

## THE GLORY OF GOD, PART 2

### EXODUS 40:34-38

At this point in the narrative, the Tabernacle and everything associated with it has been built and put in its proper place. The Tabernacle is ready for use but first Yahweh's presence had to be established in it. The Tabernacle and Yahweh are inextricably bound together and He was going to emphasize His presence there by means of His glory which He made visible to the people. They could see He was there with them.

Before the Tabernacle could be put to use, Yahweh needed His presence to be residing there.

Exodus 40:34      <sup>34</sup>Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle.

Some theologians believe the cloud of God's glory moved from Mt. Sinai to the plain below where the Tabernacle was located in the Israelite camp. Their thinking is the glory had been visible on the mountain since the first time Moses went up there to receive the original tablets. That's possible, but the text never says that was the case. It also never says the glory left the mountain after the rebellion started.

This glorious light in the form of a cloud or a pillar of fire was nothing new to the Israelites. They had been exposed to this form of God's glory from the time they left Egypt.

- Leading them along the way      Ex. 13:21-22
- Protecting them from the Egyptian Army      Ex. 14:19-20, 24

- During the provision of manna Ex. 16:10
- On Sinai to hear Ten Commandments Ex 19:9, 16, 20:21
- On Sinai to receive first tablets Ex. 24:15-16, 18
- At the temporary Tent of Meeting Ex. 33:9-10
- On Sinai to receive second tablets Ex. 34:5
- In and around the Tabernacle Ex. 40:34-35

I maintain the miracles in Egypt were also displays of God's glory, but in this situation, we are discussing the cloud of glory. It would be incorrect to say the cloud and the fire were themselves a manifestation of God. God is Spirit and He is invisible. The cloud was a visual way for Him to allow Himself to be seen as present with the Israelites without really being seen. We know that no one can see God and live (Ex. 33:20); therefore, the cloud wasn't actually God because all the Israelites saw the cloud numerous times and Moses was actually in it for an extended period of time. It would be impossible for a human to see the full person of God while in a sinful human body, if that is even possible in the first place.

Once we are permanently ensconced in our sinless, glorified bodies, we will be able to be in God's presence as children of God safe and secure in His presence. No one knows exactly what that will look like, but we will know when the time comes.

Revelation 22:3–4 <sup>3</sup>There will no longer be any curse; and the throne of God and of the Lamb will be in it, and His bond-servants will serve Him; <sup>4</sup>they will see His face, and His name *will be* on their foreheads.

Whatever this cloud of light that was presenting God's majesty looked like, it must have been a magnificent sight. To sinful human beings, it had to be

frightening to experience. Remember, the Israelites were frightened when they simply saw the reflection of God's glory that was shown in Moses' face. How much more would they be frightened to see such a manifestation of God up close? Even this view of God's magnificence is muted compared to the glory that surrounds Him in His heavenly throne room (Rev. 4:1-4). In whatever form this was, it was an intimate encounter with God that very few people have ever been privileged to view this side of eternity.

In the next verse, we learn that Moses could not enter the Tabernacle because the glory of God prevented his entry.

Exodus 40:35      <sup>35</sup>Moses was not able to enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

This also happened when Solomon's Temple was dedicated. The priests could not enter it on the day it was dedicated and filled the Holy of Holies (1 Kings 8:10-11). Why this happened in either case and for how long it lasted was not revealed. God had the Tabernacle designed to be entered by Moses and the priests so it can't be possible that His intent was to keep everyone out forever. One commentator thought it was God's way of emphatically declaring it was His house, but that is pure speculation.

In Leviticus 8, the consecration of the Aaronic priests took place at the Tent of Meeting. This may have occurred within hours of the Lord filling the Tabernacle with His glory. The only thing that took place between the two events were the instructions for the offerings. In the early stages of the consecration

ceremony, Moses went into the Tabernacle to anoint the furnishings with oil of anointing (Lv. 8:10-11) indicating he was no longer kept from entering it at that point in time.

Leviticus 8:10–11 <sup>10</sup>Moses then took the anointing oil and anointed the tabernacle and all that was in it, and consecrated them. <sup>11</sup>He sprinkled some of it on the altar seven times and anointed the altar and all its utensils, and the basin and its stand, to consecrate them.

Aaron and his sons had to stay at the doorway of the Tent of Meeting for seven days (Lv. 8:33-35).

Leviticus 8:33–35 <sup>33</sup>“You shall not go outside the doorway of the tent of meeting for seven days, until the day that the period of your ordination is fulfilled; for he will ordain you through seven days. <sup>34</sup>“The LORD has commanded to do as has been done this day, to make atonement on your behalf. <sup>35</sup>“At the doorway of the tent of meeting, moreover, you shall remain day and night for seven days and keep the charge of the LORD, so that you will not die, for so I have been commanded.”

Verse 33 said they “shall not go outside the doorway of the tent of meeting” which at least implies they were in the Holy Place during that week. On the eighth day, they offered a sin offering and a burnt offering after which Moses and Aaron went into the Tent of Meeting and the glory of the Lord appeared to all the people (Lv. 9:23-24).

Leviticus 9:23–24 <sup>23</sup>Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the LORD appeared to all the people. <sup>24</sup>Then fire came out from before the LORD and consumed the burnt offering and the portions of fat on the altar; and when all the people saw *it*, they shouted and fell on their faces.

My conclusion is it was only a matter of hours, perhaps a day, before Moses was allowed back into the Tabernacle. Once Aaron and his sons were con-

secrated, they were allowed to go into the Tabernacle in order to perform their duties.

Next, the Lord revealed He would use His glory to inform the Israelites when they should set out in order to travel to a new place the Lord desired for them to go, or to stay where they were for as long as the Lord determined it was necessary for them to stay in any one particular place.

Exodus 40:36–37 <sup>36</sup>Throughout all their journeys whenever the cloud was taken up from over the tabernacle, the sons of Israel would set out; <sup>37</sup>but if the cloud was not taken up, then they did not set out until the day when it was taken up.

This was not a new or unknown phenomenon for the Israelites. From the moment they began the journey out of Egypt, the Lord used His glory to lead the Israelites.

Exodus 13:21–22 <sup>21</sup>The LORD was going before them in a pillar of cloud by day to lead them on the way, and in a pillar of fire by night to give them light, that they might travel by day and by night. <sup>22</sup>He did not take away the pillar of cloud by day, nor the pillar of fire by night, from before the people.

We also know this manifestation of God's glory can only be seen and encountered on God's terms. While in the wilderness, His glory was not confined to the Holy of Holies; it appeared on the outside of the Tabernacle and it led the Israelites on their journey. Once the Tabernacle was at rest in Canaan, His glory would no longer be publicly visible. He would be behind the veil and only the High Priest could enter that place and even then, it was only once a year.

Exodus 40:38 <sup>38</sup>For throughout all their journeys, the cloud of the LORD was on the tabernacle by day, and there was fire in it by night, in the sight of all the house of Israel.

God's glory resided in the Tabernacle and later in the Temple until 586 BC when He removed His glory from the presence of the Israelites and their nation and departed the Temple. We discussed that last week and identified the removal of His glory from the Temple as it was revealed in Ezekiel 10.

Once Solomon's Temple was built and ready for occupancy, Yahweh's glory filled it.

1 Kings 8:10–11 <sup>10</sup>It happened that when the priests came from the holy place, the cloud filled the house of the LORD, <sup>11</sup>so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD.

When the Israelites returned from Babylon and built the second Temple, God's glory never took up residence in the Holy of Holies and when Herod remodeled it centuries later, He didn't take up residence in that magnificent building either. Why not? The reason had to be because the Israelites were still under divine discipline and God knew they were going to be expelled from the land again and the Temple was going to be destroyed again. In a sense, the second Temple was a temporary stopgap Temple between Solomon's Temple and the Tribulation Temple which will itself be temporary until the Kingdom Temple is built by Christ Jesus, the King. During the time period when Israel will be under divine discipline, which has been ongoing to one degree or another since 586 BC, He would set His face against them (Lv. 26:17), act with hostility against them (Lv. 26:24), and bring a sword against them (Lv. 26:25) before finally passing them

under the rod of judgment. It is only then when a faithful remnant has been identified and brought into the Kingdom will God's glory return to Israel.

Ezekiel 20:33–38 <sup>33</sup>“As I live,” declares the Lord GOD, “surely with a mighty hand and with an outstretched arm and with wrath poured out, I shall be king over you. <sup>34</sup>“I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; <sup>35</sup>and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. <sup>36</sup>“As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you,” declares the Lord GOD. <sup>37</sup>“I will make you pass under the rod, and I will bring you into the bond of the covenant; <sup>38</sup>and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD.

This does not mean that God is not providentially dealing with Israel at this time in history, He is. It does mean His glory isn't with them as it was when the nation began and as it will be when the Remnant is in the land during the Messianic Kingdom.

God's glory will once again reside in the Kingdom Temple in Jerusalem during the Messianic Kingdom.

Ezekiel 43:1–5 <sup>1</sup>Then he led me to the gate, the gate facing toward the east; <sup>2</sup>and behold, the glory of the God of Israel was coming from the way of the east. And His voice was like the sound of many waters; and the earth shone with His glory. <sup>3</sup>And *it* was like the appearance of the vision which I saw, like the vision which I saw when He came to destroy the city. And the visions were like the vision which I saw by the river Chebar; and I fell on my face. <sup>4</sup>And the glory of the LORD came into the house by the way of the gate facing toward the east. <sup>5</sup>And the Spirit lifted me up and brought me into the inner court; and behold, the glory of the LORD filled the house.

Does anyone know where the word “*shekinah*” is located in the Bible? It isn't! We refer to God's glory as the *Shekinah* glory of God and that is not incor-

rect, but the Bible never identifies His glory with that name. The word “*shekinah*” comes from the Hebrew word שִׁכְנָה, meaning to dwell or to tabernacle. Jewish rabbis used the word *shekinah* to indicate the visible presence of the invisible God. “‘Shekinah’ was a useful term to the rabbis in that it afforded a reverent means of bringing the God who was ‘completely other’ into contrast with the material universe, and esp. into a visible or tangible relationship to His people Israel. No doubt the particular emphasis of the word upon ‘dwelling’ grew out of the OT teaching that God chose to dwell among His people and put His name in a special place in the earth. It was an interpretive effort to bridge the gap between heaven as the place of God’s eternal residence and the earth as the place of His real activity, esp. His involvement in Israel’s history.”<sup>1</sup>

In the Jewish Targum, “*shekinah* of God,” “glory of God,” and “word of God” are used as synonyms. They also used the word “*shekinah*” in place of the anthropomorphisms “face” and “hand.” The rabbis thought of the *shekinah* as God rather than as the glory of God as we tend to think of it. They merged those concepts and made them one.

The word שִׁכְנָה, emphasizes “relative rest and stability *after* a period of movement.... In reference to God, the term maintains God’s freedom and transcendence while simultaneously allowing for his immanent, gracious presence among his people. God’s presence with Israel is at once close, real, and yet never permanently guaranteed. The call to holiness is associated with the dwell-

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<sup>1</sup> H. L. Drumwright, Jr., s.v. “Shekinah,” *The Zondervan Pictorial Encyclopedia of the Bible*, vol. 5, ed. Merrill C. Tenney (Grand Rapids, MI: Zondervan, 1976), 5:388.



ing of holy Yahweh in Israel's midst."<sup>2</sup> This exegetical dictionary is in error when it dogmatically declares God's presence with Israel is "never permanently guaranteed." The reason they make that claim is because this exegetical dictionary was compiled by Reformed theologians who replace Israel with the church. I'm bringing this to your attention just to warn you that many of the resources people routinely use in their Bible studies can be misleading in very subtle ways because their theology affects their interpretive decisions. Most of the resources that have been used for many years as Christian reference books have been written by Reformed Calvinists. They can be misleading particularly concerning justification salvation and Israelology. I'm just warning you to use your biblical discernment skills with whatever resources you use. This is an example of that situation. The fact is Yahweh has guaranteed His permanent presence with Israel at some point in the future. It just hasn't happened yet—but it will. Replacement theologians are incapable of understanding that fact; their presuppositions won't allow them to see it. They do not believe there will be a literal, one-thousand-year Millennial Kingdom with an operative Temple and with the Messiah ruling from the Davidic Throne. The Bible says otherwise.

Ezekiel 43:7 <sup>7</sup>He said to me, "Son of man, *this is the place of My throne and the place of the soles of My feet, where I will dwell [שָׁכֵן] among the sons of Israel forever.* And the house of Israel will not again defile My holy name, neither they nor their kings, by their harlotry and by the corpses of their kings when they die,

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<sup>2</sup> Willem A. VanGemeren, ed., s.v. "שָׁכֵן," *New International Dictionary of Old Testament Theology & Exegesis*, vol. 4 (Grand Rapids, MI: Zondervan, 1997), 4:110.

The root word for *shekinah* is used to indicate the fact Yahweh was going to dwell with the Israelites.

Exodus 25:8 <sup>8</sup>“Let them construct a sanctuary for Me, that I may dwell [שָׁכַן] among them.

Deuteronomy 12:11 <sup>11</sup>then it shall come about that the place in which the LORD your God will choose for His name to dwell [שָׁכַן], there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the LORD.

It should be obvious how this Hebrew word meaning to dwell, שָׁכַן, can be used to refer to the visible presence of God dwelling with His people by using the word *shekinah* as a derivative of to dwell.

The Hebrew word translated glory is כְּבוֹד, meaning honor, glory, or majesty. The word is used to signify the contrast between the temporary and fleeting things that may be thought of as glorious in terms of people and nature with the eternal, unchanging glory of God.

Clearly, the Bible presents a picture of man's glory that is subject to decay and destruction.

Isaiah 10:16, 18 <sup>16</sup>Therefore the Lord, the God of hosts, will send a wasting disease among his stout warriors; And under his glory [כְּבוֹד] a fire will be kindled like a burning flame.... <sup>18</sup>And He will destroy the glory [כְּבוֹד] of his forest and of his fruitful garden, both soul and body, And it will be as when a sick man wastes away.

Psalms 106:20 <sup>20</sup>Thus they exchanged their glory [כְּבוֹד] For the image of an ox that eats grass.

God's glory is eternal. It can never be changed and it can never be destroyed in any way.

Psalm 63:2 <sup>2</sup>Thus I have seen You in the sanctuary, To see Your power and Your glory [כְּבוֹד].

Psalm 104:31 <sup>31</sup>Let the glory [כְּבוֹד] of the LORD endure forever; Let the LORD be glad in His works;

In the New Testament, the same contrast is revealed between the fleeting, fading glory of earthly, temporal things with the eternal, magnificent glory of God.

1 Corinthians 15:40 <sup>40</sup>There are also heavenly bodies and earthly bodies, but the glory [δόξα] of the heavenly is one, and the *glory* of the earthly is another.

John 5:44 <sup>44</sup>How can you believe, when you receive glory [δόξα] from one another and you do not seek the glory [δόξα] that is from the *one and only* God?

On the other hand, the incomparable glory of God is frequently proclaimed in the New Testament.

John 1:14 <sup>14</sup>And the Word became flesh, and dwelt among us, and we saw His glory [δόξα], glory [δόξα] as of the only begotten from the Father, full of grace and truth.

Revelation 1:6 <sup>6</sup>and He has made us *to be* a kingdom, priests to His God and Father—to Him *be* the glory [δόξα] and the dominion forever and ever. Amen.

The Greek word δόξα has various shades of meaning all of which have a bearing on the meaning of glory as it relates to God. BDAG lists four:

- The condition of being bright or shining; brightness, splendor, radiance.
- A state of being magnificent; greatness, splendor; anything that catches the eye.
- Honor as enhancement or recognition of status or performance; fame, recognition, renown, honor, prestige.'

- A transcendent being deserving of honor; majestic, being.

God's glory is not restricted to the visible bright light we tend to associate with the *shekinah* glory. That is a very predominate manifestation of God's glory in Scripture, but we shouldn't only think of that when we think of His glory. Everything God does is a manifestation of His glory.

"God is glorified among men because He is the sovereign Creator and ruler of all things. For men to recognize this character of God, and His works in creation, and establish their life and deeds around this reality is to glorify God in all things."<sup>3</sup>

In terms of application, the doctrine of God's glory is very important to our Dispensational system of theology. Dr. Ryrie developed what is called the *sine qua non*, meaning without which not, of Dispensational Theology. There are three elements to it:

1. One is the recognition of the distinction between Israel and the Church.
2. Utilization of literal hermeneutics to interpret and understand the Word of God.
3. God's ultimate purpose in creation is His glory [the doxological purpose].

Dispensational Theology is the only system that recognizes the purpose of God as doxological. Most of the other systems of Christian theology, as far as I know, view God's purpose in history as the redemption of man. This is particularly true of Calvinism in both the Reformed and the Covenant branches of that sys-

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<sup>3</sup> Luther Smith, "Soli Deo Gloria Revealed Throughout Biblical History" in *Forged from Reformation: How Dispensational Thought Advances the Reformed Legacy*, eds. Christopher Cone and James I. Fazio (El Cajon, CA: Southern California Seminary Press, 2017), 535.

tem. This is a bit puzzling since the rallying cry of the Reformation was the five *solas*:

1. *Sola Scriptura* (Scripture alone).
2. *Sola Gratia* (grace alone).
3. *Sola Fide* (faith alone).
4. *Solus Christus* (Christ alone).
5. *Soli Deo Gloria* (to the glory of God alone).

John Calvin actually recognized and promulgated the doxological purpose of God. The Westminster Shorter Catechism presented it in response to the question, "What is the chief end of man?" Answer: "Man's chief end is to glorify God, and to enjoy him forever." Since that time, Calvinism has steadily drifted away from that position.

Dispensationalists believe the redemption of man is only one facet of God's multifaceted program for history leading to the eternal state. The Rapture of the Church is another facet of God's Kingdom program for history. Creation itself has to be redeemed (Rom. 18:18-22). God still has to pass Israel under the rod of judgment to separate out the remnant who will realize the fulfillment of the covenant promises (Ezek. 20:33-44). The Kingdom must be preceded by the Tribulation and the defeat of Antichrist. Satan has to be bound for one-thousand years before being loosed and incarcerated in the lake of fire. Fallen angels must be judged and relegated to their fate. The dispensations are progressive revelations of God's glory culminating in the Messianic Kingdom and eternity. There is much more to God's program for history beyond the redemption of

mankind and it is all to His glory. Restricting God's purpose for creation to just the redemption of man is far too limiting.

When Calvinists make the redemption of man the whole purpose for God's program for history, they are committing a part-to-whole logical fallacy. That is, they are making one part of something, in this case, redemption in God's historical program, the sole purpose for the whole program which otherwise consists of many facets.

Christopher Cone addressed this issue and maintained that the Bible cannot be correctly understood apart from recognizing the doxological purpose of God for creation history. "This doxological purpose is at the center of God's revelation to man, and there be therefore no higher purpose for man but to glorify God—this is indeed man's chief end. But at this point we must exercise caution, for this doxological purpose is not only man's highest calling, but it is the intended design of all that is. To emphasize man's role in accomplishing this task to the exclusion of other aspects of creation can be anthropocentric—drawing the attention from God and placing it wrongly upon man. It is therefore this doxological purpose which provides the continuity between the Old and New Testaments, the various covenants, the dispensations, and all other revealed outworking of God's program. *The aim therefore of Biblical theology is communicate the truth about God, to the extent to which God has revealed Himself in Scripture, and for His own doxological purpose.* Rightly understanding then the primacy of the doxological design is a necessity without which no consistent

and coherent theology can result.... Understanding the dependence of the first two elements of Ryrie's *sine qua non* (the distinction between Israel and the church and a consistently literal principle of interpretation) upon this third element, this writer suggests that the doxological purpose consistently understood and applied is *the central tenet* upon which a truly biblical theology must be built, for it provides the obvious foundation for acknowledgement of God-centered and God-defined reality."<sup>4</sup> Cone's fear that any failure to recognize the doxological purpose of God leads to a man centered Christianity is amply testified to in today's churchianity where the emphasis is squarely on the individual and their best life now.

Paul made it very clear in Ephesians 1 in the course of his proclamation of the blessings of redemption, that mankind's redemption is for the glory of God. This implies that redemption is a subset of the overall program to glorify God. It's important, but it isn't the total purpose of God for history. It isn't about man; it's about God.

Ephesians 1:6, 12, 14   <sup>6</sup>to the praise of the glory of His grace, which He freely bestowed on us in the Beloved....   <sup>12</sup>to the end that we who were the first to hope in Christ would be to the praise of His glory....   <sup>14</sup>who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory.

The Scriptures declare this truth over and over again. He is called the King of glory (Ps. 24:7), the God of glory (Ps. 29:3; Acts 7:2), the Glory of Israel (1 Sam.

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<sup>4</sup> Christopher Cone, *Prolegomena: Introductory Notes on Bible Study & Theological Method* (Fort Worth, TX: Exegetica, 2007), 7-8.

15:29), the Majestic Glory (2 Peter 2:17), and the Father of glory (Eph. 1:17). Glory describes God and His purpose for history.

God's glory is expressed in His creation and His glory covers the earth. The ultimate aim of history is to fill the creation with His glory.

Psalm 19:1 <sup>1</sup>The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.

Psalm 57:5 <sup>5</sup>Be exalted above the heavens, O God; *Let Your glory be above all the earth.*

Psalm 72:19 <sup>19</sup>And blessed be His glorious name forever; And may the whole earth be filled with His glory. Amen, and Amen.

Not only is God's glory expressed in His creation, but it is expressed through His preservation of His creation.

Revelation 4:11 <sup>11</sup>"Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

Nebuchadnezzar acknowledged God's glory although he didn't explicitly use that word to proclaim it.

Daniel 4:34–35, 37 <sup>34</sup>"But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him who lives forever; For His dominion is an everlasting dominion, And His kingdom *endures* from generation to generation. <sup>35</sup>"All the inhabitants of the earth are accounted as nothing, But He does according to His will in the host of heaven And *among* the inhabitants of earth; And no one can ward off His hand Or say to Him, 'What have You done?' ... <sup>37</sup>"Now I, Nebuchadnezzar, praise, exalt and honor the King of heaven, for all His works are true and His ways just, and He is able to humble those who walk in pride."

There has never been a time when God's glory was not glorious. Jesus glorified the Father by doing the work He was sent to do. When He returned to the



Father, He was going to once again enjoy the glory He and the Father shared before the foundation of the world.

John 17:4–5 <sup>4</sup>“I glorified You on the earth, having accomplished the work which You have given Me to do. <sup>5</sup>“Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

When Christ returns at the Second Coming, He will return in glory.

Matthew 16:27 <sup>27</sup>“For the Son of Man is going to come in the glory of His Father with His angels ...

Matthew 24:30 <sup>30</sup>“And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the SON OF MAN COMING ON THE CLOUDS OF THE SKY with power and great glory.

Man was created in the image and in the glory of God. When man rebels against God, he is exchanging that glory for darkness. In sin, man falls short of the glory of God.

1 Corinthians 11:7 <sup>7</sup>For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of man.

Romans 1:22–23 <sup>22</sup>Professing to be wise, they became fools, <sup>23</sup>and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.

Romans 3:23 <sup>23</sup>for all have sinned and fall short of the glory of God,

God's glory is expressed through Israel and the Church. David said Israel was to proclaim God's glory to all the nations of the world. The ultimate provision of God's glory through Israel was the presentation of the Messiah—Prophet, Priest, King, and Savior of the world.

1 Chronicles 16:24 <sup>24</sup>Tell of His glory among the nations, His wonderful deeds among all the peoples.

Luke 2:30–32 <sup>30</sup>For my eyes have seen Your salvation, <sup>31</sup>Which You have prepared in the presence of all peoples, <sup>32</sup>A LIGHT OF REVELATION TO THE GENTILES, And the glory of Your people Israel.”

Everything a believer does should be done in such a way that God's glory is on display. Eventually, the bodies of believers will be given glorified bodies that are like the glorified body the Lord had after His resurrection.

1 Corinthians 10:31 <sup>31</sup>Whether, then, you eat or drink or whatever you do, do all to the glory of God.

Philippians 3:20–21 <sup>20</sup>For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup>who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.

It should be clear by now how important the subject of God's glory is in the Scriptures. If the Scriptures reveal so much about His glory, then it must be something the Lord really wanted us to know. It is a very prominent subject in the Word of God.