

The Spirit of Glory

by David Orton

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... for the Spirit of glory and of God rests upon you.

1 Peter 4:14

In unprecedented measures and in unusual ways God is about to pour out his glory on the earth. But before he does, let us consider what the 'glory' is.

The Hebrew word for 'glory', *kabod*, carries the meaning of 'heaviness' or 'weight'.

And throughout Scripture it usually signifies the revelation of God's nature, being, and presence; often accompanied by supernatural phenomena.

In response to Moses' cry to know God and his ways (Ex 33:13) the Lord promised, "*My Presence will go with you...*" (v 14), triggering an even deeper cry, "*Now show me your glory.*" (v 18). Moses had already been immersed in the physical manifestation of the cloud, but now received in response to this deeper cry the revelation of God's nature as "*... the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth...*" (Ex 34:6-7).

And so, we see the 'glory' as the manifest presence of God, revealed not only in supernatural phenomena, but also in the revelation of his nature.

Neither of these are optional extras. They are joined at the hip and are integral to an intimate walk with God. The more we hunger for his presence the more we will be immersed not only in the tangible sense of his presence—in what he *does*; but also in the reality of who he *is*; of his nature and attributes. We will come to know him and his ways.

God is increasing our sense of his presence, bringing into our gatherings and celebrations the 'weight' of his glory—the palpable sense of his holiness and majesty. This is the fullness of the Holy Spirit—the 'seven-fold' Spirit of God: "*the Spirit of the LORD ... the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD*" (Isa 11:2). These are the seven spirits that appear before the throne and are the seven eyes of the Lamb (Rev 1:4; 3:1; 4:5; 5:6; Eph 5:18). It is the "*fullness of him who fills all in all*" coming to the church (Eph 1:23)

And as the intensity of his 'felt presence' increases several things will occur:

First, a *spirit of holiness* (Rom 1:4) and the awe of God will overtake and fill our gatherings. We will be struck dumb. The weight of it will reduce us, halting our meetings and services. None will dare project themselves, take the lead or speak. The weight of God's presence among the people will preside.

Secondly, the *spirit of power* will begin to perform unusual miracles, signs, and wonders in our gatherings, and more significantly, in the marketplace (see Acts 10:38; Rom 1:4; 15:19; 1 Cor 2:4; 2 Tim 1:7). The most unlikely people will be used in great power.

Thirdly, a *spirit of revelation* (Eph 1:17) – of "wisdom, understanding, and counsel" (Isa 11:2) – will lead us into the experiential depths of God, of his nature and being, hitherto unknown. This is not to say we have not possessed these theological categories, but we will now be immersed in their spiritual realities

Like the Jews we have been expert in the Scriptures, thinking that in them we have eternal life, but unwittingly refusing to come to the one who *is* life (see Jn 5:39; 6:63).

However, a new spirit and a new heart will possess the people of God. The heart of stone will be extracted through a deep

operation of the Spirit. The subterranean cry of the ages will surface in this generation. And as we identify with the sins of the fathers, turning to the Lord, the guilt of many generations will be wiped away.

The "restoration of all things" is imminent (Mtt 17:11; Acts 3:21). The devotion, fasting, and prayers of the ages are filling up with this generation's to overflow in the most holy, powerful, and passionate move of the Spirit history will ever record. The golden censer of the prayers of the saints will be filled with fire from the altar and cast upon the earth, releasing God's remedial judgements, first in the church and then in the world (see Rev 8:3-5; 1 Pet 4:17). Eternal judgement and resurrection life will be restored to the experience of the church (see Heb 6:1-3). Those who trifle with the things of God will come under divine discipline, some like Ananias and Sapphira even losing their lives (see Acts 5; 13:4-12). A healthy and holy fear will come upon the people of God. Their reproach will be rolled away, being held in high esteem among the nations once more (see Josh 5:9; Isa 2:2-4; 49:7, 22-23). Many will also be raised from the dead as signs and wonders become almost commonplace (see Acts 2:43; 4:23-31; 9:36-43).

The false apostolic and prophetic will be removed. The chief-cornerstone of Christ himself and the foundation of true apostles and prophets will be re-laid and the glory will return to the temple (see Eph 2:19-22; Hag 2). Everything the Father has not planted will be eradicated from the kingdom. Ministries, churches, and movements of illegitimate provenance will receive their reward. All that is not planted by the Father will be plucked up (Mtt 15:13). Pride and arrogance will be brought low, every mountain of idolatry and human presumption will be demolished and every valley of humility and brokenness exalted in this terrible day of the Lord. Only those who have humbled themselves under the mighty hand of God will survive this fearful day of visitation.

The Lord would say in this hour:

*14 For a long time I have held my peace;
I have kept still and restrained myself;
now I will cry out like a woman in labor;
I will gasp and pant.*

*15 I will lay waste mountains and hills,
and dry up all their vegetation;
I will turn the rivers into islands,
and dry up the pools.*

*16 And I will lead the blind
in a way that they do not know,
in paths that they have not known
I will guide them.
I will turn the darkness before them into light,
the rough places into level ground.
These are the things I do,
and I do not forsake them.*

17 They are turned back and utterly put to shame,

who trust in carved idols,

who say to metal images,

“You are our gods.”

Isaiah 42:14–17 ESV

God is about to break out upon us. But it will not be like any previous move of the Spirit. It is time to get our house in order. Motives, relationships, and values not aligned with who he *is* will attract his attention. And so, the weight of glory that is about to rest on us will come in blessing to those who have willingly suffered for the sake of Christ, bearing the reproach outside the camp (see 1 Pet 4:14; Heb 13:11–14). It will come in great favour, bringing prosperity to those who have prepared a place of habitation in their hearts by pursuing the praise of God rather than the praise of men.

But to those who have pursued success according to the world's standards the coming glory will only bring judgement. No motive or attitude of the heart is hidden—"all things are naked and opened to the eyes of him with whom we have to do" (Heb 4:13). We are about to feel the 'weight' of his presence; and only as we "fall on the rock" will we be saved (see Mtt 21:43–44).

Now is the time to bow our hearts to the "spirit of glory"—fire is about to fall on the earth (see Lk 12:49).

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