

“God’s Glory and You”

Christian Liberty

Mark 9:2-8

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Don: The Lord be with you.

Men: And also with you.

Don: Let us pray. Our Father and our God, we rejoice in another day, a day that You have given us, a day that You have made, a day that is not promised to any of us, but that comes freely from Your grace. And so, Father, we come before You with praise and adoration. You, O Triune God, are God and there is no other. And we ask, Father, in this moment that You would humble us and prepare us for what You have in store for us this morning. I pray, Father, for the forgiveness of my sins. And I pray that everything that I say today would be in accordance with Your holy word. Please instruct us right now, O Holy Spirit, for we pray it in Jesus’ name. Amen.

Men: Amen.

Don: Okay. Well Bruce asked me to teach on the glory of God. And of course when Bruce gives me these broad topics I do get a little bit nervous. But by the grace of God we will do just that.

Now I don’t know if any of you remember Friday, December 20, 2013, a day which will live in infamy. Sig remembers it. I know he does. Right, Sig?

Sig: What date? (*Laughter*)

Don: December 20, 2013.

Sig: No, I don’t remember that date.

Don: Oh, boy! You really disappointed me! Okay. On that date I taught on God’s glory and our glorification. We had a great discussion on what the glory of God entails and our glorification at the end of our lives or when Christ comes back.

Well I want to take a little different angle on that today. I’m still going to talk about the glory of God. But I’m going to approach it in light of the great event that the three apostles Peter, James and John never forgot, the Transfiguration of our Lord and Savior Jesus Christ. It’s mentioned in all three of the Synoptic Gospels—Matthew, Mark and Luke. And I’ll be referring to other Scriptures as you can see on your handout. And I will be calling on some of you to read them. But I’m going to be focusing on the Transfiguration and what we can learn from that. And near the end I’m going to apply how we are to glorify God.

Now in chapter nine of Mark’s account—let me read that for you first; I should do that—he focuses on the glory of God. So I’m going to read that for us right now.

“And after six days Jesus took with Him Peter and James and John, and led them up a high mountain by themselves. And He was transfigured before them. And His clothes became radiant, intensely white, as no one on earth could bleach them. And there appeared to them Elijah with Moses, and they were talking with Jesus. And Peter said to Jesus, ‘Rabbi, it is good that we are here. Let us make three tents—one for you and one for Moses and one for Elijah.’ For he did not know what to say, for they were terrified.

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And a cloud overshadowed them, and a voice came out of the cloud. ‘This is My beloved Son. Listen to Him.’

“And suddenly, looking around, they no longer saw anyone with them but Jesus only.”
This is the word of the Lord.

Men: Thanks be to God.

Don: All right. So on #1 on your handout you see the subject “God’s Glory.” Now in the lesson that I taught back in 2013, I asked several people in the audience to give their definition or description of the glory of God, what we mean by the glory of God, because that can be a word that’s kind of hard to pin down. And these are the answers that I got, and they were very good answers. Radiance, righteousness, honor and praise, light, reverence, perfection, and the emanation of awesome holiness. I think that radiance, perfection, and the emanation of awesome holiness kind of capture the essence of this whole idea of the glory of God. And Bishop Rodgers in his book on the Thirty-nine Articles says that the glory of God is “all of God’s attributes put together.” Bishop, I don’t want to put you on the spot, but would you like to maybe elaborate on that a little bit, clarify that?

Bishop Rodgers: When in the Bible it speaks of His glory, sometimes it highlights a particular attribute. But generally, it’s His transcendent majesty.

Don: Mm-hmm.

Bishop Rodgers: I think the Hebrew word is *kabod*, His weightiness.

Don: Yes.

Bishop Rodgers: We’re kind of overwhelmed by His presence.

Don: Right. It’s what makes God God, right?

Bishop Rodgers: That’s right.

Don: It sets Him apart from all creatures.

Bishop Rodgers: Absolutely, yes.

Don: Thank you, Bishop.

Participant: He has twenty-eight attributes, doesn’t He?

Don: Yes, that’s what Bruce says. Twenty-eight attributes, yes.

Second Participant: No, God has twenty-eight attributes. *(Laughter)*

Third Participant: Oh. I thought Bruce had them. *(Laughter)*

Don: Okay. So we’re talking about the subject of the glory of God—His majesty, His holiness, His otherness. And Jesus gives a prophecy. I didn’t read it. But at the beginning of the chapter Jesus gives a prophecy which says that some standing there would not taste death before they saw the Son of Man coming with power in His kingdom. Now of course liberals have had a field day with that. How in the world could that have happened? All the people died and Jesus hasn’t come yet. Well if we read a little bit closer, some people, including R. C. Sproul, see the Transfiguration as a possible or at least a partial fulfillment of this prophecy.

So He takes His three closest disciples, Peter, James and John, up on the mountain. Just as a side note, people talk about cliques in the church and talk about them negatively. And of course we have to avoid cliques, if you mean by that excluding some people and not loving them as they should be loved. However, Jesus had His closest friends. I think

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that’s only natural. There’s nothing wrong with that. He had Mary, Martha and Lazarus. He had the twelve apostles. He had the three among the twelve—Peter, James and John—and the one among the three, John. And so I just wanted to make that comment.

But what happens here? Jesus is transfigured before them. The Greek word there is the word from which we get *metamorphosis*. A change takes place, so much so that even His clothes became radiant.

I can only imagine what that’s like. Of course, having the disadvantage of not having sight, I can only imagine in my mind’s eye what that would be like. And of course you guys can imagine that perhaps more than I can. But one minute He looks like any of us. Isaiah 53 says that *“He had no form or comeliness.”* He had no striking features that would distinguish Him. He looked like any other man.

But then in an instant, on that mountain, He’s glorified. He’s transformed. I wonder what that must have been like.

Now of course we have glimpses of this in the Old Testament. And I want to ask people to read some of these Scriptures. Sig, would you read these passages in Exodus. First of all, Exodus 24:9-11.

Sig: *Certainly. “Then Moses went up, also Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel. And there was under his feet, as it were, a paved work of sapphire stone. And it was like the very heavens in its clarity. But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.”*

Don: They saw God. The constant theme of Scripture is that nobody shall see God and live. But they saw Him in some form of His glory. And they were with Him, and they even got to eat and drink. Is this a preview of heaven? It very well may be. Okay, Sig. Exodus 24:15-18.

Sig: *“Then Moses went up into the mountain, and a cloud covered the mountain. Now the glory of the LORD rested on Mount Sinai, and the cloud covered it six days. And on the seventh day He called to Moses out of the midst of the cloud. The sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel. So Moses went into the midst of the cloud and went up into the mountain. And Moses was on the mountain forty days and forty nights.”*

Don: So here is a further description of what Moses saw of the glory of God. It’s absolutely mind-boggling and awesome. And finally, Sig, the encounter that Moses was going to have after the apostasy of many of the children of Israel, the golden calf incident. Exodus 33:18-23.

Sig: *“And he said, ‘Please, show me Your glory.’ “Then He said, ‘I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion. But,’ He said, you cannot see My face. For no man shall see Me and live.’*

“And the LORD said, ‘Here is a place by Me, and you shall stand on the rock. So it shall be, while My glory passes by, that I will put you in the cleft of the rock and will cover you with My hand while I pass by. Then I will take away My hand and you shall see My back. But My face shall not be seen.’”

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Don: What an experience! And of course we know that when that occurred and when Moses encountered the Lord, Moses experiences this and his reaction is worship. I’ll have more to say about that later. And he comes down from the mountain and what happens? His face shines, so much so that the people of Israel requested that Moses put a veil over his face, so radiant was the glory of the Lord.

So it’s appropriate that Moses should be one of the people that the disciples see along with Elijah, two prominent Old Testament prophets. You know, I’ve often wondered. Why Moses and Elijah? Why not Joshua and David, or Samuel, or others? Moses of course was the preeminent priest and prophet for the people of Israel, and so was Elijah. He was a very preeminent prophet as well.

Now I’d like to go down a couple of rabbit trails here. But I observe that when Jesus is talking with Moses and Elijah, there is conversation between them, and there is conversation with Moses and Elijah talking with Jesus. Luke says that they were talking with Him about His impending suffering and death.

I think that this strongly implies, if not outright teaches, as does the rest of the New Testament, that souls are conscious after death. There’s no such thing as soul sleep. We know that Elijah did not die, so presumably Elijah was there with his body, but not Moses. Moses’ body was buried by the Lord.

And so there is communication. There is apparently communication with one another, though without glorified bodies. I don’t know how that works. But it’s fascinating to me that this occurred.

Participant: Don?

Don: Yes?

Participant: Can I add something here?

Don: Sure!

Participant: In terms of Moses’ body?

Don: Yes.

Participant: There’s an obscure verse in Jude that says that Satan fought with one of the angels over the body of Moses.

Don: Yes.

Participant: Which makes me think that Satan wanted to keep Moses’ body so that Moses’ body wouldn’t be available for Moses to appear in his body. I think the fact that that verse points out this tussle over his body that his body probably was used.

Second Participant: You mean in the resurrection, Jim?

Jim: I don’t know, I guess it would have to be a resurrection. Why would you bring that up about his body if it didn’t have some relationship to the Transfiguration?

Don: Hmm! Okay. Interesting!

Participant: And God can materialize bodies because all of us are going to be put back into the elements.

Don: Exactly.

Participant: Give me ten thousand years and I’ll be all gone.

Don: Right.

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Participant: I mean down to a molecular atomic level. So God in the resurrection rematerializes our bodies out of His memory of us.

Don: Right. Whatever the case may be—and Jim, thank you for bringing that up!—but whatever the case may be, it is fascinating that there is this communication and there is this conversation. And most wonderful of all is that there is communication with God through Christ with these individuals.

Of course Paul says in Philippians (I’m sorry; 2 Corinthians) that to be absent from the body is to be present with the Lord. And it’s striking to me that the apostles know who they are. Presumably, they would have only heard and read of them previously, but they wouldn’t have seen them. So this would have had to have been, I believe, a supernatural revelation from God that they would know that they were Moses and Elijah talking with Jesus.

And notice the disciples’ reaction, especially Peter. Oh, good old impetuous Peter, right? I can identify with him very well. He puts his foot in his mouth all the time. “*Lord, it is good for us to be here. Let us make three tents—one for You, one for Moses and one for Elijah.*” And he didn’t know what to say.

So it’s delight and fascination on the one hand, terror on the other. Now first of all, as Matthew Henry points out, it’s remarkable that Jesus permits Peter to speak during this sacred encounter.

Remember the incident in Luke 14, I believe, where Jesus is talking about all these great truths. And all of a sudden someone yells from the crowd. “*Lord, tell my brother to divide the inheritance with me!*” (*Laughter*) And He gets pretty upset. Jesus is not happy about that.

But here Jesus permits Peter to speak, doesn’t he? You would have thought otherwise.

And likewise we are bidden by Him to come. We are commanded by Him to come. We’re to come boldly to the throne of grace like that man in the parable who comes to his friend’s house at midnight and keeps pestering his neighbor, or the woman imploring that mean, unjust judge. The point of the parables isn’t that God is like that. The point of the parables is that we’re to keep on knocking and seeking and asking and persevering in prayer.

So Peter says, “*It is good for us to be here.*” He doesn’t know what to say, so he says the first thing that comes out of his mouth.

Now there’s the element there of fascination and even delight. I guess it’s where we get the phrase *mountaintop experience*. All of us have had times in our walk with the Lord where we’ve encountered Him in a way that’s special, and we didn’t want it to end. If I can use a worldly analogy, we all know of vacations that we wish would never end. Or maybe you and your spouse may have had a particularly great time together, or a worship service, or a gathering with Christian brothers and sisters, that kind of thing. Or worshipping the Lord, listening to hymns, or just meditating on a passage of Scripture. As I’ve said before, a lot of times Christmas is a great time for me in that regard. And we don’t want it to end—a mountaintop experience.

And then of course Peter babbles about making individual tents for the three of them. And they didn’t know what to say because they were terrified. So there’s this joint

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reaction, the reaction on the one hand of delight and fascination, and terror. Ted, in his lesson that he taught back in 2014 on holiness, talked about the *mysterium tremendum et fascinans*.

Sig: I remember that one. *(Laughter)*

Don: Yes, yes. *(Laughter)* Thank you, Sig. It means delight and fascination and terror at the same time when people encounter the holiness of God. And that’s all through the Bible, isn’t it? The people of Israel at Sinai: Oh! Don’t let God speak to us anymore! Or Isaiah in the temple, seeing the glory of God. He says, “*Woe is me, for I am undone!*” Or Job. “LORD, I’ve heard about You. But now I’ve seen You face to face, and I repent in dust and ashes.”

Or the shepherds at Christ’s birth. They don’t even see Christ. They see the angels and they’re terrified. Or Peter’s first encounter with Christ. “*Depart from me, for I am a sinful man, O Lord!*” Or John on the isle of Patmos.

You know, it’s interesting that R. C. Sproul talks about an interview that he had with Bill Hybels, the founder of the Willow Creek Church, which had the contemporary model of worship, where they went and surveyed people about why they didn’t come to church. And Bill Hybels said that the number one reason that people no longer came to church wasn’t because people weren’t friendly, or because of the music, or whatever. The number one reason was because church was boring.

And R. C. was flabbergasted. He said, “Boring?” Look, there are all kinds of reactions when people encounter God in the Bible. Some people weep. Some people are overcome with awe. Some people experience unbelievable joy. But one thing that never happens is that they are bored, never bored.

The disciples experienced fear and fascination, but not boredom. They may have been very exhausted at the end of the day with everything that they went through with Jesus, but never bored.

And Peter and John never forgot this. Let’s see. Ted, would you read 2 Peter 1:16-18, please?

Ted: “*But we did not follow cunningly devised fables when we made known to you the power and the coming of our Lord Jesus Christ, for we were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the excellent glory: ‘This is My beloved Son, with whom I am well pleased.’ And we heard this voice which came from heaven when we were with Him on the holy mountain.*”

Don: Thank you. Interestingly enough, Peter doesn’t recall or mention all the miracles. He does in other sermons, as in Acts, but he doesn’t here. “Oh, we saw people raised from the dead! We saw water turned into wine! We saw blind people and deaf people and crippled people healed!” No, “we saw Him on the mountain. We saw His majesty.” He never forgets this experience, and he goes on to say that we have the Bible as something even more sure, which is absolutely fascinating and mind-boggling.

Okay. And then we have John’s reaction. John 1, verse 14. Doug, would you read that for us, please?

Doug: Yes.

Don: It’s on the handout.

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Doug: I don’t have a handout.

Don: Oh, I’m sorry.

Doug: That’s okay. I have it here. *“And the Word became flesh and dwelt among us. And we have seen His glory, the glory as of the only Son from the Father, full of grace and truth.”*

Don: Okay. Now he may have had his whole time with Jesus in mind. But certainly he would have included this event.

And it’s important for us to realize and remember that because of the Holy Spirit’s regenerating us and our belonging to Christ and our union with Christ, we have identical communion and fellowship with this same Jesus. No, we don’t see Him physically. We will one day. But we have great communion with Him. I can’t help but think of that hymn, the last verse of “The Church’s One Foundation.”

*“Yet she on earth hath union
With God, the Three in One,
And mystic sweet communion
With those whose rest is won.”*

We have communion with our living, risen, ascended Savior, who is now glorified. Sig, I know this is one of your favorite Scriptures. Would you read Hebrews 1:3, please?

Sig: I think the New International Version does a better job.

Don: Sure. Go ahead.

Sig: *“Christ is the radiance of the glory of God and the exact representation of His being, sustaining all things by His powerful word.”*

Don: Okay. Wow! It’s incredible! This is the Christ the disciples saw on that mountain. This is the Christ who the disciples saw and encountered, the glory of God. When we are in glory, we will see God through the radiance of Jesus Christ. And I’m sure it will be even more wonderful than even what the disciples saw on that mountain. Okay. Before I go on to #2, the next section about us glorifying God, are there any questions or comments?

Participant: I was just going to say that “The Church’s One Foundation” is a hymn that was written in response to unorthodox teaching by another churchman.

Don: Ah!

Participant: This was kind of a response to false teaching.

Don: How about that!

Participant: It was written in response to false teaching.

Don: Hmm! Very good. A lot of our hymns have very interesting backgrounds to them. But I did not know that. Thank you, Ted.

Participant: Don?

Don: Sig? Yes, sir.

Sig: When we read Peter’s recounting of his time on the Mount of Transfiguration, He says, *“This is My beloved Son, in whom I am well pleased.”* That sounds like what happened when Jesus was baptized.

Don: Oh, yes.

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Sig: But Mark’s version says, *“Listen to Him.”* Now He could have said both things, because Peter was actually there, right?

Don: Yes.

Sig: But wasn’t Peter also involved with Mark in writing the Gospel?

Don: Yes, he was.

Sig: Any thoughts on that? I don’t know that it matters so much, but—

Don: Why he omitted--

Sig: Why is God saying to the disciples, *“Listen to Him?”*, as opposed to saying, “I’m pleased with Him; well pleased?”

Don: Matthew and Luke record the words *“listen to Him.”* Just off the top of—

Participant: Don?

Don: Go ahead.

Participant: He said it because we need to listen to Him. *(Laughter)*

Don: Thank you, Bishop! *(Laughter)* Sometimes it’s the duty of intelligent men to state the obvious, right? *(Laughter)* What I would say off the top of my head, Sig, is that they were fascinated, maybe inordinately, with Moses and Elijah being there, as well as Jesus. And then of course, at the end of that passage, he said that they only saw Jesus. And so maybe what Jesus is communicating is: “Listen to Me. Yes. I know that you’re fascinated with miracles. I know that you’re fascinated that Moses and Elijah were there. But I’m the One whom you should be focusing on.” I could be wrong about that, but that’s just my two cents worth there.

Participant: Another thing, Don. We casually read this. But Peter’s response in that situation is to make Jesus equal with Moses and Elijah. And God the Father interrupted.

Don: Okay, good. Good point.

Participant: I don’t think He interrupted in a monotone voice. *(Laughter)*

Don: No. I don’t think so, either. *(Laughter)* Nope. Boy, to hear the voice of God, huh, to hear that audible voice! As it says in Revelation, *“is voice was like the sound of many waters.”* Oh, what that would have been like! And what we’re going to experience, it just takes your breath away!

Participant: The other comment I wanted to make, and it’s kind of a rabbit trail, is that you said that God must have revealed who Moses and Elijah were. Well maybe the obvious thing was that since they were communicating with each other, Jesus was saying, “Hey, Moses! Hey, Elijah! How’ve you been?” You know, something as simple as that.

Don: It very well could have been. You know me, Bill. I like to complicate things.

Bill: Yes. *(Laughter)* All right.

Participant: Jim says they had name tags.

Don: Name tags? *(Laughter)* Sanctified name tags, huh?

Participant: Something important on the end. *(Laughter)*

Don: Okay, all right. *(Laughter)*

Participant: Or Jesus could have shared it with them. He could have said that to them.

Don: Before they went up on the mountain?

Participant: No, when they were on the mountain.

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Don: Okay. There are any number of possibilities.

Participant: Or maybe the apostles asked who they were, and they said, “We’re Moses and Elijah.”

Don: Maybe we can ask Him those questions when we get to heaven, if we don’t know those things already. Fascinating stuff, it really is.

Okay, let’s go on to the next section, “Glorifying God.” Whoa!

Now first of all, let me just say what it doesn’t mean. Obviously, in no sense does it mean that we can add to the glory of God in any way, or bring Him glory that He doesn’t already possess. And I have the Westminster Confession chapter 2, section 2 there for you.

“God has all life, glory, goodness, blessedness in and of Himself, and is alone in and unto Himself all sufficient, not standing in need of any creatures which He has made, nor deriving any glory from them, but only manifesting His own glory in, by, unto and upon them.”

And I have there in parentheses Romans 11:33-36.

Transcriber’s Note: Romans 11:33-36. *“Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments, and how inscrutable His ways! For who has known the mind of the LORD, or who has been His counselor? Or who has given a gift to Him, that He might be repaid? For from Him and through Him and to Him are all things. To Him be glory forever. Amen.”*

Don: Who has repaid the LORD? Or who has been His counselor? By Him and through Him and unto Him are all things! He needs nothing from us. And yet we are commanded in Scripture again and again to glorify God. That same Westminster Confession that says that we can do nothing to add to God’s glory, those same authors said that *“man’s chief end is to glorify God and enjoy Him forever.”*

And why is that? You know, unbelievers and even some Christians say this. If I demanded worship, I would be egotistical. That would turn people off. But God demands worship. Well why can He get away with it, if I can put it the way some people put it? Well because He is intrinsically worthy. He is God!

John Piper says that God is forever, perpetually, in love with Himself. That’s not a bad thing. That’s a good thing. And if God were not intrinsically in love with Himself, it would be wrong, because He is God. And furthermore, there is love between the three members of the Godhead—eternal, perfect, unhindered love.

Okay. Now what is the reason that we are to glorify God—to honor Him, to praise Him, to make Him known among people? Well, let’s see. Bill, would you read 2 Corinthians 3:18, please?

Bill: *“But we also, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.”*

Don: Okay. Can you imagine that? Do you realize that? We glorify God because we are being transformed day by day to His glory. Even though we may not feel it, it’s true nonetheless. And we glorify God not to be saved, obviously, but because we are, because we’re being transformed day by day!

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It’s like the preface of the Ten Commandments. “*I am the LORD your God, who brought you up out of the land of Egypt, out of the house of bondage.*” I am the LORD your God. I have saved you. I have redeemed you. You belong to Christ, and therefore, glorify Me. Therefore “*be holy, for I am holy.*” And so that is the reason that we glorify God.

Now very briefly I just want to talk about three ways that we glorify God from Scripture. First of all, and very, very important, perhaps most important, *worship*. Gerry, do you have the handout?

Gerry: Yes.

Don: Okay. Psalm 50 verse 23.

Gerry: “*Whoever offers praise glorifies me.*”

Don: Okay. Now of course there’s another part of the verse there that says that “*whoever orders his conduct aright, I will show to him the salvation of my God.*” But it’s interesting. “*Whoever offers praise glorifies me.*” In Revelation 5:8 it says that our prayers are a pleasing fragrance to the Lord, that the prayers of the saints are like incense to the Lord. This is the worship of God’s people.

Now of course we have to worship God acceptably, in reverence and godly fear. Hebrews 12:29 says that we are to “*worship God acceptably in reverence and godly fear, for our God*” is a different God than we find in the Old Testament, right? No. “*Our God is a consuming fire.*” We worship the same God that we’ve always worshiped. But now we can worship Him acceptably through Jesus Christ.

That is the beef that I have, unfortunately, with a lot of modern evangelicalism. Many people take the worship of God so casually, and we dare not do that. It doesn’t mean that we’re to be somber and morose. We’re to be joyful. But we’re to “*rejoice with trembling,*” as Psalm 2 says, with reverence.

All right. We also glorify God by *purity in body and soul*. Let’s see. Who haven’t I called on yet? Dick Clouser, 1 Corinthians 6:20.

Dick: “*For you were bought at a price. Therefore glorify God in your body and in your spirit, which are God’s.*”

Don: Okay. “*You were bought at a price.*” There we go again. The reason that we’re to glorify God in our bodies, (and of course practically that whole chapter, at least the second part of that chapter) is dealing with sexual purity. But we’re to glorify God in our bodies and in our spirits as well. And of course we know that not only the acts—sexual acts outside of marriage—not only are those displeasing, but thoughts, or anything that would tend toward that. In anything we are to glorify God in our spirits and in our bodies as well. That’s another way that we glorify God. And there are all kinds of ramifications there.

And then lastly *in everything we do*, even the most mundane activities like eating and drinking. We are to glorify God. Would someone read 1 Corinthians 10:31?

Participant: “*Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.*”

Don: Thank you, Gerry. It’s been said that the Scripture is very big on principle and not as big on specifics. And so I say what Bruce has often said. I can’t be your Holy

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Spirit. There are myriads of ways that we can apply this verse—1 Corinthians 10:31. The way that you apply it might not always be the way that I apply it.

For example, there may be certain foods that you may not want to eat. There may be certain kinds of music that you may not be able to listen to that other people may be able to listen to. Remember what it says earlier in that chapter, both in 1 Corinthians 6 and 10, that “*all things are lawful for me*”,--a common saying of the day—“*but not all things are profitable. Not all things are beneficial.*” Some people may be able to play rounds of golf and get away with it. For others it might be a stumbling-block

Participant: That’s doubtful. (*Laughter*)

Don: Okay. Some people may be able to go to England and have no problem with it. Others—

Participant: Uh-oh! (*Laughter*)

Don: Yes. That’s why I said that, Ted. (*Laughter*) For others it may be a stumbling-block. But we all have to guard against not only the sin that entangles us, but even those things that encumber us. And again I can’t be your Holy Spirit. I can’t tell you what to do and what not to do. But it’s a general principle that we need to incorporate into our lives. Does anybody have any comments or questions on this particular subject before we conclude?

Participant: Don, I’m just looking at that last verse we talked about. “*Whatever you do, do all to the glory of God.*” And I find it helpful to think of that word *glory* as I believe Bishop Rodgers talked about it. The Hebrew word has a sense of heaviness or weight. I guess for Christians, everything we do is meant to be weighty or heavy.

Don: Yes.

Participant: Which leads us to be somewhat sober-minded about things.

Don: Right. Yes. It’s the opposite of the attitude of much of our culture.

Participant: Right. Our culture is superficial and lightweight.

Don: Definitely.

Participant: Everything out in the world is superficial and lightweight. Only God has weight and substance.

Don: Right. Thank you, Ted. And so whatever we do has consequences. Whatever we do we’re to do with that in mind. And I think that’s a really good place to end.

So let us pray. Our Father, these truths that we have experienced this morning have indeed been weighty. And we know, Lord Jesus, we know, Father, Son and Holy Spirit, that You are weighty. You are full of honor and glory. And Father, I pray that You would help us to keep in mind what Ted has shared with us, that everything that we do is weighty. Everything that we do—every word that we speak, every action that we partake in, all of our conduct is to glorify You. And we fall so very, very, very far short, even as believers. And we thank You, Father, that we have a Savior. We thank You that even though, Lord, we do sin daily, that we have a Mediator, that we have an Advocate, the Lord Jesus Christ, who the disciples saw on that Mount of Transfiguration, and who we will see one day in glory. And so, Father, I pray that You would just help us to take these words to heart this morning, to meditate upon them, Lord, that they may impact our lives

“God’s Glory and You”

until we are with You in glory forever. We pray this in Jesus name. And all the Brave Men said, “Amen.” (*Applause*)