

WHO IS THE KING OF GLORY

Jonathon Wills, Presbytery Word for week commencing Sunday 29 March 2026

Transcription of recording, slightly edited

I am going to pick up a little pastoral point before we sing again. Would you like to come with me to Psalm 24? There are a couple of statements here that have been right with me for the last couple of weeks as we need to consider and ask the question, 'Why does the Lord continue to ask me, "Do you believe?"' As we know, John has written his entire gospel that we might believe. He says it over and over again, '... these things that you might believe.' Why does he continue to ask us, 'Do you believe?' And also, to inquire of us, 'Do we see?' At some point, we have to understand in the Spirit that if he is inquiring of us in such a manner, then there is something (and are some things) that we have not yet believed; and there are also things that we have not yet seen.

That ought not be cause for us to then draw back all defeated; nor does it mean that we need to get on the attack and defend what it is that we *do* believe and we *do* see. Rather, ought it not be a wonderful opportunity for us to hear and to know something of Father, Son and Holy Spirit; Their fellowship from before; Their kind intention toward us now to hear it; to see it and to believe it? It is an invitation into Their fellowship, that we would not just know the information about something, but that we would be *of* that glory - the glory that shines from the face of Christ; that we lift our heads and we behold it. As Paul says, it is like looking into a mirror. That glory of the finished work is not just the finished work of *Christ*; it is the finished work of *all of us* accomplished in Christ. I look and I see Him; I behold His glory; and I see who *I am* - the finished work of that. That is how I can respond. Prevenient grace causes that person to respond, and that person cries out, 'Lord, I believe', because they are seeing and knowing something now that they had not previously seen and known.

There is the necessity for us to hear, to turn, and to see. My question would be within all the 'Do you believe?' and 'Do you see?' is 'Have you seen Him?' This is right through this season from when we met for the New Year's seminar. We understood that Christ our King was coming with His armies and His armies outnumbered the

armies of our own thinking, and that we ought to send a delegation to seek and to know the conditions of peace with Him. Have you seen Him? Could I be bold enough to say, 'I will know if you have seen Him because of the testimony of you in the mouth of your brethren?' Is that a fair statement to make? If you have seen Him, it is not a matter of your own boast that 'I see' - your own claims. If you have seen Him and come to know Him and turned in repentance and cried out, 'Lord, I believe', I will know because your brethren will be testifying of you. That is the manner in which testimony works.

Husbands and wives, you will know whether your spouse has seen Him or not because you will be testifying of that. The question here in Psalm 24 in verse 7 says, 'Lift up your heads, O you gates! Be lifted up, you everlasting doors! And the King of glory shall come in.' We can hear the processional sound and song and the music that accompanies this. Then this question is raised and that is what I want us to hear this morning: 'Who is the King of glory?' So having heard this call, 'Lift up your heads'; 'Be lifted up and open up the doors'; this is 'Lift up your heads and open wide your hearts that the King of glory may come in.' Instead of this presumptive, 'Okay', there is a question, 'Who is this King of glory that I am lifting up my head to see, an opening wide my heart to receive? Who is He? Who is He that I might know Him?' The answer is, 'The Lord, strong and mighty [a Man of war], the Lord mighty in battle.' There is the answer: the King coming with His armies. Again, the call is 'Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in.' Again, the question: 'Who is this King of glory? The Lord of hosts, He is the King of glory.'

My question therefore is: Have we lifted up our heads and opened wide our hearts to receive the King of glory, with the desire to know who the King of glory is? As I keep looking and seeing either the Father or the Son, I am seeing and knowing the Father as I have never known Him before. As soon as I begin to rejoice and to testify of my knowing of the Father, I find all my attention then directed toward the Son because the Father reveals the Son. As I then rejoice in

the provision and the throne of the Son, the Son then reveals to me the Father again, and then the manifestation of sons of God. We behold this glorious manifestation of sons of God. I heard in the prayer meeting the other Friday morning that the throne of grace was declared. It was like I leapt in my spirit and went, 'Of course! Having seen the Father who is going to come to take His seat... When He appears, we will be like Him, for we will see Him as He is' and He is revealing us, and we will know that, because we will testify of one another. As my attention is there (no wonder I then hear as I behold this company), all my focus is then directed toward the throne of grace - the throne of the Son to which we are exhorted to come boldly each day - to this throne of grace; to mercies that are new every morning to receive grace, to help us in this day; in our day and in our hour of need.

There is a presumption (could I even say a malaise?) of 'I know', instead of lifting up our eyes and voice for understanding '*that* I might know Him.' Can you hear the difference there? The boastful claim in an *agape* meal of 'I know' instead of the humble, repentant and yet faith-filled response of 'I have lifted up my eyes and my voice for understanding that I may know Him'; and I *am* knowing Him in that context.

The question would be, 'Do you see?' Here is the dilemma (the judgement, the bondage) for those that do not see: You do not know that you do not see, or even what it is that you cannot see. That may have sounded a little complicated, but such is the complexity of the mind of the carnal Christian who lays claim to seeing and knowing - and yet they do not. They do not actually see; and they do not actually know. The evidence of that is that the witness of seeing and knowing is not actually in their brethren - in the mouth of their brethren. Can you see the bondage of this? Yet He comes to open the eyes of the blind.

If there is never a confession that I am actually blind to some things... There are things that the Lord has shown me as a husband and as a father through this last season that I have not known and understood before. There are different initiatives that I have now taken because of what I have come to see and to know. I ought to have taken those initiatives years ago. They are the evidence of having been blind to something, both

within myself, but also in my knowing of Him, because to know and to understand myself is all in relationship to who He is. If we are not knowing Him, there will not be a true knowing of self. The knowledge of self is so critical. Parents have to be teaching that self-knowledge to their children. But if the parent has no self-knowledge, then the children are going to grow up without that self-knowledge. That is then the context within the family - no one actually knows who they really are. The answer is in the knowing of the Father and the Son and the ministry by the Holy Spirit.

Here is the dilemma for us: Can I put this with the greatest sense of burden, because it does sit heavily within my heart and my spirit? There are some today, you do not see. You do not see and you are not understanding and you are not believing. The appeal of the Spirit would be that there would be a confession, a repentant turning and confession, that that is actually what the state is. Not everyone in the church sees and believes what is actually being proclaimed. They continue to sit with another gospel, with another Jesus, in spite of what is being proclaimed. My appeal to you is that you would lift up your heads, and that you would open wide your heart to us. Our heart is open wide to you that you would receive the light of the knowledge of the glory of God that is shining brightly from the face of Christ who is the King of glory. He is the Lord of hosts, the Lord of Sabaoth.

As it says in the New Testament, and Paul raises that twice in Romans in relationship to the Lord's mercy. 'Unless the Lord of Sabaoth [the Lord of hosts, the King of glory] had left us a seed [or remnant], we would have been like Sodom and made like Gomorrah.' This is in Romans chapter 9 verse 29. Then in James chapter 5 verse 4, James picks it up, and it is the Lord of Sabaoth in judgement. It is a fearful thing to read and to understand that the Lord of hosts, the King of glory, is coming in judgement. There is mercy, but the mercy is right there as the word is being proclaimed. That is where the grace is for you.

In John chapter 9, Jesus had healed a man who had been born blind by even making eyeballs for him out of clay and sending him to the pool called 'Sent' that he might wash and then see. You can read the whole interaction, but they cast

him out of the synagogue. Jesus came and found him and in John 9 verse 35 He said to him, 'Do you believe in the Son of God?' Can that just penetrate today? You can choose to be really upset with me if you want, because I have dared to imply that some do not believe or do not see. Can you hear the question today? 'Do you believe in the Son of God?' It is as though Jesus is calling this man to lift up his head, to open wide his heart that the King of glory might come in. His response, could we say, is, 'Who is this King of glory that I might believe Him?' He answered in verse 36, 'Who is He, Lord, that I may believe in Him?' And Jesus said to Him, 'You have both seen Him and it is He who is talking to you.' The man's response is, 'Lord, I believe.'

Do you know, He is coming to us today? 'Do you believe in the Son of God?' He is standing revealing Himself to us in ways that we have not yet known Him, received Him, or seen Him. He is inviting us to open wide our hearts and to lift up our heads that we might know Him and receive Him and come to a true knowledge and understanding of ourselves that His peace (the blessing of peace) might come.

There ought to be a testimony within our marriages - that as a husband I have ministered the blessing of peace to my wife in the manner in which I have offered myself to her and spoken toward her; and that she has opened wide her heart and received the blessing of peace, which is the blessing of the King of glory Himself. His glory then shines within that aspect of our relationship, and we see Satan falling like lightning.

'The man said, "Lord, I believe." Then Jesus says, "For judgement I have come into this world... [the Lord of hosts, the King of glory, strong and mighty in battle] ...that for judgement I have come into this world, that those who do not see may see [this is then His mercy to those who are able to bring this confession], and that those who see [and claim to] may be blind [and this is the fearful judgement]." Then some of the Pharisees who were with Him, [this is verse 40], and heard these words said to Him, "Are we blind also?" [Are you suggesting that I am blind?] And Jesus said, "If you were blind, you would have no sin; but now you say, 'We see,' therefore your sin remains.'"

Who is the King of glory? Can you join me in that repentant and humble cry? My desire is to know Him; not to run with presumption; not to run on history and whatever it would be. Could this touch where it needs to touch? The evidence will be the testimony in the mouth of others. Now I am not saying that to have a crack at anyone; I am saying that out of a deep sense of burden, in the manner in which Christ has presented Himself and is coming to us, in this season. If you do not hear that testimony of you in the mouth of your brethren that you see - that you believe and that you are knowing Him - could you hear the gentle, (it is both gentle and firm) call in the Spirit now today? Would you turn and would you humble yourself?

Can I say that you will be in good company? I am turning, as the word is proclaimed to us. As we prepare ourselves in the word, it must always be in a context of turning in repentance, having heard, to then see the One who is speaking. It is not just a matter of having heard the words, it is seeing and knowing the One who is speaking and why it is that He is speaking to me like this. We come and we minister in weakness, in the fellowship of this repentant turning, 'that you might have fellowship with us, and our fellowship is with the Father and with His Son.' Amen.