

## ISAIAH 42:8

**"I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images."**

When Isaiah 42:8 decrees, "I am HASHEM [YHWH/YHVH, יהוה]; that is My Name; I shall not give My glory to another, nor My praise to graven idols" (ATS), the frame of reference to be considered is the supremacy of the God of Israel in contrast to any and all idols of human origin. Motyer is right to specify, "The self-proclamation of the Lord reveals him as a distinct personal identity with his own *name*; he does not exist 'incognito' in the world's gods. His *glory* cannot be shared. They may ape him, achieve a coincidental resemblance, but he is not there."<sup>144</sup> The glory or *kavod* (כבוד) of God in view, is the great weight of awesome supremacy and purpose present in the Holy One of Israel, and His intentions for His Creation (Isaiah 42:5-7), which graven idols do not and cannot possess. The inclusion of *tehillah* (תהלה) or "praise" not given to others, is useful in specifying how this particular glory is associated with veneration or worship.

Yeshua the Messiah prayed in the Garden of Gethsemane, "Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was" (John 17:5), a glory which surely involves a statement regarding the Messiah's nature (John 1:1, 14). Yet, it has to be recognized how the glory of the Messiah is something that He shared with His Disciples (John 17:22-24). *Is it fair to conclude that there can be some differentiations or specific applications of the concept of "glory"?*

In Isaiah 42:8 glory is associated with the exclusive praise due to the One God of Creation. In John 17:5 glory is associated with the pre-existent origins and disposition of the Messiah, concurrent with what is seen in Isaiah 42:8. But in John 17:22, the Father's glory present in the Son and given to the Disciples, is rightly taken to involve the dimensions of His humiliation and death, something to be surely replicated in the Disciples' experience of ministry service. No one, who holds to either a high Christology or low Christology, would honestly argue that the "glory" shared and given to the Disciples, involved the worship and praise noted by Isaiah 42:8.

## ISAIAH 44:5-8

**"This one will say, "I am the LORD's"; and that one will call on the name of Jacob; and another will write on his hand, "Belonging to the LORD," and will name Israel's name with honor. Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: "I am the first and I am the last, and there is no God besides Me. Who is like Me? Let him proclaim and declare it; yes, let him recount it to Me in order, from the time that I established the ancient nation. And let them declare to them the things that are coming and the events that are going to take place. Do not tremble and do not be afraid; have I not long since announced it to you and declared it? And you are My witnesses. Is there any God besides Me, or is there any other Rock? I know of none.""**

Isaiah 44:1-8 details some of the significant blessings that the God of Israel has intended for His chosen people, followed in Isaiah 44:9-20 about the futility of idols, particularly how the wood that is carved for idols is the same which is used for a fire to cook food (Isaiah 44:13-16). Isaiah 44:6 is not the only place in the Book of Isaiah, where it is detailed that the LORD God of Israel is to be regarded as "the first and the last" (also: Isaiah 41:1; 48:12-13), but Isaiah 44:6 does make a significant statement of exclusivity: *ani rishon v'ani acharon u'm'bal'adai ein elohim* (אֲנִי רִשׁוֹן וְאֲנִי אַחֲרֹן וְנִמְבַלְעָדַי אֵין), "I am the first and I am the last, and aside from Me there is no

<sup>144</sup> Motyer, *Isaiah*, 322.