

A scenic landscape at sunset. The sky is a deep blue with scattered white clouds. The sun is low on the horizon, casting a warm glow over the scene. In the foreground, there is a field of green grass and wildflowers, with a large, weathered log lying on the left. The background shows rolling hills and mountains under a hazy sky.

To God Be The Glory

37th Annual
Biblical Viewpoints Lectureship

November 5-9, 2017

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Watch Biblical Viewpoints
every Sunday morning at
8am on WEMT-TV (Fox 39)
or look for us on YouTube



Glory to God

Dennis Pierce

Text: 1 Timothy 1:17

To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

Introduction

- I. Every sincere Christian, even if young in the faith, has been exposed to the glory of God.
 - A. Bible reading certainly opens our eyes to His glory.
 1. The book of Psalm states that the heavens declare the glory of God, His glory is above the heavens, and even His name is glorious. (Psalm 19:1; 113:4; 79:9)
 2. The prophet Isaiah heard the cry of the seraphim, “Holy, holy, holy is the Lord of Hosts; The whole earth is full of His glory!” (Isaiah 6:3)
 3. John saw the great city, the holy Jerusalem not only having the glory of God but, “the city had no need of the sun or the moon to shine in it, for the glory of God illuminated it.” (Revelation 21:11, 23)
 - B. Hymns of praise inspire our hearts with the magnitude of God’s glory.
 1. Holy, Holy, Holy
 2. How Great thou art
 3. To God be the Glory
- II. Jesus Christ is the supreme demonstration of the glory of God.
 - A. The birth of Jesus brought forth a multitude of the heavenly host praising God and saying: “Glory to God in the highest, and on earth peace, goodwill toward men!” (Luke 2:13-14)
 - B. We see the glory of God in Jesus becoming flesh, in Jesus being the brightness of God’s glory, in Jesus being the express image of God, in Jesus going to the cross, and God’s power in the resurrection. (John 1:14; Hebrews 1:3; John 17:5; Phil. 3:10)
 - C. Who is this King of glory? (Psalm 24:7-10)
 - D. He is the Lord strong and mighty, the Lord mighty in battle.
 - E. He is the Lord of hosts, He is the King of glory.
- III. Give God the glory. (Jeremiah 13:15-16)
 - A. Glorify God while we can.
 - B. Paul would only glory in Christ. (Gal. 6:14; 2:20)
 - C. Timothy’s need to admonish some at Ephesus to teach no other doctrine had good reason. (1Timothy 1:3-7)

1. Love from a pure heart, with good conscience and sincere faith is essential to teaching the gospel. (1Timothy 1:5)
 2. Some had turned from pure motives to engage in idle or vain discussion, just to be teachers. (1Timothy 1:6-7)
- D. Paul recalls his former self, as a persecutor of the church and yet by the mercy of God he is able to be in the ministry of the glorious gospel of God. (1Timothy 1:11-16)
1. This thought seems to prompt Paul to pause and to sound forth the honor and glory due to God. (1Timothy 1:17)
- E. We can learn several things from Paul's sudden need to give God glory at that moment.
1. The good reason why Paul wanted Timothy to admonish these teachers, whose motives were for self, was because God would not be glorified by such people.
 2. Pride will prevent giving glory to God.
 - a. Again from Jeremiah 13, we have the words, "Do not be proud, for the Lord has spoken." (vs.5)
 - b. Glory to God comes after pride is removed.
 3. Paul's humility and realization of just how much he had been forgiven by God motivates him to give God the glory with such emphasis.
 4. Humility and self-denial are absolutely essential in following Christ. (Mt. 16:24)
 5. The glory belongs to God, but we will never see this, we will never understand this, nor will we never appreciate this until we fall on our knees in humble submission to His will.
- F. Paul's words in 1Timothy 1:17 give four reasons why all glory is due to God. "To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen." (esv)

Discussion

I. The King of the ages.

- A. "The Lord shall reign forever and ever." (Exodus 15:18)
- B. "...the Lord sits as King forever." (Psalm 29:10b)
- C. His kingdom rules over all. (Psalm 103:19)
- D. The greatest world rulers all come and go.
 1. Alexander the Great, Caesar Augustus, Charlemagne, Napoleon, Hitler, etc. have all died.
 2. Even the greatest of empires have come and gone.
- E. Jesus said that His kingdom was not of this world. (John 18:36)

1. His kingdom is His church and even the gates of Hades shall not prevail against it. (Matthew 16:18-19)
2. The parables of the treasure hid in a field and the pearl of great price from Matthew 13: 44-46 describe the great value of this kingdom.
3. His is the kingdom and the power and the glory forever. Amen. (Matthew 6:13)
4. The seed in the parable of the sower (Lk. 13) is the word of God and Jesus said, "heaven and earth shall pass away, but my words will by no means pass away." (Matt. 24:35)

II. The King Immortal.

- A. He has no beginning or end,
 1. Psalm 90:2b, "...even from everlasting to everlasting, You are God."
 2. Revelation 4:8. "Holy, holy, holy, Lord God Almighty, Who was and is and is to come!"
- B. We have the assurance, if God is for us no one can be against us and no one would want to fight against God. (Rom 8:31; Acts 5:39)

III. The King Invisible.

- A. God is Spirit. (John 4:24)
 1. While we cannot see God the evidence for His existence is abundant.
 2. This evidence convinces man of a creator. (Rom. 1:19-21)
- B. Faith, hope and love are important elements to the Christian and each are discussed in connection with our inability to see God.
 1. Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen.
 2. Romans 8:24-25, "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."
 3. 1 Peter 1:8, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:"

IV. The Only God.

- A. God is one!
 1. Jesus said, the Lord our God is one Lord. (Mark 12:29)
 2. There is one God, and one mediator between God and men, the man Christ Jesus. (1Tim 2:5)
- B. Men teach that there are many Gods and many ways to heaven and Christians are criticized for being narrow minded.

1. When time shall be no more the words of Jesus will be the same.
 - a. "I am the way, the truth, and the life. No one comes to the Father except through Me. (John 14:6)
 - b. "I and My Father are one." (John 10:30)

Conclusion

To God be the glory, great things He has done;
So loved He the world that He gave us His Son,
Who yielded His life an atonement for sin,
And opened the life gate that all may go in.

Glory in God's Revelation

Roby Ellis

Text: 1 Corinthians 2:6–16

However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. ⁷ But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, ⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. ⁹ But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love Him." ¹⁰ But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God. ¹¹ For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. ¹² Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. ¹³ These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. ¹⁴ But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. ¹⁵ But he who is spiritual judges all things, yet he himself is rightly judged by no one. ¹⁶ For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ.

Introduction

- I. What's so great about the Bible?
 - A. First, it is complete, satisfying our every need regarding "life and godliness" (2 Pet. 1:3) and the accomplishment of good works (2 Tim. 3:16–17).
 - B. Another marvelous characteristic about the Bible is its abiding relevance to the human situation, its ability to help us to deal with current issues.
 - C. On a personal note, I appreciate its candor: far from glossing over the flaws of God's people and their heroes, it often speaks about them in great detail.
- II. The Bible imparts information that only God could provide.
 - A. Some things lie beyond the reach of even the wisest of men, and, because man could not ascend to heaven to get them himself, God sent them instead.
 1. When Moses offered Israel the choice between life and death, he

said,

For this commandment which I command you today is not too mysterious for you, nor is it far off. It is not in heaven, that you should say, “Who will ascend into heaven for us and bring it to us, that we may hear it and do it?” Nor is it beyond the sea, that you should say, “Who will go over the sea for us and bring it to us, that we may hear it and do it?” But the word is very near you, in your mouth and in your heart, that you may do it (Deut. 30:12–14).

2. Paul says the Scriptures constitute a revelation of the very mind of Christ.

B. It is fitting, therefore, that the greatest of the heavenly revelation should be delivered by neither prophets nor angels, but by God Himself (John 1).

III. Over the years, scholars have pointed out a number of similarities between the Bible (particularly the Old Testament) and other ancient literature, and some have argued that these texts are really not that different from all the others.

Discussion

I. It is true that not everything in the Bible is unique to it.

A. There are similar characters in other ancient texts.

1. In the Bible, for example, we read of a man named Job, who lost everything he had and everyone he loved in a single day (Job 1–2), but was doubly blessed at the end of his ordeal (Job 42).
2. In the poetry of the ancient city of Ugarit (in modern-day Syria), there is a tale of a king named Kirta who lost all his children and was abandoned by his wife. His god finds him another wife and again blesses him with children.

B. There are similar events recounted in other texts.

1. There are other creation accounts similar in some ways to that of Genesis.
 - a. In the Bible we read that God created the heavens and the earth “before any plant of the field was in the earth and before any herb of the field had grown” (Gen. 2:5).
 - b. The Babylonian creation myth begins “when the havens above were not yet named nor earth below pronounced by name,” and it recounts the act of creation in an order almost identical to that of the Bible.

- c. In this account, man was made in the likeness of the gods (cf. Gen. 1:26), and his name was declared to be “man” (cf. Gen. 5:2).
 - 2. There are also other accounts of a cataclysmic flood.
 - a. In the *Epic of Gilgamesh*, when Utnapishtim learns from his god that all mankind will be destroyed, he builds a pitch-covered boat 120 cubits high and brings provisions on board for himself and a host of animals.
 - b. After the storm, the boat rests on a mountain, and the hero sends out a dove which returned to him, followed by a swallow and finally a raven, the last of which did not return (cf. Gen. 8:7–12).
 - c. After the flood, Utnapishtim offers sacrifices from among the animals aboard his ark (cf. Gen. 8:20–21).
- C. There are similar themes developed in other texts.
 - 1. In Deuteronomy we read, “Cursed is the one who perverts the justice due the stranger, the fatherless, and widow” (Deut. 27:19).
 - 2. In the Ugaritic tale of Danel, this righteous man is praised for “judging the complaint of the widow and adjudicating the case of the orphan.”
- D. There are even similar prophecies in other texts.
 - 1. In the Ugaritic tale of the marriage of two deities, one line reads, “Behold, the maiden will bear a son” (KTU 1.24:7).
 - 2. This has often been compared with the prophecy that Isaiah made in the presence of king Ahaz, “Behold, the virgin shall conceive and bear a Son” (Isa. 7:14), which is applied by Matthew to Jesus (Matt. 1:23).
 - 3. In this case, even the very words themselves (though from two different languages) are almost identical.
- E. Do these similarities mean that the Bible is not unique?

II. They are the differences between these texts and the Bible that reveal God’s glory.

- A. In the Bible, there is only one God—a God of love.
 - 1. Many atheists have argued that monotheism is a development in the evolution of religion that was bound to happen sooner or later, but the fact is that it has never happened outside the Bible.
 - 2. The only monotheistic religions in the history of mankind (Christianity, Judaism, and Islam) all get the concept of a single sovereign deity from the same source—the Old Testament.
 - a. God charged Israel in the beginning to worship no other gods (Ex. 20:3), but we mustn’t assume that this presupposes the existence of others.

- b. God says through Isaiah, “I am the LORD, and there is no other; there is no God besides Me” (Isa. 45:5).
 - c. King Solomon wanted all the world to know “that the LORD is God; there is no other” (1 Kgs. 8:60).
 - 3. Because there are no other gods, we read nothing in the Bible of the constant struggles between competing deities that are so prevalent in the writings of cultures contemporary with ancient Israel.
 - 4. Not only do we find that this one God stands above all creation with no challenge to His authority, but we also find that He has a genuine love for His creation which is entirely absent in the mythological canons of other people.
 - 5. In the Bible, the Hebrew word חֶסֶד (*chesed*, translated “lovingkindness” in the KJV) is attached to God in the vast majority of its 242 occurrences.
- B. The Bible is also unique in its constant challenge of the status quo.
- 1. The myths of ancient cultures were written to accomplish two things.
 - a. They attempted to explain why things were the way they were and to *keep* things the way they were.
 - b. Some of the myths, for example, sought to establish the divine right of kings, and thus to encourage submission to the reigning monarch.
 - 2. The Bible frequently does exactly the opposite.
 - a. Although there were prophets who spoke “smooth things” (Isa. 30:10) and only told the people (Jer. 6:14) and the king (1 Kgs. 22:13) the things they wanted to hear, the prophets whose words are preserved in the Bible were those who spoke out *against* popular opinion.
 - b. Jeremiah’s words were rejected both by the people of Judah (Jer. 38:4; 43:2) and by the kings who ruled during his ministry (36:23; 37:2), precisely because he spoke out against their hypocrisy (7:1–27).
 - c. When God sent Amos to preach against the sins of the king of northern Israel, Amaziah the priest ordered him to go back home (Amos 7:10-13).
 - d. To this list we should add Jesus, who constantly challenged the rules imposed on the people by the religious authorities (Matt. 5:17–6:18) and accused them of hypocrisy (Matt. 23:1–36).
 - 3. It is difficult to imagine how the writings of individuals so unpopular with the ruling powers could have survived were it not for the hand of the Almighty.
- C. The Bible is also special in its ability to set us apart *and* bring us together.

1. Israel (along with their religion) was very different from the people around them, but what made them so? The answer is in God's words through Moses:

Today the LORD has proclaimed you to be His special people, just as He promised you, that you should keep all His commandments, and that He will set you high above all nations which He has made, in praise, in name, and in honor, and that you may be a holy people to the LORD your God, just as He has spoken (Deut. 26:18–19).
 2. Christians are different today for the same reason: “I commend you to God and to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified” (Acts 20:32).
 3. But the Word not only sets us apart from the world; it also has the power to bring together people of all nations, races, and cultures.
 4. Herein is God's glory demonstrated most admirably in the Scriptures.
 - a. Isaiah foretold that the Gentiles would see God's glory (Isa. 62:2).
 - b. Daniel foresaw an eternal kingdom whose ruler would preside in glory over the people of all nations and tongues (Dan. 7:14).
 - c. Paul declares that it was God's eternal purpose “that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel” (Eph. 3:6).
 5. For years Israel struggled with division inside her own house, but through His word, God would bring together not only Israel, but all nations!
- D. While there may be similarities in incidentals with human works of literature, in its essentials the books of the Bible are unlike any other documents that have ever been composed.

Conclusion and Invitation

- I. In terms of His glory, we cannot compare God to any other.
 - A. Although the celestial bodies all resemble one another from our earthly perspective, Paul says that even “one star differs from another star in glory” (1 Cor. 15:41).
 - B. Just because a man has many of the same features as a dog, the two are clearly not the same, nor are they one equal footing in terms of intellect.
 - C. Although the Bible may resemble other writings in a few points, it stands far above all others, manifesting to its careful readers an otherworldly origin.

II. Although the world will not and cannot see it through the dark veil of disbelief (cf. 2 Cor. 3:12–18), to those who gladly receive its truths, the Bible beautifully reveals the glory of God.

Glory in God's Plan

Eddy Craft

Text: Galatians 4:4

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law.

Introduction

- I. God has always had a plan for his people.
- II. God's plan was in His eternal purpose (Eph. 3:10-11).
- III. Let us now see the glory of God in the development of His plan.

Discussion

I. In The Old Testament

- A. The Old Testament was not complete. They looked for:
 1. A greater work of the Spirit (Joel 2:28).
 2. A greater covenant (Jer. 31:31).
 3. A greater House (Isa. 2:1-3).
- B. The fullness of time would come later.

II. Christ Came In The Fulness Of Time.

- A. Nebuchadnezzar's dream shows the fullness of time.
 1. The image in the dream represented four kingdoms.
 2. Christ kingdom was to be set up in the days of these kings.
 3. Each of these kingdoms made a contribution to the fullness of time.
- B. The Babylonian kingdom.
 1. The apostles used the Jewish synagogues to preach the gospel (Acts 17:1-2).
 2. Where did the synagogue come from?
 - a. After the temple was destroyed in Babylonian captivity the Jews built synagogues in which to teach and worship.
 - b. The synagogues worship continued until the time of Christ and was used to spread the gospel.
- C. The Kingdom of the Medes and Persians.
 1. They contributed law and order.
 2. The Law of the Medes and Persians was unchangeable.

- D. The kingdom of Greece.
 - 1. Gave us a universal language.
 - 2. Our New Testament was written in Greek. Crawford Scott used to say, *“You don’t have to know Greek to be saved, but someone did.”*
 - 3. Greek later became a dead language. This has prevented changes being made in the language of the New Testament.
- E. Roman Kingdom.
 - 1. The Romans united the world in a greater measure than anyone before.
 - 2. Romans built roads, established commerce between parts of the world.
 - 3. The fullness of time for Christ to make his appearance in the world as our Savior was during the days of the Roman kingdom.
 - 4. What perfect timing for the coming of the Messiah. Can we not see the glory of God’s plan?

III. God’s Plan Finds Its Fulfillment And Culmination In The Church.

- A. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: (Eph. 3:10-11).
- B. In Christ we have the all we need.
 - 1. Full authority (Mat. 28:18-19).
 - 2. Love (John 15:13).
 - 3. Wisdom (I Cor. 1:30).
 - 4. For in him dwelleth all the fulness of the Godhead bodily (Col. 2:9).

Conclusion

- I. Having seen all God’s has done to work his plan for us it is now our turn!
- II. The fullness of time for you to be a Christian is now.
- III. You must:
 - A. Hear (Rom. 10:17).
 - B. Believe (John 8:24).
 - C. Repent (Luke 13:3).
 - D. Confess the name of Christ (Mat. 10:32-33).
 - E. Be baptized (Mark 16:16).

- F. Be faithful (Rev. 2:10)
 - G. If you have done these things and fallen away you need to come back to the Lord through repentance and prayer (Acts 8:22).
- IV. What glory in God's plan. Why would anyone want to change it?

To God Be the Glory Through Creation

Phil Blevins

Text: Psalm 19:1-3

¹The heavens declare the glory of God; and the firmament sheweth his handywork.

²Day unto day uttereth speech, and night unto night sheweth knowledge. ³There is no speech nor language, where their voice is not heard.

Introduction

I. As we honestly examine the universe and all aspects of it we are led to the conclusion that it had to have a first cause that existed before it and is superior to it. Commonly accepted laws of science have clearly demonstrated this. Simply saying it “just exists” or it “just happened” is not an adequate answer. The law of cause and effect states plainly that for every effect that has to be an adequate cause. The size and complexity of the universe (an effect) demands and explanation of how (the cause) it got here. When we look at the mathematical precision of the universe, the intricate design of all living things on earth, and the fact that man intuitively seeks a creator we are led to the conclusion that there has to be a creator. Once we have arrived at that conclusion, we must go to the Bible which reveals the mind and nature of the Creator to us and what his plan for us involves and why we exist (which, by the way, the atheist cannot explain).

II. What does the Bible say.

A. John 1:3 - All things were made by him; and without him was not anything made that was made.

B. Job 12:7 - But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: ⁸Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. ⁹Who knoweth not in all these that the hand of the Lord hath wrought this? ¹⁰In whose hand is the soul of every living thing, and the breath of all mankind.

C. Psalm 96:11 - Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. ¹²Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

D. Psalm 148:3 - Praise ye him, sun and moon: praise him, all ye stars of light. ⁴Praise him, ye heavens of heavens, and ye waters that be above the heavens. ⁵Let them praise the name of the Lord: for he commanded, and they were created. ⁶He hath also stablished them for ever and ever: he hath made a decree which shall not pass. ⁷Praise the Lord from the earth, ye

dragons, and all deeps: ⁸ Fire, and hail; snow, and vapours; stormy wind fulfilling his word: ⁹ Mountains, and all hills; fruitful trees, and all cedars: ¹⁰ Beasts, and all cattle; creeping things, and flying fowl:

III. The words of evolutionists against them.

- A. Dr. Colin Patterson, evolutionist and senior paleontologist at the British Museum of Natural History (1962-1993), editor of its journal, and author of the book *Evolution*, in a speech entitled “Evolution and Creationism” (given at the American Museum of Natural History in 1981) said, “Question is: Can you tell me anything you know about evolution, any one thing that is true? I tried that question on the geology staff at the Field Museum of Natural History and the only answer I got was silence.”
- B. “The popular conception of primitive cells as the starting point for the origin of the species is really enormous. There was nothing functionally primitive about such cells. They contained basically the same biochemical equipment as do their modern counterparts.” Dr. David E. Green (biochemist) and Dr. Robert F. Goldberger (Professor Emeritus of biochemistry and biophysics at Columbia University)
- C. “No matter how large the environment one considers, life cannot have had a random beginning. Troops of monkeys thundering away at random on typewriters could not produce the works of Shakespeare, for the practical reason that the whole observable universe is not large enough to contain the necessary monkey hordes, the necessary typewriters, and certainly not the waste paper baskets required for the deposition of wrong attempts. The same is true for living material... There was no primeval soup, neither on this planet nor on any other, and if the beginnings of life were not random, they must therefore have been the product of purposeful intelligence.” Sir Fred Hoyle (English Astronomer) and Dr. Chandra Wickramasinghe (mathematician, astronomer, and astrobiologist)

IV. If the God of the Bible exists, we would expect there to be order and predictability to the universe, nature, etc.

- A. 1 Cor. 14:33 – For God is not the author of confusion...
- B. As we consider this, remember what the apostle Paul said in Romans 1:20 - For the invisible things of him from 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:

Discussion

I. Scientific law demands that the earth was created.

- A. The fact that there are laws demands that there is a law giver.

- B. If God is the law giver wouldn't his laws point to him as creator?
- C. Jer. 33:25 - Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth;
- D. The laws of thermodynamics
 - 1. The first law demands a creator
 - 2. The second law demands a beginning
- E. The law of biogenesis
 - 1. All life had to come from life
 - 2. All life comes from its own kind

II. The design of God's creatures declares the glory of God.

- A. Honeybee
 - 1. Method of communication
 - a. The complexity and accuracy of communication in a honeybee colony points to a creator. Honeybees have the ability to communicate both distance and direction through dances they perform (in the dark) in the hive.
 - 2. Flowers and pollination
 - a. Although blind to red, bees are able to see ultraviolet (to which we are blind) as a separate color. (Answers in Genesis)
 - b. The structure of the flower and honeybee pollination.
 - i. The color of the nectary as the bee sees it
 - ii. The concentration of nectar and its proximity to the pollen
- B. Bats and echo location - Humans have developed radar and sonar systems to guide their planes safely through fog and their ships through water. We have even bounced signals off the moon to learn about its surface. Bats have been effectively using the miracle of the modern science of radar echo location for millennia. (Answers in Genesis)

III. The dinosaurs declare the glory of God.

- A. Evidence shows that man and dinosaurs coexisted on the earth.
 - 1. Job 40:15 - Behold now behemoth, which I made with thee; he eateth grass as an ox.
 - 2. 41:1 – Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?
- B. Drawings of the Havasupai Indians
- C. Cambodian Temple Stegosaurus at Ta Prohm Temple
- D. Ica Burial Stones dated 500 to 1500 A.D.
- E. Acambaro, Mexico Figurines (4500 years old)
- F. Natural Bridge National Monument Petroglyph

Conclusion

To the truth seeker, the evidence clearly points to God as the creator. The Bible reveals that he loves us and wishes to having a saving relationship with us. We should strive will all our heart to please him.

The Glory of The New Covenant

Tracy Dugger

Text: 2 Corinthians 3:4-18

Discussion

I. God had entrusted Paul with the Gospel and approved of his ministry. Some at Corinth questioned his trustworthiness and the work he had done.

A. 2 Corinthians 3:4-5

⁴And such trust have we through Christ to God-ward:

⁵Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God

1. Paul is not confident based upon his own commendation of himself. Paul is confident because God has properly equipped him.

B. 2 Corinthians 3:6 – *Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

1. God here receives the glory.

2. The issue here is between the Old Covenant (which was written in stone) and the New Covenant (in which the work of the Holy Spirit was more pronounced – Joel 2:28f)

3. “*for the letter killeth*” – The Old Covenant brought the knowledge of sin and death, but did not give life, because none kept its requirements.

II. The Glory Between the Two Covenants (3:7-11) [Keyword here is *glory*]

A. In this whole section (2:17-4:6), Paul is doing two things. He is attacking Judaizing teachers and defending his own ministry. He shows that the Old Covenant is done away and that the New Covenant is better. And in doing this he compares the Old Covenant with the New Covenant and shows that the glory of the new surpasses the glory of the old.

B. We see a series of contrasts between:

1. Death and the life-giving Spirit (vs.7-8)

2. Condemnation and justification (v.9)

3. Temporary and permanent (v.11)

C. We also have in these passages (vs.7-11), this idea of “how much more” stated 3 times:

1. If the ministry of death came with glory, how much more shall the ministry of the Spirit come with glory? (v.8-9)
2. If the ministry of condemnation came with glory, how much more the ministry of righteousness exceed in glory? (v.9-10)
3. If the ministry which was abolished was glorious, how much more the ministry which remains be glorious? (v.11)

III. The Greater Glory

A. 2 Corinthians 3:7-8

⁷But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

⁸How shall not the ministration of the spirit be rather glorious?"

- B. It brought forth death because the letter kills (v.6). It exposes sin and sin brings forth death. This is why it is called a ministry of condemnation and death.
- C. How glorious was it? The Israelites could not look long on Moses' face because of its brightness. When Moses came down from Sinai with the Law, his face shone and the people were afraid to approach him. After he had given them the commandments, he placed a veil on his face (Ex. 34).
- D. 2 Corinthians 3:9 – *For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.*
The Old Covenant's effect was condemnation because they did not keep it. This is one of the main differences the old and the new.
- E. 2 Corinthians 3:10 – *For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.*
These verses speak to the degree of glory. Verse 11 will speak to the duration of glory.
- F. 2 Corinthians 3:11 – *For if that which is done away was glorious, much more that which remaineth is glorious.*
The New Covenant will remain forever. A contrast between the permanent and temporary.

IV. Unveiled Faces (3:12-18)

- A. The application of the Old Testament teaching of God's glory to the New Testament church (applying Ex. 34:29-35 to Christianity). The keyword in this section is *veil* and its related words.
- B. The People of the Old Covenant - Veiled –2 Corinthians 3:12-15

¹²Seeing then that we have such hope, we use great plainness of speech:

¹³And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished):

¹⁴But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.

¹⁵But even unto this day, when Moses is read, the veil is upon their heart.

- C. Verses 12-13 show the application of the argument he made in vs.7-11 (that is, the glory of the new is greater and that the glory of the old was temporary, being now abolished).
- D. But there is hope (v.12) because of the abiding nature of the New Covenant (v.11). It will not be done away with.
 - 1. What hope is there under the New Covenant which the Old Covenant lacked? Complete and Absolute Forgiveness!
- E. v.13 – Why did Moses put a veil over his face? Ex. 34:33-35 relates Moses’ radiance due to speaking with God. They would not look at Moses’ radiant face because of their sinful shame and thus their sin made it impossible for them to look at the glory that represented God Himself.
 - 1. They were afraid that the brilliance Moses displayed might result in God executing vengeance on them. How could they endure the radiance that shone from God, whose holiness tolerates no sin?
 - a. God’s full glory would have destroyed the Israelites. They knew that if they would see God they would die (Gen. 32:30; Ex. 33:20; Jud. 6:22-23; 13:22).
 - b. When Moses spoke God’s Word, he did not cover his face. When God’s spoken Word addressed Moses and then through Moses to the Israelites, Moses remained unveiled so that God’s glory might shine forth unhindered.
 - 2. So, the veil covered Moses’ face because of Israel’s sin. Instead of repenting, the Israelites asked Moses to cover his face, for they did not want to see the radiance of his face. We learn that they continued to live in sin and to harden their hearts (v.14). Thus, they themselves were instrumental in setting aside Moses’ ministry, God’s glory, and the Old Covenant.
- F. What is the *end* of that which was set aside or was passing away (v.13)? It may be “end” in the sense of goal → Christ is the end of the Law (Rom. 10:4; 1 Cor. 10:11). The fulfillment in Christ. This the Israelites did not

- see – the old pointed to something else they did not see. See also Gal. 3:24.
- G. v.14-15 – He explains here the blindness of the Jews. Their hardness was represented by the veil that they allowed to remain. For the same reason, they could not look on Moses without the veil (their own sinful shame), they placed a veil over their heart, keeping them from doing what God said. The veil is figurative for a hard heart. They were determined to see what they wanted to see and not what God wanted them to see.
- H. *“for until this day”* – Paul now applies the whole Old Testament scene of Exodus 34 to his own times when he encounters hard-hearted people; specifically, to the Jews (Rom. 11:7, 25; John 1:11,14).
- I. *“remaineth the same vail untaken away in the reading of the old testament”*
 So, when the Jews read the words of the Old Covenant, there is a veil over their hearts – it prevents them from seeing Christ, who is able to remove this veil. The veil has the same function in both Moses’ and Paul’s day – it was a barrier for the glory of the covenant that God had made with His people. It was symbolic of hardened hearts that refuse to accept and obey God’s Word. When they asked Moses to cover his face they were turning away from God. In the same way, for the Jews of Paul’s time to accept Christ, they are turning from God with blinded hearts. They needed spiritual eyes.
1. Today people have a veil over their minds when it comes to biblical teaching on the subject of baptism, the oneness of the New Testament church, aspects of worship, etc.
 2. What of us today? When God has spoken His Word and we understand it but then refuse to obey it
 are not our hearts hardened and covered with a veil?

V. The People of the New Covenant - Unveiled - vs.16-18

- A. v.16 - *Nevertheless when it shall turn to the Lord, the vail shall be taken away.*
 Here he explains HOW the veil is removed. Turning in the sense of understanding the truth and thus turning toward God
- B. v.17 – *Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.*
 1. Freedom from sin; freedom from bondage – Rom. 6-8; Gal. 2; 5:1
- C. v.18 – *But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*
 Here he tells us of the result of removing the veil. It is a contrast of glory belonging to Christ versus Moses’ glory.

1. We reflect, as does a mirror, the Lord’s glory by having soft hearts in obedience to the New Covenant. This in turn causes a change in our own lives – one conformed to the likeness of the Lord. By our conduct people can see that we are followers of Christ (Acts 4:13). Christians are to reflect the glory of the Lord as did Moses after having received the Law (Matt. 5:16).

VI. Note the Contrast:

<u><i>Old Covenant</i></u>	<u><i>New Covenant</i></u>
God writes	Christ writes
On Tablets of Stone	On Human Hearts
Transient Glory that is Veiled	Surpassing Glory that is Revealed
Without the Spirit the Letter Kills	The Spirit Gives Life
Condemnation and Abolition	Righteousness and Permanence
Old	New
Letter	Spirit
Ministration of Condemnation	Ministration of Life
Kills	Gives Life
Done away	Remains

Do All to the Glory of God

Dan C. Bailey

Introduction

- I. Thank you for the invitation to preach the gospel of Christ. It is humbling to be able to stand before an assembly of souls and to speak forth the words of truth and soberness. To God be the glory.
- II. *I Chronicles 29:11* — “Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.”
- III. To do all to the glory of God is to do all to exalt, honor, and promote the name of God.
 - A. It is to put God first and to love Him and serve Him with the whole heart.
 - B. *Matt. 6:33* — “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”
 - C. *Matt. 22:37* — “Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”
- IV. God is glorified in what we do when others acknowledge and praise God for His goodness and mercy.
 - A. *Matt. 5:16* — “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”
- V. When we do all to the glory of God, we are not seeking to please and honor men, but we are seeking to please and honor the God of heaven.
 - A. *Rev. 15:4* — “Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”
 - B. *John 5:41* — “I receive not honour from men.”
 - C. *John 5:44* — “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?”

Discussion

I. We are to glorify God by our example.

A. Matthew 5:1-16

- 1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:
- 2 And he opened his mouth, and taught them, saying,

- 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 Blessed are they that mourn: for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the earth.
- 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called the children of God.
- 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
- 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 14 Ye are the light of the world. A city that is set on an hill cannot be hid.
- 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.
- 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

B. *Philippians 2:12-16*

- 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
- 13 For it is God which worketh in you both to will and to do of his good pleasure.
- 14 Do all things without murmurings and disputings:
- 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;
- 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.”

II. We are to glorify God in our body and spirit.

A. *I Corinthians 6:18-20*

- 18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
- 19 What? know ye not that your body is the temple of the Holy

Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

- B. When we live a sinful worldly life, we fail to bring glory to God.
 - 1. Christians should not be drinking whiskey, beer, and wine.
Proverbs 20:1 — "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."
 - 2. Christians should not be tampering with drugs such as cocaine, heroin, marijuana, and all other mind modifying dope. Dopes take dope!
 - 3. Those of you that smoke cigarettes and play with other tobacco products should throw them away as well.
 - 4. It is impossible to bring glory to God by hurting your body and mind.

III. We are to glorify God in our speech.

- A. *Colossians 3:17* — "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."
- B. *Ephesians 4:29* — "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."
- C. *Colossians 4:6* — "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."
- D. *Prov. 18:4* — "The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook."
- E. *Prov. 21:23* — "Whoso keepeth his mouth and his tongue keepeth his soul from troubles."
- F. *Prov. 25:11* — "A word fitly spoken is like apples of gold in pictures of silver."
- G. *1 Peter 3:15* — "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

IV. We are to glorify God in our dress.

- A. *Exodus 28:42* — "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach."
- B. Not too short, not too tight, not too low on the neckline.
- C. *1 Tim. 2:9* — "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with

braided hair, or gold, or pearls, or costly array.”
D. Modest and decent apparel glorifies God.

V. We are to glorify God by being zealous.

A. *Titus 2:11-15*

- 11 For the grace of God that bringeth salvation hath appeared to all men,
- 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
- 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
- 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
- 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

B. POEM: “I AM A SOLDIER”

VI. We are to glorify God by being faithful to the worship that God has ordained.

A. *Psalms 86:9-12*

- 9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
- 10 For thou art great, and doest wondrous things: thou art God alone.
- 11 Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.
- 12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.”

B. *John 4:24* — “God is a Spirit: and they that worship him must worship him in spirit and in truth.”

C. *Hebrews 10:24-31*

- 24 And let us consider one another to provoke unto love and to good works:
- 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
- 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- 27 But a certain fearful looking for of judgment and fiery

indignation, which shall devour the adversaries.”

D. *Rom. 15:5-12*

- 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:
- 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.
- 7 Wherefore receive ye one another, as Christ also received us to the glory of God.
- 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:
- 9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.
- 10 And again he saith, Rejoice, ye Gentiles, with his people.
- 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.
- 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.”

VII. We are to glorify God by winning lost souls.

- A. *Prov. 11:30* — “The fruit of the righteous is a tree of life; and he that winneth souls is wise.”
- B. *Daniel 12:3* — “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”
- C. *Matt. 28:18-20*
- 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
- 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
- 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”
- D. *Mark 16:15-16*
- 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.
- 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

E. *Gal. 6:1-2*

- 1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
- 2 Bear ye one another's burdens, and so fulfil the law of Christ.”

Conclusion

I. SUMMARY -- Do All To The Glory Of God

- A. We are to glorify God by our example.
- B. We are to glorify God in our body and spirit.
- C. We are to glorify God in our speech.
- D. We are to glorify God in our dress.
- E. We are to glorify God by being zealous.
- F. We are to glorify God by being faithful to the worship that God has ordained.
- G. We are to glorify God by winning lost souls.

II. INVITATION

TO GOD BE THE GLORY

Billy Lambert

Text: Isaiah 6:1-12

Introduction

- I. Some biblical texts almost defy human comment.
 - A. It is hard to add anything to Genesis 1:1
 - B. The great 23rd Psalm is difficult to put in human terms.
 - C. Then there is Isaiah 53 that depicts the suffering servant of man, that needs no comment.
 - D. There is John 3:16 that stands as the golden text of the New Testament which expresses the great love of God.
- II. The text of this study defies human comment.
- III. There are three things we learn from this great text.

Discussion

I. Man Must Look Up (vv. 1-4)

- A. Isaiah saw the Lord (v. 17).
 1. It was in the year that King Uzziah died.
 2. It appears that Isaiah moved freely in the King's court.
 3. Isn't it the case that often men do not see the Lord (look up to Him) until there is some tragedy in their lives?
 4. When he saw the Lord sitting on His throne, his train filled the temple.
 5. Ought not the Lord fill the temple of our lives?
- B. Isaiah also saw the seraphim.
 1. Each had six wings.
 2. With two of the wings they covered his face perhaps suggesting reverence.
 3. With two of the wings he covered his face perhaps indicating humility.
 4. With two wings he did fly perhaps suggesting service.
- C. The seraphim cried one to another, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (v. 3).
 1. God is holy (I Pet. 1:16; Isa. 57:15; Hab. 2:20).
 2. The earth and heavens declare His glory (Ps. 19:1).
 - a. We see God's glory in the sun, moon and stars.
 - b. We see the glory of God in the golden sunrise and sunset.

- c. We see the glory of God in the plains, streams of water and the majestic mountains.
 - d. We see the glory of God in the budding of flowers in springtime.
 - e. We see the glory of God in the face of a newborn baby.
- D. God's glory is all around us but some never see it (Rom. 1:19-21).
- 1. God manifested His glory to man.
 - 2. His invisible things are clearly seen.
 - 3. There is no excuse for anyone rejecting God and refusing to glorify Him.
 - 4. Men can know God.
 - 5. Yet, many do not glorify Him as God.
 - 6. They are not even thankful but are vain in their imaginations and their foolish heart is darkened.
- E. Because God is God, all men should glorify Him!
- 1. We glorify Him in the church (Eph. 3:21).
 - 2. We glorify Him in our good works (Mt. 5:16).
 - 3. We glorify Him in the name we wear (I Pet. 4:16).
 - 4. We glorify Him in our bodies (I Cor. 6:19-20).
 - 5. We glorify Him in our unity (Rom. 15:6).
 - 6. We glorify Him in the fruit we bear (Jn. 15:8).
- F. Everything we do should be to one end: To Glorify God (I Cor. 10:31; Isa. 43:7; Psa. 50:15).
- 1. The spotlight is on God (Mt. 5:16).
 - 2. We are to reflect His glory in our lives (2 Cor. 3:18). We are little moons reflecting His glory (Rom. 11:36).
 - 3. Why do the planets exist? To give Him glory (Rev. 4:11; Psa. 19:1).
 - 4. Why do we have money? To glorify and honor God (Pro. 3:9-10).
 - 5. Why do we assemble to worship? To give God the glory due Him (I Pet. 4:11).
- G. If God is to receive all the glory that means that I am not to receive the glory.
- 1. Ours is an ego-centric world.
 - 2. Everything seems to revolve around the individual.
 - 3. Here is a startling fact: NOTHING IS ABOUT ME!
 - 4. It is all about God!
 - 5. To Him be the glory.

II. Man Must Look Within (vv. 4-7)

- A. Isaiah saw the Lord sitting upon His throne, then the prophet saw himself.
- 1. It was painful to see himself as he really was (v.5).

2. He saw his sinful life (v. 5).
3. He saw his sinful lips (v.5).
- B. One of the seraphim came and purged his lips (v.7).
 1. David felt the need for cleansing (Psa. 51:1-3, 10-12).
 2. Our hearts need to be purified (Jas. 4:7-8).
 3. This can only be done through Jesus' blood (Zech. 13:1; Mt. 26:28; Eph. 1:7, 13; Rom. 5:8-9).
 4. Have you been to Jesus for the cleansing power?
 - a. Your past sins need cleansing (Acts 2:38; 22:16).
 - b. Your daily sins can be cleansed IF you walk in the light (I Jn. 1:7).
- C. When we realize it is not about ME but all about GOD receiving glory from man that should cause all of us to look within our hearts (2 Cor. 13:5; Acts 20:28; I Tim. 4:16; 2 Kgs. 4:26; I Cor. 11:28).
- D. Are we giving Him the glory He deserves?

III. The Man Who Glorifies God Should Look Outside Himself To See How He Can Help Others (Vv. 8-12)

- A. God asked, "Whom shall I send, and who will go for us" (v. 8)?
- B. Isaiah's ready response was, "Here am I, send me" (v.8).
- C. Serving is a matter of attitude, a matter of surrender, a matter of love and a matter of dedication.
- D. Isaiah saw the people (vv. 9-10).
- E. If we do not go today, who will?
- F. Isaiah asked, "How long" (v. 11)?
- G. He was to do God's work till not a soul was left (v. 11).

Conclusion

