



Introduction

- It is this simple word, *alone*, that leads us to Soli Deo Gloria
- It is Soli Deo Gloria that brings all the other *solas* together

The Reformers

Martin Luther

- Theology of glory – theology that gives glory to man
- Theology of the cross – glory comes through the suffering of Christ on the cross
- Martin Luther was committed to Soli Deo Gloria and God's glory is best seen in the cross

John Calvin

- If God alone gets all the glory, doesn't that demean man?
- What about man being the culmination of creation?
- After the Fall God redeems a people that will be glorified
- Redeeming sinful humanity and bringing them to glory glorifies God

Later Reformed Theology

- Soli Deo Gloria continued to mature into the 17th and 18th centuries
- Q. 1. What is the chief end of man? A. Man's chief end is to glorify God, and to enjoy him forever (WSC)
- The emphasis in these 17th century confessions and catechisms is not on how we glorify God, but on how God glorifies himself through all that he does, including our salvation and glorification

The Glory of God

- God's glory is the created brightness that surrounds God's revelation of himself. It is also associated with honor.¹ (Wayne Grudem)
- God's glory is simply the inescapable "weight" of the sheer intrinsic Godness of God, inherent in the attributes essential to him as the Deity.² (Robert Reymond)

¹ Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 1994), 220.

² Robert Reymond, *A New Systematic Theology of the Christian Faith* (Nashville, TN: Thomas Nelson, 1998), 165-166.



- Scripture
 - In both the Old and New Testaments, “glory” is used as a name for God
 - The Bible speaks of God being worthy of praise, that is, it is speaking of God’s glory in terms of honor or reputation
 - God reveals his glory through creation
 - God has glorified and continues to glorify himself through his great works
 - God judges his enemies
 - God redeems his people
 - God creates a people for his glory
 - Our salvation is to the “praise of his glorious grace”
 - God sanctifies to his glory
 - God sovereignly saves to his glory
 - The ultimate end of this salvation is that God may be all in all
- From beginning to end, in judgment and salvation, all the glory goes to God alone.

The Glory of God in Christ

- When Jesus was born the heavenly host of angels praised God saying, “Glory to God in the highest” (Luke 2:13-14)
- While on the earth Jesus did not seek his own glory but the glory of the Father trusting that the Father would glorify him
- We should have the same humility as Christ (Philippians 2:5-8)
- Because of Christ’s humble obedience, obedience to the point of death, he is exalted (Philippians 2:9-11 ESV)
- It is fruitless and disobedient to seek for glory now (Matthew 6:1-4)

² Robert Reymond, *A New Systematic Theology of the Christian Faith* (Nashville, TN: Thomas Nelson, 1998), 165-166.



The Glory of God in the Holy Spirit

- The work of the Holy Spirit brings glory to Christ by conforming us to the image of Christ
- To worship by the Spirit is to glory in Christ
- The Holy Spirit reveals to us the glory of God in Christ

Living to the Glory of God

- We are called to live together as believers in a way that glorifies God (Romans 15:5-7)
- We are to glorify God in our bodies (1 Corinthians 6:20)
- We are to glorify God in our eating and drinking (1 Corinthians 10:31)
- We are to live honorably among the unbelievers so God will be glorified (1 Peter 2:12)
- We are to use our gifts to the glory of God. (1 Peter 4:14)

Conclusion

- The true gospel is found only in Scripture
- The true gospel comes solely by the sovereign grace of God
- The true gospel is received by faith alone, and this faith is a gift from God
- The true gospel is based on the finished work of Christ
- The true gospel glorifies God alone