

ISRAEL Teaching Letter

Vol. # 770824 • August 2024 • www.bridgesforpeace.com



To
GOD
Be the Glory

www.bridgesforpeace.com

By: Rev. Rebecca J. Brimmer, *International President*
Bridges for Peace...Your Israel Connection®

When I wake up in the morning,

I always start the day with prayer. It is usually not a long prayer but often a short praise, thanking the Lord for another day to live for Him. I frequently find myself in an introspective mood, asking questions. Am I living in such a way that God is glorified? Or am I taking the glory? Am I thankful or am I grumbling? Are my actions *chillul haShem* (desecration of the name of God) or *kiddush haShem* (sanctification of the name of God). I shared these thoughts with our Israeli friends, Danni and Rina, and found that they are asking the same questions. God is moving in hearts and working to align us to His ways.



Decades ago, Tom and I worked for a ministry that went through a difficult time when the leader fell into disgrace. At that time, the Lord showed me a Scripture in Isaiah. *“The lofty looks of man shall be humbled, the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall come upon everything proud and lofty, upon everything lifted up—and it shall be brought low... The loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; the LORD alone will be exalted in that day, but the idols He shall utterly abolish”* (Isa. 2:11–12, 17–18).

Instantly, I understood that God is to receive the glory. Over the years I served as a leader, I reminded myself of the importance of always giving the glory to God. God is a jealous God. He doesn't want to share the stage, to put it in modern vernacular. In Exodus 20, the Ten Commandments begin with *“I am the LORD your God... You shall have no other gods before Me”* (2a–3).

A few days ago, Tom told me that the Lord had spoken to him, saying that there are three main problems affecting the Church

Glory to
God

today: pride, greed and ignorance. In this teaching letter, I hope to show that when God gets the glory, the sin of pride is no longer ruling in our lives or ministries.

What is God's *Glory*?

God is so glorious that men cannot even stand in His manifest presence. Although several Hebrew words are translated as glory in our English Bibles, the one most frequently used is *kavod*. In modern Hebrew, this word is frequently used to commend someone on a job well done. You might hear *kol hakavod*, which translates to “all the honor.” It also has the connotation of weight or weightiness. It means glorious and honorable.

Dr. Nicholas J. Schaser of the Israel Bible Center explained the connection between these concepts. “For the ancient Israelites, underlying understanding of divine ‘glory’ (כבוד; *kavod*) is one of weight or mass. The root on which the term is based appears when God resolves to send hail against Egypt, saying, ‘Behold, about this time tomorrow I will cause very **heavy** (טוב; *kaved*) hail to fall, such as has never been seen in Egypt’ (Exod. 9:18). Just as God sends heavy hail from heaven, **the ‘glory’ of the Lord is a weighty manifestation of divine presence on earth**. Scripture describes the magnitude of Majesty when Solomon inaugurates the Temple in Jerusalem. After construction was complete, God descended into the building ‘so that the priests could not stand to minister because of the cloud, for the glory (כבוד; *kavod*) of the LORD **filled** (מלן; *male*) the house of the LORD’ (1 Kings 8:11; cf. 2 Chron. 5:14; 7:2). The priests cannot get into the Temple because **the mass of divine glory fills all the space inside!**” (emphasis added).

Dr. Schaser goes on to say, “John’s Gospel has this same notion of physical manifestation in mind when it states that *‘the Word (λόγος; logos) became flesh and dwelt (ἐσκήνωσεν; eskénosen) among us, and we have seen his glory (δόξαν; dóxan)’* (John 1:14). For ancient Jews, the ‘glory’ of God was not some abstract or aethereal entity, but rather **a tangible appearance of the Lord on earth**” (emphasis added).

Moses also experienced this kind of encounter with the Lord. Exodus 34:29–34 says that after Moses spent time in God’s presence, his face glowed. In fact, it was so bright that he had to cover his face when he went among the people. Imagine the

reflection of God’s glory on Moses’s face being so bright that it frightened the people.

Ezekiel also encountered God and fell facedown. The prophet described what he saw as like *“the appearance of fire with brightness all around. Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it.*



This was the appearance of the likeness of the glory of the LORD. So when I saw it, I fell on my face, and I heard a voice of One speaking. And He said to me, ‘Son of man, stand on your feet, and I will speak to you’” (Ezek. 1:27b–2:1).

In the book of Revelation, another such scene unfolds. *“All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshipped God, saying: ‘Amen! Blessing and glory and wisdom, thanksgiving and honor and power and might, be to our God forever and ever. Amen’”* (7:11–12).

I have been a Christian for more than 60 years. I can tell you that there have been many times when I have experienced God’s presence. There have been many sweet times when the praise and worship was blessed, but I clearly remember only a couple of times when we experienced the manifest presence and glory of God. It was a thick, heavy presence. The service plan went out the window. There was nothing better than to stay in His presence. We were in a holy space and time.

Ascribe to Him *Glory*

Why does God need me to give Him glory? In quite a number of Bible passages, we are told to ascribe glory to the Lord. What does this mean? I believe it means to give Him honor. Remember that the word *kavod* can mean glory, honor or weightiness.

Psalm 29 is an example of such a passage. *“Ascribe to the LORD, O sons of the mighty, ascribe to the LORD glory and strength. Ascribe to the LORD the glory due to His name; worship the LORD in holy array”* (1–2 NASB).

The personal name of God, YHVH, written as LORD, appears 18 times in this 11-verse psalm. Because of this, the daily Jewish prayer—called the *Shmoneh Esrei*—has 18 points. If you carefully look at the descriptions of God in this prayer, which provide the ways to ascribe glory to Him, they relate to His ability, power, voice and strength. They describe the effect of His thunderous voice on His Creation. Only at the end of the prayer does it say that this all-powerful God gives strength to His people and blesses His people with peace.

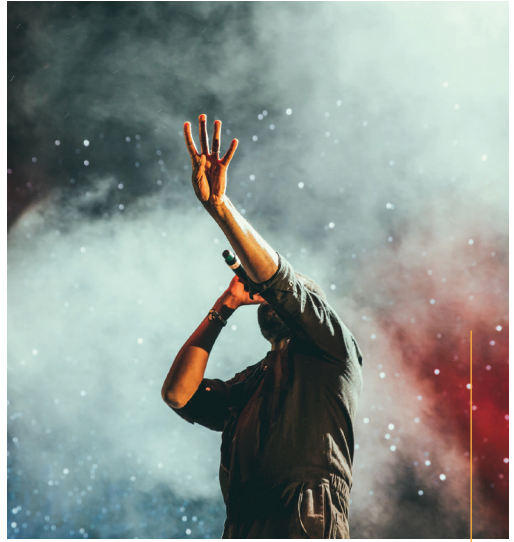
Psalm 96 uses the same terminology, *“Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength. Ascribe to the LORD the glory of His name; bring an offering and come into His courts. Worship the LORD in holy attire; tremble before Him, all the earth”* (7–9 NASB).

Worship
the Lord

The word translated “ascribe” in this psalm could also mean give or even prepare. As I prayed about the meaning, what I felt the Lord impress on my heart is that the Lord wants us to worship Him for who He is, to glorify and honor Him in all of His weightiness, strength, might, power, creative power and for His characteristics.



As I join in worship in the modern Church, there is a little of this. The vast majority of the songs we sing are petitions, thanksgiving for what God does for us or perhaps testimony of what He has done for us in the past. All are legitimate forms of expression, but are they ascribing glory to God? Has the Church today become more man-centric than God-centric? Every time we sing a song that is only about extoling Him, my soul soars in worship to the most High God.



I am determined to worship God for who He is regardless of whether He blesses me or not. I always remember the pure heart of Job. When he lost everything precious to him, he still said, *“Though He slay me, yet will I trust Him”* (13:15). That is amazing worship. If our worship songs include the words “I, me, us, we, our,” then I suggest they are more about us and our needs than about God and glorifying Him. If we were to take all of those self-centered words out of the songs, what would be left?

The World Needs to See God's *Glory*

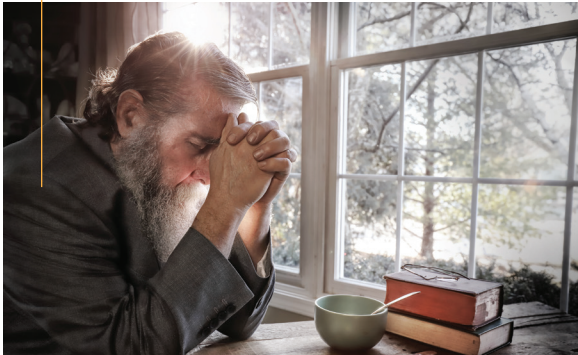
When Solomon dedicated the Temple, it was a big event. I am sure there was an amazing program planned. There must have been many important people invited. The ancient world would have been aware of the new Temple of the God of Israel. Israel was on three main caravan routes for the region. The materials for the Temple had been sourced from other countries. The news of this amazing, beautiful and costly Temple would have been known throughout the region. Musicians must have prepared for months. Speeches were written. The city was no doubt shining in preparation for the grand event. When it all came to the great moment, those things paled in comparison to the presence of God. The glory of God filled the place. When the guests went home, what did they tell others? They probably

*Glory of
God*

described the beauty of the magnificent Temple, the singers and all the guests who attended. The big story, however, was the power, glory and majesty of the God of Israel.

Who Is Getting the *Glory* Today?

Today, many churches promote fantastic programs with great speakers, famous singers, musicians and even fireworks. In the West, we have a celebrity ethos. We tend to follow big names. We have huge, often elaborate events that attract the crowds. I have been to some of these events and walked away blessed by the Lord. I have seen leaders who walk in humility and grace and have servant hearts. I have also been sickened and saddened as I see some well-known leaders who are full of pride and arrogance. I have seen too many fall from grace. Their fame has become infamy. The glory they received has crumbled as their human sin has brought disgrace to the Church of God. People are repelled rather than drawn closer to God. Now is not



the time to glorify your pastor but instead to pray for your pastor. Pray that your leaders will fall on their faces daily before God and lift Him up. Pray that we will all be more interested in ascribing glory to God than to one another.

What the world needs is an encounter with the Almighty God, to see His glory, feel His presence and bask in His love.

God Does Not Want to Share His *Glory*

Isaiah 42:8 instructs, *“I am the LORD, that is My name; and My glory I will not give to another, nor my praise to carved images.”* Later on, the prophet continues, *“For My own sake, for My own sake, I will do it; for how should My name be profaned? And I will not give My glory to another”* (Isa. 48:11).

That takes me back to my daily prayer. “Lord, let everything I do and say bring glory to You and not to me. May people see You in me. To God be the glory.”



To God be the *glory* Great things He has done

BIBLIOGRAPHY:

Schaser, Nicholas J. "What is God's 'Glory?'" *Israel Bible Center*.
<https://weekly.israelbiblecenter.com/what-is-gods-glory>

Scripture from the New King James Version, except where indicated otherwise.

TERMINOLOGY:

Many of our readers are seasoned supporters of Israel while others are just beginning to understand the importance of standing with God's chosen nation; some prefer the use of Hebrew names and terms, while others are comfortable with more traditional Christian terminology. Because we want to show respect to all of our readers while providing an enjoyable educational experience, we are making every effort to use both terms whenever possible. The following are some of the most common examples:

- Jesus (Yeshua)
- *Tanakh* (Old Testament or OT)—*Tanakh* is an acronym used in Judaism which stands for *Torah*, *Nevi'im* or Prophets and *Ketuvim* or Writings.
- *Torah* (Gen.–Deut.)

Bridges for Peace—Offices

Australia: Tel: 07-5479-4229, bfp.au@bridgesforpeace.com

Canada: Tel: 204-489-3697, Toll free: 855-489-3697, info@bfpcan.org

Japan: Tel: (81) 3-5969-9656, bfp@bfpj.org

New Zealand: Tel: (64) 7-855-5262, bfp.nz@bridgesforpeace.com

South Africa: Tel: 021-975-1941, info@bridgesforpeace.co.za

South Korea: Tel: 070-8772-2014, bfp@bfpkorea.com

Spanish: Tel: (52) 646-238-7206, intl.spanish@bridgesforpeace.com

Russia: Tel: (7) 903-309-1849, info.ru@bridgesforpeace.com

United Kingdom: Tel: 165-673-9494, ukoffice@bridgesforpeace.com

United States: Tel: 800-566-1998, postmaster@bfpusa.org



*A higher standard.
A higher purpose.*

© COPYRIGHT POLICY:

Bridges for Peace holds the copyright on this material. We encourage pastors, Bible teachers, and lay people to use these articles for preaching and teaching, and we hereby grant permission for a limited number of copies for such educational purposes. However, any other reproduction or transmittal of this material in any form—including reprinting, republishing, recording or use with any information storage and retrieval system—requires written permission from BFP International.

Bridges for Peace: Christians supporting Israel and building relationships between Christians and Jews in Israel and around the world.

International Headquarters

PO Box 1093, Jerusalem, Israel

Tel: (972) 2-624-5004

intl.office@bridgesforpeace.com

www.bridgesforpeace.com

