

THE GLORY OF GOD

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Summary:

This paper explores biblical references to the Glory of God and suggests ways these texts might affect worship in contemporary contexts. Included is an extensive list of Scripture references and comments regarding the topic on pages 16-42.

Length: 44 pages

The glory of God is an inadequately understood concept in Western Christianity. We have snuggled into the metaphors of the Almighty Father as “Poppa God” (Rom 8:15), Jesus Christ as Friend (John 15:14a), and the Holy Spirit as Counselor (John 14:16).

None of us would deny in our speech that we were made in the image of God, that we follow the Son, that we are empowered by the Spirit, but we often deny it in the way we live. The individualism of the culture has caused us to reduce God into someone who becomes our friend in the person of Jesus. This is not wrong. It just falls way short.¹

In contrast, Ezekiel’s revelation of the glory of God initiated a response of prostrate worship before the Sovereign Creator (Ezek 1:1, 28). The essence of worship is reflected in such a revelation/response interchange. From this perspective, Paul passionately declares in Romans 1:18-32 that failure to give God the glory due him is the root cause of a downward spiral of rejection and degradation, resulting in God’s wrath being discharged against godless and wicked humanity. What is this “glory of God” that fills Paul’s mind as he dictates his letter to the Romans?

The Old Testament Hebrew word for glory is *kabod*. The root idea for this word suggests heaviness and weightiness.² In the negative sense, it can imply “severity or harshness,”³ rather like heavy-handedness, but in the positive sense, it denotes “abundance or wealth.”⁴ It also has a relational connotation suggesting honour, prestige and glory. The fundamental concept is that “the glory of Yahweh...denotes the revelation of God’s being, nature and presence to mankind.”⁵ The Greek word *doxa*, used in the New Testament (and in the LXX translation of the Old Testament), carries the sense of “reputation.” Its “chief use is to describe the revelation of the

¹ Aileen Van Ginkel and Cam Roxbrough, “The Missional Church: Getting Back to the Core of Our Identity,” *Faith Today* (March/April 2006) [journal on-line]; available from http://www.faithtoday.ca/article_viewer.asp?Article_ID=201; Internet; accessed May 30, 2006.

² I. Howard Marshall, A. R. Millard, J. I. Packer, and D. J. Wiseman, eds., *New Bible Dictionary*, 3rd ed. (Downers Grove, IL: InterVarsity Press, 1996), 414.

³ Lee A. Maxwell, “The Use of the Hebrew Term KBD and Its Significance for the Incarnation” (Portland, OR: Theological Research Exchange Network, 1985), microfiche #020-0007, 2.

⁴ *Ibid*, 2.

⁵ Marshall et. al., *New Bible Dictionary*, 414.

character and the presence of God in the person and work of Jesus Christ.”⁶ Hebrews 1:3 and John 1:14 make this abundantly clear.⁷

This paper will first look at Scripture to ascertain what *kabod* and *doxa* reveal about God, how his glory is revealed, and what the appropriate response is from his creation (Appendix 1). Then it will evaluate the influence these concepts had on Paul’s letter to the Romans. Finally, it will make some practical observations and applications for the contemporary church as it seeks to fulfill its mandate to glorify God forever.

The glory of God reveals his being—the essence of who he is. When Moses asks to see God’s glory, he is asking to *see God*. He has already seen many manifestations of the presence of God (plagues, pillar of fire), but now he wants to behold the *person* of God.⁸ In several places in the Old Testament, ‘glory’ is capitalized and used as a name for God (1 Sam 15:29; Ps 106:20; Jer 2:11; Mic 1:15). Psalmist and prophet alike speak of the created universe declaring or being filled with the glory of God (Ps 19:1; Is 6:3). In Isaiah 42:8, God proclaims “I am the LORD; that is my name! I will not give my glory to another or my praise to idols.” He reiterates this statement in Isaiah 48:11: “I will not yield my glory to another.” God is protective, even jealous, of his glory because it reflects who he is as the Creator of all things.

Glory is an attribute of God’s character. It is revealed in the way he interacts with his creation, and particularly with his people. After God has destroyed the Egyptian army at the Red Sea, Moses and Miriam give God praise: “Who among the gods is like you, O LORD? Who is like you—majestic in holiness, awesome in glory, working wonders?” (Exod 15:11). Prior to his

⁶ *Ibid.*, 415.

⁷ Wayne Grudem defines glory as “the created brightness that surrounds God’s revelation of himself” and thus focuses on a much narrower interpretation of glory than will this paper. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan, 1994), 1243.

⁸ Amazingly, God is not affronted by this request and complies by revealing himself in a manner that protects Moses from the white-hot radiance of his glory.

death David prays: “Yours, O LORD, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all” (1 Chron 29:11). The glory of God encompasses his power, authority, sovereignty, majesty and holiness.

The glory of God reveals his presence. This is a particularly powerful image in the Old Testament. There are multiple references to the glory of God being revealed in visible manifestations that left no doubt in his children’s minds as to his presence with them. When Moses went up Mount Sinai the first time, the glory of the LORD settled on top of the mountain in the form of a cloud for six days. “To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain” (Exod 24:16-17). At both the dedication of the Tabernacle and the temple, a visible cloud settled over the Ark of the Covenant, signifying the presence of Almighty God in the midst of his people (Exod 40:34-38; 2 Chron 5:14). This rich symbolism of God’s presence heightened the devastation associated with Ezekiel’s vision of the glory of God departing from the temple (Ezek 10:1-19). Twenty-five years later, Ezekiel’s vision of God’s glory returning to the temple (Ezek 43:1-44:4) filled the exiled nation with hope for their future and a return to their homeland.

God’s glory is revealed through judgment. God speaks of gaining glory for himself when he destroys Pharaoh’s army at the Red Sea (Exod 14:4, 17-18). In Ezekiel, God declares that he both gains glory (Ezek 28:22) and displays his glory (Ezek 39:21) when he brings judgment on the nations. God’s glory could hardly be upheld if he turned a blind eye to evil and disobedience. He is a holy God, who cannot tolerate sin. Thus, his judgment of mankind discloses not only his justice and sovereignty, but also his glory.

God's glory is revealed through the salvation of his people. Isaiah's victorious shout "Arise, shine, for your light has come, and the glory of the LORD rises upon you." (Isa 60:1) is the culmination of a section where the LORD promises to save his people so powerfully and completely that all mankind will "revere his glory" (Isa 59:19).⁹ Maxwell observes that "those instances in which Jahweh's *kabod* is manifested are the great events of salvation history."¹⁰

Ultimately, God's glory is revealed in the person of his Son, Jesus Christ. The incarnation of Christ takes the immanence of God to a whole new level, as God puts on flesh and comes to dwell on this earth in the midst of his people (John 1:14; Phil 2:5-11; Heb 1:3). But "the glory of Christ is not in conflict with the glory of God."¹¹ There is no competition or battle for position and honor, for it is the glory of God reflected in the face of Jesus (2 Cor 4:6). The two persons cannot be separated and ranked against one another. "Praise and honor and glory and power, for ever and ever!" (Rev 5:13) are due equally and interchangeably to both God and the Lamb.

Schreiner affirms this understanding:

The centrality of Christ emerges in his death, resurrection and exaltation. Does the exaltation of Jesus Christ threaten the supremacy of the Father? By no means, for Christ's humiliation, resurrection and exaltation were "for the glory of God the Father" (Phil 2:11). The Father's glory is not diminished but enhanced by the work of Christ on the cross.¹²

Jesus' work on the cross leads to another rather surprising (by man's way of thinking) manner in which God's glory is revealed—through suffering.¹³ As Jesus sets his face towards the cross, he prays for himself, asking the Father to "glorify your Son, that your Son may glorify you" (John 17:1). Mankind tends to see only agony and defeat, loss and shame in the crucifixion. But Jesus' obedience in enduring the cross for the sake of mankind, his atoning sacrifice, and his

⁹ That this Redeemer is Jesus Christ is not fully appreciated by the people at this time.

¹⁰ Maxwell, "The Use of the Hebrew Term *KBD* and Its Significance for the Incarnation," 54.

¹¹ Thomas R. Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Downers Grove, IL: InterVarsity Press, 2001), 26.

¹² *Ibid.*, 26.

¹³ The story of the man born blind, not because of any sin on his or his parent's part, but "so that the work of God might be displayed in his life" (John 9:3) is a familiar example of this principle.

victory over sin and death via the resurrection brought untold glory to God and himself. God can and will use all things to bring glory to himself.

Scripture also teaches an appropriate response to the outpouring of God's glory in the world. God created his children to bring glory to himself (Isa 43:7). In writing to the Ephesians, Paul repeats the phrase "to the praise of his glory" three times (Eph 1:6, 12, 14) to emphasize that "God's ultimate goal... is not redemption, righteousness or sanctification. He grants these saving gifts to his people so that they will exult in him and praise his name."¹⁴ How do the chosen children of God do this? They worship their Creator and LORD with fear and reverence (Isa 59:19), with praise and thanksgiving (Ps 66:2; Ezek 3:12) and much rejoicing (1 Chron 6:10). Repeatedly when men came face to face with the glory and presence of God, their first response was to fall flat on their face in reverence and awe (Ezek 1:28, 3:23; Dan 10; Acts 9:3; Rev 1:17). This vertical response of returning praise to God himself must come first.

There is also a horizontal axis to worship. Mankind is to "declare his glory among the nations, his marvelous deeds among all peoples" (Ps 96:3). Telling who God is and what he has done in the lives of his people returns glory to God. Daily, creation sings a symphony of praise to its Creator.¹⁵ How much more should God's people verbalize their praise and thanksgiving? For such a purpose they were created. The Westminster Catechism expresses this well: "What is the chief end of man? Man's chief end is to glorify God and to enjoy him forever."¹⁶

Another appropriate response is that of God-centered faith—faith that acknowledges man's inability to save himself and places all trust in God and the atoning work of his Son. Such humility is honoring to God. The writer of Hebrews says that "without faith it is impossible to

¹⁴ Schreiner, *Paul, Apostle of God's Glory in Christ*, 32.

¹⁵ David writes, "The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge" (Ps 19:1-2).

¹⁶ "Westminster Shorter Catechism" [document on line], Available from <http://www.reformed.org/documents/WSC.html>. Internet. Accessed June 1, 2006.

please God” (Heb 11:6). God himself says that a lack of genuine faith is dishonouring to him (Isa 29:13). Paul tells the Philippian church that God has exalted Jesus “to the highest place” so that “at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:9-11). Faith is a fitting response to the revelation of God’s glory.

Obedience to the commands of Jesus is another way in which believers return glory to God. Christ set the standard for obedience. His followers are to imitate that same obedience. Fortunately, the third person of the Trinity, the Holy Spirit, enables believers to obey and to “reflect the Lord’s glory [by] being transformed into his likeness” (2 Cor 3:18). Peter and Paul challenge believers to mirror the glory of God in everything they do or say (1 Cor 10:31; 1 Pet 4:11). There should be no separation between sacred and secular behavior in the life of the believer. God can be acknowledged in every activity, no matter how small or repetitive or seemingly insignificant. Such discipline demands a consistent, persistent awareness of the presence of God (immanence), yet also his absolute holiness and righteousness (transcendence).

Connected to obedience is confession of sin. An interesting story occurs in Joshua 7 where Achan disobeyed the LORD’s commands to not keep any of the plunder from Jericho. As a result, the Israelites were defeated in their next battle. Joshua encourages Achan to confess his sin, referring to the confession as “giving glory to the LORD” (Josh 7:19). Confession, too, acknowledges God’s holiness and righteousness. It asserts that he is right and good and we are not!

The interplay between the revelation of God’s glory and the appropriate human response is obviously familiar and important to Paul as he writes to the Roman church. Paul was well schooled in the Old Testament scriptures. By his own admission, he was a devout Pharisee,

persecuting the church out of zeal for God’s reputation, faultless in legalistic righteousness (Phil 3:50-6). His Damascus road experience (involving a bright “light from heaven” (Acts 9:3) and a voice from an unseen person) parallels Old Testament manifestations of the glory of God, and may well account for his prompt acceptance of the revelation of Christ as Messiah. In a relatively short time, “magnifying God in Christ was the animating principle of Paul’s life and the foundational principle of his theology.”¹⁷ Small wonder that discussion of God’s glory frames the letter—appearing in the first chapter (Rom 1:18-32) as soon as the preliminary greetings are dealt with, and in the closing line of the epistle (Rom 16:27). Paul wants the reader to know with absolute certainty that all glory belongs to God: “For from him and through him and to him are all things. To him be the glory forever! Amen” (Rom 11:36)

Paul was first and foremost a missionary to the Gentiles rather than a theologian or a pastor. His passion was to see Gentiles come to know his Saviour as their own. His motive was to bring glory “to the only wise God through Jesus Christ” (Rom 16:27). But before people can come to the Saviour, they must know they need one. So Paul sets the stage for his letter with a discussion of the wrath of God. His driving intent in the first three chapters of the letter is to prove that all mankind have sinned—Jew and Gentile alike—and fallen “short of the glory of God” (Rom 3:23). He begins the argument in Romans 1:18-32 by focusing in on the root sin. God clearly revealed his existence, his power, and his nature to all people via his creation (Rom 1:19-20). But they have deliberately chosen to “suppress the truth” (Rom 1:18) and have refused to acknowledge or glorify him as God or return thanks to him (Rom 1:21).

So begins a descending spiral of degradation and depraved thinking. “The fundamental sin, however—which is the root of all others—is the failure to honor, praise and glorify the one

¹⁷ Schreiner, *Paul, Apostle of God’s Glory in Christ*, 37.

and only true God.”¹⁸ Note the sequence in verses 23 to 28. Mankind “exchanged the glory of the immortal God for images...” (Rom 1:23), so “God gave them over in the sinful desires of their hearts to sexual impurity...” (Rom 1:24). They “exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator...” (Rom 1:25), so “God gave them over to shameful lusts” (Rom 1:26) acted out in homosexual behavior. When mankind “did not think it worthwhile to retain the knowledge of God” (Rom 1:28), God “gave them over to a depraved mind, to do what ought not to be done” (Rom 1:28). It was not the sinful behavior that caused God to give them over. It was their deliberate refusal to honor, worship and acknowledge God as God. It was an outright rejection of God. “Sin does not primarily consist in violating God’s commands; it involves the repudiation and rejection of a person...the horizontal dimension of sin exists because of the vertical rejection of God...Ultimately sin is directed against God and Christ.”¹⁹

Paul’s familiarity with the Old Testament is foundational to his argument that God’s glory is displayed in judgment as well as in salvation. From this basis, he answers the questions posed in Romans 3:7 and 9:19-23. In the first passage, an imaginary person asks why he should be condemned if his sinful behavior “enhances God’s truthfulness and so increases his glory” (Rom 3:7). Such a foolish question! All people bear the image of God. They reflect that image when they walk in faithfulness and obedience. But they defile that image when they lie, cheat, steal, kill, and so on. Sinful behavior is rightly condemned by a just and holy God. Romans 9:19-23 is the culmination of a discussion on God’s sovereign choice. God, as Creator, Sovereign, and Justice, has the absolute right and authority to condemn or to grant mercy. It is entirely his prerogative to do as he pleases with that which his creation. That he lavishes mercy on us despite

¹⁸ Ibid., 28.

¹⁹ Schreiner, *Paul, Apostle of God's Glory in Christ*, 106.

our sinfulness (Eph 1:7-8), and that he has provided Christ as an atonement for our debt is a miracle beyond human comprehension. God's mercy displays his glory. His provision displays his glory. His judgment displays his glory.

Paul understands that Jesus is the mirror image of God's glory.²⁰ He repeatedly tells the Romans that through Jesus the character of God is revealed and the work of God accomplished. Believers experience: the judgment of God through Jesus (Rom 2:16); righteousness from God through faith in Jesus (Rom 3:22); justification and redemption through Jesus (Rom 3:24); peace with God through Jesus (Rom 5:1); reconciliation with God through Jesus (5:11); joy in God through Jesus (Rom 5:11); grace and righteousness through Jesus (Rom 5:17); eternal life through Jesus (Rom 5:21; 6:23); freedom from sin and death through Jesus (Rom 7:25; 8:2); the love of God through Jesus (Rom 8:39); the end of the law through Jesus (Rom 10:4); salvation through Jesus (Rom 10:9, 13); oneness of the body through Jesus (Rom 12:5); God's acceptance through Jesus (Rom 15:7); fulfilling and powerful ministry through Jesus (Rom 15:18-19). Jesus sits at the right hand of God interceding for those who place their faith in him (Rom 8:34). In an outburst of praise, he declares Christ to be "God over all, forever praised!" (Rom 9:5). The resurrection of Christ reflects the power and glory of God (Rom 6:4). The closing lines of the letter—"Now to him who is able to establish you...to the only wise God be glory forever through Jesus Christ! Amen" (Rom 17:25-27)—turn the reader's attention once again to Christ's reflection of glory unto the Father.

In Romans 8:17-18, Paul speaks of suffering as being "the indispensable prelude to...glory."²¹ In his commentary on this passage, Bruce suggests an "organic relationship"

²⁰ While this is most obviously reflected in the hymn of Philippians 2:6-11 and Colossians 1:15-20, this belief undergirds all of Paul's writing.

²¹ F. F. Bruce, *Romans: Tyndale New Testament Commentaries*, rev. ed. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1988), 159.

between suffering and glory where “glory actually grows out of the suffering...The affliction is light and temporary when compared with the all-surpassing and everlasting glory”²²—Paul’s sentiments exactly!

Finally, in Romans Paul models appropriate responses to the revelation of the glory of God. His worldview of the supremacy, wisdom and sovereignty of God is expressed in a rhapsody of praise in Romans 11:33-36. It is a doxology focused on giving glory to God through words of worship and exaltation. Paul acknowledges the work of Christ in his own life (Rom 15:17) as he has sought to offer himself as a “living sacrifice” (Rom 12:1) in God’s service. He does not perceive glory and praise being due to himself because of his ministry. Rather he exults in the privilege of serving Christ and God in the tasks that God has given him to do. Such an attitude of humility and thanksgiving would be very helpful in all church ministry! When Paul calls for unity between the strong and the weak, it is because God would be glorified through their unity and acceptance of one another (Rom 15:7).

Paul’s ultimate aim is not the horizontal reconciliation of Jews and Gentiles, important as that is. Nor is his missionary ambition satisfied when God’s saving promises come to fruition among Jews and Gentiles, though he devoted his life to bringing God’s saving message to Gentiles. The ultimate goal of Paul’s mission was to see God glorified, and this reaches its zenith when Jews and Gentiles together worship and praise God. Such united worship begins on earth and will last forever.²³

Paul uses the faith of Abraham as an illustration of giving glory to God. Abraham honored God by standing firm in believing God’s promises (Rom 4:20). “God is glorified as God when human beings trust in his promises. Trusting the one who makes promises gives honor to that person.”²⁴ The priority of giving glory and honor to God in thought, word and deed is intricately woven

²² Bruce, *Romans: Tyndale New Testament Commentaries*, 159.

²³ Schreiner, *Paul, Apostle of God's Glory in Christ*, 94.

²⁴ *Ibid.*, 210.

throughout the pages of Paul's letter. There can be no mistaking that "from him [God] and through him and to him are all things. To him be the glory forever! Amen" (Rom 11:36).

There are serious implications here for worship in the church, if indeed the primary root of all sin is the failure of mankind to glorify God. Elgby verbalizes the issue this way: "The Church's main function is not related to the education or edification of its members. The Church is not primarily created for its members, for their entertainment, betterment, etc. The Church's main purpose is to worship God, and bring glory to his name."²⁵ Thomas Schreiner would say a hearty, "Amen!"²⁶ Some may view this as a denial of the church's task to fulfill the Great Commission of Matthew 28:18-20. But I would suggest this would not be Paul's perspective. He exhorted both the Corinthian and the Colossian churches to do *all* things "for the glory of God" (1 Cor 10:31; Col 3:17). The tunnel vision that insists on setting up one ministry over another (worship over evangelism, youth ministry over senior's care)—usually on the basis of personal gifting, expertise, or preference—has lost sight of the breadth and scope of God's purposes. The focus narrows in on a particular ministry rather than widening to an appreciation and celebration of bringing glory to God in an infinite variety of ways.

Part of the problem is the "modern" church's propensity to make the individual the focal point of attention rather than God. The express purpose of God's story of creation, redemption and consummation is to bring glory to himself. It is tempting to think of it as man-centered, that is, for *my* salvation, or so that *I* can live with him in heaven. Certainly that viewpoint has been rampant in the North American church. But it simply is not so. God is ultimately concerned for his glory. That he chooses to extend grace towards any individual is not about that person, but

²⁵ Hans Elgby, "The Comprehensive Theme of the Bible: The Glory of God" (M. Div. thesis, Briercrest Biblical Seminary, 1997), 75.

²⁶ "The purpose of the church's existence, in the final analysis, is to bring glory to God." Schreiner, *Paul, Apostle of God's Glory in Christ*, 34.

about providing opportunity for his name to be glorified and praised. “Turning away from true knowledge of God means cutting ourselves off from any ultimately accurate understanding of this world and our place within it.”²⁷ No wonder the worship of the church becomes so self-focused when she fails to grasp the implications of God’s call to glorify him above all else.

Another important area the church must look at more intently is the tension between the transcendence and immanence of God. “Glory” is a fascinating word in that it encompasses both transcendence (his holiness, majesty, power, and sovereignty) and immanence (his presence). Historically, the church suffers from huge pendulum swings between these two apparent poles. (One of the common criticisms of the recent praise and worship movement is that it lacks any sense of awe and reverence towards God, focusing wholly on his immanent qualities and the individual’s response.) But the church must learn to hold these two concepts as simultaneously and equally true—a paradox equal to the tension between God’s unfailing love and his justice. Emphasizing one over the other is neither healthy for the church nor true.

Unity in the church is another key theme of Paul’s. A church rife with dissension and argument cannot reflect the glory and love of God. “The unity [Paul demands] is rooted in truth and is jeopardized by deviant teaching. Unity will be realized only if the church is faithful to the truth of the gospel and avoids teachings contrary to this gospel.”²⁸ Sometimes the church is guilty of avoiding teaching altogether, particularly around difficult issues. This inevitably contributes to disunity. For example, in the area of worship as expressed through music, refusal to teach the importance of giving glory to God over personal preference of musical style or instrumentation has kept many a church locked in foolish controversy over negotiable issues. “Diversity belongs to the heart of unity. And yet not all diversity—certainly not the diversity of chaos and non-

²⁷ Moo, *The NIV Application Commentary: Romans*, 62.

²⁸ Schreiner, *Paul, Apostle of God’s Glory in Christ*, 339.

relation. Diversity must be united by a particular kind of relation.”²⁹ Such relationship flows out of the freedom and love found in a community of faith that submits to one another in reverence for God. Its lifeblood flows from a common bond of faith in Jesus Christ that governs behavior, attitudes, and conversation.

Other areas the church can explore in pursuit of glorifying God include cheerful generosity,³⁰ involvement in social justice issues,³¹ and patient endurance of suffering and persecution. Thousands of Christians around the world daily give glory to God simply by standing firm in their faith in the face of intense hostility and opposition.

Schreiner sees the church playing a key role in declaring the glory of God:

The church enshrined God’s plan for history, revealing to all creation the wisdom and depth of God’s saving plan. The church is the locus of God’s glory, the theater in which he displays his grace and love. The church features God’s wisdom, declaring to the whole universe that the outworking of history is not arbitrary but fulfills God’s plan.³²

This is a high calling for the church. No wonder Paul is so specific about how believers are to live in relationship with one another and with the world. The church has a huge capacity to dishonor the name and reputation of God, and unfortunately, does so quite regularly, today and throughout history. What a miracle of love and grace that God does not give up on her!

In his Master’s thesis, Hans Elgby proposes that the glory of God is the overriding comprehensive theme of all of the Scriptures. He quotes Lewis Sperry Chafer:

According to the written Word of God, one supreme purpose is revealed in all that God has done or will do, from the beginning of creation to the³³ farthest reaches of eternity. This supreme purpose is the manifestation of the glory of God. For this one purpose angels were created, the material universe was designed to reflect that glory, and man was

²⁹ Paulos Gregorios, “Human Unity for the Glory of God,” *Ecumenical Review* 37 (April 1985): 210.

³⁰ Schreiner, *Paul, Apostle of God’s Glory in Christ*, 446.

³¹ Gregorios, “Human Unity for the Glory of God,” 208.

³² Schreiner, *Paul, Apostle of God’s Glory in Christ*, 339.

³³ Lewis Sperry Chafer, *Major Bible Themes* (Grand Rapids, MI: Dunham Publishing Company, 1953), 29; quoted in Hans Elgby, “The Comprehensive Theme of the Bible: The Glory of God,” 8.

created in the image and likeness of God. In the inscrutable wisdom of God, even sin was permitted and redemption was provided with a view toward the realization of this supreme purpose.

Elgby argues that the answer to the ‘why?’ of God’s purposes and activities is found in the glory of God. “The glory of God is inseparable from His Name. The glory of God settles the ultimate question of purpose. Not only does it describe who God is; it also reveals that the ultimate purpose in all existence is that He might receive the glory due His Name.”³⁴ The glory of God propels Paul to worship, to obey, to trust, to hope, to suffer in his name, to praise and to offer thanksgiving. It is an underlying current that surfaces to the top in strong declarations of warning or praise, and then submerges to direct the flow of the letter to the Romans in more subtle ways. It is never far from his thoughts, even as he writes of justification, grace and freedom from condemnation. Paul would heartily echo the words of the Fanny Crosby, “To God be the glory, great things He hath done!”³⁵

³⁴ Hans Elgby, “The Comprehensive Theme of the Bible: The Glory of God,” 53.

³⁵ Fanny Crosby, “To God Be the Glory,” *The Hymnal for Worship and Celebration* (Waco, TX: Word Music, 1986), #66.

APPENDIX 1

Exodus 14:4

And I will harden Pharaoh's heart, and he will pursue them. But I will gain **glory** for myself through Pharaoh and all his army, and the Egyptians will know that I am the LORD." So the Israelites did this.

God tells Moses to take the Israelites back the way they came so that Pharaoh will think they are confused and pursue them. But God's purpose is to "gain glory" for himself before all the Egyptians

Exodus 14:17 & 18

I will harden the hearts of the Egyptians so that they will go in after them. And I will gain **glory** through Pharaoh and all his army, through his chariots and his horsemen.

The Egyptians will know that I am the LORD when I gain **glory** through Pharaoh, his chariots and his horsemen."

God is interested in his glory

Exodus 15:11

"Who among the gods is like you, O LORD ? Who is like you— majestic in holiness, awesome in **glory**, working wonders?"

Moses & Miriam's song after the Egyptian army was destroyed in the Red Sea. Glory is an awesome thing

Exodus 16:7,10

and in the morning you will see the **glory** of the LORD, because he has heard your grumbling against him. Who are we, that you should grumble against us?"

While Aaron was speaking to the whole Israelite community, they looked toward the desert, and there was the **glory** of the LORD appearing in the cloud.

The story of the manna and the quail. Note: "see the glory of the LORD. How did they see it? In the cloud – the same cloud that had been the visible sign of God's presence with them as they wandered in the desert?"

Exodus 24:16-17

and the **glory** of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on the seventh day the LORD called to Moses from within the cloud.

To the Israelites the **glory** of the LORD looked like a consuming fire on top of the mountain.

Moses first trip up Mount Sinai when he was given the Ten Commandments and instructions for building the tabernacle. The Israelites at large were not permitted to come near to God (24:2). God called Moses to meet with Him personally on the mountain in the midst of the cloud. Moses stayed for 40 days and 40 nights. In spite of the visible cloud (looking like a consuming fire according to 24:17, the people rebelled and had Aaron build a golden calf to worship.

So too we are so prone to worship idols instead of God, even though we can see him in the life and person of Jesus and through his Word.

Exodus 29:43

there also I will meet with the Israelites, and the place will be consecrated by my **glory**.

Moses is still up the mountain. God has been giving him specific instructions for the building of the tabernacle and its furnishings. He has talked about the sacrifices that are to be made, the garments the priests are to wear and now about

consecrating the priests themselves. When they have been consecrated and the altar has been consecrated by the burnt offering of atonement, then God himself will come and consecrate the tabernacle with his “glory”—his presence. God is so concerned with the details of all that is to be done and how he is to be worshiped!

Exodus 33:12 - 23

Exodus 33:18

Then Moses said, "Now show me your **glory**."

Exodus 33:22

When my **glory** passes by, I will put you in a cleft in the rock and cover you with my hand until I have passed by.

What is amazing to me about this whole story is that God actually is not affronted by Moses' request, although he does alter his response slightly for Moses' own protection. Moses asks to see God's glory. God responds by showing Moses his “goodness”, proclaiming his name Jahweh, and the statement of his sovereignty (“I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.” 33:19b). God also says that no one can see him and live. We have no sense of this awesome power and righteousness and sovereignty. We tend to treat God as a friend, a peer, rather than our Almighty King who extends mercy and compassion towards us out of his lovingkindness, not because of any merit on our part. He protects Moses from fully seeing his glory, because Moses would surely die.

Exodus 40:34-38

[*The Glory of the LORD*] Then the cloud covered the Tent of Meeting, and the **glory** of the LORD filled the tabernacle.

Exodus 40:35

Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the **glory** of the LORD filled the tabernacle.

The tabernacle has been set up. Its furnishings have been consecrated, the priests have been consecrated. Everything has been set in place. Then God, as he promised, comes and fills the tabernacle with his glory in the visible form of a cloud. The presence and movement of the cloud directs the Israelites in their travels and assures them visibly of God's presence.

Leviticus 9:6

Then Moses said, "This is what the LORD has commanded you to do, so that the **glory** of the LORD may appear to you."

Obedience is necessary in order to see the glory of the LORD

Leviticus 9:23

Moses and Aaron then went into the Tent of Meeting. When they came out, they blessed the people; and the **glory** of the LORD appeared to all the people.

When everything for the tabernacle had been done as God had said, then God appeared as he said he would. Fire came out from his presence and consumed the offering on the altar. The response of the people: joy and prostrate worship.

Numbers 14:10 - 24

But the whole assembly talked about stoning them. Then the **glory** of the LORD appeared at the Tent of Meeting to all the Israelites.

Numbers 14:21

Nevertheless, as surely as I live and as surely as the **glory** of the LORD fills the whole earth,

Numbers 14:22

not one of the men who saw my **glory** and the miraculous signs I performed in Egypt and in the desert but who disobeyed me and tested me ten times-

The twelve spies have returned from the land of Canaan and with the exception of Joshua and Caleb, have said that the people there are too strong to overtake. When Moses, Aaron, Joshua, and Caleb encouraged the people to trust the LORD, they threatened to stone them. The God appeared – an angry God—fed up with the lack of trust from those he had so miraculously rescued from Egypt. He was ready to destroy the whole nation of Israel, but Moses pleaded for their lives. God relents, but punishes the Israelites by refusing to allow any of their generation to enter the promised land except Joshua and Caleb. God vows, on the basis of his glory that fills the earth, that those who saw his glory in the desert and the works of his mighty hand will now die in the desert.

Numbers 16

This chapter contains the stories of two rebellions against Moses and Aaron. The first by Korah (a Levite) and Dathan and Abiram (Reubenites), resulted in the death of them and their families when the earth opened beneath them and swallowed them whole. The next day the Israelites still grumbled at the leadership of the LORD's anointed, so God sent a plague and 14,700 people died before Aaron was able to make atonement for them. God's glory sometimes appears in connection with his wrath – rather reminiscent of Romans 1:18---

Numbers 16:19

When Korah had gathered all his followers in opposition to them at the entrance to the Tent of Meeting, the **glory** of the LORD appeared to the entire assembly.

Numbers 16:42

But when the assembly gathered in opposition to Moses and Aaron and turned toward the Tent of Meeting, suddenly the cloud covered it and the **glory** of the LORD appeared.

Numbers 20:6

Moses and Aaron went from the assembly to the entrance to the Tent of Meeting and fell facedown, and the **glory** of the LORD appeared to them.

The people of Israel were rebelling once again about the lack of water. Moses and Aaron went to the tabernacle where “the glory of the LORD” appeared to them and gave them instructions. This time Moses did not wholly obey—he struck the rock instead of just speaking to it. God considered this dishonouring and a lack of trust, and so Moses was not allowed to enter the promised land.

Deuteronomy 5:24

And you said, "The LORD our God has shown us his **glory** and his majesty, and we have heard his voice from the fire. Today we have seen that a man can live even if God speaks with him.

Moses is recounting the day the LORD gave him the Ten Commandments. He describes the presence of the LORD on the mountain top as fire, cloud and deep darkness (5:22). The elders of Israel came and acknowledged the glory of God and were afraid. They asked Moses to be the mediator between them and God. Whatever God told Moses, they would do. They were full of a holy fear of God. God was pleased by their fear and their commitment to obey him.

Joshua 7:19

Then Joshua said to Achan, "My son, give **glory** to the LORD, the God of Israel, and give him the praise. Tell me what you have done; do not hide it from me."

Achan disobeyed the LORD's commands to not keep any of the plunder from Jericho. As a result the Israelites were defeated in their next battle. Joshua encourages Achan to confess his sin, referring to the confession as "giving glory to the LORD." Confession too acknowledges God's holiness and his righteousness. It asserts that He is right and good and we are not!

1 Samuel 4:21 – 22

She named the boy Ichabod, saying, "The **glory** has departed from Israel"-because of the capture of the ark of God and the deaths of her father-in-law and her husband.

1 Samuel 4:22

She said, "The **glory** has departed from Israel, for the ark of God has been captured."

NIV notes suggest that God had not abandoned his people. Because the ark was captured did not mean that God's presence was now with the Philistines. He cannot be physically attached to the ark of the covenant of course. But it did signify "estrangement in the relationship between God and his people" (381).

1 Samuel 15:29

He who is the **Glory** of Israel does not lie or change his mind; for he is not a man, that he should change his mind."

"the Glory of Israel" – used as a name here and in Micah 1:15 (I will bring a conqueror against you who live in Mareshah. He who is the **glory** of Israel will come to Adullam.) Also called Glory as a name in Psalm 106:20 (They exchanged their **Glory** for an image of a bull, which eats grass.), Jeremiah 2:11 (Has a nation ever changed its gods? (Yet they are not gods at all.) But my people have exchanged their **Glory** for worthless idols.), Hosea 4:7 (The more the priests increased, the more they sinned against me; they exchanged their **Glory** for something disgraceful.)

1 Kings 8:11

And the priests could not perform their service because of the cloud, for the **glory** of the LORD filled his temple.

The scene is the dedication of the temple Solomon built for the LORD. After the ark was placed in the Most Holy Place, the "cloud" filled the temple. Visible sign of God's presence—his dwelling in his temple.

1 Chronicles 16:10

Glory in his holy name; let the hearts of those who seek the LORD rejoice.

Back to David now. The ark has been brought to Jerusalem and placed in the tent that David had provided. This verse comes out of David's psalm of thanksgiving at the event. If the 2nd half of the verse is a paraphrase of the 1st, then "glorying" in the Lord means rejoicing. This is born out by the surrounding verses which speak of thanksgiving, praising, telling, calling on the LORD, seeking, remembering, acknowledging.

1 Chronicles 16:24, 28, 29, 35

Declare his **glory** among the nations, his marvelous deeds among all peoples.

Ascribe to the LORD, O families of nations, ascribe to the LORD **glory** and strength,

...ascribe to the LORD the **glory** due his name. Bring an offering and come before him; worship the LORD in the splendor of his holiness.

Cry out, "Save us, O God our Savior; gather us and deliver us from the nations, that we may give thanks to your holy name, that we may **glory** in your praise."

Still part of David's psalm of thanks. We are to give glory to God for who he is (splendour, majesty, faithful, to be feared, holy, good, loving, everlasting, strong) and for what he does (judge, protector, savior, creator).

1 Chronicles 29:11

Yours, O LORD, is the greatness and the power and the **glory** and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O LORD, is the kingdom; you are exalted as head over all.

From a prayer of David's just before he dies. He has made plans for the building of the temple and has commissioned Solomon to do it. He has collected money and supplies and now praises God in a litany of verses that describe God's glory. Speaks of God as everlasting, great, powerful, majestic, full of splendor, creator and owner of all things, sovereign, powerful, giver of all wealth and honor, glorious.

2 Chronicles 5:14

and the priests could not perform their service because of the cloud, for the **glory** of the LORD filled the temple of God.

Dedication of the temple under Solomon. Again, once the ark has been placed in the Most Holy Place, the cloud (the visible manifestation of the presence of God) fills the temple. //1 Kings 8:11

2 Chronicles 7:1-3

[*The Dedication of the Temple*] When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the **glory** of the LORD filled the temple.

The priests could not enter the temple of the LORD because the **glory** of the LORD filled it.

When all the Israelites saw the fire coming down and the **glory** of the LORD above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to the LORD, saying, "He is good; his love endures forever."

What an amazing visual and tactile experience this must have been. The only possible response was to fall on their faces and worship. The awesomeness of God must have been overwhelming

Psalm 3:3

But you are a shield around me, O LORD; you bestow **glory** on me and lift up my head.

What does it mean for God to "bestow glory" on a mere man, even if it is King David.? In these verses it seems to refer to protection and deliverance.

Psalm 8:1, 5

O LORD, our Lord, how majestic is your name in all the earth! You have set your **glory** above the heavens. You made him a little lower than the heavenly beings and crowned him with **glory** and honor.

Psalm of David. First he speaks of the glory of God revealed in the heavens, the majesty of God. Then in vs 5 he speaks of how God, in creating man in his own image, has thus bestowed on man some of his own glory and honour. It is a powerful thing that we are created in God's image!

Psalm 19:1

The heavens declare the **glory** of God; the skies proclaim the work of his hands.

This whole psalm by David declares the glory of God. First he speaks of how creation magnificently displays God's glory. Then David turns to God's law, which also displays the glory

of God and gives us important glimpses into the character of God.

Psalm 24:7-10

Lift up your heads, O you gates; be lifted up, you ancient doors, that the King of **glory** may come in. Who is this King of **glory**? The LORD strong and mighty, the LORD mighty in battle.

Lift up your heads, O you gates; lift them up, you ancient doors, that the King of **glory** may come in. Who is he, this King of **glory**? The LORD Almighty— he is the King of **glory**. Selah

Who is the King of glory? God—Jahweh Almighty. The opening verses of this psalm of David’s speak of God’s sovereignty based on his position as Creator of all things.

Psalm 26:8

I love the house where you live, O LORD, the place where your **glory** dwells.

Again, God’s presence is not restricted to the temple. But, “the presence of God’s glory signaled the presence of God himself. His glory dwelling in the tabernacle, and later the temple, assured Israel of the Lord’s holy, yet gracious, presence among them. John 1:14 announces that same presence in the Word become flesh who “made his dwelling among us.”” (NIV text notes, p 810)

Psalm 29:1 – 3, 9

[*A psalm of David.*] Ascribe to the LORD, O mighty ones, ascribe to the LORD **glory** and strength. Ascribe to the LORD the **glory** due his name; worship the LORD in the splendor of his holiness.

The voice of the LORD is over the waters; the God of **glory** thunders, the LORD thunders over the mighty waters.

The voice of the LORD twists the oaks and strips the forests bare. And in his temple all cry, "**Glory!**"

Speaks of the glory of God as displayed in creation through a thunderstorm. Calls for an appropriate response of worship from man. Speaks of a magnificent display of strength, power, holiness and majesty.

Psalm 57:5, 11

Be exalted, O God, above the heavens; let your **glory** be over all the earth.

Be exalted, O God, above the heavens; let your **glory** be over all the earth.

David is in big trouble—hiding from Saul in the cave. The first time he utters this refrain, it is a cry for help—for God to show himself powerful. The second time it closes a section of praise and affirmation of God’s greatness and faithfulness.

Psalm 63:2

I have seen you in the sanctuary and beheld your power and your **glory**.

God’s glory is something we can see and experience in this life, deserving of our praise.

Psalm 66:2

Sing the **glory** of his name; make his praise glorious!

A call to praise for who God is and what he has done

Psalm 72:19

Praise be to his glorious name forever; may the whole earth be filled with his **glory**. Amen and Amen.

Interesting! The first 17 verses are a plea from Solomon for God to help him rule justly and generously, with honour and greatness. It sounds like he wants to reflect the character and nature of God. The last 2 verses are suddenly directed as a hymn of praise to God—praising him for who

he is (his name) and what he does (his marvelous deeds). He asks that the whole earth would see the glory of God.

Psalm 73:24

You guide me with your counsel, and afterward you will take me into **glory**.
Here glory is a place—where God is?

Psalm 79:9

Help us, O God our Savior, for the **glory** of your name; deliver us and forgive our sins for your name's sake.

Israel is in ruins. Jerusalem is rubble and the temple is defiled. Asaph, the psalmist, asks for God's help and deliverance, that his name would be honoured and his power and authority displayed.

Psalm 85:9

Surely his salvation is near those who fear him, that his **glory** may dwell in our land.

God's salvation of his people displays his glory—perhaps also indicates his presence with his people.

Psalm 86:9

All the nations you have made will come and worship before you, O Lord; they will bring **glory** to your name.

David is pleading with the LORD for help. At the half way point, he turns to praise; he acknowledges the supremacy of God and says all the nations will even praise and glorify God because of who he is and what he does.

Psalm 89:17

For you are their **glory** and strength, and by your favor you exalt our horn.

Ethan is describing the blessedness of those who know and walk with God. They reflect God's glory and strength by their praise and by their obedience.

Psalm 96:3, 6-8

Declare his **glory** among the nations, his marvelous deeds among all peoples.

Splendor and majesty are before him; strength and **glory** are in his sanctuary.

Ascribe to the LORD, O families of nations, ascribe to the LORD **glory** and strength.

Ascribe to the LORD the **glory** due his name; bring an offering and come into his courts.

Note link between salvation and God's glory again between vs 2 – 3. In verse 6, glory is an attribute of God's character along with splendor, majesty and strength. Verses 7 & 8 call for a response; we are to ascribe glory to God and worship him in fear and trembling.

Psalm 97:6

The heavens proclaim his righteousness, and all the peoples see his **glory**.

God's power, manifested in the thunderstorm, reflects his glory for all to see.

Psalm 102:15 - 16

The nations will fear the name of the LORD, all the kings of the earth will revere your **glory**.

For the LORD will rebuild Zion and appear in his **glory**.

The psalmist is in a lot of pain and physical distress. Yet he acknowledges God's sovereignty

and compassion and hopes in God's future rebuilding of Zion which will display his glory for the world.

Psalm 104:31

May the **glory** of the LORD endure forever; may the LORD rejoice in his works-

The whole psalm is full of praise for God's power, majesty, creative sovereignty, provision, protection. All of these things display the glory of the LORD. His glory is everlasting.

Psalm 105:3

Glory in his holy name; let the hearts of those who seek the LORD rejoice.

Here glory is our response to God's revelation of himself. We are to praise/rejoice and seek him.

Psalm 106:47

Save us, O LORD our God, and gather us from the nations, that we may give thanks to your holy name and **glory** in your praise.

A psalm of praise for God's salvation of his people and his forgiveness of sin. Requesting salvation once again, that they might "triumphantly celebrate" (901) God's intervention.

Psalm 108:5

Be exalted, O God, above the heavens, and let your **glory** be over all the earth.

David has been extolling God's love and faithfulness. Before he turns to a prayer for God to save them, he asks that God's glory be manifested in all the earth—that God's praiseworthiness be undeniable.

Psalm 113:4

The LORD is exalted over all the nations, his **glory** above the heavens.

Psalm of praise to the name of God. God is above all. In spite of his exaltedness, he stoops down and saves the poor and needy.

Psalm 115:1

Not to us, O LORD, not to us but to your name be the **glory**, because of your love and faithfulness.

Man should not claim any glory. Glory belongs to God, because of his love and faithfulness, his sovereignty and power—his supremacy over all.

Psalm 138:5

May they sing of the ways of the LORD, for the **glory** of the LORD is great.

God is absolutely worthy of all praise and honour given to him because he is loving and faithful. He has set his name and his word above all things.

Psalm 145:11

They will tell of the **glory** of your kingdom and speak of your might,

David's song of praise for who God is and all that he does. Speaks of his "mighty acts" (4), the splendour of his majesty (5), his power displayed in his awesome works (6), the "abundant goodness" of the LORD (7), his compassion and graciousness (8 & 9), his sovereign rule (13), his eternal nature/kingdom (13), his faithfulness and love (13), his saving help (14), his provision (15-16), his righteousness (17), his nearness and attentiveness to our cry (18-19)

(IMMANENCE), his protectiveness and his judgment (20).

Proverbs 25:2

It is the **glory** of God to conceal a matter; to search out a matter is the **glory** of kings.

Part of God's glory is his incomprehensibility – that he can never be fully understood or explained.

Isaiah 4:5

Then the LORD will create over all of Mount Zion and over those who assemble there a cloud of smoke by day and a glow of flaming fire by night; over all the **glory** will be a canopy.

These words of Isaiah would have reminded the exiles of God's presence with the Israelites in the cloud and pillar of fire when they came out of Egypt and wandered in the desert. The cloud and fire "guided and protected" the people. God's glory here reassures, covers his people with a canopy of his presence and protection.

Isaiah 6:3

And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his **glory**."

Isaiah's vision of the LORD. Even the angelic beings acknowledge that the glory of God is readily evident—it fills the earth.

Isaiah 24:15 - 16

Therefore in the east give **glory** to the LORD; exalt the name of the LORD, the God of Israel, in the islands of the sea.

From the ends of the earth we hear singing: "**Glory** to the Righteous One." But I said, "I waste away, I waste away! Woe to me! The treacherous betray! With treachery the treacherous betray!"

Isaiah prophesies the LORD's destruction of the earth. The remnant will yet be able and willing to praise him, but even for them it will be a difficult time.

Isaiah 26:15

You have enlarged the nation, O LORD; you have enlarged the nation. You have gained **glory** for yourself; you have extended all the borders of the land.

But God will restore that which was devastated, and in so doing bring glory to himself.

Isaiah 35:2

It will burst into bloom; it will rejoice greatly and shout for joy. The glory of Lebanon will be given to it, the splendor of Carmel and Sharon; they will see the **glory** of the LORD, the splendor of our God.

Glory and splendor seem to be used as synonyms here.

Isaiah 40:5 - 6

And the **glory** of the LORD will be revealed, and all mankind together will see it. For the mouth of the LORD has spoken."

A voice says, "Cry out." And I said, "What shall I cry?" "All men are like grass, and all their **glory** is like the flowers of the field.

Verse 5 is prophetic: John the Baptist uses the previous verses ("A voice of one calling: "In the desert prepare the way for the LORD...") in Matt 3:3 speaking of his ministry. The Jews would probably understand Isaiah's words to refer to their current context of exile—that God

would deliver them from Babylon for the whole world to see. But they also point ahead to Christ, who is the revelation of God's glory, especially when he returns. Nobody will miss Christ's return!!

Verse 6 contrasts then the glory of man, which withers and dries up like grass to the overpowering glory of God.

Isaiah 41:16

You will winnow them, the wind will pick them up, and a gale will blow them away. But you will rejoice in the LORD and **glory** in the Holy One of Israel.

When God does step in to redeem Israel from captivity, it will be unmistakable and the people's response will be rejoicing and giving praise to God. They will recognize that their salvation has nothing to do with anything they have done.

Isaiah 42:8

"I am the LORD; that is my name! I will not give my **glory** to another or my praise to idols.

God is very protective/jealous of his glory. He will not share it with others or with idols. He is the sovereign Creator of all things, and the Redeemer of his people.

Isaiah 42:12

Let them give **glory** to the LORD and proclaim his praise in the islands.

Glory = praise in this context.

Isaiah 43:7

everyone who is called by my name, whom I created for my **glory**, whom I formed and made."

God created his children to bring glory to himself—for his glory!

Isaiah 44:23

Sing for joy, O heavens, for the LORD has done this; shout aloud, O earth beneath. Burst into song, you mountains, you forests and all your trees, for the LORD has redeemed Jacob, he displays his **glory** in Israel.

God's redemption and salvation of his people is in order to bring glory to himself.

Isaiah 48:11

For my own sake, for my own sake, I do this. How can I let myself be defamed? I will not yield my **glory** to another.

Again, God is jealous about his glory. Israel had dishonoured him by her behavior and she had been rightly afflicted, for God cannot let his name be so dragged through the mud.

Isaiah 52:13

[*The Suffering and Glory of the Servant*] See, my servant will act wisely ; he will be raised and lifted up and highly exalted.

Part of Isaiah's 4th "Servant Song". Speaks of Jesus being highly exalted for his wisdom and obedience.

Isaiah 58:8

Then your light will break forth like the dawn, and your healing will quickly appear; then your

righteousness will go before you, and the **glory** of the LORD will be your rear guard.

God rebukes the Israelites for their façade of fasting. True fasting rights injustice and frees those in slavery (6), and provides food, shelter, and clothing for those in need (7). When we behave in these godly ways, God's glory protects and guides us. Perhaps a reference again to the cloud and pillar of fire in the desert.

Isaiah 59:19

From the west, men will fear the name of the LORD, and from the rising of the sun, they will revere his **glory**. For he will come like a pent-up flood that the breath of the LORD drives along.

God saw that there was no one righteous to intervene and save his people from their captors. So he saved them himself. Speaks of his righteousness and his vengeance. The judgment of the LORD is a fearful thing, commanding honor and glory—recognition.

Isaiah 60:1 - 2

[*The **Glory** of Zion*] "Arise, shine, for your light has come, and the **glory** of the LORD rises upon you. See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his **glory** appears over you.

These words immediately follow God's promise of salvation. His people are to look to him and trust his promises. His glory protects and saves.

Isaiah 60:13

"The **glory** of Lebanon will come to you, the pine, the fir and the cypress together, to adorn the place of my sanctuary; and I will glorify the place of my feet.

God makes sure he receives the glory due him.

Isaiah 60:19

The sun will no more be your light by day, nor will the brightness of the moon shine on you, for the LORD will be your everlasting light, and your God will be your **glory**.

The Israelites would have thought these verses described their return from exile. But as it goes on, it becomes apparent (perhaps because we have read Revelation) that God is talking about a new Jerusalem where the splendor and light of his glory will eliminate the need for any other light from natural sources.

Isaiah 66:18 - 19

"And I, because of their actions and their imaginations, am about to come and gather all nations and tongues, and they will come and see my **glory**.

"I will set a sign among them, and I will send some of those who survive to the nations—to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my **glory**. They will proclaim my **glory** among the nations.

God will restore Israel/Jerusalem and his glory will be obvious to all nations.

Jeremiah 2:11

Has a nation ever changed its gods? (Yet they are not gods at all.) But my people have exchanged their **Glory** for worthless idols.

“their Glory” = God himself

Jeremiah 4:2

and if in a truthful, just and righteous way you swear, 'As surely as the LORD lives,' then the nations will

be blessed by him and in him they will **glory**."

God says if Israel repents and returns to him, they will once again see his glory in their midst. They will praise him.

Jeremiah 13:16

Give **glory** to the LORD your God before he brings the darkness, before your feet stumble on the darkening hills. You hope for light, but he will turn it to thick darkness and change it to deep gloom.

God commands his people to give him glory. It is not optional if they want to walk in safety and blessing.

Ezekiel 1:1-28

[*The Living Creatures and the **Glory** of the Lord*] In the thirtieth year, in the fourth month on the fifth day, while I was among the exiles by the Kebar River, the heavens were opened and I saw visions of God. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the **glory** of the LORD. When I saw it, I fell facedown, and I heard the voice of one speaking.

The whole chapter describes Ezekiel's vision. The four living creatures that he first sees and the spinning wheels are amazing enough. But then he speaks of his vision of God. His response—he falls flat on his face before the LORD. Understandable!! What does he see/hear (big picture): windstorm, cloud, lightning and brilliant light, fire, living creatures with wings and four faces, fast movement yet controlled, wheels that moved yet did not turn, a sparkling expanse, wings sounding like the "roar of rushing waters, like the voice of the Almighty, like the tumult of an army," a throne of sapphire, a figure like a man yet glowing like fire and surrounded by bright light (compares it to the brilliance and radiance of a rainbow). The glory of the LORD is multi-faceted and not easily described!

NIV study notes: "When God's glory was symbolically revealed, it took the form of brilliant light (see Ex 40:34; Isa 6:3). What is remarkable about Ezekiel's experience is that God's glory had for centuries been associated with the temple in Jerusalem (see 1 Ki 8:11; Ps 26:8; 63:2; 96:6; 102:16). Now God had left his temple [Ezek 10] and was appearing to his exiled people in Babylon...In his vision of he restored Jerusalem the prophet saw the glory of the Lord returning (43:2)." (1232)

Ezekiel 3:12

Then the Spirit lifted me up, and I heard behind me a loud rumbling sound—May the **glory** of the LORD be praised in his dwelling place!

Chapters 2 & 3 are Ezekiel's call & commissioning. He eats the scroll the LORD gives him and is sent to speak to the Israelites that are in exile with him. As the Spirit lifts him and takes him to the exiles in Tel Abib, he again hears the sounds from his vision—sounds of rustling wings and the moving wheels and a loud rumbling—and is filled with the remembrance of the glory of the LORD.

Ezekiel 3:23

So I got up and went out to the plain. And the **glory** of the LORD was standing there, like the **glory** I had seen by the Kebar River, and I fell facedown.

Ezekiel has been so overwhelmed by his vision and call that he just sat by the Kebar River for seven days, trying to take it all in. Then God came to him again, reminding him of his task. As Ezekiel gets up and obeys, the glory of the LORD appears to him again, and once again he falls

on his face in worship.

Ezekiel 8:4

And there before me was the **glory** of the God of Israel, as in the vision I had seen in the plain.

A year later now. Ezekiel has been fulfilling his role as a prophet, warning the people of the demise of Jerusalem and judgment for their sin. Once again, he is taken up in the Spirit and in a vision taken to the temple in Jerusalem. Once again, he sees the vision of the glory of God. God shows him the detestable things that are happening in the temple.

Ezekiel 9:3

Now the **glory** of the God of Israel went up from above the cherubim, where it had been, and moved to the threshold of the temple. Then the LORD called to the man clothed in linen who had the writing kit at his side

God pronounces judgment on those who have desecrated the temple, saving only those who have grieved and lamented over the desecration by placing a mark on their forehead, reminiscent of the Passover night in Egypt. (Also the mark on Cain's forehead (Gen 4:15) and Rev 7:3). God is preparing to leave the temple.

Ezekiel 10:1, 4, 18, 19

[*The **Glory** Departs From the Temple*] I looked, and I saw the likeness of a throne of sapphire above the expanse that was over the heads of the cherubim.

Then the **glory** of the LORD rose from above the cherubim and moved to the threshold of the temple. The cloud filled the temple, and the court was full of the radiance of the **glory** of the LORD.

Then the **glory** of the LORD departed from over the threshold of the temple and stopped above the cherubim.

While I watched, the cherubim spread their wings and rose from the ground, and as they went, the wheels went with them. They stopped at the entrance to the east gate of the LORD's house, and the **glory** of the God of Israel was above them.

This has to be one of the saddest times in the history of Israel, when God removes his presence from the temple. Ezekiel watches as the glory/presence of the LORD, manifested in the cloud and radiant light, rises from its usual resting place between the wings of the cherubim over the Ark of the Covenant and moves to the threshold of the temple, and finally up and away over the heads of the four creatures and wheels of the first vision.

Ezekiel 11:22 - 23

Then the cherubim, with the wheels beside them, spread their wings, and the **glory** of the God of Israel was above them.

The **glory** of the LORD went up from within the city and stopped above the mountain east of it.

God pronounces judgment on the leaders of Israel, yet also promises that he will eventually restore Israel and gather them back to his fold. He says that the people of Israel will eventually return and destroy all their "vile images" and idols. God "will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God." (vs 19-20). Ezekiel watches as the presence/glory of the LORD leaves the city of Jerusalem over the cherubim. Then he is returned in the Spirit to Babylon.

Ezekiel 28:22

and say: 'This is what the Sovereign LORD says: " I am against you, O Sidon, and I will gain **glory**

within you. They will know that I am the LORD, when I inflict punishment on her and show myself holy within her.

From a series of prophecies against different nations. God's judgment reveals his glory in that it shows his holiness and his absolute sovereignty, even over the kingdoms of the earth.

Ezekiel 39:21

"I will display my **glory** among the nations, and all the nations will see the punishment I inflict and the hand I lay upon them.

Again God displays his glory in judgment of the nations.

Ezekiel 43:1 - 5

[*The Glory Returns to the Temple*] Then the man brought me to the gate facing east, and I saw the **glory** of the God of Israel coming from the east. His voice was like the roar of rushing waters, and the land was radiant with his **glory**.

The **glory** of the LORD entered the temple through the gate facing east.

Then the Spirit lifted me up and brought me into the inner court, and the **glory** of the LORD filled the temple.

Year 25 of the exile now (the first vision was in year 5). Ezekiel again taken up in the Spirit to Jerusalem where God shows him a vision for the new temple. After showing him completely through the new building, carefully measuring everything, Ezekiel watches the glory of the LORD return to the inner court of the temple. What an amazing vision that must have been. Again, Ezekiel falls flat on his face.

Ezekiel 44:4

Then the man brought me by way of the north gate to the front of the temple. I looked and saw the **glory** of the LORD filling the temple of the LORD, and I fell facedown.

God has given Ezekiel instructions about the altar and the sacrifices to be offered Now "the man" who has been escorting Ezekiel around takes him to the east gate, which the LORD says must remain shut because he has passed through it. The man takes Ezekiel to the front of the temple. When he sees the glory of the LORD filling the temple once again, he falls prostrate in worship.

Daniel 2:37

You, O king, are the king of kings. The God of heaven has given you dominion and power and might and **glory**;

Daniel 5:18

"O king, the Most High God gave your father Nebuchadnezzar sovereignty and greatness and **glory** and splendor.

Daniel 5:20

But when his heart became arrogant and hardened with pride, he was deposed from his royal throne and stripped of his **glory**.

Sometimes God gives glory to earthly rulers, but he also removes that glory when pride and arrogance overtake humility, thankfulness, and recognition of God's sovereignty.

Daniel 7:14

He was given authority, **glory** and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.

Daniel's dream of the four beasts, followed by a vision of God ("the Ancient of Days") seated on his throne. Following the destruction of the horned beast, "one like a son of man" (Rev 1:13) approaches the throne and is "given authority, glory and sovereign power." Son of Man is the title Jesus most often uses of himself. Definite reference to the Messiah/Jesus receiving glory in the same way his Father does. Note words used: authority, glory, sovereign power, worship, dominion, everlasting, kingdom.

Hosea 4:7

The more the priests increased, the more they sinned against me; they exchanged their **Glory** for something disgraceful.

Glory used in this verse as a name for God. See also Psalm 106:20, 1 Samuel 15:9, and Jeremiah 2:11.

Micah 1:15

I will bring a conqueror against you who live in Mareshah. He who is the **glory** of Israel will come to Adullam.

God's glory again revealed in judgment.

Habakkuk 2:14

For the earth will be filled with the knowledge of the **glory** of the LORD, as the waters cover the sea. When the LORD destroys Babylon.

Habakkuk 3:3

God came from Teman, the Holy One from Mount Paran. Selah His **glory** covered the heavens and his praise filled the earth.

From Habakkuk's prayer extolling the power and awesomeness of God's deeds. God's glory is obvious to all. Vs 4 speaks of splendour and light and power.

Zechariah 2:5

And I myself will be a wall of fire around it,' declares the LORD, 'and I will be its **glory** within.'

The wall of fire around Jerusalem signifying the LORD's protection and his "glory within" signifying his presence.

Matthew 16:27

For the Son of Man is going to come in his Father's **glory** with his angels, and then he will reward each person according to what he has done.

Jesus return will reflect God's glory. Notice again the connection between the glory of God and judgment.

Matthew 24:30

"At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great **glory**."

"Signs of the end of the age" – Again Jesus is speaking about his return – this time probably the second coming. His coming will be obvious to all. Notice he uses the name "Son of Man" to refer to himself. He will come with obvious power and glory.

Matthew 25:31

[*The Sheep and the Goats*] "When the Son of Man comes in his **glory**, and all the angels with him, he will sit on his throne in heavenly **glory**.

Still talking about his 2nd coming. He will sit on his throne in judgment of the world.

Mark 8:38

If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's **glory** with the holy angels."

Parallel passage to Matt 16:27 where Jesus predicts his death and Peter rebukes him. Jesus responds to Peter by rebuking Satan and then speaking of his return when he will judge the earth. "For whoever wants to save his life will lose it, but whoever loses his life for me and for the gospel will save it. What good is it for a man to gain the whole world, yet forfeit his soul? Or what can a man give in exchange for his soul?" When we are ashamed of Jesus, refusing to give him the honor and glory due him, we are in a very precarious position over our place in eternity. If we do not repent, we will be rightly judged.

Mark 10:37

They replied, "Let one of us sit at your right and the other at your left in your **glory**."

The positions at Jesus' right and left that James and John wanted were positions of power and prestige. Glory signifies honor and recognition. The sinful heart of man so wants this!

Mark 13:26

"At that time men will see the Son of Man coming in clouds with great power and **glory**."

Parallel passage to Matt 24:30 – signs of the end of the age. Jesus will come with unmistakable power and authority and glory.

Luke 2:9, 14

An angel of the Lord appeared to them, and the **glory** of the Lord shone around them, and they were terrified.

"**Glory** to God in the highest, and on earth peace to men on whom his favor rests."

When the angels announce the birth of Jesus to the shepherds, the glory of God is visibly evident in the bright light, the message, the heavenly host and their song of praise. Jesus' incarnation was heralded by God's glory.

Luke 9:26

If anyone is ashamed of me and my words, the Son of Man will be ashamed of him when he comes in his **glory** and in the **glory** of the Father and of the holy angels.

Parallel to Matt 16:27 and Mark 8:38. In Luke, this passage follows Peter's confession of Jesus as "the Christ of God". Giving God/Jesus honor and glory is not an option for the believer.

Luke 9:32

Peter and his companions were very sleepy, but when they became fully awake, they saw his **glory** and the two men standing with him.

The transfiguration on the mountain. What did they see? Brightness like lightning, changes in both the face and clothing of Jesus, Moses and Elijah speaking with Jesus, splendour.

Luke 19:38

"Blessed is the king who comes in the name of the Lord!" "Peace in heaven and **glory** in the highest!"
The chant of praise to God upon Jesus' triumphal entry into Jerusalem.

Luke 21:27

At that time they will see the Son of Man coming in a cloud with power and great **glory**.
Signs of the end of the age again: A time of judgment for the earth.

Luke 24:26

Did not the Christ have to suffer these things and then enter his **glory**?"

Jesus explaining the crucifixion to the men on the road to Emmaus. The crucifixion was not a defeat for Jesus or God. Instead it was a road to glory and exaltation.

John 1:14 (1-14)

The Word became flesh and made his dwelling among us. We have seen his **glory**, the **glory** of the One and Only, who came from the Father, full of grace and truth.

This amazing passage testifies to the deity of Christ—his identification with his heavenly Father. It speaks of his eternal nature, his unity with God, his involvement in creation, his centrality to salvation, his incarnation, his dwelling with us (a reminder of the tabernacle).

John 2:11

This, the first of his miraculous signs, Jesus performed in Cana of Galilee. He thus revealed his **glory**, and his disciples put their faith in him.

Christ's glory revealed in the miracles he did, just as in the OT God's glory was revealed by his mighty acts.

John 8:50

I am not seeking **glory** for myself; but there is one who seeks it, and he is the judge.

In vs 49 Jesus speaks of how he honors his Father, but the Jews dishonor him [Jesus]. Jesus is not out glory seeking, but God does seek glory for his name!

John 8:54

Jesus replied, "If I glorify myself, my **glory** means nothing. My Father, whom you claim as your God, is the one who glorifies me.

It is Holy God who glorifies Jesus.

John 11:4

When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's **glory** so that God's Son may be glorified through it."

The death of Lazarus. God's glory will be revealed in Jesus' power over death.

John 11:40

Then Jesus said, "Did I not tell you that if you believed, you would see the **glory** of God?"

As above. God's glory revealed in Jesus' miraculous acts.

John 12:41

Isaiah said this because he saw Jesus' **glory** and spoke about him.

Check the commentaries on this verse.

John 14:13

And I will do whatever you ask in my name, so that the Son may bring **glory** to the Father.
Jesus whole aim is to bring glory, not to himself, but to the Father.

John 15:8

This is to my Father's **glory**, that you bear much fruit, showing yourselves to be my disciples.
Passage on the vine and the branches. Jesus says if we remain in him, whatever we ask will be given to us. Such “fruit bearing” brings the glory to God, for it is he who brings the miracles to pass, not us.

John 16:14

He will bring **glory** to me by taking from what is mine and making it known to you.
The work of the Holy Spirit: The HS seeks no recognition for himself, but only to bring glory to Christ.

John 17:4-5

I have brought you **glory** on earth by completing the work you gave me to do.
And now, Father, glorify me in your presence with the **glory** I had with you before the world began.
Jesus obedience on earth brought God glory. Now, through his coming death and resurrection, Jesus looks ahead to the glory God will bring to him, and to a return to God’s presence.

John 17:10

All I have is yours, and all you have is mine. And **glory** has come to me through them.
Part of Jesus’ prayer for his disciples. He acknowledges his oneness with God, and that the obedience and faith of the disciples has brought him glory.

John 17:24

"Father, I want those you have given me to be with me where I am, and to see my **glory**, the **glory** you have given me because you loved me before the creation of the world.
Jesus acknowledges that any glory he has received comes from God, his heavenly Father.

Acts 7:2

To this he replied: "Brothers and fathers, listen to me! The God of **glory** appeared to our father Abraham while he was still in Mesopotamia, before he lived in Haran.
Stephen speaking before the Sanhedrin. Uses this phrase almost as a name of God—to identify very clearly that he is speaking about Jahweh—no other.

Acts 7:55

But Stephen, full of the Holy Spirit, looked up to heaven and saw the **glory** of God, and Jesus standing at the right hand of God.
Stephen is being stoned. Yet as he looks up, he sees the glory of God. The glory of God is often revealed in humble suffering.

Romans 1:23

and exchanged the **glory** of the immortal God for images made to look like mortal man and birds and animals and reptiles.

Foolish mankind seems to find worshipping idols—images made by the hands of mortal man—more fulfilling and worthwhile than worshipping the immortal God, Creator of the universe. Seems crazy to worship the created rather than the Creator, but we have been doing it since the beginning of time. Exchanging the glory—majesty, supremacy, beauty, power—of God for what? An inanimate block of wood or piece of molten metal. See Isaiah 48:11. God does not tolerate such foolishness!

This verse is key to understanding what the root of all sin is – not behavior, but a failure to worship and acknowledge God.

Romans 2:7, 10

To those who by persistence in doing good seek **glory**, honor and immortality, he will give eternal life. but **glory**, honor and peace for everyone who does good: first for the Jew, then for the Gentile.

Not talking about God's glory, but about honor and recognition for leading an obedient life.

Romans 3:7

Someone might argue, "If my falsehood enhances God's truthfulness and so increases his **glory**, why am I still condemned as a sinner?"

Such a foolish question. We reflect the glory of God by our faithful, obedient walk, not by our sinful behavior. We bear the image of God. We defile that image when we lie, cheat, steal, etc. Our sinful behavior is rightly condemned by a just and holy God. In fact his glory is displayed when he judges such behavior as much as when he shows mercy to the repentant sinner.

Romans 3:23

for all have sinned and fall short of the **glory** of God,
We all fall short of his perfection and excellence.

Romans 4:20

Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave **glory** to God,

Abraham honored God by standing firm in believing God's promises.

Romans 5:2

through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the **glory** of God.

Through Christ we now have access to the presence and person of God. Through grace we can now hope to reflect the glory of God as we were created to do.

Romans 6:4

We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the **glory** of the Father, we too may live a new life.

The resurrection of Christ reflects the power and glory of God—his sovereignty even over death.

Romans 8:17,18

Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in

his sufferings in order that we may also share in his **glory**.

[*Future Glory*] I consider that our present sufferings are not worth comparing with the **glory** that will be revealed in us.

The idea of sharing in the glory of Christ is almost shocking. I am so far from excellent in any way. Yet, it is the reflection of Christ in me that gives me any hope of sharing in his glory, in his honor and exaltation. That the road to glory is through suffering is not a welcome thought, certainly in our N/American culture.

Romans 9:4

the people of Israel. Theirs is the adoption as sons; theirs the divine **glory**, the covenants, the receiving of the law, the temple worship and the promises.

Signifying the presence of God in their midst

Romans 9:23

What if he did this to make the riches of his **glory** known to the objects of his mercy, whom he prepared in advance for **glory**—

God, as Creator and Sovereign and Justice, has the absolute right and authority to condemn/judge and to grant mercy. It is entirely his prerogative to do as he pleases with that which he has created. That he lavishes mercy on us with all wisdom and understanding of our sinful bent (Eph 1:7-8), that he has provided for us through Christ the payment of our debt, is a miracle beyond human comprehension. His mercy displays his glory. His provision displays his glory. His wrath displays his glory.

Romans 11:33-36

For from him and through him and to him are all things. To him be the **glory** forever! Amen.

The closing verse of the doxology in Romans 11. Acknowledges the supremacy, wisdom and sovereignty of God in an outpouring of praise—the appropriate response!

Romans 15:17

Therefore I **glory** in Christ Jesus in my service to God.

Acknowledges the work of Christ in Paul as he serves God. He does not perceive glory and praise being due to him because of his ministry. Rather he exults in the privilege of serving Christ and God in the tasks that God has given to him. An attitude of humility and thanksgiving – would be very helpful in church ministry. No self focus!

Romans 16:27

to the only wise God be **glory** forever through Jesus Christ! Amen.

Closing line of the letter. After all he has written to them, he still turns their attention back to God and Jesus Christ. Jesus Christ brings much glory to the Father.

1 Corinthians 2:7

No, we speak of God's secret wisdom, a wisdom that has been hidden and that God destined for our **glory** before time began.

The death and resurrection of Christ and the powerful signs of the Holy Spirit are intended to show forth God's power and wisdom. In this wisdom, God purposed that Christ should die for our salvation "before time began" and so grant us access to his presence and glory eternally. We reflect the glory of God now and for all time through Christ.

1 Corinthians 2:8

None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of

glory.

Jesus bears the glory of God.

1 Corinthians 10:31

So whether you eat or drink or whatever you do, do it all for the **glory** of God.

Everything we do, even the mundane actions of eating and drinking, should in some way bring glory to God. This is the lifestyle worship that Dale disagrees with so strongly, but which I see clearly taught in Scripture. There can be no separation of secular and sacred behavior in my life. I am to acknowledge God in every activity, no matter how small or repetitive or seemingly insignificant. I also admit I fail miserably at this. How does one do this? Demands a consistent, persistent awareness of the presence of God (immanence), yet also his absolute holiness—a fear of the LORD! (transcendence)

1 Corinthians 11:7

A man ought not to cover his head, since he is the image and **glory** of God; but the woman is the **glory** of man.

Talking about head coverings and propriety in worship. Lord, I don't know what to do with this! Does only the man reflect your image? I don't think that is what Paul is writing here, but it is confusing.

2 Corinthians 3:7

[*The **Glory** of the New Covenant*] Now if the ministry that brought death, which was engraved in letters on stone, came with **glory**, so that the Israelites could not look steadily at the face of Moses because of its **glory**, fading though it was,

God's glory was visibly evident when he gave Moses the Ten Commandments on the tablets of stone—both in the cloud and lightning flashes on the mountain and in the radiance of Moses' face whenever he had been in the presence of God. How much more so is God's glory present in the new covenant, written on the hearts of believers and effected through the death and resurrection of Christ. Contrast between “the fading glory that shone on Moses' face and the “ever-increasing glory” [vs 18] reflected in the faces of those who minister the new covenant.” (1767)

2 Corinthians 3:10

For what was glorious has no **glory** now in comparison with the surpassing **glory**.

Paul is not denying the glory of the OT covenant, but the glory of the new covenant far outshines the old.

2 Corinthians 3:11

And if what was fading away came with **glory**, how much greater is the **glory** of that which lasts!

Continuing to contrast the fading glory of the old covenant with the eternal nature of the new covenant.

2 Corinthians 3:18

And we, who with unveiled faces all reflect the Lord's **glory**, are being transformed into his likeness with ever-increasing **glory**, which comes from the Lord, who is the Spirit.

Here is the mystery and wonder of believers reflecting the glory of the Lord. Moses' face shone whenever he had been in the presence of the LORD. Believers know the indwelling, constant presence of the Lord through the Holy Spirit. Believers are continually being

transformed into the likeness and image of Christ, thus being a better and better mirror of the glory of God as they grow and mature in Christ.

N. T. Wright: source of the glory in believer's lives is the Spirit

2 Corinthians 4:4, 6

The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the **glory** of Christ, who is the image of God.

For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the **glory** of God in the face of Christ.

The lead-up to the line "But we have this treasure in jars of clay" (vs 7). Christ is the image of God (Heb 1:3) and perfectly reflects the glory of God. Glory has the characteristic of bright light, hence the imagery of light and shining. Study notes: "The light that now shines in Paul's heart...is the knowledge of the glory of God as it was displayed in the face of Christ—who has come, not just from an earthly tabernacle, but from the glorious presence of God in heaven itself." (1767) Also interesting: Christ "is the very radiance of divine glory. He is the image of God in which man was originally created and into which redeemed mankind is being gloriously transformed (3:18), until at last, when Christ comes again at the end of this age, we who believe will be like him (1 John 3:2)." (1767)

2 Corinthians 4:15

All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the **glory** of God.

Appropriate response to God's glory and grace is thanksgiving

2 Corinthians 4:17

For our light and momentary troubles are achieving for us an eternal **glory** that far outweighs them all.

Our eternal glory achieved through suffering and far surpasses anything we have to endure in this life.

Galatians 1:5

to whom be **glory** for ever and ever. Amen.

Statement of praise to God at the close of the salutation of the letter

Ephesians 1:12,14

in order that we, who were the first to hope in Christ, might be for the praise of his **glory**.

who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession—to the praise of his **glory**.

God's plans and purposes for our life are intended to bring glory to himself. God's redemption of his children is also intended to bring him glory. My purpose in life is to bring God glory, not to please myself.

Ephesians 3:21

to him be **glory** in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

The closing line of the wonderful prayer for the Ephesian church. All glory belongs to God. Remarkable parallel between the church and Christ Jesus here. God has called the church to reflect his glory even as Christ did.

Philippians 1:11

filled with the fruit of righteousness that comes through Jesus Christ—to the **glory** and praise of God.

Paul is praying for the Philippians that the righteousness they have through the blood of Christ would wonderfully point towards God, bringing honor and praise to his name, not their own.

Philippians 2:11

and every tongue confess that Jesus Christ is Lord, to the **glory** of God the Father.

Wonderful description of the deity and humility of Christ. Every knee will bow and every tongue will acknowledge the lordship of Jesus and in so doing great honor and glory will be brought to God, the originator of the whole plan. Jesus brings God glory!

Philippians 3:3

For it is we who are the circumcision, we who worship by the Spirit of God, who **glory** in Christ Jesus, and who put no confidence in the flesh—

The believer does not trust in his own efforts or goodness, but in the redemption of Jesus Christ. Thus, we glory in Christ Jesus, not ourselves.

Philippians 4:20

To our God and Father be **glory** for ever and ever. Amen.

Typical closing phrase for Paul. He continually points all honor and glory back to God.

Colossians 1:27

To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of **glory**.

For the believer, the hope of glory is eternity spent in the presence of God and Christ.

Colossians 3:4

When Christ, who is your life, appears, then you also will appear with him in **glory**.

Referring to the 2nd coming when Christ will take all believers to live with him eternally. Again, being in his presence—in the direct light and splendour of God and Christ.

1 Thessalonians 2:12

encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and **glory**.

God calls believers into his presence – now and forevermore.

2 Thessalonians 2:14

He called you to this through our gospel, that you might share in the **glory** of our Lord Jesus Christ.

While believers share in the glory of Jesus, it is wholly on the basis of God's/Jesus' work. God chose us to be saved through the blood of Jesus and sanctified by the work of the Spirit. All the believer must do is stand firm in faith and belief.

1 Timothy 1:17

Now to the King eternal, immortal, invisible, the only God, be honor and **glory** for ever and ever. Amen.

Paul has been telling of the Lord's marvelous redeeming work in his life. He closes his

testimony with this doxology of praise to God.

1 Timothy 3:16

Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in **glory**.

Jesus' ascension was also recognition of his glory—interesting the presence of a cloud and the two angels.

2 Timothy 2:10

Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal **glory**.

Glory has an eternal quality to it. It is not fleeting. Salvation leads to eternal glory through Christ Jesus.

2 Timothy 4:18

The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be **glory** for ever and ever. Amen.

Closing statement of confidence and trust in the power and sovereignty of God.

Hebrews 1:3

The Son is the radiance of God's **glory** and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

Key verse for attributing God's glory equally to Jesus and for proclaiming the equality and oneness of God and Jesus.

Hebrews 2:7, 9, 10

You made him a little lower than the angels; you crowned him with **glory** and honor
But we see Jesus, who was made a little lower than the angels, now crowned with **glory** and honor because he suffered death, so that by the grace of God he might taste death for everyone.

In bringing many sons to **glory**, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

Vs is from Psalm 8:4-5. There it refers to mankind. Here, the writer applies the psalm to Jesus. Reminds me of F. F. Bruce's comment about suffering being the prelude to glory.

Hebrews 5:5

So Christ also did not take upon himself the **glory** of becoming a high priest. But God said to him, "You are my Son; today I have become your Father. "

Honor and recognition cannot be grasped or bought. Christ's glory is a reflection of his Father's glory, because of his relationship and obedience to the Father.

Hebrews 9:5

Above the ark were the cherubim of the **Glory**, overshadowing the atonement cover. But we cannot discuss these things in detail now.

Used as a name here, refers to God's presence.

Hebrews 13:21

equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be **glory** for ever and ever. Amen.

The benediction to the letter of Hebrews. Reflects a desire to please/glorify God through Jesus Christ to whom belongs glory forever.

1 Peter 4:11

If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the **glory** and the power for ever and ever. Amen.

Living for God section. In all things our lives should bring praise and honor to God through Jesus. Glory and power belong to God and Jesus, not to us, not even for our “good lives”

1 Peter 4:13,14

But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his **glory** is revealed.

If you are insulted because of the name of Christ, you are blessed, for the Spirit of **glory** and of God rests on you.

Even in suffering, my focus is on the glory of Christ that is to be revealed. Suffering is somehow connected to glory.

1 Peter 5:1, 4, 10

[*To Elders and Young Men*] To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the **glory** to be revealed:

And when the Chief Shepherd appears, you will receive the crown of **glory** that will never fade away. And the God of all grace, who called you to his eternal **glory** in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast.

Again the connection between suffering and the glory we will enjoy in heaven. Also the eternal nature of glory. Vs 10 also has the sense of God's presence – being called to his “eternal glory” - his eternal presence.

2 Peter 1:3

[*Making One's Calling and Election Sure*] His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own **glory** and goodness.

“The excellence of God: “Glory” expresses the excellence of his being—his attributes and essence; “goodness” depicts excellence expressed in deeds-virtue in action.” (NIV study notes p 1899) God's mercy in our lives is a reflection of his glory.

2 Peter 1:17

For he received honor and **glory** from God the Father when the voice came to him from the Majestic **Glory**, saying, "This is my Son, whom I love; with him I am well pleased."

God bestowed honor and glory on Jesus – validating his ministry. Again, Glory used as a name as well as an attribute

2 Peter 3:18

But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be **glory** both now and forever! Amen.

All glory belongs to Jesus. This doesn't exclude God, just subtly acknowledges their oneness.

Jude 1:25

to the only God our Savior be **glory**, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.

All glory belongs to God through Jesus. Notice the words connected with God's glory: majesty, power, authority, forever!!

Revelation 1:6

To him who loves us and has freed us from our sins by his blood, and has made us to be a kingdom and priests to serve his God and Father—to him be **glory** and power for ever and ever! Amen.

To Jesus be glory and power forever

Revelation 4:9,11

Whenever the living creatures give **glory**, honor and thanks to him who sits on the throne and who lives for ever and ever,

"You are worthy, our Lord and God, to receive **glory** and honor and power, for you created all things, and by your will they were created and have their being."

Giving God glory is a heavenly activity. The 24 elders never stop doing it. God is worthy of all glory and honor and power because he is the Creator of all things, the source and sustainer of all life. Gen 1

Revelation 5:12,13

In a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and **glory** and praise!"

Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and **glory** and power, for ever and ever!"

John still in the throne room of heaven observing the activity there. In chapter 4 he describes the worship of God. Now he turns to the worship of Jesus, the Lamb. Look at the list of accolades: worthy is the Lamb to receive power, wealth, wisdom, strength, honor, glory, and praise forever!! Anything man would want in terms of praise or possession is in this list. But these things belong to God and to Jesus, and to them alone.

Revelation 7:12

saying: "Amen! Praise and **glory** and wisdom and thanks and honor and power and strength be to our God for ever and ever. Amen!"

Now the great multitude falls on their faces before the throne of God in worship and praise.

Revelation 11:13

At that very hour there was a severe earthquake and a tenth of the city collapsed. Seven thousand people were killed in the earthquake, and the survivors were terrified and gave **glory** to the God of heaven.

Judgment can result in glory given to God. NIV suggests that the people were not necessarily repentant, but rightly terrified as they realized that the antichrist was not all they believed him to be, and that Jesus was Lord. A fulfillment of Phil 2:11: "every knee should bow... and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Revelation 14:7

He said in a loud voice, "Fear God and give him **glory**, because the hour of his judgment has come. Worship him who made the heavens, the earth, the sea and the springs of water."

The angel's words to those left on the earth—the command to give God, the Creator of all, glory.

Revelation 15:4

Who will not fear you, O Lord, and bring **glory** to your name? For you alone are holy. All nations will come and worship before you, for your righteous acts have been revealed."

The saints in heaven are singing this song before God, praising him for who he is and what he has done.

Revelation 15:8

And the temple was filled with smoke from the **glory** of God and from his power, and no one could enter the temple until the seven plagues of the seven angels were completed.

Reference to the temple which is now in heaven. The presence of God within is manifested by the smoke. Reminiscent of the cloud of glory which demonstrated God's presence with his people in the earthly tabernacle and temple.

Revelation 19:1

[*Hallelujah!*] After this I heard what sounded like the roar of a great multitude in heaven shouting: "Hallelujah! Salvation and **glory** and power belong to our God,

Babylon has fallen. This song of worship is sung by the 24 elders and the multitude in heaven just before the last battle. God is about to finish his judgment of the earth. All salvation, glory and power belong to him!

Revelation 19:7

Let us rejoice and be glad and give him **glory**! For the wedding of the Lamb has come, and his bride has made herself ready.

Again the multitude sings out, giving glory to God. They anticipate absolute and complete victory and the celebration that will follow.

Revelation 21:11

It shone with the **glory** of God, and its brilliance was like that of a very precious jewel, like a jasper, clear as crystal.

Reference to the light, splendour and beauty of God's glory.

Revelation 21:23

The city does not need the sun or the moon to shine on it, for the **glory** of God gives it light, and the Lamb is its lamp.

God's glory is brightness—magnificent light.

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