

THE LORD OF GLORY

1 Cor. 2:7, 8

Intro: There are many ways for us to consider the Lord Jesus Christ. We may consider His words. If so, we will be forced to say, as the officers of the Pharisees and chief priests said, "Never man spake like this man" (John 7:46).

Or, we may consider His works. If so, we will conclude as did the people who saw the palsied man healed, "We never saw it on this fashion" (Mark 2:12).

Or, we may consider Him as a Person. How can you account for the fact that He would receive the worship of "a woman in the city, which was a sinner" (Luke 7:37), or how do you explain His desire to go to the home of the despised publican, Zacchaeus. Cf. Luke 19:5.

The contemplation (I hesitate to speak of it as study) of our Lord Jesus Christ should be the daily occupation of every child of God. Let us never forget Him!

However, having said all of this, ONE OF THE MOST PROFITABLE WAYS TO COME TO KNOW THE LORD BETTER IS THROUGH THE TITLES THAT ARE USED OF HIM!

I want to take you to one such title tonight: "the Lord of glory."

It is possible for us to be so concerned about what Paul is writing about that we might forget WHO he is writing about. The crucifixion would have been dreadful enough if we were only talking about a mere man, but for it to be said of "the Lord of glory" makes it the most heinous crime ever committed.

Paul could have used many titles, or names, for our Lord at this particular place, but why should he, under the direction of the Spirit of God use this one: "the Lord of glory"?

V. 7 will give us a great deal of help.

Luke (24:26) tells us that our Lord said to the disciples on the road to Emmaus, "Ought not Christ to have suffered these things, and to enter into his glory?"

When John describes "the holy Jerusalem, descending out of heaven from God" he describes it as "having the glory of God" (Rev. 21:10b, 11a).

So, there is little doubt, but that this has something to do with heaven. Cf. Heb. 2:9, 10. But this is not all.

The word glory is too prominent in the Bible for us to limit its meaning, even here, to heaven. Altho' see 1^{Cor} 15:47.

But let us start with this.

- I. As the Lord of glory our Lord has the last word as to who goes to heaven, and who does not.

If one is "the Lord" of anything, it means that he is the one to whom that thing belongs, and "about which he has the power of deciding" (Thayer, p. 365).

Therefore, when we read John 14:6, or John 3:16, or John 1:11-13, THIS SETTLES IT!

Peter restates this truth in Acts 4:12, "Neither is there salvation in any other . . ."

- II. As the Lord of glory, our Lord is uniquely the One Who has come to reveal God to man.

"Glory" is a Bible word which not only speaks of God's character, but it speaks of the manifestation of His character.

Cf. John 1:14; 17:4; Heb. 1:3.

Now many had had a part in the revelation of God before our Lord, but none was ever given this title. SO WE CAN SEE THAT THERE WAS A SPECIAL SENSE IN WHICH HE WAS "THE LORD OF GLORY." Thus, this title becomes one which is intended to convey to us the idea that our Lord was God --not the same Person as the Father, but One who has all of the same attributes that the Father has.

And, as such, we have proof of the existence of God. Cf. John 14:9b; 17:5; 1:1, 2.

- III. As the Lord of glory, all of the purposes of God will find their realization in and through Him.

Cf. Heb. 2:6-9 where the writer of Hebrews is quoting from Psalm 8.

Cf. Rom. 3:23; 5:1, 2; 2 Cor. 3:18; Tit. 2:11-13; Matt. 24:30, "And then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The child of God never gets away from the word, glory.

Let me say one word more.

IV. As the Lord of glory He revealed Himself to but three of His disciples: Peter, James, and John.

Cf. Luke 9:28-36.

They did not say anything about this at the time, but they wrote about it later:

(1) John in John 1:14.

(2) Peter in 2 Peter 1:16-18.

I have already spoken of this title as proving the Deity of Christ.

Also, that it is a title which proves the existence of God.

And--that it speaks of the fact that God has now fully revealed Himself.

But to Peter: THIS WAS ALL THE PROOF THAT WAS NEEDED TO ESTABLISH FOREVER THE FACT THAT THE BIBLE IS THE WORD OF GOD.

Peter had searched the Scripture and had come to the conclusion that the Bible would have been completely discredited if "the Lord of glory" had not come. The Holy Spirit anticipated His coming, and led the OT prophets to write and to speak of HIM!

Concl: Does all of this not make our text one of the most pathetic, most tragic, statements in all of Scripture? (Read 1 Cor. 2:7, 8 again.)

Who kept them from knowing it? Cf. 2 Cor. 4:3, 4.

How can men today learn this? By what God is seeking to accomplish through you and through me. Cf. 2 Cor. 4:5, 6, "For we preach not ourselves . . . For God, who commanded the light . . ." Also v. 7, "But we have this treasure . . ."

The Lord Jesus Christ is "the Lord of glory." Only through Him can men know God. Only through Him will the purposes of God be realized. WHAT A MINISTRY GOD HAS GIVEN US IN THESE DAYS, WHEN MEN SEEM TO BE TURNING MORE AND MORE AWAY FROM GOD, TO LIVE TO THE PRAISE OF HIS GLORY!

I close with a verse I used this morning, and which has been impressed upon my heart with regularity recently: 2 Cor. 3:18. (Also, if time, 1 John 4:12, the companion of John 1:18.)