

themselves: “Nor is it glory to search out one’s own glory” (Prov 25:27b). “I do not seek My glory” (John 8:50a). Here’s a great principle to live by: being glorified by others is always better than glorifying yourself. And here’s why. Which glorifies me more: (1) I order an expensive meal in a restaurant to impress my friends and to raise their opinion of me, or (2) someone buys me an expensive meal because he already thinks highly of me? The first is an admission of having little glory and seeking more; the second is proof of possessing glory and needing no more. Always keep this important distinction in mind: Being given glory (attractiveness, personal magnetism, genius, superior capabilities, exceptional strength) at birth by God is much different than seeking glory (a high opinion) later on in life from men (through the use of your God-given talents and abilities) or from God (through faith, obedience, good works, service, and using your spiritual gifts).

Grace and Glory

Giving grace and giving glory are almost the same: giving grace emphasizes the attitude and gifts of the giver, whereas giving glory emphasizes the gifts of the giver and the star-struck response of men (and angels). In other words, what you receive in grace glorifies you; that is, raises the opinion of others about you. God gives glory at different times throughout our lives: (1) glory given by God at birth to all men such as talents and abilities (sovereign grace), (2) glory given by God in time to all men such as blessings (common grace), (3) glory given by God at our new birth such as the forty gifts of positional truth (saving grace and positional glory), (4) glory given to God’s servants in this life such as blessings for obedience and the use of our spiritual gifts (rewards and experiential glory), and glory given in the next life such as a resurrection body, rewards, and special honors (ultimate glory). It’s much more common, unfortunately, for men to seek glory from men rather than from God.

Like grace, glory can be undeserved or deserved. Unmerited glory consists of gifts of grace that give others a high opinion of you, such as glory given at birth (sovereign grace) and later on in life (common grace). Merited glory consists of (1) daily blessings in this life: “The LORD gives grace and glory; No good thing does He withhold from those who walk uprightly” (Psa 84:11b–c); (2) future rewards and special honors such as crowns and diadems, (3) the glory given by God to Jesus: “counted worthy of more glory than Moses” (Heb 3:3); (4)

the glory given by angels and men to Jesus: “worthy is the Lamb . . . to receive . . . glory” (Rev 5:12); and (5) the glory given by creatures to the Creator: “worthy art Thou, our Lord and our God, to receive glory” (Rev 4:11).

Lessons for Living

- (1) Glory in this life depends on God (Psa 62:7).
 - (2) Glory in this life is temporary: it fades away (Psa 37:20; 1 Peter 1:24; James 1:10) and is lost (Psa 7:5; 49:17; Isa 14:18).
 - (3) You can be punished for not giving glory to God (Acts 12:23).
 - (4) We should glory in our high position as royal priests (James 1:9). To glory in our high position is to have a high opinion of ourselves based on faith in the promises of positional truth. We will be superheros someday! So it’s OK to have a high opinion of yourself as long as it’s realistic and doesn’t lead to pride. For the phrase “glory in” see 1 Chronicles 16:10, 35; Psalm 105:3; 106:47; Isaiah 41:16; and James 1:10.
 - (5) There are degrees of glory (Psa 49:16; “great glory” Matt 24:30; 2 Cor 3:7–11; Heb 3:3).
 - (6) We were created to glorify God (of Israel, Isa 43:7; of the nations, Psa 86:9).
 - (7) Do everything to the glory of God; or worded differently, in everything glorify God (1 Cor 10:31).
 - (8) True glorification comes not from men but from God (John 8:54; 1 Thess 2:6; Heb 5:5).
 - (9) There is no glory in glorifying yourself (Prov 25:27). Receiving glory from others is always better than seeking or promoting your own glory.
 - (10) God will bring “many sons to glory” (Heb 2:10).
 - (11) The glory of the next life is eternal (“eternal weight of glory” 2 Cor 4:17; “eternal glory” 2 Tim 2:10).
 - (12) We will reflect the glory of God forever (Dan 12:3; Matt 13:43).
- “Now to the King eternal, immortal, invisible, the only God, be honor and glory forever and ever. Amen” (1 Tim 1:17).

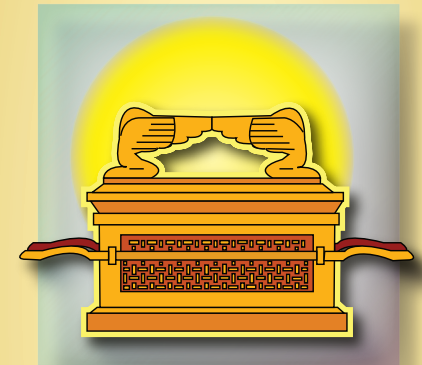


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GLORY



What It Is
What It Means to Us



Hebrew Words for Glory

What is glory? Let’s take a look. *Kabod* is the most frequent word used for glory in Hebrew. Its root means “to be heavy, weighty.” Eli was overweight: “he was old and heavy” (1 Sam 4:18). Absalom’s hair weighed a lot: “it was heavy on him so he cut it” (2 Sam 14:26). Figuratively, to be heavy in worldly goods is to be rich: “Abram was very rich (*kabed me’od*) in livestock, in silver and in gold” (Gen 13:2). A wealthy man has “weight” in society because his appearance is impressive, his bearing noble, his air dignified: “Haman recounted to them the glory of his riches” (Esth 5:11). His wealth or weight elicited honor and respect from others, furthering his reputation and fame. Glory, then, is enjoyed by the rich (Psa 49:16), mighty warriors (1 Chron 11:21), high public officials (Gen 45:13), kings (Esth 1:4; Isa 8:7), and God (Psa 24:10). *Hadar* is another Hebrew word for glory: “In a multitude of people is a king’s glory”

(Prov 14:28). It occurs in synonymous parallelism with *kabod* (Psa 21:5; Isa 35:2) and *tip'arah* (Psa 96:6; Prov 20:29). Its root meaning is uncertain. A third word for glory, *tip'arah*, means "beauty." "A gray head is a crown of glory" (Prov 16:31). "The glory of sons is their fathers" (Prov 17:6). "It is his glory to overlook a transgression" (Prov 19:11). "The glory of young men is their strength" (Prov 20:29). "When the righteous triumph, there is great glory" (Prov 28:12). The verb *pa'ar* means "to beautify, glorify." God will glorify the millennial temple: "I shall glorify My glorious house" (Isa 60:7). It will be beautified with juniper, boxwood, and cypress (Isa 60:13). Things that are beautiful often have glory.

Glory of God

The glory of the LORD, or shekinah glory, is a bright light (Isa 4:5; Ezek 10:4; 1 Kings 8:11; Matt 17:5; Luke 2:4) or radiance (Ezek 1:28; 43:2; Rev 21:23) with flames of fire (Exod 19:18; 24:17; or a pillar of fire by night, Exod 13:21–22; 14:24; Num 14:14; Neh 9:12, 19) that produce smoke (Exod 19:18; Isa 4:5; 6:4; Rev 15:8) and is partially veiled with a cloud (Exod 40:34–35; Num 16:10, 42; 24:16; 1 Kings 8:1; "bright cloud" Matt 17:5; or a pillar of cloud by day, Exod 13:21–22; Num 14:14; Neh 9:12, 19). It is localized, moves (Exod 33:22; Ezek 10:4; 11:23), rests on a mountain (Exod 24:16; Ezek 11:23), stands in a plain (Ezek 3:23) or over cherubim (Ezek 10:18), and fills the tabernacle of Moses and the temple of Solomon (Exod 40:34–35; Ezek 43:5). It made the tabernacle holy (Exod 29:43). The bright light emanates from the face of a theophany (Exod 33:18–23; cf. Matt 17:2; Rev 1:16), is blinding (cf. Acts 22:6, 11), and is lethal if seen in its full intensity (Exod 33:20). God's glory is one of his incommunicable attributes (Isa 48:11). After being in God's presence, a reflected or incident glory remains for awhile, slowly fading away (Exod 34:29–35). This awesome manifestation of God's presence, in combination with his other incommunicable attributes such as omniscience and omnipotence, impresses people and gives him "weight"—reputation and fame.

Greek Word for Glory

Doxa in Greek is a belief, an opinion, a reputation (opinion people have of a person), fame (high opinion of a person because of his accomplishments), or honor (result of a high opinion). A few examples will suffice. A belief: "according to human belief" (Josephus, *Antiq.* 8.102) or "a belief (*dia to doxan*) that the Deity sojourned there" (of Moses at Mount

Sinai, *Antiq.* 2.265). An opinion: "unworthy and senseless opinion" (*Antiq.* 8.343) or "a true opinion (*tes alethous doxes*)" (*Antiq.* 10.280). Reputation: a soldier's "reputation for prowess (*doxan aristeias*)" in hand-to-hand combat (*Antiq.* 7.304), a lawyer's "reputation for cleverness (*doxei deinotetos*)" in court (*Antiq.* 17.226), and a general's "reputation for courage (*doxan andreias*)" (Josephus, *War* 3.357–358). Fame: the "everlasting fame (*doxan aeimenston*)" of Moses (*Antiq.* 2.205), the increasing "fame of Samuel (*epi pleon he doxa*)" because all his prophesies came true (*Antiq.* 5.351), and the fame of the Olympic Games (*he doxa ton Olympiasin*)" (*War* 1.426–427). Honor: "you will have honor in the sight of all" (Luke 14:10).

Definition and Examples of Glory

Glory is possessing something that creates, brings, or earns someone a high opinion among men—or with God. This high opinion or glory may come from having intelligence, good looks, charm, talent, ability, strength, wisdom, wealth, faith, obedience, or good works—anything that causes others to have a high opinion of a person. Glory is metonymy of the cause in which the high opinion is put for the thing that causes or produces the high opinion. Glory, then, is not an attitude, but something given, received, and possessed. It may consist of one or many things; that is, one thing you possess or a combination of many desired, valuable, or enviable things most people wish they had (plural *tas doxas* used of the future glories of Jesus in 1 Peter 1:11). In this life glory is usually something rare, something hard to get, something most people don't have but desperately want, like beauty, charisma, and fame. Solomon's fine clothes, I'm sure, were the best money could buy, contributed to his glory, and were a part of his glory: "Solomon in all his glory did not clothe himself like one of these" (Matt 6:29). Let's look at a few more examples. Glory is having or possessing

- (1) many people in a kingdom (of a king, Prov 14:28),
- (2) physical strength (of young men, Prov 20:29),
- (3) gray hair (wisdom) (of old men, Prov 16:31),
- (4) exquisite clothing (of Solomon, Matt 6:29; Luke 7:25),
- (5) riches (of Haman, Esth 5:11),
- (6) glory from riches—all that money can buy (Psa 49:16),
- (7) royal glory of Ahasuerus—all the luxuries that surround a king (Esth 1:4),
- (8) high opinion, reputation, or fame ("eternal fame" of Herod the Great, Josephus, *Antiq.* 15.376),

- (9) victory in battle (of the defeat of Edom by King Amaziah, 2 Kings 14:10),
- (10) all good things (from God, Psa 84:11), and
- (11) a bright light or radiance (of the sun, moon, and stars, 1 Cor 15:41; Moses, 2 Cor 3:7; of Jesus, Heb 1:3; and an angel, Rev 18:1; God, Isa 60:19; Ezek 10:4; 43:2; Luke 2:9; Rev 21:23–24).

God has the most glory because of his unique, infinite, and awesome attributes, such as omnipresence, omniscience, and omnipotence (Psa 57:5; 113:4; 148:13).

In this life glory is temporary, may fade away, be lost, or be taken away. But glory in the next life is given in abundance to all of God's children. Everyone will have glory, but some will have more glory than others. This future glory is permanent, will not fade away, be lost, or be taken away (Matt 6:19–20; Luke 12:33). To be given glory or to receive glory is to be glorified, and the end result of being glorified is glorification—a state of having or possessing glory. Glorification, then, is to receive glory from God or to be glorified by God.

Giving, Receiving, and Seeking Glory

The verbs used with glory are instructive: glory is given, received, possessed, and sought. To *give* glory is giving something desirable or valuable to people you love—a gift or gifts, reward, praise, honor, or blessing that causes people to have a high opinion of them. To *receive* glory is receiving something that is desirable, valuable, or enviable in the eyes of men, such as expensive gifts that cause people to hold you in high esteem. The stunning gift causes the high opinion. To *have* glory is to possess a spectacular gift or gifts that most people do not have, and these gifts cause men to have a high opinion of you. The glory causes the high opinion. Now, notice an important principle: giving glory and receiving glory creates glory for the recipient. And the more glory (gifts) given and received, the more glory you have: men have an even higher opinion of you. To seek glory from men or from God is to seek a high opinion in the eyes of men or God. From men: "nor did we seek glory from men, either from you or from others" (1 Thess 2:6a–b). "How can you believe, when you receive glory from one another" (John 5:44a). From God: "you do not seek the glory that is from the one and only God?" (John 5:44b) and "to those who by perseverance in doing good seek for glory and honor and immortality, eternal life" (Rom 2:7). Some seek to glorify