

The Glory of the Lord Revealed

Book of Isaiah

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Bible Text: Isaiah 60-1:13

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I would like to invite you to look with me in your Bibles to Isaiah 60. I'm going to read from verse 1 down to verse 13 and speak with you about the glory of the Lord revealed. Just as in our first hour we looked at the word "praise," what it is to praise the Lord, true praise, these are words that our religious generation likes to loosely throw around. They say, "Praise God. Praise the Lord." And the same is true with this word "glory." What is the glory of the Lord in Isaiah 60? It speaks here of that glory that would shine; here spoken of as already accomplished, yet it was to be accomplished. It says in verse 1, "The glory of the Lord is risen upon thee." But again, a word that we need to understand according to how God defines it, because people will use this word just as flippantly. Something amazing happens to them personally, and they say, "Well, that was glorious." It is like the word "awesome." You stop and consider the origin of these words. Those are directed to one person alone and we're going to see that here in these verses. But let's read it together. Isaiah 60. Beginning with verse 1.

1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising. 4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. 5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 6 The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. 7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. 8 Who are these that fly as a cloud, and as the doves to their windows? 9 Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath

glorified thee. 10 And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. 11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. 12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. 13 The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

As you can see throughout this portion of Scripture, the word "glory," the word "glorify" is used in verse 7, and the word "glorious" in verse 13. Now, as with any portion of Scripture, what we have to do is understand these verses in their context and those who read the Scripture from the standpoint of Israel, the nation of Israel, being the central focus, they will read this and say, "We look forward to a time when Israel will again be in prominence and that all the nations of the earth are going to flock to Jerusalem, and Israel will once again be established." That was the thinking even in the day of Christ when He was on this earth; they kept looking for an earthly, physical kingdom. But if you read it from that standpoint, you will be just as lost as the Pharisees were when the Lord told them that, if they would believe it, the kingdom was already among them. The kingdom came in the person of the Lord Jesus Christ and there are clues here in this portion to point us that way. That this glory of the Lord to be revealed was not to be a glory of the reestablishing of Israel, although historically you might say that happened when they were brought back from Babylon after seventy years and the temple was rebuilt. And so God accomplished what He said He would do. That's been done.

But notice here in the context, and I'm pointing this out so that the Lord might give us each some understanding as to how to read the Scriptures. The clues are within the context. You don't have to go far. Verse 1 begins, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." But, I don't know if you noticed, in verse 2 it tells us what that means. Notice the second part of verse 2. "But the Lord shall arise upon thee, and his glory shall be seen upon thee." So, right from the get go in this portion, we have the key to understanding what this glory is, or better yet, who this glory is. It's a person. It's not a place. That's why I don't get all excited today when a certain activity takes place over in the Middle East as if somehow there's something over there in a nation of God haters that is going to affect how God's working in the world. No, this prophecy that we have set forth here tells us what God has purposed to do through His Son, the Lord Jesus Christ and that's the focus that I want us to have.

When the Scriptures speak of the glory of the Lord being revealed. First question we have to answer is: where is the glory of the Lord revealed? Now, you can look at creation and say, "Well, the heavens manifest His glory." Yes, in a temporal sense, you can look out and see the hand of God in these things. But when we're talking about the very glory of God. And that word "glory" is a word which means "a weighty burden; something that weighs heavily." This is so contrary to someone today kicking their heels up in the air, and screaming, and yelling, "Woohoo! God be praised!" The Shekinah glory in the Old

Testament, when it came into the temple and abode there, it speaks there of the glory being so weighty and heavy that not even the priests could enter in. We're talking about an aspect of God that were He not to veil that glory, in other words, if we were without a mediator to somehow reveal His glory to us today, it would kill us. I don't know if we have such a view of just who God is to see that we don't want to face Him apart from a mediator and God being God has been pleased to reveal Himself to sinners in a way that His glory is revealed, and in that person, which is the person of the Lord Jesus Christ, that glory is manifest.

I think of when the disciples were up on the mount of transfiguration and just for a moment there was an unveiling of that glory, and Peter, James, and John were enabled to see just a portion of it. Still, it couldn't be said that the full glory of God was revealed unto them. It was a manifestation of His glory, but quickly hidden again in the person of the Lord Jesus Christ. Even Moses, back there in Exodus 33, when he asked to see God's glory, God told Him, "No man can see My face and live." But He took Moses and put him in the cleft of the rock, hid him with His hand, and passed by. All of these are pictures of just how glorious God is. And yet, the only way any sinner's ever going to know that glory is going to be in, and through, and by the person of His Son, the Lord Jesus Christ.

So that's the first point I want you to see here: where the glory of the Lord is revealed. When it says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." This is God in the flesh in the person of Christ and in Him the light that was to come. If you look in Matthew 4. And we're going to be looking at some parallel Scriptures here. So keep your place in Isaiah 60. But in Matthew 4 this is confirmed. Here in Isaiah 60 it says, "For, behold, the darkness shall cover the earth." You say, "What darkness?" Well, the darkness of sin. The darkness of the shadow of the Law, because until Christ came, the Law was in force, the Law had not yet been satisfied. God was forbearing with that people that He purposed to save but the Law had not yet been satisfied. Justice had not yet been satisfied. And so, the earth lay in darkness.

And it says, "Gross darkness the people." How depraved is the sinner? So depraved that the mind, and heart, and will are described in Scripture as darkness, utter darkness. And yet, it says there, "But the Lord shall arise upon thee." You say, "Where is the fulfillment of that in Christ?" Well, look here in Matthew 4. If you want, you can write in the margin of your Bible next to Isaiah 60:2 this portion here in Matthew 4:14-16. "That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Christ is speaking there of His coming into this world. When in Isaiah 60 it says, "Arise, shine; for thy light is come," you could translate that, "Arise, shine; for Christ is come." Do you see that?

And this is what John was directed to write of by the Spirit in John 8. Look at verse 12. How did the Lord identify Himself? In every way, Christ is the fulfillment of Old Testament Scriptures and if you read, by God's grace, carefully enough the New

Testament, you will see that every Old Testament type, every Old Testament prophecy or promise, Christ in some way identified with, even when He said, "I am." That's the word "Jehovah." He's God in the flesh. Here in John 8:12 He says, "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."

Now, did the Pharisees understand what He was saying? You bet they did, because look at verse 13. "The Pharisees therefore said unto Him, Thou bearest record of Thyself; Thy record is not true." It would be as if they were saying, "You can't take those Old Testament Scriptures and apply them to yourself." Because they understood what He was doing, and you can see their egocentricity. They were thinking that all of those Old Testament Scriptures had to do with them, and their nation, and Israel, just like so many preaching today. Don't call them Gospel preachers. They're not. When they stand up, and they focus your attention on a nation of God haters, and say that that's how God is going to bless the United States of America, the whole lot is going to hell.

Now this Scripture, the light that is risen upon this world is Christ, and if we miss Christ, we've missed life. That's what Christ said. That "He that followeth Me shall not walk in darkness." You can follow men in their prophetic schemes all you want to but be in darkness. Many have. Many have been misled. People get all excited about end times stuff, and they're just all in an uproar. But it's to miss Christ.

Here, Christ is the light of the world. And He says, "He that followeth Me." Our eyes better be set on the person of Christ. "He that followeth Me shall not walk in darkness." You can't be in Christ, and have the revelation of Christ, and be in darkness, because it's the Spirit of life that gives the light of the knowledge of Christ. But the Pharisees, they were upset. "Thou bearest record of Thyself. You're taking the Old Testament Scriptures and applying them unto Thyself." "Jesus answered," verse 14, "and said unto them, Though I bear record of Myself, yet My record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go." Do you see the word "come" in Isaiah 60, "Arise, shine; for Thy light is come"? Christ is saying, "I know from whence I am come, but you don't."

So, He's that light. But He's also, secondly, the embodiment of the glory of the Lord. If you want to know where the glory of the Lord is revealed, read the Scriptures. This is why our eyes are set on Him who is the glory of the Lord, Christ, the incarnate One, not schemes, not systems of doctrine, but Christ, His person. Look in John 1:14. John 1. This is a familiar verse, but look what it says. "And the Word was made flesh." Now the Word was already defined up there in verse 1. "In the beginning was the Word, and the Word was with God, and the Word was God." It has always been God. But that Word was made flesh. God made flesh.

"And dwelt among us." Remember I said a little while ago that everywhere in the New Testament you find parallels between Christ and Old Testament types? This word "dwelt" here is actually the word "tabernacled." So any Jew reading this would understand that, "Oh, okay, this is relating the word to that Old Testament tabernacle. That's how God

revealed Himself in type in the Old Testament. His glory, that Shekinah glory, dwelt in that tabernacle. But what it's saying now is this very same Word God has made flesh, took on flesh, and tabernacled among us. That's the person of Christ.

And it says, "We beheld His glory," notice, "the glory as of the only begotten of the Father, full of grace and truth. John bare witness of Him." You see, it's about His person. "And cried, saying, This was He of whom I spake, He that cometh after me is preferred before me: for He was before me." You see, all their eyes were on John. If we ever get our eyes on a preacher, I don't care if he is a preacher of the Gospel, we're in trouble. John consistently pointed his hearers. He was quite an unusual man, living out there in the dessert, and eating locusts, and wearing camel's hair. He didn't do it to draw attention to Himself. It was the simplicity of life to which the Lord had raised him up and called him. But when men would flock out there to hear him, and to see him, and speculate about who he was, he continually took the attention off himself and pointed them to Christ. He said, "He must increase. I must decrease." His one message was "Behold, the Lamb." He wasn't going through Scriptures and trying to organize them into systematic theology and come up with doctrine, treating the Bible like it was an index of topical subjects. No. He had one message. "Behold, the Lamb. Behold, the Lamb. Behold, the Lamb."

And here he says, "He that cometh after me is preferred before me: for He was before me. And of His fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, He hath declared Him." So there should be no doubt as to where the glory of the Lord is revealed. It's in His Son, the Lord Jesus Christ.

And Bob read it for us just a few moments ago in 2 Corinthians 3. If you will look there with me. 2 Corinthians 3. If the Lord will teach us and cause us to see that this is what the meaning of Isaiah 60 is, it just opens up this portion of Scripture. But in 2 Corinthians 3, the Lord directs Paul to make a comparison between the Old Testament glory and the glory of Christ. So, if you can picture that in your mind. If you took a piece of paper, and just drew down the middle, and on the left hand side put the glory of the Old Testament in those types and pictures. There was a glory. I can imagine visually, looking at that tabernacle, and seeing those badger skins, and smelling the smoke of those sacrifices going up, there would have been an aspect that would have been very sobering and awesome to look at, but in light of the glory of Christ, all of that fades. And that's Paul's direction here with any that would somehow want to go back there and take away and diminish what is the true glory of God where God has purposed that His glory dwell forever, and that is in His Son. Let us beware not to become too curious with what was back there, but to have our hearts directed to Him who is God's glory.

And that's what He writes here in verse 7. "But if the ministration of death," 2 Corinthians 3, "written and engraven in stones, was glorious." And I still love to go back and read those stories. I picture how it would have transpired, God giving the tables of

stone to Moses, and all of the language that is depicted of thunder and lightning, so much so that even Moses quaked, the Scriptures say. There was a glory.

But he says here, "So that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away." It was temporary. How shall not the ministration of the Spirit be rather glorious? And there, I believe, that the word "spirit" should be "Spirit." In other words, the Spirit revealing Christ.

"For if the ministration of condemnation be glory," that's what it is. Those types couldn't save anybody. Those pictures could not save anybody. That's why it was a ministry of condemnation. It would be like a starving man sitting in a room at an empty table but with a picture of a banquet table fully garnished on the wall and him staring at it, looking at it. It's a ministry of condemnation. Unless someone gives that man some food, he'll perish. Those types didn't save anybody. It's what they typified.

And that's why Paul says here, "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." In the Old Testament, it pictured God's righteousness. In Christ we have that righteousness fulfilled. Because He came, and by that righteous obedience, He satisfied Law and justice. He put away sin on behalf of His people. And you notice here it refers to that as an exceeding glory. Why would you ever want to go back there? It's like preachers, they say, "Well, we need to preach the Gospel, but we also need to preach the Law." I heard one man in an old recording that said that and as soon as he said it, I shut it off. I wasn't even interested in listening to the rest. He said, "Calvary is important, but there is still Sinai." And he proceeded to take his listeners back to Sinai. No, Sinai has been fulfilled. If it hasn't, we are all in trouble. There is an exceeding glory in this One who came, and lived, and died, and rose again. That's the ministration of righteousness. It's not something you work out. It's something He worked out and you can see that in comparison there.

So, that's the first question we see here in Isaiah 60. But come back here, secondly, upon whom is the glory of the Lord revealed? Notice, it says here in the text, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Upon thee. And then in verse 2 the same thing. "But the Lord shall arise upon thee, and His glory shall be seen upon thee." You notice here it wasn't just a general revelation. It speaks here of a very specific place, and a people upon whom this glory would shine. Now some might look at this historically and say, "Well, that's a reference to the nation of Israel upon whom the light shone. Yet, because of their blindness, they didn't see the light or come to the light. He came unto His own, but His own received Him not." But even though that is true, I don't believe that's the whole matter.

As you continue to read on down through this portion of Scripture, you find that it's bigger than just the Jewish nation, because verse 3 says, "And the Gentiles shall come to the light." You see, that was the offence to the Jew. And that's why Paul was so maligned as a preacher of the Gospel. He being a Jew, yet when the Lord raised Him up sent Him to be an apostle to the Gentiles, to the nations. And that aggravated his Jewish kin, and

particularly his former religious acquaintances. "How would you take those things that pertain to us as a nation and preach them to the dogs?" That's how they looked upon Gentiles, as dogs. And yet, very specifically here, we have God even before Christ came revealing how He, this light, would shine upon the world, and that He would be the Savior of the world. Now when I say that, I do not mean that He has saved everybody in the world. But He is the Savior of the world. In other words, any that are saved have been saved by Him, whether they be Jew, whether they be Gentile, bond or free. Their salvation, that light has shone upon them in the grace of God.

If you look with me in John 3. And again, this is where people with their natural mind, they try to come to Scripture and interpret them. I fear that most people today, their view of Scripture is based upon what someone else has told them, and not upon any sort of revelation that the Spirit has given them. They run to their preacher every time they have a question. They don't go to the Word. They don't go to the Lord, because they have no sense. They're like blind people groping in the dark. If you've got a room full of blind people, you're yelling out, "Okay, what's ahead there? What have you found?" That's how people reason with one another and unless the Lord opens their eyes and gives them light, the light of the knowledge of Christ, they will all perish. And this is one of the ways that I believe many are perishing today, because they have a sense that God is love. He loves every single person. He wouldn't harm a flea. That's kind of their view. And that Christ when He came into the world, He came to die for everybody, because in their sense, natural mind sense of fairness, that's what's fair. So God loving everybody, and Christ dying for everybody, and then in their view the Spirit is out there trying to get people to see the light and come to the light and He is frustrated. He is working here, and He is working there, everywhere He can, but, alas, men won't believe. That's the view. They have a dethroned God. They have a defeated Savior. Because if you say that He died for every single person in the world, and yet the majority end up in hell anyway, that's a defeated Savior. And then you've got a frustrated Spirit that would really like people to believe or be saved, but can't. That's their view. And so it's up to us to help God. And that's why we go everywhere trying to get people saved. That's a horrible expression, but that's what's being used.

And the very first thing they are going to throw up in your face is John 3:16. How many times have you been in the middle of a conversation pointing out that God has a specific people? And that Christ has redeemed a specific people? And that the Spirit is drawing that people? You see, that's what Isaiah 60 is about. Those upon whom this light has shone. The effect is that they come. It's like when people ask you, "How do you know that Christ has been revealed in a sinner?" They come to Christ! They're drawn to Him! That's why they come! And that's why I'm having you look here at John 3:16. This Scripture is very specific. It says, "For God so loved the world." But what you have to understand is that this world that He has loved is in an ethnic sense. Think qualitative. What kind of world He has loved, not quantitative. Because the world doesn't mean everybody in the world.

But if you want to see again how words are used in context, that little word "so" in verse 16, "For God so loved the world," you have to go up to verse 14 where it says, "As Moses

lifted up the serpent in the wilderness, even so must the Son of man be lifted up." It's the same word. It means "in this manner." It's not like you hear some preachers saying, "God so loved the world!" And they spread their arms out like this. "He cast a broad blanket of love on the world." No. It's a simple word, "in this manner." "For God in this manner loved the world." Just as it is in verse 14. "Even so," in this manner, "must the Son of man be lifted up."

So it begs the question, if in this manner God loved the world, how did He love the world? Well, it says that "He gave His only begotten Son, that whosoever believeth in Him should not perish." Do you realize that the Scriptures don't even say whosoever? There is always a qualification on whosoever. It doesn't say that whosoever doesn't believe might be saved, but whosoever believeth.

So again, a very specific people in view here that God has loved in the world. "Whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world." He didn't send Him to everybody. So there you even see the context of the word "world." He sent His Son into this world, not to condemn the world. That wasn't the reason He came. He could have spoken and ten thousand angels been sent to deliver Him from the cross had He so purposed. He could have spoken a word and devoured every single person that opposed Him. But He didn't do that. He humbled Himself and endured the contradiction of men against Himself. Why? He didn't come to destroy the world. That's the sense there.

"But that the world through Him might be saved." Now again, world in what sense? Sinners from every tribe, nation, and tongue. Not every single person in the world. If that were the case, then He is a miserable failure, if it says that the world through Him might be saved. But Jew and Gentile, bond or free. You see, this is the people upon whom the glory of the Lord is revealed. That's a key word in Isaiah 60. To shine upon means to be revealed to, revealed in. And it has always been God's purpose in grace and mercy to reveal Christ in sinners from every tribe, nation, and tongue. One distinction that I heard years ago that I like is that God loves the world without distinction and not without exception. You say, "Without distinction?" That means Jew or Gentile, bond or free. He is not any respecter of persons. He's not going to favor the Caucasian race over against any other race or a Jewish race over any other. He has chosen a people upon whom He has caused this light to shine in the person of His Son, the Lord Jesus Christ and Christ has paid their sin debt. That's the world of which the Scriptures speak.

If you look over here in Revelation, Revelation 5, I believe this confirms it. Revelation 5. "And they sung a new song," verse 9, "saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." You can't get any more world than that. "Out of every kindred, and tongue, and people, and nation." That's why we pray, even as from this pulpit and as this Gospel is being recorded and put out on the internet, going out into the world. I have people that kind of mock, and they say, "Well, if you believe that God has only chosen sinners out of every tribe, nation, and tongue, and it's not for the world, why preach to the world?" Well, it's because it is the means that

God has purposed to draw these that He has purposed to save and to cause them to hear of Christ. And that's why my emphasis has to be the Gospel, and it has to be Christ. "Christ in you, the hope of glory." And it has pleased God through the foolishness of preaching, it's foolish to men, but it's God's good pleasure through the foolishness of preaching to save those that are lost. But notice, there it is an actual...here in Revelation it speaks of having been redeemed. Christ's death had accomplished something. It redeemed sinners out of every tribe, nation, and tongue. And those that He has redeemed the Spirit calls. He draws them unto Himself.

So we've seen where the glory of the Lord is. We've seen upon whom that glory is revealed. But come back here, and we will not get all the way through this for sure, but let's look at one other point here. And that is, how? How is the glory of the Lord revealed? Well, here in Isaiah 60 where it says, "The Gentiles shall come to thy light," that's the world that shall come, those that Christ has redeemed, "and kings to the brightness of thy rising." Verse 4, "Lift up thine eyes round about, and see." You can take a blind man and bring him as close as you want to the light, but unless he is given eyes to see, he's not going to see. That's why many are surprised today. They say, "Well, if this glory of God has been revealed in the person of Jesus Christ and this Bible is still one of the best sellers in the world," I'm talking about the King James Version. It outsells any other Bible in the world. "Why don't men see? Why can't they see it?" Well, it takes eyes to see. They're blind and until the Lord Himself by His Spirit opens their eyes, they will remain blind. I did for years and it's not a matter of knowing the original language. I studied the original languages for years, and still refer to them, Greek and Hebrew. But that is not salvation. That doesn't give you an edge on seeing Christ in these Scriptures. If it did, then the Pharisees would have seen Him, because they were the greatest linguists in the world in the day. They knew Hebrew better than anybody. They were linguists yet they missed Christ because they were blind. Their eyes had not been opened.

And so, when we answer the question, "How is the glory of the Lord revealed?" Well, it's revealed in Christ, but it can only be seen when given spiritual sight. Here it says in verse 2 the problem, "For, behold, the darkness shall cover the earth, and gross darkness the people." That's describing the state of this heart apart from the Spirit of God giving eyes to see. But when it says, "Lift up thine eyes round about, and see." That's a command. You say, "Well, why would God say, 'Lift up thine eyes round about, and see,' if they're blind?" Well, the same command was given to the blind man to see. Those that God has purposed to save and for whom the light has shone, in time God will cause to see and at the command they will look. At the command, God giving them that power, they will see and so, that's how the glory of the Lord is revealed.

That's what our Lord expressed over here in John 1, or John 3, I'm sorry. John 3. Here was Nicodemus, one of these who had the Scriptures and knew them inside and out. It says in verse 1, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night." Don't make too much of that. He was a busy man, and this was a time when he was able to come, but we know that the reason he came was because it was the Lord drawing him. He came by night. You might read that he came in his darkness. Just like this darkness, this gross darkness that covered the people.

"And he said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." So, he was acknowledging true things concerning Christ without seeing the truth, at this point. Now, later as you read the Gospel of John you find that he was one of the Lord's; that the Lord would be pleased to open his eyes. But at this point, he was as a blind man approaching the Lord, feeling his way as you would a blind man, trying to understand who this Jesus was.

"And Jesus answered," in verse 3, "and said unto him, Verily, verily, I say unto thee, Except a man be born again," and that word in the original means born from above, God doing the birthing, "he cannot," what? "See the kingdom of God." He can't perceive it. He can't enter in. That's the sense there. So, that's how the glory of the Lord is revealed. It's when the Spirit of God is pleased to give eyes to see, and it comes through being born from above in order to see the kingdom of God.

"Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit," and there's different interpretations that men have of what that water and Spirit is. Some are saying that you have to be born physically, just like a baby is born in water, and comes forth, but it also takes a birth of the Spirit in order to see. That might be. But as John uses the word "water" throughout the rest of John, I don't want to get into that, but it's a reference to the Spirit Himself. So, another way of reading this is, "Except a man be born of water, even of the Spirit." So, the Lord is using a symbol to describe the work of the Spirit entering in. Just like water enters in, the Spirit enters in. It says, "He cannot enter into the kingdom of God." Many perceive a kingdom. They evaluate these things in their minds. They even try to lay hold of it. But until the Spirit gives eyes to see, they remain in darkness. Such was my lost estate. And, if the Lord has so taught you, I know you can identify with what I'm talking about.

I remember a preacher one time in Africa after a conference in which I had been preaching along with another colleague. He was torn up. He came up afterward, and he said, he showed me his Bible, he turned around, and he said, "Look at this Bible. Every verse is underlined in it." And it was. He had literally read that Bible from stem to stern. He'd underlined everything he could. Highlighted it. Did everything. He said, "I've had this Bible for years, but," he said, "I've never seen Christ." And he said, "What happened? Why have I missed Him?" Well, do you know why he missed Him? Because he's reading it with the lights out. It took the Spirit of God to open his heart to see the glory of God in the person of Jesus Christ, or else with all of that knowledge and every Scripture underlined, he would have gone and split hell wide open.

Do you see our desperate need? Do you see our state before God? May God be pleased to teach us of His Son, of His Son, of His Son, of His Son, of His Son, of His Son. You can have every other knowledge in the world and quote this book from beginning to end and go to hell in the darkness of your own lost estate unless God be pleased to cause the glory

of His Son to be revealed in you. How needy we are. That causes me, even now, to cry out to the Lord, "Don't leave me to myself. Teach me of your Son again, right now. Teach me of Him." There's a lot more that can be said, but here Christ said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That's what we need. We need that Spirit, His Spirit, to teach us of Christ.