

Roger Phipps - God's Glory

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- [0 : 0 0] out at what I see going on, that's hard to remember. God, help me to remember in the darkness what I know to be true in the light.
- When days are easy, that's one thing. When they're hard, that's another. But when they're hard, when they're hard, thanks, Keith.
- When they're hard is the time I really need to know that God is God. Okay, good morning to Grace Bible Church.
- The announcements will be very brief, but in your bulletin, there is a handout to remember. This is the day set aside by the Pregnancy Resource Center, or given out by the Pregnancy Resource Center, that we remember the sanctity of life.
- By the way, and we're a few enough in number. You can, I think I'm going to ask for your response.
- [1 : 2 9] What you say is not such a, it won't interrupt. But who is it that created life? God. All right.
- Does that make it important? We're going to ask, we're going to be looking at a bit and continuing the theme of the condescension, the great condescension that God, who created, and sustains that verse in the song.
- One of the things that I couldn't get out of this song, and it's partly Brambeck's fault for this, because, you know, three weeks ago or so they sang this, or we sang it as a congregation, Immortal, Invisible.
- Who gives breath to every living thing? That's right. So we'll briefly touch on that this morning.
- But remember that. Pray about it. And as we move on and encourage other folks we know, we want to live to the glory of God, and we want to vote to the glory of God, and we want to do all things to the glory of God.
- [3 : 0 1] So when you go to work, you don't work your best because you get paid for it. You work your best because God says it honors him.
- So Pastor and Marie are still quarantined, but as of yesterday, they're showing no symptoms.
- We have every expectation that he'll be back in the pulpit next week. And then the men's Bible study is canceled until further notice.
- If you are here and your birthday is in January, forget not the table that's back there. You may help yourself to one of the books there as a birthday gift.
- And though I don't see John and Shirley here, Jim Jordan received the Presidential Medal of Freedom last week.
- [4 : 1 4] And though I don't begrudge him his job, I am thankful for his ministry in the House of Representatives.
- So has anyone anything you'd like announced that I haven't brought forward? Let's look to the Lord for his blessing and his direction this morning, please.

Our Father, we thank you very much for bringing us together. I thank you for this day. I thank you, Lord, for the reason we can gather that you who created has deigned to stoop to mankind and redeem us.

And because you have done so, we have a reason not only to live, a point to life. We have a destiny after this mortal life.

And we have a real reason to rejoice. Even in days that are dark. And Lord, I pray for this nation.

[5 : 33] We pray that, as you instructed Timothy, pray for those who are in authority that we may lead a quiet life and that your word will not be hindered because of it.

Father, we ask for your direction. We thank you for speaking to us through your word. We ask, Lord, that you would, we know that you will accomplish that to which you send it and help us to be faithful.

Help me, Lord, to remember, again, to remember who it is that gives life and sustains life.

And ultimately, since we've read the end of the book, we know that you, in fact, bring your will to pass. And we thank you for that.

Help us to rely and relax in your care. It's in Jesus' name that I pray. Amen. As I've already stated and Nathan stated, I'm going to continue in the vein that was started at Christmastime.

[7 : 02] God became man. What do we call that? We call it the incarnation, which is, carnation doesn't come from the flower.

It comes from carnal or the Greek word for flesh. So God enfleshed as us, just like us, except what are the differences?

Well, he's God. Yes. But so how did that difference work out? No sin. That's the big one. Because that's going to be very important in the incarnation.

Because the birth of that baby in the manger means nothing without the cross. Otherwise, it's just a nice story.

It's a nice condescension in itself, but it really doesn't mean anything eternally to me until the cross and the resurrection.

[8 : 15] It is that. In fact, he said, hey, it is for this hour that I have come. This is my point.

This is why I came. I did not come, as some in the world would have me think, Christ did not come to bring me a better life.

There is that. If I obey the Lord, there is a better life. Yes. But that's not why he came. He came to save me from my sin.

Because I'm undone without him, right? Without Christ, I have no hope. So, in keeping with that, how great was the condescension?

Turn, if you will, please, to Psalm 104. And if you don't feel comfortable with turning, because this is going to be barely a touching survey, just a bare brush of a survey.

[9 : 31] And thematic times have the inherent difficulty in many scriptures moving across.

So, there will be a lot of turning if you really keep up. But nevertheless, help me out with the finishing of this. This is a, Sherry used to do Bible quizzing.

And some of the questions were, finish this verse. Finish this verse. The earth is the Lord's, and the fullness thereof, the world, and they that dwell therein.

The earth is the Lord's, now that's not from Psalm 104, I know that. But, that launches it. Psalm 104, beginning with verse 24, please.

O Lord, how manifold are thy works! How many! How innumerable! How all-encompassing! Are thy works!

[10 : 44] And when they say the works of God, there is an essence of God, there is a, the person of God, and then there are actions that God takes.

These are the works of God. In wisdom, thou hast made them all. The earth is full of thy riches. So is the great wide sea, wherein are things creeping innumerable, both small and great beasts.

There go the ships. There is that Leviathan, described if you want to get the description in Job 41, whom thou hast made to play therein.

These wait all upon thee. All creatures, both great and small, remember. That thou mayest give them their meat in due season.

That thou givest them what thou givest them, they gather. Thou openest thy hand, and they're filled with good. Thou hidest thy face, and they're troubled.

[11 : 47] Thou takest away their breath, and they die, and return to their dust. Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth.

I'm going to stop there for just a moment, but don't lose your place. Did I catch the works of God? Not only has he created, but he sustains everything.

This is important for me to remember. Why? Verse 31. The glory of the Lord shall endure forever.

The Lord shall rejoice in his work. That's a wonderful thing. Especially as I consider the incarnation.

This is the God who became flesh. It's not a small thing, is it?

[12 : 57] It is not a small thing. And God's creation and his providence for that creation are for his glory.

glory. Now, Psalm 19, if you jump back in Psalm 19, verses 1 through 4, you know this scripture.

The heavens declare the glory of God. And the firmament shows his handiwork. Day unto day uttereth speech.

Here, the psalmist is portraying creation as as a man, as it were. Speaking.

Day unto day uttereth speech. Night unto night showeth knowledge. Take this to heart and remember this because it will be revisited as in Athens.

[14 : 00] You'll catch it in a moment. There is no speech nor language where their voice is not heard. whose voice?

Creation's voice. There is no speech or language where creation isn't seen or heard. Their line has gone out throughout the earth and their words to the end of the world.

Okay? So, creation declares what? The glory. glory. The glory of God. And it speaks to every man.

You're, you already have begun to turn to the New Testament where you're going to be thinking about that, right? You've already begun there and that's okay because we are going to visit that.

Revelation, in Revelation 4, this is that throne room picture where the, where the creatures surround the throne and the 24 elders are there.

[15 : 10] The creatures say holy, holy, holy. when the, when the creatures give glory and honor and thanks to him that sat on the throne who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne and worship him that liveth forever and ever.

That's the eternity of God. And cast their crowns before the throne saying, thou art worthy, O Lord, to receive glory and honor and power for thou hast created, you remember this now, right?

For thou hast created all things and for thy pleasure they are and were created. If, if the only works of God were creation, he still is due all honor and glory.

and that's far from all the works of God, isn't it? This is just, and here so far we're just really talking about or have looked at only the creation of the physical universe, the cosmos.

this doesn't even include the principalities and powers of the heavenlies. I can't even, my tiny mind doesn't even grasp the, not only the glory and majesty and awe, I use the word carefully, awesomeness of God.

[16 : 56] God. In fact, I fear that sometimes I become too complacent and lose the awe of God.

the, your scripture reads it, the fear of the, this is a, I know I'm digressing, but bear with me please.

The fear of the Lord is what? The beginning of wisdom and knowledge of the holy is understanding.

okay, so, having gone there, God, who created for what?

His glory. Now, Isaiah 42 and, and Isaiah 45, but I'm going to read 45 first, just verse 18, you are familiar with this and, if you will turn or if you are turning, go to chapter 42, we'll be reading from there, verses 5 through 8.

[18 : 18] But in chapter 45 of Isaiah, and, let me, let me just digress again for a moment here, the, these are written, these are messages to Judah from God.

Israel, Israel, the 10 northern tribes have already gone into captivity to Assyria and been dispersed and other persons who Assyria had conquered have been moved in.

They will become the Samaritans. We, we know that part, Israel, but, Israel, the 10 northern tribes of Israel have already gone into captivity and been dispersed primarily because of what?

Idolatry. Primarily because of their idolatry. Now, Judah learned the lesson, right?

Nope. Judah's following the same pattern. Isn't it interesting? as I think about it, how little I learned from history.

[19 : 39] How little I learned. And I say, wait, other people have gone down this path before. Where does this go? And there go I.

I need to be careful, do I not? I need to be careful. Okay. For thus says the Lord that created the heavens, God himself that formed the earth and made it, he hath established it.

He created it not in vain, he created it to be inhabited. This is what he says. I am the Lord and there is none else.

And to Israel, he had put it at the mountain, he said, hear, O Israel, the Lord your God is one.

He's the only one. That's why, by the way, in the Ten Commandments, it's not so much that you don't make statuary. The idea is, God says, I will have no God.

[20 : 54] It's not an order of progression like God, Jehovah, is number one and then some other God is later. Before me is in front of my face, if you will.

I will have no other God. And Israel was supposed to show that. In fact, that's in their name, by the way.

That is their name, my people who are called by my name. But as we go on then, chapter 42, beginning at verse 5, thus saith God, thus saith God the Lord.

This would be the plurality God, God the Lord, all caps, that's Jehovah. He's giving them the name he displayed to Israel.

thus saith God the Lord, he that, and here he goes again, boy, he keeps reminding us of this, doesn't he? He that created the heavens and stretched them out and spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein, I, the Lord, have called thee in righteousness.

[22 : 10] Now, this is going to be, by the way, I will stop here just for a moment to remind you because you're going to note this, you've already noted it, this becomes messianic, but here he's speaking directly to Israel as a people.

These couple of verses are going to be messianic, and Jesus will use even part of this for himself in Nazareth, will he not? So, I, the Lord, have called thee in righteousness.

I will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from prison, and them that sit in darkness out of the prison house.

Verse 8, I am the Lord, that is my name, and my glory, I will not, give to another, neither my praise to graven images.

But they didn't get it. So, the God who has created for his own pleasure, and because he decided to, and for his glory, to display his glory, he even created the creatures who can enjoy his glory, glory, or give him honor and glory, this God says, I will not share that.

[23 : 44] Now, why not? some years ago, I had a young man that, I had a young man, a young man speaking to me, said, it's been long enough that I don't remember exactly, but it, the gist of it goes this way.

It's wrong to be, prideful and put yourself first, right?

So, if we're supposed, so, we're supposed to be godly people, then, God really doesn't do that. It would be wrong for God to do that, right?

Correct? Or, it's wrong to do that, I should say it that way. I said, well, it's wrong for me to do that, but it's not wrong for God to do that. He can't help but do that.

Otherwise, he has to deny himself. See, when the word of God, when God says that he cannot deny himself, it means he cannot pretend that he's not the only God.

[25 : 09] He cannot share that glory with another. there are a couple of things God can't do, and that's one of them. He can't lie, and he cannot deny himself.

Otherwise, he's not God. So, he has, God can do everything that is in keeping with his character and his nature.

In that respect, there is nothing God cannot do, but he does not share it. He does not share his glory. And he says, I will not share it with another.

I'm the only God. So, now you can open the scripture that you've already been thinking about, which brings us to Romans chapter one.

one. So, what does God do about mankind? And what is the state of mankind? Romans chapter one, beginning at verse 18, you already suspected this.

[26 : 23] The wrath of God is revealed from heaven. That's what he does. And that's what will happen. See, God is wroth because of what?

We're going to read that. Because that, well, against all ungodliness and righteousness of men who hold the truth in unrighteousness.

The truth in unrighteousness. They hold the truth to be a lie and the lie to be the truth. seems like a recurring theme.

But nevertheless, because that which, now, remember what we were reading? That which may be known, remember Psalms, of God is manifest in them.

That is, made shown it to them, for God hath shown it to them. For, verse 20, the invisible things of him, from the creation of the world, or because of the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse.

[27 : 53] Let's look at that for just a moment. He does not say that every single thing that he has revealed about himself can be known through creation.

That's not what he's saying here. Here, he clarifies it with his eternal power and Godhead. But all mankind knows that there has to be a creator because it didn't just happen.

Man knows that. But man has held the truth in unrighteousness. Why do you suppose that is?

Probably because I don't want, if I acknowledge that there's a God, then I have to acknowledge that he's boss. And that what he says is what matters, not what I say.

And I don't like that. And God says, oh, I tremble. No, God doesn't say that. He says, I'm going to condescend to you, but you're not going to make me not God just because you don't believe in me.

[29 : 18] You're not going to, I will not unseat God because I disagree with him. I will not make God's proclamation false because I say it's wrong.

all I will do is bring damage to myself. That is to my own detriment. It will not, God does not quake because a man says, I don't believe that.

That will not shake God. He created, he sustains, he opens his hands and the animals eat.

He takes their breath away and they die and return to their dust. You remember those verses, right? God is in control.

I find great comfort in that. I find great comfort and here we will see why. Because of that wonderful condescension. Okay, so the wrath of God is revealed because mankind did not acknowledge or does not acknowledge him as God.

[30 : 43] Nor were they thankful. Okay, they knew because of that, verse 21, when they knew God, they did not glorify him as God.

Neither were thankful but became vain in their imaginations and their foolish heart was darkened. Two, the fear of the Lord is the beginning of and the knowledge of the holy is understanding.

Here we see the opposite. Because they did not fear God, they became fools. fools. They professed to be wise, but they became fools.

Verse 22, professing to be wise, they became fools. They exchanged the glory of the uncorruptible, that is, the eternal God. They exchanged the glory of God into an image made like corruptible man, or birds, or beasts, or creeping things.

Here we get into imagery idolatry, but it's more than that. See, when I try to make God into a man, a big man maybe, but a man, and ascribe to God the characteristics that I hold, all idolatry, by the way, when you read the mythologies, they are so-called deities, who have all the foibles of mankind only exaggerated.

[32 : 33] They're bigger, they're powerful, but they still do the same things sinful man do. And God says, that's not me.

And if you trade that for me, or actually trade my glory for that, my wrath is directed against you. And it has to be.

Because who's God? How many are there? Do I get to choose what he's like? Now, do you not find it interesting that the very people who will say, of course, I never do, but maybe you do, or at least you never do.

You know somebody who does, though. Who says, this is what I think God's like. We'll be the same ones who say, you don't really know what I'm like.

God's love. You know, if somebody said something about me that I did not care for or that misrepresented me, does that make me that person?

[33 : 48] No. I am who I am, regardless of what Nathan says about me this afternoon. Right?

Now, you may be right and I may be wrong, but nevertheless, it won't change who I am. What makes me think that I'm going to change God because of what I believe?

You see, my ability to believe in God is a gift from God. it does not alter him. And what I believe about him doesn't change him.

What mankind says about him, in this case, the wrath of God is directed against mankind because mankind has exchanged the glory of God and made God just like one of the creatures.

In fact, keep going here, and we see that in verse 24, therefore, he gave them up to the lust to dishonor their own bodies.

[34 : 51] 25, they changed the truth of God into a lie, that is, they made God to be a liar, and worshipped and served the creature more than the creator.

God. He's not God. The earth is not to be worshipped and served more than God.

The earth is not God. The moon is not God, the sun is not God, God is God.

eternal for me, He saved him, and he has to be saved He, He saved worth His all to be saved.