

## Come Short of the Glory of God

**Romans 3:23** *For all have sinned, and come short of the glory of God;*

**M**an in his carnal, fleshly, and naturally born condition, cannot obtain through his own power, and/or holiness sufficient purity to be worthy of God's glory. What this means is that through himself, and through his own sinful nature, he remains estranged from God's presence, and unworthy of heavenly glorification. There is no exception to this rule, and this universally and applies to all those born of the flesh. (Rom. 3:10–19)

*As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

The Greek word for *come short* is #5302 (HOOS-ter-eh'-o) *hustereó* translated "come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse." The NASB translates the word "inferior, lack, am lacking, come short, comes short, destitute, fall short. / [from G5306 (HOO-ster-os) (ὑστερος—finally)]

1. to be later

2. (by implication) to be inferior

3. (generally) to fall short (be deficient)."

*HELPS Word-studies* defines the word "5302 (HOOS-ter-eh'-o) *hysteréō* (from 5306 (HOO-ster-os)/*hýsteros*, 'last')—properly, at 'the end,' i.e. coming behind (to 'be posterior, late'); (figuratively) coming behind and therefore left out; left wanting (falling short)."

*HELPS Word-studies* continues its definition of the word "(HOOS-ter-eh'-o) *hysteréō* ('failing to fulfill a goal') means to be in lack and hence, unable to meet the need at hand because depleted ('all run out'). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital." (END QUOTE)

By these definitions we observe that to *come short of the glory of God*, is to lack, be deficient in, and miss out on what is critically necessary to stand approved before the Lord, and be accepted by Him. Ultimately what the sinner lacks in his earthly birth, not only prevents him from being justified through his own behavior, and/or or merit, but also places him in a position of deserving God's condemnation. To come short of the Lord's glory, ultimately has no other corollary outcome, than needing to be condemned by God.

*(Barnes' Notes on the Bible, Rom. 3:23) For all have sinned—*This was the point which he had fully established in the discussion in these chapters.

*Have come short*—Greek, “Are deficient in regard to;” are lacking, etc. Here it means, that they had failed to obtain, or were destitute of.

*The glory of God*—The praise or approbation of God. They had sought to be justified, or approved, by God; but all had failed. Their works of the Law had not secured his approbation; and they were therefore under condemnation. The word “glory” (DOXA) (δόξα *doxa*) is often used in the sense of praise, or approbation, John 5:41, John 5:44; John 7:18; John 8:50, John 8:54; John 12:43.<sup>1</sup> (END QUOTE)

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(*Matthew Poole’s Commentary*, Rom. 3:23) *And come short of the glory of God*; i.e. of the glorious image of God, in which man was at first created; or, of communion with God, in which the glory of a rational creature doth consist; or rather, of the eternal glory, which they come short of, as men that run a race are weary, and fall short of the mark. (END QUOTE)

***Romans 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteous-***

***ness of one the free gift came upon all men unto justification of life.***

Adam’s sin brought judgment and condemnation upon the whole human race. Jesus Christ’s righteousness has brought opportunity for justification and eternal life. Because of one man’s sin, (Adam) all men, are born under the universal verdict of being found guilty in God’s sight.<sup>2</sup> (Rom. 3:19) *Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.* Because sinners have already been judged *guilty*, then it is not simply how they live, but rather who they are, that God finds inexcusable in His sight. The reason therefore that sinners fall short of the God’s glory, resides in the fact, that an unholy nature rules them.<sup>3</sup> Consequently, no man is on trial to determine if he is good or not. This decision has already been established,<sup>4</sup> by God and confirmed in the fact that all born of the flesh must die. Because it is also God Who has rendered judgment upon man,

1 John 5:41 *I receive not honour from men.*

John 5:44 *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?*

John 7:18 *He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.*

John 8:50 *And I seek not mine own glory: there is one that seeketh and judgeth.*

John 8:54 *Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:*

John 12:43 *For they loved the praise of men more than the praise of God.*

2 Rom. 5:12 *Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

1 Cor. 15:22 *For as in Adam all die, even so in Christ shall all be made alive.*

3 Rom. 8:7–8 *Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. <sup>8</sup>So then they that are in the flesh cannot please God.*

Rom. 7:18 *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

Gen. 6:5 *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*

Ps. 51:5 *Behold, I was shapen in iniquity; and in sin did my mother conceive me.*

4 Rom. 3:10–18 *As it is written, There is none righteous, no, not one: <sup>11</sup>There is none that understandeth, there is none that seeketh after God. <sup>12</sup>They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. <sup>13</sup>Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: <sup>14</sup>Whose mouth is full of cursing and bitterness: <sup>15</sup>Their feet are swift to shed blood: <sup>16</sup>Destruction and misery are in their ways: <sup>17</sup>And the way of peace have they not known: <sup>18</sup>There is no fear of God before their eyes.*

<sup>5</sup> then only He can offer an opportunity to either mitigate or transcend His original ruling. Thankfully this He has done, through introducing a new way through which men may be justified, and found worthy in His sight, and he glorified by Him. The means by which this can be accomplished is found in the record of Jesus and Nicodemus.

*John 3:1–7 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*

<sup>2</sup> *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.*

<sup>3</sup> *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*

<sup>4</sup> *Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*

<sup>5</sup> *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

<sup>6</sup> *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

<sup>7</sup> *Marvel not that I said unto thee, Ye must be born again.*

It is this principal, of what nature men are born, either of the flesh, or of the Spirit, that determines their eternal destiny. If it is only of the flesh, and they are not given the Holy Spirit, then they still die in their sins,<sup>6</sup> but if they receive the Holy Spirit as a gift from God,<sup>7</sup> then God shall impart to them life everlasting.<sup>8</sup> Though Nicodemus was a ruler of the Jews, and a very religious man, still he lacked that which was necessary for his salvation. Teaching us that religious education alone, is insufficient to save a man. Ultimately in Jesus' eyes, Nicodemus' religious training meant nothing, if God did not impart to Nicodemus the Spirit. Ultimately that which Nicodemus lacked by nature—to be found worthy of God—could only be gained through Jesus imparting to him, the same spiritual nature as God.<sup>9</sup> This truth is the same today: *except a man be born again, he cannot see the kingdom of God.*

But in contrast to this, if a man believes upon Jesus, and makes Jesus Lord of his life, then God's glory shall be imputed to him.

<sup>5</sup> Ps. 75:7 *But God is the judge: he putteth down one, and setteth up another.*

<sup>6</sup> Eccl. 12:14 *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

<sup>7</sup> Heb. 12:23 *To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,*

<sup>8</sup> Rom. 2:16 *In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

<sup>9</sup> John 8:21 *Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.*

John 8:24 *I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.*

<sup>7</sup> John 3:6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

<sup>8</sup> Gal. 6:8 *For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

<sup>9</sup> John 1:12–13 *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: <sup>13</sup>Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

**John 17:22** *And the glory which thou gavest me I have given them; that they may be one, even as we are one:*

Here, Jesus' speaking to His disciples, reveals to them, that the glory that God has bestowed upon Him, as the Son of God, and Redeemer of man, Jesus would impart a portion of this same glory to those who follow Him.

The Greek word rendered *glory* in this verse is #1391 (DOX-ah) *doxa*. *Strong's Exhaustive Concordance* states of the word, "From the base of (do-KEH'-o) *dokeo*; glory (as very apparent), in a wide application (literal or figurative, objective or subjective)—dignity, glory(-ious), honour, praise, worship." (END QUOTE)

*HELPS Word-studies* defines #1391 "*dóksa* (from (dok-EH'-oh) *dokeō*, 'exercising personal opinion which determines value')—glory. 1391 (DOX-ah)/*dóksa* ('glory') corresponds to the OT word, (kah-BOHD) *kabo* (OT 3519, 'to be heavy'). Both terms convey God's infinite, intrinsic worth (substance, essence). . . . (DOX-ah) (*dóksa*) literally means 'what evokes good opinion, i.e. that something has inherent, intrinsic worth' (J. Thayer).]" (END QUOTE)

Without possessing the nature and glory of God, sinners are deficient in sufficient inherent spiritual worth, necessary to be saved. It is this lack in sinners that Jesus restores to His people.

(*Ellicott's Commentary for English Readers*, John 17:22) *And the glory which thou gavest me* (better, hast given Me) *I have given them*.—Comp. John 13:32, and in this chapter John 17:1; John 17:5; John 17:24.<sup>10</sup> Here, as all through this Intercessory Prayer, the future which immediately grows out of the present is regarded as present; the fulness of the glory which awaits Him at His Father's right hand is thought of as already given to Him; and the believers who have become, and will become, one with Him, to whom He has given eternal life (John 17:2)<sup>11</sup>, are thought of as sharers in it. (END QUOTE)

Jesus also addressed the issue that if any man seeks only the praise of man, and seeks for the approval of men, as the main purpose in his life, then he never will believe on the Son of God, and true belief in God can never be held.

**John 5:44** *How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?*

Ultimately there is nothing that shall cancel out true faith in God more, than seeking the honor, recognition, and ultimately approval of man. To do this reveals that the praise of man, is esteemed to be higher than being praised by God. (Gal. 1:10) *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.*

(*Benson Commentary*, Gal. 1:10) Do I endeavour, in my ministry, to ingratiate myself with men, or to approve myself to God? *Or do I seek to please men*—By a compliance with their prejudices or designs? *For if I yet*—Or still, as before my conversion; *pleased men*—

<sup>10</sup> John 13:32 *If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:*

John 17:5 *And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.*

John 17:24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

<sup>11</sup> John 17:2 *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

Studied to please them; if this were my motive of action, nay, if I did in fact please the men who know not God, *I should not be the servant of Christ*—I should not deserve the name of a Christian, and much less that of a minister and an apostle. Hear this, all ye who vainly hope to keep in favour both with God and with the world! And let all those ministers especially observe it, who either alter or conceal the doctrines of the gospel, for fear of displeasing their hearers, or to gain popularity. (END QUOTE)

All pursuit of human approval, even if it is only within ourselves, which means seeking our own approval of ourselves, shall negate true faith forming in the heart. To also merely commend ourselves, thinking that this will pass God's divine inspection, is just another form of the quest for human approval, above divine approval.

(II Cor. 10:18) *For not he that commendeth himself is approved, but whom the Lord commendeth.*

(Barnes' Notes on the Bible, II Cor. 10:18) *For not he that commendeth himself...*—Not he who boasts of his talents and endowments. He is not to be judged by the estimate which he shall place on himself, but by the estimate which God shall form and express.

*Is approved*—By God. It is no evidence that we shall be saved that we are prone to commend ourselves; see Romans 16:10.<sup>12</sup>

*But whom the Lord commendeth*—see the note on Romans 2:29.<sup>13</sup> The idea here is, that people are to be approved or rejected by God. He is to pass judgment on them, and that judgment is to be in accordance with his estimate of their character, and not according to their own. If he approves them they will be saved; if he does not, vain will be all their empty boasting; vain all their reliance on their wealth, eloquence, learning,

or earthly honors. None will save them from condemnation; not all these things can purchase for them eternal life. Paul thus seriously shows that we should be mainly anxious to obtain the divine favor. It should be the grand aim and purpose of our life; and we should repress all disposition for vain-glory or self-confidence; all reliance on our talents, attainments, or accomplishments for salvation. (END QUOTE)

Whatever, or whomever a man speaks of, he seeks to draw attention to. To speak of self, and through self, therefore reveals that it is a man's own glory that he is seeking.

***John 7:18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.***

To *speaketh of himself*, goes far beyond merely being self-obsessed, and having our life centered upon ourselves, rather this sin extends to, individuals creating their own rules and instructions by which to live by. These rules are often then introduced to others, as to what true righteousness consists of.

(Pulpit Commentary, John 7:18) He that speaketh from himself as the Source of all his instructions. He who would take the credit of being the primal Cause and Orion of the message which he delivers is a man who seeketh his own glory, his own reputation, at the expense of those who instructed him. The Jewish schoolmen were most anxious at all times to found their instructions on Rabbi "This," or "That," who had himself quoted from some more ancient father of their erudition. A man who should presume to teach in his own name would be one who was manifestly not seeking any higher end than his own glory." (END QUOTE)

12 Rom. 16:10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' household.

13 Rom. 2:29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

In America there are many who speak through their own name, though they subtly use the name of Christ to camouflage this. In contrast to this person who *speaketh of himself*, the *Pulpit Commentary* reveals is another more godly person, whose main purpose in life, is to bring glory to God.

(*Pulpit Commentary*, John 7:18) “whoso loses his own individual purpose in the will of God, and is content to be nothing so that God may be glorified,” this person (HOO-tos ) (οὔτος) is true, trustworthy; his message is not perverted by any of the contaminating influences of the self-hood, or flesh, and there is no unrighteousness. (END QUOTE)

Now that we have covered sinners, and how through their own fallen nature are unworthy of divine glory, we are ready to learn, Whom the whole world should glory in.

***Revelation 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.***

All which exists on the earth, scientifically observable through either the microscope, or the telescope, or today’s present technology owes its entire existence to the will of God. Because nothing has originated from its own power, nor is there any proof in science, that something can do this, and arise from nothing, then there must be some force or power outside of what is visible to man, that has led not only our own creation, but the creation of all things. This power, we know because of the Holy Spirit within us, is the Father of our Lord Jesus Christ. We know this, because in It, we have internal testimony to the reality of God. (I John 5:9) *If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.* It is

this witness, this spiritual witness in every true Christian, which is the ultimate witness to God Himself.

(*Barnes’ Notes on the Bible*, Rev. 4:11) *Thou art worthy, O Lord*—In thy character, perfections, and government, there is what makes it proper that universal praise should be rendered. The feeling of all true worshippers is, that (God is worthy of the praise that is ascribed to him. No man worships him aright who does not feel that there is that in his nature and his doings which makes it proper that he should receive universal adoration.

*To receive glory*—To have praise or glory ascribed to thee.

*And honour*—To be honored; that is, to be approached and adored as worthy of honor.

*And power*—To have power ascribed to thee, or to be regarded as having infinite power. Man can confer no power on God, but he may acknowledge what he has, and adore him for its exertion in his behalf and in the government of the world.

*For thou hast created all things*—Thus, laying the foundation for praise. No one can contemplate this vast and wonderful universe without seeing that He who has made it is worthy to “receive glory, and honor, and power.” Compare the notes on Job 38:7.

*And for thy pleasure they are*—They exist by thy will—(DEE-ah toh teh-LEE-mah —“by/because of your will”) διὰ τὸ θέλημα *dia to thelēma*. The meaning is, that they owe their existence to the will of God, and therefore their creation lays the foundation for praise. He “spake, and it was done; he commanded, and it stood fast.” He said, “Let there be light; and there was light.” There is no other reason why the universe exists at all than that such was the will of God; there is nothing else that is to be adduced as explaining the fact that anything has now a being. The putting forth of that will explains all; and, consequently, whatever wisdom, power, goodness, is manifested in the universe, is

to be traced to God, and is the expression of what was in him from eternity. It is proper, then, to “look up through nature to nature’s God,” and wherever we see greatness or goodness in the works of creation, to regard them as the faint expression of what exists essentially in the Creator.(END QUOTE)