

# Give Glory to God

#0975

Study given by W.D. Frazee—April 9, 1966

Wonderful love. Of all the books in the Bible, there is one that is marked preeminently as the Revelation of Jesus Christ. It closes the canon of scripture, as the capstone. The heart of that wonderful book is the 14<sup>th</sup> chapter. In it, we find God's message for the last generation.

From time to time in our Sabbath morning worship service, we've been meditating on this message, as a guide to our worship. We will turn again to this chapter this morning. I will read the sixth verse, and when we come to the second line of the seventh verse, I'd like to have you repeat with me what the angel is repeating:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” Revelation 14:6-7.

Now, notice the three things that the angel says to do. What's the first? Fear God. What's the second? Give glory to Him. And what's the third thing he tells us to do? Worship Him. They're all related, of course, and associated and connected—fear God, give glory to Him, worship Him.

Now, He gives a special reason for doing *today* what has always been proper and appropriate and fitting to do. It's always been important to fear God, to give glory to Him, to worship Him, but He gives us in this closing period of human history, a specific reason, a special reason. What is it? The hour of His judgment *is* come—*is* come.

That, of course, brings our mind at once to that wonderful prophecy of the 2300 days or literal years given in Daniel 8:14. If the brethren will help me, I want to just get that before us here with this chart.

And you will remember that in Daniel 9, Gabriel told Daniel that this great period, at the end of which the sanctuary was to be cleansed, would begin with the decree to restore and to build Jerusalem. That was in the year 457 before Christ.

Following down that period 483 years would reach to the anointing of the Messiah. In the midst of the final week given to the Jewish people in the spring of 31, Messiah would be cut off, not for Himself. Our brother just sang, His heart was

broken so that we could always be heard. Not for Himself but for others, He made the sacrifice.

And at that time, the veil of the earthly temple was rent in twain, showing that God was through with earthly sacrifices, and that henceforth, Jesus would officiate as priest in the heaven of heavens.

And so, from His ascension 1935 years ago, until the present, He has been ministering in the sanctuary above. For 1810 years, He ministered in the holy place, and then in 1844, according to the prophecy, He went into the most holy place to blot out the sins of His people. Preparatory to blotting out those sins, there must be a work of judgment—investigative judgment—and that is what the message we've read this morning calls attention to:

“...Fear God, and give glory to him; for the hour of his judgment is come...” Revelation 14:7.

And so, in this judgment hour, we hear the call to give glory to God and worship Him.

Now, I'd like to have you note this morning something very interesting back here at the beginning of this long period. In this picture on the chart, you see Ezra receiving from the King Artaxerxes the decree to restore and to build Jerusalem.

I want you to notice, as we go back to the ancient records, that there was an experience of giving glory to God back here at the beginning of this long period, such as God expects down here at the end of the period.

You may put down the chart and we will turn now to the book of Ezra. Let us see how Ezra and those that were with him gave glory to God.

You will remember that the Jews were in captivity in Babylon. The early chapters of this book of Ezra tell of the decree of Cyrus and the decree of Darius. But now we're coming to the seventh chapter, and we will see here about the decree of Artaxerxes. It took the three decrees of Cyrus, Darius and Artaxerxes to carry out all that was necessary to restore and to build Jerusalem. That's told us here in Ezra 6, verse 14.

But now, in the seventh chapter, it says:

“Now after these things, in the reign of Artaxerxes king of Persia, Ezra...” Ezra 7:1.

And it gives his genealogy. Sixth verse:

“...Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him” Ezra 7:6.

Now, you note that this book is named the book of Ezra—Ezra wrote it—so Ezra is recording his own experience here, and I want you to notice that he gives the credit to God, not to Ezra’s wisdom or diplomacy or knowing his way around. Rather, he gives the glory to whom? To God.

“...the king granted him all his request, according to the hand of the LORD his God upon him” Ezra 7:6.

This decree, which follows, beginning with the 11<sup>th</sup> verse, was a wonderful document. It not only gave Ezra authority to go over there to Jerusalem and do certain things, but it restored ancient rights and privileges to the Jews, which they had forfeited at the time of Nebuchadnezzar’s conquest. It was not only to build but to restore Jerusalem that this decree was given.

Notice how, in the ninth verse, Ezra again ascribes the glory to God:

“For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him” Ezra 7:9.

Who gets the credit for the trip? God does. No mention of Ezra’s wisdom or foresight or anything else that would give glory to man. Rather, it’s:

“...the good hand of his God upon him” Ezra 7:9.

Again, in the 28<sup>th</sup> verse—verses 27 and 28—after putting down in this chapter the full decree—most of the chapter is filled up with the decree that the king wrote—but at the close of this, Ezra breaks out in praise—the 27<sup>th</sup> verse:

“Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem” Ezra 7:27.

Do you suppose that the king had a dream one night and that was what caused him to do this? Nothing’s said about it. Doubtless, Ezra talked to the king. Doubtless, Ezra made an appeal, but Ezra is silent in giving praise to himself. He is vocal in praise to God:

“Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me” Ezra 7:27-28.

Three times in this chapter, he’s giving the glory to God. Now, we come over to the eighth chapter, and this is largely taken up with the record of the men that

went up with him from Babylon back to Jerusalem. But notice in the 21<sup>st</sup> verse, how again, he shows their sense of helplessness and their crying to God and how God got the glory:

“Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because...” Ezra 8:21.

Now, watch this. Ezra’s talking:

“...because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him...” Ezra 8:21.

Why, even in the presence of that heathen king, Ezra was free to speak of the God of heaven, the great Jehovah, who had made the heavens and the earth, and Ezra told him, The hand of God is upon us for good if we seek Him.

And so, he says, in the 23<sup>rd</sup> verse:

“So we fasted and besought our God for this: and he was entreated of us” Ezra 8:23.

Then, again, in the 31<sup>st</sup> verse:

“Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days” Ezra 8:31-32.

So God gets the credit all the way through—for getting the king’s cooperation, for securing what was necessary to make the trip, for gathering the people together, for a safe trip through enemy territory, and the arrival at Jerusalem. God is honored, God is glorified, all the way through. That, you see, was at the beginning of this great 2300 year period, they were giving glory to God.

Now, following Ezra, came Nehemiah, and I want you to notice the same spirit in his book. Turn to the next book—the book of Nehemiah. Nehemiah joined Ezra there in the work of restoration and building up Jerusalem.

Nehemiah, you remember, was the king’s cupbearer, and reports came to him that the work at Jerusalem was not going along very well, that things were slow and needed help, that the wall was broken down—the gates—and he set his heart with prayer—earnest prayer—to seek God. The first chapter is taken up with this—his prayer of confession and intercession is recorded—and he prayed to the God of heaven.

The 11<sup>th</sup> verse:

“O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer” Nehemiah 1:11.

Apparently, as Nehemiah prayed over those sad conditions over there at Jerusalem, the thought came into his heart, Perhaps I can speak to the king, and so he prayed earnestly to God about it, but God answered his prayer in an unexpected way, for as we go into the second chapter, we see that this burden of heart that had been upon Nehemiah day after day, finally began to show in his countenance.

And one morning, as he brought the king his wine, the king said:

“...Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart...” Nehemiah 2:2.

Nehemiah says:

“...Then I was very sore afraid” Nehemiah 2:2.

Nehemiah didn't know that it was showing in his face—this burden and sorrow—people weren't supposed to be sad in the presence of the king—but God was using that sadness, which couldn't help but show through—Nehemiah couldn't help but show it—to reach the heart of the king.

And so, watch. At this propitious moment, instead of Nehemiah having to open up the subject, God had the king open up the subject, and all Nehemiah had to do was give a truthful answer as to why his heart was sad. And so, he told the king about the conditions over there in Jerusalem, and of course he was sad—the place of his father's sepulcher was lying waste and the gates burned with fire.

Now, watch:

“Then the king said unto me, For what dost thou make request...” Nehemiah 2:4.

Wasn't that nice. He didn't have to ask the king. The king asked him:

“...For what dost thou make request...” Nehemiah 2:4.

But watch. What does Nehemiah do? Does he plunge in with all his wisdom?  
No.

“...So I prayed to the God of heaven” Nehemiah 2:4.

Right there in that moment, between the question of the king and the answer of Nehemiah, there was a radio message that went from earth to heaven and from heaven back to earth. I don't know the distance in light years. I know that heaven's radio works on a much faster transmission program than anything we know about in this world.

And so, Nehemiah's request was heard in heaven, and the answer came back as to what he should say. Ah, my friends, Nehemiah was giving glory to God. Well, he made his request, and the king granted it, and he was given favor.

And notice the last part of the eighth verse:

“...And the king granted me, according to the good hand of my God upon me” Nehemiah 2:8.

See, just like Ezra, who gets the glory? God gets the glory.

Now, he comes on over to Jerusalem, and he gathers the priests and the nobles and the rulers together and tells them what God has done.

The 18<sup>th</sup> verse:

“Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work” Nehemiah 2:18.

Nehemiah, you see, as he told them the story—he didn't build himself up, tell what a great man he was up there at the palace, but he gave glory to whom? To God.

The 20<sup>th</sup> verse:

“Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build...” Nehemiah 2:20.

Well, friends, it's a wonderful story, isn't it. Turn over now to Isaiah, the 42<sup>nd</sup> chapter—Isaiah 42—and we will see why it is that God was so willing and anxious and able to work with Ezra and Nehemiah to get Jerusalem restored and built up, and we'll see also in this verse why he can't work with a lot of other people—Isaiah 42, verse 8:

“I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images” Isaiah 42:8.

God is not in the business of doing the work and letting somebody else get the glory, and if you and I are going to take the glory to ourselves, we'll have to be satisfied with pretty small things, friends, but oh, if God is going to get the glory:

“There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart...” *Desire of Ages*, page 250.

I found an interesting little statement in this morning watch book, *That I May Know Him*, on page 88, commenting on some of the scripture which we’ve read this morning:

“Nehemiah, after gaining so great an influence over the monarch in whose court he lived and over his people in Jerusalem, instead of ascribing praise to his own excellent traits of character, his remarkable aptness and energy, stated the matter just as it was. He declared that his success was due to the good hand of God that was upon him” *That I May Know Him*, page 88.

Isn’t that wonderful, friends. Not a word to call attention to how bright, how smart, how experienced, how wonderful, he was. The praise is all given to whom? Now, that is the difference between Christian education and worldly education. In worldly education, attention is called to human beings. First, in teaching, great educators are extolled. Men of the past are held up, from ancient history on down. And then the student, of course, catching that spirit—he’s encouraged to believe that, if he’ll only make the effort, *he* can be somebody, too, and get praise and glory.

And so it begins, even with a little one—they’re praised and extolled—if they do this and do that. And a little further along, they’re taught that they must aim to be on the honor roll. Well, what’s that? Well, those are the ones that get honor, that get glory, in other words. What for? Well, for this, that and the other thing, but whatever it is, the point is, Who gets the glory? Man gets the glory.

Well, you say, shouldn’t we praise people that do wonderful things? Well, who’s doing the real wonderful things, friends? Who is? God’s doing the wonderful things. And He says here:

“I am the LORD: that is my name: and my glory will I not give to another...” Isaiah 42:8.

God is not in the business of praising and extolling and exalting human beings, whether in school, on the athletic field, in religious services, in music, or in anything else, God alone should be exalted, my friends—God alone should be exalted.

And, of all places, where man should *not* be exalted, it’s in the house and worship of God. What do you say? Tomorrow morning, in the Easter services of 10,000 churches, the eyes of millions of so-called worshippers will be upon the dress and display of human beings. The house of God is made the place to show off, to walk like peacocks, to strut like cocks, and men and women glory in their wealth and their ability to outdo others in display and show off. Is God in it? No, my friends, God is not in a tiny bit of it. He says:

“...my glory will I not give to another...” Isaiah 42:8.

He wants us to come to Him with loving hearts, humble hearts, and think about Him, not about ourselves, think about Him, not about exalting one another and being exalted.

“...my glory will I not give to another...” Isaiah 42:8.

Now, listen. If you and I will learn this lesson, there’s no limit to what God will do. We do not know what the Lord will do for us if we will come into line. Let’s do it, friends. What do you say? Wouldn’t you rather God would get the glory?

You remember back there when they took Jericho, Joshua had crossed Jordan. He was wondering how they were going to take that city. But the captain of the Lord’s host told him all about how to do it. He said, This is the way we’re going to do it. Have all the men of war go around the city once a day, and on the seventh day, have them go around seven times—everybody—and don’t say anything until the time, and then shout, and the walls will come down.

Well, what an idea. What was the purpose of all that? It was to teach those people that, while they had something to *do* in obedience to God, that it was God that was to get the glory because it was *His* hand that was going to shake the walls down. Wasn’t it? Sure. Their shouting didn’t shake the walls down. But they had to shout in token of their faith. They must shout in praise to God just at the moment of triumph, and as they shouted, the walls began to tumble. Then, they must have really shouted.

But who got the glory? God got the glory, and in after years, those who participated in the battle of Jericho—they weren’t telling about how wise they were, and how smart they were, and how they did this and that and the other thing. They were talking about God and giving Him glory.

Now, let’s go back here to this statement on Nehemiah:

“Nehemiah, after gaining so great an influence over the monarch in whose court he lived and over his people in Jerusalem, instead of ascribing praise to his own excellent traits of character...” *That I May Know Him*, page 88.

Did he have excellent traits of character? Yes. As we would say, he was no dumbbell. He was a wise, intelligent man, and God was using his wisdom and intelligence, but by the way, who gave him his wisdom? God. And who gave him sense to use that ability in a wise way with the king? God. Who impressed the king’s heart? It was God all the way through.

So Nehemiah, instead of praising himself:

“He declared that his success was due to the good hand of God that was upon him...We need to sense deeply that all influence is a precious talent to be used for God...There is

constant temptation for human beings to consider that any influence they have gained is the result of something valuable in themselves. The Lord does not work with these, for He will not give to any human being the glory that belongs to His own name” *That I May Know Him*, page 88.

So, if we want God to work, we’ll have to give Him the glory. You remember that wonderful prayer that Jesus taught us to pray. What’s the closing line?

“...For thine is the kingdom, and the power, and the glory, for ever. Amen” Matthew 6:13.

Oh, friends, to pray that prayer in sincerity, to pledge God day by day that everything is going to glorify Him, that we’re not going to magnify ourselves. And remember, if we’ll do that, God will do wonderful things.

Think of Daniel, coming over there in chains—a captive—just 18 years old, but he enters the court of the king of Babylon to train for service under that heathen monarch, but what does he purpose in his heart? God is going to get the glory. He’s true to God in matters of diet and in every phase of life.

And finally, the hour comes, his glorious opportunity. The king has had a dream. His wise men can’t recall the dream or give him the meaning, but Daniel goes to his knees. He has a little prayer band with his three other prayer band members, and God gives Daniel the dream, and the next morning, he’s ushered into the presence of the king, and the king says, Can you tell me my dream?

What does Daniel say? Sure, I can. I’m good at that. Oh, no. He gives glory to God. The aged man that wrote down in later years this wonderful prophecy of the 2300 years, which locates the hour of judgment in this closing generation—that man, as a boy, as a youth, was giving glory to God.

And so, he says to the king, Why, this secret which you want, none of these wise men can answer. It isn’t revealed to me because of anything that I have more than others, but oh, he says:

“But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days” Daniel 2:28.

I was about to say, We should weave him into our conversation. I would rather say, Let’s just not leave Him out. It shouldn’t be necessary to *weave* Him in. He ought to *be* in our thoughts all the while, and then not leave Him out when we’re talking with others. Let us watch for opportunities to tell others of how great He is, how good He is, how wise He is, how loving He is. That’s the message for this hour:

“...Fear God, and give *glory* to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters” Revelation 14:7.

“I am the LORD: that is my name: and my glory will I not give to another...” Isaiah 42:8.

So, if we will give God the glory, there’s no limit to what we can do—to what *He* can do through us—no limit.

Well now, this morning, in this service of worship, let us remember that He says:

“Whoso offereth praise glorifieth me...” Psalm 50:23.

And each one of us here this morning can have a part in giving glory to God. What is your witness this morning? What is your testimony? What do you have to say to give glory to God? Oh, let us make these walls ring with the praises of our heavenly King. What do you say?

[Testimony meeting.]

Brother **Patterson**: I appreciated, maybe more than I really know, this talk this morning. Most of you are more or less acquainted with me and the work that I do. It has been in many instances very spectacular and very rewarding in a lot of ways. There is a strong temptation to forget God in many of these experiences.

I’ve been brought in contact with the world on many different occasions all over the United States, and as far as possible, I try many times to talk the truth to the men with whom I come in contact, but there is sometimes that strong temptation to want to feel a little proud of what you’ve accomplished.

I want to particularly ask you folks to remember me in prayer because I run up against a lot of these things and they can hurt God’s work if I let it go to my head, and I want to be faithful in glorifying God.

There have been many a businessman, many a state and federal official, that knows who Seventh-Day Adventists are. I don’t try to hide the light, and I’m very prominent in many of my discussions with them that they’re Adventist, but the ease sometimes with which some of these things are accomplished that are spectacular to lawyers and men of the world can spoil you if you’re not careful. Pray for me.

Elder Frazee: God bless you, Brother **Patterson**. Right on the point.

“...my glory will I not give to another...” Isaiah 42:8.

But:

“There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart...” *Desire of Ages*, page 250.

Brother A: Twenty-second verse of the eighth chapter of Ezra, I was interested in this that Elder Frazee read:

“For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way...” Ezra 8:22.

Why was he ashamed to do that? He says:

“...because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him...” Ezra 8:22.

There was an enemy out there and Ezra had two choices as to how to overcome that enemy or get through without being spoiled by them. One would have been to have asked the king for a band of soldiers to take them through this enemy territory. The other was to do what? Was to entreat God, and that’s what he says that we did.

He says, How can I go back to the king and ask him for a band of soldiers when I’d already told him that God, who had all power, was able to do all these things. And so he says, in the 23<sup>rd</sup> verse:

“So we fasted and besought our God for this: and he was entreated of us” Ezra 8:23.

And so, who got the glory? God got the glory. Well, we have an enemy in the way, don’t we. Are we leaning on the hand of men? Are we asking for a band of soldiers, or are we depending upon our God to take us through?

I want to depend upon God and I know He will not forsake us, and as the song says, To God be the glory, great things He hath done, and will do.

Brother B: In *Testimonies to Ministers*, it tells us that in heaven there will be no song sung to myself to praise myself. There will no song be sung that will be praise to ourselves. It seems as though there are many in this world that are learning the wrong song, but God won’t let them up there to sing *that* song.

But we *will* sing the song of Moses and the Lamb. Moses went through quite a program of education, and he was just getting to the place where he was getting ready to sing a song about himself, wasn’t he. But he learned, after 40 years in the wilderness, to sing a song to God, didn’t he, and sometime we’re going to learn that song, too, about God, about the Lamb—be able to praise the Lamb so that we can go there and praise Him.

Elder Frazee: Is there one more wants to speak before we close?

...To God be the glory, great things He hath done. And you who didn’t get a chance to speak this morning, tell somebody about this message that you heard this morning as you go home, share it in a letter or some way. Watch for the chance to give glory to God. Makes Him happy, makes you happy, makes somebody else happy.

[Singing]

Brother C: Our gracious and loving heavenly Father, we do thank Thee for this message that is teaching us where the glory belongs, and we pray that as we are dismissed from this service, we will take the blessing that we have received and that we'll share it with others by giving Thee the glory.

And we ask that Thou would hasten that day, that we may help to hasten that day, and we shall meet on that golden shore, that place where we shall be able to have the privilege of giving Thee the glory for what Thou hast done in our lives, for how Thou hast led us here in this earthly journey. Help us to learn better the lesson of turning from our wants and desires—turning to giving Thee the glory for the things that have been given us.

Now, dismiss us with Thy blessing. We ask in Jesus' name and for His sake, amen.

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