

Title: Glorifying God in the Confessions of our Mouths
Text: Romans 15:5, 6
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It was in 1977 (if I remember correctly), that the Carolina Bible Institute students were introduced to a video –it was in Beta format, just to give you an idea of how long ago that was –by John MacArthur, Jr. on *Principles of Spiritual Growth*.¹ Now I do not have a single note on that series of lessons, but I really learned that material *because* I began right away to apply the things I learned, and, consequently I believe, it has stuck with me ever since.

It is my prayer that you will purpose to put into practice the things we will be learning together in this study, and it is my hope and desire that this series will be to you what my original discovery was to me –life-changing.

Introduction

It would be quite fitting for us to read the Scripture text (in unison); it will become apparent to you “why” once you see it:

Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

Therefore, accept one another, just as Christ also accepted us to the glory of God.

For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises given to the fathers, and for the Gentiles to glorify God for His mercy; as it is written,

Therefore, I will give praise to You among the Gentiles, and I will sing to Your name.

Again He says, “Rejoice, O Gentiles, with His people,” and again, “Praise the Lord all you Gentiles, and let all the peoples praise Him.” Again, Isaiah says, “There shall come the root of Jesse, and He who arises to rule over the Gentiles, in Him shall the Gentiles hope.

Now may the God of hope fill you with all joy and peace in believing, so that you will abound in hope by the power of the Holy Spirit.

First, let’s get right at the task of answering the fundamental questions, “Who are we?” and “What are we doing here?”

1. We were created to glorify God.
2. We were saved to glorify God.
3. We are being sanctified to glorify God.
4. We are going to go to Heaven to glorify God (if we are His and He is ours by faith).

¹ (Here, I am giving credit to Dr. MacArthur, Jr. because it was from that teaching series that much of the material in these messages will come; however, I am not sure he would want me to do so once the Cobb fingerprints get all over it!)

5. The ultimate condemnation of man is very simply due to his failure in this one thing, and this is clearly and overtly stated in the Word of God (cf. Romans 1.21, *footnote*).

Our chief duty is to glorify God; our chief goal is to learn how to cooperate with God in the process.

- These things are Christianity 101.
- No; I'll go further than that: these things are Basic Life 101. This is the very issue pondered by almost every person alive: *Who am I? And, what am I doing here?*

Once we get this down, once we fully grasp this truth that we were created and saved and are being groomed to fulfill that purpose, life really gets to be a lot simpler.

Issues such as remaining single or getting married are viewed differently; choosing a profession in life has a whole different look about it. Figuring out what you should and should not do everyday suddenly becomes clearer.

It even will help you answer the hard questions your children ask... and there are many they will ask that you will need to have a good answer for.

It was for this end that the Almighty made us, and for nothing short of this, that we might glorify God and enjoy him for ever. When a man fashions a vessel or a tool, it is that it may answer the purpose for which he designed it, and if it does not answer his design he casts it away. What man will keep a horse or a cow if it yield him no benefit? And if a dog never owned you as its mantel; who among you would long call it your own? God has made us that we may glorify him, and if we do not honor him we miss the end and object of our being. I care not what you do nor what you are; though you should be owners of a score of counties, if you love not God your soul is poor and degraded; though men should set you on a column high in air, and account you a hero, if you have not lived for God you have lived in vain. As the vine which yields no cluster is useless, so is a man who has not honored God. As an arrow which falls short of the mark, as a fig tree which yields no figs, as a candle which smokes but yields no light, as a cloud without rain and a well without water, is a man who has not served the Lord. He has led a wasted life — a life to which the flower and glory of existence are lacking. Call it not life at all, but write it down as animated death.²

With that, I hope your appetite is raging and you are going to get into this “meat and potato” study, and then that it’s going to get in you.

Let’s start out by looking closely at the text and gleaning some of the choice grain from this fertile field, and then let’s see together what Scripture means when it speaks of giving glory to God, or glorifying God by confession.

- **Exposition**

We are going to do some Bible study; please stay with me. With your Bibles open, pick out these key words:

“glorify” –verses 6 and 9

²Spurgeon, Charles, *Spurgeon’s Sermons Volume 22*, (Albany, OR: Ages Software) 1998.

“to the glory of God” –verse 7
“give praise” –verse 9; (Greek, “exomologeō”)
“sing” –verse 9
“rejoice” –verse 10
“praise” –verse 11
“joy” –verse 13

The Greek word translated “glorify” is “doxazo.” It is used twice here in our text, and 62 times in the New Testament. It is translated “glorify” in the NASB in its differing forms 54 of those 62 times; it is rendered “honor,” “magnify,” or “praise” in the other places.

It comes from the Greek word “doxa” from which we get the word “doxology.” That word is used in verse 7 and is translated “glory.” Now that specific word is used 168 times in the NT; it is translated “glory” 155 of those times, “approval” (2), “brightness” (1), “glories” (1), “glorious” (5), “honor” (1), and “majesties” (2).

To “glorify” simply means to ascribe glory, to render glory and worth and dignity so as to make it renowned and held in honor; it means to esteem and acknowledge the splendor and manifest value of something or someone so as to magnify and celebrate its inherently superior qualities or attributes.

Now look at the texts again, and let’s sneak up on main truth number one.

Verse 9: the phrase “give praise” is the Greek word “exomologeō.”

It is translated “confessed” in Matthew 3.6 where the penitents baptized by John were reported to “exomologeō” their sins.

It is the word used in Luke 22.6 of Judas when he made the deal with chief priests and the scribes about betraying Jesus –he “exomologeō –d” Jesus to them.

The converts at Ephesus in Acts 19.18 upon receiving the gift of salvation were said to have been “exomologeō –ing” their evil practices.

When James told his readers to “confess their sins to one another” (5.16), he used this word.

Look at Romans 14.11: the two times the NASB translates the phrase “give praise,” the word “exomologeō” is used. It could be said that “every tongue will confess to God” in that verse.

The same here in 15.9: “Therefore, I will confess you to the Gentiles.”

Hence we come to this simple conclusion: *we can glorify God with our mouths by confession – i.e., confession of the right things.* And that is precisely what the Bible teaches throughout.

I. We glorify God by confessing Jesus Christ is Lord (Philippians 2.11)

...at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2.10, 11

A. He is Lord, and it glorifies God for us to acknowledge it

- B. He is Lord, and the confession of it is essential to salvation (Romans 10.9, 10)
- C. He is Lord, and there is a cost to everyone who acknowledges it, and this sacrifice honors God (I Corinthians 12.3)
- D. He is Lord, and confessing Him is “spreading the glory” –cf. John 1.14; 17.5; Luke 2.32

II. We glorify God by confessing our sin (Joshua 7.19)

Then Joshua said to Achan, “My son, I implore you, give glory to the Lord, the God of Israel, and give praise to Him; and tell me now what you have done. Do not hide it from me.” Joshua 7.19

- A. Confessing our sin vindicates God (Psalm 51.4)
- B. Confessing our sin makes us face our need for forgiveness of it (Matthew 5.3-6; Romans 6.23: *For all have sinned and fall short of the glory of God*)
- C. Confessing our sin is the biggest antidote to pride
- D. Confessing our sin is a way to increase intercessory prayer (James 5.16)
- E. Confessing our sin is the only way to continue in fellowship with God (I John 1.9, 10)

...seeing that we have all sinned, we must honor God by confessing sin, and so glorify his justice. I believe that God is greatly glorified by a man, who is overwhelmed with a sense of his guilt, when he comes, and bares his bosom to the divine inspection, acknowledging all his offenses, grieving over them, and, as it were, laying his head upon the block, and saying, “Lord, if thou dost execute me, if thou dost let the axe of thy justice fall upon me to my utter destruction, I dare not complain, for I deserve it all.” Therefore, dear friends, submit yourselves to the sentence of God, acknowledge how just it would be if he were to execute it upon you, for so you shall find favor at his hands. I do not know what else a poor convinced sinner can do, that can be more acceptable to God, with the one exception of his coming to believe fully in Christ. So, guilty one, glorify God by making confession of thy guilt. Thou hast broken his holy law; own thine offense in having broken it. Pay respect to the commands of God by confessing that thou oughtest to have kept them. Admit the heinousness of the sin by which thou hast violated the will of God; for, in so doing, thou wilt be honoring the Lord.

And you, dear child of God, conscious of so many imperfections, recollect that you honor God when you lie very low before him, — when you loathe yourself, — when, as in the very dust, you cry, “The Lord remember his poor unworthy child, and have pity upon me!” You are thus magnifying and glorifying the holiness of God to which you feel that you have not yet attained. If you own that you are but dust and ashes in his sight, and not worthy to be regarded with favor by him, that humility of yours is honoring and glorifying to him.³

III. We glorify God by confessing our obedience to the Gospel, and by practically participating in spreading it (2 Corinthians 9.13)

³Spurgeon, Charles, *Spurgeon’s Sermons Volume 50*, (Albany, OR: Ages Software, Inc.) 1998.

Because of the proof given by this ministry (of giving), they will glorify God for your obedience to your confession of the gospel of Christ and for the liberality of your contribution to them..." 2 Corinthians 9.13

- A. Confessing our obedience to the gospel honors the Cross and what Jesus Christ did (Galatians 6.14)
- B. Confessing our obedience to the gospel affirms our trust in His faithfulness (2 Corinthians 1.20)
- C. Confessing our obedience to the gospel firmly establishes that "salvation is of the Lord" (as Jonah acknowledged) and causes praise for His grace (Ephesians 1.6)
- D. Confessing our obedience to the gospel AND PROVING IT (as in 2 Corinthians 9.13 and in 1 Peter 1.7) spreads the fame of His Name and the worthiness of His cause

Conclusion:

- A. Jesus declared the glory of God
- B. The heavens declare the glory of God
- C. The angels declare the glory of God

Oh, that each one of us might live to glorify God; to be like an arrow shot from Christ's bow by his own pierced hand, to feel an impetus given to us to bear us right on to the center of the target of the glory of God, nothing training us aside, either to be thought good, or to be thought great, or to be thought learned, or to desire to gain honor or esteem among our fellowmen, but just to glorify God by the conversion of sinners through the Holy Spirits blessing resting upon our labors!

Having but little strength, it is best for us to use it all in one direction. Some men know too much to be powerful for anything. They are like water that is spread over the meadows, and not like the stream that runs along in a narrow channel, and therefore concentrates its energy, and renders real service to mankind. "This one thing I do," is a good motto for any man, if he does that one thing well; and the one thing that I will seek to do shall be to glorify God by following Jesus, and doing the work he has given me to do. For, my brethren, suppose that you and I should make out the mystery of predestination, suppose we should become adepts at prophecy, suppose we should become exceedingly learned in a thousand subjects, and yet should go down to our graves without having ever glorified God, we should find no apology for our neglect in all that we had done. Nobody will be lost, so far as I know, through my getting a wrong theory of prophecy, but thousands may be saved if I know the truth concerning Christ and him crucified, and preach him with all my might. I do not know that I shall love the Savior any the less if I make a mistake about some of the great mysteries of the kingdom; but I do know that, if I give myself up wholly to his service, and am the means of bringing others to do the same, I shall have no regrets compared with those I should have felt if I had neglected this all-important matter. ⁴

⁴Spurgeon, Charles, *Spurgeon's Sermons Volume 53*, (Albany, OR: Ages Software) 1998.