrative. This.

But to the believer. It reveals the glory of God. In one who. Is able to say. To the uttermost.

That come unto God. By him. And those many diseases. And that death of Lazarus. Was intended to teach us this.

[38 : 02] That whatever our sinful state be. Whether it be. Old or young. Whether it be recent or more aggravated.

It is to teach us this. All manner. Of sin. And blasphemy. Is forgiven unto men. Through.

And by. This man. And that is a glory. That is a radiance. Emanating from. The Lord Jesus Christ.

In his manhood. It is such a glory. I say. As is relieving. Comforting. Attractive. Supporting.

And not terrified. For here is one. Whom God has appointed. Laid help upon one. That is mighty. And able by reason.

[39 : 00] Of his. Mediatorial office. And work. To save us from. All our sin. Not the least.

Is. His death. His sin atoning death. And glorious resurrection. And I put these two together.

For a very good reason. Because that. His resurrection. Establishes. All. I'll try to say.

Had. Jesus not risen. What then. Paul anticipates. This. Argument.

In the 50. The first. The Corinthians. When he confutes. The idea. How say some. Among you. That Christ. Is not risen.

[39 : 55] Do you see. Where this. Error will lead us. If Christ. Be not risen. Then. The whole system. Of our divinity. Collapses. And the glory of God. Is eclipsed. Forever. For. Our preaching. Is vain. Yes.

And your faith. Is vain. In your. Yet. In your sin. And if. In this life. Only. We have hope. In Christ. We. Are of all men.

Most miserable. If. Christ. Be. Not. Risen. It would. Invalidate. And weaken. Everything.

That he has done. Make it. Of no avail. Whatever. But now. Paul. He returns. In triumph. To the truth.

[40 : 50] And says. But. Now. Is. Christ. Risen. And become. The first. Roots. Of them. That slept. And.

Therefore. The resurrection. Is a fundamental. And vital. Doctrine. Which. Gives power. And efficacy. And life.

And eternal. Work. To everything. That the Lord. Jesus. Did. Here. In his life. Upon the earth. So.

In life. Wise. Gives life. To every. Precious doctrine. The doctrine. Of redemption. Of justification. Of perseverance.

It gives life. And power. To every promise. For. By that means. All the promises. Are. Yea. And. Amen. In.

[41 : 50] Christ. Jesus. To the glory. Of God. By us. It gives life. And power. To every. Precept. Bringing authority.

And weight. With it. And. Likewise. It enhances. The glory. Of his. Varied. And blessed offices.

As the hymn writer says. In every office. He. Sustains. As a husband. As redeemer. As redeemer. As elder brother.

As the lord. Our righteousness. As a friend of sinners. As our living head. As the apostle.

High priest. Of our profession. All his resurrection. Rising. Rising. From the dead. Victorious. Over that last.

[42 : 46] Enemy. Does most blessedly. Confirm him. To be. What indeed he is. Verily God. And verily.

Man. And the sum of all these truths. Is that. we may safely repose the weight of our souls upon the finished work and these are just glimpses of the light of the glory of God which shone forth in the face of or in the person of Christ while here upon the earth it was necessary for me to deal first with the fountainhead before we come to the streams of it as spoken of in the text the shining forth of the light of that glory into our hearts in a way of experience

Amen Jesus is not thee because recursos are me so very important so that is proper of knowledge and the viewer