
The Glorification of The Word of God

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— Keith R. Blades

God has always attached great importance to His word. And naturally so. As the motive expression of His person and mind that it is, the word of God is “quick and powerful.” It is thereby capable of putting into effect and accomplishing the things God purposes. From Creation itself this is recognized, just as David declares.

By the word of the LORD were the heavens made;
and all the host of them by the breath of his
mouth...

For he spake, and it was *done*; he commanded, and
it stood fast.

(Psalm 33:6,9)

Creation, therefore, is the result of God’s word functioning as the motive expression of His will. “He commanded, and they were created,” was the issue, pure and simple. No matter how astounding this is to think about, it is in truth purely elementary for the creatures of creation to acknowledge it.

Yet to the creatures of creation there is much more to the word of God than motive expression. From the very beginning, as Genesis 1 records, God also spoke directly to His creatures, both blessing them and commanding them concerning His will. They heard and comprehended His word to them. As such, the word of God functions as the communication and living expression of His person and mind, and His creatures live unto Him by means of its operation within them. Such was the case with all God’s creatures, including especially man, whom God created with the greatest capacity for the effectual working of His word within.

Adam understood and appreciated that the word of God was the living expression of God’s person and mind to him. He knew it was the lifeblood of his relationship with God; that he lived by it. In essence he knew that, “*man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*” However, this was also something the Adversary understood very well. Hence, as Genesis 3 records, before the appointed time when Adam and his wife would again hear “the voice of the LORD God walking in the garden in the cool of the day,” Satan struck. Before any further education in man’s godliness could occur, Satan made his move. With four simple words — “Yea, hath God said,...” — Satan struck at the very lifeblood of man’s relationship with God, and severed it. As a result the word of God, which should have been glorified by man in an ever-growing appreciation of its effectual working within; and which should have been glorified by man for its capacity to produce the godliness man was created to possess, was replaced with the word of another.

Since man fell into sin and became by nature an ungodly creature, the rightful and full glorification of the word of God by man has not occurred. Even Israel, though created by God to be His godly nation on this earth, has yet to be so. In view of their failure to learn the lessons of their own inherent inadequacies after God brought them out of Egypt, Israel’s history has been one of learning the hard way the lesson of Deuteronomy 8:3. Therefore, Moses reproved Israel, saying,...

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

(Deuteronomy 8:3)

It will not be until God resumes and fulfills His program with Israel, and they receive the “adoption” with all its provisions, that they will be God’s godly nation. Then they will exclaim along with the Psalmist, “*thou hast magnified thy word above all thy name,*” and will magnify and glorify it themselves on this earth.

Amazingly, however, it is to us in this dispensation of God’s grace that the privilege has been granted of glorifying the word of God. The full glorification of the word of God for what it is as the lifeblood of man’s relationship with God, and for the more excellent power that it has as it works within us, is something we today have the privilege of dramatically putting on display.

The Apostle Paul declared not only the reality of this to the Thessalonians, but also the fact that they were examples of how it was done.

Finally, brethren, pray for us, that the word of the Lord may have *free* course, AND BE GLORIFIED, EVEN AS IT IS WITH YOU:

(II Thessalonians 3:1)

When something is *glorified* it receives the full measure of honor, praise, and exaltation that it deserves. Its excellency is acknowledged and put on display. Its superior capabilities are magnified and manifested. It is also dignified by being given its rightful place of honor. From the beginning God’s word has been deserving of its rightful glorification, and now by the riches of God’s grace unto us in this dispensation we have the privilege of doing it.

As Paul states, the Thessalonian saints are examples to us in this. They glorified the word of

the Lord. Throughout I and II Thessalonians Paul deals with the various aspects of this issue. However, most everything can be assimilated under five major categories, three of which are brought together in one verse. Briefly consider, therefore, these issues that comprise the glorification of the word of God by us.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

(I Thessalonians 2:13)

First, Paul says that these Thessalonian saints received the word of God, “not *as* the word of men, but as it is in truth, the word of God.” This is naturally where our glorification of God’s word begins. We first acknowledge it for what it is in truth, not men’s word, but God’s very words that proceeded out of His mouth and are recorded for us. As such, our attitude towards it is to be one of complete submission to its truthfulness and authority. It alone knows the truth, is “the word of truth,” and so sets forth the truth. It also has the right to tell us what to think and how to think, no ifs, ands, or buts. These are intrinsic properties of God’s word because it is God’s word. Our ready submission to it is the foundation for its rightful glorification.

Second, Paul says they “believed” the word of God. To these saints, if God said it, they believed it, and that settled it. Since it was the infallible, inerrant word of God they were dealing with, that was all that was necessary to produce a spirit of faith in them when dealing with it. The same ought to be true of us. We do not sit in judgment of God’s word, nor does it need to commend itself to our evaluations before we are to believe it. Instead, God’s word sits in judgment of us, and the only commendation it ever needs it carries by nature — it’s God’s word. It needs no other commendation. For that reason, and that alone, it ought to be believed by us, nothing wavering.

Third, Paul says that as they believed the word of God it “effectually worketh” in them. The edification unto godliness that God has specifically designed His word to produce within us, effectually took place within these saints. And this, naturally enough, glorifies God’s word. In contrast to the vanity of mind, darkened understanding, and ungodly thinking of the unsaved as they follow the course of this world, the effectual working of God’s word within us produces godliness and brings forth *“the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”*

Fourth, Paul describes how the Thessalonians relied upon what the word of God said, and went by what it said, regardless of circumstances, feelings, opposition, etc. This they demonstrated in the midst of all the tribulation they endured. It was what God said that was real to them. What they saw, what they felt, what they experienced, and the like, was evaluated on the basis of what God said is going on today and what He says He is doing. As Paul says in II Corinthians 5:7, “we walk by faith, not by sight,” and this is what these saints did. In accordance with the fact that God is dealing with us as “sons” today and not as “children,” walking by implicit faith in what God says to us today also glorifies His word.

Fifth, Paul relates how these Thessalonians used the word of God as the “sword of the Spirit” that it is, and in so doing effectively withstood the Satanic policy of evil against us. This, too, naturally glorifies the word of God. Wherefore Paul says,...

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

(I Thessalonians 3:5)

Paul calls Satan “the tempter” here in accordance with the only other time Satan is so called, that being when he tempted our Lord. The parallel is not simply a coincidence. At that time the Lord

responded to every temptation with *“It is written,”* thereby standing fast and unmoveable on the very words that “proceedeth out of the mouth of God.” Consequently, our Lord dispatched the tempter, and in so doing He glorified the victorious power of the word of God. In similar manner did the Thessalonians respond when they were tempted by the tempter to depart from the faith. And in so doing they also glorified God’s word.

These five issues do not exhaust all there is to the glorification of God’s word, but they are certainly major components of it. May it be that we likewise glorify the word of the Lord, as did these saints.

The riches of God’s grace abound unto us in this present dispensation. Gracious privilege upon gracious privilege is ours to appropriate and revel in. Though each is rich in and of itself, the privilege of glorifying the word of God is one of the highest accorded us. — *Keith R. Blades*