

The Magnificence of His Glory
A Communion Message

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“For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead (or divine nature) so that they (the unbeliever) are without excuse.” Rm. 1:20

God’s ways, which may include His character, manner of existence, and works of His hands, are quite understandably higher than the comprehension of mankind. For how can the thing created ever realize the power, magnitude, and mind of its creator? However, our creator God has placed into man’s soul a mind which may think and reason, and has given to him a body which may sense and perceive his natural environment and a spirit to perceive and sense his spiritual (non-physical) world. And, in all His excellence, God has provided ways by which man may gain an understanding and appreciation into His ways: nature itself, the holy writings of scripture, and His Son Jesus Christ.

The Magnificence of His Glory

I don't think all the words of all the human languages can capture the magnificent glory of God. One word, in today's vernacular, might be "awesome". Yet this word, indicating the furthest limits of magnitude, fails to bring measure to **the magnificence of His glory**. Man must always remember that his highest and greatest falls infinitesimally short of God's lowest and least. In short, even though man tries to bring God down to His level of understanding and relationship, in man's present state God is quite unapproachable.

Through the ages few had had the intimacy of relationship with God that Moses had. Yet there was an upward limit to this relationship. In an outcry of Moses' hunger for more of God Moses cries out, "*Please show me your glory.*" (Ex. 3:18). To which God replied, "*you cannot see my face; for no man shall see my face and live.*" (Ex. 33:20) The Lord God then shielded Moses from the direct **magnificence of His glory** by placing him into a cleft of a rock and then revealed to Moses a slightly greater measure of Himself. A gnat flying into a raging fire could not begin to measure the intensity of Moses coming into the fullness of God's magnificent glory.

Paul describes it this way, "*Who alone has immortality, dwelling in **unapproachable light**, whom no man has seen or can see.*" (1Tim. 6:16). In like manner the apostle John writes, "*No one has seen God at any time.*" (Jn. 1:18). When the tabernacle in the wilderness was completed, and all the sacrifices made for its sanctification were made, it is written, "*And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it and the glory of the Lord filled the tabernacle.*" (Ex. 40:35). It was only with diminished or faded glory that Moses and the high priests were eventually able to enter in.

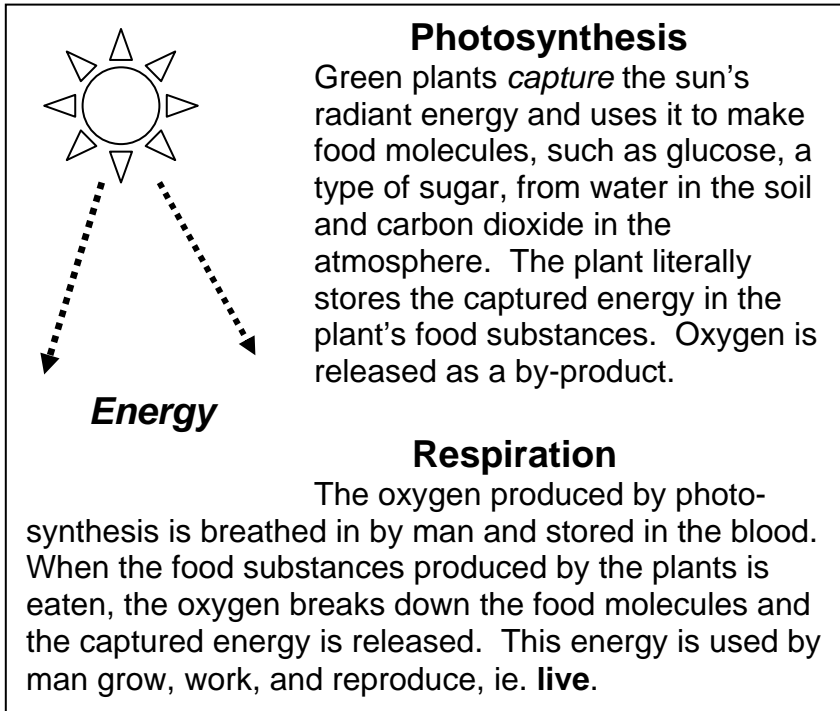
A Stellar Analogy

Lets now see how nature reveals this relationship. The sun is the center of our solar system. Resident in this awesome fiery mass is that essential ingredient necessary to maintain life on the earth, **energy**. Man's life is sustained directly by this energy through its warmth. However, man must internalize this energy in order to have the ability to move about, to grow, and reproduce, i.e., to live.

The sun, however, is quite unapproachable for man. For one to experience the fullness of its raging furnace means instant death. Similar to the process of a nuclear reaction in a hydrogen bomb, the sun's surface temperature is estimated to be some 6000° C (11,000° F) and 40,000,000° C (72,000,000° F) at its center. The relatively tiny earth is 92,900,000 million miles from the sun and therefore intercepts only a minute fraction of this energy. The atmosphere further reflects and filters the energy passing through it so that only a small, life sustainable measure of the energy finally reaches the earth. However, even at this immensely small measure of energy reaching earth, man still experiences its devastating effects. Cloth materials, such as draperies, when left exposed to the sun too long fade and deteriorate. This energy fades and deteriorates paint on automobiles and homes, and causes plastics and even rubber to become brittle over time. Over exposure to some of these devastating rays have been known to induce certain types of skin cancer and eye disease.

Essential to life's existence, the sun is simply unapproachable and devastating. And, even when receive in minute quantities, this energy can be very harmful. Certainly even a small increase in the amount of this solar energy filtering through the atmosphere would have devastating effects to all life on earth.

The good news is that the Lord God, in all His infinite wisdom, has provided a way for man to access and receive this life sustaining solar energy. Not directly from the sun but indirectly through a medium – plant life. Scientists call the processes *photosynthesis* (*photo* - light, and *synthesis* – put together) and *respiration*. Simply stated photosynthesis works as follows: (see illustration)



Thus, the plant converts the solar energy into an edible (chemical) form of energy, in the sugar, which can be used in life's processes. With the aid of enzymes, plants convert the product of photosynthesis (containing energy) into starch, cellulose, gum, protein, hormones, vitamins, and fats. All are vital food substances.

The most amazing thing is that, solar energy once unapproachable and devastating, is converted into an energy form both approachable and consumable by man. Man may live, grow to maturity, and reproduce by the energy contained in the plants. Furthermore, he breathes the oxygen given off by the plant in the process. A handful of maple leaves can produce enough oxygen over the summer months to generate enough oxygen for a person to breathe for a year. During the breathing process (respiration) this oxygen, absorbed and carried by the blood throughout the body, liberates the energy in the body cells to maintain life's processes.

Isn't it simply amazing? According to the infinite wisdom and design of God, man has a way of approaching the unapproachable and consuming the devastating – without such a way which man would die in an instant.

The Lord God is a Sun

“For the Lord God is a sun and a shield; the Lord will give grace and glory; no good thing will He withhold from those who walk uprightly.” (Ps. 84:11)

Yes, like the sun, the Lord God radiates the **magnificence of His glory**. Perhaps only a mixture of ignorance and arrogance in man would allow him to believe he may freely (and often) casually approach this One in who dwells absolute purity and holiness. From Him comes a radiance of magnificent grace and glory. By Him all the stars (suns) in the universe and all the energy contained therein, were created and are maintained by the power of His glory. He is the One who dwells in *“unapproachable light, who no man has seen or can see, to Whom be honor and everlasting power”* (1Tim. 6:16). He is, *“The Lord God of hosts, He who touches the earth and it melts (Amos 9:5). Where mountains melt under Him and the valleys will split”* (Micah 1:4).

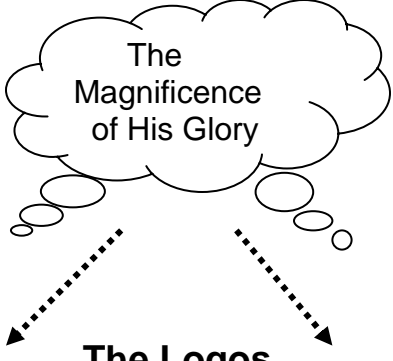
When no form but simply a voice descended on Mount Sinai as a blast of a trumpet *thunder and lightning, and a thick cloud, ... and smoke appeared because the Lord descended upon it in fire* (Ex. 19:16,18). Let us always be mindful of His awesome greatness, yet also of His unfailing love with which He loves us. A *Way* (Acts 24:14) to come near to Him, to know Him tenderly and intimately, has been magnificently and wonderfully designed.

In the Beginning Was the ‘Logos’

The very first verse of the Gospel of John begins, *“In the beginning was the Word (logos) and the Word (logos) was with God, and the Word (logos) was God”* (Jn. 1:1). O the need to bring clarity and appreciation to the Greek word *logos* translated ‘word’ in the above scripture quote. John W. Folette once said, *“If we are unable to distinguish between certain things, it will give us trouble in our spiritual development. We must be careful not to confuse certain terms and make them synonymous when they are not synonymous.”*

To render *logos* simply as ‘word’ greatly diminishes its significance. Elsewhere in scripture where the ‘spoken’ or ‘written’ word is implied the Greek word *rhema* is used and is also translated as ‘word’. This is fine. However, the meaning of *logos* goes far beyond implying a ‘spoken’ word. *Logos* may include the expression of thought, a revelation (of God), the sum of God’s manifestations, His distinct and superfinite personality, and His Shekinah glory in open manifestation. (Vine). *Logos*, which also may include a spoken or written expression of God, really denotes any manifestation of God’s essence and intent. This manifestation of His essence may be found in the written or spoken prophetic word, in the glory cloud that covered the tabernacle of meeting, in His miraculous and creative powers, and when the definite article is used, as in ‘the *Logos*’, His manifestation is in His Son, Jesus Christ.

May we now in speaking with human understanding draw analogy between the intense energy emitted from the sun the *logos* from God?



Logos-synthesis
 God emits or manifests the magnificence of His glory as *logos*. If man could synthesize the *logos* into their being he could live ... forever. However, as the sun and its emitted energy is directly unapproachable and devastating, the Lord

God dwells in, “*unapproachable light who no man has seen or can see*” (1Tim. 6:16). Thanks be to God, for just as He has provided a way to solar energy for natural life He has given a *Way* into His *logos* for eternal life – **His Son**.

The Word (**Logos**) Became Flesh

“And the Word (Logos) became flesh and dwelt among us and we beheld His glory, the glory as of the only begotten Son, full of grace and truth” (Jn. 1:14).

Can you see it? The **magnificence of His glory** embodied in Jesus Christ, *The Logos*! No longer unapproachable He is now within the grasp of man. Let’s use the illustration of an olive tree. Miraculously, this tree receives the devastating solar energy and converts it into an edible form in the olive. When one eats the olive the bodily functions break down the food releasing the energy and distributing it in proper proportions throughout the body by the flow of blood. Without the olive tree, and other green plants, there can be no natural life.

Jesus Christ, the Son of God, is our *spiritual* olive tree. And the life available through Him is spiritual and it is eternal. He alone can receive and transform the *logos* of the Father, which is the radiance of the **magnificence of His glory**, into an approachable and consumable form. *“For in Him dwells the fullness of the Godhead bodily; and you are complete in Him”* (Col. 2:9). This God who dwells in *unapproachable light* now avails Himself as both approachable and receivable in Christ Jesus. Recall how the Israelites trembled as a miniscule form of God appeared at Mount Sinai as smoke, thunder, and earthquakes. Now, the Apostle John writes:

*“That which was from the beginning, which we have heard, which we have seen, with our eyes, which we have looked upon, and our hands have handled, concerning the Word (**Logos**) of life – the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us – that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ”* (1Jn. 1:1-3).

As we handle the fruit of a tree (as of the olive tree) we obtain the energy necessary to sustain our physical lives. In the processes of photosynthesis and respiration the unapproachable and somewhat devastating solar energy is brought to us in a form both approachable and consumable. All man has to do is **eat** it. If he does not eat it he does not live. The analogy is now complete. The **magnificence of the glory** of God, manifested as the *Logos*, is spiritually transformed and made available to man in Christ Jesus. However man must now partake of Him to receive this eternal spiritual life into his being. Jesus Himself declared, *“I am the way, the truth, and the life, no one comes to the Father except through me”* (Jn. 14:6).

I Am the Bread of Life

“I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread I shall give is my flesh, which I shall give for the life of the world.”
“Most assuredly I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. For my flesh is food indeed and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me and I in him. As the living Father sent me, and I live because of the Father, so he who feeds on me will live because of me.”
(Jn. 6:51, 53-57)

Chapter six of the Gospel of John is most amazing. The emphasis of the above scripture quote is undoubtedly on the absolute necessity of *eating His flesh, and drinking His blood*, so one may obtain *eternal life* and be *raised up on the last day*. Jesus was emphatic. He said it was essential. But, just how does one *eat His flesh* and *drink His blood*? Even many of His disciples, when they heard this message said, *“This is a hard (difficult) saying,”* (6:61) and *“many of His disciples went back and walked with Him no more.”* (6:66)

It is interesting to note that this section of Chapter 6, in which the Lord stresses He *is the bread of life, eating His flesh and drinking His blood*, is both introduced and concluded by equally strong statements regarding its *spiritual* nature and *faith*.

*“Most assuredly, I say to you, he who **believes** in Me has everlasting life”* (6:47) and,

*“It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit and they are life. But there are some of you who do not **believe**”* 6:63,64).

Both acts, **eating** in the natural and **believing** in the spiritual, require an exercising of the will. It is a matter of personal volition. One chooses to eat. One deliberately stretches for their hand, grasps the food, places it into the mouth, chews it and swallows. Similarly, one deliberately opens their heart, trusts in the words of Christ, and receives the spiritual truth into their being. Both are absolutely necessary for life – natural life from physical food and spiritual life from the spiritual food. There can be no sustaining of life, natural or spiritual, working, growing, etc. without them.

One simply does not eat a meal and is therefore both satisfied and strengthened for rest of their life. They must return to the table frequently for renewed strength. Similarly, John 1:12 reads, *“But as many as **received** Him to them He gave the right to become the children of God, to those who **believe** in His name.”* Here, the word *received* is in the aorist

tense meaning it is an act once done and completed. It represents the initial believing or feeding upon Christ for salvation, or the new life of the spirit. However, the word *believe* in the quoted verse is in the present tense, which means a continual act – a constantly returning to the table for sustaining strength for that new spiritual life.

“Whosoever Eats My Flesh”

This is a *hard saying*, but only to those who have never *receive* Him and the newness of **His** life. And, this *life* received is not just an impersonal, objective, eternal vitality. It is His actual life one receives. The Apostle Paul declared, “*I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life I now live in the flesh I live by the faith (believing) in the Son of God, who loved me and gave Himself for me.*” (Gal. 2:20). It is “Christ in us” to those who choose to believe. It is His life, His qualities, His character, and His glory.

To eat of the flesh of Christ means to partake of **His** divine nature, not to develop our own new character according to a new value system. It is a supernatural union, through the spirit, of our soul with Christ’s. It is the surrender of our abilities to modify our behavior and desires and the acknowledging of the indwelling qualities of the Son of God. 2 Peter 1:4 reads, “... *you may be **partakers** of the **divine nature** ...*.” What is it to be a *partaker*? Is it not to feed upon these Biblical truths by faith? To pause, reach out in faith, and acknowledge the truth of the indwelling Christ, and feed upon this vital union by receiving into the heart His qualities. To be at an attitude of rest, not striving to what may be accomplished **by** you, but receiving what has been accomplished **in** you.

Resident within the believer of Christ Jesus is the very latent qualities of the nature and character of Christ. Peter continues his revelation of the inherent *divine nature* by describing its character in verses 5 through 7. – *giving all diligence add to your faith* (to believe, feed upon), *virtue, knowledge, self-control, perseverance, godliness, brotherly kindness, and love* - qualities of selfless life surrendered into the hands of the Lord God.

As one reaches forth to take and eat of the communion bread there is a coincident feeding upon the Christ within; there must be that fervent desire for the spiritual release of His lovely character. We acknowledge that our failure is in trying to *suppress* those ungodly self-centered aspects of our lives. The victory lies in Him finding His *expression* in our hearts.

“... And Drinks My Blood”

To drink His blood, to partake of “the cup”, is to acknowledge by faith the miraculous power of the blood of Christ. It was, and still is, more than a sacrificial act on His part. The mystical power associated with His blood continues to have a cleansing effect in one who believes. It yet works to purify, to make clean, both as a legal holy standing before our Lord God, and as a practical way in the heart.

“... *and the blood of Jesus Christ His Son **cleanses** us from **all** sin.*” 1Jn. 1:7b.

No stain remains in the repentant heart of past sins no matter the number or magnitude. It matters not if the sin was a deliberate act of immorality, or of rebellion to God, or of selfish desires and self-centeredness, or even acts of omission – which are those acts

of love and kindness and righteousness withheld and suppressed. To drink the blood of Christ is to receive the cleansing power of His blood with a thankful and humble heart. One may truly say, "I now stand in the presence of my most Holy Father, and His Son Jesus Christ my Lord and Savior, being made holy and acceptable by the Blood of Christ. I am clean. I am free. I am in His fellowship."

*"How much more shall the blood of Christ, who through the eternal Spirit offer Himself without spot to God, **purge** your **conscience** from dead works to serve the living God."* Heb. 9:14

To drink of the communion cup is to acknowledge the power of the blood of Christ to cleanse and purify even the *intent* of the heart. It is a proclaiming, *"lord, I cannot change my heart. I may modify my conduct and lifestyle but my greatest need is for a true change and purifying in the desires and intent of my heart. I receive this blood and its eternal power to cleanse and purify even the deepest and most remote reaches of my heart. Let this blood cause me to live a life wholly pleasing to you."* The focus now is not on the past but on the present and the future workings of the mystical power of the blood of Christ. To, *"serve the living God"* is much more a manner of one's walk before God than what is done on His behalf.

The Lord's Table

*"You cannot drink the cup of the Lord and the cup of demons; you cannot partake of **the Lord's table** and the table of demons."* 1Cor. 10:21

To eat the body and drink the blood of Christ is to partake of **the Lord's table**, and His alone. The communion table, as noted in the preceding sections, is much more than a memorial or tribute to Jesus. It is not a celebration as one celebrates a holiday or birthday. To sit at the Lord's table is to acknowledge and confess that there is no other way, no other source, no other practice, no other spiritual power or divine being, but through Jesus Christ alone. He and He alone is the manna, the heavenly bread from which man may eat and *never die*. It is on the basis of His sacrifice and His alone, that eternal salvation and resurrection life is brought to man. It is to confess both inwardly and outwardly that *"there is no other name under heaven given among men by which we must be saved."* Acts 4:12. To trust or believe in yet another god, another power or heavenly being or spiritual entity, one must walk away from **the Lord's table**.

As our heavenly Father has provided a way to partake of the awesome energy of the sun to sustain our natural lives, He too has given to us *The Way* into the **magnificence of His glory** by which we may partake of His essence and live forever. It is a realm of intimate *fellowship with the Father and with His Son Jesus Christ*. Yes, this *Way* is very narrow but true. While foretelling His coming crucifixion, resurrection, and ascension into heaven Jesus proclaimed to His disciples, *"I am the way, the truth, and the (eternal) life, no man comes unto the Father except through Me."*

Standing in the synagogue at Capernaum Jesus taught, *"Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise Him up at the last day. For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks*

my blood abides in Me and I in him. As the living Father sent me, and I live because of the Father, so he who feeds on me will live because of Me.” (Jn. 6:47-57)

“It is the spirit who give life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.” (Jn. 6:63)

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