

MY GLORY

April 16, 2010

Glory:

Hebrew word: כְּבוֹד **kabowd kaw-bode'** rarely kabod {kaw-bode'}; from 3513; properly, weight, but only figuratively in a good sense, splendor or copiousness:--glorious(-ly), glory, honour(-able). See Hebrew 3513

Greek word: **Strong's Greek Dictionary 1391. Noun δόξα doxa δόξα doxa dox'-ah** from the base of 1380; glory (as very apparent), in a wide application (literal or figurative, objective or subjective):--dignity, glory(-ious), honour, praise, worship. See Greek 1380.

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

[ICR] *"O God, my heart is fixed; I will sing and give praise, even with my glory." (Psalm 108:1)*

This seems a somewhat strange expression. A similar statement is found in Psalm 30:12. "To the end that my glory may sing praise to thee, and not be silent." Also, note Psalm 57:8: "Awake up, my glory; awake, psaltery and harp."

The Hebrew word is the normal word for "glory," as in Psalm 19:1, for example: "The heavens declare the glory of God." But what, then, is meant by "my glory"? The explanation is found in the way the New Testament quotes **Psalm 16:9**: "Therefore my heart is glad, and my glory rejoiceth." In **Acts 2:26** (see Barnes below), this verse is applied to Christ, and translated: "Therefore did my heart rejoice, and my tongue was glad."

It becomes clear, then, that in such passages "my glory" simply means "my tongue." In fact, the word was translated "tongue" in these and other similar passages in the Greek Septuagint translation of the Old Testament.

But why, then, did the inspired Hebrew text here use the words "my glory" instead of the usual Hebrew word for tongue? The answer probably is that, when our tongues are used to praise the Lord, they do, indeed, become our glory!

It is this very ability, in fact, that primarily distinguishes man from the animals. Animals can bark, roar, grunt, and send out sonar signals, but they cannot speak in intelligible, symbolic, abstract speech. This is an unbridgeable evolutionary gulf that cannot be crossed, because only men and women were created in the image of God.

Mankind alone has the ability to speak, for the simple reason that God desires to communicate with us so that we can respond in praise to Him. This is our glory! "I will sing of the mercies of the LORD for ever: with my

mouth will I make known thy faithfulness to all generations" (Psalm 89:1).
HMM

[Barnes] Acts 2:26

Verse 26. *Therefore*. Peter ascribes these expressions to the Messiah. The *reason* why he would exult or rejoice was, that he would be preserved amidst the sorrows that were coming on him, and could look forward to the triumph that awaited him. Thus Paul says, (**Heb 12:2**) that "Jesus--*for the joy that was set before him*, endured the cross, despising the shame," etc. And throughout the New Testament, the shame and sorrow of his sufferings were regarded as connected with his glory and his triumph, **Lu 24:26**; **Php 2:6-9**; **Eph 1:20-21**. In this, our Saviour has left us an example, that we should walk in his steps. The prospect of future glory and triumph should sustain us amid all afflictions, and make us ready, like him, to lie down amid even the corruptions of the grave.

Did my heart rejoice. In the Hebrew this is in the present tense, "my heart rejoices." The word *heart* here expresses the person, and is the same as saying I rejoice. The Hebrews used the different members to express the person. And thus we say, "every *soul* perished; the vessel had forty *hands*; wise *heads* do not think so; *hearts* of steel will not flinch," etc.--Prof. Stuart on **Ps 16**. The meaning is, because God is near me in time of calamity, and will support and deliver me, I will not be agitated or fear, but will exult in the prospect of the future, in view of the "joy that is set before me."

My tongue was glad. Hebrew, My glory, or my honour exults. The word is used to denote majesty, splendour, dignity, honour. It is also used to express the heart or soul, either because that is the chief source of man's dignity, or because the word is also expressive of the liver, regarded by the Hebrews as the seat of the affections. Ge 49:6, "Unto their assembly, mine honour," i.e. my soul, or myself, "be not thou united." Ps 57:8, "Awake up, my glory, etc. Ps 108:1, "I will sing--even with my glory." This word the Septuagint translated tongue. The Arabic and Latin Vulgate have also done the same. Why they thus use the word is not clear. It may be because the tongue, or the gift of speech, was that which chiefly contributes to the honour of man, or distinguishes him from the brutal creation. The word glory is used expressly for tongue in Ps 30:12, "To the end that my glory may sing praise to thee, and not be silent."

Moreover also. Truly; in addition to this.

My flesh. My body. See **Ac 2:31**; **1Co 5:5**. It means here, properly, the body separate from the soul; the dead body.

Shall rest. Shall rest or repose in the grave, free from corruption.

In hope. In confident expectation of a resurrection. The Hebrew word rather expresses *confidence* than *hope*. The passage means, My body will I commit to the grave, with a confident expectation of the future, that is, with

a firm belief that it will not see corruption, but be raised up." It thus expresses the feelings of the dying Messiah; the assured confidence which he had that his repose in the grave would not be long, and would certainly come to an end. The death of Christians is also, in the New Testament, represented as a sleep, and as repose, (**Ac** 7:60; **1Co** 15:6,18; **1Th** 4:13,15; **2Pe** 3:4) and they may also, after the example of their Lord, commit their bodies to the dust, *in hope*. They shall lie in the grave under the assurance of a happy resurrection; and though their bodies, unlike his, shall moulder to their native dust, yet this corruptible shall put on incorruption, and this mortal shall put on immortality, **1Co** 15:53.