

Designed for Glory to Bear His Image

By Dianne J. Sitter

Glory! What is glory? The Hebrew word for glory is “kabod” It is weight, honor, esteem, majesty, abundance, wealth. The Greek word for glory is “doxa.” It is appearance, renown, that which is excellent in the divine nature, splendor, brightness, that which is shown from within and not just outward appearance. Glory is the very essence of all that God is and all that exists in the heavenly realm.

We are made in the image and likeness of the Godhead. In Genesis it says that man was made in the image of God. Image (tselem) is shade or shadow of the original, likeness, representation, the word also used for idol. God is spirit and has no form like man. Yet there are many places in scripture where there are attributes of God in metaphors of “body parts”; for example, His mighty right arm, the voice of the LORD thunders, the eyes of the LORD search to and fro, seek My face, I will walk among you (implying He has legs). These help us to visualize Him. Yet the image “tselem” before the fall also implies the nature of God, the perfection of knowledge, righteousness, holiness and dominion over creatures. We were designed by Him to be like Him. In Romans 8:29 the word image is “elkon” which means drawn from that which it resembles like a child from his parents. Because He predestined those He foreknew to become conformed to the image of His Son, we, the believers, bear the image of the God who designed us.

Jesus is seated in glory and we are seated with Him right now. Glory is not only something we receive after we pass from this life. His love for us is so great that He allows us to bear the image of Him on earth as it is in heaven. (Heb. 1:3) “And He is the radiance of His glory and the exact representation of His nature, and upholds all

things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.” (1 Corinthians 15:49) “*Just as we have borne the image of the earthy, we will also bear the image of the heavenly.*” Jesus’ earthly ministry was to reconcile us to the Father because the Father longs for His people. His heart has always wanted a relationship with man. It is His desire that the people He created know Him intimately and worship Him for who He is. He doesn’t want any to perish. He desires that all would spend eternity with Him. God LOVES people!!!

The Old Testament contains a rich treasure of the character of God and the history of the nation of Israel. It illustrates how God thinks, how He relates to His people and what He desires. Over and over He reveals His desire to have a holy people who will walk with a holy God. What He wanted in the Old Testament with the nation of Israel, He continues to seek today in us, His bride.

(1Samuel 2:2) “*There is no one holy like the Lord, indeed, there is no one besides You.*” (Leviticus 20:26) “*Thus you are to be holy to Me, for I the Lord am holy; and I have set you apart from the peoples to be Mine.*” (Deuteronomy 7:6) “*For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.*”

The LORD God has declared Himself holy, a God who seeks a people who are holy. What does “holy” mean? Is it about sin? Yes and No. When we come into relationship with Him we are in a state of fallen sinfulness. Then we repent of our sin and receive forgiveness. In water baptism, we identify with His death, burial and

resurrection. We actually change kingdoms from dark to light. As a born again believer, the Holy Spirit comes to reside in us. The Holy Spirit has many functions in our lives. He comforts us. He guides us. He teaches us the deep things of the Word, and He convicts us of sin. We often hear Christians say, "I am just a sinner saved by grace." However, that is not true. The truth is we were sinners but when Grace came we received a brand new heart. We are brand new creatures designed for glory. While we can sin and still do, the Holy Spirit within us convicts us. We then repent (literally re-think it) and receive forgiveness. As Pastor Bill Johnson says, "It is not that we can't sin, it is just that we are no longer professionals!" In Romans it says we are dead to sin and alive to Christ. (Ephesians 4:23-24) "*And that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.*" Holy means we are set apart from the rest of the world, a royal priesthood of believers who are invited to know the holy God.

Looking then at Israel, we see it took them 40 years to complete an 11 day journey from Egypt to the Land of Promise. What was the LORD doing with them all that time? Was He just waiting for that unbelieving generation to die? No, He was setting them apart. At the beginning of their years in the wilderness, the Israelites didn't know the LORD. Their unbelief had cost them entrance into the Land. They didn't trust Him. They had been enslaved for over 400 years, exposed to the false gods of the Egyptians, mistreated, not knowing the One who loved them. Throughout Exodus, Leviticus, Numbers, and Deuteronomy, the LORD instructs them in holiness. He gives them specific laws on how to eat, how to dress, how to wash, how to do everything

practical to set them apart from the other people around them. He taught them how to be a holy nation in the midst of unholiness. Why? Because He wanted (and still wants) a people for His own possession, a people who will know Him, walk with Him, trust Him and worship Him.

In addition to this, He gave them a physical sign of His Presence in the wilderness, the pillar of cloud by day and the pillar of fire by night. The pillar touched both heaven and earth. I think it is possible that the cloud had an awesome glow or possibly heavenly colors in it for them to know it was His Sh'khinah Presence (divine presence, the manifest glory of God present with man). (In some passages it is described as smoke). The fire was not one which consumed and died out. It glowed all night, every night. This pillar hovered over the tabernacle which means dwelling place. He wanted them to see that He was with them always. He wanted them to know Him, to trust Him, and to follow Him. So, when the cloud or the fire moved, so did they. It hovered over the tabernacle, the place of worship, because He wanted them to worship Him. He was jealous for them.

(Exodus 34:14) "*You shall not worship any other god, for the Lord, whose name is Jealous, is a jealous God.*"

Moses said, in Exodus 33:12-18 "*See, You say to me, 'Bring up this people!' But You Yourself have not let me know whom You will send with me. Moreover, You have said, 'I have known you by name, and you have also found favor in My sight.' Now therefore, I pray You, if I have found favor in Your sight, let me know Your ways that I may know You, so that I may find favor in Your sight. Consider too, that this nation is Your people.*" And He said, "*My presence shall go with you, and I will give you rest.*"

Then he said to Him, "If Your presence does not go with us, do not lead us up from here. For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the other people who are upon the face of the earth?" The Lord said to Moses, "I will also do this thing of which you have spoken; for you have found favor in My sight and I have known you by name." Then Moses said, "I pray You, show me Your glory!"

Moses is telling the LORD how much he wants to know Him and how much he desires that His presence go with him. The interesting thing is that Moses says this *after* he was called from the burning bush, *after* he performed all the supernatural miracles in Egypt, *after* the parting of the Red Sea and the destruction of Pharaoh's army, *after* he goes up the mountain to receive the commandments and talks with God face to face. Wow, it seems as if he would have felt like he knew God at that point. Yet Moses wants to know God *more* intimately and asks for Him to show him His glory. We have a lot to learn from the heart of Moses.

Throughout the history of Israel, their worship of foreign gods was the central issue that angered the LORD. Sometimes when I read about the kings and how so many of them did evil in His sight, how they caused the people to sin, I find myself wanting to yell at them! How could they do that? It is like a yo-yo of good king, bad king, bad king, bad king, good king, bad king.... I get frustrated that they so easily strayed from Him. Also, as we read the books of the prophets we see the same theme throughout: turn from your wicked ways and worship Me. The lesson of the Israelites is for us. He is a holy God who desires to be worshipped by a holy people.

Our New Covenant gives us what the Israelites didn't have: Jesus, the final, complete sacrifice; the perfect, precious blood; the glorious, resurrection life. We have the presence of God, the Holy Spirit dwelling within us! His presence sets us apart and makes us holy before Him. We are the temple of God. We are His possession, literally, because His dwelling place is in us.

(1Corinthians 3:17) *"for the temple of God is holy, and that is what you are."*

(Ephesians 1:13) *"In Him, you also, after listening to the message of truth, the gospel of your salvation — having also believed, you were sealed in Him with the Holy Spirit of promise."*

(1Peter 2:9) *"But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."*

(1 Peter 1:15-16) *"But like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, 'You shall be holy, for I am holy.'"*

However, just like the Israelites who could see His Presence over the tabernacle, and yet needed to learn to worship Him, we also, even though we have the Holy Spirit inside us, need to learn to express our worship of Him. We need to worship the Holy One who has made us holy. For He is not just holy; He is HOLY, HOLY, HOLY!!!

(John 4:23-24) *"But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. God is spirit, and those who worship Him must worship in spirit and truth."*

Our Father is spirit (the source of all life, invisible to man). He is looking for worshippers who will worship Him in spirit (from a right heart), and in truth (that which the Holy Spirit reveals in His Word). The time has come (His kingdom) when true worshippers will worship Him purely. If we want to walk in His glory and bear His image, we must become true worshippers. He delights in the praises of His people.

In the words of songwriter, Ruth Ward Heflin, "Praise until worship comes, worship until glory comes." Praise is the fruit of our lips giving thanks. We enter into His praise with thanksgiving for all He has done for us. As we verbalize all the LORD has done, we get so excited we can't contain our overflowing joy toward Jesus. Praise is the wildly joyful, exuberant, celebratory, expression of thanksgiving for all the LORD has done for us. We enter into His presence with praise. From the Psalms we learn what praise is.

1. **Hallal/(hallel)** is a primary Hebrew root word for praise. Our word "hallelujah" comes from this base word. It means "to be clear, to praise, to shine, to boast, to show, to rave, to celebrate, to be clamorously foolish."

(Psalm 113:1-3) *"Praise (hallal) the Lord, praise (hallal) O you servants of the Lord, praise (hallal) the name of the Lord."*

(Psalm 148-150) *"Praise (hallal) the Lord! Praise (hallal) God in His sanctuary. Praise (hallal) Him in His mighty expanse."*

2. **Yadah** means to praise/worship, to bless, to confess, to sing, to lift the hands in surrender, to give thanks.

(Psalm 107:15) *"Oh that men would praise (yadah) the Lord for His lovingkindness and all of His wonderful deeds."*

(Psalm 42:5) *"For I shall again praise (yadah) Him."*

Yadah is also the name "Judah" which means praise. He was the 4th son of Jacob and Leah. It is interesting that when Jacob was moving from Canaan to Egypt, he sent Judah ahead to point the way. When the Israelites broke camp to follow the cloud, Judah went first. When Jacob spoke a blessing over each of his sons, he said, *"Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you."* In 2 Chronicles 20:20-22, Jehoshaphat was facing war with Ammon and Moab, and he was afraid. Then Jehaziel sent the word of the LORD to the king that the battle was not his but the LORD's. King Jehoshaphat and the people responded by worshipping, falling down before Him and stood up to praise (hallal) with a very loud voice. They praised (yadah) Him in holy attire, and as they began singing and praising (tehillah), the LORD set ambushes against their enemy. When praise goes first, the enemy is thwarted. Praise points the way, and goes before victory.

3. **Zamar** means to pluck the strings of an instrument, to play on a harp, lute, or stringed instrument. Musical instruments belong in our praise to the LORD. In David's second attempt to bring up the Ark of the Covenant to Jerusalem, he did so with shouting, the sound of the horn, with trumpets, loud cymbals and with harps and lyres. (Psalm 15:3-5) *"Praise Him with trumpet sound. Praise Him with harp and lyre. Praise Him with timbrel and dancing. Praise Him with stringed instruments and pipe. Praise Him with loud cymbals. Praise Him with resounding cymbals."* How joyous is that!

4. **Taqa** means to clap, or applaud. It expresses joy and victory. There is only one verse in all of scripture that uses clap as a word of praise.

(Psalm 47:1) “Clap (*taqa*) your hands all you people. Shout unto God with the voice of triumph.” It is used in personifications such as Psalm 98:8 the rivers clap their hands, and in Isaiah 55:12 the trees clap their hands. In the other verses, the word clap in English is the Hebrew word *caphaq* and is used as a derision or type of hissing over evil.

5. **Todah/(towdah)** is to throw up your hands, to shout.

(Psalm 63:3-4) “Because Your lovingkindness is better than life, my lips will praise You. So I will bless You as long as I live. I will lift up my hands in Your name.”

6. **Shabach** means to shout, to address in a loud tone, to command, to triumph.

(Psalm 47:1) “O clap your hands, all peoples; shout (*shabach*) to God with the voice of joy (or triumph).”

(Psalm 145:4) “One generation shall praise (*shabach*) Thy works to another and declare Thy mighty acts.”

(Psalm 63:3) “Because Your lovingkindness is better than life, my lips shall praise (*shabach*) You.”

At American football games, when the team carries the ball into the end zone for a touchdown, people stand up, raise their hands, and give a loud shout of victory. That is a picture of what our praise to the King of the universe should be!

(Isaiah 12:6) “Cry aloud and shout for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel.”

6. **Tehillah** means to sing, to sing scripture, as a prayer or intercession. The LORD sings over us. And we are to sing to Him. We are to sing to Him in the Spirit and to sing to Him with our mind. Our voice is

very much a part of praise. In fact it is a weapon. We can sing a song corporately, or we can sing our own song. Every person has his own song. You have your own song, a song that I cannot sing. No one else can sing your song, so sing to the Lord a new song from your heart. He can listen to all of our individual songs at the same time. And when you come into His Presence, your spontaneous song will be new every time.

(Psalm 149:1) “Praise the Lord! Sing to the Lord a new song, and His praise (*tehillah*) in the congregation of the godly ones.”

(Psalm 22:3) “Yet You are enthroned as the Holy One. You who are the one Israel praises (*tehillah*).” We are to speak to one another in psalms and hymns and spiritual songs, singing and making melody with our hearts to the Lord.

7. **Karar** means to dance and whirl about, to spin like a top. **Pazaz** is to leap. **Raqad** is to leap with wild joy. All of these are used to describe David’s dance before the ark of God.

When King David was bringing the ark into Jerusalem, he danced in celebration before the ark. He wore a linen ephod indicating his praise was priestly. His worship was for the LORD. His wife, Michal, however didn’t see it that way. She was critical of the way he danced in expressive abandonment to the LORD, and she even criticized the way he was dressed. David’s response to her was that he would become even more undignified than this before the LORD. His praise was not for people but for the Lord. Our praise may cost us our dignity as well. However, if our eyes are on Him, and not ourselves, we won’t care what others think. David also said he would not offer a sacrifice which did not cost him something. It is a sacrifice of praise that we bring before Him.

Praise will lead us to worship.

1. **Barauch/barak** is translated to kneel or bow as an act of adoration or reverence. It is used for the English word worship. Barauch also means to bless.

(1 Chronicles 29:10 & 20) *“Then David blessed (barauch) the Lord before all the assembly.”* He ended his prayer by saying, *“now bless (barauch) the Lord your God. So all the assembly blessed (barauch) the Lord God of their fathers, and bowed their heads and prostrated themselves before the Lord and the king.”*

2. **Kara** means to kneel down, to bow down.

(Psalm 95:6) *“Come, let us worship and bow down (kara), let us kneel before the Lord our Maker.”*

3. **Shachah** is to bow down, to humbly beseech, to prostrate oneself, to worship deity. It is used 170 times in the Old Testament. It is not a general worship, but a bowing down.

(Psalm 29:2) *“Ascribe to the Lord the glory due to His name. Worship (shachah) the Lord in holy array.”*

When we get to a place of worship in our hearts, it is usually time to be quiet and reverent before Him. This may also be a time of intimate prayer and intercession. It is time to prostrate ourselves, to bow down. It is time to be still and know that He is God, to honor Him as King and Lord. It is a time for us to *bless* Him and seek His face. *It is where we pour out our love to Him for who He is and not what He has done for us.*

In Luke when the woman anointed the feet of Jesus, she broke a costly jar of perfume. She poured it all out upon Him. She watered His feet with tears and wiped them with her hair. She repeatedly kissed His

feet. It was an act of worship. It was a tender expression of her thankfulness and love for Jesus. In worship, when we bow down, we should pour out our perfume, the sweet fragrance of our hearts, to Him. No matter what it costs us, we need to be vulnerable and pour out our love to Jesus. To know Him you must spend time with Him in His Word and in the Spirit. In the Spirit you must go into the Holy of Holies. For that is where you will know Him in all His glory.

Worship will lead to glory.

(2 Corinthians 3:18) *“But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit.”*

(John 17:22) *“The glory which You have given Me I have given to them, that they may be one, just as We are one.”*

Glory is the atmosphere of heaven. It is the revelation of the presence of God. It is Jesus in all His magnificence. The glory realm is where you position yourself in your spirit after worship. Some call it the throne room; some call it the holy of holies; I call it inside God’s heart. It is the place where you are paralyzed by His holiness, awed by His majesty, enamored by His beauty, and undone by His love. It is the place where you behold Him in all of His glory. It is the place where you are changed from lesser glory to greater glory. It is the place where you intimately know Him and where you allow yourself to be known by Him. The surrender is so complete that there is no more you. You wonder if you are still breathing, and if you could possibly speak, the only word you would be able to say is “holy.” Inside the heart of God, in the realm of glory, you are changed into His image. The fullness of the Word is graven upon you

where He produces His likeness in you so that when you leave to go out from there, His manifest presence goes with you. You become His image bearer. It is what Moses was talking about when he said show me Your glory. It is in the glory that the eye sees what no eye has yet seen, and the ear hears what no ear has yet heard and the mind imagines things that have never been before. (1 Corinthians 2:9-10).

We are not only invited into the glory of God, we are designed for the fullness of it. We are designed to carry it, to walk in it so that people around us can see it. When Moses came down from being face to face with God on the mountain, his face shone so that he had to cover it because the people could not look at him. In Rom. 8:28-30, Paul says that for those who know God, He predestined them to be conformed to His image and these He glorified. It is the glory, being in His Presence that will change us into His likeness spiritually. We are the image of the glorious One, not just in a physical sense of man created in His image, but because we look like Him on the inside.

Church, we must be set apart as a holy people because the God we worship is a holy God. We must have our hearts transformed in His Presence. To enter His Presence, we first come joyously with thanksgiving for all He has done for us. Think about all He has done for us!! We should be able to praise together for a long period of time before we run out of words to say to Him. Then there comes a point in praise that turns to worship. In worship the only thing we want to do is bow down before Him. It is a holy bowing down to honor the Lord God Almighty. It is where we bless *Him* and quiet ourselves in His Presence. In worship we are keenly aware of Who He is, His Kingship, His Lordship in our lives. However, there is a deeper place

still into which He invites us to come. Inside His heart is where we completely surrender to Him. We praise with other believers. We worship with other believers. But we enter the Holy of Holies alone. It is a place of intimacy that is very personal, very individual. We might still be in a room full of people, but we will be unaware of them. In the Glory, we become one with the Lord in a way that changes us into His image.

We understand that when we are born again, we inherit the fullness of all that Jesus did and Who He is. It is a completed work and is ours legally. We also realize it takes a lifetime to assimilate the revelation of all that. It is not automatic; we have to pursue it. We have to press for it. Holiness is possible even if you are still struggling with sin because the Father sees us through the blood of Jesus. Jesus said, "*You are to be perfect as your heavenly Father is perfect*". "*Sanctify (make holy) them in the truth; Your word is truth*". Proverbs 25:22 says, "*It is the glory of God to conceal a matter and the glory of kings to seek it out.*" We are the kings who seek it out. The secret things belong to God, but the things revealed belong to us. As we seek, more is revealed to us. (1 Corinthians 2:7) "But we speak God's wisdom in a mystery, the hidden wisdom which God predestined before the ages to our glory." In the Word, we know Him because He is the Word. In the Glory, we know Him in the Spirit. For believers it is the water and the blood, the bread and the wine, the Spirit and the Word. We need both to know Him in all His fullness and to be effective for the Kingdom of God. We need the Word to transform our minds and the Spirit to transform our hearts. The reason for the setting apart and transformation is not so that we get blessed (although we do), but rather, so we can pour it out.

Looking at the year 2020: the number two means a witness, a testimony; thousand means ever increasing; twenty is an expectation. Putting it together, we could say it is the year of ever increasing expectation to witness and testify of Jesus. Every day we walk among the spiritually dead who are waiting to drink our spiritual, living water. It is because we are designed to carry His image, His glory that the atmosphere shifts when we are doing the Father's work. (2 Corinthians 2:15) "*For we are a fragrance of Christ to God among those who are being saved and among those who are perishing.*" We smell like Him, sound like Him, look like Him. That's what we are designed for. We have been invited into the will and work of the Father, completely His, completely surrendered. All we have to do is say, "Yes Lord, here I am. Send me."