

Deuteronomy 7:1-11; Psalm 106:4-10 – God’s Glory is the Greatest Good (pt. 1) – Sermon Outline

Intro: How is God’s glory seen in His choosing/electing, loving, and redeeming people to be His own?

Need: God does all to glorify Himself. As His image bearers, glorifying Him is our chief end/aim/purpose, because His being glorified is His highest aim! It is better that God be glorified in all things, including permitting evil to exist in order to destroy it, than for evil to never exist, never be destroyed by God’s sovereign power through His elect Son & His bride/church.

Theme: God does all to display His glory – including choosing, loving, and redeeming His people.

1. God’s glory in choosing His people.
2. God’s glory in loving His people.
3. God’s glory in redeeming His people.

I. God’s glory in choosing His people.

- A. 1st, the Lord does everything to magnify His own glory. Prov. 16:4, “the Lord has made all for Himself, even the wicked for the day of doom.” So in eating, drinking, everything, glorify God, I Cor. 10:31.
 1. There’s a particular glory in God choosing whom He desires to love and redeem from their sin.
 2. This is referred to as election in Scripture, or can be described as predestination, or simply choosing.
 3. Eph. 1:3-6, “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as **He chose us in Him** before the foundation of the world, that **we should be holy and without blame before Him in love**, having **predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace**, by which He made us accepted in the Beloved.”
 4. Eph. 1:3-6 shows God’s glory in choosing, loving, and redeeming His people. He chose us in His Son before the foundation of the world, in order for us to be holy, blameless, by His love. God’s election, His choosing, is a loving, redemptive choice, “**to the praise of the glory of His grace**.”
 5. Rom. 9:10-13, “And not only this, but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of **Him who calls**), it was said to her, “The older shall serve the younger.” As it is written, “Jacob I have **loved**, but Esau I have hated.””
- B. Deut. 7, God’s election of His people is to make us holy unto Him, set apart for His special purposes.
 1. 7:6, “**holy**” means to be set apart for a special use. The idea isn’t merely that God’s people are to be righteous and pure, they are, but it is even more the idea of a man choosing a bride for himself.
 2. Israel is special, chosen by God out of all the nations of the world, to be His covenant people, bride.
 3. The Church then and today, Jew and Gentile together in Christ as the true Israel of God, is a holy nation to the Lord, I Pet. 2:9-10:
 4. *But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light [**glorify Him**]; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.*
 5. In Dt. 7, Israel is finally about to enter the Promised land, after the generation that grumbled and complained/rebelled died wandering in the wilderness for 40 years.
 6. But God chose them, so the next generation will inherit the Promised Land. Only Caleb and Joshua, the only spies who in faith said they could take the land, will enter from that previous generation.
- C. Moses has led the people and now gives them these instructions to enter the land in Deuteronomy 7.
 1. He is preparing them to cross over, though he himself will not be permitted to do so.
 2. Moses will first die for his sin in striking the rock twice to get water, when God had said to speak to the rock, Num. 20:10-13. Why? B/c of unbelief and he “did not sanctify/hallow God in Israel’s eyes”.

3. Moses was chosen to lead Israel into the Promised Land but then is forbidden to do so. Why? To uphold God's glory due to Moses' sin/profaning God's name in the sight of His people!
 4. But God through Moses instructs Israel to drive out 7 nations stronger than them in the Promised Land, to kill them all, do not spare even the women and children. Why? So God would be hallowed.
 5. "Do not marry the women, for they will turn your hearts to idols." God's chief end and purpose, as ours, is to glorify Himself, and enjoy His perfect glory forever.
 6. He is most concerned that His people be holy, and that He be hallowed, shown to be glorious and powerful, just and merciful, before the world. That is what will be perfectly displayed for all eternity.
 7. Recall that the Israelites, as soon as they were redeemed, turned to idols, making a golden calf, not even having foreigners and their gods around them to tempt them to do this.
- D. Ps. 106:4-10 is Israel's confession, and therefore ours if we are saved, the Israel of God:
*Remember me, O Lord, with the favor You have toward Your people. Oh, visit me with Your salvation, That I may see the benefit of **Your chosen ones**. That I may rejoice in the gladness of **Your nation**. That I may **glory with Your inheritance**. We have sinned with our fathers, We have committed iniquity, We have done wickedly. Our fathers in Egypt did not understand Your wonders; They did not remember the multitude of Your mercies, But rebelled by the sea—the Red Sea. Nevertheless **He saved them for His name's sake**. That **He might make His mighty power known**. He rebuked the Red Sea also, and it dried up; So He led them through the depths, As through the wilderness. He saved them from the hand of him who hated them, And **redeemed them** from the hand of the enemy.*
1. But Ps. 106 goes on to say Israel forgot His works, lusted to return to the "comforts" of Egyptian slavery, their food, etc. So God gave filled their bellies but starved their souls, v. 15. They then envied Moses' and Aaron's authority, so God opened up the Earth to swallow Dathan and Abiram's families.
 2. Then, they made the calf in Horeb, and worshiped the molded image, and rather than kill the pagan nations, they will end up intermarrying with them, turning to idols, sacrificing their own children, etc.
 3. Lv. 18:21, "Do not sacrifice your children to Molech, for you must not profane the name of the LORD".
 4. But God, for the sake of His people in remembrance of His covenant and mercies, having chosen them, brings them again and again to repentance, hears their cry, and delivers them.
 5. God's people, Moses, etc., time and again appeal to God's honor, His name and glory, that it may not be profaned, as the basis for beseeching His mercies. God Himself makes this appeal to His name.
- E. Why? Because a **holy God will choose only a holy people for Himself**. The unholy are cast into hell.
1. Ez. 36:20-29: When they [**Israel**] came to the nations, wherever they went, they profaned My holy name—when they said of them, 'These are the people of the Lord, and yet they have gone out of His land.' But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. "Therefore say to the house of Israel, 'Thus says the Lord God: "I do not do this for your sake, O house of Israel, but for **My holy name's sake**, which you have profaned among the nations wherever you went. And **I will sanctify My great name**, which has been profaned among the nations, which you have profaned in their midst; and **the nations shall know that I am the Lord**," says the Lord God, "**when I am hallowed in you before their eyes**. For I will take you from among the nations, gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. **I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them**. Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. **I will deliver you from all your uncleanness**. I will call for the grain and multiply it, and bring no famine upon you.
- F. The Church today cares little for actual holiness; many in the Church are apostate, and like idolatrous Israel, will be cast away by Him, to uphold His glorious name which many profane. **The elect are holy**.
1. The highest good is not man's salvation, but God's glory, His name being hallowed. It is the 1st thing prayed for in the Lord's Prayer for a reason. God glorifies Himself, hallows His name, by destroying the wicked, and at times, by destroying the wicked who take His name in vain, profaning it.
 2. This is our God, brothers and sisters. The God of Moses' day is the unchanging, holy God of our day.
 3. Christ coming doesn't suddenly make God soft against sin, or care less about His holiness.

4. The cross is a sign of how seriously God takes His holiness. His holiness is on display at the cross as much, more even, than His love. But His love is an aspect of His great glory, the splendor and wonder and weightiness of God in His glory, His majesty, His perfections.
5. As Israel of old was chosen over all the peoples of the face of the earth, now all the elect, Jew and Gentile together, the redeemed Church/Israel of God, is chosen above all the other peoples on the face of the earth. The Lord has chosen this, and Dt. 7:7-8 tells us both why, and why not.
6. We see that we cannot divorce God's choice from His love, and His love from redemption. Recall. Eph. 1:4-6. But for today, note that God' sovereign choice wasn't because of some as of yet undiscovered loveliness in us, or worthiness, or sympathy or sheer pity.
7. Israel was the least of all the people, enslaved in Egypt, even as all who are chosen for salvation were first enslaved to their own sinful desires and passions.
8. So why does the Father choose us to be a bride for His Son, if we are so filthy? It is to show His glory, His power, to make His name holy in all the Earth.
9. So He saves wretches like you and me. He washes us white in the blood of the Lamb, His Son.

II. **CONC: Jehovah topples mighty Pharaoh with impotent Israel and Moses,** a man so afraid to do his duty that he needs His brother Aaron to do his speaking for him. It's a power move, God is showing His glory.

- A. Pharaoh exalted himself as a god, and was the most powerful in the world. But God has chosen the weak to shame the strong, and to glorify Himself, so that no flesh shall glory in His sight.
- B. May we see God's glory in choosing His people. He chooses the lowliest to display His highness, His power, His majesty. This is why salvation is sheer grace, not man's work, so our boast is only in Him.
- C. Israel demonstrated their wickedness time and again, God demonstrated His irrevocable calling and choice, His tender love and mercy, time and again.
- D. This glory of God in loving His wayward people time and again we will look at next week.
- E. I Cor. 1:26-31: *For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— that, as it is written, "He who glories, let him glory in the Lord."*
- F. Brothers and sisters, if you are sorely disappointed that the Lord set His electing, saving grace upon you to glorify Himself, that it wasn't something within you that motivated Him, repent immediately.
- G. Ask yourself if you've ever owned yourself as a wretched sinner worthy of God's judgment.
- H. Make your calling and election sure, as Scripture commands us to do. Examine yourselves to see whether you are in the faith. Whom the Lord has chosen, He loves, and disciplines. Are you holy? Has He chosen you to magnify His name and glory in you, by sanctifying you out of your sins? Do you praise and love Him, bear the fruit of the Spirit? He chose you to get glory out of you. So glorify Him.
- I. Do not fear. If you love the Lord and are glorifying Him, though you yet sin, He is yet washing you, sanctifying you, preparing to present you spotless to Christ His Son on the wedding day at His return.
- J. Let us pray.

III. **God's glory in loving His people.**

- A. D

IV. **God's glory in redeeming His people.**

- A. D