

# Scriptural Truths

## E-Mail Meditations

The Lord May Come . . . Perhaps Today . . . Behold, I Come Quickly . . . Rev. 22:7

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### The Priority of Christ Was The Glory of God

#### Introduction

What does it mean to prioritize?

To prioritize is to put things in order of importance to reach a goal. For instance, if I decided to clear my garage, the first priority would be to put similar things together. With that done the next priority would be to discard duplicates or items not needed. With the passing of time the priorities would change, but the ultimate goal would be clearing the garage.

#### The Prioritizing of The Lord

In the musing of priorities we understand that the greatest example of having a perfect goal and ideal priorities is our Lord, and this can make us very uncomfortable. As we look on Him and observe His prioritizing, it comes either as a sharp rebuke, from which we turn to something else or, it results in worship.

Illustration: May years ago I was given a piece of music to learn, "The Minute Waltz", no matter how long I practiced I could not get my fingers to play the right notes correctly. One evening my Auntie Ednor, who was an accomplished pianist, came to our home and mum asked her to play it for me. Something she did beautifully! I was in a split mind. I did not like her playing it so perfectly for she showed up my failures, yet I thought I wish I could play like that.

When we muse on the Lord there will be the same sort of responses. We will either not like looking at His perfection for it shows my failures, or there will be a longing to be like Him.

The goal of the Lord was the glorification of God and His glorification can only be fully accomplished when He is all in all (1 Cor. 15:28). Although we are not considering this truth in its ultimate fulfillment, it is important to see that for God to be all in all there are a series of priorities which must be accomplished. Some of these are:

- a) The glorification of Christ, as God will "gather together in one all things in Christ (Eph. 1:10)
- b) The subjection of all opposing forces religiously (Rev. 18:20); militarily and personally (Rev. 19:11-21)
- c) Satanically (Rev. 20:10)

For the Lord to live with God as all in all, He was required to be God's perfect Servant. This meant all He did found its source in God, was done by the power of God, in the timing of God, in the attitude of God and for the glory of God. What were some of His priorities in His glorification of God?

## Characteristics of His Priority of God As All In All

### **1) God was the source of all He did.**

All that the Lord did in word or deed was done by the empowerment of God: “Behold my Servant, whom I uphold” (Isa 42:1) and by the Holy Spirit (Acts 1:2; 10:38; Heb. 9:14). The Son of God lived in accordance to the scriptures for He loved the law (Psa. 40:8) delighting in its fulfilling, thus He lived according to the will of God. Gethsemane was the greatest verbalization of worship and Calvary the greatest activation of worship.

### **2) God’s glory was the ultimate goal for His entire earthy existence.**

Against the background of the Greeks coming to see Him and the parable of the corn of wheat falling into the ground, the Lord said: “Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify Thy name” (Jn. 12:27-28). He will say: “I have glorified thee on the earth: I have finished the work which Thou gavest me to do” (Jn. 17:4), therefore, there was never the slightest activity for self aggrandizement but every word and deed was done out of love for the Father, in subjection to God, and for the glory of God. “God loveth a cheerful giver” (2 Cor. 9:7) and this meant that nothing the Lord did or had to experience was because He was compelled, neither was He ever disgruntled at the things God had Him do. When the will of God was for Him to be tempted of the devil in the wilderness, He went (Matt. 4:1-10); if it meant deprivation (Jn. 1:46) or humiliation (Isa. 50:6; Matt. 27:29) accepted this.

### **3) Calvary was for the glory of God.**

Calvary was only hours away and the prince of this world was coming to the Lord. His satanic majesty would find nothing in Him that could nullify His work of man’s redemption and Satan’s defeat. Yet, the foremost reason for the approaching hour was: “that the world may know that I love the Father” (Jn. 14:31). He said: “Father, the hour is come; glorify thy Son, that thy Son also may glorify thee” (Jn. 17:1).

### **4) Reviewing His three years with His disciples, it had all been for the glory of God.**

For three years the Lord had been with His own, and looking back He was able to say: “I have declared unto them Thy name” (Jn. 17:26). He had presented the evidence that He was the Messiah (Jn. 14:11) and despite the difficulty of the task, when the world was against him, which He overcame (Jn. 16:33), He was able to say: “I have glorified thee on the earth: I have finished the work which thou gavest me to do” (Jn. 17:4).

### **5) His service was always for the glory of God.**

In Isaiah 50 the Lord is manifested as the sovereign Lord over the seas, rivers, and the heavens (Isa. 50:2-3), yet such was His condescension that He will spend time every morning with God, having an opened ear (Isa. 50:4) that He might know the will of God. When that meant giving His back to the smiters, His cheeks to those who plucked off the hair, or His face to shame and spitting (Isa. 50:6), yet: “I was not rebellious, neither turned away back” (Isa. 50:5). Well did the hymn-writer write:

It was a lonely path He trod,  
From every human soul apart;  
Known only to Himself and God  
Was all the grief that filled His heart,  
Yet from the track He turned not back,  
Till where I lay in want and shame,  
He found me - blessed be His name!

Then dawned at last that day of dread  
When desolate, yet undismayed,  
With wearied frame and thorn-crowned head,  
He, God-forsaken, man-betrayed,  
Was then made sin on Calvary,  
And dying there in grief and shame,  
He saved me - blessed be His name!

### **6) His words were spoken for the glory of God.**

In the morning the Lord had come into the temple and the Pharisees had brought to him the woman taken in adultery. After an apparent regathering (for they all went out (Jn. 8:9, and in v. 12 “Jesus spake unto THEM”), the Lord declares Himself to be the Light of the world to which they respond that His witness of Himself is not true (Jn. 8:13). The Lord declares it is true from several avenues and says: “I speak to the world those things I have

heard of Him” (Jn. 8:26), and then: “As my Father hath taught me, I speak these things . . . I do always those things that please Him (Jn. 8:28-29). Similarly, when He said: “I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak” (Jn. 12:49).

#### **7) His works were done for the glory of God.**

The Lord had healed a man at the pool on the Sabbath and in response to the criticism of the religious leaders for healing on the Sabbath the Lord said: “The Son can do nothing of Himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise” (Jn. 5:19), a statement which was followed by: “I can of mine own self do nothing . . . I seek not mine own will, but the will of the Father which hath sent me” (Jn. 5:30). Again, after giving sight to the blind man and being criticized for doing that on the Sabbath, He said: “I must work the works of him that sent me” (Jn. 9:4). It is easy to miss the wondrous truths in these statements. The Lord was clearly stating that He had a precise work to do with every particular of it pre-planned in the divine purpose. Furthermore, it indicated that He only did “the works of God” with each activity and word being done perfectly in its exact time and place. He was never under pressure and rushing a work, neither was He ever behind in His timing as when a work was to be done. There was never the concern of “What if”. His works were done for the works of God to be manifested (Jn. 9:3) and for the glory of God (Jn. 11:4). He moved according to the plan of God, and neither the hostility of the sinners (Lk. 4:29) or expectations of the saints (Jn. 11:3) prompted Him to divert from God’s pathway. Even though the Jews sought to kill Him, he will go to Judea for this was the will of God. This was the “day” “the night cometh, when no man can work” (Jn. 9:4). He was never too late to fulfill the purpose of God for no “interruption” ever held Him back (Matt. 9:18-22).

With God as all in all and thus permeating His life, every grace was in the fulness of its perfection, His mercy and truth, righteousness and peace (Psa. 85:10), separation and association with the unsaved, acceptance and rejection were all manifested in Him or experienced by Him. Never was there an action taken, attitude shown, or word spoken, which disregarded or ignored the will of God, shamed His person, or distorted His character. Conscious fellowship with God was not an on and off thing for He lived in the full consciousness of not only being in the company of God, but synchronized perfectly with Him.

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