

**The 1689 Confession of Faith; Chapter 2 – “Of God and the Holy Trinity”,**  
**Message # 38 – “Having All Glory in Himself”, Presented**  
**in the Adult Sunday School Class by Pastor Paul Rendall,**  
**on June 4<sup>th</sup>, 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

**Psalm 63: 1-4** – “A Psalm of David When He Was in the Wilderness of Judah. O God, You are my God; early will I seek You; my soul thirsts for You; my flesh longs for You in a dry and thirsty land where there is no water.” “So I have looked for You in the sanctuary, to see Your power and Your glory.” “Because Your lovingkindness is better than life, My lips shall praise You.” “Thus I will bless You while I live; I will lift up my hands in Your name.”

David is out in the wilderness, having been driven there by Saul, or by his own son Absalom. After he has been there for a time, his soul thirsts for God, his flesh longs for God. There are no living waters to refresh him out there, and he remembers how it used to be, when he could be in the sanctuary. He looked for God in the sanctuary to see His power and His glory. He knew that God lovingkindness (which is a part of His glory) was better than life. And so he is led to worship God, to bless God while he lives; he will lift up His hands in His name.

**Matthew Henry says** - “He longs to enjoy God. What is it that he does so passionately wish for? What is his petition and what is his request? It is this (Psa\_63:2), To see thy power and thy glory, so as I have seen thee in the sanctuary. That is, (1.) “To see it here in this wilderness as I have seen it in the tabernacle, to see it in secret as I have seen it in the solemn assembly.” Note, When we are deprived of the benefit of public ordinances we should desire and endeavor to keep up the same communion with God in our retirements that we have had in the great congregation. A closet may be turned into a little sanctuary. Ezekiel had the visions of the Almighty in Babylon, and John in the isle of Patmos. When we are alone we may have the Father with us, and that is enough. (2.) “To see it again in the sanctuary as I have formerly seen it there.” He longs to be brought out of the wilderness, not that he might see his friends again and be restored to the pleasures and gaieties of the court, but that he might have access to the sanctuary, not to see the priests there, and the ceremony of the worship, but to see thy power and glory (that is, thy glorious power, or thy powerful glory, which is put for all God's attributes and perfections), “that I may increase in my acquaintance with them and have the agreeable impressions of them made upon my heart” - so to behold the glory of the Lord as to be changed into the same image, 2Co\_3:18. “That I may see thy power and glory,” he does not say, as I have seen them, but “as I have seen thee.” We cannot see the essence of God, but we see him in seeing by faith his attributes and perfections. These sights David here pleases himself with the remembrance of. Those were precious minutes which he spent in communion with God; he loved to think them over again; these he lamented the loss of, and longed to be restored to. Note, That which has been the delight and is the desire of gracious souls, in their attendance on solemn ordinances, is to see God and his power and glory in them.

**1. God has all glory in Himself. He does not derive any glory from His creatures, but only manifests His own glory in, by, unto, and upon them.**

**Psalm 90: 11-17** – “Who knows the power of Your anger? For as the fear of You, so is Your wrath. So teach us to number our days, That we may gain a heart of wisdom. Return, O LORD! How long? And have compassion on Your servants. Oh, satisfy us early with Your mercy, That we may rejoice and be glad all our days! Make us glad according to the days in which You have afflicted us, The years in which we have seen evil. Let Your work appear to Your servants, And Your glory to their children. And let the beauty of the LORD our God be upon us, And establish the work of our hands for us; Yes, establish the work of our hands.

**What is God’s Glory?** God’s glory is the excellency and majesty of His Being which is beheld by men in the creation and in the redemption 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.

**Herman Bavinck says** – “The glory of God is the perfection of God, which is inwardly the ground of His blessedness, outwardly as it were carries His glory with it.” “The glory of the Lord is the splendor and brilliance that is inseparably associated with all of God’s attributes and His self-revelation in nature and grace, the glorious form in which He everywhere appears to His creatures.” “This glory and majesty in which God is clothed and which characterizes all of His activities is nevertheless especially visible in the realm of grace.”

**Jonathan Edwards says** – “the Hebrew word Kavod, גִּבְהוּת, (Cabhodh), is the word most commonly used in the Old Testament, where we have the word “glory” in the English Bible.” “The root which it comes from is either the verb Kavod, which signifies to be heavy, or make heavy, or from the adjective Kavod, which signifies heavy or weighty.” These, as seems pretty manifest, are the primary significations of these words, though they have also other meanings, which seem to be derivative.” “The noun Kavod signifies gravity, heaviness, greatness and abundance.” The word Kavod, is used in such a manner as might be expected from this signification of the words from whence it comes.” “Sometimes it is used to signify what is internal, what is within the being or person: and sometimes for emanation, exhibition or communication of this internal glory: and sometimes for the knowledge or sense, or effect of these, in those who behold it, to whom the exhibition or communication is made; or an expression of this knowledge or sense or effect.” “And here I note that, agreeable to the use of the word Kavod in the Old Testament is that of the word Doxa (Δοξα) in the New.”

**Psalm 138: 4-6** – “All the kings of the earth shall praise You, O LORD, When they hear the words of Your mouth. Yes, they shall sing of the ways of the LORD, For great is the glory of the LORD. Though the LORD is on high, Yet He regards the lowly; But the proud He knows from afar.”