

JANUARY 1

Glorifying God

So, whether you eat or drink, or whatever you do, do all to the glory of God.

I CORINTHIANS 10:31

JANUARY

See then what great necessity there is of laying down all the main grounds of religion in a catechetical form, that the weakest judgment may be instructed in the knowledge of the truth, and strengthened in the love of it

Q. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy Him for ever.

Here are two ends of life specified: 1st. The glorifying of God. 2nd. The enjoying of God.

I begin with the first, the glorifying of God, 'That God in all things may be glorified' (1 Pet. 4:11). The glory of God is a silver thread which must run through all our actions; 'Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God' (1 Cor. 10:31). Every thing works to some end in things natural and artificial; now man being a rational creature, must propose some end to himself, and that is, that he may lift up God in the world; and better lose his life than lose the end of his living; so then, the great truth asserted is this, that the end of every man's living, is to glorify God; this is the yearly rent that is paid to the crown of heaven. Glorifying of God hath respect to all the persons in the Trinity; it respects God the Father, who gave us our life; it respects God the Son, who lost His life for us; it respects God the Holy Ghost, who produceth a new life in us; we must bring glory to the whole Trinity.

Divinity in Selected Works (1872), p. 8.

JANUARY 2

The Glory Of God

The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran.

ACTS 7:2

Q. What we are to understand by God's glory? A. There is a twofold glory: 1st. The glory that God hath in Himself, His intrinsic glory. Glory is essential to the Godhead, as light is to the sun; He is called the 'God of glory' (Acts 7:2). Glory is the sparkling of the Deity; glory is so co-natural to the Godhead, that God cannot be God without it. The creature's honor is not essential to His being; a king is a man without his regal ornaments, when his crown and royal robe are taken away, but God's glory is such an essential part of His being, that He cannot be God without it; God's very life lies in His glory. This glory can receive no addition, because it is infinite; this glory is that which God is most tender of, and which He will not part with, 'My glory I will not give to another' (Isa. 48:11). God will give temporal blessings, to His children, such as wisdom, riches, honor; He will give them spiritual blessings – He will give them grace – He will give them His love – He will give them heaven – but His essential glory He will not give to another. King Pharaoh parted with a ring off his finger to Joseph, and a gold chain, but he would not part with his throne, 'Only in the throne will I be greater than thou' (Gen. 41:40). So God will do much for His people; He will give them the inheritance; He will put some of Christ's glory, as mediator, upon them; but His essential glory He will not part with; 'in the throne He will be greater.'

Divinity in Selected Works (1872), pp. 8-9.

JANUARY 3

What Is It To Glorify God?

But you, O LORD, are on high forever.

PSALM 92:8

Q. What is it to glorify God, or wherein doth it consist?

A. Glorifying of God consists in four things: 1st. Appreciation, 2nd. Adoration, 3rd. Affection, 4th. Subjection. This is the yearly rent we pay to the crown of heaven.

1st. Appreciation. To glorify God, is to set God highest in our thoughts – to have a venerable esteem of Him: ‘Thou, Lord, art most high for evermore’ (Ps. 92:8) This is to glorify God, when we are God-admirers; we admire God in His attributes, which are the glistering beams by which the divine nature shines forth; ... This is to glorify God, to have God-admiring thoughts; we esteem Him most excellent, and search for diamonds only in this rock.

2nd. Glorifying of God consists in adoration, or worship: ‘Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness’ (Ps. 29:2).

3rd. Affection. This is a part of the glory we give to God. God counts Himself glorified when He is loved: ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul’ (Deut. 6:5) ... To love God is to glorify Him; He who is the chief of our happiness, hath the chief of our affections.’

4th. Subjection. When we dedicate ourselves to God, and stand ready dressed for His service A good Christian is like the sun, which doth not only send forth heat, but goes his circuit round the world. Thus, he who glorifies God, hath not only his affections heated with love to God, but he goes his circuit too; he moves vigorously in the sphere of obedience.

Divinity in Selected Works (1872), pp. 9-10.

JANUARY 4

Why We Must Glorify God

Know that the LORD, he is God! It is he who made us, and we are his; we are his people, and the sheep of his pasture.

PSALM 100:3

Q. Why must we glorify God?

A. 1st. Because he gives us our being, 'It is he that made us' (Ps. 100:3). We think it a great kindness in a man to spare our life, but what kindness is it in God to give us our life? We draw our breath from Him; and as life, so all the comforts of life are from God; He gives us health, which is the sauce to sweeten our life; He gives us food, which is the oil that nourisheth the lamp of life; now, if all we receive is from the hand of His bounty, is it not good reason we should glorify Him, and live to Him, seeing we live by Him? 'For of him, and through him are all things' (Rom. 11:36). Of Him are all – all we have is of His fulness; through Him are all – all we have is through His free grace; and therefore to Him should be all; so it follows, 'To him be glory for ever.' God is not only our benefactor, but our founder; the rivers come from the sea, and they empty their silver streams into the sea again.

2nd. Because God hath made all things for His own glory: 'The Lord hath made all things for himself,' – that is, 'for his glory' (Prov. 16:4) ... But especially He hath made the godly for His glory; they are the lively organs of His praise, 'This people have I formed for myself, and they shall shew forth my praise' (Isa. 43:21) ... God hath adopted the saints into His family, and made them a royal priesthood, that they should shew forth the praises of Him who hath called them (1 Pet. 2:9).

Divinity in Selected Works (1872), pp. 9-10.

JANUARY 5

Aiming At God's Glory

My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.

MATTHEW 26:39

Q. How shall we know we aim at God's glory?

A. 1st. When we prefer God's glory above all other things; above credit, estate, relations; when the glory of God coming in competition with them, we prefer His glory before them. If relations lie in our way to heaven, we must either leap over them, or tread upon them; a child must unchild himself, and forget he is a child; he must know neither father nor mother in God's cause, 'Who said unto his father and mother, I have not seen him; neither did he acknowledge his brethren' (Deut. 33:9). This is to aim at God's glory.

2nd. Then we aim at God's glory, when we can be content that God's will should take place, though it cross ours. Lord, I am content to be a loser, if thou be a gainer; to have less health, if I have more grace, and thou more glory; whether it be food or bitter physic thou givest me, Lord I desire that which may be most for thy glory. Thus our blessed Saviour, 'not as I will, but as thou wilt' (Matt. 26:39). So God might have more glory by His sufferings, He was content to suffer, 'Father, glorify thy name' (John 12:28).

3rd. Then we aim at God's glory, when we can be content to be outshined by others in gifts and esteem, so God's glory may be increased. A man that hath God in his heart, and God's glory in his eye, desires that God should be exalted; and if this be effected, let who will be the instrument, he rejoiceth, 'Some preach Christ of envy: notwithstanding Christ is preached, and I therein do rejoice, yea, and will rejoice' (Phil. 1:15).

Divinity in Selected Works (1872), pp. 11-12.

JANUARY 6

Being Content With God's Providence

I have learned, in whatever situation I am, to be content.

PHILIPPIANS 4:11

Q. How shall we know we aim at God's glory?

A. We glorify God, by being contented in that state where His providence hath set us. We give God the glory of His wisdom, in that we rest satisfied with what He carves out to us. Thus did holy Paul glorify God; the Lord did cast him into as great variety of conditions as any man, yet he had learned to be content (2 Cor. 11:23). St. Paul could sail either in a storm or a calm; he could be anything that God would have him; he could either want or abound (Phil. 4:13). A good Christian argues thus: It is God that hath put me in this condition; He could have raised me higher, if He pleased, but that might have been a snare to me; God hath done it in wisdom and love; therefore I will sit down satisfied with my condition. Surely this doth much glorify God! God counts Himself much honored with such a Christian: saith God, here is one after my own heart; let me do what I will with him, I hear no murmuring, he is content: this shews abundance of grace. When grace is crowning, it is not so much to be content – but when grace is conflicting with inconveniences, then to be content, is a glorious thing, indeed; for one to be content when he is in heaven, is no wonder – but to be content under the cross, is like a Christian. This man must needs bring glory to God, for he shews to all the world, that though he hath little meal in his barrel, yet he hath enough in God to make him content; he saith, as David (Ps. 16:5).

Divinity in Selected Works (1872), p. 13.

JANUARY 7

Living To God

*Christ will be honored in my body, whether by life
or by death.*

PHILIPPIANS 1:20

JANUARY

Q. What is it to live to God?

A. When we live to His service, and lay out ourselves wholly for God. The Lord hath sent us into the world, as a merchant sends his factor beyond the seas to trade for him; then we live to God, when we trade for His interest, and propagate His gospel. God hath given every man a talent. Now, when he doth not hide it in a napkin, but improves it for God, this is to live to God. When a master in a family, by counsel and good example, labors to bring his servants to Christ – when a minister doth exhaust himself in the labors of his holy calling, when he spends himself, and is spent, that he may win souls to Christ, and make the crown flourish upon Christ's head – when the magistrate doth not wear the sword in vain, but labors to cut down sin, and suppress vice – this is to live to God, and this is a glorifying of God: 'That Christ might be magnified, whether by life or by death' (Phil. 1:20). Three wishes St. Paul had, and they were all about Christ, that he may be found in Christ, be with Christ, and that he might magnify Christ.

We glorify God by walking cheerfully. It is a glory to God, when the world sees a Christian hath that within him that can make him cheerful in the worst times; he can, with the nightingale, sing with a thorn at his breast. The people of God hath ground of cheerfulness; they are justified, and instated into adoption; and this creates inward peace; it makes music within, whatever storms are without (2 Cor. 1:4, 1 Thess. 1:6).

Divinity in Selected Works (1872), p. 14.