

The Inscrutable Question: God Has Ultimate Glory; Development of *Kavoth*: Integrity of Soul Produces Honor in Life & Reflected Glory

- 49- He has provided us all that we need to discover Him, know, Him, and serve Him. When we learn his policies, His mandates, and His plan we acquire His glory into our souls.
- 50- When we acquire the wisdom, confidence, and courage to apply these principles to our daily lives, we reflect the glory of God outwardly into the darkness of the devil's world.
- 51- This is how we glorify God and when we do He honors us with blessings and rewards in both time and eternity.
- 52- This is the process and procedure that we must follow and ultimately achieve if the United States is to avoid the disgrace of encountering its own Ichabod: the glory is gone.
- 53- The answer lies in positive volition, doctrine in the streams of consciousness, and the power of the Holy Spirit functioning in the souls of those who gather in this place.
- 54- When we do this we fulfill the root meaning of *kavoth*, to make weighty. To honor God is to give him the weight due him, to acknowledge Him in His deity.
- 55- And as we learned from the study of God's dealings with Israel in the time of Eli the High Priest, this honor can be reciprocal:

1 Samuel 2:30 - "Therefore the Lord God of Israel declares, 'I did indeed say that your house [**Eli**] and the house of your father [**Ithamar**] should walk before Me forever'; but now the Lord declares, 'Far be it from Me—for those who honor [כבוד / *kaveth* /] Me I will honor, and those who despise [בזה / *baza* /: **with contempt**] Me will be lightly esteemed [קלל / *qalal* /: **demoted**].'"

VII. The Development of *Kavoth*:

- 1- We have now established how a nation can possess *kavoth* and noted the commentary by:

Jenni, Ernst and Claus Westermann. *Theological Lexicon of the Old Testament*. Translated by Mark E. Biddle. Vol. 2. (Peabody: Hendrickson Publishers, 1997), 594:

This kavod of the land is evidenced in a multitude of phenomena that constitute the flowering of the people and the land, the size and fortification of the cities, the blossoming of the culture, political stature, trade, military, etc.

- 2- The glory of a client nation is the reflection of the acquired glory of its people who have learned the Word of God and made application of its principles under the spiritual life of their dispensation.
- 3- For believers in the Church Age it is the development of the Sophisticated Spiritual Life. We even noted a collection of formulas that sought to clarify such a development in the soul of the advancing believer. Some of them may have been confusing but the final one is quite clear:

$$\text{BD/SOC} \rightarrow \text{CI} \overset{\text{Pr}}{+} \text{LD} = \text{H}$$

Bible doctrine in the stream of consciousness (**BD/SOC**) of an adult believer produces (\rightarrow) advancing levels of Christian integrity (**CI**). When a believer with Christian integrity is placed under pressure (**Pr**) and maintains his loyalty to doctrine (**LD**), he becomes a person of honor (**H**).



NOTE: Such a believer is transformed into a vessel of honor by means of the inculcation of God's thinking into his stream of consciousness according to Romans 9:21. His stream of consciousness is clothed in an invisible uniform of honor where Jesus Christ is said to be "at home" according to Ephesians 3:17. This believer's uniform of honor is parlayed into a uniform of glory as a part of the fifth Nike Award at the Judgment Seat of Christ according to Revelation 3:5.

- 4- We have learned from our study that the root word of *kavoth* is *kaveth* and is translated "honor." It can refer to wealth and possessions. But these material manifestations of honor are the results of the integrity found in the soul of the individual.
- 5- The person who uses his assets to advance in the plan of God will acquire wisdom and knowledge and with them take on increasing levels of responsibility.
- 6- These responsibilities are directed first of all toward God to whom all honor is due and then to mankind to whom he has certain obligations before God, for example, the royal law.
- 7- When a believer with *kaveth* uses his material wealth to care for those under his supervision and care, uses his material wealth to promote the plan of God for his dispensation, he becomes a person who is recognized by others for his significance as a person.
- 8- Amplification of this concept is provided by:

Jenni, Ernst and Claus Westermann. *Theological Lexicon of the Old Testament*. Translated by Mark E. Biddle. Vol. 2. (Peabody: Hendrickson Publishers, 1997), 594:

One may attribute *kabod* to a person in reference to his wealth, but also to his significance in a broader sense, paralleling the English "weighty." This weightiness of a person is identical for the Hebrews to the respect one has among one's acquaintances; one's weightiness is one's respect, one's honor. On the basis of this thinking, *kabod* can encompass both meanings. Honor, then, proceeds not from those honoring but from those honored; it is a reflection of a person's significance.

- 9- Men can produce honor by the acquisition of divine thought. Client nations can acquire a glory from the application of divine thought by its citizens.
 - 10- Consequently, since man is God's creation and the client nation was instituted by Him as His representative in the devil's world, then it follows that the honor produced by man and the glory manifested by client nations are reflections of the glory of God.
 - 11- Therefore, when a believer obtains true honor, it glorifies God because it reveals His infinite wisdom, divine essence, and perfect plan. Thus honor in man is the result of acquiring divine thought.
- Proverbs 15:33 - The fear [ירא / *yare* /] of the Lord is the instruction for wisdom, and before honor comes humility.**
- 12- The English word "fear" generally is regarded as a strong emotion in anticipation or awareness of danger. However, English dictionaries also often give a second definition. For example *Webster's Ninth*: a profound reverence and awe especially toward God.
 - 13- In the context of Proverbs 15:33, "fear" [ירא / *yare* /] has to do with the possession of divine thought and a recognition that God is the source and demands compliance. This idea is expanded upon by Jenni and Westermann, vol. 2, 577:

Reverence and regard of the most elementary moral norms, whose severe guardian was everywhere considered to be the divinity. There is a close relationship between fear and moral behavior. The phrase "fear of the Lord" characterizes *yare* not only as general moral behavior but as obedience to the revelation of Yahweh's will.