

# And They Glorified God (Part 2)

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## Introduction

### The Text

“<sup>24</sup> But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the man who was paralyzed—“I say to you, rise, pick up your bed and go home.”<sup>25</sup> And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God.<sup>26</sup> And amazement seized them all, and they glorified God and were filled with awe, saying, “We have seen extraordinary things today.” (Luke 5:24–26)

### What Does It Mean?!

- A. This is now the second of what I am thinking will be four messages dealing with this magnificent topic that comes into view at the end of this scene with the paralytic and his friends: namely, glorifying God.
  - 1. The paralytic, picked up His stuff and “went home, glorifying God” (v. 25). The crowds were seized with amazement “and they glorified God” (v. 26).
- B. I made the case last time that you and I have been created for this very purpose: to glorify God.
  - 1. But what does it mean? If I’ve been created for it, how do I do it? These are the sorts of questions that lie at the center really of all that we’ll be discussing on the subject for these next weeks.

### A Basic Definition and a Fundamental Dynamic

- A. Last week, in an attempt to move towards more clarity on the matter, I began by first giving us (1) A Basic Definition; and then identified what I called (2) A Fundamental Dynamic.
  - 1. Our Basic Definition went like this: To glorify God is to enhance His reputation in the world so that others come to appreciate more of who He has always been and will always be. It’s to draw the curtains back a bit and let more of His eternal brightness flood the room in which we live.
  - 2. The Fundamental Dynamic that has to be in play underneath everything we’re doing if we’re to be glorifying God involves two critical elements: Seeing and Savoring. We must See something about God. And we must Savor or drink in, delight in, love what we see.

### Particular Expressions

- A. From this Fundamental Dynamic spins off a myriad of (3) Particular Expressions—specific ways that we can, in fact, glorify God in our lives. It’s to these that we now turn.

- B. I just did a couple word studies in the Greek on doxazo and doxa (to glorify and glory) and I was just looking for ways that God says we as His people can bring glory to Him.
  - 1. I found about 12 different ways that we'll look at one at a time. Though the list seems long, it is not meant to be exhaustive. It's actually just gets us started!

## (1) By Singing to Him for Joy

### Identified

- A. As I began my search, a text in [Rom 15](#) seemed like a good place to start since it seems Paul is essentially giving us the beginnings of the sort of list I am looking for.
- B. In the context, Paul is trying to unite the Roman church, both Jew and Gentile, around the gospel. And in the course of His argument, he writes this in [vv. 8-9](#): “<sup>8</sup> For I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs,<sup>9</sup> and in order that the Gentiles might glorify God for his mercy.”
  - 1. There it is! Christ came “in order that the Gentiles might glorify God” (v. 9). They will see His mercy as it becomes clear that God has sent His only Son to die not just for the sins of the Jews but for their sins as well, they will savor such a revelation, and in that they will glorify Him.
    - a. But how? Are there any clues here? What are they doing? What does this “glorify God for His mercy” look like?
- C. If we keep reading, I think we’ll see it. Paul goes on to quote from four different places in the OT, in an attempt to make the case that the Gentiles have been a part of God’s plan from the beginning—that, not just the Jews, but all peoples have been created and are being redeemed in Christ to glorify God.
  - 1. So the following quotes prove Paul’s main point, but they also help us see some of what this glorifying God looks like in particular.
- D. Let’s look at the first three OT texts Paul cites. Read down through [v. 11](#): “<sup>9b</sup> As it is written, ‘Therefore I will praise you among the Gentiles, and sing to your name.’ [2 Sam 22:50] <sup>10</sup> And again it is said, ‘Rejoice, O Gentiles, with his people.’ [Deut 32:43] <sup>11</sup> And again, ‘Praise the Lord, all you Gentiles, and let all the peoples extol him’ [Ps 117:1]” (Rom 15:9–11).
  - 1. If we were to look more carefully at the context of each of these OT quotations, really the great expression that would emerge is that of singing.
    - a. The first text is David singing about singing to the Gentiles. The next two texts picture the Gentiles joining in—adding their voices to the chorus of praise.
- E. So Paul makes the case that God always intended the Gentiles to take part in glorifying Him by quoting from texts that say they will sing to Him. Conclusion: Singing to God glorifies God!

1. We see Him, we love what we see, and this joy erupts in song. And, in that, we glorify Him.

## Expanded

- A. This same sort of thing is found all over the Bible. From Moses by the Red Sea, to Hannah in the house of the Lord, to David in the Psalms, to Mary with the Magnificat, to the heavenly host singing out in [Luke 2:14](#). People see, they savor, and they sing.
- B. But, of course, the most poignant example of this is heaven itself. Heaven is presented as the place where the singing never stops. Because God is there. And His creatures are always getting increasingly fuller and exhilarating glimpses of who He is and what He's done.
- C. Consider the four living creatures that John sees in His vision of heaven in [Rev 4](#). We're told that they're situated around the throne of God. And then we're given this strange detail. John says they "are full of eyes all around and within" (v. 8b).
  1. This sounds like something from my nightmares here, but it's symbolic of something: These creatures never stop seeing. And since they have front row seats to the throne, we are to infer these creatures never stop seeing the glory of God.
    - a. And since they never stop seeing the glory of God, do you know what else we are told they never stop doing? Singing. [V. 8](#) goes on "day and night they never cease to say, 'Holy, holy, holy, is the Lord God Almighty, who was and is and is to come!'"
      - i. And in this way they "give glory" to God (v. 9).

## Explained

- A. But now, how does singing glorify God? When we add our voice to the chorus, when we sing for joy to Him in light of what we've seen, in light of what He's done for us, how does that enhance His reputation in the world? What does our singing to Him say about Him?
  1. I think it says: "God is beautiful." He's satisfying. Singing is an expression of delight in the one sung about.
- B. We get this. Consider a few earthly analogies for a moment.
  1. When I asked Megan to marry me, I played her a song I wrote and recorded for her. It became the song we would later dance our first dance to at our wedding. But why? Why did I write a song for her? Because I think she's beautiful. Because I delight in her. Because I see and I savor her, and singing is one natural way that this is expressed.
    - a. And hopefully, people that heard the song as we were dancing thought: "Man, he must really love her. She must really be an amazing woman."
  2. Or for the brothers in our midst who think they might be a bit too manly for this whole singing to God thing, consider the last time you went to a Giants' or Warriors' game or

whatever. It doesn't get any more masculine than sports right? Sweat and muscles and injuries and beer and hotdogs. But you did this. You entered in. When Steph Curry threw in another one from however many feet beyond the three-point line, you were up with everyone else, arms in the air. And when Queen came on the loudspeaker, you were singing, "We will rock you!" at the top of your lungs with the rest of them.

- a. You saw something, you delighted in it, so you started singing! That's what people do. And everyone watching TV and outside the stadium could tell: Steph Curry must be legit.
- C. And it's this same sort of thing that we ought to find in the church. We're singing about the cross, and about the glory of His grace in such a way that outsiders come in and just think: "Man, their God, He must be beautiful, He must be good."
- D. Isn't that what the Philippian jailer must have been thinking when Paul and Silas had been attacked by the crowds, beaten by the Roman authorities, locked up in prison, and yet: "About midnight Paul and Silas were praying and singing hymns to God" (Acts 16:25).
1. "Either you dudes are crazy or you see something amazing in this Jesus guy. I'm used to hearing crying and wailing and yelling when I stand watch over these prison cells. But I've never heard singing."
    - a. That's why he comes out of the whole thing asking: "Sirs, what must I do to be saved?" (v. 30). "I want what you have!" They sang and God was glorified.

## Applied

- A. So let me ask you: When's the last time you really sang to God for joy?
1. My guess is it was the last time you really saw Him. You saw His mercy being extended to you. And you couldn't believe it. And when the worship band started playing, you just lost it. You glorified God for His mercy, by singing. O for fresh sightings of His mercy in this church!

## (2) By Hoping in Him against Hope

### Identified

- A. Back in Rom 15, Paul quotes a fourth OT text there in v. 12 and it supplies us with yet another way that the Gentiles, and you and I, glorify God for His mercy: "And again Isaiah says, 'The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope' [Isa 11:10]."
1. So Paul continues to make the case that God always intended the Gentiles to take part in glorifying Him by quoting a text that says they will hope in Him. Conclusion: Hoping in God glorifies God!

## Expanded

- A. To help us get a better handle on this let's go to [Rom 4:18-21](#). Here, Paul is recalling the story of Abraham and he writes this: “<sup>18</sup> In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.”<sup>19</sup> He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb.<sup>20</sup> No unbelief made him waver concerning the promise of God, but he grew strong in his faith [giving] glory to God,<sup>21</sup> fully convinced that God was able to do what he had promised.”
- B. Do you remember this? God had big plans for Abraham. One night He took him out and had him look up at the stars and said: “Abe, ‘so shall your offspring be’ (Gen 15:5).”
1. But God seemed to be making two massive oversights at this point: (1) Abe was like 50 years past his prime; and (2) Sarah has been barren her whole life.
    - a. That's why we read in v. 19 that Abraham “considered his own body, which was as good as dead” and “he considered the barrenness of Sarah's womb”—also as good as dead.
- C. But check this out: then he considered God! He considered the One speaking, the One promising, and, though he couldn't even imagine how it would all go down, “<sup>20</sup> he grew strong in his faith [giving] glory to God,<sup>21</sup> fully convinced that God was able to do what he had promised.” (vv. 20-21).
1. Or v. 18: “In hope he believed against hope”—which just simply means: He hoped in God for something that seemed hopeless to everyone else.
- D. Seeing and savoring God at this point led Abraham to hope and trust in Him, even when everything around him seemed to scream otherwise.

## Explained

- A. So now, again, we have to ask: How exactly does this hope, or faith, in God glorify Him? How does it enhance God's reputation in the world? What does my hoping in Him say about Him?
1. Quite simply: It says: “God Is Trustworthy.” It says, “I don't care how crazy it sounds, I know my God is ‘able to do what he ha[s] promised’ (v. 21). I've seen enough of who He is. I can trust Him even if I have no clue how He's going to do it.”

## Applied

- A. In [Rom 4:23-25](#), Paul turns from Abraham's story to discuss one of the ways you and I can personally participate in this kind of “hoping against hope” and glorify God.
- B. It turns out that we have a crazy promise of our own to hope in. Are you ready for it: “You are justified, righteous, spotless, holy, totally acceptable before God because of Christ.”
1. When we hear such a thing we feel we almost should laugh like Sarah did when God promised her a son at 99 years of age. That's ridiculous. This is absurd. There is no way.

My sins go too deep and spread too far abroad. As far as I can tell, I'm as Paul described us in Eph 2:1: "dead in [my] trespasses and sins."

2. But then we consider God. And God says that Jesus is enough for me; that He "was delivered up for [my] trespasses and raised for [my] justification" (Rom 4:25); that He's committed to rewiring me from the inside out; that He's not going to let me go.
- C. When I hold onto that, when I hope against hope, because God says it and I know He's trustworthy, we glorify God.
1. And we just might have people coming up to us asking "for a reason for the hope that is in [us]" (1 Pet 3:15).

### (3) By Fearing Him above All

#### Identified

- A. Truly, this very idea is just beneath the surface of our text back in Luke 5. Look at v. 26a: "Amazement seized them all, and they glorified God and were filled with awe [Gk. phobos] . . ."
- B. But the text that particularly promotes this idea of glorifying God by fearing nothing above Him is found in Rev 15:2-4. John is given yet another vision and he begins to describe it for us here: "And I saw what appeared to be a sea of glass mingled with fire—and also those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands" (v. 2).
1. Perhaps this is where people got the idea of heaven being a place where we sit on clouds in togas and play harps. But, let's get real, these dudes are anything but docile. They are warriors. They "had conquered the beast and its image" (v. 2). They're not just sitting on clouds, they're taking down the forces of hell.
- C. And when once they've done it (or, put more appropriately: when once God has done it through them), like so many we've already seen, they begin to sing: "<sup>3</sup> And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, 'Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! <sup>4</sup> Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed'" (vv. 3-4).
1. Most important for our point here is that line at the beginning of v. 4: "Who will not fear [You], O Lord, and glorify your name?" These people have seen God's "great and amazing . . . deeds" (v. 3b), His "just and true . . . ways" (v. 3c), His "righteous acts . . . revealed" (v. 4b), and they have savored it.
    - a. And this seeing and savoring God manifests itself, interestingly, in fear.
- D. These people don't fear the beast, the power of the devil, the kings of the earth, the edge of the sword. That doesn't phase them. But O how they fear God!

1. And they call us to fear Him as well. And in fearing Him above everything else we glorify His name.

## Explained

A. But how? When we fear God above all what are we saying about Him to the world?

1. I think it says: “God is awesome”—in the traditional sense of the word. When we see Him we are struck with awe. He’s great. He’s powerful. He’s sovereign. He’s awesome.

B. I wonder if we realize that what we fear—whether God or not—we glorify. Whenever a worldly fear or concern grips us, we make the object of our fear look awesome—we make it look really big, even bigger than God.

C. Think about this with me. Let’s get honest for a moment. What do you fear?

1. Running out of money? Then you glorify money over God—as if God can’t provide for you when the money runs out.
2. Losing your health? Then you glorify your health over God—as if God doesn’t raise the dead.
3. I think I’m most tempted to fear you guys. What does the church think of me? Well when that grips me, I glorify the approval of man over God—as if God has not finally and fully accepted me in Christ.
4. But if you fear God above all, then you are not moved by anything else. You see His greatness and glory and holiness and you see the rest of the created world for what it is: under His dominion and control. You can walk through life without fear, because you fear Him.

D. We need Christ to do for us what He did for His disciples in that little shipping boat: “<sup>35</sup> [W]hen evening had come, he said to them, “Let us go across to the other side.”<sup>36</sup> And leaving the crowd, they took him with them in the boat . . . .<sup>37</sup> And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling.<sup>38</sup> But he was in the stern, asleep on the cushion. And they woke him and said to him, “Teacher, do you not care that we are perishing?”<sup>39</sup> And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm.<sup>40</sup> He said to them, “Why are you so afraid? Have you still no faith?”<sup>41</sup> And they were filled with great fear and said to one another, “Who then is this, that even the wind and the sea obey him?” (Mark 4:35–41).

1. The issue with these disciples here isn’t their fear, but the object of their fear. They were fearing the waves when they should have been fearing Jesus—the one whom “[even the wind and the sea obey.](#)”
  - a. And as they began to fear Him above the wind and the sea, they glorified Him.

## Applied

- A. I don't know what your wind and sea are, but I know one thing: Jesus is greater, and He's in the boat!
- B. Let us glorify God together by fearing Him above all, by hoping in Him against all hope, and, even now, by singing to Him for joy!