

## **The Attributes of God**

### ***Attribute #25***

1. Glorious - The term “glory” and the phrase “glory of the Lord” speak of the invisible presence of God. Whenever God is manifested, there is His glory. God is revealed as glorious when His attributes are made known or displayed. God’s attributes, thus His glory, are best seen at the cross.
  - A. Objectively, this expression has reference to the magnificent appearance, radiating splendor, and beautiful luster of His person. God’s semblance is matchless in glory and brilliance
    1. Ex. 33:18-23
    2. Rev. 1:12-17
  - B. Subjectively, it refers to the solid recognition that He is completely worthy to receive all honor, respect, and exaltation
    1. 1 Chron. 16:29
    2. Psalm 24:8-10
    3. Phil. 1:11; 4:20
    4. 1 Tim. 1:17
    5. 1 Peter 5:11
  - C. The major use of the term is to describe God’s glory.
    1. Stephen summed up the OT ideas when he referred to “The God of Glory “ (Acts 7:2).
    2. The glory of God is such that if it were removed from God, He would no longer be God. Man’s wealth, fame, reputation can be removed and he will still be man: but God cannot be God without His glory. For this reason, He is jealous about it; we must not infringe upon it.
    3. IN the Ten Commandments, the first demands exclusive worship the second commandment prohibits image worship, which arises from the apprehension of God’s glory. John Calvin states, “ As often as any form is assigned to God, His glory is corrupted by an impious lie”.
      - a. Isaiah 40:18
      - b. Acts 17:29.
2. In the Old Testament
  - A. ‘Glory’ generally represents the Hebrew word, “*kabod*”, which has the root idea of ‘heaviness’ and so of ‘weight’ or ‘worthiness’. It is

used of men to describe their wealth, splendor or reputation (though in the last sense “*kabod*” is often rendered ‘honor’). The glory of Israel was not her armies but Yahweh (Jer. 2:11).

- B. The most important concept is that of the glory of Yahweh. This denotes the revelation of God’s being, nature and presence to mankind, sometimes with physical phenomena.
  - 1. In the Pentateuch, the first five books of the Old Testament, the glory of Yahweh went with his people out of Egypt and was shown in the cloud, which led them through the wilderness (Ex. 16:7, 10). The cloud rested on Mt Sinai, where Moses saw his glory (Ex. 24:15-18). No man could see God’s face and live (Ex. 33:20), but some vision of his glory was granted (Ex. 34:5-8).
  - 2. The glory of Yahweh filled the tabernacle (Ex. 40:34-35) and appeared especially at the hour of sacrifice (Lev. 9:6, 23).
- 3. In the New Testament
  - A. In secular Greek, it means ‘opinion’ or ‘reputation’.
  - B. In certain places in the NT “*doxa*”, (Hebrew *kabod*), refers to human honor (Mt. 4:8; 6:29), but its chief use is to describe the revelation of the character and the presence of God in the Person and work of Jesus Christ. He is the outshining of the divine glory (Heb. 1:3).
  - C. Man, who was made as the image and glory of God (1 Cor. 11:7) for relationship with him, has fallen short of his destiny (Rom. 3:23), which has been fulfilled only by Christ, the second Adam (Heb. 2:6-9).
    - 1. The glory of God in the face of Jesus Christ is still to be seen and reflected by the church (2 Cor. 4:3-6).
    - 2. It is the glory of the New Covenant (2 Cor. 3:7-11), and it is especially shared both now (1 Pet. 4:14) and hereafter (Rom. 8:18) by those who suffer with Christ.
    - 3. The object of the church is to see that the world acknowledges the glory which is God’s (Rom. 15:9) and is shown in his deeds (Acts 4:21), in his disciples (1 Cor. 6:20) and above all in his Son, the Lord of glory (Rom. 16:27).
- 4. In the Person and Work of Christ
  - A. Whereas man failed to glorify God, Christ glorified Him completely (John 17:3). He did what no man ever did; glorified God in all He was, said, and did (Heb.2: 6).

- B. The glory of Christ existed before the Incarnation, since He was preexistent (John 17:5, 24; John 1:14).
  - C. The glory of Christ, although always present, was also largely veiled in the Incarnation. It flashed out in miracles (John 2:11: 11:40) and words of wisdom.
  - D. All men are to honor the Son even as they honor the Father (John 5:23). To do so, this means one must see His real glory. The redeemed of the Lord do see it and in heaven they glorify Him as they should (Rev.5: 12).
  - E. The crucifixion was His crowning earthly glory. He did not go to it as a helpless victim but as a "victorious being to His crowning" (Luke 24:26).
    - a. John 12:23; John 17:1,4; Luke 9:31; John 7:39; 12:16; 13:13
5. In the Gospel
- A. The gospel message, which centers on the cross, shows the riches of His glory (Col.1:27; Eph. 1:18).
  - B. Paul gloried in the cross (Gal.6:14)
  - C. The cross did not enhance His personal glory; it was rather a glorious accomplishment by an already perfectly glorious person.
  - D. Whereas His whole life was glorious, the resurrection and ascension vindicated all His claims and overshadowed with glory the victory of the cross (Luke 24:26; Romans 6:4; 1Peter 1:21; 1 Tim 3:16). This glory was not new, but a resumption of the glory He had before the incarnation (John 17:5,24).