

July 5, 2015 by Steve Brandon



Solus Deo Gloria (Various)

As most all of you know, it was on October 31, 1517, that Martin Luther nailed his 95 Theses to the doors of the Castle Church in Wittenberg. And that document took up wings and spread throughout all of Europe. During those days, Martin Luther continued to speak against the pope and against the corruptions of the church, seeking her reformation. See, Martin Luther never wanted to separate from the Roman Catholic Church to form a new one. Rather, he was seeking reformation from within -- to clean up her corruptions and to restore her to the purity that Christ had called her to be.

But, the Roman Catholic Church would have none of it. Three years after the posting of the Theses, on June 15, 1520, the church put forth "The Bull of Excommunication," Rome's official response to Luther's 95 Theses. This Bull condemned the writings of Luther, prohibiting anyone to read, print, or publish any of his books. Rather, all who came into contact with his books were commanded to burn them instead.

Luther's response was typical Luther. On December 10th, 1520, at 9am, he gathered a large number of professors and students and ceremoniously burned "The Bull of Excommunication" together with some other papal writings in the fires, pronouncing these words: "As [the Pope] has vexed the Holy One of the Lord, may the eternal fire vex [him]" (see Joshua 7:25).

Soon after that, Luther was summoned to appear before the Diet at Worms. Luther thought that it was to debate his ideas. But, when he arrived, it was clear that it wasn't a debate. Rather, he had been summoned to renounce his writings. And when Martin Luther refused (on April 18, 1521), his life was at stake. And on his way home, Luther was "kidnapped." "A company of armed horsemen suddenly appeared from the woods, stopped the carriage, ... pulled him out, put him on horseback, hurried away with him in full speed, and brought him about midnight to the Wartburg castle." [\[1\]](#)

Luther was "kidnapped" by a friend, who sought to protect his life. The Emperor had promised Luther three weeks to safely travel home, but after this, no promise of his safety was given. And so, the only way to protect him was to kidnap him and keep him hidden in a secret place where few knew his whereabouts. He was hidden there for about a year, during which Luther was able to translate the New Testament into German. And that translation had a great effect upon Europe during the reformation. But, during his year of solitude, the reformation continued its work on the outside.

During Luther's absence from Wittenberg, a colleague of his, Andreas Carlstadt took the lead on the reformational activities. Carlstadt was very sympathetic to Luther's views and embraced them with all of his heart. And, as is often the case, the student lacks the wisdom and the patience of the teacher. And without Luther to temper the cause, Carlstadt changed the mass, laid aside the priestly dress, and took a wife.

And perhaps the greatest damage that Carlstadt would do is to lead a revolt against the pictures and images inside the church buildings. Rather than taking them down in an orderly manner and placing these artifacts in a back closet someplace, Carlstadt's followers began to tear them down and cut them into pieces and burn them.

When Luther heard about these happenings at Wartburg, he was none too pleased. He desired a reformation, yes! But, in the right way. As Philip Schaff said, "Luther ... saw the necessity of some changes, but regretted the violence with which they had been made before public opinion was prepared, and he feared a re-action which radicalism is always likely to produce." [\[2\]](#)

And so Luther returned from his seclusion in Wartburg with a goal to establish some calm in the city. When Luther returned to Wittenberg, he preached eight sermons in eight days seeking toward re-establishing order in the city and calm among the reformers. Luther believed that the actions taken in his absence were wrong.

In one of those messages, Luther said, "I will preach, speak, write, but I will force no one; for faith must be voluntary. Take me as an example. I stood up against Pope, indulgences, and all papists, but without violence or uproar. I only urged, preached, and declared God's Word, nothing else. And yet while I was asleep, or drinking Wittenberg beer with my Philip Melanchthon and Amsdorf, the Word inflicted greater injury on popery than prince or emperor ever did. I did nothing, the Word did everything. Had I appealed to force, all Germany might have been deluged with blood; Yea, I might have kindled a conflict at Worms, so that the Emperor would not have been safe. But what would have been the result? Ruin and desolation of body and soul.

I therefore kept quiet, and gave the Word free course through the world. Do you know what the Devil thinks when he seen men use violence to propagate the gospel? He sits with folded arms behind the fire of hell, and says with malignant looks and frightful grin: 'Ah, how wise these madmen are to play my game! Let them go on; I shall reap the benefit. I delight in it.'

But when he sees the Word running and contending alone on the battle-field, then he shudders and shakes for fear. The Word is almighty, and takes captive the hearts." [\[3\]](#)

As for Carlstadt, he and Luther went their separate ways. Luther, proceeding forward with calm and conviction, seeking change through preaching and the power of the word. Carlstadt, on the other hand, went the way of fanaticism, caught up in the spirit of the Reformation, and willing to bring it in with exertion of power.

Luther wanted to bring about reformation from the bottom up. As the people saw the errors of the church, he believed, the changes would come willingly. Carlstadt wanted to bring about reformation from the top down, forcing the church to conform and believing that, eventually, the people would come around to accept the changes. And as Luther and Carlstadt went their separate ways, their theology even diverged. They were no longer on the same side.

But, I want to point out to you that at heart, these men held to similar convictions about salvation. They simply expressed themselves differently in other matters. And the things that they were united upon were the Solas that we have been considering this past month at Rock Valley Bible Church. They are often called, the "Solas" of the Protestant Reformation. They are the foundational beliefs to which all of the Reformers held.

Sola Scriptura - We look to Scripture alone for our authority.

Sola Fide - We are justified by faith alone

Sola Gratia - We are saved by grace alone

Solus Christus - We are saved by Christ alone

And this morning, we come to, ...

Soli Deo Gloria - We live to the glory of God alone

We have been looking at these Solas in recent weeks because we embrace them. And it has been a reminder to us that our church isn't some Johnny-come-lately organization. No. We have roots deep into the 16th century. But, it's not simply the 16th century. We believe that in the 16th century, they rediscovered the heart of the gospel of Biblical Christianity.

Now, each of these "Solas" have a counter-part that the reformers were protesting against. For instance, Sola Scriptura - Scripture alone, rather than Scripture and Tradition. Sola Fide - Faith alone, rather than faith and works. Sola Gratia - Grace alone, rather than grace and free-will. Solus Christus - Christ alone, rather than Christ and the sacraments. And this morning, Soli Deo Gloria - God's glory alone, rather than God's glory and Man's glory.

This morning, we come to our final Sola, "Soli Deo Gloria." That is, "To God alone be the glory."

This is what Carlstadt was pursuing with his destruction of the pictures and statutes in the church buildings. They were taking glory away from God. Removing idols, even violently. This is what Luther was pursuing in his 95 Theses. They simply went about it differently. But, at heart, it was the same thing.

Do you remember in Luther's day what provoked him to post the 95 Theses on the door at Wittenberg? It was Pope Leo X, one of the most worldly popes there has ever been. He longed to finish building St. Peter's Basilica. So, he strongly urged the priests and bishops to raise money to finish the building by granting indulgences to the people of the church (promises of the reduction of time in purgatory) if they would but contribute to this mighty enterprise. And so, the uneducated and illiterate and poor contributed to the great work out of their poverty. And the Roman Catholic Church continued to amass her wealth.

Now, St. Peter's Basilica was no small project. In fact, today, St. Peter's Basilica stands as the pride of the Roman Catholic Church. It is a huge place. It stands in the heart of Rome. It is one of the two largest churches in the world. It's more than 700 feet long; that's about 1/8 of a mile. It's about 500 feet wide. Total area covered is about 5 acres. That's like 6 1/2 football fields.

Internally, it stands more than 150 feet tall. 60,000 people can fit in the building! Somewhere around 500,000 people have been in the square for special occasions like Easter or when a new pope is selected.

I did a little research and found out that the building contains some interesting things. More than a hundred people are buried underneath the church, including 91 popes and, as tradition has it, St. Peter himself (thus, the name of the church). ^[4] There are 10,000 square meters of mosaics, two-dimensional images made of tiny little tiles. ^[5] Furthermore, there are all sorts of stained glass windows in the building. And tapestries line the walls. There are more than a hundred statues in the room, that's not to count the 140 statues outside in the square. And these aren't small statues. Most of them are more than 10 feet tall.

I spoke with a friend of mine this week who visited the church. It's a huge tourist spot in Rome, with some 7-10 million visitors each year. If you have a chance to see it, I would encourage you to see it. Anyhow, this is how my friend described it. He said that the place was enormous, with huge statues lining the columns up and down the building. All of them are statues of one saint or another. Right up front, there's the statue of St. Peter. His foot has been rubbed smooth by all of the people, who come and touch and kiss the foot of Peter. And he said that in the front, way up at the top, is a small crucifix of Jesus.

Now, there isn't anything wrong with a large church building. In fact, you might expect that the largest religious organization in the world ought to have a large facility like St. Peter's Basilica. But, the question is this, is the church built to the glory of God or is it built to the glory of man?

Certainly, there must be a way to build a great building for God's glory. Case in point, the temple in Jerusalem. It was a glorious building, an ancient wonder of the world. Built entirely for the glory of God.

St. Peter's Basilica, on the other hand? The dedication of the church reads thus, "In honor of the prince of apostles; Paul V Borghese, pope, in the year 1612 and the seventh year of his pontificate." [\[6\]](#) The dedication on the dome reads, "To the glory of St. Peter, Pope Sixtus V in the year 1590, fifth of his pontificate."

I think that those words say it all. The buildings aren't dedicated to God. They are dedicated to Peter and the popes who helped complete the work. This church building is more about the Renaissance than the Reformation. These were two movements of history that were going on at roughly the same time.

The Renaissance was taking place in southern Europe, celebrating the greatness of man. The Reformation, on the other hand, was taking place in northern Europe, celebrating the glory and grace of God. In fact, many of the talented Renaissance artists contributed to the design and decoration of St. Peter's. Men like Michelangelo and Bernini Add to that that St. Peter's was built from the contributions of peasants, hoping to free their loved ones from purgatory. And you see the pursuits of the Roman Catholic Church during the days of Martin Luther.

These are the sorts of things that the reformers were protesting against. Luther never saw St. Peter's completed, but he knew where it was headed. It was a monument to the glory of man.

But, all of the reformers knew that the church is for God's glory. Our lives are to be lived for God's glory.

And thus, we come to our Sola for this morning. Soli Deo Gloria, "To the glory of God alone." At this point, my message is going to turn away from the Reformation and its history, and to the Bible. I want for us to spend the rest of our time this morning thinking about the glory of God.

Many have argued that the glory of God is the central theme in all the Scripture. And I would agree. The Bible is a book about redemption. But what is the aim of our redemption? The glory of God. The Bible is a book about a kingdom. But what is the end of the kingdom? The glory of God. The Bible is a book of promises made and promises kept. But what is the result of all of the promises? The glory of God.

I believe that this is why the Westminster Confession begins with the question, "What is the chief end of man?" Answer: "The chief end of man is to glorify God and enjoy Him forever." "Soli Deo Gloria" is right there in the confession. The purpose of our life is to give God glory. This will lead us to joy in Him as we "enjoy Him forever."

I love how John Piper begins his book, "Desiring God." He writes, ...

"You might turn the world on its head by changing one word in your creed. The old tradition says, ... The chief end of man is to glorify God AND enjoy him forever. 'And'? Like ham and eggs? Sometimes you glorify God and sometimes you enjoy him? Sometimes he gets glory, sometimes you get joy? 'And' is a very ambiguous word! Just how do these two things relate to each other?

Evidently the old theologians didn't think they were talking about two things. They said 'chief end,' not 'chief ends.' Glorifying God and enjoying him were one end in their minds, not two. How can that be?" [\[7\]](#)

Piper goes on to argue that the best way to understand the answer to the catechism question is by understanding "and" to mean "by." In other words, the chief end of man is to glorify God BY enjoying him forever. As we fill our days with the enjoyment of God, He is ultimately glorified.

See, God gets no glory when a people are subdued into obedience. But, God gets all glory when people are drawn to His beauty. Just like it's no honor to a wife when her husband walks through married life, doing his duty. But, a wife receives great honor when her husband can't help but to praise her and serve her and lavish her with gifts. His delight is in her and he cannot help himself. He longs to be in her presence. He longs to hear her voice and gaze upon her face. He longs to see her happy.

So also with God. As we love him and "enjoy" him, He is glorified. And the greater our joy in God, the greater is the glory of God.

It's no accident that the purpose statement of our church is similar to the first question of the catechism. Our chief end is to glorify God. Our chief end is to enjoy Him. At Rock Valley Bible Church, we exist to enjoy His grace and to extend His glory.

And so, as we come to the Scriptures, how do you sum up such a large theme in 30 minutes? You really don't.

The word, "glory" itself occurs more than 300 times in the Bible. And on top of that, there are many instances in the Bible when the glory of God is at stake, but there is no use of the word in the context. For instance, take the creation account. It's all about the glory of God, that He can simply speak, and the worlds come into existence! Stars, planets, creatures, all created to bring glory to God. But, you will search in vain for the word, "glory" to appear in the passage.

But, at the end of the Bible, in Revelation 4, we see the heavenly vision.

Revelation 4:10-11
and the twenty-four elders cast their crowns before the throne of him who lives forever and ever, saying, "Worthy are you, our Lord and God, to receive glory and honor and power for you created all things, and by your will they existed and were created"

In other words, because of the awesome display of God's power in creation, he is worthy of glory. A similar theme is mentioned countless

times in the Psalms. And yet, the creation account doesn't contain the word, "glory." But it's all about the glory of God.

So, as we think about God's glory in the Bible, it's more than a simple word study. It's far bigger than that. I read a very helpful essay written by Tom Schreiner, Professor of New Testament Interpretation at The Southern Baptist Theological Seminary, concerning the glory of God (chapter 14 of "For the Fame of God's Name: Essays in Honor of John Piper). His essay was entitled, "A Biblical Theology of the Glory of God." He simply traced the theme of God's glory throughout the Bible. Let me read for you the section headers of his essay.

God's glory in creation.
The Fall as a refusal to Glorify God
God's Glory in Judgment
God's Glory in the Call of Abraham and in Faith
God's Glory and the Law
God's Glory in the Davidic Covenant and the Promise of a New Exodus.
God's Glory in the Psalms and Wisdom Literature
God's Glory in the Kingdom and His Son
God's Glory in Christ in the Gospel of John
God's Glory in the Epistles
God's Glory in Missions and Worship

In other words, the theme of God's glory is all throughout the pages of Scripture. So, what to do this morning. Well, let's meander a bit, considering "Soli Deo Gloria." Let's open our Bibles and begin by turning to Isaiah 42 and verse 8. This verse speaks of God's glory and how it is His alone.

Isaiah 42:8
I am the LORD; that is my name;
my glory I give to no other,
nor my praise to carved idols.

And in the next phrase, you see how "glory" is synonymous with "praise." "Nor my praise to carved idols." In other words, God not only says that He is worthy of glory, He demands that He alone receives it. He will not tolerate the worship of other "gods." That's why God said that he was a jealous God. The first two commandments say this:

Exodus 20:3
You shall have no other gods before me.

Exodus 20:4-6
You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them, [Or rub their feet as an act of piety] ...
... for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands[b] of those who love me and keep my commandments.

That's the message of Isaiah 42. "I am the LORD; that is my name; My glory I give to no other, Nor my praise to carved idols." "Soli Deo Gloria" -- to God alone be glory.

The glory of God is to be proclaimed throughout the earth. Look at verses 10-12, ...

Isaiah 42:10-12
Sing to the LORD a new song,
his praise from the end of the earth,
you who go down to the sea, and all that fills it,
the coastlands and their inhabitants.
Let the desert and its cities lift up their voice,
the villages that Kedar inhabits;
let the habitants of Sela sing for joy,
let them shout from the top of the mountains.
Let them give glory to the LORD,
and declare his praise in the coastlands.

Giving glory to God (verse 12). Singing praise to the LORD (verse 10). This is call for all the earth. In fact, God has made His glory known throughout all the world. Read Psalm 19, ...

Psalm 19:1-6
The heavens declare the glory of God,

and the sky above proclaims his handiwork.
Day to day pours out speech,
and night to night reveals knowledge.
There is no speech, nor are there words,
whose voice is not heard.
Their voice goes out through all the earth,
and their words to the end of the world.
In them he has set a tent for the sun,
which comes out like a bridegroom leaving his chamber,
and, like a strong man, runs its course with joy.
Its rising is from the end of the heavens,
and its circuit to the end of them,
and there is nothing hidden from its heat.

In other words, there is no place upon this planet that you can hide from the glory of God. If you have ever seen the stars, then you have seen the glory of God. If you have ever felt the heat of the sun, then you have seen the glory of God.

And there is only one response to God's glory. It is praise to God. It is giving thanks to God. It is honoring Him as God. Anything less is sin!

And in Romans 1, we see God's disposition toward those who refuse to glorify God through creation. The chapter spells out the state of our nation this morning. We are a nation that has seen the glory of God, but have refused to acknowledge Him. Instead, we have turned to our own ways. We have sought our own wisdom. And as a nation, we are walking away from His way of life. And God is angry with us. And He has given us over to our own desires, because He won't share His glory.

Romans 1:18-23

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.
For what can be known about God is plain to them, because God has shown it to them.
For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.
For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened.
Claiming to be wise, they became fools,
and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

Did you notice the reason for God's wrath against us? Verse 21 says, "Although they knew God [in creation], they did not honor him as God or give thanks to him." Instead of giving glory to God, we have taken it for ourselves. And, as we have seen already, God says, "My glory I will give to no other" (Isaiah 42:7). Our worship is to be given to God, and to God alone. "Soli Deo Gloria" He will tolerate nothing less.

Well, you say, what about Israel? They went astray. They didn't pursue after God. But, God didn't destroy them. Why? If shunning God's glory brings God's wrath, then how do you explain Israel?

Let's dig again into Isaiah. This time, in chapter 48. In this chapter, we see the LORD calling a disobedient nation back to Himself. He said, "I know that you are obstinate, and your neck is an iron sinew and your forehead brass" (Isaiah 48:4). And in verse 9, he writes, ...

Isaiah 48:9-11

"For my name's sake I defer my anger,
for the sake of my praise I restrain it for you,
that I may not cut you off.
Behold, I have refined you, but not as silver;
I have tried you in the furnace of affliction.
For my own sake, for my own sake, I do it,
for how should my name be profaned?
My glory I will not give to another.

You say, what's going on here? Well, do you remember when Israel was in the wilderness, and Moses had gone up to the mountain to meet with the LORD? And in his absence, Aaron and the people began to worship the golden calf? (Exodus 32). God was ready to destroy the people and raise up a new nation from Moses (Exodus 32:10). But, Moses intervened and said, ...

Exodus 32:11-13

... O Lord, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, 'With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth'? Turn from your burning anger and relent from this disaster against your people. Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, 'I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'"

Here we see another reason for giving glory to God -- His faithfulness to His covenant. Yes, the people God called were stubborn and disobedient. God made a covenant with them. And to destroy them would bring a bad name upon the LORD. So, for the sake of His own name (Isaiah 48:9, 11), God showed mercy to them and was faithful to His covenant with them. Not to curse them, but to prosper them, in order that glory might go to Him, and not shame for a people refusing God's call upon their lives.

That's the point of Isaiah 48.

Isaiah 48:9-11

"For my name's sake I defer my anger,
for the sake of my praise I restrain it for you,
that I may not cut you off.
Behold, I have refined you, but not as silver;
I have tried you in the furnace of affliction.
For my own sake, for my own sake, I do it,
for how should my name be profaned?
My glory I will not give to another.

"I will not allow others to shame my name, as if I lacked the power to bring my people to love and serve me." Here is how that it comes to us: God's faithfulness to His covenant demonstrates His glory.

Turn with me to Ephesians, chapter 1. This chapter splits nicely in half. The first half puts forth the incredible blessings of God upon his people. The second half is Paul's prayer that we might fully understand the first half.

Ephesians 1:3-14

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved.

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory.

In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

There's a common refrain in these words, to the praise of his glory. Do you see it? Verse 6, verse 12, and verse 14. In other words, the Lord has lavished us with incredible blessings through Jesus. And this all brings praise back to God. It all brings glory back to God.

See, God's love toward us and all of the blessings that come upon us are not because we are particularly lovely. Romans 5:8 tells the story, "but God shows his love for us in that while we were still sinners, Christ died for us. And why did Christ die for us? Simply as a manifestation of his great love. In fact, in Romans 5, Paul tells us that it was while we were enemies with God, He reconciled us to Him through the death of His Son (Romans 5:10).

And such is the reason why we "rejoice in God" (Romans 5:11). Because of His grace to us in Jesus Christ. In saving us, we are to respond by giving glory to God. In fact, His salvation of us ought to be so overwhelming that we seek to give glory in no other place than the cross of Christ. Galatians 6:14 says, "Far be it from me to boast except in the cross of our Lord Jesus Christ." Or, as the King James says it, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

This is "Soli Deo Gloria," boasting only in the cross. As believers in Christ, this is our Mark. Philippians 3:3 says, "We are the [true] circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh."

This is "Soli Deo Gloria," finding glory in Christ Jesus alone; placing no confidence in our flesh. Because His salvation is "By grace alone through faith alone in Christ alone. Plus nothing."

Turn over to Romans, chapter 11. The last four verses of chapter 11 are a doxology to God. After working through the gospel, beginning with our sin (chapter 1-3), and the righteousness that comes by faith (chapters 4-5), and the life we have in Christ (chapter 6), and the battles we experience with overcoming sin (chapter 7), and the great security that we have in God (chapter 8), and the sovereignty of God in election (chapters 9-11), he finishes with this:

Romans 11:33-36

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for

ever. Amen.

In light of all that God has done to save us, all glory must go to God. And to God alone.

But, the glory of God doesn't end with responding to our salvation. The glory of God is so extensive that it comes down to every area of our life. As Paul wrote in 1 Corinthians 10:31, "So, whether you eat or drink, or whatever you do, do all to the glory of God."

In other words, when eating, eat to the glory of God. When drinking, drink to the glory of God. When driving, drive to the glory of God. When talking, talk to the glory of God. When exercising, exercise to the glory of God. When laughing, laugh to the glory of God. When crying, cry to the glory of God. When choosing your entertainment, choose to the glory of God. When working, work to the glory of God.

All of these are covered in "whatever you do" (1 Corinthians 10:31). In fact, one of the great legacies of the Protestant Reformation is the "Protestant work ethic." It brought the glory of God down to daily level. There is nothing out of bounds when it comes to glorifying God.

You can glorify God as a pastor. You can glorify God as a professor of sociology. You can glorify God as a small business owner. You can glorify God as part of a union. You can glorify God as a farmer or a factory worker. You can glorify God as a stay-at-home mother. It does not matter what you do. All is to be done for the glory of God.

In fact, I believe that this is caught up in the phrase, "Soli Deo Gloria." We give glory to God alone, in whatever we do. Now, how do you do this? How do you glorify God when washing the dishes or folding laundry? I would boil it down to a few things.

Have a godly attitude, thinking rightly. Thank God through everything. Have a godly mouth, speaking rightly and speaking with edification. And work hard. This essentially boils down to Matthew 5:16 which says, "In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven."

This sermon was delivered to Rock Valley Bible Church on July 5, 2015 by Steve Brandon.
For more information see www.rvbc.cc.

[1] Philip Schaff, History of the Christian Church, volume 7, pp. 331-332

[2] *Ibid.* p. 382

[3] *Ibid.* p. 389

[4] <http://www.visual-arts-cork.com/history-of-art/saint-peters-basilica.htm>;
https://en.wikipedia.org/wiki/Papal_tombs_in_old_St._Peter's_Basilica

[5] http://www.digital-images.net/Gallery/Scenic/Rome/Churches/StPeters_Int/stpeters_int.html

[6] "IN HONOREM PRINCIPIS APOST PAVLVS V BVRGHESIVS ROMANVS PONT MAX AN MDCXII PONT VII" - <http://www.sacred-destinations.com/italy/rome-st-peters-basilica>

[7] Desiring God, p. 13