



# DDOXA



Greek Word

- **DOXAZO**  
- (S. 1392) (a) to magnify, extol, praise especially of glorifying God(b) to do honor to, to make glorious(Vine)

## Keyword - GLORIFY

References : Romans 8:17,30 ; 2 Thessalonians 1:10 ; Hebrews 2:9-10 ;

1. To be glorified is to be saturated with God's glory. It is to be transfigured, not from without, but from within. One day we shall be a great surprise to the unbelievers. Second Thessalonians 1:10 says, When He shall come to be glorified in His saints, and to be admired in all them that believe. Because in our humanity we are the same as the unbelievers, they can see no difference between us and them. But the day is coming when they will see a glorious difference, for our humanity will be saturated with divinity, and we shall become a glorious people.

*Witness Lee, Life Study of Matthew, 1984, p.587*

2. Our destiny is glory. Today we are hidden in God, but when Christ is manifested, we shall be manifested with Him in glory [Col](3:4). When we are manifested with Christ, we shall be on display to the whole universe. Even the demons will see us glorified. However, today we should not make a show, but should remain hidden in God, waiting for the time when we shall arrive at our destination and enter into glory with Christ. Then, at the appointed time, the time for a divinely-ordained display, there will be the manifestation of the sons of God in glory.

*Witness Lee, Life Study of Colossians, 1984, p.525*

3. Many Christians hold strictly an objective concept of glorification. According to them, one day those who have been saved and regenerated will suddenly be glorified at the coming of the Lord Jesus. Some portions of the Bible seem to indicate this. For example, Colossians 3:4 says that when Christ our life appears, we shall appear with Him in glory. However, 2 Corinthians 3:18 speaks of being transformed from glory to glory, that is from one degree of glory to another?

*Witness Lee, Life Study of Romans, 1984, p.494*

4. ...Christ within us is the hope of glory (Col. 1:27). He Himself is the glory. When He comes back, He will be glorified in us. This means His glory will come out of us. Today the glory of Christ is hidden and concealed in our spirit and even confined within our soul. But at His coming back His glory will spread from within and saturate our whole body. This saturating of our body with the indwelling glory of the Lord Jesus will be the changing of our body.

*Witness Lee, The Kingdom, 1980, p.390*

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# Glory

**1391 DOXA** (166): magnificence, honor, praise, respect. In most translations doxa is translated "glory". But the word "glory" has meanings in English which differ from the meaning of doxa in God's FCM (NT). Words that are more specific in meaning than "glory" should be used.

No single English word exists whose meaning includes the full significance of doxa as it used in the FCM, but "magnificence" comes fairly close. Features such as "illumination," "superhuman signs," or "praise" often accompany and accentuate the meaning of "magnificence."

The related word, endoxos (1741), usually applies to human perception of material "magnificence." It occurs in Lk.7.25, 13.17, 1Co.4.10 and Eph.5.27.

All doxa originates with God, in the same sense as does all "authority" (1849 exousia). God is himself magnificent (doxa) and he ascribes magnificence (doxa) to worthy beings and to material things he has created.

## DERIVATION OF THE MEANINGS OF DOXA:

### DOXA REFERRING TO THE MAGNIFICENCE OF THE FATHER AND JESUS:

Jn.17.5: "...and now, Father, magnify (1392 doxazo) me with your own magnificence (doxa) which I had with you before the existing human world."

Jn.1.14: "...and the Message became flesh and tented among us. And we observed his doxa, doxa as of an only-born [one] from [the] Father..."

Jn.17.22: "...and I have given them the doxa which you gave to me, so that [they] may be one, just as we [are] one."

Mt.24.30: "...and they will see the Son of man coming on the clouds of heaven with power and much doxa."

Mt.25.31: "...And when the Son of man comes in his doxa, and all the angels with him, then he will sit on a throne of his doxa."

These passages suggest that doxa is something that exists at the highest level in God's heavenly realm. Jesus was magnificent before creation, he was magnificent while here on earth in a physical body, and was or will be magnificent in his coming." And doxa is something Jesus gives humans to enable them to all be one. "Doxa" is the magnificence of God's spiritual realm.

### MAGNIFICENCE (DOXA) ASSOCIATED WITH SUPERHUMAN EVENTS:

Jn.2.11: "Jesus did this beginning of signs in Cana of Galilee, and his doxa became apparent." The "sign"ificance of Jesus turning water into wine was more than it being a superhuman event. It revealed the doxa of Jesus.

Jn.11.4: "...this ailment (of Lazarus) is not for death, but to increase the doxa of God, so that the Son of God may be doxazo (1392) because of it. And in verse 40 Jesus foretold that Martha would see God's doxa; that is, the superhuman act by Jesus which caused Lazarus to rise up from the dead would bring doxa to both the Father and the Son.

In Jn.20.30-31 John explained, "...these (signs) are written so that you+ may be fully trusting that Jesus is the Anointed One, the Son of God; and that trusting, you+ may have life in his name."

So Jesus' superhuman signs were observed by humans through their five senses, enabling folks to realize the superhuman magnificence (doxa) of Jesus, and providing a reason for humans to trust in him.

#### DOXA AS ILLUMINATION OR RADIANCE OF GOD OR OTHER SPIRITUAL BEINGS:

Lk.2.9: "...and a messenger of [the] Master came upon them, and the magnificence {doxa} of the Master shone around them..."

Lk.9.29-31: "...and as he (Jesus) prayed, the appearance of his face became different and his clothing [became] gleaming white. And look, two men, Moses and Elias, talked with him; who being seen in magnificence (doxa) spoke of his departure..."

Act.22.11: "...I (Paul) could not see for the doxa of that light..."

Rev.18.1: "...I saw another messenger coming down out of heaven, having great authority, and the earth was illuminated from his magnificence."

So, on certain occasions, doxa included visible light, brightness or an aura upon or around certain beings.

#### DOXA ACCOMPANYING THE SUFFERING OF JESUS:

Lk.24.26: "...was it not necessary for the Anointed One to suffer and to enter into his magnificence (doxa)?"

Rom.6.4: "...the Anointed One was raised up from [the] dead through the magnificence (doxa) of the Father."

Doxa accompanied Jesus' death and was the means of his resurrection.

DOXA REFERRING TO THE MANNER OF JESUS' "COMING" (2064 erchomai);  
Mt.16.27; 19.28; 24.30; 25.31,31. Mk.8.38; 13.26. Lk.9.26; 21.27:

Mt.24.30: "...and they will see the Son of Man coming on the clouds of heaven with power and much magnificence (doxa)."

#### FOR A HUMAN TO OBSERVE THE MAGNIFICENCE (DOXA) OF GOD OR JESUS:

Jn.12.41: "...Isaiãh said these things because he saw his (Jesus') doxa and spoke about

him" (Isa.6.10 and 53.1).

Act.7.55: "...(Stephen) being full of pure spirit, gazing into the heaven saw God's doxa and Jesus standing to [the] right of God.

Rom.15.7: "...Wherefore receive one another, as also the Anointed One has received us to God's doxa."

Doxa is contrasted to "dishonor" (0819 atimia) in 1Co.11.14-15, 15.43 and 2Co.6.8. But the opposite of dishonor (atimia) is usually "honor" (5092 time). Paul evidently chose to use doxa to contrast atimia in these three passages because doxa is higher than "honor" (time), and no other Greek word is the opposite of doxa. So in these passages, doxa seems to refer to humans in a higher sense. "Great honor" may approximate its meaning.

1) In 1Co.11.14: "...if a man wears his hair long it is a dishonor (atimia) to him," is the opposite circumstance of verse 15: "but if a woman wears her hair long it is a doxa to her."

2) In 1Co.15.42-43: "...So also [is] the raising-up of the dead. It is sown in decay, it is raised in non-decay; it is sown in dishonor (atimia), it is raised in doxa..."

3) In 2Co.6.8: "...through doxa and atimia (dishonor)..." through ill report and good report; as deceivers and true men...", indicating that doxa means "honor" in this passage.

Doxa is contrasted to "shame" (0152 aischune) in Php.3.19. It is also used with "honor, benefit" (5092 time) in Rom.2.7,10; 1Pe.1.7; 2Pe.1.17.

Translation:

#### DOXA REFERRING TO THE MAGNIFICENCE OF GOD, JESUS OR THE PURE SPIRIT:

MAGNIFICENCE (83) Mt.16.27; 19.28; 24.30; 25.31,31. Mk.8.38; 10.37; 13.26. Lk.2.9; 9.26,31,32; 21.27; 24.26; Jn.1.14,14; 2.11; 8.50,54; 11.4,40; 12.41; 17.5,22,24. Act.7.2,55. Rom.1.23; 3.23; 5.2; 6.4; 8.18; 15.7. 1Co.2.9. 2Co.3.8,18a; 4.4,6; 8.19,23. Eph.1.6,12,14,17,18; 3.16. Php.3.21; 4.19,20. Col.1.11. 1Th.2.12. 2Th.1.9; 2.14. 1Ti.1.11, 17; 3.16. 2Ti.4.18. Tit.2.13. Heb.1.3; 2.7,9; 3.3. Jas.2.1. 1Pe.1.11; 4.13,14; 5.1,10. 2Pe.1.3,17,17. Jud.8,24,25. Rev.1.6; 4.11; 5.12,13; 7.12; 15.8; 19.1; 21.11,23.

#### DOXA AS THE MAGNIFICENCE OF AN ANGEL:

MAGNIFICENCE (1) Rev.18.1.

#### DOXA REFERRING TO AN ATTITUDE OF HONOR AND RESPECT FOR GOD:

HONOR (20) Lk.2.14. Jn.5.41,44b; 7.18b. Rom.3.7; 4.20; 11.36; 16.27. 1Co.10.31. 2Co.1.20; 4.15. Gal.1.5. Eph.3.21. Php.1.11; 2.11. Heb.13.21. 1Pe.1.21. Rev.11.13; 14.7; 16.9.

#### DOXA WHEN IT DESCRIBES SPOKEN PRAISE FOR GOD:

PRAISE (8) Lk.17.18. Jn.9.24; 12.43b. Act.12.23. 1Pe.4.11. 2Pe.3.18. Rev.4.9; 19.7.

GOD'S DESCRIPTION OF, OR THE APPEARANCE OF CERTAIN HUMANS:

MAGNIFICENCE (16) Rom.2.7,10; 8.21; 9.4,23,23. 1Co.2.7. 2Co.3.7b; 4.17. Col.1.27b; 3.4. 2Ti.2.10. Heb.2.10. 1Pe.1.7,24; 5.4.

RADIANCE (5) Mt.6.29. Lk.2.32; 12.27. 1Co.11.7,7.

HUMAN ATTITUDES TOWARDS SELF OR OTHER HUMANS:

MAGNIFICENCE (2) Php.3.19. 1Th.2.20.

HONOR (7) Lk.14.10. Jn.5.44a; 7.18a; 12.43a. 1Co.11.15. 2Co.6.8. 1Th.2.6.

HONORED ONE (1) 2Pe.2.10.

PRAISE (1) Eph.3.13.

DOXA AS A CHARACTERISTIC OF INANIMATE CREATIONS OR DOCTRINE: The grandeur of heavenly bodies (stars, planets, etc.) or material things.

MAGNIFICENCE (22) Mt.4.8. Lk.4.6; 19.38. Act.22.11. 1Co.15.40,41,41, 41,41,43. 2Co.3.7a,9,9,10,11,11,18b,18c. Col.1.27a. Heb.9.5. Rev.21.24,26.

1392 DOXAZO (61): to glorify, magnify, aggrandize, praise or honor a person; usually, to magnify or enlarge God's magnificence to one's self and others In many passages doxazo includes spoken praise for God. Comp. "magnificence" (1391 doxa) and "honor" (5091 timao).

Jn.17.4-5 yields clues to the meaning of doxazo: "I magnified (doxazo) you on the earth, completing the work which you gave me to do. And now magnify (doxazo) me, Father, with your own magnificence (doxa), which I had with you before the existing human world." The phrase "completing the work which you gave me to do" is an explanation of how Jesus "magnified [God] on the earth." Jesus magnified God through total subservience and by crediting God for all that he did. This can be seen in Jesus' statement: "For I did not speak from myself, but the Father having sent me, he has given me instruction, what I may say and what I may speak" (Jn.12.48). Thus Jesus could truthfully say, "...the one who is recognizing me recognizes the [one] having sent me (verse 45).

TO MAGNIFY THE MAGNIFICENT GOD:

MAGNIFY (51) Mt.5.16; 6.2; 9.8; 15.31. Mk.2.12. Lk.2.20; 4.15; 5.25, 26; 7.16; 13.13; 17.15; 18.43; 23.47. Jn.8.54,54; 11.4; 12.16,23,28, 28,28; 13.31,31,32,32,32; 14.13; 15.8; 16.14; 17.1,1,4,5,10; 21.19. Act.3.13; 4.21; 11.18; 21.20. Rom.1.21; 15.6,9. 1Co.6.20. 2Co.9.13. Gal.1.24. Heb.5.5. 1Pe.2.12; 4.11,16. Rev.15.4.

MAKE MAGNIFICENT (1): Jn.7.39.

TO MAGNIFY GOD'S MESSAGE OR SOMETHING ELSE PROVIDED BY GOD:

MAGNIFY (5) Act.13.48. Rom.11.13. 2Co.3.10,10. 2Co.3.1.

TO MAGNIFY A HUMAN OR SOMETHING ELSE, literally or figuratively:

MAGNIFY (4) Rom.8.30; 1Co.12.26. 1Pe.1.8. Rev.18.7. 1/92

(3)

# GOD'S SALVATION



## The two aspects of God's complete salvation

### The eight items of God's organic salvation

#### Glorification

**Key verse: Romans 8:30**

"And those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified."

Glorification is the final step in God's complete salvation (Rom. 8:30), the step by which God will completely saturate our body of sin, which is also a body of death and is therefore mortal (Rom. 7:24; 8:11; 6:6), with the glory of His life and nature. In this way He will physically transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the consummate step in God's complete salvation wherein God obtains His full expression, to be ultimately manifested in the New Jerusalem for eternity.

According to the Bible, "glory" is simply God expressed. When God is hidden, there is no glory; but whenever and wherever God is seen and expressed, glory is present. Man was made by God for the purpose of containing the life of God and expressing God for His glory. But man has sinned, thus contradicting the holiness and righteousness of God, thereby forfeiting his right to receive and express God's life. As a result, instead of expressing God, man now expresses his sinful nature and self. The Bible therefore says that man has not only sinned, but has also come short of the glory of God (Rom. 3:23). God's solution to man's shortage of glory is glorification, the process by which God brings man into His full expression.

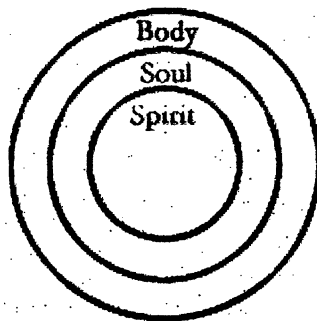
How does God bring us out of the expression of our sinful self and into the expression of His glorious life and nature? Colossians 1:27 says that Christ *in us* is the hope of *glory*. When we received Christ, He came into us as the seed of life. This seed in us is our hope of future glory, that is, our hope of being brought into the full expression of God. We can illustrate this process with a carnation seed. Although it does not appear promising—it is a tiny, black, unattractive seed—it

- *Questions*
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has the life potential to blossom. After planting, watering, and a period of growth, this seed becomes a plant. Then, with further growth, it blossoms. This blossom is actually the seed itself, now full-grown, manifested as a flower. Thus, within the seed is a "flowering life," and this life is the hope of the seed's glory.

Similarly, we do not now appear to be glorious, because Christ, the "life seed" within us, has not yet grown so much. Nevertheless, through the process of God's organic salvation, Christ is gradually being added into us and is growing within us, just as the carnation seed grows in the soil. One day, when the Christ in us becomes fully grown, He will "blossom" in us. At that time, the divine life and element that has been hidden within this seed will be fully expressed, and we will be glorified with Him.

If we are faithful to live by Christ as our inner life today, we will also be manifested with Him in glory at His second coming (Col. 3:4). This glory will not miraculously fall upon us; it will come from within us through a lengthy process. First, Christ as the seed of life is sown into our spirit. Throughout our lifetime, He grows, spreading into all the parts of our soul. Finally, He fills and saturates even our physical body, glorifying it, making exactly "like Him" (1 John 3:2). How glorious that day will be!



Through God's complete salvation, we, the sinners, those who were hopelessly short of God's glory, become the glorious sons of God, full of God's life and glory in order to express Him for eternity!

- A hymn to praise God for bringing us all the way to glory

Regeneration | Shepherding | Dispositional sanctification  
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 Conformation | Glorification

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# The Glorification of the Son

by

David K. Bernard

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5)

In John 17 Jesus Christ prayed to the Father shortly before His arrest in the Garden of Gethsemane and subsequent crucifixion. He began His prayer by asking, "Father, the hour is come; glorify, thy Son, that thy Son also may glorify thee" (John 17: 1). In verse 5 He repeated His request for glorification and specified that He desired the glory that He had with the Father before the creation of the world.

This prayer raises a number of interesting questions.

- *Is Jesus an inferior divinity who needs to receive glory from some other deity?*
- *Did Jesus exist as a glorified man before Creation?*
- *Are Jesus and the Father two distinct persons?*

To understand this passage, we must recognize that Jesus prayed as a man. The prayers of Christ stem from His humanity, and any time we seek to interpret those prayers we must keep His humanity foremost in our minds.

Trinitarians say that Jesus was speaking as a second divine person here, but if that were so, Jesus would not be coequal with the Father, as they maintain, but inferior. Jesus would be a divine person who was lacking in glory, who needed the Father to give Him glory, and who asked the Father for help. Jesus would not be omnipotent (all powerful), but lesser in glory and power than the Father. In short, Jesus would not possess some of the essential characteristics of deity. Contrary to the rest of Scripture, He would not truly be God.

If we acknowledge that Jesus is God manifested in the flesh as the Bible teaches (Colossians 2:9; I Timothy 3: 16), then we must affirm that as God He always had divine glory, never lost it, and never needed anyone else to give it to Him. What did He mean, then, when He said, "*Glorify thou me . . . with the glory which I had with thee before the world was*"?

## Glory through the Crucifixion and Resurrection

The setting and context provide the answer. Jesus was praying in view of His upcoming crucifixion. He had come into the world to offer His life as a sacrifice for the sins of humanity (Matthew 26:28). He knew that the time had come for Him to fulfill this plan. His flesh naturally shrank from the upcoming agony, but He knew that this was the supreme, perfect will of God for Him. As He had said earlier in John 12:27, contemplating His death, "*Now My soul is troubled, and what shall I say? Father, save Me from this hour? But for this purpose I came to this hour*" (NKJV).

The glory to which Jesus referred in John 17:1,5 was the glory that He as a man would receive by submitting to the plan of God through the crucifixion, resurrection, and ascension. Immediately after the statement of John 12:27 Jesus prayed, "*Father, glorify thy name. Then came there a voice from heaven, saying I have both glorified it, and will glorify it again*" (John 12:28). Jesus then explained, "And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die" (John 12:32,33). God glorified Christ by lifting Him up before all the world on the cross.

God further glorified Christ by raising Him from the dead. "Christ was raised up from the dead by the glory of the Father" (Romans 6:4). Christ's atoning death became effective for us by His resurrection (Romans 4:25), which transformed His death into victory over sin, the devil, and death itself. At His resurrection He received a glorified human body (Philippians 3:21).

God glorified the man Jesus throughout His earthly ministry by investing Him with divine power and working through Him

miraculously, but the supreme glorification occurred through the death and resurrection of Jesus Christ. That was the ultimate plan for which Jesus was born and lived.

The eternal glory of God is not the subject of discussion in John 17. Jesus said of His disciples in John 17:22, "And the Glory which thou gavest me I have given them; that they may be one, even as we are one." Yet God emphatically declares that He will never share His divine glory with anyone else. "My glory will I not give to another" (Isaiah 42:8). "I will not give my glory unto another" (Isaiah 48:11). Jesus could not have meant that He gave the disciples the divine glory.

Instead, He referred to the glory that He as a man received in God's plan of salvation for the human race, the benefits of which He has imparted to those who believe in Him. The disciples had already shared in Christ's glorious, miraculous ministry. Soon they would also share in the glory of His crucifixion and resurrection by receiving the Holy Spirit (I Peter 1: 11-12). They would have "Christ in you, the hope of glory" (Colossians 1:27), which would be "*Joy unspeakable and full of glory*" (I Peter 1:8). Through the gospel, we can obtain "*the glory of our Lord Jesus Christ*" (II Thessalonians 2: 14). By "*the salvation which is in Christ Jesus*" we have "*eternal glory*" (II Timothy 2:10).

Moreover, one day believers will "be found unto praise and honour and glory at the appearing of Jesus Christ" (I Peter 1:7). Just as God glorified the man Christ by raising Him from the dead with an immortal body, so we will be "raised in? glory" (I Corinthians 15:42-43). We will receive a glorified body "like unto his glorious body" (Philippians 3:21). We will be "glorified together" with Him (Romans 8:17), and we shall "appear with him in glory" (Colossians 3:4).

The end result of God's plan of salvation is that believers will live with the glorified Christ throughout eternity. They will behold His glory, and will worship Him as the glorified One. They will say, "*Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*" (Revelation 5: 12). With this ultimate objective in mind, Christ prayed, "*Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world*" (John 17:24).

## Foreordained Glory

God planned this glory for the Son and loved the Son before the foundation of the world. Knowing that the human race would fall to sin, He foreordained a plan of salvation based on the birth, death, and resurrection of the Son of God. "*Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you*" (I Peter 1:18-20). Jesus is "the Lamb slain from the foundation of the world" (Revelation 13:8).

Jesus Christ was not actually born before the creation of the world, nor was He actually crucified at that time. But in the plan of God the atoning sacrifice of Christ was a foreordained, certain, event. God does not inhabit time as we do; the past, present, and future are all alike to Him. He "calleth those things which be not as though they were" (Romans 4:17). He created the world with the Son in view, predicating all creation upon the future arrival and atonement of the Son of God.

When Jesus asked for the Father to give Him the glory He had with Him before the world began had with Him before the world began, He was not speaking of a time when He lived alongside the Father as a second divine person. Glory from such a time would be divine glory, which He could never have lost and which He could never share with His disciples.

Before the Incarnation, the Spirit of Jesus was the one eternal God, not a second person. The glory of which Jesus spoke was the glory He as a man would have in the fulfillment of God's foreordained plan of redemption for the human race. That was what Jesus looked forward to as He prayed, and that was what He asked the Father to give Him so that He could share it with all believers.

## The Glorification of the Name

Jesus asked for glory so that He could in turn glorify the Father, and He also affirmed that He had already glorified the Father (John 17:1,4). Throughout His earthly ministry He exalted God through His teachings and through the miracles He performed. But He knew that the supreme glorification of the Father would take place through His crucifixion and resurrection. His crucifixion would reveal God's love in an unparalleled way (Romans 5:8), and His resurrection would

supremely demonstrate God's almighty power (Ephesians 1:19-20).

Jesus prayed, "Father, glorify thy name" (John 12:28). In the context, the subject of discussion was Christ's death. Jesus wanted God to glorify the divine name through Christ's own life and death.

God's name represents His character, power, authority, and abiding presence. (See Exodus 6:3-7: 9:16; 23:20-21; I Kings 8:29, 43.) Jesus thus requested that God's character and presence be revealed through His human life. In John 17, Jesus stated that He had indeed revealed God's name, that is, God's character and presence, to His disciples. *"I have manifested thy name unto the men which thou gavest me out of the world. . . . I kept them in thy name. . . . I have declared unto them thy name, and will declare it"* (John 17:6,12,26). In short, Christ has revealed the Father to us. To put it another way, in Christ the Father has revealed Himself.

In John 17:11, Jesus prayed, *"Holy Father, keep through thine own name those whom thou hast given me."* Interestingly, most scholars conclude today that in the original Greek text the word translated as "those" is actually in the singular rather than the plural. If so, the meaning would be, "Holy Father, protect them by the power of your name-the name you gave me" (NIV).

This reading would correspond to other statements in Scripture that Jesus bears the Father's name. Jesus said, *"I am come in my Father's name"* (John 5:43). Hebrews 1:4 says of the Son, *"He hath by inheritance obtained a more excellent name."* Since the Son inherited His name, it must have first belonged to His Father.

The name that Jesus actually received was Jesus (Matthew 1:21). It was the name He bore all His life, and the name that was broadcast throughout the country as a result of His miracles and teachings. It was the name given credit for the miracles in the early church (Acts 3:6, 16). It is the only name in which we receive salvation and remission of sins (Acts 4:12; 10:43).

When we invoke the name of Jesus in faith, all the power and authority of God becomes available to us. Moreover, when God answers prayers offered in the name of Jesus, the Father is glorified in His Son. *"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it"* (John 14:13-14).

The Father has chosen to reveal Himself to this world by the name of Jesus, which literally means "Jehovah-Savior" or "Jehovah Is Salvation." The Father glorified the man Jesus by investing His name (character, power, authority, presence) in Him, by leading Him to the cross to die for the sins of the world, and by raising Him from the dead. **Far from manifesting to us a second person of the Godhead unknown to Old Testament saints, the Son has manifested to us the one, indivisible God for the purpose of our salvation.**

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## Original Language Studies

### EPHESIANS CHAPTER ONE INTRODUCTION TO THIS STUDY

The purpose of this study work is to give you the original Greek language words and definitions for all the key words in this selected Bible text. This work does not make any effort to interpret the text in question, though some interpretation may occur naturally as a result of the study. The English translation used is the King James (Authorized) Version, not because it is the best translation available, but because I just plain prefer it for study!

All Scripture text will be presented in normal cased lettering, and all notes within the text will be in TRUE TYPE FONT, as shown. This (I hope) will allow you to avoid confusion between God's Word and my notes. As I update this website, I will continue to embellish the text so that anyone using NETSCAPE or MSIE 3.0 or higher will be able to read the document easier. Greek tenses are abbreviated as follows:

- GREEK TENSES:
  - PR= Present Tense: Shows action in present time. When used with Active Voice, and Indicative Mood, often shows linear or continuing action.
  - AO= Aorist Tense: Simple, undefined action. The time of the action is undefined, except in the indicative mood.
  - FUT= Future Tense: Shows action of the verb as defined in the future.
  - PER= Perfect Tense: The action was completed in the past, but has lasting and continuing results into the future.
  - IMP= Imperfect Tense: Used only in the indicative mood, and refers to continuous or linear action in past time. As in "I was having".
  - PLPF= Pluperfect Tense: The action was completed in the past, with continuing results in the past.
- GREEK CASES:
  - GEN= Genitive Case: Usually indicates possession, though it can denote source of the action.
  - INST= Instrumental Case: Usually denotes action on the object of the verb.
  - DAT= Dative Case
  - NOM= Nominative Case
  - ACC= Accusative
    - PL= Plural
    - SG= Singular

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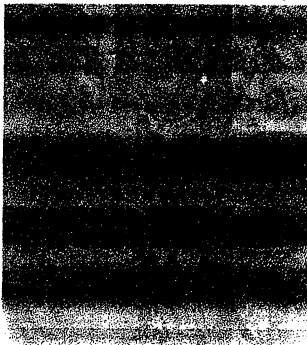
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- GREEK VOICES:
  - AC= Active Voice: Action was completed by the subject of the verb.
  - PAS= Passive Voice: The subject receives the action of the verb.
  - MID= Middle Voice: The subject acts in some way upon itself or to itself.
- GREEK MOODS:
  - IND= Indicative Mood: Makes an assertion of fact, and is used with all Greek tenses. Example: they will go, she saw.
  - OPT= Optative Mood: Rarely used, it usually expresses a wish or desire.
  - IMP= Imperative Mood: A command to do something.
  - SUBJ= Subjective Mood: Makes an assertion about which there is some doubt, uncertainty, or indefiniteness.
- OTHER ABBREVIATIONS:
  - PART= Participle: A verbal adjective, such as "having gone, receiving the gift".
  - ABL= Ablative of source: When something is out of something. Example, The Spirit out of God.
  - INF= Infinitive: A verbal noun, examples = to see, to go, to throw.

If you discover obvious errors (as I am human, and do make mistakes), please let me know. Do not contact me to argue about the doctrinal differences that you may have with my teaching. I do not argue Theology with anyone, so all Legalists, cultists, and others with extremist views, please save your (and my) time. If you want to discuss your doctrinal differences, or share a viewpoint, please contact me at [Didaskalos Ministries](http://www.DidaskalosMinistries.com). I am not so arrogant as to think I know it all, or even 1% of what the scripture teaches.



\* Note: Verses with no additional notes are shown in diminished text. Expected

(6)

## The Truth about God's Salvation (8)--Glorification

By Gershom Lee

Rom 8:16-21, 25, 29-30

### Introduction

This morning I am going to finish up my sermon series on the truth about God's salvation. The topic this morning is about our glorification. This is a wonderful and exciting topic. Before I go into this subject, let us briefly review the seven sermons I preached earlier.

The first sermon is about the lost condition of mankind. Mankind is lost in sin. Mankind has lost the meaning and the direction of life. Mankind is lost in God's judgment. The second sermon is about the great God of the universe who came into the world to be our Savior. The third sermon is about the great man, Jesus who died for the sin of the whole world. The fourth sermon is about Jesus' resurrection. He gave eternal life to the believers and made them righteous before God. The fifth sermon is about God's election. God has elected many people from the world to be His sons and daughters. The sixth sermon is about our now position. God has translated the believers from Satan's dominion into Christ's kingdom. The seventh sermon is about sanctification. God is leading the believers to live a holy life today. This morning let us learn about our glorification. This is our highest destiny and it is the goal of God's salvation.

### I. The concept of glory in the Bible

#### A. The nature of God is glorious.

The word 'glory' is used 345 times in the Bible. It is a very important word and it means honor, praise, splendor, radiance, pomp, power, exaltation and supreme worthiness. The Bible not only teaches that God exists, it also teaches that God is very glorious. First of all, the Bible reveals that the nature of God is glorious. He is holy, righteousness, truthful, virtuous, wise, powerful and eternal. God's nature is good, perfect and excellent.

The Bible uses pure gold to represent the nature of God. When God commanded Moses to make the tabernacle and later when He instructed King David to build the temple, He showed them the detailed plan. The inside of the temple was to be overlaid with pure gold and all the furniture, the ark, the altar of incense, the candlestick and the table of show bread were to be made of gold or overlaid with gold. King David prepared 3000 talents of gold (110 tons) for the building of the temple. The New Jerusalem is made of precious stones and pure gold. Gold does not rust or change its nature even when it is buried in the earth or submerged in water for a thousand years. When it is taken out, it continues to shine. God's nature is like that. God doesn't change. His nature is good, noble, beautiful and shining.

#### B. His appearance is glorious.

Secondly, the Bible reveals that God's appearance is extremely glorious. The Bible recorded that each time when a person saw God, this person was overwhelmed with the glory of God. When Moses saw God appearing to him in flames of fire, he hid his face, because he was afraid to look at God. (Ex. 3:6)

After God led the nation of Israel out of Egypt, He descended on Mount Sinai to give them the laws. "The glory of the LORD settled on Mount Sinai. For six days the cloud covered the mountain, and on

the seventh day the LORD called to Moses from within the cloud. To the Israelites the glory of the LORD looked like a consuming fire on top of the mountain."(Exod 24:16-17) After Solomon dedicated the temple to God, the temple was filled with a glorious cloud. 2 Chr 5:13-14 recorded: "Then the temple of the LORD was filled with a cloud, and the priests could not perform their service because of the cloud, for the glory of the LORD filled the temple of God."

The prophet Ezekiel saw the throne of God in a vision. He described the appearance of God with these words: "Above the expanse over their heads was what looked like a throne of sapphire, and high above on the throne was a figure like that of a man. I saw that from what appeared to be his waist up he looked like glowing metal, as if full of fire, and that from there down he looked like fire; and brilliant light surrounded him. Like the appearance of a rainbow in the clouds on a rainy day, so was the radiance around him. This was the appearance of the likeness of the glory of the LORD. When I saw it, I fell facedown."(Ezek. 1:26-28) In the Book of Revelation we read that the apostle John was taken up to heaven. He said: "At once I was in the Spirit, and there before me was a throne in heaven with someone sitting on it. And the one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne."(Rev. 4:2-3) The great God of this universe is not only powerful, He is also very glorious and beautiful.

### *C. The creation of God is glorious*

The Bible also describes God's creation as very glorious. Psalm 19:1 says: "The heavens declare the glory of God; the skies proclaim the work of his hands." Psalm 104: 1-2 say: "Praise the LORD, O my soul. O LORD my God, you are very great; you are clothed with splendor and majesty. He wraps himself in light as with a garment; he stretches out the heavens like a tent."Verses 24-25 say: "How many are your works, O LORD! In wisdom you made them all; the earth is full of your creatures. There is the sea, vast and spacious, teeming with creatures beyond number-- living things both large and small."

The heavens with millions of stars and galaxies reveal the tremendous wisdom and power of God. We see the demonstration of God's artistic design in sunrise, sunset, in the white cloud and the blue sky. In the evening we see that God adorns the sky with the silver moon and twinkling stars.

In a good sunny day we can see the majestic mountains, the vast oceans, the green meadow, the blooming flowers and thousands kinds of beautiful plant, bird and animal. The whole creation really demonstrates the wisdom, power and glory of God. Spring is coming and we will see that God's creation is really beautiful. But often people ask me these questions: If God is good and glorious, how come are storms, flood, earthquakes and other natural disasters in the world? How come the grass withers, the flower fade, the plants, animals and men die? How come there is so much pain and suffering in the world today?

## **II. The Loss of glory in creation**

Rom. 8:20 says: "For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it."

This passage tells us that God has subjected the original creation to vanity. The whole creation is now in the bondage to decay. When did God subject the creation to vanity? God subjected it to vanity after mankind had fallen in sin.

After Adam sinned God said to him: "Because you listened to your wife and ate from the tree about

which I commanded you, 'You must not eat of it,' "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."(Gen. 3:17-19) Notice the words here "cursed is the ground because of you." This passage tells us clearly that God has placed a curse on the whole creation because of man's sin.

If we read the first two chapters of Genesis carefully we will recognize that the original creation was created for mankind's enjoyment. God created all the good things, plants and animals in six days. Then on the sixth day He created mankind male and female in His own image. Mankind is the crown of God's creation. The physical body of man is most intricate and beautiful. His soul has high intelligence, delicate emotion and a free will. He has a spirit to communicate with God and he has a moral nature.

God placed our first parents in the Garden of Eden and put all creation under their rule. Adam and Eve lived in a perfect environment. All things were lovely and beautiful for their enjoyment. The only requirement of them was that they obeyed God their Creator. Mankind was created with a glorious destiny. But unfortunately our first parents chose to disobey God. They ate the forbidden fruit in spite of God's warning: "you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." (Gen. 2:17)

What was the result of man's sin? After our first parents sinned, they felt ashamed and guilty in their conscience. They made clothes of fig leaves to cover their nakedness and they hid themselves from God. God found them and pronounced judgment on them. They were driven out of the Garden of Eden and they had to toil and labor to make a living. Mankind had lost his original glory. The paradise was lost. From this point on mankind had to struggle against thorns, thistles and the adverse environment. There are the problems of sickness, old age and death in the world today. Mankind also has the problem of living with a sin nature. The sin nature causes people to commit the sins of lying, coveting, stealing, boasting, hating and killing. Sin brings about a lot of conflict, suffering, fighting and death in the world.

Not only the human race is subjected to the bondage of death and decay; all creation shares the same fate. All plants and all animals get sick, grow old and die. But the Word of God also says that there is hope. Rom. 8:21 says: "In hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God."

### **III. The Savior Jesus Came to bring us back to glory**

Concerning God's salvation, Heb. 2:9-10 say: " We see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone. In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering."

#### *A. Jesus suffered death for us*

This passage tells us that Jesus was made a little lower than the angels. Jesus was the Son of God and from eternity past He enjoyed glory with the Father. Because of His love for mankind, He was made a little lower than the angel and came down to earth. He came to die for our sins on the cross. He tasted death for everyone to remove the curse for us.

#### *B. Jesus was resurrected and ascended to glory for us*

After Jesus accomplished salvation for us, He was resurrected and ascended to heaven. Jesus is now enjoying the glory with the Father again. Before He left the world He said to the disciples: "Do not let your hearts be troubled. Trust in God; trust also in me. In my Father's house are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am." (John 14:1-3) Heb. 2:10 tells us that Jesus Christ is the captain of our salvation and He will bring us into glory. This is the goal of God's salvation. In the near future Jesus will come back to receive us into His glorious kingdom. What does that glory mean?

*C. The bodies of the believers will be transformed*

Concerning our future glory Paul said: "Our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body." (Phil 3:20-21) Jesus has a glorious resurrected body today. We will be like him and we will possess a glorious body when He comes back to receive us into His kingdom.

To those who had already died Jesus promised that He would raise them up. He said: "I am the resurrection and the life. He who believes in me will live, even though he dies" (John 11:25) According to Paul's teaching in 1 Cor. Chapter fifteen, each believer will receive a spiritual, strong, glorious and imperishable body.

*D. The souls of the believers will be transformed*

Two weeks ago when I spoke on the subject of sanctification, I mentioned that it is not possible to remove the sin nature in us in this life. According to the teaching of Rom. 7:23, our sin nature is bound up with our sinful body. But when our body is transformed to become a glorious spiritual body, our soul will be free from this sin nature. Rom. 8:21 says that we will enjoy the glorious freedom of the sons of God.

Paul said that the goal of his labor was to present everyone perfect in Christ. (Col. 1:28). He blessed the Thessalonian believers with these words: "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. (1Thes 5:23) Our soul will possess that sinless perfection when Jesus Christ comes to receive us into His glory. We will be the sons of God and joint heirs with Jesus Christ. We will share His abundant life forever. We will be made like the Lord Jesus Christ full of righteousness, holiness and truthfulness.

*E. The entire creation will be liberated*

The living Bible translates Rom. 8:19-21 in this way: "For all creation is waiting patiently and hopefully for that future day when God will resurrect his children. For on that day thorns and thistles, sin, death, and decay-- the things that overcame the world will all disappear, and the world around us will share in the glorious freedom from sin which God's children enjoy. For we know that even the things of nature, like animals and plants, suffer in sickness and death as they await this great event." This passage reveals to us that all creation; plants and animals will be liberated from the bondage of corruption. The plants and animals will also be renewed and transformed. They will no longer die and decay. People often ask me this question: What will the new heaven, new earth be like? Will there be mountains, rivers, lakes, meadows, flowers, plants and animals? My answer is that according to the teaching of Romans chapter eight, these things will be there and they will be completely renewed.



The whole earth will become like the Garden of Eden again. We will regain the paradise. The new earth is not only full of gold, pearl, jewels and precious stones; it will also be filled with all kinds of life. Our God is a great artist, architect, landscape engineer and the creator of lives. He will make the new heaven and the new earth full of beautiful scenery, plants, flowers and interesting creatures. In the new earth all forms of life will no longer grow old and die. They will be new, young, and beautiful forever.

There will be cities, nations, kings and government in the New World. The New Jerusalem will be the capital city of the new earth. The people from all nations will come to the New Jerusalem to worship Jesus Christ, the King of kings.

The apostle John saw the New Jerusalem coming down to earth and said: "And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away. (Rev. 21:3-4) What will life in the kingdom of God be like? Will there be worship, music, singing, art, literature, learning, architecture, engineering, gardening, sports, etc.? Yes, I believe there will be all kinds of creative and interesting activities in God's kingdom. For example there will be composers writing new songs. There will be orchestra, choir and singing. There will be worship and a lot of other meaningful activities. The greatest joy in the kingdom of God is seeing Jesus Christ face to face and enjoying fellowship with Him. We will also enjoy sweet fellowship with one another. Life in God's glorious kingdom is full of love, joy, peace and satisfaction. In the light of the glory of God's kingdom, what should be our attitude?

#### **IV. Our attitude toward the future glory**

##### *A. Wait patiently*

Rom. 8:25 says: "If we hope for what we do not yet have, we wait for it patiently." The Word of God tells us that we are the sons and daughters of God. We will be co-heirs with Jesus Christ to inherit a great inheritance. It is an inheritance that cannot perish, spoil or fade. We will rule with Him eternally in His kingdom. Even though we do not possess this rich inheritance right now, we will have it soon. The Word of God exhorts us to wait for it patiently. Knowing that we have such a great destiny, let us not seek the fleeting glory and honor of this world. Let us seek the things above and not the things below.

##### *B. Serve Him diligently*

When God's kingdom come, we will worship and serve our King Jesus Christ. But we don't need to wait until then to serve Him. We can serve Him now. The local church is a part of His kingdom. Let us serve Him faithfully now in His church. Knowing that before God's kingdom come, Christ will judge this sinful world. Let us be diligent in preaching the gospel to the people of the world. Let us call them to repent from their sins and to receive God's salvation. Let us lead them to be reconciled with God. Let us be diligent in doing the work of evangelism and missions.

As mature Christians we have the responsibility to nurture and build up the new believers. Doing God's work in a sinful world involves a lot of labor and suffering. But the Word of God promises that those who lead people to righteousness and those who take care of God's people will receive rewards, honor and glory.

The apostle Peter exhorted the elders of the church to be faithful in shepherding the flock of God. He said: "When the Chief Shepherd appears, you will receive the crown of glory that will never fade

away."(1 Pet 5:4)

## Conclusion

God is extremely glorious and beautiful in His nature and appearance. The original creation was great and beautiful. Mankind was created according to the image of God and had a great destiny to be rulers of God's creation under the authority of God. But mankind rebelled against God and lost his glory. The whole creation was also affected by man's sin.

God sent His Son Jesus Christ to save us from the judgment of sin. He gave us His eternal life. He made us His children and He will bring us back into glory. We will receive a new body and our soul will be transformed to become perfect and glorious. The whole creation will be transformed and renewed. There will be the new heaven, the new earth, the New Jerusalem. All things and all lives will be renewed. We will inherit God's magnificent kingdom. Let us look forward to this glory destiny with great expectation. Let us diligently serve our King now. Dear friends, God's salvation is also for you. Don't miss such a great salvation. We exhort you to trust in Jesus Christ as your personal Savior today.

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By: Gershom Lee

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# GLORIFICATION

THAYER'S

WEBSTER'S

1392 doxazo—1) to think, to suppose, to be of opinion, 2) to praise, to extol, to magnify, to celebrate, 3) to honor, to do honor to, to hold in honor, 4) to make glorious, to adorn with lustre, to clothe with splendor a) to impart glory to something, to render it excellent b) To make renowned, to render illustrious, to cause the dignity and worth of some person or thing to become manifest and acknowledged to make renowned, to render illustrious, to cause the dignity and worth of some person or

**Rom 8:28** And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

**Rom 8:29** For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

**Rom 8:30** Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified <sup>1392</sup>.

★

VINE'S

## GLORIFY

1. doxazo 1392 primarily denotes "to suppose" (from doxa, "an opinion"); in the NT (a) "to magnify, extol, praise" (see doxa below), especially of "glorifying"; God, i. e., ascribing honor to Him, acknowledging Him as to His being, attributes and acts, i. e., His glory (see GLORY), e. g., Matt 5:16; 9:8; 15:31; Rom 15:6,9; Gal 1:24; 1 Peter 4:16; the Word of the Lord, Acts 13:48; the Name of the Lord, Rev 15:4; also of "glorifying" oneself, John 8:54; Rev 18:7; (b) "to do honor to, to make glorious," e. g., Rom 8:30; 2 Cor 3:10; 1 Peter 1:8, "full of glory," passive voice (lit., "glorified"); said of Christ, e. g., John 7:39; 8:54, RV, "glorifieth," for KJV, "honor" and "honoreth" (which would translate timao, "to honor"); of the Father, e. g., John 13:31,32; 21:19; 1 Peter 4:11; of "glorifying" one's ministry, Rom 11:13, RV, "glorify" (KJV, "magnify"); of a member of the body, 1 Cor 12:26, "be honored" (RV marg., "be glorified").

2 "As the glory of God is the revelation and manifestation of all that He has and is..., it is said of a Self-revelation in which God manifests all the goodness that is His, John 12:28. So far as it is Christ through whom this is made manifest, He is said to glorify the Father, John 17:1,4; or the Father is glorified in Him, 13:31; 14:13; and Christ's meaning is analogous when He says to His disciples, 'Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples,' John 15:8. When doxazo is predicated of Christ..., it means simply that His innate glory is brought to light, is made manifest; cf. 11:4. So 7:39; 12:16,23; 13:31; 17:1,5. It is an act of God the Father in Him.... As the revelation of the Holy Spirit is connected with the glorification of Christ, Christ says regarding Him, 'He shall glorify Me,' 16:14" (Cremer)

3

## STRONG'S

1392 doxazo (dox-ad'-zo); from 1391; to render (or esteem) glorious (in a wide application): - (make) glorify (-ious), full of (have) glory, honour, magnify

MAGNIFY, v.t. [L. magnifico; magnus, great, and facio, to make.] 1. To make great or greater; to increase the apparent dimensions of a body. A convex lens magnifies the bulk of a body to the eye. 2. To make great in representation; to extol; to exalt in description or praise. The ambassador magnified the king and queen. 3. To extol; to exalt; to elevate; to raise in estimation. Thee that day Thy thunders magnified.

The Lord magnified Solomon exceedingly. 1 Chron. 29.

To magnify one's self, to raise in pride and pretensions.

He shall magnify in his heart. Dan.8.

EXTOL', v.t. [L. extollo; ex and tollo, to raise.] To raise in words or eulogy; to praise; to exalt in commendation; to magnify. We extol virtues, noble exploits, and heroism. Men are too much disposed to extol the rich and despise the poor.

Extol him that rideth upon the heavens by his name Jah. Ps. 68.

PRAISE, n. s as z. [L. pretium.] 1. Commendation bestowed on a person for his personal virtues or worthy actions, on meritorious actions themselves, or on any thing valuable; approbation expressed in words or song. Praise may be expressed by an individual, and in this circumstance differs from fame, renown, and celebrity, which are the expression of the approbation of numbers, or public commendation. When praise is applied to the expression of public approbation, it may be synonymous with renown, or nearly so. A man may deserve the praise of an individual, or of a nation.

There are men who always confound the praise of goodness with the practice.

2. The expression of gratitude for personal favors conferred; a glorifying or extolling. And he hath put a new song into my mouth even praise unto our God. Ps.40.

3. The object, ground or reason of praise. He is thy praise, and he is thy God. Deut.10.

**PRAISE**, v.t. [L. *tollo*, *extollo*; Pretium.]  
1. To commend; to applaud; to express approbation of We praise not Hector, though his name we know Is great in arms; 'tis hard to praise a foe.  
2. To extol in words or song; to magnify; to glorify account of perfections or excellent works.

Praise him, all his angels, praise ye him, all his hosts. Ps.148.

3. To express gratitude for personal favors. Ps.138. 4. To do honor to; to display the excellence of.

All thy works shall praise thee, O Lord. Ps.145.

**HON'OR**, n. on'or. [L. honor, honos.]  
1. The esteem due or paid to worth; high estimation.

A prophet is not without honor, except in his own country. Matt.13.

2. A testimony of esteem; any expression of respect, or of high estimation by words or actions; as the honors of war; military honors; funeral honors; civil honors. 3. Dignity; exalted rank or place; distinction.

I have given thee riches and honor. 1 Kings 3.

Thou art clothed with honor and majesty. Ps. 104.

In doing a good thing, there is both honor and pleasure.

3. To dignify; to raise to distinction or notice; to elevate in rank or station; to exalt. Men are sometimes honored with titles and offices, which they do not merit.

Thus shall it be done to the man whom the king delighteth to honor. Esth.6.

4. To glorify; to render illustrious.

I will be honored upon Pharaoh, and upon all his host. Ex.14.

**GLORIFICA'TION**, n. [See Glorify.]  
The act of giving glory or of ascribing honors to. 1. Exaltation to honor and dignity; elevation to glory; as the glorification of Christ after his resurrection.

**GLO'RIFIED**, pp. Honored; dignified; exalted to glory.

**GLO'RIFY**, v.t. [L. gloria and facio, to make.] 1. To praise; to magnify and honor in worship; to ascribe honor to, in thought or words. Ps.86.9

God is glorified, when such his excellency, above all things, is with due admiration acknowledged.

2. To make glorious; to exalt to glory, or to celestial happiness.

Whom he justified, them he also glorified. Rom.8. \*

The God of our fathers hath glorified his son Jesus. Acts.3.

3. To praise; to honor; to extol.

Whomsoever they find to be most licentious of life--him they set up and glorify.

4. To procure honor or praise to.

**GLO'RIFYING**, ppr. Praising; honoring in worship; exalting to glory; honoring; extolling.

**GLO'RIOUS**, a. [L. gloriosus. See Glory.] 1. Illustrious; of exalted excellence and splendor; resplendent in majesty and divine attributes; applied to God. Ex.15.11. 2. Noble; excellent; renowned; celebrated; illustrious; very honorable; applied to men, their achievements, titles, &c.

### SCRIPTURES

**Rom 8:30** Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified<sup>1392</sup>.

**John 12:15-16** Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when Jesus was glorified<sup>1392</sup>, then remembered they that these things were written of him, and that they had done these things unto him.

**John 13:30-32** He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified<sup>1392</sup>, and God is glorified<sup>1392</sup> in him.

32 If God be glorified<sup>1392</sup> in him, God shall also glorify<sup>1392</sup> him in himself, and shall straightway glorify<sup>1392</sup> him.

**John 8:54** Jesus answered, If I honour<sup>1392</sup> myself, my honour is nothing: it is my Father that honoureth<sup>1392</sup> me; of whom ye say, that he is your God:

**John 14:13** And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified<sup>1392</sup> in the Son.

**John 12:28** Father, glorify<sup>1392</sup> thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify<sup>1392</sup> it again.

**1 Thess 3:1-2** Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

**John 17:1-5** These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify<sup>1392</sup> thy Son, that thy Son also may glorify<sup>1392</sup> thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified<sup>1392</sup> thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify<sup>1392</sup> thou me with thine own self with the glory<sup>1392</sup> which I had with thee before the world was.