

The Glory of God, Man and Creation: A Theology of Glory

1. Introduction: The Nature of Glory

Two Scriptures stand in seeming contradiction, one of the other. In Exodus 33:20 Moses is told, ‘...you cannot see My face and live.’ In Revelation 22:4 it is said, ‘...they shall see His face’. Between these Scriptures, so to speak, is I Timothy 6:15-16, ‘... the King of kings and Lord of lords, who alone has immortality and dwells in unapproachable light, whom no man has ever seen or will see.’ How then can man see God and live? The answer (excepting Revelation 22:4) is that he cannot see God and live. However, what the entire Scripture does show us is that a man may see the glory of the Lord - either little or much of it - and still live.

The question is, ‘Is the glory of the Lord the very Lord Himself?’ On that answer depends much if not all of our understanding of the glory of God. Whilst in one sense the glory of the Lord is Himself, yet in another sense it is not. The glory of the Lord is that manifestation of Himself, which though wonderful in its beauty, authority, power and action, is yet not the equivalent to seeing Him fully.

From our human point of view ‘whom no man has ever seen’ may mean one of two things; either God is invisible to the seeing of man, or man is forbidden such seeing. Whilst it is true that all men cannot bear to see the glory of the Lord, and many are not shown that glory, yet it is true that the true people of God are not only permitted to see manifestations of Himself in and through glory, but also will one day be partakers in that glory. God’s glory, then, constitutes those manifestations of Himself, in multitudinous ways, which He is pleased to give to man and other elements of His creation both celestial and terrestrial.

2. The Uses of the Word Glory In The Scriptures

(1) In The O.T.

In the O.T. there are a number of terms rendered as glory so that the Hebrew words *addereth*, *heder*, *tohar*, *yegar*, *tsebi* and *tipharah* prove to be synonyms for the generally used word *kabod*. There are, of course, differences in meaning, but then many of these are translated with the Greek *doxa* in the LXX (Greek) translation of the O.T. The former terms include the ideas of honour, adornment, cleanness, rarity and beauty, whilst *kabod* itself primarily signified weight or heaviness or honour, signifying something substantial and successful. There are so many usages of the words in so many contexts that when these are read in their

contexts then it is seen that glory covers a wide range of meanings and emphases. Some of them are worth noting, for they indicate that the word is used for both the glory of God and the glory of man.

(i) Kabod in Reference to Man and Creation

In Genesis 31:1 kabod is translated as wealth. In Psalm 49:16 this wealth is translated as glory. It also refers to position as is seen in Genesis 45:14 (RSV splendour). In Exodus 28:40 the garments of the priest glorify him. In I Samuel 4:21f it is seen that the Ark of the Covenant is the glory of Israel; when it has gone the glory has gone. Job 19:9 indicates that means that the humiliation of Job is his loss of glory; his glory is his honour and dignity. In Genesis 49:6 the words soul and glory are used in parallel, 'O my soul, come not into their council; O my glory, be not joined to their company.' This thought is repeated in Psalms 16:9, 108:1 and other places, although often translated into English as 'heart'. This same glory is seen in the army of Assyria (Isaiah 8:7, 17:3-4), the trees of Lebanon (Isaiah 60:13), in royalty (Esther 1:4, Psalm 45:3, Daniel 11: 20). It refers to man's created status in Psalm 8:5, and relates to the nature of the first temple (I Chronicles 22:5), as also the second (Haggai 2:3).

In regard to creation there is little spoken about creation having an innate glory of its own, but then many times creation declares the glory of God (Psalm 19:1f), or it is filled with it (Isaiah 6:3). Ultimately the earth will be filled with the knowledge of the glory of the Lord (Hab. 2:14), and in fact all the earth praises His glory (Isaiah 24:16, cf. Romans 8:18-23).

(ii) Kabod in Reference to God

The uses of the word glory in reference to God are numerous and often quite diverse in particular meanings. Because we will be dealing in particular with many of the passages relating to this theme we will not expand these elements at this point. Sufficient to say that God acts continually for His own glory, that He does this when He creates, punishes, saves, causes theophanies, causes exceptional phenomena to happen in the created world such as lightnings, thunders, storms, tempests and volcanoes. He is sometimes manifested as fire and the like. What is clear about His glory is that it is not static. It may be depicted as radiance and brilliance of light, but it is always effective in its impact.

Kabod is nothing if not purposive, and this will be much of the thrust of our whole study. The principle is seen in Isaiah 43:6-7,

'I will say to the north, Give up, and to the south, Do not withhold;
bring My sons from afar and My daughters from the end of the earth,
everyone who is called by My name, whom I created for My glory, whom I formed and made.'

Here we see that God purposes to show Himself, i.e. manifest Himself as He is and in conformity with His purposes for His creation and His people.

We may conclude then, in this brief sketch, that God is about showing Who He is, to His creation, His people, and His enemies. Such revelation is both grace and a judgement. At the same time God preserves man from direct confrontation, because such would destroy him. All of this must be seen in the light of the prophetic truth that the knowledge of the glory of the Lord will cover the earth,

as the waters cover the sea, and that prior to that eschatological event, God will show His glory through His King, Messiah, through the one who is known as 'My Servant', the suffering one who will not only be the glory of His people Israel, but a 'light to lighten the .

(2) IN THE N.T.

In the N.T. the Greek word *doxa* bears similar meaning to that of *kabod*. Its use in Greek was in relation to opinion, judgement, view. However, the N.T. writers use it in much the same sense as it is used in the O.T. The same ideas of worth, substantial value, light and radiance, revelation of God, and the basis for (eschatological) hope are again present. Glory relates primarily to God. Man however has glory, anticipates his full glorification, and is himself the image and glory of God.

With this general understanding of glory we may now proceed to trace the principal elements of glory throughout the Scriptures.

3. The History and Meaning of Glory In The Scriptures

(1) The Glory of God

(i) The God of Glory

In Acts 7:2 God is called 'The God of Glory'. In Ephesians 1:17 He is called 'The Father of Glory'. In Psalm 24 He is depicted as 'The King of Glory', and in Luke 2:9 we read of 'the glory of the Lord', whilst II Corinthians 4:4-6 speaks of 'the glory of God'. The term indicates that God alone has glory. He says, in Isaiah 42:8, 'My glory I will not give to another.' Hence we conclude that all glory that is essentially true glory emanates from the God of glory. We proceed now to see the relationship of this glory to creation, time and eternity.

(ii) The Glory of God in the O.T.

(a) God and Creation.

I Corinthians 11:7 states, 'Man is the image and glory of God.' This is in conformity with Psalm 8:5, 'You crown him with glory and honour'. Likewise creation declares the glory of God, as is seen in Psalm 19:1ff. Psalm 57:5 prays, 'Let Thy glory be over all the earth!' This thought is repeated in Psalm 108:5, whilst Psalm 113:4 says His glory is above the heavens. Isaiah 6:3 has it, 'The whole earth is full of His glory,' which can be translated, 'The whole earth is the fulness of His glory.' A Psalm such as 29 shows the phenomena of creation are the action of God's glory.

The question is, 'How does the creation show or tell the glory of God?' The answer is that creation in its essential forms shows the nature of the Creator. Thus it manifests God's nature by what it is, functionally, operationally, and in essence. Creation cannot be considered apart from man who is part of it. Hence he also is the reflection of God, and adds to all creation the message of God's glory, being himself that reflection of glory. In Adam and Eve as created this glory was reflected, and most powerfully of all was the same glory reflected in the incarnate Son, Jesus of Nazareth.

The relationship between man and the rest of creation is shown in the fact that when man is ultimately glorified creation will be freed from the bondage in which it is currently imprisoned (Romans 8:18-25). It will then share in the liberty of the glory of the sons of God, whatever that may prove to be. What it will be is the subject of such Scriptures as Isaiah 11, 65, 66, Revelation 21 and 22.

(b) God and Man.

When we come to the N.T. and see the Son as the glory of the Father, especially as indicated in John's Gospel, then we see the principle of the glory given to man. Man is in the image and glory of God so that he may not only relate to God, but also be the revelation of Him, as against the gods who are not essentially dynamic. The gods are but representations of certain elements of creation, and certain aspects of gods. This aspectual freezing or ossification of creational elements causes the nature of God as the living God, i.e. the creative and actional God, to be distorted and perverted, as well as denied. Man is intended to be the living image, manifesting the glory of God, i.e. manifesting His manifestations. In this way God is known to His creation. The privilege of man in being the glory equals the responsibility of the same.

We may see in passages such as Genesis 49:6, Psalms 4:2, 7:5, 16:9, 30:12, 57:8, 108:1 and (perhaps) Job 29:20 that the soul of man is his (innate) glory. Psalm 8:3ff paints a powerful picture of man as honoured and glorified. However, as we have said, man is not essentially and innately glorious, but this only as he remains contingent upon God. To be the glory of God is to honour Him. Jesus did this in perfection because he obeyed the revealed will of the Father and knew by doing this he had shown His glory. Genesis 1:26-31 shows that man, being in the image of God, honours and glorifies him by obeying and fulfilling the creational mandate.

(c) God and His People.

The significance of man is powerfully indicated in Genesis 9:1-6. Here the creational value of man is repeated from the first two chapters of the same book. God demands the death of the man or animal who kills a man. The reason is, '...for God has made man in His own image'. The image and the glory (cf. I Cor. 11:7) cannot be separated. When one strikes at man, one is striking God. That is one is denigrating the image and the glory.

Scripture is emphatic about election, and election pertains to the people of God. Hence we see that glory relates to God's covenant people. Acts 7:2 speaks about the revelation of the God of glory to Abraham, who, after all, had worshipped gods other than God (cf. Joshua 24:2f). Covenant, then, was born in God's glory for that glory revealed to Abraham the nature of God. Abraham was so visited by God that he was later called 'the friend of God'.

Isaac too was visited by God (cf. Gen. 26:1ff), and to a greater degree Jacob, for he was the recipient of theophanies. Doubtless these were, as always, revelations of the glory of God, but it is to Israel as the subject people within Egypt that God shows His glory. Moses is the first to be visited with a theophany. In Exodus 3 he discovers that the Lord is manifested in the burning bush in the desert. In the saga Psalms (105-107) later generations remembered the glory of God in His saving actions. One psalmist regrets what Israel did in the wilderness. In Psalm 106:19-20 we read, 'They made a calf in Horeb and worshipped a molten image. They exchanged the glory of God for the image of an ox that eats grass.' They knew the glory but they perverted it. However, the point is clear: God had revealed His glory. We will particularise the modes of the revelation of glory.

GLORY AND COVENANT:- In Romans 9:4 Paul speaks of Israel having ‘the son-ship, the glory, the covenants, the giving of the law, the worship, and the promises’. He puts them all together as though they are of the one piece, inseparable from one another. Without doubt glory is linked with covenant for it was the God of glory who appeared to Abraham. The fulfilling of that covenant (cf. Exodus 2:23-25, ‘God heard their groaning and remembered His covenant with Abraham, with Isaac, and with Jacob...’) was in acts of glory which we will now consider.

God appeared to Moses in the theophany of the burning bush. His glory was shown in His acts of deliverance, and physically in the delivering cloud. Exodus 16:7 and 10 speaks of the glory of the Lord in the cloud. It was the cloud of His presence. Exodus 13:21-22 shows it was a pillar of cloud by day and a pillar of fire by night. Elsewhere we see that the cloud was the glory of the Lord, and equally the fire, being the cloud showing red by night. Israel thus understood that not only was God with them in a general sense, but also in a very personal sense. Thus they were given covenant-deliverance from Egypt. What we must remember is that this manifestation was not a direct revelation of God, but rather a graduated one, for in Exodus 33:18ff God tells Moses that no one could look on Him directly and live.

GLORY, COVENANT, AND WORSHIP:- Covenant cannot be discussed outside of worship, nor worship apart from law. Nor can the law be discussed apart from the priesthood and the sacrificial cult. We see how the glory of God was related to the giving of the law. The passage of Deuteronomy 33:1-5 is most dramatic in this regard. In Exodus 24:1-8 the covenant is made with the people. Following this the elders went up and saw the God of Israel. They saw His glory and we are told ‘He did not lay His hand upon the chief men of the people of Israel’. Powerfully the writer then describes the glory of the Lord. In verses 15-18 he says,

‘Then Moses went up on the mountain, and the cloud covered the mountain. The glory of the LORD settled on Mount Sinai, and the cloud covered it six days; and on the seventh day He called to Moses out of the midst of the cloud. Now the appearance of the glory of the LORD was like a devouring fire on the top of the mountain in the sight of the people of Israel. And Moses entered the cloud, and went up on the mountain. And Moses was on the mountain forty days and forty nights.’

We see then that the glory of the Lord is actional in covenant, as it had been actional in the other matters of the wilderness, i.e. leading, protecting and providing.

In Exodus 33:7-11 Moses enters into the tent of meeting with the Lord. This may parallel or be one with the tabernacle described in Exodus 40:34-38. In the first case the congregation watch, every man at his own tent door, until Moses goes into the tent, upon which the cloud of the glory descends to the door of the tent where Moses is and Moses speaks face to face with God. However, Exodus 33-34 shows us that Moses did not see the fulness of God, and in Exodus 40:34-38 the very glory which abode upon and appeared on Mt. Sinai at the giving of the law now fills the tabernacle. Moses is not able to enter for the very glory. In Leviticus 16:1ff God says the cloud (the glory) will appear upon the mercy seat and warns Aaron against entering except at the time appointed and for the offering of the blood of the atonement. In Exodus 29:43 God says He will meet with the people at the altar of sacrifice when it is consecrated by the correct offerings, and adds, ‘...it shall be sanctified by My glory.’

The glory then means much to Israel in the context of covenant. When we pursue the matter further we see that at the consecration of Solomon’s Temple the

glory of the Lord filled the temple (I Kings 8:10-11, II Chronicles 7:1-2, cf. Ezekiel 1:28). This was the proof of God's presence with Israel, His acceptance of the people, and His covenant promise.

Again in Haggai 2:1-9 God debates with Israel about the former glory the nation knew, and insists that His Spirit is always with him, Israel. He tells the nation that the glory of the Second Temple will be greater than that of the first. After the destruction of the first Temple many in Israel had thought the Covenant to have lapsed and the Presence to have gone (cf. Ezekiel's prophecy), but God is saying that the true glory will be even more evident with the rebuilding of the Second Temple, i.e. His active presence with this restored remnant of His people.

The Ark of the Covenant underlines the matters of both Covenant and Worship. I Samuel 4:21 indicates that the glory dwells in or over the Ark: 'And she named the child Ichabod, saying, 'The glory has departed from Israel!' because the ark of God had been captured and because of her father-in-law and her husband. And she said, 1,The glory has departed from Israel, for the ark of God has been captured.' This is fortified by I Kings 8:10f.

In the practical realm of worship, it is clear from the Psalms that this house of God is dear to the hearts of the true covenant-people. Psalm 26:8 has it, 'I love the habitation of Thy house, the place where Thy glory dwells.' This is echoed by Psalm 84:1-2, 'How lovely is Thy dwelling place, O Lord of hosts! My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God.'

GLORY AND DISOBEDIENCE:- The glory of God was that which had delivered Israel from Egypt and its enemies along the way to the Promised Land. Doubtless this was what made Israel think in the days of Eli and Samuel that their taking of the Ark into battle against the Philistines was the taking of the Saving Glory, but then they had misinterpreted that Holiness, and done despite to It. The whole matter of a covenant of Obedience (Exodus 24) linked with the revelation of God's glory made it incumbent upon Israel to be a holy nation (Exodus 19:5-6). Israel could cry, 'The Temple! The Temple! The Temple of the Lord are these!' thinking that God was always dwelling in the Temple, and none could defeat Jerusalem because of this. However, we will see, Israel's glory was a moral glory very much linked in with Covenant. Moses realised the power within the glory and asked that he go not up except the Presence be with him. Consequently he wished to see all the Glory. This God could not permit lest Moses be destroyed, but He allowed a partial revelation (cf. Exodus 33:12-34:9). When the glory was revealed it was described as follows:-

'The LORD passed before him, and proclaimed, 'The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children and the children's children, to the third and the fourth generation.''

This should be compared with Jeremiah 9:23-24. Thus we begin to penetrate the true meaning of the outward radiance, light and fire. Of course radiance is intended to show the beauty, magnificence, authority and perfection of God. The light accords with these elements and emphasises the ethical purity of God and His creation. The fire is the element which consumes or cleanses or energises. Yet the materialist would see only the objective evidence of God, hence God spells out the moral nature of His glory.

The book of Ezekiel, therefore, is most important, for it shows that Covenant

per se does not guarantee Israel God's protection and blessing. The obedience of Israel is required. The Covenant is one of holiness and sincere worship. Doubtless the prophets had emphasised this prior to the Exile, and of course during the Exile, hoping to underline the lesson of God's chastisement because of their disobedience and unholiness—a theme which the Book of Deuteronomy heavily underscores. Thus Exodus 34:6-7, when compared with Jeremiah 9:23-24 shows that God is demanding a people who live consistent with His own true (moral) glory. By moral of course we mean consistent with the nature of God in His holiness, truth, righteousness, goodness and love.

When we come to the book of Ezekiel which is, par excellence, the book of holiness, we find a rationale of glory. The visions of glory to be noted are in chapter 1, in 3:12-23, 8:4, 9:3, 10:4, 18ff, 11:22f, 43:2ff. The actual glory appears to Ezekiel in exile, who knows that the normal seat of the Divine Glory is in Jerusalem (8:4, 9:3). However, Ezekiel, who has been made acquainted with the glory (see chapter 1), is astonished to see the departure of the glory from Jerusalem because of the disobedience, abominations and defilement of the Covenant people. The cherubim who bear the glory of Yahweh on their outspread wings take the glory from Israel. Ezekiel is stunned, but as the prophecy develops and Ezekiel has the vision of a new temple, so when this temple is fully made known to him, Ezekiel sees the return of the Glory to the Temple. 43:2 has it, 'Behold, the glory of the God of Israel came from the east; and the sound of His coming was like the sound of many waters; and the earth shone with His glory. As the glory of the Lord entered the Temple by the gate facing east, the Spirit lifted me up, and brought me into the inner court; and behold, the glory of the Lord filled the Temple. ' The statement, 'The glory of the Lord filled the Temple,' is repeated in 44:4.

The conclusion we can draw then is that the glory of the Lord will not dwell where deliberate rebellion, defilement and apostasy are practices, but that God has ways of healing and purifying His people. Of course Ezekiel's prophecy speaks many times of God's renewal of His people. Chapters 36 and 37 are powerful in this regard. Scholars differ over the nature of the New Temple, some avowing it will be literal, physical and in Jerusalem, and others insisting that it is the New Temple, Christ and his people. It does not greatly matter, for the lesson we are taught is that of the moral glory of God.

GLORY, COVENANT, KINGDOM AND THE PROPHETS:- We have already seen the prophetic rationale Ezekiel has concerning the matter of Israel and the Glory of God. This is a paradigm for all the prophecies. However, a number of details serve to complicate the simple pattern we have drawn. For example, Ezekiel deals with 'one like a son of man', with the Kingdom which relates to this one, and the 'Ancient of days', a Kingdom which is to be given to the saints of the Most High. He also mentions Covenant. Other prophets speak of Covenant and Kingdom. Jeremiah speaks of Covenant and Kingdom (cf. 31:31-34, 23:5f, 30:9, etc.). Isaiah has much to say in actual terms concerning the glory of God. Chapter 35 is a Messianic passage, and verse 2 says, 'They shall see the glory of the Lord, the majesty of our God.' The prophet then proceeds to encourage the weak and faint, saying, 'Behold your God.' The glory then is shown to be a saving glory.

In the latter part of Isaiah the Suffering Servant appears, who on the one hand is Israel as a nation, or Israel as the True Remnant, and then on the other Israel as a Person, a mysterious, suffering Person. God insists He will not give His glory to another than His Servant (42:8, 48:11¹). In 43:6-7 it is all His

¹ In these passages it can be either God will not give His glory to another, i.e. the gods or another nation, or He will glorify only His servant, i.e. give His glory to that servant which is Israel.

sons and daughters whom He has created for His glory. In 58:8 as they submit to, and express the moral powers of God, they shall know the glory of the Lord as their (protective) rear guard. In 59:19 the mysterious Personage comes to intervene in the midst of wickedness and to save Israel, so that '...they shall fear the name of the Lord from the west, and His glory from the rising of the sun, for He will come like a rushing stream which the wind of the Lord drives.'

In Isaiah 60 hope has come to Israel. The nation is bidden, 'Arise, shine, for your light has come, and the glory of the Lord has risen upon you.' When we realise this is the prophetic tense, then we see that it is referring to the eschaton. 'For, behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and His glory will be seen upon you.' This is the strong glory of which we have spoken in such dynamic terms. The chapter then goes on to speak of the nations flowing towards Israel. In 62:1ff God repeats the theme, showing that it is Israel's glory the nations will see. Rehabilitation of the nation will take place, and it will become the holy nation He has always destined it to be. Chapter 66 caps the principle of this prophecy by showing that the nations shall bring their glory, as indeed they do in the last two chapters of the Revelation. '...all nations and tongues. . shall come, and shall see My glory... they shall declare My glory among the nations...

There are, of course, many aspects of the prophecies such as the Messianic, the Davidic, the covenantal, and the Kingdom themes. All in all the prophecies account them as the outworking of the glory of God, and all are oriented to, and concerned with, the final revelation of God, the time when the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea.

(iii) The Glory of God in the N.T.

We have already seen that the term *doxa* covers much of the meaning of *kabod*, especially in the LXX. This goes also for the N.T. At this point our special emphasis is on the glory of God rather than the glory of man, although the two are closely linked by nature of the case. There is little direct reference to the glory of God in the Synoptic Gospels (i.e. Matthew, Mark, and Luke). The theophanic nature of glory is seen in Luke 2:9, where the glory of the Lord appears as an angel of the Lord confronts the shepherds. At this point a multitude of angels are heard giving glory to God. There is a similar sense of theophany at Christ's transfiguration. Doubtless he with Moses and Elijah are glorified with the glory of God, but when the cloud descends over the disciples this is a theophany, for the voice of the Father speaks from the cloud. Christ, of course, speaks of the time when the Son of Man shall come in the clouds in glory, these clouds evidently being the glory, that is to say, the *shekinah*. Christ equates this with 'the glory of the Father'. (See Matthew 16:27 - 'glory of hi. Father'; 24:31- 'Son of man coming.. in great glory'; 25:31- 'Son of man comes in his glory') In Acts 1: 9-11 it is this cloud (of glory) which separates him from the disciples.

In John's Gospel there is much about the glory of God. The Son shows the glory of the Father (John 1:14), which, incidentally, is 'truth and grace'. John is saying that through his ministry the Son manifested these attributes of the Father. Thus in the miracles the glory of God is shown. In 2:11 it is said the disciples saw his glory and believed on him. However, all that the Son does is done to glorify the Father. This is seen in 11:4 where Jesus says the Father is to be glorified by the death of Lazarus, and tells Martha that if she believes she will see this glory (11:40, cf. 11:25). The Son seeks no glory for himself (8:50, 54). John 17 reveals clearly (as does 1:14) that the Son had the glory of the Father before his incarnation. In one sense then he brings that, and in another sense is conforming to it, so that his obedience is what glorifies God. At the same time the Father glorifies the Son (8:50, 54). Jesus shows us that when the

Father glorifies the Son He thus glorifies Himself (John 17:1-5, cf. 13:31-32). In fact the Son is the glory of the Father. This is seen by John 1:14, 15, 18, 5:17ff, 14:6-14, 17:1-5. When the Son acts for and as the Father, then the Father is glorified. The Father gives such glory to the Son that His own glory may then be seen, i.e. 'He that has seen me has seen the Father,' and 'I and the Father are one.'

In the Pauline Epistles much is spoken of the glory of God. The root of the matter from the manward side is in Romans 1:21 where, when men knew God, they did not glorify Him. Consequently they lost the glory of God (3:23). The body then became a body of humiliation (Rom. 5:10ff, cf. Phil. 3:21, ICor. 15:51ff). Paul assures believers that they will share in the glory of God (Rom. 5:2). He reveals that Abraham's strength lay in giving glory to God (i.e. recognising it and living in accord with it: Rom. 4:20). He sees this glory as the power that raised Christ (Rom. 6:4). He also sees this glory as the power to be feared for it comes in Judgement (11 Thess. 1:7ff), for the glory will bring death to the impenitent.

So much of Paul's epistles is given over to man's attaining of glory. We shall deal with this in a later section. With Paul the glory of God is presupposed, and he sees man's being in Christ as the purpose of his attaining to the glory, and so being to the praise of God's glory (Ephes. 1:12-14) as Christ is to the praise of the glory of God, he indeed being the very glory of God (Col. 1:15). The glory of God is in Christ since he is 'the Lord of glory' (I Cor. 2:8, cf. II Cor. 4:4, 6), and as such was received into glory (I Tim. 3:16), and will again appear in glory (Col. 3:4). Paul connects the glory of God with grace and the Spirit, especially in II Corinthians 3. This glory of God liberates man. Man of course will ultimately know the liberty of God's glory (Rom. 8:18-25). This is why Paul can speak of 'the riches of His glory' (Ephes. 1:18, Phil. 4:19). Such riches of glory are a present power as well as a future expectation.

Finally Paul is given many times to doxologies, or ascriptions of glory. (Cf. Romans 11:36, 16:27, Gal. 1:5, Ephes. 3:21, and Phil. 4:20, amongst others.) To give glory to God is to recognise and affirm that glory. It is opposite to man's refusal to give glory to God by which refusal he entered into depravity, as well as into deprivation of the glory.

The Epistle to the Hebrews takes up the theme of God's glory, but its emphasis is more deeply upon the bringing of man into glory. The Son is said to be the brightness of God's glory (1:3), and of this we shall speak later. God through the Son brings sons into (His) glory. Reference is made to the glory above the cherubim in 9:5, and the writer gives an ascription of glory to God in 13:21.

The Petrine Epistles also have a strong note concerning the glory of God. In the first letter the writer constantly encourages the people of God with the fact of coming glory. Whilst this will be the glory of God it will glorify them. The second epistle speaks of similar calling to glory (1:3), and of Christ being attested by the glory of God (1:17), ending in an ascription of glory to God (3:18).

The Revelation of John has many ascriptions of glory to God, and also the Lamb (1:6, 4:9, 11, 5:12-13, 7:12, 11:13, 19:1, cf. 14:7). Evil men refuse to give such glory (16:9), but when evil is overcome the glory is manifested everywhere in the new heavens and the new earth. Indeed the New Jerusalem, the City of God, the Bride of the Lamb is filled with glory which is the glory of God, and also kings of the earth bring into it the glory of the nations. It is a fitting close to the biblical exposition of glory.

(2) The Glory of Man

(i) The Glory of Man in the O.T.

Created Glory.

God says, 'Let us make man in our own image, and after our own likeness, and let them have dominion...'. This statement of Genesis 1:26 is supported in other places such as Genesis 9:6, I Corinthians 11:7, and possibly James 1:18. To be in the likeness of God is man's glory and the reflection of the glory of God. Psalm 8:3-8 (cf. Job 7:17-18, Heb. 2:5-8) is a commentary on Genesis 1:26, for it shows that God constantly visits man, and is always mindful of him, i.e. thinks about him, cares for him, etc. He has crowned man with glory and honour, and put all things under his feet. This accords with Genesis 1:28 where man's glory lies in the fulfilment of God's mandate to him to be fruitful, multiply, fill up the earth, subdue it, and have lordship over it.

The powers that lie within this image or glory of God are immense. Genesis 11:6 pictures God as saying, ... 'nothing that they purpose to do will be impossible'. This ability is consonant with man being in the image and glory of God.

Man Falling Short of His True Glory.

At the same time man's bid for autonomy in Genesis 3:1-6 means that the direction and thrust of the image is reversed, i.e. man dies to God and comes alive to himself (cf. II Cor. 5:14-15). He will be as God and not simply like God. This means he cannot purely reflect the glory of God. He is now doomed to death. Thus the prophet can cry, 'All flesh is as grass, and all its glory like the flower of the grass. The grass withers and the flower falls...' (Isaiah 40: 6-9, cf. I Peter 1:24). In Genesis 6:3 God says, 'Man has become (or, is as) flesh...'. The meaning here must have three aspects:-

- (a) Man is doomed to death because of sin.
- (b) Man has given emphasis to elements of fleshliness as against other of his elements which are not merely 'fleshly'.
- (c) Man of himself has no continuing life. This means that he is contingent upon God for life in every aspect, and furthermore needs to be contingent upon God for true life, i.e. the restoration of the life God gave him.

Genesis 2:7 speaks of man's being made man from dust. God breathed into him the breath of life, and this is his life. Doubtless it has biological connotation, but then it is even more than that. It has moral, spiritual connotation. Jeremiah 2:13 indicates that God is the Living God, i.e. gives life to man. When man sinned his heart became incredibly evil (cf. Jer. 17:9). In this sense he lost the essential glory which God had given him. Putting it another way: he could not now reflect or be the true glory of God.

In the O.T. it seems that man has two thoughts in mind. (a) He is dust; he recognises he will end up as dust. (h) He recognises the glory of himself. This is seen in Genesis 49:6, cf. Psalms 4:2, 7:5, 16:9, 30:12, 57:8, and 108:1, where the writers speak of their soul or inner being (cf. Psalm 51:6 'inner being', 'secret heart') as their glory. We have a problem on our hands which is hermeneutic. Is it man who is in faith who can say this, or can all men say this, that is, can they speak of their being as 'my glory'?

The question may be partly answered by conjecturing that man, being created in the image and glory of God, refuses to accept the fact that he does not live consonant with this glory. Men of faith would, seemingly, have no essential problem. However, another answer relates to our problem. It lies in the fact that man seeks to attain glory. The glory of Solomon of which Jesus spoke must relate to his position, his possessions, his earthly honour. There are many O.T. stories which point to men seeking their own glory. Saul was such a person. So was Nebuchadnezzar. They received their judgement for seeking glory beyond given glory, or rather, accrediting given glory as being of their own making.

For the rest, it is common in man to guard the glory he has attained, and to seek to attain to more. He does this in two ways:-

- (a) He gives glory to his gods, and seeks to reflect such glory, or live in the light of it. Against this God says, 'My glory will I not give to another' (Isaiah 42:8).
- (b) Man seeks his own glory in the accumulation of wealth, honour, position, security.

Genesis 9:6 makes it clear that God accords to man the creational level at which He created him. Other Scriptures (e.g. Psalm 8:3f, Eccles. 3:11, cf. Prov. 20:27) indicate that man cannot essentially change although he may seek to effect a change in himself. That is he seeks autonomy, but by nature of the case cannot be essentially autonomous. Put another way we can say that men and nations may attain to great glory in the eyes of other men and nations, but they attain to no essential glory. This latter can only be so by total reliance upon God and consequent obedience to Him.

Prophetic Intimations of Glory.

There is no doubt at the same time that in the O.T. many reflect the glory of God. Israel is set to reflect God's glory, but does not succeed. Hence, we have seen the true glory will only be reflected in the Messianic and eschatological action of Israel. We have seen that this is a strong strand in the message given by the prophets. The Suffering Servant is to be a light to the Gentiles, and to be (or to give) glory to God's people, Israel.

Isaiah 43:5-7 undoubtedly refers to Israel:-

'Fear not, for I am with you;
I will bring your offspring from the east,
and from the west I will gather you;
I will say to the north, Give up, and to the south, Do not withhold;
bring My sons from afar and my daughters from the end of the earth,
everyone who is called by My name, whom I created for My glory, whom I formed and made.'

Here God says He has created His sons and daughters for His own glory. This theme is carried on in the chapter where His children are to be His witnesses. In other words man can and must and will reflect the glory of God.

The New Man.

All of this must be seen in the light of what God will do with Israel and the Gentiles. The covenantal promises which we have seen promise a new heart to man. This is particularly so in Ezekiel 36:24-28, Jeremiah 31:31-34, and Ezekiel 37.

In Ezekiel 37 the regeneration of Israel is promised, and all Israel shall come together. In Ezekiel 36 there is the stress upon personal renewal of the heart. In Jeremiah 31:31-34 true knowledge of God is promised to the new true heart. Further, in Joel 2 the restoration of Israel is promised and with that promise the universal outpouring of the Spirit.

Other Messianic and Davidic King promises combine to promise the renewal of man from his fallen self to becoming part of the great people of God. In the light of these the doctrine of man can be seen to be undergoing a change. This change we find in the N.T.

(ii) The Glory of Man in the N.T.

(a) The Creational Doctrine of Man.

Paul's statement in I Corinthians 11:3-7 is basic O.T. teaching regarding the nature of man, that is the essential nature of man. In Hebrews 2:5-8 we have a repetition of Psalm 8:3ff. That is man has been crowned with glory and honour. Other elements contribute to this, such as God's expectation of man in the light of the law of love. Man was created to love.² The truth which emerges seems to add up to this statement, 'God views man as He created him, and demands nothing less of him than He did at creation.' In other words, God does not make demands of man as though he were fallen, and so lessen His requirements. In fact He gives dignity to man, treating him as though he were in His full image.

(b) The Loss of Glory.

Romans 1:18-32 parallels in many ways the fall of man as depicted in Genesis chapter 3. It says in verse 21, 'Although they knew God they did not glorify Him as God...'. That incredible statement tells us man denied God His true glory. In fact verse 23 says, 'They exchanged the glory of the immortal God for images resembling mortal man or birds or reptiles.' Later this is described as 'exchanging the truth of God for a lie.' All this means that man refused the true glory of God and substituted another glory, a lesser glory, a false and delusive glory.

The result of this is described in verse 24. 'God gave them up to the dishonouring of their bodies among themselves'. That is, they lost the true glory of their bodies. The passage then proceeds to describe all the areas of dishonour which followed rejection of the glory of God. Best of all is Paul's simple statement of Romans 3:23, 'For all have sinned and fallen short of the glory of God.' For man to fall short of God's glory is to fall short of his own glory, since this was what he was created for.

(c) The Effects of the Loss of Glory.

These of course are no different in the N.T. to those seen within the O.T. Man must experience anguish, disorientation, dislocation from his essential self, his true glory. As ever he is dependent upon God ('In Him we live and move and have our being'), but rejects this dependence, seeking his own autonomy. His immense sense of inferiority because he has fallen short of the glory of God causes him to seek compensation. This compensation is always cosmetic. In I Corinthians 1 Paul speaks of the strong, the wise, the 'things that are', meaning

² This argument is a subtle one, involving (a) The claim that moral law was from creation. (b) That the moral law is the law of love. (c) That God demands love of God and man on the basis of creation. For a full treatment see LFS. 1 (NCPI) The Nature & Meaning of Love.

those who compensate for their essential deficiencies by cosmetic strength, cleverness, possessions, position. It is like this with all men, and without exception. Man in his humiliation (of sin, evil, etc.) seeks to compensate for the loss of his true self, his 'glory' as we saw in Genesis 49:6. His constant sinning increases his guilt, inferiority and insecurity, and he is further compelled to compensate by pleasure, vocation, efforts to justify himself, and so on.

The truth is that in losing his glory, or, rather, perverting it, man is driven more than ever to seek to fulfil his glory.

(d) Idols and the Loss of Glory.

We saw in Romans 1:21-23 that man in rejecting God's glory really rejected his own glory, and the true source of glory. Worship is an indispensable part of man's being, a faculty he cannot deny. He must worship. That is he must give glory to something. So he does. He makes his idols.³ His idols are often a projection of his own self-worship, or that which he can worship with least cost and discomfort. However, since he gives glory to that which cannot be God (Gal. 4:8, I Cor. 8:5-6) his pain as an existent in this creation is increased and compounded with successive idolatry. In Isaiah 42:8 God says He will not give His glory to another, nor His praise (glory) to graven images. Idolatry is forbidden in the first commandment because it is the most dangerous of all evils. It is the root of evil. Man must correlate with his idol/s and this means he demeans himself, as he seeks to demean God.

(e) Man's Drive for Glory.

The doctrine of the glory of man does not differ in Old and New Testaments. It is one and the same. Also man's drive for compensation is common to both. What we need to realise is that until man regains his own glory he will always be in torment. That glory he needs to regain is the glory he was first given: it is the glory which reflects the glory of God, for it is based upon that glory.

In the Latter Prophets we saw the promise of the restoration of glory to man and the creation. Man faces a problem about restoration. To be restored means he must come to know God, to be forgiven, justified, regenerated, and brought to sonship. He desires none of these since he has fallen short of the glory of God. He needs to see anew the glory of God, but he cannot afford this since it means his sin will be delineated, and rightful judgement will face him. These man does not desire. How then will he come to know them? The answer is, 'Only by the grace of God.'

As we will see, it is the Son of the Father who confronts man with the glory of God, but then the glory as Father. This leads us on to the very heart of our whole subject. It is 'Christ the glory of God!'

(f) Christ the Glory of God.

Doubtless a minor sub-heading such as we have used does not truly indicate the importance of this section of our study. It is the heart of it, as we have said. The Word became flesh to show us the truth of the Father (John 1:14-15). Since no man was ever the glory of God, at least not in totality, then one had to come to be this. This was the Word, the Son, the Creator-Mediator of all things. We need to see the fact that this is so.

³ For a fuller treatment of this subject see LFS. 46 (NCPI), Dear, Darling Idols: The Power of Idolatry.

Firstly we see that he shared in the creating of all things (John 1:1-3, I Cor. 8:6, Col. 1:15-16, Heb. 1:2-3). This must be to do with the creating of man also, and him in the likeness of God. That glory had become a terror to man (Rom. 3:23, II Thess. 1:9), but the appearance of the Son was 'the glory as of the only begotten of the Father, full of grace and truth.' Rightly understood, grace and truth are not to be feared.

Hebrews 1:1-3 tells us that the Son created the ages, or rather the Father created them by the Son. The Son we are told, '...reflects the glory of God, and bears the very stamp of His nature'. What does this mean? Well, he who has penetrated into the heart of these words has penetrated into the heart of God. The translation of Colossians 1:15, 'The visible expression of the invisible God', is a happy one. Surely it means what it says: 'Christ is the very glory of the Father.' However esoteric theologians may be the simple truth is clear, Christ as the Son shows the Father, being the very glory of the same.⁴

Matthew 11:27 shows us the intimate relationship between the Father and the Son, and the Son alone may show the Father, as, indeed, the Father the Son. Nevertheless it is John's Gospel which tells us the great truth that the Son is the glory of the Father. John 1:14-15 says he shows the Father as 'full of truth and grace'; 1:18 that he declares the Father, i.e. God whom no man has ever seen. The inference is that now we do see Him. This is by who and what he is and does. These things are shown in his ministry ('I say nothing of myself: the Father who dwells in me He does the works'). They are shown in death, resurrection and ascension ('Greater works than these will the Father show me that you may marvel'). All he does is, in fact, the very glory of God. This should not be difficult to understand if we know the principle of Matthew 5:16.

When Paul spoke of 'the glory of God in the face of Jesus Christ', he meant just that. He could say, 'For in him dwells all the fulness of the Godhead, bodily,' and, '...in him all the fulness of God was pleased to dwell.' Paul was saying what the Son was explaining, as John recorded it. How, then, was the Son the glory of the Father?

Jesus put it simply, 'I am never alone for the Father is always with me, for I do that which is pleasing to Him.' We saw that Jesus did not seek glory for himself, but the glory of the Father. That glory could never have been shown unless it were by one who was the very image of God in a way that other men had not been. He showed the glory by the obedience: 'The Son does nothing but what the Father shows him. The Father loves the Son and shows him all things.' In John 13:3, 'Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God,' we are shown that the Father had given His glory to the Son, so that the Son should show it. This is the essence of John 3:35, 'The Father loves the Son and has given all things into his hands.' Jesus' obedience is seen in the word, 'My Father loves me because I lay down my life.. this commandment have I received from my Father.' 'That the world may know that I love the Father, as the Father has given me command, so I do.' Hence in John 13:31-32 is the full explanation: 'Now is the Son of man glorified, and in him God is glorified; if God is glorified in him, God will also glorify him in himself, and glorify him at once.' This passage leads us immediately to

⁴ An excellent treatment of this may be found in P. E. Hughes' Commentary on Hebrews (Eerdmans, Michigan, 1977), pp.38-44. We append a note quoted from Gregory of Nyssa (p.44, para 2), 'The heir of all things, the maker of the ages, he who shines with the Father's glory and expresses in himself the Father's person, has all things that the Father Himself has, and is possessor of all His power; not that the right is transferred from the Father to the Son, but that it at once remains in the Father and resides in the Son. For he who is in the Father is manifestly in the Father with all his might, and he who has the Father in himself includes all the power and might of the Father.'

John 17:1-5 which shows the Son being glorified by the Father (cf. John 11:4, 40, 5:50, 54), so that the Son may glorify the Father (cf. 14:13). Thus the Son is the true glory of the Father.

This is again borne out by Hebrews 2:9-10. Here the Son is given glory so that he may go to the Cross, fill out its required suffering (of obedience), and so 'bring many sons into glory'. It is clear then, especially from John 17:1-5, that when the Son truly shows the Father (i.e. glorifies Him), then men come to see and know Him, by-passing the terror of God's glory (cf. again Romans 3:23, II Thess. 1:7-9), and in knowing Him now have eternal life. We must see this in more detail.

(g) The Glory of Christ Drawing Men to God and Glory.

We shall see later that God has designed man for glory. Sufficient here to notice that I Thessalonians 2:12 says, '...God, who calls you into His own Kingdom and glory.' II Thessalonians 2:14 says, 'To this He called you through our Gospel, so that you may obtain the glory of our Lord Jesus Christ.' I Peter 5:10 says, 'God, who has called you to His eternal glory in Christ,' whilst Romans 5:1-2 suggests that we have peace (through justification) with God and so rejoice in hope of the glory of God. What we need to see is that that restoration to glory is through Christ the Son. Through him we come to the Father (John 14:6) and so to glory.

What we must see is that this glory is both present and future, both the possession of believing man now, and in total measure in the future. He has both glory and the hope of glory. We must also see that this 'glory of the Father' is also 'the glory of the Son', and that until we are in the Son there is no glory.

(h) Man and the Glory of God.

We have already seen that man has come short of the glory of God, and because of that lives in deep anguish, as also in fear. Glory is the essential truth of true man, and without it he is not truly man but a contradiction of what it is to be man. Man created is not man fully realised. Ephesians 1:11-14 shows that Jews first, and then Gentiles have been called to be to the praise of His glory. This is distinctly parallel with Isaiah 43:5-7. 1 Corinthians 2:6-10 also makes it clear that prior to time God had planned man's maturity, or, as we say, glorification. God is the Father of glory, and will have His family glorify His Fatherhood.

We have seen that man has missed his glory and sought to compensate with other glories. He has a compulsive drive to get the praise (glory) of men. See John 5:41, 44. Also man dreads the corruption of his body, the inglorious fruits of his sin (Romans 5:10ff, Phil. 3:21, I Cor. 15:51ff). His whole thrust is, then, to glory, although he may not be consciously aware of the fact. In Romans 2:7 Paul speaks of those who 'by patience in well-doing seek for glory and honour and immortality' (cf. verse 10). However in Romans 5:2 Paul also speaks of those who 'rejoice in the hope of (sharing) the glory of God.' He says that such hope is not put to shame since already we have experienced the love of God. Likewise Peter speaks of 'believing with joy unspeakable and (already) full of glory,' i.e. we have future glory currently in our joy, through believing.

When we add to this that God has called us to glory, and know that calling is effective (I Thess. 2:12, II Thess. 2:14, 1 Pet. 5:10, II Pet. 1:3), then we know that glory will be ours. Romans 8:28-30 speaks of God currently taking us through suffering that will conform us to the image of His Son, and the last stage is glorification. This is an echo of I John 3:1-3 where it is also promised that 'we shall be like him,' i.e. sons as is the Son.

Further to this hope we read in Romans 8:17 that if we suffer with him (Christ) we shall be glorified with him. The passage then goes on to speak of the ultimate freedom of glory of the sons of God, i.e. when their glory shall be revealed in them (or, to them).

All of these elements are a stimulus to faith, and reveal the new doctrine of the true man, i.e. man matured at the end and so, glorified, liberated from bondage to corruption.

At the same time there is a present action of the glorification of man. We might almost call it 're-glorification'. This could be another word for regeneration. In Christ man is a new creation. He has fallen short of the glory of God, but now he is restored to it. True, this restoration will not be total until the ultimate Day of the Lord, yet in II Corinthians 3:18 he says, 'And we, beholding as in a glass the glory of the Lord, are being changed from one stage of glory to another.' The glory of the Lord must be the glory of Christ as revealed by the Spirit (cf. John 16:12-15). At the same time Paul speaks of our lives being hid in Christ with God (Col. 3:1-3). He adds, in Colossians 3:4, 'When Christ who is our life shall appear, then shall we appear with him in glory.' In one sense we are already in him and his glory. That is what Peter means by 'joy unspeakable and full of glory'. Galatians 3:26-29 shows us that we are now in the Son. Our sonship is really participation in his. Hence we share, now, in his glory. It is of course a sharing by faith. The future glory is known by hope. Both hope and faith are contingent upon love (I Cor. 13:13).

Paul also speaks of 'Christ in you, the hope of glory.' In accordance with Romans 8:9-11 he might even have said, 'The Spirit in you, the hope of glory.' He means that Christ being in us, and we sharing his life and receiving from him, we are being brought to (the maturation of) glory.

Consonant with this is Peter's statement concerning, 'the grace that is coming to you at the revelation of Jesus Christ,' for he has already spoken of their faith redounding to 'praise and glory and honour at the revelation of Jesus Christ'. We conclude then that it is through Christ and his Spirit that man knows glory currently, and will know it at the end time.

(i) Man Suffering and Glory.

Christ had to suffer in order to enter into glory. This is shown in I Peter 1:11, 'the sufferings of Christ and the subsequent glory'. It is spoken of in Luke 24:26, 'Ought not Christ to have suffered and entered into his glory?' We can say, then, that there was no glory without suffering. We can also say that in the Gospels his Cross was seen as his glorification. This seems to be the thrust of John 12:28, 32. To be lifted up is to be glorified. This again in John 7:37-39 where to be glorified may refer to the ascension but also must refer to the Cross. Hebrews 2:9 speaks of Jesus being 'crowned with glory and honour for the suffering of death'. Some translations have 'because' instead of 'for', but this is debatable. John 17:1-5 makes it clear that Christ needs to be glorified in order to suffer, otherwise his suffering will not glorify the Father.

Romans 8:17 states the same principle, 'If we suffer with him we shall be glorified with him.' Paul then speaks of how relatively small are these sufferings, as against 'the glory that shall be revealed in (to,) us.' In II Corinthians 3:18 he speaks of us being currently glorified, from one stage of glory to another', and then in II Corinthians 4:17 he speaks of 'our light affliction' preparing us for 'a weight of glory'. II Corinthians 4:7-12 really speaks of great suffering, yet Paul prefers to call it a 'breath-weight affliction

What we must understand is that comparatively speaking our suffering is very light. The glory it leads us into is tremendous. We must also understand that

suffering is not the cost of glory but the way to it. Christ suffered all that was necessary to glorify us. We simply share with him in the fellowship of his sufferings (Phil. 3:10, Col. 1:24). There is a current suffering which is not redemptive, but is useful and necessary. In Ephesians 3:13 Paul tells his readers not to lose heart over what he is suffering since this is their glory. This must mean that the suffering Paul experienced because he espoused the cause of the Gentile Christians could have caused them to lose heart since now he was in prison. Paul sees no reason for cowardly fear. He sees it as the very reason that they can rejoice. The Gospel he preaches to the Gentiles is worth it. It means he has, so to speak, glorified the Gentiles by preaching and so suffering. He adds to their stature. He dignifies them. On this count, then, all suffering glorifies God who gave the Gospel, Christ who secured it, as also it glorifies man in that he is prepared to suffer for the sake of the Gospel and to identify with the one, Christ, who suffered to secure salvation for men.

(j) Man Glorifying God.

In I Corinthians 10:31 Paul says, 'So, whether you eat or drink, or whatever you do, do all to the glory of God.' He is really saying that everything redeemed man does should be with a view to showing God's true glory. This must mean that being the image and glory of God man should reflect Him in all he does. This corresponds with Paul's demand for 'spiritual worship' or 'logical service' of Romans 12:1-2. There man, as he surrenders himself, uses his body to worship God by what that body does in eating, drinking, walking, talking, acting, and so on.

Man's chief end, then, is to glorify God. The paradigm for such is the obedience of the Son. In the Son the sons likewise glorify the Father by doing the works given them to do. In John 14:10-14 Christ spells this out powerfully. The disciples will do greater works than he has done, but on the same principle that he has done them, being in the Son, and so asking in his name the things which the Father would have done (or do) in the Son. Matthew 5:16 also spells this out, 'Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.' It is the Father doing these works through the sons, and of course the sons in the Son.

It is helpful to note the number of times men glorify God in the N.T. The shepherds do this after seeing the babe. The audience that watches Jesus heal the paralysed man by forgiving his sins breaks into glorification of God. When the woman who is jack-knifed in her spine is healed they similarly glorify God, and so on. In the book of Acts the same glorification of God results from the healing of the cripple at the Gate Beautiful, from the gift of repentance unto life to the Gentiles, and for the work done amongst the Gentiles by Paul and his team (cf. Acts 4:21, 11:18, and 21:20). God then is glorified by what He does through His people. Glorification is simply the recognition of what God has done, and so of the nature and Person of God. He has manifested Himself in this way, and this has been recognised.

Man's ultimate glorifying of God will be through what he will be at the end of time. In Philippians 2:9-11 every knee bows to Christ, but this is to the glory of the Father, for it shows what He has accomplished in His Son. Likewise at the end of time, in accordance with Isaiah 43:5-7, Ephesians 1:12-14 (and other such Scriptures), we see that what the sons ultimately prove to be will glorify the Father. The sons will be like the Son (I John 3:1-3, Romans 8:30) and thus will glorify their Father-Creator. Revelation tells us that 'their works do follow them', and this in conformity with Matthew 5:16, so that they glorify their Father who is in heaven.

This is what is meant by the statement, 'Man's chief end is to glorify God.'

(3) The Glory of Creation

We have already seen from Psalm 19:1f, Romans 1:19f, and similar passages that creation glorifies God. In Isaiah 6 we saw that the whole earth is filled with His glory, or the earth itself is the fulness of His glory. Romans 1:19f shows us that creation tells us what kind of Creator He is. The whole functional operation of creation (cf. Genesis 1:31, 1 Tim. 4:4, 6:17, Eccles. 3:11, Proverbs 16:4) shows us just Who He is.

However Romans 8:18ff also reveals that this creation, including man, has been subjected to futility. This futility or 'emptiness' means that creation cannot wholly fulfil its function, especially in fully revealing the Creator. This is because much of what it is doing is not the full expression of its being. Linked with this is the force of corruption to which it is subject. Nevertheless Paul informs us that the creation has been subjected in hope. The hope is that it will emerge from corruption. All God's works praise Him, yet the fulness and freedom of that praise is reserved until the unveiling of the glory. This glory will be the liberty of the sons of God who shall no more be subject to corruption (cf. Phil. 3:21, I Cor. 15:51-end). The release of all creation is contingent upon the liberation of the sons of God.

In other passages such as Isaiah 11, 65:17ff, 66:22ff, Revelation 21 and 22, we see the operation of the new creation. As Ephesians 1:9-11, 4:10, Colossians 1:20 and other passages show us, all things will be ultimately unified, filled up, and reconciled, so that creation will then truly glorify God since it is now a unified, operational, functional and harmonised whole. It will truly magnify the fact that, 'God is one, i.e. the true unity of the Godhead and all His creation.

Another way of saying this is Habakkuk 2:14 which points out that the knowledge of the glory of the Lord shall cover the world as the waters cover the sea. At the end it will not only be all glory, but it will be all knowledge of this glory. That is the glory will not go unseen and unrecognised as is the case now, but it shall be known for what it is. This, if it were necessary, shall be the true vindication of God.

4. The Ultimate Glory of God, Man, and Creation

When Paul says in Romans 9:4 that to Israel belonged the glory, he is speaking of glory as some objective thing. Likewise when II Peter 1:17 says, 'For when he received honour and glory from God the Father and the voice was borne to him by the Majestic Glory, 'This is my beloved Son, with whom I am well pleased,'...', then it means that the 'Majestic y' was an entity beyond man, i.e. God Himself. Again Paul in I Timothy 3:16 speaks of Christ being received up in glory, which equates to 'the sufferings of Christ and the subsequent glory' (I Peter 1: 11, cf. Luke 24:26). The glory is an entity on its own so that Solomon can say, 'Thine, O Lord, is the greatness and the power and the glory...'. Christ can speak of coming in the glory of the Father,' and even of 'the glory which Thou gavest me, I have given to them,' as though that glory were, so to speak, an object or a thing.

What then is that glory? The answer must be that such glory is in one sense the manifestation of God (the Lord), and in another God Himself. This is made clear from Ezekiel 9:1-4 where 'the glory of the God of Israel' is the antecedent of 'he', i.e. God, Who then speaks. Thus the glory of God is identified with God. Such glory is spoken of by creation, and men attribute this glory to God when they glorify Him. At the same time the Son is the full manifestation of this glory. The glory is never apart from God Himself yet in one sense is not so

much all of God, but the manifestation of Him. It may even be helpful to say that it is as much manifestation of Him as man can sustain or creation hope to communicate. A Psalm like Psalm 29 is a vivid description of the actional nature of glory, whereas Exodus 34:6ff is a moral description of glory. 'The glory of God in the face of Jesus Christ' and 'full of grace and truth' is glory shown through incarnation. John 12:40-41 applies Isaiah 6:10 to Christ in his theophanic state, and shows the personal glory of God in the pre-incarnate Son. Glory in Ezekiel 1 is summed up not as the exact glory of God but the likeness of it, for verse 28b says, 'Such was the appearance of the likeness of the glory of the Lord.'

We see then that glory is that manifestation of Himself which God is pleased to make to man and creation, in what form He wishes to do so. The truth still stands that no man can see God as He is and live. Moses spoke with Him face to face, yet did not see His face. However in Revelation 22:4 it seems that His glorified creatures will see His face.

This then brings up the nature and purpose of man's glorification. We have seen in I Corinthians 2:6-10 that God has proposed to glorify (redeemed) man. Passages such as I Corinthians 15:51-56 and Philippians 3:21 show us that man will have a body of glory which will be a spiritual body, and one not subject to corruption or mortality. This being so, man is fitted to see the glory, or, shall we say, the Glory?! Man will glorify God by being what God will make him to be, and in that state of glory will be able to comprehend the glory of God. I Corinthians 2:9 says that nothing in this mundane world has ever been seen, heard or conjectured by human mind, such as will be seen and known in eternity. This is supported by Paul's claim in I Corinthians 13, 'Then shall we know, even as we have been known.'

All the children of God will be in the exact likeness of the Son, and so be competent to recognise and relate to, the Father. Since Christ has entered into, and been received up into (the) glory, so shall the children of God. Jude speaks of being presented before the presence of His glory, without blemish and with intense joy. This is what Peter calls 'joy that is unspeakable and full of glory' (I Peter 1:8). In Revelation 21:11 the New Jerusalem, the Holy City has the glory of God, and there is no need for sun or moon to shine upon it 'for the glory of God is its light, and its lamp is the Lamb' (verse 23). So much so is this the case that the nations shall walk in the light of this, and 'the kings of the earth shall bring their glory into it... they shall bring into it the glory and honour of the nations.'

The Book of the Revelation at various points has spoken greatly of the celestial creatures and the redeemed of humanity as glorifying God. This is for His creational action, His justice and His judgements. Now at the end all justice has been completed. There has been the marriage of the Bride and the Lamb. The Holy City is now revealed in all its glory, and the very glory of the Lord inhabits it, and the redeemed now relate to God and the Lamb. All of this surely accords with the other Messianic intimations from prophecy which speak of the children of God being for His glory, and also the glory which will cover the earth as the waters cover the sea. Surely here all that is dishonourable and inglorious has been defeated and destroyed. That which is all glory - the glorified humanity, and the glorified heavens and earth - all now glorify the Creator-Father-Redeemer by Whom they have been made, and for Whom they have been glorified.

What must also be understood at this point is the Oneness which the Father and the Son share in bringing their creation to glorification. We saw in John's Gospel that the Son glorified the Father, and yet the Father glorified him - as Son of course. So it is in Christ that the whole creation is unified (Ephes. 1:9- 10), and for that matter filled up (Ephes. 4:10, cf. 3:19) and reconciled (Col. 1: 19-21), for it is reconciled through the death of the Cross. At the same time the

Holy Spirit is at once the Spirit of the Father and of the Son (Matt. 10:20, Gal. 4:4-6) and is designated as the Spirit of glory (cf. Rom. 8:18-25, I Pet. 4:14). That is why the Spirit and the Bride say, 'Come!' at the end of time. John 16: 12-15 shows the Spirit unveiling the glory both of the Father and the Son.

What is deeply interesting is the point that Jesus makes in John 17:20-26. Here Christ desires that his people see his glory, the very glory the Father gave him before the foundation of the world. At the same time he says he has given the very glory God has given him to them, 'that they may be one, even as we are one.' It is difficult not to equate this glory with the love and its unity which the Father and the Son share.

We can see, then, in conclusion, that the glory of God is His love, His essential Being, that love which purposes, in the ultimate, a creation which is absolutely at one with Him, that oneness of love having been achieved through His creative and redemptive purposes through the mediatorship of His Son, and the agency of His Holy Spirit.

This is what the glorified both see, and know, at the end-time. They understand as they have been understood. They comprehend the glory of God. This in turn enables them to understand themselves since they are the very image and glory of God, that glory now being in perfection.

'For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds.'

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