

The word “glory”

The Greek word *doxa* of the Re-Newed Covenant [New Testament], are usually rendered "glory" in the English versions, a translation of the Latin “gloria”. If we first look at the Hebrew First Covenant [Old Testament], we find that “kabad” has usually been rendered "honour" when applied to man, but rendered "glory" when applied to our Heavenly Father. Why were they so keen to apply the word "glory" to our Mighty One/Almighty, yet honour to man?

What is the meaning of the word "glory"?

Funk & Wagnalls, [New Standard Dictionary of the English Language], under "glory", gives the religious symbolic meaning, "In religious symbolism, the complete representation of an emanation of light from the person of a sanctified being consisting of the aureole and the nimbus;" and further on, "The quality of being radiant or shining; brilliancy brightness; luster; as the glory of the sun;" and further on, "A sunburst; any ring of light; a halo."

John Ogilvie [The Comprehensive English Dictionary], under "glory", explains it as, "splendour, as of the sun." Similar statements are made by [**The Oxford English Dictionary**] and [**Webster's New International Dictionary**]. The latter states, "glory is the general term for the aureola and the nimbus" — aureola being the halo or ring round the sun, and nimbus being the sun-disc. This meaning, as well as the word itself, would be acceptable if the commonly used Hebrew words of the Old Testament, and the Greek word *doxa*, have had the same meaning of **sun-radiance or circles of light**. However, we do NOT find any trace of sun-radiance or emanation of light in any of these Hebrew words, nor in the Greek *doxa*. Once more we are rudely awakened to the fact of the **ADOPTION of SUN-WORSHIP into the Church**, the fusion of Sun-worship and the Messianic Faith.

In the dictionaries, encyclopaedias and ecclesiastical books, we find many illustrations of our Saviour, the Virgin, and the saints, encircled with radiant circles or emanations of light around them. What are the meanings then of the Scriptural Hebrew words? **Kabad/Kabod** means honour, dignity or esteem in its figurative sense, as well as weight, in its literal sense. **Pa'ar** means to beautify or repute. **Halal** means praiseworthiness or praise. **Tipharah** means splendour. The Greek word *doxa* simply means opinion, estimation, esteem, repute or dignity, coming from the verb **dokeo**, which means "to seem". In the following Scripture (below), I will POINT-OUT to you HOW our modern-day Translations of Scripture have been corrupted and defiled by man (Translators) – Jer 8:8 WARNED us that this would happen.

Corrupted Translation:

Psa 29:2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

Corrected (proper) Translation:

Psa 29:2 Ascribe to Yahuah (YHUH) the esteem of His Name; Bow yourselves to Yahuah in the splendour of set-apartness.

In ONE VERSE of Scripture we see no less than four (4) CORRUPTIONS.

The KJV has replaced the Name of The Almighty with the title “lord” [meaning ba’al – see Hebrew Strong’s 1167 and 1168). The word glory was used instead of esteem. The word holiness was used instead of set-apartness.

Let’s see what the **Merriam-Webster Dictionary** says under the word esteem:

es-teem [noun] = respect and affection

esteem [transitive verb] = to think very highly or favorably of (someone or something)

Oxford Dictionaries confirm this:

noun [mass noun] = respect and admiration:

verb [with object] = respect and admire; formal consider; deem

Thus, the **ecclesiastical symbolic meaning** of the word "glory", being that of radiance or emanation of light as from the sun, is **totally UN-Scriptural**. It is strong evidence of the Church's solarisation of our Messiah and of His Father.

The Church identified ELohim (Almighty) with the Sun deity, which was the prevailing deity of the Roman emperors, the Roman capital and its empire.

However, not only does the concept of "glory" stem from Sun-worship, but we also find proof of "glory" (*gloria*) as having been a **Roman goddess**, discovered in the form of an icon personified by a woman, the upper part of her body almost naked, holding a circle on which are the zodiac signs. **Pauly-Wissowa** also defines *Gloria* as a personification of fame, the word being found very frequently on the **coins of Constantine and his successors**. Besides the frequent occurrence of the word *Gloria* on the coins, the image of this goddess is found on two coins, one of Constantius II, and one of Constantine II.

We should therefore **eliminate the word "glory" from our religious vocabulary for three reasons:**

- 1) We have been commanded in Shemoth (Exo) 23:13 to "make no mention of the names of other mighty ones, nor let it be heard from your mouth" — especially in our worship, applying these names to the One (Yahuah) we love, and His Son (Yahusha).
- 2) The concept of the word "glory" in religious symbolism, as we read in Funk & Wagnalls Dictionary, is that of the emanation or radiance of light, as of the sun. This is proof of the solarisation of our beloved Redeemer, identifying Him, as well as His Father, with the Sun-deity.
- 3) The Hebrew words, as well as the Greek word *doxa*, do not carry the meaning of sun-radiance or sunlight at all.

Therefore the word "glory" is an incorrect rendering of those words. What then should we use instead of the word "glory"? Simply what the Hebrew words and the Greek word mean: "esteem", or "high esteem" or "repute". These words carry the meaning of the Scriptural words and do not stem from the names of deities as far as we know, and should be used wherever our versions have "glory". If we do a word search of the word "glory" in any of the 3 restored translations [below], we will NOT even find one trace of it. The Restored Scriptures translations of ISR, Besorah of Yahusha and Halleluyah Scriptures all render the word "ESTEEM" in their translations.