

Module 5: Overcoming as a Disciple

Carriers of His Presence – **Walking in His Glory**

So far we have looked at how in order for us to overcome as a disciple of the Lord we need to remain committed to the Lord, and we need to persevere and endure to the end.

To continue with the same theme in mind, in order for us to overcome as disciples of the Lord is that what we need to continue being vessels of His Glory, meaning we must continue to grow from glory to glory. Process of submission. A disciple after all is not just someone who follows the Lord in Spirit and Truth, but the disciple lives to the Glory of the Lord and walks in the Glory of the Lord. If this remains our goal, our spiritual walk and our path of commitment then we shall surely overcome as disciples of the Lord.

Let us therefore explore what it means to walk in God's Glory and what is the implication of the Glory for the disciple. Let us read from *Exodus 33*:
18And he said, I beseech thee, shew me thy glory. 19And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. 20And he said, Thou canst not see my face: for there shall no man see me, and live. 21And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 22And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 23And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

What is God's glory that Moses so yearned for and sought? Is the Lord's glory the same as His presence? Is His glory the same as His Spirit? For the Lord is urging us to grasp and comprehend what is His glory, for if we do not understand His glory, how shall we understand what He has called us for, which is to become disciples that carry His Glory?

The urging of the Spirit – He the one who teaches us in all wisdom and knowledge and truth – calls us to take hold of the “reality” that we are called to give birth and walk in His glory. This is in light of Him speaking about giving birth to the glory what is already inside of us. And by this birth, the earth will be covered by His glory. It is imperative to understand what His glory is. And yet, we don't quite yet understand what the glory of the Lord is. Some of us may equate it to power and others to holiness.

For this reason I bow my knees to the Father of our Lord Jesus Christ, from whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may be able to comprehend with all the saints what is the width and length and depth and height— to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God. (Ephesians 3:14–19)

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In the passage above we can see that it is according to the wealth of God's glory that we are strengthened with power through the Holy Spirit, to receive Christ living in our heart by faith, and so we become joined to the source of true love. We then go on to attain what all the saints have attained, that is knowing God through experiencing His love, so that we may be filled with all the fullness of God. For this reason we need to walk in God's glory and give birth to such glory so that by the wealth of His glory we are strengthened through the Spirit who sanctifies us by truth.

This will then empower us to walk as disciples of the Lord.

In John 17 we read the following [Prayer of Jesus]: *22And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

Jesus is here speaking about a glory that the Father has given Him, and so He prays that we will also take hold of that glory when we are in Him. The Glory was given unto Jesus – and here we have to understand that Jesus, being the Son of Man, was the first fruit and for Him and through Him all things are made (Colossians 1). The essence, substance, and weightiness of the Father's essence and nature was birthed into His Son, and just so when we are reborn [rebirthed] we find the glory dwells within by the work of the Spirit. *Colossians 1: 15He is the image of the invisible God, the firstborn over all creation. 16For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. 17He is before all things, and in him all things hold together. 18And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. 19For God was pleased to have all his fullness dwell in him, 20and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. 21Once you were alienated from God and were enemies in your minds because of your evil behaviour. 22But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation— 23if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.*

We read 2 Corinthians 3 of the glory of the New Covenant: *7Now if the ministry that brought death, which was engraved in letters on stone, came with glory, so that the Israelites could not look steadily at the face of Moses because of its glory, fading though it was, 8will not the ministry of the Spirit be even more glorious? 9If the ministry that condemns men is glorious, how much more glorious is the ministry that brings righteousness! 10For what was glorious has no glory now in comparison with the surpassing glory. 11And if*

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what was fading away came with glory, how much greater is the glory of that which lasts! 12Therefore, since we have such a hope, we are very bold. 13We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. 14But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. 15Even to this day when Moses is read, a veil covers their hearts. 16But whenever anyone turns to the Lord, the veil is taken away. 17Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. 18And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

It is therefore clear by Paul's writing that it is those who turn to Jesus and thus to the Spirit that they will begin to walk in Glory which should be reflected in our spiritual walk. Yet, how often do we not miss verse 18, which speaks of an ever-increasing glory and a transformation – this applies a process of self-denial, a journey of sanctification, an abandonment unto God, and the continuous seeking after truth. **This is after all the walk of the disciple – a journey of continuous self-denial, of abandonment unto God and to continually seeking Him above all. We then shall overcome if we do so.**

This implies a process of turning away from those things that blind us spiritually, so that we may spiritually discern [see] and move in God's glory. For this reason it says in John 3 that only those who have been born of the Spirit will truly see the Kingdom of God. We cannot move in God's glory as disciples without moving beyond the Self, beyond the traditions and the customs of our way that veils us from His substance, weightiness and nature.

Yet, what is this glory that the Lord has placed in us and what does He want us to give birth?

The original meaning of glory has to do with weightiness. The Hebrew word for "glory", which is *Kabowd* basically, means weight. In science it would be the mass of an object of matter. It is the substance of a person or thing. For God, it is who He is, His character and power. We know that God is love, (1stJohn 4:16); love is God's character and power. God's glory manifests and reveals His love. The glory of God summarizes the seriousness, the perfection, and the infinite significance of all of the attributes of God. It sums up who He is, in the awesome brightness and weightiness of all His perfections.

The original meaning of the term glory was thus brightness, clearness, effulgence: from that it has come to signify honour, renown; and again, that which renders honourable, or demands honour, or renown, reverence, adoration, and worship--that which is worthy of confidence and trust.

The glory of God is essential and declarative. By essential glory is meant that in Him which is glorious--that in His character which demands honour,

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worship, and adoration. His declarative glory is the showing forth, the revealing, the manifesting, the glory of his character--His essential glory--to His creatures.

To understand more of God's glory, we have to look at God's reply when Moses asked for it. This was God's reply, "*I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion*" (Exodus 33:19).

God told Moses to stand on a rock that was near Him. This symbolizes Jesus the Christ, our rock. And the Lord said, "Here is a place by Me, and you shall stand on the rock. So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by. (Exodus 33:21-22). To stand upon the rock is symbolic of coming to Christ and putting your trust in Him, your weight upon Him. As God's glory passed by He put Moses in the cleft of the rock, symbolizing to be in Christ. It is God the Father who positions you in Christ, adopting you as His child. This is the place where God's glory is revealed and received, the place we receive manifestations and revelations of the Father's love and power.

And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth" (Exodus 34:6). The word merciful is the Hebrew word rachum; it means to be full of compassion. This is the first word that God used to describe His glory. It reveals much about God's glory and character. It reveals the highest form of love, the kind of love God is. Rachum is only used in reference to God. Because of the New Covenant, purchased by the blood of Jesus, we can now experience this holy love of God through the Holy Spirit (Romans 5:1-5). This love from God is fruit from the tree of life (Revelation 2:4-7).

The word gracious in Exodus 34:6 means to show favour, mercy, kindness, and forgiveness; longsuffering means to be patient; goodness means to show loving kindness; truth means to be faithful and trustworthy. All of these characteristics are seen as characteristics of love in Corinthians 1: 13. They are also seen in the fruit of the Spirit mentioned in (Galatians 5:22). *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness.* Likewise, in Exodus 34:6 the first thing that God reveals about His character is that He is rachum--"full of compassion". All of the other characteristics of Exodus 34 are contained in this compassionate love of God.

So what are we being told of Gods' glory? His glory is the weight and substance of the supreme God – this same God who is full of love, compassion, grace, mercy, kindness and power. This glory is the illumination of His very essence, made known to us by the Spirit so that we may know Him more. We are also called God's vessels of compassion – us who were created to receive revelation of His glory. *That He might make known the riches of His glory on the vessels of mercy (compassion), which He*

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had prepared beforehand for glory, even us whom He called, not of the Jews only, but also of the Gentiles (Romans 9:23–24)

And this is what Moses sought - that God would reveal Himself to his mind so that he might know Him and so that he might have a clear and powerful apprehension of those things which constitute His glory. Moses was therefore making his desire known for more than he knew of God. He knew comparatively little of God. Something indeed he had known of Him, but he wished to know more - a desire to know that which makes God worthy of the homage and adoration of His creatures, and especially he desired to be so subdued by this knowledge and so subdued that his confidence might be perfect in Him, so that he might never fail in his trust and leaning upon the Lord.

What then does it mean to carry His glory? It places our focus on God and makes us God conscious of His holiness, purity, of His character, nature and love. If we truly carry His glory, it will redefine the way we operate and function – for those who allow the Spirit to take them from glory to glory, mean certain abandonment unto God and an alienation from the Self. Our motivations, intent and thoughts will be centred on His Will, His compassion, His love and desire to see a lost world saved. It will place our hearts in alignment with His. We become God conscious and not self-conscious in all that we do, say and think.

How we need as disciples to urgently recapture the centrality of glorifying God in our lives and work. This should after all be the entire focus of the disciple – walking in the Glory of God! Too much of what passes for evangelical Christianity is man-centred or even self-centred. God is reduced to a means to some other end, whether it be my own self-fulfilment or the welfare of others. The results are disastrous for worship, for discipleship, and for witness. Worship either becomes tepid, or it becomes an experience we offer to people as a sort of consumer product rather than adoration and consecration we offer to God.

Discipleship becomes a self-help program that leaves huge areas of life untouched, rather than a life-long love affair with God that lays every area of life on the altar to be consecrated to Him and to be conformed to His image.

If the glory of God is our supreme passion, this will redefine both the goal of our task and the manner in which we pursue that task. The goal of our task is that the earth be filled with the knowledge of His glory as the waters cover the sea. Our passion is to see Him receive the glory that is due His Name from every tribe, tongue, people and nation. Everything else is simply a means to that end. We are not seeking to add numbers that we can report to the organization; we are seeking to add worshippers to the choir of heaven, who will live every area of their lives to the praise of His glory. This focus invests a new, holy seriousness to discipleship and the life of the church. We are not content unless His glory is proclaimed, reflected, upheld and adored among the people to whom He has called us. The task is not about us, and it's not even ultimately about the nations. The focus is on Him.

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A passion for the glory of God will also redefine the manner in which we pursue our task. If our supreme goal is to glorify Him, we will not be able to separate our personal lives from our work lives. Jesus has given us the same glory, the same love, which the Father gave Him. The glory of God and the Father's love is now within us because of the New Covenant. This glory unifies Christ body of believers and sanctifies us to be God's holy habitation.

We glorify Him when we honour His Glory by walking in such glory.

We cannot add to His glory, for He is already perfectly and infinitely glorious. Rather, for us to glorify God means for us to ascribe the glory that is due His Name in worship. It means that we acknowledge His glory by living as though His perfections are as serious and significant as they really are, so that we reflect His glory through a pure mirror.

It means that nothing horrifies us more than the thought of bringing dishonour to His glorious Name, and nothing delights us more than to feel His pleasure as we live to the praise of His glory. It also means that we declare His glory among the nations, inviting others to join us in our love affair with His glorious perfection. Glorifying God thus consumes and defines every aspect of our life and witness as well as our worship.

The Glory of the Lord was beautifully demonstrated in Matthew 17 when Jesus was transfigured into the fullness of His glory: *1And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3And, behold, there appeared unto them Moses and Elias talking with him. 4Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6And when the disciples heard it, they fell on their face, and were sore afraid. 7And Jesus came and touched them, and said, Arise, and be not afraid. 8And when they had lifted up their eyes, they saw no man, save Jesus only. 9And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.*

When we therefore look to Jesus the knowledge of the glory of God is revealed. For it is God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Corinthians 4:6). The signs, wonders, and miracles that Jesus did were manifestations of the glory of God, manifestations of His love and power. This beginning of signs Jesus did in Galilee, and manifested His glory; and His disciples believed in Him. (John 2:11)

How we need to cry out and yearn and seek and pursue the Glory of the Lord as His Bride! How we must cry out for it, pray for it, seek it, and long for it, for it is a terrible prospect to be left without the Lord's Glory. There is

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indeed no joy, no love, no hope and no peace and no blessing without His Glory. How we need to crave for it, how we need to take hold of it and carry it so close to our hearts.

To carry His glory is in the deep revelation and reality of walking in His love, compassion, truth, holiness and purity. When we walk in His glory, being God conscious and God centred, we give Him the praise and there the Kingdom will be manifested through the sons and daughters of the Living God! And where there is light, then darkness recedes. Where there is love, hatred disperses. Where there is forgiveness, bitterness and envy disintegrates. Can we see how, if we truly walk in His Glory, then the knowledge of His Glory – which is His love, compassion, passion and hope – will touch every heart and every spirit in this world. Glory to God!

Yet, it is the exaltation of the Self and of idolatry, spiritual adultery, rebellion, iniquity and the wisdom of this world that glorifies not God. How we need to walk humility and submission move away from such self-glorifying nature as we seek Him with all our hearts, minds and strength.

2 Corinthians 4: 7 But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us. 8 We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; 9 persecuted, but not forsaken; struck down, but not destroyed— 10 always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. 11 For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. 12 So then death is working in us, but life in you.

In order to be a pleasing offering unto God, we need to submit, yield to His will and way; otherwise our rebellion will eventually be a stench and defile us.

It is always the intent of God for us to live holy and pure, but we need Him to purify and refine us. We need to allow Him to work in our lives to His glory and for His glory. Ultimately, through the process of the fire and the water baptism, we prepare ourselves to be vessels of honour and glory. We prepare ourselves to be no longer filled with the things of the world but to become carriers of God's true treasures such as His holiness, knowledge, wisdom and strength.

When we truly walk in His Glory, embracing His truth and commandments, blessings will flow out of us, and there will be enough blessing within our life for the overflow of the spiritual and physical bread! Let us walk then to His glory, from glory to glory, so that His Life may abound and overflow to touch a broken world.

Remember, the Lord's Glory speaks of weightiness of His character and nature. It speaks of the very reverence and honour to His Greatness and to the Brightness of His beauty. We are called to walk in such weightiness and for His Glory to manifest in us as His disciples.