

The Pathway Of Glory

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[0 : 00] Thank you for choosing to listen to today's message by Reverend Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Father, thank you for the chance and the privilege, the opportunity to gather around your word. We pray that Holy Spirit teach us, reveal Christ. Help us to understand the path to glory, the pathway to the glory of God. So your name in all things will be glorified in our lives. We thank you in Jesus' name.

Heal the sick, convict the sin and deliver the lost. Lord, put your word in my mouth that I will speak that that says the Lord to your people, to the glory of your name in Jesus' name.

Amen. I want to talk about the glory of God. We have been called unto glory. Romans chapter 8, reading from verse 28.

[0 : 57] All things, and we know that all things work together for good to them that love the Lord, to them who are called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover, whom he did predestinate, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified.

Hallelujah. Romans chapter 8 is such a very powerful and very glorious chapter in the Bible.

Romans chapter 8 is such a glorious chapter. It starts with how there's no more, there's now therefore no more condemnation to them, those who are in Christ Jesus.

Then it ends with, there's no more condemnation chapter. It starts with no more condemnation and ends with no more separation. Hallelujah. We are the blessed people of Christ.

But of God. And when you read from verse 12, I particularly want to take from verse 12. Romans chapter 8, reading from verse 12, it says that, Therefore, brethren, we are debtors not to the flesh to live after the flesh, even though there's no, we are no more under condemnation.

[2 : 23] We are debtors. We owe a debt. Debtor is someone who owes a debt. And it says, we are debtors not to the flesh to live after the flesh.

So we can't live like ordinary men because our debt is to the spirit. Verse 13 says that, For if we live after the flesh, if ye live after the flesh, ye shall die.

Living after the flesh makes things die in your life, makes things flourish the way God intends it to.

It's ironic that sometimes people will be believing God for a miracle and still living in the flesh.

It makes the hand of God, the move of God, the blessing of God die in your life. So if we live after the flesh, we die. You can't live to fulfill the way I feel.

As for me, this is how I am. This is how I feel things should be. If you do this, I can't stand it. And you are talking, I'm not Christ can't stand it, but you, how you feel.

[3 : 19] It's all about you. And if we live in the flesh, not in the word or in the spirit, how to live in the spirit, but by focusing on what the word of God says and living out the word of God, living the word of God from out of your spirit.

So it says that if we live in the flesh, you will die. So if you live in the flesh, if ye live after the flesh, ye shall die. But if ye, through the spirit, you see, you have to live through the spirit.

It takes the spirit to be able to live. So if we, through the spirit, mortify, mortify is to put to death. The French word for death is more to more.

So it's to mortify is kill, to kill. If we, through the spirit, mortify the deeds of the body, ye shall live. If we, mortify.

So you are born again. You are no more under the control. According to Romans chapter 7, it states that there is this personality called sin in the flesh, which does disallows the one who is not in

Christ and living by the spirit.

[4 : 31] It disallows that one to be able to live according to God's law and God's purpose. In Romans chapter 7, it talks about how sin that lives in us dominates us.

So we are not able to do. See, it said verse 21 down, it talks about I myself with the law of my mind. I want to do the law of God. But there is another law in my members, your members, physical members, bodily members, your members, natural members, natural inclination, your natural tinge and bent, your natural inclination.

You are inclined in a certain way. Your potentially personality and temperaments, which are not in line with God's word, makes you want to do things in a certain way.

So it blocks you from doing what you originally want to do in God's way. So in Romans chapter 8, it says that now the law of the spirit of life in Christ Jesus has, verse 2, has made me free, set me free from the law of sin and death.

Now, so we are set free from that. We are no longer under the dominion and the influence of the flesh. Sin shall no longer, Romans 6, 14, sin shall no longer have dominion over you.

[5 : 53] Romans 5, 17, verse 19 said, we shall reign with Christ in life. So we reign. Okay. So the point here is that when you are born again, sin can no longer have dominion over you.

However, sin in your members, that personality has not left. It doesn't have control over you, but it hasn't left. So the fact that you are born again does not mean you are immune to the influence of the flesh or influence of the personality of sin inside you.

So he says that if you, but when you are born again, you can live to dominate and to subdue the influence of this personality called sin in your members.

So he says that, verse 13 again, if we live after the flesh, if you live after the flesh, you're alive. But if through the spirit, you have to modify, you can do it.

Yes, you can. You can say, I can't stop it. You can. You can say, I'm addicted. So I can't stop it. You can. If you are born again, how do you do it? He said, through the spirit, you have to depend on the spirit.

[6 : 55] The spirit of God is with you so that through the spirit, turn to the spirit. Second Corinthians chapter three. If we turn to the spirit, if we turn to the spirit, we turn to the spirit.

Verse 16. If you turn to the spirit, you will be able to live out the life of Christ from your inner man. So it says that, but if we, through the spirit, modify the desires of the flesh, you can be born again. And yet sin is reigning in your body. Yes. Sin can be reigning in your life. Envy, jealousy, feats of rage, lasciviousness, reveling.

Bible mentions them in Galatians chapter five from verse 19. That was mentioned all the works of the flesh. The works of the flesh are these. It says that you can be born again. And yet this, this even, yet you can be living in first Corinthians chapter five.

And look at what it says. It is reported, verse one, it is reported commonly that there are fornications among you. And such fornication as, as is not so, so much as named amongst the Gentiles.

[8 : 01] You know, he said, there's kind of fornication amongst you. It's even serious. Believers. It is reported that there are fornications. And ponia, ponia is the Greek word. Okay. The Greek word is ponia, which is sexual immorality, fornication amongst the believers.

Hey, and instead that, look at verse four. In the name of the Lord Jesus Christ, when ye are gathered together. See, gathering together is such a normal part of Christian life that no one should look down on Christian gathering.

Gathering together. And I'm not talking about virtual gathering and online gathering. It's not real gathering. It's not real. The real gathering is when we come together in fellowship, where we see one another, each other, talk to each other, can touch one another, can directly see it face to face, physical.

All right. So when ye come together, and my spirits, with the power of the Lord Jesus Christ with you, verse five, to deliver such a one, such an one, to Satan.

He said, deliver that one who is fornicating amongst you, who is messing up, deliver him to Satan. He said, the one who is fornicating, who is not willing to stop and believe that it's okay.

[9 : 13] Sexual immorality is not okay amongst the believers. Sexual immorality is not okay amongst the believers. If you fall into sexual immorality, repent and move away from it and keep going.

Keep less, enjoy our fellowship and keep enjoying the Lord and keep going. But if you fall into it and say, oh, that's fine for me, I don't see anything wrong with it. He said, remove such a one, give him to Satan. Sexual immorality is not okay.

Church members, it is not okay. If it's in the world, that's different. It talks about, I'm not saying go and deal with those in the world. He said, deal with, he said, verse six of first Corinthians chapter five, verse six, don't you know that a little living, living is the whole lump.

So one, one person who is living and habitually continuing in this immorality affects the entirety of the church. Oh, Darius, we don't experience the power of, you know, the power of God in church. It's your fornication. It's the fornication that is spoiling them. So it says that, listen, verse nine is interesting. It says that I wrote unto you, I wrote unto you in an epistle not to company with fornicators.

[10:24] Do you see that? And then he says, it's not okay about those in the world. It's very clear. Not to company with fornicators, yet not all together with fornicators of this world. It's not talking about that. So you work with somebody, the person, no, no, it's not, I'm not talking about that.

I'm talking in the church. This guy is in church, but he's a fornicator and he can't repent. He doesn't want to repent. He doesn't care. Don't keep company with such a person. Verse 11. But now I have written unto you not to keep company.

If any man that is, not to keep company. If any man that is called a brother. Did you see that? Be a fornicator or a coverture or an idolater or a railer or a drunkard or an extortioner for one night.

And lying to people and cheating them and taking their money and all that. With such an one not to eat. Such a one not to eat. He said, don't have fellowship with.

He said, Christian brother. The Bible said there are some Christian brothers, Christian sisters who are practicing certain things the Bible teaches against. And they don't care. They are still practicing. He said, don't have fellowship with them.

[11:33] Period. 1 Corinthians chapter. He says that if you through the spirit do mortify, suppress, kill the desires of the flesh. Yes, you can. Yes, you can.

So we can mortify the desires of the flesh. Anyway, let's move on. So for watch this. For as many as are led by the spirit of God, they are the sons of God.

As many as are led by the spirit of God, they are the sons of God. As many as are led by the spirit of God, they are the sons of God. Suddenly, through us Romans, he hasn't depicted and portrayed us as family and children.

He's just spoken about how we have peace with God. We have been justified. Then suddenly now he's talking about how we are the sons of God. He brings up the word of the subject of sonship.

Then look at verse 15. For ye have not received the spirit of bondage against fear, but ye have received the spirit of adoption. Whereby we cry, Abba, Father.

[12:34] He's talking about family. Oh, now we are the children of God. Verse 16 talks about the spirit. If the spirit itself bears witness with our spirit that we are the children of God. Verse 17. If children then ask.

Oh, wow. And then join us with Christ. I'll come back to the verse 17 and verse 18. Verse 19. For the earnest expectation of the creature waits for the manifestation of the sons of God.

Oh, wow. So now he starts to emphasize the fact that we are the sons of God. We are the sons of God. Look at verse 21. Because the creature itself also shall be delivered from the bondage of corruption unto the glorious liberty of the children of God.

Wow. Look at verse 29. Verse 29 says that for whom he did foreknow, he also did predestinate to be conformed into the image of his son, who is Christ, that he might be the firstborn amongst many brethren.

So you can see, suddenly, chapter 8, he begins to speak about our sonship, our sonship, our sonship, our sonship, our sonship, which is very paramount and very necessary. And so when you are a Christian, you are not just, as I said in the previous teaching, you are not just a member of unique, exclusive, and precious assembly, chosen assembly, a peculiar people.

[13:52] You are not just a member of the peculiar people. You are also a citizen. And you are not just a citizen of God's kingdom. But guess what? You are a member of God's family. You are a child of God. For as many as believe in him, he gave them the right and the power to become the sons of God.

Hallelujah. John 1, 12. So we are the sons of God. Hallelujah. In 1 John 3, verse 1, he says that, Behold, what manner of love the Father has given unto us, that we should be called the sons of God.

We are the sons of God. We, the Christians, we are the sons of God. That's a serious, serious privilege that we've been brought in. So in Romans chapter 8, he brings, he introduces our sonship, our, the fact that we are children of God.

In fact, the verse 15 talks about, we cry out, Abba, Father. Galatians chapter 4, verse 6. He says that because he has sons, God has sent for the spirit of his son into your hearts, which cries, Abba, Father.

Abba, Father is, Abba is an Aramaic word, not a formal word. It's an Aramaic word. In fact, the first, one of the first words a Jewish child or Hebrew child learns to say is Abba, Abba, Abba, Abba, Abba.

[15:07] That's an intimate, affectionate word between a child or how a child addresses his father, who he looks up to, who provides for the child and protects the, protects the child from any harm.

Abba, Abba, Abba. And he says that we have the Abba spirit inside us. God has sent forth the spirit inside who cries, Abba, Abba. When you come under temptation, Abba, Abba.

When you come under frustration, Abba, Abba. When you are sad, Abba. When things are bad for you, Abba. And guess what? When things are working for you, you're excited. Abba, Abba, Abba. So he's the spirit of God cries out from within.

So that is why he said we have not received the spirit of bondage to fear. Those times bondage like you are in slavery. And once we come into Christ, we are no more under the slavery of law or slavery of the flesh.

But guess what? So we are not afraid. We are not afraid. I'm no longer a slave to sin. I am the son of God. I am the child of God. I'm no longer a slave to sin.

[16:11] I am a child of God. And so we cry. We have the spirit of adoption. He has adopted us into God's precious family. We have been adopted. Hallelujah. And we cry.

Daddy, Daddy, Abba, Father, Abba, Father. So we are true sons. But look at this. Verse 16 says that the spirit himself bears witness with our spirit.

The spirit himself. King James says himself. New King James himself. The spirit himself bears witness with our spirit. With our spirit. So this whole thing is this Christian life is lived from the spirit and it manifests on the outward.

The spirit himself bears witness with our spirit that we are the sons of God. And watch this verse 17. Romans 8, 17. So Romans 8, 17 says that.

And if children, then heirs, heirs, heirs of God and joint heirs with Christ. If so be that we, watch this. You see there's a condition there.

[17:14] If, conditional word, if so be. So are we not already joint heirs? No. When you are a child, okay. So a child matures into sonship.

And then a son that has been through the process is the one who is qualified to inherit. Okay. So we are children, but we have to go through a process for our inheritance.

So it says that. Watch this. Let me read it again. And if children, then heirs, heirs of God and joint heirs with Christ. If so be that we suffer with him.

So there is the need to suffer with Christ. There is a calling unto suffering. Our calling is a calling unto suffering. Or through suffering unto glory.

Watch this. If so be that you suffer with him. That we suffer with him. That we may also be glorified together. Remember what I read earlier.

[18:14] For those he foreknew, he also predestinated to be conformed into the image of his son, that he might be the firstborn amongst many brethren.

And those he predestinated for whom he, moreover, whom he predestinated, them he also called. And whom he called, them he also justified. And whom he justified, them he also glorified.

Them he also glorified. Them he also. We are on the journey. The end. The songwriter says that. Our strength, thy grace, our rule, thy word.

Our end, the glory of the Lord. Our end is that of glory. Hallelujah. Somebody shout glory. Thank you, Jesus.

[19:13] So, in 1 Corinthians 3, verse 18, it says that. For we all with unveiled faces, beholding us in a glass, are being transformed, or us in a mirror or a glass, are being transformed into the same

image from, watch this, from glory.

So, we are being transformed into the same image. From where? Glory to. So, we already are, watch this. If you are in Christ, you are already starting from the place of glory, the position of glory, being transformed into the same image, from glory to glory, from glory to glory.

I want to take you through a few scriptures to show you how we are destined unto glory, if you are in Christ. Romans chapter 5, verse 2. By whom also we have access by faith into the grace wherein we stand and rejoice in hope of what?

We stand in grace, but guess what? We rejoice in hope. The actual Christian hope is the hope of glory. It's the hope of glory. There is hope of glory in every Christian.

Every Christian, all there is to you is not what you experience now, because you look forward.

There are better days ahead. In Colossians chapter 1, verse 27, it says, Christ in you, the hope of glory.

[20 : 29] Hallelujah. In Colossians chapter 3, verse 4, it talks about when Christ, who is our life, shall appear, we shall also appear with him in glory, in glory. We are on our journey, on a journey to glory.

Romans chapter 8, verse 21, it says that, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

We have glorious liberty, glorious liberty ahead of us. In Romans chapter 9, verse 23, it talks about, and that he might make known the riches of his glory on the vessels of mercy.

We are the vessels of mercy, okay? We, those who are in Christ, Bible says that by, by, by God, who is, Ephesians chapter 3, verse, yeah, chapter 2, verse 4, sorry, but God, who is rich in mercy, even when we are dead in our transgression, he made us alive.

So, salvation, as I taught a few weeks ago, a couple of teachings ago, salvation is an act of mercy, it's a reflection of mercy. First Timothy chapter 1, verse 13, Paul says that, but I obtained mercy, verse 15, he says that, it is a faithful saying that Christ came into the world to, to save sinners of whom I am chief, but, and how be it, I obtained mercy, verse 16.

[21 : 51] So, mercy, sinners, what sinners need is mercy. That is why when I taught on mercy, the publican, the publican went into the temple and prayed and said, Lord, have mercy on me, and his prayer was answered.

Bible says it left justified. Justification is a function of mercy, not merit. So, we are vessels of mercy. Let me read it again. Romans chapter 9, verse 23, And that he, God, might make known the riches of his glory on the vessels of mercy, which he had afore predestined unto glory.

He has already predestined us unto glory. Before, afore means before. He had far before predestined that you who are born again, or who is about to be born again, he has predestined you unto glory.

I see you walking in glory, from glory to glory. So, he says that we are being transformed. Ultimate glory will be manifested, but we are going through stages of glory. So, he says that we, as we behold, as we behold, we all with unveiled faces, beholding us in a mirror, are being transformed into the same image, from glory to glory.

The image says that for those he, for whom he predestinated, he predestinated, he also called to be conformed into the image of his son.

[23 : 12] So, we are being conformed, or being transformed into that image, from glory to glory.

The more you read your Bible, the more you live the word of God, and the more you, through the Spirit, modify the deeds of the flesh, the more you do that, the more you are becoming like Christ.

So, our ultimate goal is to be like Christ, not just to stop doing some things. No, that's not the Christian call. The Christian call is not to stop bad behavior. The Christian call is to be like Christ. Hallelujah! So, some people can stop bad behavior, but they are not getting any closer to Christ, because it's their own strength. They are applying their own strength to do what they fit. They seem fit, or they deem fit, okay?

See fit for them to do. But no, we, our objective, we are being transformed. We look into the Word to do what the Word is saying, by the Spirit, okay? So, if you, by the Spirit, modify the desires of the flesh, you will become transformed into the same image, from glory, for as many as are led by the Spirit of God, they are the sons of God.

So, the fact that you are born again, and there's no condemnation, doesn't mean, that's it. Sin cannot. Some people will tell you, it doesn't matter what you do, God will still accept you. It does

matter.

[24 : 27] You are supposed to be like God. You are supposed to be like Him. He says that, Be ye followers, Ephesians chapter 5, verse 1, dearly children, as dearly children, be ye imitators of God.

We should imitate God, because we are like Him. So, we have to live like Him, and we have to modify the desires of the flesh. It's called progressive sanctification.

We are being sanctified. We already been, we have been justified, but we are being sanctified, so we will end up being glorified. And the problem, and the challenge, and the suffering, and the trouble, is through the sanctification.

You go through things being sanctified. You feel it. You sacrifice things in your life. You feel it. Christian brother, Christian sister, you feel it, saying no to sin, no to the flesh, subduing the flesh. You feel it, but that is good. That's good. It's good to suffer for Christ. That's where I'm going. Now, let me show you something. So, it says that, our end is glory. Look at, in 1 Corinthians chapter 2, verse 7, it talks about, but we speak the wisdom of God in a mystery, even the hidden wisdom, which God has ordained before the world, before the world, unto our glory.

[25 : 40] Did you see that? Unto our glory. Some things have been destined to our glory. 2 Corinthians chapter 4, verse 17, says that, for our light affliction, which is bad for a moment, works for us, a far more exceeding, an eternal weight of glory.

Do you see that? So, there's glory, eternal weight of glory. This is an eternal weight of glory, which are temporal, or momentary affliction and suffering, is working for us. Ephesians chapter 1, verse 18, when it says, I pray that the eyes of your understanding be enlightened, that God will grant you the spirit of wisdom and revelation, the knowledge of him, that the eyes of your understanding be enlightened, that ye may know.

Know what? What is the hope of his calling? That's one thing to know. The second thing is, what's the riches of the glory of his inheritance in the saints?

God has got so much inheritance in the saints, and it is rich in glory. God's inheritance in us is rich in glory. We have been called unto glory.

Christ in you, the hope of glory. Christ in you, the hope of glory. 1 Thessalonians chapter 2, verse 10. 1 Thessalonians chapter 2, verse 10.

[26 : 54] Ye are witnesses, and God also, how holily and justly, and unblameably, we behave ourselves amongst 1 Peter chapter. Thank you, Jesus.

1 Peter chapter 5, verse 10. 1 Peter chapter 5, verse 10 says, But God, but the God of all grace, who has called us unto his way, eternal glory by Christ Jesus, after you have suffered a while, make you perfect, establish, strengthen, and settle you.

So, our journey to glory, I'm talking about the pathway of glory. The pathway of glory. We are on our way to glory. For those he predestinated, them he called.

Those he called, them he justified. Them he called, those he justified. And them he justified, those he glorified. We are on our way to glory.

He says that, and let me read it again, 1 Peter chapter 5, verse 10. But the grace of, but the God of all grace, who has called us unto his, eternal glory.

[28 : 03] Remember Hebrews chapter 2, verse 10, it talks about how, but God, it's, it's, it's fitting for God, in bringing many sons to glory. Hebrews chapter 2, verse 10 says that, for it became, it became him, for whom, for whom are all things, by whom are all things, talking about God, in bringing many sons, we, the sons, in bringing many sons to glory, watch this, to make the captain of our salvation, perfect through suffering.

So, he's bringing us to glory. We are being moved into glory. Our end is glory, the glory of God. It's beautiful. When people see our end, not only even in heaven, but on earth, there are stages of glory.

I see, things are going to get glorious, and glorious, and glorious, in spite of your suffering, in spite of the rejection, you are going through, in spite of the abandonment, you are facing, in spite of the marginalization, you are facing, in spite of the persecutions, you are facing, in spite of the afflictions, you are facing, the truth is that, our journey, our end, is that of glory, in the mighty name of Jesus.

So, I've shown you, how we have been called as sons, and our end is glory. And I've shown you how, Bible says that, if heirs, then, if heirs, then heirs of God, joint heirs with Christ.

If that, Romans chapter 8, verse 17, and 18 again, and if children, then heirs, heirs of God, and joint heirs with Christ, if so be that, we suffer with him, that we might also be glorified with him.

[29 : 34] Look at verse 18, for I reckon that, the sufferings of the present, of this present time, are not worth to be compared, with the glory, the glory which, shall be revealed in us.

Hallelujah. That's our, our end is glory. So, the suffering, watch this, our end is glory, but the path to glory, is suffering. The path to glory, is suffering. That's what happened to Jesus.

For as much, first Peter chapter 4, verse 1, For as much then, as Christ has suffered for us in the flesh, arm yourself likewise, with the same mind.

For he that has suffered in the flesh, has ceased from sin. So, you ought to stop the sinning, be ready to suffer in the flesh. He says, as much as, as much then, as Christ has suffered for us in the flesh, arm, arm yourself likewise, with the same mind.

In other words, be ready for suffering. Christ suffered. 1 Peter chapter 1, verse, talks about verse 10, of which, of which salvation, the prophets have inquired, and such diligently, who prophesied of the grace, that shall come unto you.

[30 : 43] Watch this, searching what, and what manner of time, the Spirit of Christ, which was in them, did signify. The Spirit of Christ was in Isaiah, Jeremiah, Elijah, David, all those prophets.

The Spirit of Christ, Zachariah, Amos, the Spirit of Christ was in them, was testified, which did, when it testified, beforehand, that's before Christ even manifested, the Spirit was testifying, what? The sufferings of Christ, and the glories that shall follow. The sufferings of Christ, and the glory that shall follow. It starts with, it doesn't start with glory, boy, it starts with sufferings.

This thing we have been called into, starts with suffering. Luke chapter, Luke chapter, Luke chapter 24, verse, Luke chapter 24, I'll read from this Bible, I think it will be, Luke chapter 24, verse 26, look at this, Luke 24, 26, it says that, ought not Christ, ought not Christ to have suffered these things, and to enter his glory.

He was on his way into glory, but he had to suffer these things. Verse 26, verse 46, and he said unto them, that it is written, and thus, and thus, it behooved Christ to suffer, and to rise from the dead.

[31 : 58] So, Christ needed to suffer. He needed, the path to his glory, was that of suffering. Christ needed to suffer. And, when you read, in the book of Luke, yeah, sorry, John chapter, John chapter 17, verse 1, Jesus says, when he was going to pray, he said, Father, the hour has come for you to glorify me.

He prayed, John chapter 17, let me just, John chapter 17, verse 1, these words said Jesus, speak Jesus, and lifted his eyes to heaven, and said, Father, the hour has come, glorify thy son, that thy son may be glorified, and may glorify thee.

Glorify thy son. This is getting ready to go to the cross. He prayed, he says that glorify, John chapter 12, verse 23, it says, some people came looking for Jesus Christ, and when Jesus was told, Jesus, and Jesus answered and said, answered them saying, the hour has come, that the son of man should be glorified.

Oh yeah, the hour has come for his glorification. But see the process. This is, the one I read, John chapter 17, verse 1, he said, the hour has come, glorify thy son. And that was the prayer he prayed before he died.

He was about to go, and die. He said, the hour has come for you to glorify me. Now, people, few hours before then, some people came looking for him. And then Jesus said that, the hour has come for the son of man to be glorified.

[33 : 15] Look at the next verse. Then he said, verily, verily, I say unto you, except a grain of which falls to the ground and dies, it abides alone. So he was talking about his death. And yet he says that, this death is the process for glorification.

And in John, in John chapter 7, when he said, on the last day of the feast, verse 37, he stood out with a loud cry and cried, anyone who he tells, let him come to me and drink.

And out of, if you, for whoever drinks out of his belly, believes in me, after the belly shall flow, reverse of living waters. And verse 39 said that, this speak he concerning, John chapter, but this, John chapter 7, verse 39, but this he speak, he concerning the spirit, which those that believe on him should receive for the Holy Spirit had not yet been given.

Why? Because Jesus was not yet glorified. So Bible called his crucifixion, the means to glorification. That's so important. So that's why Jesus after on the road to a miles after resurrection, he told the disciples, he was having a chat with ought not the Christ to have suffered distance and to have entered his glory.

So that means that there is a pathway of glory. So long as God's dealing with us is constant, he's suffering. That's why in Philippians, sorry, in 2 Corinthians chapter 4, verse 17, it says that our light affliction is working for us at eternal weight of glory.

[34 : 39] Our light affliction, Romans chapter 8, verse 18, it says that for we reckon that our present challenges, troubles, afflictions are working for us, eternal weight of glory.

There is glory ahead because we have been called to glory. We have to say that if so be, verse 17 of Romans chapter 8, if so, then as joint us with Christ, if so be, we suffer with him, that we will be glorified with him.

We must suffer with him. We must suffer with him. So Jesus said to the disciples, ought not the Christ to have suffered all these things? And then in Peter, when Peter was talking about his resurrection, all the glories that we have been brought into, he said the prophets of old, the spirit of Christ, which was in the prophets of old, did testify when he spoke about, was signified when he testified concerning his sufferings and the glory that you follow.

Watch this. In God, if you suffer for his name, glory will follow. If you suffer for his name, glory will follow. How do you get to the glory of God? Through sufferings, sufferings, striving against sin, by mortifying the desires of the flesh, suffering in forgiving others, suffering in living the righteous life, suffering through persecution.

People will persecute you. Now, the glory of Christ is in levels. The first manifestation of his glory was the resurrection. Bible says that in Acts chapter three, verse 13, whom you crucified, okay, but God has glorified.

[36 : 05] You crucified him, God glorified him. You crucified him, verse 15 said, whom you, you, you exchange a medra for him, but God raised him. Okay. So the resurrection was an act, was a step of glorification.

As I read earlier on, that ought not, Luke chapter 24, verse 26, ought not the Christ to suffer distance and afterwards, entries glory. Entering his glory was how the resurrection in that sense. So the resurrection is a first step of glory. And not just that, the ascension in Hebrews chapter two, verse nine, he said, we see Jesus. We, we, we see Jesus glorified. We see Jesus glorified talking about his inner, the heavenly Jesus in Acts chapter two, verse 33.

It talks about how God has exalted him to his right hand. Acts chapter two, verse 33. Thank you. Holy spirit. Glory to Jesus. Acts chapter two, verse 33 says that therefore being by the right hand of, of God exalted and having received of the father, the promise, Holy spirit has shed on.

So his exaltation. So first of all, his resurrection, the steps, steps in Jesus's glorification, glory. So resurrection is glorification. Then his ascension, that's being glorified.

[37 : 19] Then not his, his ascension. His second coming, Revelation chapter eight, 18 verse one. It talks about how I saw the angel returning in glory, coming in glory, talking about Jesus Christ.

He's going to come in glory. In Matthew chapter 25, verse 31, talks of Jesus told them, you will see the son of man returning glory with his heavenly angels. He's returning in glory.

Hallelujah. And then in second Timothy chapter two, verse 12, it talks about how he will reign or revelation chapter 20, verse four and verse six, talking about he will sit and reign.

We will reign with him. He will reign. So he's reigning is his glory. Four steps of his glory. The resurrection. Number one, number two, the ascension and enthronement. Number three, the second coming.

He's going to return in glory. Hallelujah. That's why it says that we do not know how we shall be, but we know when we see him, we shall be like him face to face. In Philippians chapter three, verse 21, it says that for we shall be, he shall change our lowly bodies to be conformed into his glorious body.

[38 : 21] Hallelujah. Or his glorious image. So we shall be changed to look like him in glory.

Hallelujah. That's why it says that I want and pray that your eyes will be alive. That God will grant you the spirit of revelation and wisdom in the knowledge of him, that the eyes of your understanding be enlightened, that you will know the riches of his glories, the glories of his inheritance in the saints.

You will know the inheritance God has got in us is rich in glory. It's rich in glory. In bringing many, it is necessary that in God, in bringing many, Hebrews chapter two, verse 10, hallelujah.

In bringing many sons to glory, we have been brought into glory. For those he foreknew, he predestinated. Those he predestinated, he called. Those he called, he justified.

Those he justified, he glorified. In bringing many sons into glory. For creation itself, Romans chapter eight, verse 21, creation itself will, will, uh, uh, awaits for the manifestation of the sons of the glory, or will be delivered into the glorious liberties of the sons of God.

We have glorious liberty. Chapter eight, verse 19, Romans 8, 19. It says that for creation, awaits the manifestation of the glory of the sons of God. Hallelujah. We have been destined unto glory.

[39 : 35] We have been destined unto glory. It says, we speak the wisdom of God, which has been ordained before the world began to our glory. First Corinthians chapter two, verse seven.

Hallelujah. Hallelujah.

We have been transformed from glory to glory. But what is the means? It's through suffering. In first second Timothy chapter three, verse 12, it said it, uh, anyone who live godly in Christ Jesus will suffer persecution in Romans.

In Romans, in Romans chapter eight, it says, verse 18 talks about if we suffer, if we go through the affliction, we'll also be glorified with him. Hallelujah. In first Peter chapter four, verse 13, I would like to read one that first Peter chapter four, verse 13, first Peter four, 13 says that, but, um, rejoice, but rejoice in as much as he are partakers of Christ's suffering, that when his glory shall be revealed, he may be glad also with exceeding joy.

His glory will be revealed, but be, be, be happy. Rejoice that you are partakers of Christ's suffering. Now we should, we should count it a privilege that we are, we are called to suffer for Christ.

That is why in Acts chapter five, verse 39, when they were whipped, 39, 40, 41, when they were, which Bible said they whipped them, they gave them whips and lashes and beatings. And the, the apostles left rejoicing that they've encountered worthy to suffer for his name.

[40 : 59] In the beatitude, Matthew chapter five, verse 10, 11, 12, it said, blessed are you when men shall persecute you, when, who are persecuted. It said, for yours, those who are persecuted for righteousness sake, for theirs is the kingdom of heaven.

Then he says that, blessed are you, if men persecute you, and revile you, and call you all manner of name for my name's sake. It said, be exceedingly joyful, or rejoice, and for great is your reward.

It says, we should rejoice and be exceedingly glad. For their suffering, yes, yes, for their suffering. Verse 12, it said that, rejoice and be exceedingly glad, for great is your reward in heaven.

For so persecuted, the prophet, you shall be persecuted. Revelation chapter one, verse nine. It talks about, Revelation chapter one, verse nine, it said, I, John, who am also your brother, and companion in tribulation, and in the kingdom, and patience of Jesus Christ.

So, companion in tribulation. We have been called to suffer for his name. We, Christians, have been called to suffer for his name. So, if they don't like you, don't be so worried. Don't be so desperate that people don't like you, and you don't have many likes.

[42 : 08] Don't be worried that people are persecuted you, and say all manner of things against you. Don't be worried. Don't be worried. Colossians chapter one, verse 24. It says that, I rejoice in my sufferings for you, and I fill up in my body, the afflictions, what is lacking in the afflictions of Christ.

We are called to suffer for his name. Hallelujah. Not suffer for wrongdoing, not suffer for breaking the law, but suffer to take a stand for Jesus. Suffer for his name. It comes with the glory.

It's the path of glory. The pathway of glory is suffering. The pathway of glory is suffering. Suffering is the Christian pathway of glory.

Pathway to glory. You want to be glorified? Be willing to embrace the suffering that comes with subduing and mortifying the desires of the flesh. The suffering that comes with taking a stand for Jesus.

The suffering that comes with walking in righteousness. The suffering that comes in identifying with the people of God. The suffering that comes through the rejection and practicing the word of God.

[43 : 10] The suffering that comes with it. In Romans chapter 12, he said, You have not strived unto blood. Verse 4. So, You have not strived unto blood, or unto blood, striving against sin.

You have not shed blood because you have said, Push yourself. Take a stand. Because there is glory. You are not qualified for the glory if you are not ready to suffer. That is why he said, Arm yourself with this same mindset.

Arm yourself. 1 Peter chapter 4, Verse 1. Arm yourself because Christ died for us. In Philippians chapter 3, Verse 10, He says that, That I might be found in him.

That, Not, That I might know him, And the power of his resurrection, And the fellowship of his suffering, Being made conformable to his death. I might know him, And the power of his resurrection, And the fellowship of his suffering.

Modern day Christians have muted, Have muted, And have used TPEX to clean, In our minds. The power, The fellowship of his suffering, Does not, Is not part of our calling.

[44 : 13] But hey, I am announcing to you, The pathway to glory, Is suffering for Christ. The pathway to the glory of God. When they came to him, Jesus, When it was time for the cross, Before he said, Accept the grain of which falls to the ground and dies.

Before he spoke about his death, He said, The hour has come, For the Son of Man, To be glorified. I am telling you, Anytime you see sufferings abounding, Because you are taking a stand for Christ, It means the hour has come, For God to be glorified in your life.

You will not be put to shame. Don't reject suffering. In Philippians chapter 1, Verse 29, It says, It has not been given, Or it has been given unto you, Not only to believe in his name, But to suffer for him.

Yeah, The fellowship of his suffering. When you are suffering for him, You are having a certain type of fellowship, Which ordinary men cannot have. The fellowship of, What are you doing for Christ, Which you think you have done so much.

Some people, When they serve a little bit in church, And it gives them a little bit of inconvenience, They think, Oh, It's too much. It's not too much. Nothing you do for God is too much. Nothing you do for the kingdom of God is too much.

[45 : 21] Nothing you do for the building of the church is too much. Nothing. Not even you're given. There's no amount of material things you can give to God for his work, Which is too much.

Nothing. Nothing you do. Some lost their entire lives for the building of the church, And even that was not too much. They did it joyfully. It says that you accepted the joyful confiscation of your goods.

Yes. I think Hebrews chapter 10, Verse 36. You accepted the joyful confiscation of your goods. And it says that for, It has a great recompense of reward.

Don't cast it not away your confidence. It has a great recompense of reward. There is reward ahead. That when Christ shall be revealed, You shall be revealed with him. Bible says that when Christ, Who is alive?

When is our life? When is revealed, We shall appear with him in glory. Colossians chapter 3, Verse 4. I am here to encourage somebody, And let you know, That the pathway to glory is suffering.

[46 : 21] Don't shine away from suffering. Don't reject suffering, If it means doing it for Christ, Taking a stand for Christ, Obeying the word of God. Don't shine suffering, Because it is actually a reflection of a genuine and true Christian life, In the modern, Falling world.

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