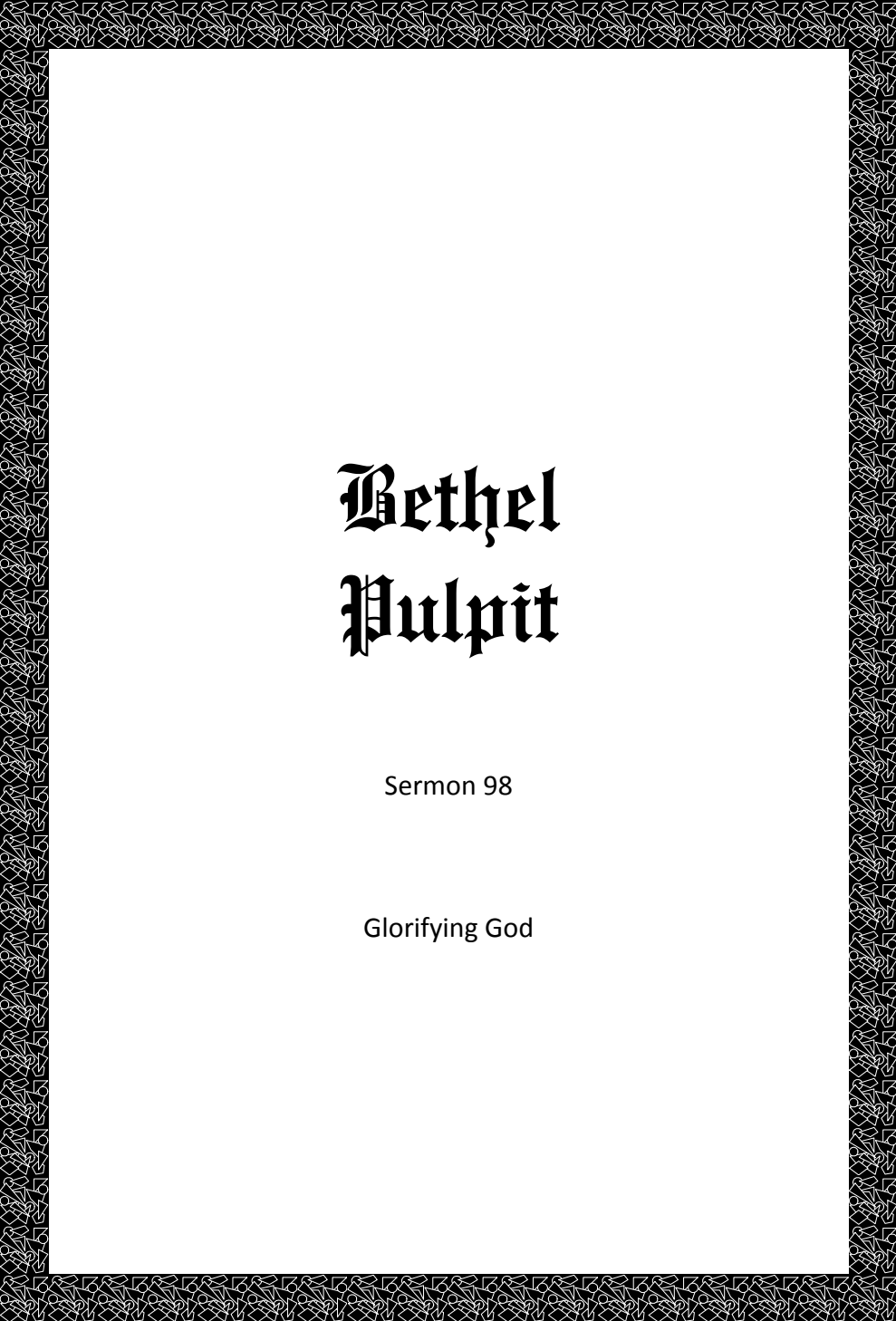




# Bethel Pulpit

Sermon 98

Glorifying God

**Sermon preached at Bethel Chapel, Luton,  
by Mr. B. A. Ramsbottom,  
on Thursday, 8th January, 1970**

**Text:** *“Therefore glorify God in your body and in your spirit, which are God’s” (1 Cor. 6. 20).*

There is no more important point in Scripture than the honour and glory of God. The great concern with God is His honour and glory. Angels were created, the world was created, man was created for the honour and glory of the Lord. When Adam fell, the name of God was dishonoured. Sin always dishonours God. Sin does not glorify Him; and yet in the mysterious sovereignty of God it pleased Him to gain greater glory to His name through the Fall than if man never fell. Kent says:

“Here Satan was nonplussed in what he had done,  
The Fall wrought the channel where mercy should run  
In streams of salvation, which never run dry,  
And all for the lifting of Jesus on high.”

The glory of God! The Lord Jesus in all that He did sought the glory of His Father. I read to you that sacred chapter this evening, the 17th of John, where the Lord Jesus speaks so much of the glory of God. What a mystery is the Trinity, but what a blessed truth! The Son glorifies the Father; the Father glorifies the Son; the Holy Ghost glorifies both the Father and the Son. Now I would just linger here. Everything the Lord Jesus did glorified His Father. When the Lord Jesus was born, that song was sung – it must have been the sweetest singing ever heard on earth by mortal ears, a little foretaste of heaven; an angelic choir singing, “Glory to God in the highest.” This was the great point in the Redeemer’s coming. I know He came to save His people from their sins, but He came that He might glorify His Father. In His life of obedience He glorified the law. There was more honour brought to the holy law of God by Christ’s obedience than ever there was in the law condemning sinners for their disobedience. He magnified the law and made it honourable.

My mind goes to that occasion when the Lord Jesus prayed, “Father, glorify Thy name.” He had this holy zeal, this longing desire that His name might be glorified. “Father, glorify Thy name”; and a voice was

heard from heaven saying, “I have both glorified it and will glorify it again.” Especially in His sin-atonement death the Lord Jesus glorified His Father. The love of the Father was glorified. Never was there love like this! The justice of the Father was glorified as sin was punished as borne by the Son of God. In the death of Christ there is a glorifying of the Father.

And then the Father glorifies His Son. He did at His baptism; He did on the Mount of transfiguration; He did on the resurrection morning; He did when Christ ascended. The Father glorifies His Son; “Him hath God exalted to be a Prince and a Saviour.”

And then, friends, the Holy Ghost’s office is to glorify Christ: “He shall glorify Me.” And in glorifying the Son, He glorifies the Father. This is a vital principle seen throughout Scripture – the glory of God.

Now here this truth is revealed, that *it is the will of God that His people, redeemed by precious blood, shall glorify Him*: “Therefore glorify God.” Friends, the wicked do not glorify God. Whatever religion they have, whatever outward schemes they have, the wicked do not glorify God. And if you are out of Christ, in a state of nature, you do not glorify God. Solemn word that – “God is angry with the wicked every day.” What is that remarkable word in Proverbs? It speaks of the Lord hating a high look and a proud heart, and then it says this: “And the ploughing of the wicked, is sin.” What does it mean? Well, the wicked really cannot do anything better, anything more honourable than attend to their daily task, such as ploughing; but even “the ploughing of the wicked, is sin.” A sinner separated from God cannot glorify Him. There is only one way in which the Lord will be glorified with the wicked. That is, His holiness, His glorious righteousness shall be glorified in their condemnation. Solemn word that – “The Lord hath made all things for Himself; yea, even the wicked for the day of evil.” God will be glorified in the condemnation of the ungodly, when every knee shall bow and every tongue confess that Jesus is the Lord to the glory of God the Father. But it is the purpose of God that His name shall be glorified, and His name will be glorified in His people. “This people have I formed for Myself; they shall show forth My praise.” The Westminster Assembly’s Catechism begins with this: “What is the chief end of man? The chief end of man is to glorify God.” I say

these few things by way of introduction concerning this important point, the glory of God.

Now here the Lord speaks to His people and gives them this exhortation: “Glorify God”; and it is a needful word. O may we ever be concerned on this point! Do we glorify God? The reason the Lord gives for it is this: “Ye are bought with a price.” He points His people to the cost of their redemption: “Bought with a price.” We sing:

“He bought our souls from death and hell,  
The price, His own heart’s blood.”

“Ye are bought with a price.” And the Lord lays this in the conscience of His people, what He has done for them in dying love and sin-atonement blood: “Therefore glorify God.” You will never glorify God if it is only from a sense of duty, because you feel you ought. Let us be very clear on this point. It is our duty as creatures to glorify God, but we never will glorify Him if it is just duty. It is as constrained by dying love, it is with a sense of what Christ is and what He has done, that any sinner will glorify Him. “Glorify God.” All creation glorifies God. The heavens declare the glory of God. All creation praises Him, and it is His purpose that His people shall glorify His name.

Now just a few things here. One thing is this: “*Whoso offereth praise glorifieth Me.*” I wonder how much of our lives consists of praise? We have much to praise God for. There are so many benefits in nature and in grace. It is a sad thing when our tongues are so often silent. “*Whoso offereth praise glorifieth Me.*” It does not just mean singing a hymn. We can sing a hymn and there be no real praise in it. But there will be times perhaps when your voice is silent, but your heart flows out in holy gratitude to the God of all mercies, and God is glorified. *Faith glorifies God.* Unbelief always dishonours Him. Unbelief has low views of Him, but faith glorifies God. It sees God as He is, sees Him in all His greatness, sees Him in all His majesty. Faith glorifies God. We glorify God, friends, when we are blessed with a *spirit of reverence*. Irreverence never glorifies God. It is one thing the Lord is very jealous about: “God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.” When we are blessed with a spirit of reverence, we glorify God. *When we obey the Lord* we glorify Him. When we are brought in willing obedience, God is glorified. *A spirit of love* shed abroad

in our hearts glorifies God. A hard heart does not glorify Him, but when there is a little love flowing towards Jesus, then God is glorified. When *the fear of God* prevails in our heart then we glorify God. When we are blessed with a *spirit of submission*, then we glorify God. When we *admire* Him for what He is, what He has done; when we are enabled to *meditate* on His glory; when we *worship* Him, then we glorify God.

“Therefore glorify God.” You may ask this question: How can a sinful creature glorify God? Let us be very clear on this, friends. On the one hand God is all-glorious, Father, Son and Holy Spirit. He is essentially glorious. Just as wherever the sun is seen, there is a glory to it, so glory is essential to God. His essential glory can never be increased, sinners cannot add to it. But there is a glorifying of God when we are able to view what the glory of the Lord is, *when we are able to ascribe this glory to His name*, when we are able to honour Him, when we are able to put the crown on His head. “Therefore glorify God.” There is one thing that delights the Lord and that is when His people long that He might be glorified. I have said this before. It is said concerning Whitefield that in his preaching he was overpowered with a burning desire that God’s name might be honoured; and his ministry was wonderfully blessed. I know this is high ground. I know sometimes we fail and we are on lower ground. Sometimes in our prayers, our desires, we seek that the Word might be profitable, and that it may be powerful; that souls might be blessed and sinners converted. But may there be this – a desire that God Himself might be glorified.

I believe this is one thing which will test the reality of our religion. To put it in a negative way, friends, you may be concerned whether you do want to glorify God. Consider it like this – does it grieve you when Christ is dishonoured? This is a great test of the reality of your religion, if you are grieved when Christ is dishonoured. You could stand it concerning yourself, but you cannot stand it concerning the Lord Jesus. O do you ever find it? I felt my very soul filled with indignation this morning. Perhaps some of you read it in this morning’s papers. An ungodly minister, who has been guilty of the most awful blasphemies, which never should have been allowed and for which he should have been suspended from his solemn office, has been rewarded for these awful blasphemies by being appointed a Bishop in the established Church of our land! Friends, where have we come to as a nation, and where is our established Church coming

to? Is it any better than an apostate church, when a man guilty of such awful blasphemies (which do not bear repetition), who openly, blatantly dishonoured the Lord Jesus, should be elevated to the office of a Bishop? O does it not make you plead that the Lord will glorify His name? And does it not grieve you to hear the name of Christ being dishonoured, and does it not cause you to pray, not only that the Lord will raise up faithful men, but that He will put down unfaithful men? “Father, glorify Thy name.” O to hear that voice from heaven declaring, “I have glorified it and will glorify it again”!

“Therefore glorify God.” There is a *glorifying of God in the church*. I would say a few things on this, a glorifying of God in the church. The gospel ministry glorifies God. Let us be very clear concerning this. If the Lord Jesus is exalted in the gospel, though the people all reject it or refuse to hear it, the name of God is still exalted, is still glorified. This is one part of preaching that is often forgotten. It is to the glory of God. So Paul speaks like this: “For we are unto God a sweet savour of Christ, in them that are saved and in them that perish.” Whenever the gospel is faithfully proclaimed, it glorifies God, and God in heaven delights in it. “Therefore glorify God.” We would seek the honour and glory of the Lord in the gospel ministry. And friends, let us be very clear concerning this – the reason why we contend so firmly for the doctrines of free and sovereign grace is that they glorify God. It is not because they are in our Articles of Faith, or because we are expected to believe them; but any other doctrine dishonours Christ. The reason why we love the gospel, as setting forth the doctrines of grace, is because it puts the crown on Jesus’ head. It glorifies Him.

“The only gospel we can own  
Sets Jesus Christ upon the throne;  
Proclaims salvation full and free,  
Obtained on Calvary’s rugged tree.”

“Glorify God.” There is this glorifying of God in the church. There is a *glorifying of God in contending for the truth*. We live in a day in which many, even among the godly, fail to see the vital nature of divine truth. How often we hear people say, “It does not matter,” and they cannot see the importance of it! The Lord will bless His own truth; and where any church deviates from the truth, they may think it is something that does not

matter, but it dishonours Christ, and when Christ is dishonoured the Holy Ghost is grieved. Then soon it will be “Ichabod, the glory of the Lord is departed.” We cannot be too careful concerning divine truth. The eyes of the Lord, we are told, are ever upon the truth and it is precious to Him, and any deviation from the truth, however small it may appear to man, dishonours God. Friends, have you noticed in the ceremonial law, the tiny details the Lord insisted on? He did not leave anything to Moses’ choice; and if ever there was a godly, honourable man, it was Moses. But the Lord so laid down the details. He said: “See that ye do all things according to the pattern given thee in the mount.” It is God’s religion, not ours. It is not for us to say what is important or what is not important. “Therefore glorify God.”

This, friends, should be the standard of the church of God, in all the concerns, in all the discussions, in all the decisions – the honour and glory of God. May we never be left to depart from this ground. May we be enabled to stand solid here – that the great point in the church of God is that the Lord’s name should be glorified; and if a thing glorifies God it is right, and if it does not glorify God, however many people it pleases, it is wrong. Our religion is before God, not before men. “Therefore glorify God.”

Now I want to *speak of it concerning our souls*. This word says, “Glorify God in your body, and in your spirit”; that is in all that concerns you – things in providence, things in grace; natural things, spiritual things; great things, small things; things we have to do with in the church of God, things which concern our connection with the world. Now this concerns our souls, and the Lord says, “Glorify God *in your spirit*.” Let me ask you a question, friends, in love: Do you always glorify God in your spirit? Are we not often like this, when the Lord said to His disciples: “Ye know not what spirit ye are of.” A self-righteous spirit does not glorify God; a self-seeking, scheming spirit does not glorify Him; a selfish spirit, our own spirit, this does not glorify God. “Glorify God *in your spirit*.” How we need that word to be fulfilled: “The grace of our Lord Jesus Christ be with thy spirit”! If the Lord has saved you by His grace, then that grace is ever with you to bring you safely to heaven; but left to ourselves, there are times when there is not much grace in our spirit. “Therefore glorify God in your spirit.” It touches our souls.

Now the amazing thing, friends, here is this – that *whatever is for our good spiritually is also for the glory of God*. This is an amazing thing, that the more you seek your real spiritual welfare, the more you glorify God. When a sinner comes to the mercy-seat, seeking, asking, knocking, so conscious of his own unworthiness, he is glorifying God; glorifying God as he seeks his own salvation. When you are brought to have sweet views of Christ in the gospel, you glorify God. When you long that Christ might be precious, you glorify God. Now this exposes one of Satan’s errors. You come to the mercy-seat to pray. You beg; the Lord answers. And then there is a whisper: “Do not seek any more, be satisfied with what you have. A sinner like you does not deserve anything, let alone what you have got. You cannot ask for more.” Watch it, friends! It is from Satan, not from God. The more you ask, the more you seek, the more the Lord gives, the more His name is honoured and glorified. Therefore glorify God in your knocking, seeking, asking, begging: “Glorify God.” We sang of it tonight:

“The Lord delights to hear them cry,  
And knock at mercy’s door.”

He is glorified in it. “Therefore glorify God.” And, friends, if you glorify God as you beg and pray and plead for His blessing, you glorify God when you have it:

“Self-abasing, grace admiring,  
Made unto salvation wise,  
Matchless love their bosoms firing,  
O how sweet their songs arise!  
‘None but Jesus!’  
From His blood their hopes arise.”

This is glorifying God as you are brought with a little love and holy gratitude for what the Lord has done. “Therefore glorify God in your body, and in your spirit.”

There is a *glorifying of God in His ordinances*. A sinner depending on Christ, constrained by love, comes to tell what Jesus has done, and then takes up the cross and follows Him through the waters of baptism, and the name of the Lord is glorified. There is a rejoicing in heaven over this. There is a glorifying of the Lord at His table: “As often

as ye eat this bread and drink this cup, ye do show forth the Lord's death till He come." It is one part of this sacred ordinance: glorifying God in it, ascribing all the praise and all the honour and all the glory of salvation to a crucified Jesus. "Therefore glorify God in your body, and in your spirit."

A child of God *glorifies the name of the Lord Jesus in his pilgrimage*. We have a way to walk out. How it does glorify the Lord as you are enabled to walk by faith, depending on Him, looking to Jesus, leaning upon your Beloved! And then it touches your life, your walk, and your conversation: "Glorify God." May it be the aim of each one of us, friends, that we may glorify God. Do you ever consider this word (it comes very close): "Whatsoever ye do, do all to the glory of God"? Then it touches what people might call *inferior things*. It touches things you do not want to do. It touches things which make you weary. But there is a glorifying of God in them as they are done with singleness of eye to Him. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Now there is a principle here, friends. *Sin always dishonours Christ*. May we have this principle in our hearts, that we dread to dishonour Him, that we dread to grieve Him. The Lord Jesus went to Calvary for His people and there He shed His precious blood and poured out His soul unto death. If you get a sense of this, then you will dread lest you should be left to grieve Him, left to dishonour Him. You will want to glorify Him. "Glorify God in your body, and in your spirit." "Whatsoever ye do, do all to the glory of God."

We live in *a day of prevailing evils*, a day when things which were once hated are now not just permitted but they are admired, they are taken for granted. And our young people especially are coming against this problem, these new things which appear, these new fashions. Are they right or are they wrong? Are these things permitted? What is the right thing to do here? Well, on certain things the Lord has made it very, very clear indeed in His holy Word. But there are some of these things which were not known in Bible times, and so there is not a clear word concerning them, either for them or against them. But, friends, there is a sure and certain test – Do these things glorify God? Are they to His honour? Now when you have a problem like this, seek that with God's help you might put it in these balances – Is it to the honour and glory of God? And if it is

not to the honour and glory of God, then may you be given grace to stand. “So did not I because of the fear of the Lord.” But what will people say? And what will they think? We are too extreme, we go too far, we are too narrow-minded? Friends, it will not be long, a few more days and months and years, and the world passeth away and the fashion thereof, and when we stand before the great white throne and see the Lord in all His glory surrounded with all His holy angels, what people thought will not really matter then, whether we were extreme or went too far. There will only be one concern then and that will be the honour and glory of God, when all fall down before Him. So there is a clear principle here, and it is a very far-reaching principle, a very high standard. “Therefore glorify God in your body, and in your spirit.” Perhaps you think these things are inward, but it touches the body, the things you do, the places where you go: “Therefore glorify God *in your body*.”

Now, friends, there is another thing. There will be times in your life when you are *seeking divine leading*, and you do not seem to get this leading, and perhaps it comes to a point where there is the parting of the ways. Now if you are not clear what to do, the right thing to do is to stand still, not to move. There are some circumstances and some times when you can just remain still and not move. But then there will be other times when you come into a place where you *must* go this way or that, and you have not any clear leading, you cannot see any word in the Scriptures. May this be the way to consider it – what is it that most glorifies the name of the Lord? O beware of self-seeking motives! And beware of this, friends – there is a spirit abroad which lays too much emphasis on the opening of circumstances. I know there is this leading, the opening and closing of doors; but there will be times when you see something wonderful opening up and your carnal heart longs for it; but inwardly there is a whisper that this will not honour God. “Therefore glorify God in your body, and in your spirit, which are God’s.” There is a very weighty statement here: your spirit, your body alike belong to God. Then it means that you have no say, you have no choice; “Glorify God.”

Now, friends, there is an amazing word which says, “Wherefore *glorify ye the Lord in the fires*.” A child of God sometimes is brought into the furnace of affliction and the fires of tribulation, and it is that God may be glorified there. O to seek grace to glorify God in the fires!

There is also that word the Lord spoke to Peter: “And by this He testified *by what death he should glorify God.*” Peter once denied his Lord, dishonoured Him. In his death he was to glorify God. Friends, I know Peter denied his Lord, but he was not left to do it again. They tell us that at length Peter was crucified like his Lord, except for one thing. He begged that, as he was not worthy to be crucified like Jesus, it might be upside-down. Friends, Peter did dishonour his Lord, but he also glorified Him in his death.

There are some who have glorified God more in the day of their death than in all the days of their life. There was that amazing case of that godly French minister of the last century, Adolphe Monod. He was the leading Protestant preacher in France and at a comparatively early age he was found on his death-bed. He knew he could never leave that bed again, and he pleaded with the Lord that he might still be used to glorify His name. What happened? Friends crowded into his bedroom when he was dying, and he said a few things to them and those things were written down. Then they were published, and they were made a greater blessing to the people and more to the glory of God than anything he said in the days of his ministry in the pulpit.

“Therefore glorify God in your body, and in your spirit, which are God’s.” *The great end of the people of God in heaven is to glorify God.* You read the Revelation. Perhaps many things will perplex you; but one thing will be clear – the saints in heaven, free from sin and infirmity, with holy delight join in this one thing, that they might glorify their God. The song of the redeemed is to this end: “Worthy is the Lamb that was slain, and who hath redeemed us to God by His blood, to receive riches, and honour, and glory, and power, and blessing!”

“Therefore glorify God,” and when you are able to glorify God, to ascribe the glory to the Father, to the Son, to the Holy Spirit, then there is a little sweet foretaste of heaven, a little foretaste of the place where the spirits of just men are made perfect. “Therefore glorify God.”