

**The 1689 Confession of Faith; Chapter 2 – “Of God and the Holy Trinity”,
Message # 39 – “God’s Glory is His Excellency”, Presented
in the Adult Sunday School Class by Pastor Paul Rendall,
on June 11th, 2017**

Paragraph 2 – God, having all (r) life, (s) glory, (t) goodness, blessedness, in and of Himself, is alone in and unto himself all sufficient, not (u) standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting His own glory in, by, unto, and upon them; He is the alone fountain of all being, (x) of whom, through whom, and to whom are all things, and He hath most sovereign (y) dominion over all creatures, to do by them, for them, or upon them, whatsoever Himself pleaseth; in his sight (z) all things are open and manifest, His knowledge is (a) infinite, infallible, and independent upon the creature, so as nothing is to Him contingent or uncertain; He is most holy in all his counsels, in (b)all his works, and in all his commands; to him is due (c) from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever He is further pleased to require of them.

(r) John 5: 26; (s) Psalm 148:13; (t) Psalm 119: 68; (u) Job 22 2-3; (x) Rom 11: 34-36; (y) Dan 4: 25, 34-35;

(z) Hebrews 4:13; (a) Ezekiel 11: 5; Acts 15: 18; (b) Psalm 145:17; (c) Rev 5:12-14

1st Chronicles 16: 27-29 – “Glory and honour *are* in his presence; strength and gladness *are* in his place. Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory *due* unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.”

What is God’s Glory? God’s glory is the excellency and majesty of His Being which is beheld by men in the creation abut more especially in the redemption of men through our Lord Jesus Christ, who is the radiance of His glory and the express representation of His nature. (Hebrews 1: 3) God is infinite in His glory and all the glory of everything outside of Himself comes from Him.

The Reverend James Gardner defines God’s glory as – “The splendid manifestation of the divine perfections in creation, providence, and grace.”

Matt Pfeifer – “It is enormous to talk about. But we can say that it is the shining forth of His beauty and majesty, of all of His holy attributes, and His holy righteous works in the history of the world.”

1. The Glory of God is the Excellency of His Being and His Doing –

Isaiah 35: 1 and 2 – “The wilderness and the wasteland shall be glad for them, And the desert shall rejoice and blossom as the rose; It shall blossom abundantly and rejoice, Even with joy and singing. The glory of Lebanon shall be given to it, The excellence of Carmel and Sharon. They shall see the glory of the LORD, The excellency of our God.”

The glory of God is something which is not seen by everyone in the same meaningful way. This is because the glory of God in spiritual things is something that is revealed by God Himself. This creation declares the glory of God, and yet unbelievers do not appreciate that glory as something originating and emanating from God. Similarly, because of what sin does to the human heart and mind, people’s lives become a wilderness and a wasteland. But, when the Holy Spirit is working in saving strength, and opening the eyes of people to behold the glory of God, they see the excellency of God. And when they

behold the excellency of God, then the wilderness and wasteland of their lives is transformed; the desert rejoices and blossoms as the rose. It blossoms abundantly and rejoices, even with joy and singing, because God is seen for who He is in the gospel of Christ, one who loves sinners and draws them through the preaching of the gospel and the working of the Father and the Spirit, to Christ.

Job 40: 6-14 – “Then the LORD answered Job out of the whirlwind, and said: "Now prepare yourself like a man; I will question you, and you shall answer Me: "Would you indeed annul My judgment? Would you condemn Me that you may be justified? Have you an arm like God? Or can you thunder with a voice like His? Then adorn yourself with majesty and splendor, and array yourself with glory and beauty. Disperse the rage of your wrath; Look on everyone who is proud, and humble him. Look on everyone who is proud, and bring him low; Tread down the wicked in their place. Hide them in the dust together, Bind their faces in hidden darkness. Then I will also confess to you That your own right hand can save you.

It is apparent from these verses that Job made a great mistake in thinking that God had become his enemy. In thinking that way, God says, he was annulling His judgment and condemning Him that he might be justified. He needed to remember that it is only God who can adorn Himself with majesty and splendor, and array Himself with glory and beauty. He is the only One who can disperse the rage of His wrath; look on everyone who is proud, and humble him. It is the glory of God’s wisdom in His ordering of all things, and the glory of His power to be able to do whatever He purposes for His own glory, and the good of His people, that we need to consider, and to respect.

2. The Glory of God is His emanating Light. The glory of God is used in Scripture often to express the exhibition, emanation or communication of the internal glory.” Hence it often signifies a visible exhibition of glory; as in an effulgence or shining brightness, by an emanation of beams of light. This can be the shining forth of physical light or the shining forth of spiritual light, or both together. The physical creation is meant to be a picture to us of the spiritual realities of Christ and His glory and His grace.

Psalms 19: 1-6 – “To the Chief Musician. A Psalm of David. The heavens declare the glory of God; And the firmament shows His handiwork. Day unto day utters speech, And night unto night reveals knowledge. There is no speech nor language Where their voice is not heard. Their line has gone out through all the earth, And their words to the end of the world. In them He has set a tabernacle for the sun, Which is like a bridegroom coming out of his chamber, And rejoices like a strong man to run its race. Its rising is from one end of heaven, And its circuit to the other end; And there is nothing hidden from its heat.”

Charles Hodge says – “The perfect harmony between natural and revealed religion, with respect to this doctrine, confirms the teaching of both. “The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge” [Psalm 19: 1, 2]. While heaven and earth, day and night, speak for God, he speaks for himself in his inspired word, confirming the testimony which they give, and completing the instruction which they convey. Revelation never contradicts or sets aside the teachings of natural religion. God affirms, that “the invisible things of him are from the creation of the world clearly seen, being understood by the things that are made; even his eternal power and Godhead” [Romans 1:20]. It is no derogation from the authority or perfection of the Scriptures, that we study natural religion. The Scriptures themselves direct us to this study. “Ask the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee.” [Job. 12: 7]. The same God who speaks to us in his word, speaks to us also in his works; and in whatever manner he speaks, we should hear, and receive instruction.

3. The Physical Glory of the creation is meant to point men on to the spiritual glory of Christ Himself, and the glory of His grace in salvation.

John Gill says: “The heavens declare the glory of God,.... By which we are to understand not the heavens literally taken, though these with the firmament are the handiworks of God, and do declare the glory of his perfections, especially his wisdom and power; these show that there is a God, and that he is a

glorious one: but either Gospel churches, often signified by the kingdom of heaven, in the New Testament; the members of them being heaven-born souls, and the doctrines and ordinances ministered among them being from heaven; and there being a very great resemblance between them and heaven, in the company and communion enjoyed in them; and who declare the glory of the divine perfections, which is very great in the handiwork of their redemption; and who ascribe the glory of their whole salvation to God: or rather the apostles and first preachers of the word, as appears from Rom_10:18; who were set in the highest place in the church; had their commission, doctrine, and success from heaven; and who may be called by this name, because of the purity and solidity of their ministry, and their constancy and steadfastness in it, and because of their heavenly lives and conversations: these declared the glory of the divine perfections; such as those particularly of grace, goodness, and mercy, which are not discoverable by the light of nature or law of Moses, as, they are displayed in the salvation of men by Christ, in the forgiveness of their sins, the justification of their persons, and the gift of eternal life unto them: they taught men to ascribe the glory of salvation to God alone, Father, Son, and Spirit; they set forth in their ministry the glory of Christ, of his person, and of his offices and grace; and they showed that redemption was his handiwork, as follows:

and the firmament showeth his handiwork; for the same persons may be called the firmament, since they that are wise are said to shine as the brightness of it, Dan_12:3. These were like to stars in it, and were the light of the world, and declared that redemption is the work which Christ undertook, and came into this world to perform, and which he has finished; his hands have wrought it, and his own arm has brought salvation to him. The Targum interprets the heavens and the firmament, of such persons as contemplate the heavens, and look upon the firmament or air; and so do some other Jewish writers (w).