

## CHAPTER 2

### LEXICOGRAPHICAL BACKGROUND OF ΔΟΞΑ

#### 2.1 Introduction

The focus of this study is δόξα in John 17.22. In the light of the above categories of analysis, it will be necessary to investigate the lexicographical potential of the word δόξα within the social ecology of the world in which the Gospel was written. In line with the majority view of contemporary scholarship, I read John within the framework of its Jewish background.<sup>1</sup> W. D. Davies has written that C. H. Dodd's "great work *The Interpretation of the Fourth Gospel* in 1953 can be regarded as the full flowering of the emphasis on Hellenism in NT study" and also "marks the end of an era."<sup>2</sup> Dodd's book shows:

the encroachment of the Semitic on New Testament scholarship – an encroachment that has grown ever stronger – so that it also reflects new beginnings. [Dodd's writings] are a mirror of the transition which has marked our time from a predominantly Hellenistic to a more Semitic approach to the NT. In him one world was already dying and another struggling to be born.<sup>3</sup>

G. D. Kilpatrick has commented that the effect the Jewish scriptures had on the Greek language was more considerable than the impact of the Greek language and culture on Judaism.<sup>4</sup> The same may be said about the FG. "Further, John represents a stage in the invasion of Hellenistic paganism by Judaism and later by Christianity, and not an invasion of the Biblical religion by the pagan world."<sup>5</sup>

there can be no doubt, in the light of studies since Dodd, that by far the dominant element in the tradition John inherited was the Judaism of his people: This formed the ultimate background on which he drew.<sup>6</sup>

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<sup>1</sup> Brown, 1:LIX-LXIV; Barrett, 37-24; Carson, 59; Rudolf Schnackenburg, *The Gospel according to St. John*, vol. 1, trans. Kevin Smyth (New York: Crossroad, 1987), 121-4; Smith, 8-9.

<sup>2</sup> W. D. Davies, "Aspects of the Jewish Background of the Gospel of John," in *Exploring the Gospel of John: In Honor of D. Moody Smith*, ed. R. Alan Culpepper and C. Clifton Black (Louisville: Westminster John Knox, 1996), 43.

<sup>3</sup> Idem, "In Memoriam: Charles Harold Dodd, 1884-1973," *NTS* 20 (1973-74): i-v.

<sup>4</sup> G. D. Kilpatrick, "The Religious Background of the FG," in *Studies in the FG*, ed. F. L. Cross (London: Mowbray, 1957), 42.

<sup>5</sup> Ibid., 43.

<sup>6</sup> Davies, "Aspects of the Jewish Background," 45.

This implies that the relevant material for this study will be found in the LXX, the Hebrew OT, and intertestamental material. Of the intertestamental literature, I have elected to study the OT Apocrypha, the OT Pseudepigrapha, and the Targums, since they provide an important bridge between the thought world of the OT and that of the NT. There will be a section on the meanings of δόξα in non-biblical Gr. and in Philo and Josephus, but apart from some observations about the use of δόξα in Philo, who represents Hellenism with a Jewish focus, there will be no discussion of Hellenistic thought as a background for the FG.<sup>7</sup> “What we call the OT is what [John] repeatedly quotes, and that to which he repeatedly and explicitly alludes (e.g. with references to the tabernacle, Jacob's ladder, Jacob's well, manna, Sabbath, and so forth).”<sup>8</sup> A study of the OT Apocrypha, the OT Pseudepigrapha, and the Targums will provide the essential material showing the development of theological concepts in the intertestamental period.

The rabbinic writings are very difficult to date. There is evidence, however, that two of the Targums, Targum Jonathan and Targum Onkelos, date from the late first century to early second century or even earlier and therefore are considered by some to be prime resources for studying early Rabbinic Judaism and early Christianity.<sup>9</sup> McNamara makes a strong case for viewing the Johannine literature as “more under the influence of Jewish liturgy [found in the Targums] and less under that of Qumran than is now generally conceded,” when speaking of light versus darkness.<sup>10</sup> Barrett states that the passages in the FG which receive illumination and the exegesis of which is affected to any degree by the Dead Sea Scrolls is “extremely meagre,” and that they have not had a revolutionary effect on the study of the FG.<sup>11</sup> This study will not include an examination of the Dead Sea writings. The Heb. OT, the Gr. OT, the OT Apocrypha, the OT Pseudepigrapha, and the Targums will provide more than sufficient material for background study to enable an interpreter of John to gain a clearer understanding of the theological concepts in the FG.

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<sup>7</sup> Although Barrett (39), Brown (1:LVI-LIX), Smith (11-12) and others see both Jewish and Hellenistic elements in the FG, Carson (59-61) has a different view and states that their position is “partly right, yet potentially misleading.” He maintains that the reason why scholars have found parallels to John in other religions is due to the vocabulary of the FG, which features words like light, darkness, life, death, spirit, word, love, believing, water, bread, birth, children of God, words that are common to almost all religions, but they often have very different referents. “John's effort to communicate the truth to men and women far removed from Palestine ensured that, if he was at all thoughtful in his task, he would not simply parrot the received traditions, but try to cast them in ways that would make them most easily understood.” Lindars (42) similarly comments: “Seeing that John undeniably uses key OT passages, it is altogether probable that he builds on current Christian ideas rather than on an alien system of thought. [I]t seems that John writes out of a Christian and Jewish background, but uses expressions which can appeal to the wider world of Hellenistic seekers after truth . . .”

<sup>8</sup> Carson, 60.

<sup>9</sup> See the section on the Targums below.

<sup>10</sup> Martin McNamara, *Targum and Testament: Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament* (Shannon: Irish University Press, 1972), 104.

<sup>11</sup> Barrett, 34.

## 2.2 Δόξα in Classical Greek and דְּבָרָא in the OT

### 2.2.1 The Meaning of Δόξα in Greek

#### 2.2.1.1 Non-biblical Greek

Δόξα is part of the word-group that includes δοκέω, δόξα, δοξάζω, συνδοξάζω, ἔνδοξος, ἐνδοξάζω, and παράδοξος. The noun δόξα in non-biblical Greek has the basic meaning *what one thinks, opinion*. Since the verb δοκέω has two meanings: 1) *I think* (transitive), and 2) *I seem or I have the appearance* (intransitive), the related noun δόξα also has two meanings: 1) *my opinion* (from δοκέω, *I think*) and 2) *the opinion others have of me* (from δοκέω, *I seem*).<sup>12</sup>

##### 2.2.1.1.1 Opinion

The most common meaning of δόξα in non-biblical usage is *view or opinion*.<sup>13</sup> This is a subjective sense. It may also mean *expectation, notion, judgment, view which I represent, philosophical opinion, philosophical tenet, or conjecture*.<sup>14</sup> Opinions may be true or false.

##### 2.2.1.1.2 Reputation or renown

The other basic meaning of δόξα is an objective sense and can be expressed as *reputation, renown, or value*.<sup>15</sup> It denotes mainly *good repute, honor, and only rarely evil repute*.<sup>16</sup> In its objective sense, δόξα (with κλέος and τιμή) became one of the most important concepts in Greek culture.<sup>17</sup> “Few concepts in antiquity were more important than honor, distinction, esteem and glory.”<sup>18</sup> The term δόξα expresses the concept of supreme merit. This is “the commonest meaning of the word throughout Greek literature.”<sup>19</sup>

<sup>12</sup> Liddell-Scott, *A Greek-English Lexicon*, revised by Henry S. Jones et al. (Oxford: Clarendon, 1968), 441-444; TDNT 2:232-234.

<sup>13</sup> EDNT 1:345.

<sup>14</sup> Liddell-Scott, 444; TDNT 2:234.

<sup>15</sup> TDNT 2:234; EDNT 1:345.

<sup>16</sup> Liddell-Scott, 444; TDNT 2:235.

<sup>17</sup> TDNT 2:235; DJG 269.

<sup>18</sup> Gary Burge, “Glory,” DJG 269.

<sup>19</sup> A. Haire Forster, “The Meaning of Δόξα in the Greek Bible,” *Australasian Theological Review* 12 (1929-30): 311-16.

### 2.2.1.2 Josephus and Philo

Josephus and Philo follow the customary usage of δόξα.<sup>20</sup> In Josephus δόξα frequently means *view*, as in δόξαν περὶ θεοῦ.<sup>21</sup> Philo uses it to mean a true or false *opinion* or *philosophical tenet*, as, for example, of Aristotle or the Pythagoreans,<sup>22</sup> or of Heraclitus.<sup>23</sup> Δόξα in both Josephus and Philo is used to refer also to *honor* and *glory* given to human beings. Josephus, unlike Philo, almost always writes about δόξα in a positive sense (*esteem*), relating it to piety and virtue.<sup>24</sup> In a few passages the δόξα is independent of people's opinions but is focused on a quality of the objects themselves. In these passages a transition to the meaning of *splendor* has taken place. One text speaks of the δόξα of the Queen of Sheba;<sup>25</sup> another tells of the *beauty* of the temple.<sup>26</sup>

There is only one instance in a passage in Philo in which δόξα has the sense of *divine radiance*.<sup>27</sup> Here Moses says to the LORD:

I am persuaded that I should not have been able to receive the visible appearance of thy form. But I beseech thee that I may behold the δόξα that is around thee. And I look upon thy δόξα to be the powers which attend thee as thy guards .<sup>28</sup>

This is not Philo's customary use of the word.

"The change is obviously due to the impact of biblical usage."<sup>29</sup> Neither Philo nor Josephus gives evidence of having been influenced by the use of the word in the LXX, where it often carries the sense of "divine radiance."<sup>30</sup> This is evident in the way they deal with the subject of the radiance of Moses' face after he spoke with God (Exod 34.30-35). Whereas in Rabbinic interpretation, this is understood as a reflection of God's כבוד, Philo emphasizes Moses' own spiritual qualities, and Josephus does not write about it at all.<sup>31</sup> Another example of Philo's use of δόξα is found in *Quaestiones in Exodum* II, 45, where he compares the divine δόξα that descends on Mt. Sinai (Exod 24.16) with the δύναμις of a human king and seems unaware of any sense of divine radiance. Josephus, however, apparently recognizes the connection between δόξα and כבוד when he uses ἀδοξία to translate Ichabod.<sup>32</sup>

<sup>20</sup> TDNT 2:236-237. I owe the material on Josephus and Philo to Kittel, TDNT and to Spicq, TLNT 366-367.

<sup>21</sup> *C. Ap.*, 2.179, 254, 256.

<sup>22</sup> Philo, *Aet.* 12

<sup>23</sup> *Leg.* 3.7.

<sup>24</sup> Josephus, *Ant.*, 2.205; 6.18, 80, 343; 8.196; 9.16; 10. 264, 268.

<sup>25</sup> *Ibid.*, 8.166.

<sup>26</sup> *Idem*, *Bell.*, 6.267.

<sup>27</sup> TDNT 2:236.

<sup>28</sup> Philo, *Spec.* 1.45, *The Works of Philo* (trans. C. D. Yonge), 538.

<sup>29</sup> TDNT 2:236.

<sup>30</sup> *Ibid.*; TLNT 367.

<sup>31</sup> TDNT 2:237.

<sup>32</sup> *Ant.* 5.360; TDNT 2:237.

In summary, both Philo and Josephus generally follow the customary Gr. usage of δόξα rather than that found in the LXX and the NT.

### 2.2.2 A Brief Survey of the NT Use of Δόξα

There is a vast difference between the NT use of δόξα and customary Greek usage. In all of the NT one will not find any occurrence of the word having the meaning *opinion*.<sup>33</sup> For this meaning, other words are substituted (e.g. γνώμη in 1 Cor 7.25, 40 and διαλογισμός in Rom 14.1). The meaning *reputation, renown, honor* has been retained, as in Lk 14.10: ἔσται σοι δόξα ἐνώπιον πάντων; 1 Cor 11.15: γυνὴ δὲ ἂν κομᾷ δόξα αὐτῇ ἐστίν.<sup>34</sup> The meaning of *radiance, glory*, (not present in non-biblical Greek) has been added.<sup>35</sup> This refers to the δόξα of kings and kingdoms of the world (Mt 6.29; Mt 4.8; Rev 21.24, 26), the glory of human beings (1 Pet 1.24), the glory of heavenly bodies (1 Cor 15.40f.), and δόξα in the sense of *reflection* (1 Cor 11.7).<sup>36</sup> But in the NT δόξα is used predominantly to denote *divine radiance, the majesty of God and of Christ, the divine being, and the heavenly world*,<sup>37</sup> for when the translators of the Septuagint chose δόξα to translate the Hebrew כְּבוֹד and its semantically closely related nouns, they gave the Greek word an entirely new meaning, one that was not originally present in secular Greek. In order to understand this new meaning of δόξα, a study of the OT concept of כְּבוֹד is required.

### 2.2.3 כְּבוֹד in the OT

Although about twenty-seven different Hebrew words are translated δόξα in the LXX (including כְּבוֹד, תְּפָאָרָה, הוֹד, and דָּרָד),<sup>38</sup> in about half of the occurrences of δόξα it represents the word כְּבוֹד and its semantically related nouns, so that, in effect, δόξα has become almost identical with כְּבוֹד.<sup>39</sup> In the LXX δόξα almost never has the meaning of *opinion*, but it still retains the meaning of *human honor or reputation*.<sup>40</sup> The most prominent use of δόξα in the Septuagint, however, is as a

<sup>33</sup> Ibid.

<sup>34</sup> Also 2 Cor 6.8; 1 Th 2.6; Phil 3.19.

<sup>35</sup> TDNT 2:237.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> By my count. A. Haire Forster reported 25 in his article "The Meaning of Δόξα in the Greek Bible," but there are at least two more: עֲדֵי in Exod 33.5 and נְקִיבוֹת in Est 5.1. The article on δόξα in TDNT also states there are 25, but I have found 27.

<sup>39</sup> TDNT 2:242.

<sup>40</sup> Eccl 10.1 is cited by Kittel (TDNT 2:243) as a passage in the OT canon in which the Septuagint translator was possibly using δόξα to translate the Hebrew word for "opinion." N. 37 on p. 242 states that the aforementioned verse "is too corrupt in the Mas. to warrant any conclusions regarding a possible use of כְּבוֹד for opinion." Moreover most recent translations, e.g. NASB,

reference to the כבוד of Yahweh. The LORD is ὁ θεὸς τῆς δόξης<sup>41</sup> (אֱלֹהֵי-הַכְבוֹד)<sup>42</sup> and ὁ βασιλεὺς τῆς δόξης (מֶלֶךְ הַכְבוֹד),<sup>43</sup> for he reigns over all the earth, and πλήρης πάσα ἡ γῆ τῆς δόξης αὐτοῦ.<sup>44</sup>

### 2.2.3.1 Meanings of the Verb כבד

The Semitic root כבד with its derivatives occurs 376 times in the OT, 64x in Psa, 63x in Isa, 33x in Exod, 25x in Ezek, and 24x in Prov.<sup>45</sup> The verbal form occurs 114 out of the total occurrences.<sup>46</sup> The root has the meanings *heavy*, *difficult*, *honored*.<sup>47</sup> Most likely *weighty* was the central meaning, and the other meanings stemmed from this primary meaning.<sup>48</sup> An analogous development is seen in the Lat. *gravis*, from *heavy* to *grievous* and *venerable*.<sup>49</sup>

The three basic meanings of the verb כבד are: 1) *to be or make heavy*, 2) *to be or make unresponsive*, and 3) *to be or make honorable, to honor*.<sup>50</sup>

The verb can mean *to be heavy, to make something heavy, to make oneself heavy*. Examples of literal heaviness include: Eli (obese),<sup>51</sup> Absalom's hair;<sup>52</sup> Moses' hands (tired).<sup>53</sup> Sometimes an object's weightiness was a figure for something large or oppressive: a rock (protection),<sup>54</sup> God's hand (punishment).<sup>55</sup> Various abstract nouns are said to be heavy (severe): e.g. famine,<sup>56</sup> sin,<sup>57</sup> labor.<sup>58</sup> A group of people may be heavy (numerous).<sup>59</sup>

NIV, NKJV, NRSV, use "honor" to translate the Hebrew in that verse. The NAB uses "wealth," and the NJB uses "glory." Sir Lancelot Brenton (*The Septuagint with Apocrypha: Greek and English*) uses "glory" to translate δόξα in that passage. Kittel (TDNT 2:243) finds the meaning "opinion" in 4 Macc 5.18 and 6.18, and again in Sir 8.14. The NRSV, however, uses "reputation" to translate δόξα in both of the 4 Macc passages. In Sir 8.14, the NRSV uses "decision," which is semantically related to "opinion."

<sup>41</sup> Psa 28.3 LXX.

<sup>42</sup> Psa 29.3 MT.

<sup>43</sup> Psa 24.7-10 MT, Psa 23.7-10 LXX.

<sup>44</sup> Isa 6.3.

<sup>45</sup> TWOT, 1:426.

<sup>46</sup> Ibid.

<sup>47</sup> NIDOTTE 2:577.

<sup>48</sup> Ibid.

<sup>49</sup> C. S. Lewis, *Studies in Words*, 2d ed. (Cambridge: Cambridge University Press, 1967), 75-76.

<sup>50</sup> NIDOTTE 2:577; BDB 457.

<sup>51</sup> 1 Sam 4.18.

<sup>52</sup> 2 Sam 14.26.

<sup>53</sup> Exod 17.12.

<sup>54</sup> Isa 32.3; John Oswalt, *The Book of Isaiah*, vol. 1 (NICOT; Grand Rapids: Eerdmans, 1993), 580.

<sup>55</sup> 1 Sam 5.6; NIDOTTE 2:578.

<sup>56</sup> Gen 12.10.

<sup>57</sup> Gen 18.20; Psa 38.4[5]; Isa 24.20.

<sup>58</sup> Exod 5.9; Neh 5.18.

<sup>59</sup> Gen 50.9.

The verb כָּבַד can also mean *to be unresponsive, to make something unresponsive*. For a body part to be “heavy” is to be unresponsive: Pharaoh’s heart (insensitive, e.g. Exod 7.14; 9.7; 1 Sam 6.6);<sup>60</sup> Jacob’s eyes (blind, Gen 48.10); Moses’ mouth and tongue (having a speech impediment, Exod 4:10).<sup>61</sup>

The q. of the verb means *to be honored*, the pi. and hi. *to consider someone or something honorable* (i.e. *to honor*), the ni. (the passive and reflexive of the hi.) *to be honored, to get honor for oneself, to make oneself honored*.<sup>62</sup> When Yahweh is the subject, it “takes on the reflexive sense *show oneself to be weighty or important*.”<sup>63</sup> A person who is honorable is someone who has “weight” in the sense of *importance* or *impressiveness*.<sup>64</sup> Someone who is honorable may be someone who is heavy with material possessions or someone who is honored on account of his material wealth.<sup>65</sup>

Children are to *honor* their parents and servants their masters (Exod 20.12; Deut 5.16; Mal 1.6). A godly person *honors* those who fear the LORD (Psa 15.4). The Israelites *honor* a prophet (1 Sam 9.6). Honoring of other people may, however be unacceptable, e.g.: Eli honoring his sons more than the LORD (1 Sam 2.29), and people who honor themselves (Prov 12.9; 2 Kgs 14.10). Some occurrences of honoring others are not given any moral judgment (Gen 34.19; 1 Sam 22.14).

The Psalms repeatedly remind people to *honor* God, meaning to *give homage* to God (e.g. Ps 29.1; 50.15; 66.2; 96.3, 7, 8). People honor God because they are grateful for his salvation (Ps 50.15). To give God כָּבֹד<sup>66</sup> is *to recognize the import of His deity*.<sup>67</sup> “‘Giving honour’ in this case adds nothing to God’s majesty; it is simply a recognition of it.”<sup>68</sup> Giving God כָּבֹד is a matter of *declaring, singing or speaking of his glory* (Ps 19.1, NIV; 96.3; 66.2; 138.5; 145.11), *giving him thanks, declaring his praise* (Ps 50.23; Isa 42.10-12), *bringing him offerings* (Prov 3.9).

When God wishes to reveal himself to people, he *manifests his honor/glory* to them. Although the majority of ni. in the OT are simply passive, the ni. of the verb כָּבַד is more frequently used *reflexively* or *intransitively*.<sup>69</sup> When Yahweh is the subject, it takes on the meaning *show himself to be weighty*<sup>70</sup> or *show his glory*.<sup>71</sup> For example, in Ezek 39.13, although the NIV renders the ni. verb “I am glorified,” and the NAS renders it “I glorify myself,” the NRSV translates it “I

<sup>60</sup> NIDOTTE 2:578; TWOT 1:943.

<sup>61</sup> Edward L Greenstein, “Exodus,” *HCSB*, 85.

<sup>62</sup> NIDOTTE 2:578-9.

<sup>63</sup> TDOT 7:17.

<sup>64</sup> TDNT 2:238.

<sup>65</sup> NIDOTTE 2:578; TDNT 2:238. Cf. Gen 13.2; Prov 12.9; Isa 23.8.

<sup>66</sup> Jer 13.16; Psa 29.1-2; 96.7-8; 115.1.

<sup>67</sup> TDNT 2:241.

<sup>68</sup> EBT 1:296.

<sup>69</sup> G. B. Caird, “The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics,” *NT Studies* 15 (1968-69): 273.

<sup>70</sup> TDOT 7:17.

<sup>71</sup> Caird, “Glory,” 273.

show my glory,” which in Caird’s opinion is *the correct translation*.<sup>72</sup> In Lev 10:3 the NRSV translates the ni. of קדש “I will show myself holy,” and the ni. of כבוד can be similarly translated “I will show myself glorious.” Likewise in Ezek 28.22, the NASB translates the ni. of קדש “I shall manifest My holiness” but renders the ni. of כבוד “I shall be glorified.” The RSV, however, does it correctly, reading: “I will manifest my glory” and “I manifest my holiness.” In Hag 1.8 God will manifest his glory when the temple is rebuilt.<sup>73</sup>

God gives honor to people, e.g. to the one who honors God (1 Sam 2.30); to those who love and know him (Ps 91.14-15); and to the Servant (Isa 49.5), who declares: “I am honored in the sight of the Lord, and my God has become my strength.”

### 2.2.3.2 Meanings of the Noun כבוד

The noun כבוד occurs about 200x in the OT, 24x in the Pentateuch, 51x in the Psalms, 38x in Isaiah, 19x in Ezekiel, and 16x in Proverbs.<sup>74</sup> The occurrences in the Psalms are mainly references to the כבוד-יהוה; Proverbs is more concerned with human כבוד.<sup>75</sup>

TDOT gives three basic definitions for the noun כבוד:<sup>76</sup>

1. Substance, quantity, power, wealth
2. Honor and dignity
3. Glory, primarily the glory or splendor of God or of God’s sanctuary, city, or other sacred things (including the throne,<sup>77</sup> the crown of heroes,<sup>78</sup> and holy garments.<sup>79</sup>)

TLOT similarly suggests three *major* categories:<sup>80</sup>

1. Weight, quantity, great number<sup>81</sup>
2. Majesty or honor in human interaction, wealth, respect, valued position<sup>82</sup>
3. God’s majesty or honor; acknowledgment of God’s majesty;<sup>83</sup> appearance of the כבוד as a “luminary phenomenon;”<sup>84</sup> כבוד

<sup>72</sup> Ibid.

<sup>73</sup> See Hag 1.8 NJB.

<sup>74</sup> TDOT 7:24.

<sup>75</sup> Ibid.

<sup>76</sup> TDOT 7:25-29.

<sup>77</sup> 1 Sa 2.8; Isa 22.23; Jer 14.21; 17.12

<sup>78</sup> Job 19.9; Psa 8.6(5).

<sup>79</sup> Exod 28.2, 40.

<sup>80</sup> TLOT 2:591-94.

<sup>81</sup> Ibid., 591, 593.

<sup>82</sup> Ibid., 593, 594.

<sup>83</sup> Ibid., 596-97.

<sup>84</sup> Ibid., 599.



as almost a hypostasis of God (in Ezekiel), representing God himself<sup>85</sup>

DCH also gives three main groupings:<sup>86</sup>

1. Glory, splendor, majesty, as:
  - a. Attributes of Yahweh
  - b. Manifestation of Yahweh
  - c. Essence and power of Yahweh
2. Honor, reputation, wealth, of people and things
3. Soul, inner being of humans

HALOT presents its definitions in two divisions: “non-theological” and “theological.”<sup>87</sup>

1. Non-theological
  - a. Heaviness, burden (Isa 22.24; Nah 2.10)
  - b. Riches (Gen 31.1; Isa 10.3; 61.6; 66.12); reputation, importance (Gen 45.13)
  - c. Glory, splendor (Isa 4.2; 10.18; 11.10; 35.2; 60.13; Psa 49.17-18)
  - d. Distinction, honor (Hab 2.16; Psa 4.3; Prov 15.33; Isa 10.3; Mic 1.15)
2. Theological
  - a. Glory given to God (Isa 42.12; Psa 66.2; Jer 13.16)
  - b. Yahweh’s glory: power, authority, honor
  - c. Manifestation of Yahweh
  - d. Essence and power of Yahweh (Isa 42.8; 48.11; Psa 113.4; 85.10; Isa 6.3)

BDB gives seven meanings for כְּבוֹד:<sup>88</sup>

1. Abundance, riches
2. Honor, splendor, glory of external condition and circumstances:
  - a. Of men
  - b. Of things
  - c. Of God
3. Honor, dignity of position
4. Honor, reputation
5. My honor (“the seat of honour in the inner man”)<sup>89</sup>
6. Honor, reverence, glory:
  - a. Of men
  - b. Of things
  - c. Of God

<sup>85</sup> Ibid., 602.

<sup>86</sup> DCH 4:353.

<sup>87</sup> HALOT 3:457-8.

<sup>88</sup> BDB 458-9.

<sup>89</sup> Ibid., 459.

## 7. Object of honor, reverence, and glory

NIDOTTE offers five meanings:<sup>90</sup>

1. Dignity, high position<sup>91</sup>
2. Respect or reverence, honor
3. Object of respect
4. A technical term for God's manifest presence
5. A means of self-reference

Although the noun *קְבוֹד* is derived from the root *כבד* to weigh heavily, the substantive has moved away from this concrete sense towards the sense to be honored or to consider someone or something honorable.<sup>92</sup> Here we shall consider the following three basic senses of *קְבוֹד*:

1. Wealth, power, and splendor as outward signs of human honor and position
2. Human honor, reputation, dignity, high position, prestige
3. Glory, honor, majesty of God

### 2.2.3.2.1 Wealth, power, and splendor

*קְבוֹד* is often associated with outward signs of honor and position, such as *wealth, power, and splendor* (e.g. Gen 31.1; Isa 16.14; Dan 11:39). *Wealth* often accompanies honor and position. Abraham was rich (*קָבַד*) in cattle, gold, and silver (Gen 13.2). Jacob's flocks and slaves were his *קְבוֹד* (Gen 30.43; 31.1). The *קְבוֹד* of King Ahasuerus was his *wealth* (Est 1.4). Israel's *קְבוֹד* is the "false glory of worldly power and status" (Isa 17.3-4).<sup>93</sup> The glory of Damascus is its military *might*, symbolized by the fortress (Isa 17.3-4). Moab's glory (its "great multitude")<sup>94</sup> will be brought down; the nation will be decimated and weakened (Isa 16.14). The Assyrian king's military *power* is his glory (Isa 10.13-14, 16).<sup>95</sup> The luxuriant forests and fertile fields of a country are its *קְבוֹד* (Isa 10.18; 35.2; 60.13). Priestly vestments are designed for beauty and *קְבוֹד* (Exod 28.40). The LORD will fill his temple with *splendor*; here *קְבוֹד* refers to the sumptuous adornment of silver and gold and the "treasure of all nations" (Hag 2.7-9).

<sup>90</sup> NIDOTTE 2:580-3.

<sup>91</sup> Ibid., 580.

<sup>92</sup> Contra TLOT and HALOT, which include the sense "weight, heaviness." In Isa 22.24, however, *קְבוֹד* means "glory," (NIV, NKJV, RWB, NJB, REB; "glorious" in LXXE), not "weight," (as in RSV, NRSV), and in Nah 2.10 *קְבוֹד* means "wealth," (symbol of honor [NIV, RSV, NKJV, NLT, CEV] as opposed to "mass." [NJB]).

<sup>93</sup> Alec Motyer, *The Prophecy of Isaiah* (Leicester: InterVarsity Press, 1993), 157.

<sup>94</sup> Cf. Prov 14.28.

<sup>95</sup> Cf. Isa 21.16.

### 2.2.3.2.2 Human honor, reputation, position, prestige

God has crowned human beings with **כְּבוֹד** (*honor/dignity*) and majesty (Psa 8.5[6]). Prov 15.33 speaks of the necessity of humility coming before **כְּבוֹד**<sup>96</sup> God gives *honor* to the humble (Prov 29.23). **כְּבוֹד** denotes *honor* and a *good reputation*, as opposed to disgrace and shame (Psa 4.2 [3]; Hab 2.16). David expressed concern that his *honor* was suffering shame (Psa 4.2). Job complained that God had stripped him of his *honor* (Job 19.9). Rulers have **כְּבוֹד** by virtue of their *high position* (2 Sam 1.19; Psa 21.5 [6]). The **כְּבוֹד** of Joseph was his *position* and *prestige* in Egypt (Gen 45.13). The **כְּבוֹד** of a nation is its prosperity and strength, and also its *prestige* among the nations (Isa 16.14; 21.16; 61.6).<sup>97</sup> A righteous and kind person will obtain *honor* (Prov 21.21). In Isa 17.4 **כְּבוֹד** refers to Israel's "secret inner might" and is closely associated with the word **נֶפֶשׁ**.<sup>98</sup> **כְּבוֹד** is sometimes used interchangeably with **נֶפֶשׁ**, **לֵב**, or **חַיִּים** (e.g. Psa 7.5[6]; 16.9; 30.12[13]). since **כְּבוֹד** is "something weighty or impressive, a *gravitas* which constitutes man's place in society, and therefore an anthropological term."<sup>99</sup>

### 2.2.3.2.3 Glory, honor, majesty of God

While **כְּבוֹד** was commonly used in speaking of human honor and dignity, the most important use of the word in the OT was in referring to the *glory, honor, and majesty of God*. **כְּבוֹד** in the OT refers to:

1. Glory, majesty, honor, power, and authority as attributes of God<sup>100</sup>
2. God's self-manifestation, God's presence, God's dwelling<sup>101</sup>
3. God's essence and character<sup>102</sup>
4. Acknowledgment of God's majesty and glory<sup>103</sup>
5. God himself (**כְּבוֹד** as another word for God); God as source of **כְּבוֹד**<sup>104</sup>
6. Glory, splendor, and magnificence of heaven<sup>105</sup>

<sup>96</sup> NIDOTTE 2:580. The RSV, NRSV, NIV, NASB, NKJV all use "honor" to translate **כְּבוֹד** in this verse; the NJB uses "glory."

<sup>97</sup> TDNT 2:238.

<sup>98</sup> Ibid.

<sup>99</sup> Ibid. See also ISBE 2:478, 479; Ramsey, 9.

<sup>100</sup> DCH 4:353; ISBE 2:478; HALOT 3:457; TDNT 2:241.

<sup>101</sup> DCH 4:353; HALOT 3:457; ISBE 2:478; TDNT 2:238; NIDOTTE 2:581-2.

<sup>102</sup> DCH 4:353; HALOT 3:458; TDNT 2:239, 244; *A Dictionary of the Bible* 2:184.

<sup>103</sup> TLOT 2:596-7; HALOT 3:457; NIDOTTE 2:580-1; TDNT 2:241.

<sup>104</sup> NIDOTTE 2:581, 582; TDNT 2:241.

<sup>105</sup> NIDOTTE 2:580; ISBE 2:480.

2.2.3.2.3.1 *God's attributes of glory, honor, majesty, power, authority.* "The concept of glory is employed supremely in the OT as a characteristic attribute and possession of God (cf. 1 Chr 29.11)."<sup>106</sup> God's כְּבוֹד denotes "that which makes God impressive to man."<sup>107</sup> Chief among the divine attributes which impress people are God's *glory, honor, power, majesty, and authority*. Glory belongs to God and to him alone (Isa 42.8; 48.11), for he alone is God, and there is no other (Isa 45.14, 18, 21, 22). His glory, majesty, and power are evident in his creation (Psa 19.2[1]; Psa 96.3-5; 104) and in his acts in history (Exod 14.17-18; 15.1-18, etc.). He is the "king of glory, mighty in battle" (Psa 24.7-10). His power and might in nature and in history are so overwhelming that people hide in terror from "the glory of his majesty" (Isa 2.10, 21).<sup>108</sup> He is "the Mighty One of Jacob" (Isa 60.16).

2.2.3.2.3.2 *God's self-manifestation, God's presence, God's dwelling.* כְּבוֹד־יְהוָה is usually used as a *technical term for the manifest presence of God* with his people.<sup>109</sup> God is transcendent, invisible,<sup>110</sup> and, in the words of Neusner, "beyond the range of the human senses, and yet he has created the world and reveals himself in it."<sup>111</sup> The God who is holy, separate, and highly exalted (Isa 57.15) is also "merciful and gracious, and abounding in steadfast love" (Exod 34.6-7). This merciful and compassionate God makes himself known to humankind and acts to redeem them from their sin (e.g. Isa 43.4, 25; 52.6; 57.18; 59.20; 62.11-12). The invisible God, whom no human being has ever seen, has in various ways made his presence known to people. He has *revealed his presence with his people* through natural phenomena such as lightning, thunder, fire, cloud, and smoke (Exod 19.16-18; 24.17; Psa 29); he has also made his presence known in anthropomorphic imagery (Exod 33.18-23) and in mighty acts in history (e.g. Num 14.22; Psa 75.1; 76.1-12; 77.11-15, 20; 78.2-4, 12-16; 80.8-13). To the prophet "in strange and pregnant visions, in contrast to public revelation to the people as a whole,"<sup>112</sup> he has revealed the כְּבוֹד of his essential nature as a God of *holiness and righteousness*, who desires his people to be holy and righteous as he is holy and righteous (Isa 6.1-13; Ezek 1.1-3.27, etc.).

Although Yahweh has his dwelling in heaven, and the use of the verb יָשַׁב emphasizes the permanence of his presence there, in love he has promised that he will dwell (שָׁכַן) with the Israelites (Exod 25.8; 29.45-46; Num 5.3; 35.34; 1 Kgs 6.13); the use of the verb שָׁכַן indicates a more temporary residence than יָשַׁב.

<sup>106</sup> ISBE 2:478.

<sup>107</sup> TDNT 2:238.

<sup>108</sup> *A Dictionary of the Bible*, ed. James Hastings; rev. ed. Frederick C. Grant and H. H. Rowley (New York: Charles Scribner & Sons, 1963), 2:184.

<sup>109</sup> Ibid.; NIDOTTE 2:581.

<sup>110</sup> The word "invisible" as an adjective describing YHWH is not found in the OT, only in the NT (Rom 1.20; Col 1.15; 1 Ti 1.17; Heb 11.27).

<sup>111</sup> "Glory," *Dictionary of Judaism in the Biblical Period: 450 B.C.E. to 600 C.E.*, ed. Jacob Neusner and William Scott Green (New York: Macmillan, 1996), 1:254.

<sup>112</sup> TDNT 2:240-1.

God's dwelling among his people is not permanent because his holiness demands holy behavior on the part of Israel (Ezek 43.7-9). The sinfulness of Israel causes the glory of God to depart (Ezek 10), but the glory returns when Israel has been purified and renewed (e.g. Isa 24.23; 35.2; 40.5; 59.19; 60.1, 2, 13; 62.2; Ezek 36.22-30; 37.1-14, 26-28).

2.2.3.2.3.2.1 כבוד־יהוה seen in meteorological imagery. Psalm 97 is an example of a passage in the OT which describes God's glory in terms of a thunderstorm, using the imagery of clouds, thick darkness, fire, lightning, and mountains melting like wax (Psa 97.1-6). Other passages speak of the thunder as God's voice and the lightning as his arrows.<sup>113</sup> This imagery recurs in theophanies and in "metaphorical descriptions of Yahveh's intervention in human affairs."<sup>114</sup> The glory of the Lord in the form of devouring fire appeared at the giving of the law at Sinai (Exod 24.16-18). Glory was manifested in the *cloud* that went before Israel in the wilderness and covered the tabernacle (Exod 13.21; 40.34ff) and in the cloud that filled the temple (1 Kgs 8.10f). The glory of God was seen as *fire* in the wilderness (Exod 40.38), at the inauguration of Aaron's priesthood (Lev 9.23f), over the tabernacle from evening until morning (Num 9.16), at the dedication of the temple (2 Chron 7.1f), and in the third vision of Zechariah (Zech. 2.5). Although the presence of Yahveh was sometimes manifested to Israel in meteorological phenomena, he was by no means regarded by his people as a god of thunder. For Israel God was always *invisible and transcendent*, exalted far above the realm of nature, as in Psalm 19.<sup>115</sup> This Psalm speaks of One whose glory is revealed not only in creation but also, more importantly, *in his moral law and his concern for righteousness* in his people.

2.2.3.2.3.2.2 כבוד־יהוה seen in anthropomorphic imagery in pre-exilic times. The thunderstorm theophanies were not the only type of manifestation of the כבוד of Yahveh in pre-exilic times. The glory of God was sometimes revealed in what appeared to be *human form*. God assured Moses, saying, "My presence (Heb "face") will go with you."<sup>116</sup> Then Moses asked God to show him his glory; God permitted him to see his "back" but not his "face."<sup>117</sup> Ramsey suggests that this passage is important for "its suggestion that in pre-exilic times the storm-theophany was not the *only* known idea of the glory of Yahveh."<sup>118</sup>

<sup>113</sup> Job 36.32; 37.2ff; 40.9; Psa 29.3-5; 77.18; 104.7; 2 Sam 22.14-15; Zech 9.14.

<sup>114</sup> Ramsey, 11; e.g., on Mount Sinai, in the song of Deborah and Barak, in the storm-theophany of Psa 18, in the storm-picture of Psa 29.3-5.

<sup>115</sup> TDNT 2:239-40.

<sup>116</sup> Exod 33.14.

<sup>117</sup> Exod 33.18-23.

<sup>118</sup> Ramsey, 12.

2.2.3.2.3.2.3 *כבוד-יהוה evident in God's mighty acts in history.* It was not only the visible, physical manifestations of God's presence that impressed Israel with his *כבוד*, but also *his mighty acts* done on behalf of Israel that revealed to them the *כבוד-יהוה*. The signs that he performed in Egypt and in the wilderness were revelations of his *כבוד*.<sup>119</sup> Yahweh reminded his people that he had taken their nation for himself from the midst of another nation (Egypt), "by trials, by signs and wonders, by war, by a mighty hand and an outstretched arm, and by terrifying displays of power, before your very eyes."<sup>120</sup> In these acts God showed them his *כבוד* and greatness.<sup>121</sup> Their God was not only a God who could be discerned in startling natural phenomena, but also a God who intervened in powerful acts, overcoming the political and military powers of another nation in order to liberate his people, and who now demanded of them their love and obedience to his moral law.<sup>122</sup>

2.2.3.2.3.2.4 *The כבוד of God's holiness and righteousness.* The prophets also experienced theophanies involving anthropomorphism and natural phenomena such as fire, light, smoke, and sound, but their visions of glory revealed not only the presence and power of God but also his *holiness* and *righteousness*. Isaiah "saw the LORD sitting on a throne, high and lofty,"<sup>123</sup> and the house shook and was filled with smoke. His lips were touched with a burning coal, and he heard the voice of Yahweh. God's *holiness* and people's sinfulness were revealed to him. "This holy, moral power revealed to Isaiah in his vision is LORD of the heavenly hosts. History, human life is under the government of a righteous power that rules the world, and is not devoted merely to satisfying the unethical desires of a petty nation or tolerating its sins."<sup>124</sup>

Ezekiel's vision of "the appearance of the likeness of the *כבוד-יהוה*" (Ezek 1.4-28) was a much more extensive and elaborate vision than Isaiah's. The message, however, was essentially the same. In both there was fire, which symbolizes the *כבוד-יהוה*<sup>125</sup> but in Ezekiel's vision there was additionally a stormy wind and a great cloud with brightness (1.4), lightning (1.13, 14), and a rainbow (1.28). Both prophets saw the LORD seated on a throne (Isa 6.1; Ezek 1.26-28), attended by winged creatures (Isa 6.2; Ezek 1.5-14). In Isaiah's vision the *holiness* of God was conveyed by the seraphim speaking antiphonally as well as by the prophet's description of Yahweh's high and lofty throne in the smoke-filled temple. In Ezekiel's vision God's *holiness* was communicated through the strangeness and mysteriousness of the living creatures and the brilliant light which surrounded and emanated from them, the moving wheels that accompanied them,

<sup>119</sup> Num 14.22.

<sup>120</sup> Deut 4.34.

<sup>121</sup> Deut 5.24.

<sup>122</sup> Deut. 6.4ff.

<sup>123</sup> Isa 6.1.

<sup>124</sup> George Buchanan Gray, *A Critical and Exegetical Commentary on the Book of Isaiah, I-XXXIX* (ICC; New York: Charles Scribner's Sons, 1912), 106-7.

<sup>125</sup> Cf. Exod 13.21; 14.24; 19.18; 24.17; 40.38.

the sound of their wings and of the voice of the Almighty One, and the radiant splendor of the “appearance of the likeness of the glory of the LORD,” the majestic King on his sapphire throne above the crystal dome. Both prophets were overawed by the vision of the glory of the LORD; in Isaiah’s case the vision of the Holy One caused him to be overcome by and to make confession of his own and his people’s sinfulness; in Ezekiel’s case the sight of the כבוד־יהוה caused him to fall on his face.

2.2.3.2.3.2.5 כבוד as God’s presence dwelling with his people. The *presence of God* signified for Moses and his people God’s favor and their distinctiveness as God’s people (Exod 34.15-16). His *glory/presence* in a pillar of cloud by day and of fire by night led them out of Egypt and through the wilderness (Exod 13.21-22; etc.). It also appeared at the giving of the Law and in every situation requiring divine intervention (e.g. Exod 14.24; 16.7; 24.16-17; Lev. 9.23).

Israel made a sanctuary for the LORD, that he might *dwell among them* (Exod 25.8). The LORD was *present* in the tent of meeting to meet with them, and his *glory*, i.e. *his presence*, made the place holy (Exod 29.43). The purpose of God’s *dwelling* in their midst was so that they could *know him*, and communion with a holy God required that they be people of holiness and purity (Lev 11.44-45; 19.2; 20.7, 26; 22.32; Num 5.3; 35.34). When the ark of God’s presence was taken away, Israel was *without glory* (1 Sam 4.21). When Israel’s sin had become intolerable, the *glory of the LORD* departed from the Temple and from Jerusalem (Ezek 10), returning later to a chastised and purified nation (e.g. Isa 24.23; 35.2; 40.5; 60.1, 2, 13; 62.2; Ezek 39.21-29; 44.4). *His glory will be displayed in them* when they live righteously and shine with the radiance of Yahweh’s כבוד (Isa 58.8; 60.1-3, 9, 19-21; 61.3; 62.2; Ezek 39.21, 27; 43.7, 9).

Just as the *glory of the LORD*, meaning *the LORD himself*, dwelt in his sanctuary, so his *name* also dwelt there (Deut 12.5, 21). Both “*glory*” and “*name*” can denote God’s *presence* and *self-manifestation*, and both are terms signifying *God himself*.<sup>126</sup>

The Heb word for tabernacle is מִשְׁכָּן, a derivative of יָשַׁב (to dwell). The term *shekinah*, used in later periods to refer to God’s manifestation and dwelling among people, is derived from this root. When Israel has been restored, the Lord will dwell in the midst of Jerusalem (Zech 8.3), and the city shall be called “*The LORD is there*” (Ezek 48.35). Not only will Yahweh set *his sanctuary* among them forever (Ezek 37.26), but he will put *his Spirit* within them, and his *presence* will sanctify and glorify his people (Ezek 37.14, 27-28; Isa 4.5; 44.23; 57.15; 60.1-3, 7, 9, 19-21). “*My dwelling place shall be with them; and I will be their God, and they shall be my people*” (Ezek 37.27; cf. Exod 29.45). Durham writes: “through the knowledge of Israel that he is present, Israel is to know that Yahweh is their God.”<sup>127</sup>

<sup>126</sup> NIDOTTE 2:582; 4:150; TDNT 2:241; TLOT 3:1362-4.

<sup>127</sup> John I. Durham, *Exodus* (WBC 3; Waco: Word, 1987), 397.

2.2.3.2.3.3 *God's essence and character.* It was seen above that the visions of prophets reveal the *holiness* and *righteousness* of God, i.e., *God's character and essence*. "Holiness is the fullness of God's moral excellence intrinsic to the divine character",<sup>128</sup> and righteousness is the way God's holiness is expressed in relation to humankind.<sup>129</sup> *Holiness* is God's inner being, and *glory* is his outward manifestation.<sup>130</sup> The glory of God comprises all the divine attributes, displaying them "in perfect tension, correspondence, and complementarity."<sup>131</sup> The revelation of the *כְּבוֹד־יְהוָה* is the *self-disclosure of God's nature or essence*.<sup>132</sup> Whether it is the appearance of radiance on Mt. Sinai, in the tabernacle or in the temple, or the glory proclaimed by natural wonders or by mighty acts of divine deliverance, when the OT refers to *כְּבוֹד־יְהוָה* it means the *self-revelation of the divine essence and character* in either a visible or invisible form.<sup>133</sup> His glory is declared in heaven and on earth (Psa 19.1-4; Isa 6.3). When Moses asked to see his glory, he made his goodness pass before him, proclaimed his name, and *defined his character* as "merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Exod 34.6).

The revelation of God's glory does not provide a complete view of God as he is, for "no one shall see [God] and live" (Exod 33.20). Abraham saw three men (Gen 18.2); Jacob wrestled with a man (Gen 32.24-25); Ezekiel saw what "seemed like a human form" (Ezek 1.26); but no one has seen God, for "the sinful human creature cannot possibly envisage the powerful majesty and astonishing beauty of the all-holy God."<sup>134</sup> God's people see the LORD's mighty acts, and they hear his voice speaking to them, but they do not see his form (Deut 4.3, 12). He reveals himself and his will to them (the commandments), for it is his desire that they know him and be his children, "a people of his very own possession" (Deut 4.13, 20; Isa 40.21, 28; 43.10; 44.8; 45.6; 49.23c; 52.6; 60.16; Jer 31.9c, 20, 34).

2.2.3.2.3.4 *Acknowledgment of God's glory, honor, and majesty.* The noun *כְּבוֹד* also refers to honor or glory ascribed to God. When people become aware of the greatness and majesty of the Lord, the appropriate response is to give him glory and praise.<sup>135</sup> *כְּבוֹד* is often the object of verbs such as "give," "tell," and "sing," which are ways in which people ascribe honor to God (e.g. Psa 19.1[2]; 29.2; 66.2; 96.3, 8; 1 Chr 16.29). *חָהַלָה* can be used interchangeably with *כְּבוֹד* (Psa 66.2; Isa 42.8). When people give honor or ascribe *כְּבוֹד* to God, "the intent is not that humans 'make God glorious or great or holy,'" but "the verb indicates *an act of*

<sup>128</sup> Oden, *Living God*, 100.

<sup>129</sup> A. H. Leitch, "Righteousness," ZPEB, 5:104.

<sup>130</sup> Hartley, lvi.

<sup>131</sup> Oden, *Living God*, 39.

<sup>132</sup> TDNT 2:244.

<sup>133</sup> Ibid.

<sup>134</sup> G. A. F. Knight, "Theophany," ISBE 4:827-31.

<sup>135</sup> NIDOTTE 2:582.



speech, a declaration that God is such or such.”<sup>136</sup> “To honor God is to give him the weight due him, to acknowledge him in his divinity .”<sup>137</sup> It has always been true, however, that humankind has failed to give God the honor and glory that he deserves (Isa 3.8; Jer 13.16; Mal 1.6; 2.2). TLOT suggests that when humans fail to give God honor, “God provides himself with the appropriate honor,” e.g. through the destruction of Pharaoh’s army, by which God “will gain glory for myself” (Exod 14.4, 17-18).

2.2.3.2.3.5 *כְּבוֹד* as another word for God himself, God as source of *כְּבוֹד* God’s high position is spoken of in Psa 57.5, 11 [6, 12]; 108.5[6]; 113.4; 138.5. “Be exalted, O God, above the heavens. Let your *כְּבוֹד* be over all the earth” (Psa 57:5). In all the above passages except Psa 138.5, *כְּבוֹד* is used in parallel with God or the LORD, so that in speaking of God’s *כְּבוֹד* being over all the earth, the Psalmist is speaking of *God himself* having a high position over all the earth. In many of these poetic passages, *כְּבוֹד* is virtually another word for Yahweh.<sup>138</sup> We see this also in Exod 33.21 and 34.6; in 33.21 Yahweh speaks of his *glory* passing by, and in 34.6 it is said that “*the LORD* passed before him.”<sup>139</sup>

When David refers to God as “my glory” (Psa 3.3[4]), he is probably thinking of God as his *source of honor and glory*.<sup>140</sup> Likewise when Jeremiah says “my people have changed their *glory* for something that does not profit,” he is very likely referring to God as Israel’s *source of glory* (Jer 2.11; cf. Psa 106.20).

2.2.3.2.3.6 *Glory, splendor, and magnificence of heaven.* Psalm 73.24 can be translated “afterward you will receive me *with honor*” (NRSV) or “afterward receive (or take) me (*in*)to *glory*” (KJV, NASB, NKJV, RSV, NIV).<sup>141</sup> It is not clear which is the correct reading, but Kidner correctly states that “the second is altogether the more likely.”<sup>142</sup> Tate comments: “A long line of interpretation, especially Christian interpretation, has understood ‘*glory*’ (*כְּבוֹד*) as equal to ‘*heavenly glory*’ and the verb form ‘take me’ as equal to ‘take me up’ .”<sup>143</sup> The verb “receive” *לָקַח* occurs also in Gen 5.24, which tells of God taking Enoch, and in Psa 49.15, where “he will receive me” is equivalent to “God will ransom my soul from the power of Sheol.”<sup>144</sup> A similar thought is expressed in Psa 16.10: “For you do not give me up to Sheol, ”<sup>145</sup> and, in the next verse, “You show me the path of life. In your presence there is fullness of joy; in your right hand are

<sup>136</sup> “Glorify, magnify, sanctify God” in *Dictionary of Judaism in the Biblical Period*, 1:254.

<sup>137</sup> TLOT 2:595.

<sup>138</sup> TDNT 2:241.

<sup>139</sup> NIDOTTE 2:582.

<sup>140</sup> NIV reads: “ you bestow glory on me.” Cf. NIDOTTE 2:581.

<sup>141</sup> LXXe has: “thou hast taken me to thyself with glory.”

<sup>142</sup> Derek Kidner, *Psalms 73 – 150* (TOTC 14b; Leicester: IVP, 1973), 263.

<sup>143</sup> Marvin E. Tate, *Psalms 51-100* (WBC 20; Dallas: Word Books, 1990), 236.

<sup>144</sup> Ibid.

<sup>145</sup> Martin Buber, *Right and Wrong: An Interpretation of Some Psalms* (London: SCM, 1952), 49.

pleasures forevermore.” The phrase “path of life” undoubtedly means “a life lived in communion with God which will be carried on even after death.”<sup>146</sup>

### 2.2.3.3 Words Semantically Related to the Noun **כְּבוֹד**

Comparing **כְּבוֹד** with words semantically related to it will help in understanding its meaning. There are no synonyms.<sup>147</sup> Words commonly said to be “synonyms” may be defined as “words of like significance in the main, with a large extent of ground which they occupy in common, but also with something of their own, private and peculiar, which they do not share with one another.”<sup>148</sup> This means that the two words are similar enough that they are interchangeable in some contexts. In general, “no two words are fully interchangeable in *all* the contexts where they may appear.”<sup>149</sup>

The noun **כְּבוֹד** has a number of words which have overlapping semantic ranges, including **הוֹד** (majesty), **הָדָר** (splendor), **הַפְּאָרָה** and **הַפְּאִרָה** (beauty, glory, boasting, the divine presence), **אָדָר** (majesty), **אֲדָרָה** (splendor), **יָקָר** (honor, riches, respect, price, splendor), **נִצָּח** (luster, glory, lastingness); **צְבִי** (ornament, glory)<sup>150</sup> and **נְאוֹן** (pride, majesty, exaltation). The following may also be included in this category, since they are sometimes used interchangeably with or in parallelism with **כְּבוֹד**: **קִדְשׁ** (holiness); **צְדָקָה** and **צְדִיקָה** (righteousness); **עֹז** and **גְּבוּרָה** (power); **גְּדֻלָּה**, **גְּדוּלָה**, **רָבוּ** (greatness); **טוֹב** (goodness); **הַסֵּד וְהַאֲמִתָּה** (steadfast love and faithfulness); **אֹר** (light); **תְּהִלָּה** (praise); **שֵׁם יְהוָה** (the name of the LORD); **יְהוָה אֱלֹהִים** (God, LORD).<sup>151</sup>

There are some less important words the semantic ranges of which overlap with the semantic range of **כְּבוֹד**, including **אֲדָרָה** (magnificence, excellence, glory,);<sup>152</sup> **יָקָר** (honor, riches, respect, precious thing, price, splendor); **נִצָּח** (luster, glory, lastingness); **צְבִי** (ornament, glory).

### 2.2.3.4 Words Semantically Related to the Verb **כָּבַד**

Words semantically related to the verb **כָּבַד** include **אָדָר** (be magnificent, excellent, majestic, splendid, glorious), **הָדָר** (honor, adorn, glorify), and **פָּאָר** (beautify, glorify).

<sup>146</sup> A Weiser, *The Psalms: A Commentary*, trans. H. Hartwell. (ATD 14/15, 5<sup>th</sup> ed. 1959. OTL; Philadelphia: Westminster, 1962), 178.

<sup>147</sup> LNLEX, xvi.

<sup>148</sup> R. C. Trench, *On the Study of Words*, ed. A. L. Mayhew (New York: A. C. Armstrong, 1889), 249.

<sup>149</sup> Ibid.

<sup>150</sup> “Index of Semantic Fields” in NIDOTTE 5:91.

<sup>151</sup> See Appendix A for definitions of these words semantically related to **כְּבוֹד**.

## 2.2.4 SUMMARY

δόξα in non-biblical Greek has two meanings: 1) “opinion” and 2) “reputation, renown, honor.” In the NT there is no occurrence of δόξα having the meaning “opinion,” but the meaning “*reputation, renown, honor*” is found. The meaning of “*radiance, glory*,” (from the Heb. קְבוֹד has been added. This may refer to the *glory* of kings and kingdoms, human beings, heavenly bodies, and *glory* meaning “reflection.” In the NT δόξα is used predominantly to denote *divine radiance, the majesty of God and Christ, the divine being, and the heavenly world*. When the translators of the Septuagint chose δόξα to translate the Hebrew קְבוֹד they gave the Greek word an entirely new meaning. To understand this new meaning of δόξα, a study of the OT concept of קְבוֹד is required.

In the LXX δόξα almost never has the meaning of opinion but still retains the meaning of human honor or reputation. The most prominent use of δόξα in the Septuagint, however, is as a reference to the קְבוֹד of Yahweh. The three basic meanings of the verb כָּבַד are: 1) *to be or make heavy*, 2) *to be or make unresponsive*, and 3) *to be or make honorable, to honor*. The three basic senses of קְבוֹד are: 1) wealth, power, and splendor as outward signs of human honor and position; 2) human honor, reputation, high position, prestige; 3) glory, honor, majesty of God.

While קְבוֹד was commonly used in speaking of human honor and dignity, the most important use of the word in the OT was in referring to the *glory, honor, and majesty of God*. קְבוֹד־יְהוָה is used as a *technical term for the manifest presence of God* with his people. God is transcendent, invisible, and unknowable, but because of his compassion he makes himself known to humankind and acts to redeem people from their sin. He *revealed his presence* through natural phenomena such as lightning and fire, and sometimes in what appears to be human form.

In addition to the visible, physical manifestations, God revealed his glory through *mighty acts* done on behalf of his people. The signs that he performed in Egypt and in the wilderness were revelations of his קְבוֹד. The sanctuary was made for the LORD, that he might  *dwell among them* (Exod 25.8), so that they could know him. His *glory*, i.e. his *presence*, made the place holy (Exod 29.43). The prophets' visions of glory revealed not only the *presence* and *power* of God but also his *holiness and righteousness*, God's inner being, the manifestation of which is his glory. The revelation of the קְבוֹד־יְהוָה is the *self-disclosure of God's nature or essence*.

The noun קְבוֹד also refers to *honor or glory ascribed to God*. When people become aware of the greatness and majesty of the LORD, the appropriate response is to give him glory and praise. In many poetic passages, קְבוֹד is virtually *another word for Yahweh*. David refers to God as “my glory” (Psa 3.3[4]), probably thinking of God as his source of glory. Jeremiah says “my people have changed their glory for something that does not profit,” very likely referring to God as

<sup>152</sup> NIDOTTE 1:276.

Israel's source of glory (Jer 2.11; cf. Psa 106.20). *כְּבוֹד* sometimes also refers to the splendor and magnificence of *heaven*. All of these meanings of *כְּבוֹד* are carried by the LXX word *δόξα* into the NT.

God crowned human beings with *glory* and *splendor* (Psa 8.5 [6]). God is *glory* and *beauty* to his people (Isa 28.5; 60.1-2, 9); they have *honor* and *dignity* as God's elect (Deut 26.19). Jerusalem is given God's own *splendor* (Ezek 16.14) and is to be a *crown of beauty* (Isa 62.3). As God is *Israel's glory*, so Israel is *God's glory* (Isa 28.5; 60.1-2; 46.13; Jer 13.11).

Words semantically related to the noun *כְּבוֹד* include הוֹד (majesty), הָדָר (splendor), הַפְּאָרָה, הַפְּאֵרָה (beauty, glory, boasting, the divine presence), קִדְּשׁ (holiness), צְדָקָה, צִדְקָה (righteousness), תְּהִלָּה (praise), שֵׁם יְהוָה (the name of the LORD), עֹז וְגִבּוּרָה (steadfast love and faithfulness), גְּאוּן (pride, majesty, exaltation), and אֹר (light). These semantically related words contribute to the depiction of God's nature as that of a being of *majesty, splendor, beauty, holiness, righteousness, steadfast love and faithfulness, power, exaltation, and radiance*.

Words semantically related to the verb *כָּבַד* include אָדָר (be magnificent, excellent, majestic, splendid, glorious), הָדָר (honor, adorn, glorify), and פָּאָר (beautify, glorify).

<sup>1</sup> ISBE 4:406.

<sup>2</sup> *Ibid.*

<sup>3</sup> Meier, *Silva, Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Cottbus Rapids: Zondervan, 1994), 65.

<sup>4</sup> David Hill, *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms* (SNTSMS 5, Cambridge: Cambridge University Press, 1967), 26.

<sup>5</sup> *Silva*, 65.

<sup>6</sup> *Ibid.*, 66.

<sup>7</sup> H. A. A. Kennedy, *Source of New Testament Greek: The Influence of the Septuagint on the Vocabulary of the New Testament* (Edinburgh: T & T Clark, 1893), 101.

<sup>8</sup> *Silva*, 66, 68.

<sup>9</sup> ISBE 4:400.

## 2.3 Δόξα in the LXX

### 2.3.1 Introduction

In order to understand the meaning of δόξα in the NT, it is important not only to know the meaning of δόξα in classical Greek and explore the meaning of כְּבוֹד in the Heb. Scriptures but also to look at the meaning of δόξα in the Septuagint. We saw in Section 2.2.1 that in classical Greek, δόξα had the meanings “opinion” and “reputation, renown, honor.” We also studied the meanings of כְּבוֹד in the OT and looked at nouns semantically related to it. In this section we shall examine the meanings of δόξα in the Septuagint.

The LXX is important because it was the Bible for most of the NT authors.<sup>1</sup> The majority of their direct quotations of Scripture was taken from the LXX, and “their writings – in particular the Gospels, and especially Luke – contain numerous reminiscences of its language.”<sup>2</sup> Most Biblical scholars would agree that in researching the meaning of NT words and phrases, the LXX is the place to begin.<sup>3</sup> David Hill writes: “When we seek the meaning of a Greek word the meaning of the Heb. word it renders on many occasions in the LXX is an important guide.”<sup>4</sup>

Moises Silva comments that the meaning of the Heb. word is “not conclusive evidence” for the meaning of the Greek word, though it may be a guide.<sup>5</sup> Although the LXX undoubtedly had an inestimable impact on the writers of the NT, “its influence on the New Testament language must be defined within fairly clear bounds.”<sup>6</sup> H. A. A. Kennedy, in his book *Sources of New Testament Greek: The Influence of the Septuagint on the Vocabulary of the New Testament*, states that the group of theological and religious terms common to the LXX and the NT (and not occurring outside the Bible) “is the clearest instance of a direct influence of the LXX on the vocabulary of the New Testament.”<sup>7</sup> It is primarily in the group of theological and cultural terms that its influence on NT vocabulary is the greatest.<sup>8</sup> Most of the theological terms that the NT writers used, e.g. “law,” “righteousness,” “truth,” “mercy,” and “propitiation,” came from the LXX, and one must examine their use in the LXX in order to understand their meaning.<sup>9</sup> Adolf Deissmann, who pointed out that there are linguistic differences between the

<sup>1</sup> ISBE 4:400.

<sup>2</sup> Ibid.

<sup>3</sup> Moises Silva, *Biblical Words and Their Meaning: An Introduction to Lexical Semantics* (Grand Rapids: Zondervan, 1994), 66.

<sup>4</sup> David Hill, *Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms* (SNTSMS 5; Cambridge: Cambridge University Press, 1967), 26.

<sup>5</sup> Silva, 65.

<sup>6</sup> Ibid., 66.

<sup>7</sup> H. A. A. Kennedy, *Sources of New Testament Greek: The Influence of the Septuagint on the Vocabulary of the New Testament* (Edinburgh: T & T Clark, 1895), 108.

<sup>8</sup> Silva, 66, 68.

<sup>9</sup> ISBE 4:400.

LXX and the NT,<sup>10</sup> nevertheless took note of their conceptual unity.<sup>11</sup> He wrote about the “hundreds of threads” which tie the two writings together<sup>12</sup> and believed that knowledge of the LXX was necessary for a fuller understanding of the NT.<sup>13</sup>

The direct quotations in the FG are in almost total agreement with the wording of the LXX, as are most of the quotations in the NT.<sup>14</sup>

LXX	NT
ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν με (Psa 68.10)	Ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. (Jn 2.17)
κύριε τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη (Isa 53.1)	Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη (Jn 12.38)
διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον (Psa 21:19)	Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. (Jn 19.24)
ἐὰν ὑποστείληται οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται (Hab 2.4).	ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ (Heb 10.38).
καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην (Gen 15:6)	Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην (Jas 2:23)

The language and literary form of the NT show that its authors were influenced not by the OT alone, but by the LXX version of the OT.<sup>15</sup> Since the influence of the LXX on the theological terms used in the NT is extremely strong, it is important to study the vocabulary of the LXX in order to understand the language of the NT.<sup>16</sup>

<sup>10</sup> A. Deissmann, *The Philology of the Greek Bible: Its Present and Future* (London: Hodder and Stoughton, 1908), 65. Deissmann showed that the language of the NT is the colloquial Greek of its time, while the Greek of the LXX was not the Greek spoken by the Jews of Alexandria of that time.

<sup>11</sup> *Ibid.*, 12.

<sup>12</sup> *Ibid.*, 13.

<sup>13</sup> *Ibid.*, 15.

<sup>14</sup> E. M. Blaiklock, “Septuagint,” in ZPEB, 5:346-347. On the other hand, Barrett (28) comments: “It seems that John regularly used the LXX in making his OT quotations, but that he was capable of going direct to the Heb., and on occasion did so.” In John 19.37, “John sides with the Heb. against the Gr.”

<sup>15</sup> H. B. Swete, *An Introduction to the OT in Greek* (New York: Ktav, 1968), 404.

<sup>16</sup> Silva, 68.

## 2.3.2 Meanings of Δόξα in the LXX

### 2.3.2.1 Introduction

Δόξα occurs about 286x in the canonical books of the LXX, and of these about 181 translate כבוד.<sup>17</sup> There are about 451 occurrences of δόξα altogether in the LXX and the Apocrypha.<sup>18</sup> Δόξα is used to translate about 27 different Heb. words.<sup>19</sup>

Six Heb. words are represented by δόξα *two to five times*: עז “might” (Isa 12.2; 45.25; Ps 67.35); יקר “honor, splendor” (Est 1.4; 6.3); תמונה “form, semblance” (Num 12.8; Ps 16.15); יפי “beauty” (Isa 33.17; Lam 2.15); תהלה “praise” (Exod 15.11; Isa 61.3);<sup>20</sup> גאון “exaltation” (Exod 15.7; Isa 14.11; 24.14; 26.10; Micah 5.4).<sup>21</sup>

Three words are translated *nine times or more* by δόξα: תפארת “ornament, beauty;” הדר “splendor, ornate appearance;” הוד “splendor, majesty, glory.”<sup>22</sup>

Δόξα translates הוד 9x, הדר 11x, and תפארת 26x in the canonical books of the LXX. In contrast, δόξα represents כבוד 181x out of approximately 286 occurrences of δόξα (63%).<sup>23</sup> Since more than three-fifths of the occurrences of δόξα in the canonical LXX translates כבוד, the meaning of δόξα in the LXX is basically the meaning of כבוד. Hegermann states that “the entire breadth of meaning of Heb. כבוד is taken over into the Gr. equivalent δόξα.”<sup>24</sup> The word δόξα, however, is not

<sup>17</sup> BibleWorks for Windows, Hermeneutika Bible Research Software CD-ROM. Version 5.0. 2000. Advanced Search Engine.

<sup>18</sup> BibleWorks for Windows.

<sup>19</sup> TDNT (2:242) and Forster (312-13) indicate that there are 25 different Heb. equivalents, as does Hatch and Redpath (341). In addition to the 25 on the list in Forster's article and in Hatch and Redpath, I have found two more: ערי (ornaments) in Exod 33.5 and מלכות (royal robes) in Est 5.1. Of these 27 Heb. words, about 15 are translated by δόξα only once. These 15 words are: (1) שול “skirt, train” (Isa 6.1); (2) מראה “appearance” (Isa 11.3); (3) בשר “flesh” (Isa 17.4); (4) משא “burden” (Isa 22.25); (5) צבי “beauty, glory” (Isa 28.1); (6) חסד “mercy” (Isa 40.6); (7) און “strength” (Isa 40.26); (8) תאר “form” (Isa 52.14); (9) הון “wealth” (Ps 111.3 [112.3]); (10) דביל “dwelling” (Ps 48.15 [MT 49.15, LXX 49.14]); (11) יד “hand” (2 Chron 30.8); (12) קדש “holiness” (Jer 23.9); (13) נס “ensign” (Ezek 27.7); (14) הועפות “eminence” (Num 23.22 and 24.8); (15) טוב “goodness” (Exod 33.19).

<sup>20</sup> Ibid. (Elsewhere עז is translated δύναμις (Psa 67.34) or ἀγίασμα (Ps 131.8); יקר is represented by τιμή in Ps 48.33; תמונה by ὁμοίωμα in Deut 4.12 and by μορφή in Job 4.16; יפי by κάλλος in Ps 44.12; תהלה by ἀγαυρία in Isa 62.7 and by αἴνεσις in Ps 146.1.)

<sup>21</sup> Ibid., 313. It is translated καλλονή in Psa 46.5.

<sup>22</sup> Δόξα is used for תפארת “ornament, beauty” in the following passages: Exod 28.2, 40; 1 Chron 22.5; 2 Chron 3.6; Ps 71.8; Isa 3.18; 4.2; 10.12; 20.5; 28.1, 4, 5; 46.13; 52.1; 60.19, 21; 61.3 (2x); 63.12, 14, 15; 64.11; Jer 13.11, 18, 20. Elsewhere תפארת is translated by τρυφή, καύχησις, κάλλος, δόξασμα, and ὠραιότης. הוד “splendor, majesty, glory” is rendered δόξα in the following verses: Num 27.20; Psa 20.6 (21.5); Job 37.22; 39.20; 40.10; Isa 30.30; 1 Chron 16.27; 29.25; Dan 11.21. In Psa 44.4 הוד is represented by ὠραιότης, and in Psa 20.6 δόξα translates כבוד as well as הוד. הדר “splendor, ornate appearance” is translated by δόξα in the following verses: Psa 149.9; Prov 14.28; 20.29; Isa 2.10, 19, 21; 53.2; Ezek 27.10; Dan 4.27, 33; 11.20. In Psa 44.4 הדר is translated by κάλλος, and in Psa 104.1 by εὐπρέπεια.

<sup>23</sup> Forster, 314; also BibleWorks 4.0 Advanced Search Engine.

<sup>24</sup> EDNT 1:345.

“identical with כבוד,”<sup>25</sup> as Kittel asserts in TDNT, nor are the possible meanings of the Greek word “exactly the same as those of the OT word.”<sup>26</sup> In addition to representing the meanings of כבוד in the senses of “reputation,” “honor,” “majesty,” and “splendor,” δόξα also renders a group of Heb. words that mean “beauty” or “adornment.” More than 40 occurrences of δόξα have the meaning “beauty” or “ornate appearance.”<sup>27</sup>

Δόξα is the usual translation for כבוד, although seven times τιμή (“honor”) is used,<sup>28</sup> e.g. in Prov 26.1 and Isa 11.10. Πλοῦτος is used twice; καλός, δύναμις and γλῶσσα once each.<sup>29</sup> Two out of the three occurrences of δόξα in Genesis, nine out of 15 in Exod, seven out of 11 in Num, and three out of three in 1 Sam translate כבוד. There are two occurrences of δόξα in each of the books of Leviticus, Haggai, Zechariah, and Malachi, and in each occurrence δόξα translates כבוד. In the Psalms, 51 out of 57 occurrences of δόξα represent כבוד. 19 out of 21 occurrences of δόξα in Ezekiel represent כבוד. In Isaiah, however, only 30 out of 68 occurrences of δόξα translate כבוד. In the other occurrences δόξα translates תפארת, קדר, תהלה, גאון, צבי, and a number of other words.

### 2.3.2.2 Meanings of the Noun Δόξα in the LXX

#### 2.3.2.2.1 Opinion

When the translators of the LXX used the Gr. word δόξα to represent the Heb. words כבוד, תפארת, קדר, הוד, etc., a great change took place in the meaning of δόξα. Whereas in classical Greek δόξα means either (1) “opinion” or (2) “reputation, renown, honor,” in the LXX it rarely has the meaning “opinion.” Βουλή and other Greek words are used to translate Heb. words that mean “opinion.” TDNT suggests that Qoh 10.1 might be an example of the LXX translators’ use of δόξα for “opinion.” Recent English versions of the Bible, however, do not use “opinion” to translate כבוד in that verse but take כבוד in the sense of “weighty.” The NASB reads: “ a little foolishness is weightier than wisdom and honor.”<sup>30</sup> TDNT states that the meaning “opinion” is found in 4 Macc 5.18. LXXe translates it as “sense” (of religion), while both the RSV and the NRSV translate δόξα in that verse as “reputation” (for piety). “Sense” is close in meaning to “opinion” (“what I think”), the first meaning of δόξα in classical Greek, but “reputation” is the second meaning of δόξα (“what others think of me”). Δόξα in Sir 8.14 has the meaning “opinion.” “μὴ δικάζου μετὰ κριτοῦ κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινουσιν αὐτῷ” (“Do not go to law with a judge, since *judgement* will be given in his favour” [NJB]).

<sup>25</sup> TDNT 2:242.

<sup>26</sup> Ibid.

<sup>27</sup> ISBE 2:479.

<sup>28</sup> TDOT 7:24.

<sup>29</sup> Ibid.

<sup>30</sup> Also NIV, NJB, NRSV, RSV.



### 2.3.2.2.2 Reputation, renown, honor

“Reputation, renown, honor” is the second meaning of δόξα in classical Greek. כבוד always had the meaning “honor” in the sense of something that makes a person important, impressive, and worthy of respect. Δόξα with the meaning “honor, renown” occurs in the LXX mainly in Prov (12x), 2 Chron (7x), Sir (5x), and 1 Macc (5x), but quite infrequently in the rest of the LXX.<sup>31</sup>

Proverbs 11:16 in the LXX speaks of the honor a wife brings to her spouse:<sup>32</sup> γυνὴ εὐχάριστος ἐγείρει ἀνδρὶ δόξαν. In Prov 20.3a a man of honor avoids speaking ill of others: δόξα ἀνδρὶ ἀποστρέφεισθαι λοιδορίας. Wisdom was with Joseph in Egypt and “brought him the scepter of a kingdom and authority and she gave him everlasting honor (δόξα)” (Wis 10.14).

Sir 3:11 speaks of personal honor that derives from the respect shown to one’s father: ἡ γὰρ δόξα ἀνθρώπου ἐκ τιμῆς πατρὸς αὐτοῦ. In 1 Macc 2:51, Mattathias urges his sons to follow the example of their ancestors so that they would “receive great honor and an everlasting name” (καὶ δέξασθε δόξαν μέγαλην καὶ ὄνομα αἰώνιον). In Gen 45.13, Joseph speaks of his renown and honor in Egypt, referring to his high position: πᾶσαν τὴν δόξαν μου τὴν ἐν Αἰγύπτῳ. The Lord upholds the humble person with honor (δόξα) (Prov 29.23).

### 2.3.2.2.3 Power, splendor, human glory

Δόξα in the LXX has taken on the meaning of “power,” “splendor,” “human glory” that כבוד has. There is only a fine line between the previous meaning of δόξα (reputation, renown, honor) and this one, since power and splendor usually lead to honor and renown, and honor and renown are often manifested externally in power, splendor, and human glory. The meanings sometimes blend into each other.<sup>33</sup>

The power of a nation may be spoken of as its δόξα. The Assyrian king boasted of his power: τῇ ἰσχύϊ ποιήσω (I will act in strength) (Isa 10.13), and the Lord said to him: “ burning fire shall be kindled upon thy glory (δόξα)” (Isa 10.16 LXXe). Similarly, the δόξα of Jacob is its military might symbolized by the fortress (Isa 17.3, 4). The Babylonian Empire is vast, strong, “seemingly

<sup>31</sup> TDNT 2:243 states that δόξα with the meaning “honor, reputation” is “fairly common” in Prov, Wis, Sir, Macc, etc. It is true that instances of this meaning are fairly common in Prov, but occur only 5x in Sir, 5x in 1 Macc, 0x in 2 Macc, only 1x in 3 Macc, and 2x in 4 Macc. TDNT also says that this meaning for δόξα is “very rare” in the OT books. However, it is found 7x in 2 Chron and 4x in Psalms

<sup>32</sup> The Heb. actually states that “a gracious woman gets honor” – for herself, not for her husband.

<sup>33</sup> TDNT 2:243.

undefeatable;”<sup>34</sup> the Chaldean king calls Babylon, the capital city, “glorious” (ἐνδοξος) (Isa 13.19 LXX).

Δόξα is so closely associated with the concept of power that it is used to translate words like *עו* (power) and *און* (vigor, strength). Psa 68.34 says: “Ascribe power (*עו*) to God, whose majesty is over Israel; and whose power is in the skies;” LXXe reads: “Give glory (δόξα) to God: his magnificence is over Israel, and his power is in the clouds” (Psa 67.35)<sup>35</sup>. Isaiah 45.24 reads: “Only in the LORD, it shall be said of me, are righteousness and strength (*עו*) ;” LXXe has: “Righteousness and glory (δόξα) shall come to him: ” Where the Heb. OT has “ calling them all by name, because he is great in strength (*און*), mighty in power, ” (Isa 40.26), the LXXe reads: “he shall call them all by name by means of his great glory, and by the power of his might . ”

In the LXX δόξα is the most frequent and most important word used to translate *הוד* (splendor, majesty, glory), *הדר* (splendor, ornate appearance, magnificence, eminence, majesty), and *הפארה* (ornament, beauty, dignity, glory, boasting, the divine majesty).<sup>36</sup> Thus, the nuances beauty, splendor, magnificence, and majesty are added to the classical Greek meaning of reputation. In Isa 28.1, τὸ ἄνθος τὸ ἐκπεσὸν ἐκ τῆς δόξης ἐπὶ τῆς κορυφῆς τοῦ ὄρους τοῦ παχέος translates “the flower that has fallen from the glory (*הפארה*, “beauty”) of the top of the fertile mountain.” In Dan 11.21, δόξα βασιλέως translates *הוד מלכות* (“royal majesty”). In Ps 20.6, δόξα represents *הוד* (“majesty”) and is in parallel with *μεγαλοπρέπεια* (“magnificence”). Proverbs 14:28 states that a populous nation is the splendor or magnificence of a king (δόξα βασιλέως). Here δόξα translates the Heb. *הדר*.

The use of δόξα for *הפארה* is especially extensive in Isaiah, where it is used 14x to translate *הפארה*. In the book of Isaiah, there are two aspects of δόξα that are prominent: δόξα that comes from the meanings of *קבוד*, i.e. the impressiveness of honor, power, and splendor, and δόξα associated with the concept of beauty and ornate appearance,<sup>37</sup> stemming from the meanings of *הפארה* and *הדר*.<sup>38</sup>

The LXX translators’ use of δόξα to represent the above words and also some others, including *גאון* (majesty, glory, pride, excellence, exaltation), *יקר* (honor, riches, respect, price, splendor), *צבי* (beauty, glory), and *תהלה* (praise,

<sup>34</sup> S. H. Widyapranawa, *The Lord Is Savior: Faith in National Crisis: A Commentary on the Book of Isaiah 1-39* (ITC; Grand Rapids: Eerdmans, 1990), 82.

<sup>35</sup> My translation.

<sup>36</sup> NIDOTTE 1:1015, 1017; 3:574.

<sup>37</sup> *Splendor* is defined in *Webster’s Ninth New Collegiate Dictionary* as: 1(a) great brightness or luster: BRILLIANCY (b) MAGNIFICENCE, POMP 2. something splendid. *Splendid* is defined as: 1(a) shining, brilliant (b) showy, magnificent 2. Illustrious, grand 3. Excellent. Since *קבוד* can also have the meaning “splendor,” there is some overlap between the meanings of *קבוד* and the meanings of *הפארה* and *הדר*. As we have seen in a previous chapter, *הפארה* and *הדר* are semantically related to *קבוד*.

<sup>38</sup> Δόξα translates *הדר* 4x in Isaiah. Cf. Motyer’s comment on the idea of *glory* in Isa 60: “Two different words are used for the broad idea of ‘glory’ in this chapter. The *כבוד* group (1-2, 13), where the idea is ‘weight’ and hence ‘importance’, and the *פאר* group (7, 9, 13, 19, 21), where the idea is ‘beauty’. Respectively, they express the glory that impresses and the glory that attracts.”

renown), increased the range of possible meanings that δόξα could have in various contexts.

Heb. OT	LXX
the skin of [Moses'] face shone because he had seen the face of God (Exod 34.29)	the appearance of the skin of his face was glorified (δόξασθη), when God spoke to him.

2.3.2.2.4 Brightness

Since δόξα and cognates have the senses “reputation” and “honor”, this word-group was used to represent כבוד and cognates; and then concepts associated with כבוד such as “brightness,” became correlated with δόξα.<sup>39</sup> These senses are carried over to the use of δόξα in the NT. Thus, in Acts 22:11, we find “ὥς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου” (“since I could not see because of the glory of that light”<sup>40</sup>).

Although the Heb. כבוד does not have the meaning “brightness,” the concept of “brightness” is associated with it. When God’s presence is manifested visibly in the Heb. OT, it appears as either light or fire (Exod 13.21; 14:17-20, 24; 24.17; Deut 5:24; 2 Chron 7.1, 3; Isa 4.5; Zec 2.5); moreover כבוד is frequently found in parallel or in association with the word אור (light) or נִיחָה (brightness) (Isa 58.8; 60.1, 2, 19; Ezek 1.28; 43.2). In the LXX δόξα is likewise used in parallel or in association with words meaning “light” (φῶς, φέγγος) in the same passages. There is, however, in the LXX a greater emphasis on the idea of the brightness of God’s δόξα, as the following passages demonstrate:

She is a pure emanation of the glory of the Almighty... She is more beautiful than the sun, and excels every constellation of the stars and exceeds every constellation of the stars. Compared with the light she is found to be superior. Wis 7.28, 29.	
The sun looks down on everything with light, and the work of the Lord is full of glory. (Sir 42:16)	

This accent on brightness carries over into the NT, so that whenever there is a revelation from heaven, a brilliant light appears, and the light is spoken of as δόξα.<sup>41</sup> The δόξα shone when the angels announced Jesus’ birth (Luke 2.9). On the

<sup>39</sup> My translation.

<sup>39</sup> NIDOTTE 2:586.

<sup>40</sup> My translation.

Heb. OT	LXX
the skin of [Moses'] face <b>shone</b> because he had been talking with God (Exod 34.29)	the appearance of the skin of his face <b>was glorified</b> (δεδοξασται), when God spoke to him.
On that day the branch of the LORD shall be <b>beautiful and glorious</b> (Isa 4:2)	And in that day God shall <b>shine gloriously</b> (ἐπιλάμψει μετὰ δόξης)
burning with his anger, his lips are <b>full of indignation</b> , and his tongue is like a devouring <b>fire</b> (Isa 30.27).	burning wrath: the word of his lips is <b>with glory</b> , a word full of anger, and the anger of his wrath shall devour as <b>fire</b>
	they soon will see your salvation by God, which will come to you with great <b>glory</b> and with the <b>brightness</b> (λαμπρότης) of the Everlasting (Bar 4.24). <sup>41</sup>
	For God will lead Israel with joy, in the <b>light</b> (φῶς) of his <b>glory</b> , with the mercy and righteousness that come from him (Bar 5:9).
	For she is a pure emanation of the <b>glory</b> of the Almighty; a reflection of eternal <b>light</b> ,.... She is more beautiful than <b>the sun</b> , and excels every constellation of the <b>stars</b> and excels every constellation of the <b>stars</b> . Compared with the <b>light</b> she is found to be superior (Wis 7:25, 29).
	The sun looks down on everything with its <b>light</b> , and the work of the Lord is full of his <b>glory</b> (Sir 42:16).

This accent on brightness carries over into the NT, so that whenever there is a revelation from heaven, a brilliant light appears, and the light is spoken of as δόξα.<sup>42</sup> The δόξα shone when the angels announced Jesus' birth (Luke 2.9). On the

<sup>41</sup> My translation.

<sup>42</sup> L. H. Brockington, "Septuagintal Background to the NT Use of ΔΟΞΑ," in *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), 3.

mount of Transfiguration Peter, John, and James saw Jesus' δόξα (Luke 9.32), when his face "shone like the sun" (Matt 17.2). There are other examples of the association of light with divine glory in the NT.

### 2.3.2.2.5 The divine glory: the revelation of the divine nature

The most important and most prominent use of δόξα in the LXX is in speaking of God.<sup>43</sup> In some passages the reference may be to the honor that is given to or withheld from God, e.g. in Psa 96.7: "Bring to the Lord, ye families of the Gentiles, bring to the Lord glory (δόξα) and honour (τιμῆ)" (LXXe), or in Mal 2.2: "If you will not listen, if you will not lay it to heart to give glory (δόξα) to my name" (LXXe). Or the reference may be to the power or splendor of Yahweh and his kingdom, e.g. in Deut 5.24: "Look, the Lord our God has shown us his glory (δόξα), and we have heard his voice out of the fire: ";<sup>44</sup> and in Psa 144(145).11: "They shall speak of the glory (δόξα) of your kingdom, and talk of your power."<sup>45</sup> In any case, the δόξα θεοῦ always refers to the basic idea of the revelation of God's being or nature. As Kittel states in TDNT,

to isolate individual senses can only be a help to understanding. In reality, the term always speaks of one thing. God's power is an expression of the "divine nature," and the honour ascribed to God by man is finally no other than an affirmation of this nature. The δόξα θεοῦ is the "divine glory" which reveals the nature of God in creation and in His acts, which fill both heaven and earth. In the LXX and therefore in the Bible generally δόξα acquires its distinctive sense as a term for this divine nature or essence either in its invisible or its perceptible form.<sup>46</sup>

We have previously noted that holiness is "the quintessential nature of Yahweh as God,"<sup>47</sup> and δόξα is the outward manifestation of the divine nature.<sup>48</sup> Although in some passages in the LXX δόξα, when used in speaking of God, refers to the power of God or to his majesty or honor, the term essentially has one meaning: the divine essence or character that is revealed by God's work in creation and providence, and by his acts in history. Psalms 19(18) and 104(103) speak of the δόξα revealed in the creation, in the ὄδον of the sun (Psa 18.6 LXX) and in the whole world in God's work as Creator and Provider (Psa 103.31 LXX). At times the δόξα θεοῦ is manifested in visible phenomena like fire or light or a cloud (Psa 104.2-4); in Exod 24.17 the appearance of the δόξα κυρίου is "like a devouring fire" on Mount Sinai; in Exod 40.34-38 it appears as a cloud that fills the tabernacle, with fire in the cloud at night; in 1 Kgs 8.11 the cloud of God's glory fills the temple. At other times the reference is not to a physical manifestation of

<sup>43</sup> TDNT 2:244.

<sup>44</sup> My translation.

<sup>45</sup> My translation.

<sup>46</sup> TDNT 2:244.

<sup>47</sup> Hartley, lvi.

<sup>48</sup> Ibid.

the δόξα but to a mighty act, as when the Lord saves the Israelites from the Egyptians (Exod 14.17-18), or when he comes to punish all who oppose him and to redeem those who repent of their sins (Isa 59.19-20). The δόξα θεοῦ is manifested both in a visible, physical manifestation and in invisible ways through acts of power.

God's purpose in revealing his glory is that both Israel and the other nations may know that he is the LORD (Exod 14.17-18; 16.6, 10-12; Isa 60.1-3, 16cd; 64.1-2; 66.18-23; Jer 16.21; 31.34; Eze 39.22). "And I will set my glory (δόξα) among you,<sup>49</sup> and all the nations shall see my judgment which I have wrought, and my hand which I have brought upon them. And the house of Israel shall know that I am the Lord their God, from this day and onwards" (Ezek 39.21-22 LXXe). Neither Israel nor the other nations know the Lord (Exod 5.2; Psa 79.6; 83.18; Isa 1.3; 19.21; Jer 4.22; 5.4; 9.3, 6; 10.25; Hos 5.4; etc.). It is God's desire that the Israelites and the world know that he is the Lord (Exod 8.22; 14.4, 18; Deut 4.35; Isa 63.12, 14; Jer 24.7; 31.34; Ezek 6.7, 10, 14; 7.4; 32.15; 34.27; 36.11, 23; 38.16, 23; 39.7, 28; Hos 2.20; Joel 2.27; 3.17), that it was he who brought Israel out of Egypt (Exod 16.6; 29.46; Hos 13.4); that he is Israel's God (Exod 16.12; Deut 29.6; Ezek 20.20; 28.26); that Israel was led captive because of her sins and rebellion against God (Ezek 39.23, 28); and that he dwells in their midst (Exod 29.46; Joel 3.17). His people shall know his name, for he is the one who is speaking: "I am present" (Isa 52.6). He will give them a heart to know him; and they shall be his people, and he will be their God (Jer 24.7).

God reveals his *glory* both in acts of deliverance and in acts of judgment. He works mightily to save Israel from her enemies (Exod 14.16-17; Isa 40.3-5, 10-11; 41.11-13; 44.21-28; 52.7-10) and moves in judgment on both Israel and the other nations (Isa 2.10-19; 10.17; 49.25-26; 59.18-19; Jer 25.8-14; etc.). The revelation of the δόξα θεοῦ is given in order that people will come to know who God is, i.e. his character (his greatness and goodness), and will love and serve him, obeying his commands (Exod 10.2; 13.8-9; 14.4, 18; 20.1-2, 22-24; 29.42-46; Ezek 28.22).

### 2.3.2.3 Increased Emphasis on the Concept of Glory in the LXX

Since the word δόξα appears more frequently in the LXX than the word קְבוֹד in the OT, the concept of *glory* receives a far greater emphasis in the LXX than in the Heb. Bible, and "the doctrine of the divine glory is presented with a greater unity and impressiveness."<sup>50</sup> This is especially true in Isaiah, where out of 83 occurrences of the words in the δόξα/δοξάζω word group, only 34 of these translate the קְבוֹד word group. This means that in the LXX version of Isaiah the δόξα motif is twice as prominent as the קְבוֹד motif is in the Heb. book of Isaiah.

<sup>49</sup> The Heb. OT is slightly different: "I will display my glory (קְבוֹד) among the nations" (Ezek 39.21 NRSV).

<sup>50</sup> Ramsey, 24.

The verses below are examples of passages in which the Heb. text does not contain כבוד but the LXX text contains δόξα.

Heb. OT	LXX
In the greatness of your majesty (גאון) you overthrew your adversaries (Exod 15.7)	And in the abundance of thy <b>glory</b> (δόξα) thou hast broken the adversaries to pieces
I will make all my goodness (טוב) pass before you (Exod 33.19)	I will pass by before thee with my <b>glory</b>
Honor (הוד) and majesty are before him (1 Chron 16.27).	<b>Glory</b> and praise are in his presence
I saw the Lord sitting on a throne, high and lofty; and the hem of his robe (שיל) filled the temple (Isa 6.1).	I saw the Lord sitting on a high and exalted throne, and the house was full of his <b>glory</b> .
Put on your beautiful (תפארת) garments, O Jerusalem! (Isa 52.1)	put on thy <b>glory</b> , Jerusalem
he shall be exalted and lifted up, and shall be very high (גבה) (Isa 52.13).	and shall be exalted, and <b>glorified</b> exceedingly.
Ascribe power (עז) to God (Psa 68.34).	Give ye <b>glory</b> to God: (Psa 67:35)
Our holy and beautiful (תפארת) house, has been burned by fire, and all our pleasant places (מחוקד) have become ruins (Isa 64.11).	The house, our sanctuary, and the <b>glory</b> has been burnt with fire: and all our <b>glorious</b> things have gone to ruin (Isa 64.10)

According to Emanuel Tov, there were many instances of exegetical substitutions in the LXX.<sup>51</sup> In some of these, the translator(s) used the word δόξα in order to avoid anthropomorphism, although in general the translators did not hesitate to give literal renderings of words or phrases in which anthropomorphism is present.<sup>52</sup> In Num 12.8, for example, the word δόξα was used to translate תמונה to avoid the implication that God's form is visible.<sup>53</sup> It is likely that the same reason

<sup>51</sup> Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research*, 2d edition (Jerusalem: SIMOR, 1997), 49.

<sup>52</sup> Ibid.

<sup>53</sup> Ibid.

was behind the use of δόξα to translate מַדְבָּר in Exod 33.19 and to substitute for כַּנֶּפֶס in Isa 6.1 (which reads “the house was full of his δόξα,” instead of “the hem of his robe filled the temple”). Exegetical substitutions were sometimes theologically motivated, but at times the LXX translators appeared to lack understanding of the Heb. text and to make renderings based on conjecture rather than on knowledge.<sup>54</sup>

### 2.3.2.4 Words Semantically Related to the Noun Δόξα in the LXX

It was stated in 2.2.3.3 that there are words that are similar enough to be used interchangeably in some contexts, but not in all. Two words may share some common ground, i.e. be similar in one of their senses, but they may not be similar in all of their senses. For example, δόξα and τιμή both have the meaning “honor” and “recognition,” but δόξα has a greater range of meanings than τιμή. “Τιμή in the sense of a position of honour constitutes only one part of δόξα.”<sup>55</sup> It may also be said of all of the other words semantically related to δόξα that they share some meanings with δόξα but not all. Words related semantically to δόξα include the following groups of words (grouped according to the meanings they share):

- (a) *honor* τιμή, εὐπρέπεια
- (b) *greatness, majesty* μεγαλειότης, μεγαλοπρέπεια, μεγαλωσύνη
- (c) *moral excellence, goodness, glory* ἁγιωσύνη, ἀρετή, δικαιοσύνη, χρηστότης
- (d) *compassion, mercy* ἔλεος
- (e) *authority, power, might* ἐξουσία, δύναμις, ἰσχύς, κράτος
- (f) *light, brightness, splendor* λαμπρότης, φῶς, φέγγος, φωστήρ
- (g) *beauty, loveliness* κάλλος, καλλονή
- (h) *praise* αἴνεσις, ἔξομολόγησις, ἔπαινος, καύχημα
- (i) *form* εἶδος

### 2.3.2.5 Relationships between Δόξα and Semantically Related Nouns

#### 2.3.2.5.1 ἅγιος and cognates (holy, holiness)

“Who is like to thee among the gods, O Lord? who is like to thee? glorified in holiness (ἁγίοις), marvellous in glories, doing wonders” (Exod 15.11 LXXe).

“And they shall speak of the glorious majesty of thy holiness (ἁγιωσύνης), and recount thy wonders (Psa 144.5 LXXe).

<sup>54</sup> Ibid.; id., “Theologically Motivated Exegesis Embedded in the Septuagint” in *Proceedings of a Conference at the Annenberg Research Institute May 15-16, 1989*, JQR Supplement 1990 (Philadelphia, 1990), 215-233; id., “Did the Septuagint Translators Always Understand Their Heb. Text?” in *De Septuaginta: Studies in Honor of John William Wevers on His 65<sup>th</sup> Birthday*, ed. Albert Pietersma and Claude Cox (Mississauga, Ont., Canada: Benben Publications, 1984), 53-70.

<sup>55</sup> TDNT 8:175. See Appendix B for a more detailed discussion of these closely related words.



“Jerusalem, put on the clothes of your glory (δόξα) prepare the robe of your holiness (ἀγιάσμα) for the Lord proclaimed the good things for Israel forever hereafter”  
Pss. Sol 11:7 LXXe.

The above passages show that the concepts of glory (δόξα) and holiness (ἀγιωσύνη) are closely related and appear to merge into each other, especially in Ps 144.5. This is because the translator used ἀγιωσύνη to represent the Heb. קדוּה, which is most often translated by δόξα.<sup>56</sup> We noted in the last chapter that holiness may be defined as God’s quintessential nature and that glory is the outward manifestation of the divine nature. It is possible, then, to see ἀγιωσύνη and δόξα as closely related semantically, since they are two sides of the same coin. In both of the first two verses above, the δόξα and ἀγιωσύνη of God are correlated with the wonders (τέρατα, θαυμάσια) he performs.

Psalm 145.5 (BHS) shows the semantic closeness of the Heb. nouns קדוּה, קְבוּדָה and קְבוּדָה; the use of μεγαλοπρέπεια, δόξα, and ἀγιωσύνη in the corresponding verse in the LXX (144.5) suggests a similar closeness among these three Gr. words. The following two passages from Isaiah also show a close correlation between the concepts of holiness and glory. In the first, “*from thy holy habitation*” (ἐκ τοῦ οἴκου τοῦ ἁγίου σου) is in parallel with “*from thy glory*” (δόξης); God’s holy habitation is where both his glory and his holiness dwell; in the second, God’s nature is declared as holy, and God’s glory, which is the outward manifestation of his inner nature, is said to fill the entire earth.

“Turn from heaven, and look from thy holy habitation and from thy glory: where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us?” (Isa 63.15 LXXe).

“And one cried to the other, and they said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory” (Isa 6.3 LXXe).

#### 2.3.2.5.2 δικαιοσύνη (righteousness)

“The heavens have declared his righteousness, and all the people have seen his glory” (Psa 96.6 LXXe).

“ that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory” (Isa 61.3 LXXe).

“And the Gentiles shall see thy righteousness, and kings thy glory ” (Isa 62.2 LXXe).

<sup>56</sup> NIDOTTE 1:1017.

Psa 96.6 shows a connection between God's righteousness and his glory. Isa 61.3 indicates the correlation between glory given to God's people that results in righteousness and further glory. Isa 62.2 speaks of a "visible righteousness of life"<sup>57</sup> that will be seen as δόξα, as light blazing out in the darkness like the sun at dawn (Isa 62.1; cf. Isa 60.2). God, desiring righteousness to "spring up" in Israel (Isa 61.11cd), "sets out to achieve righteousness (61.10d; cf. 56.1). The change will be as dramatic as a shining light."<sup>58</sup> Since it is the Lord who has risen like the sun upon Zion to bring righteousness, this light is God's δόξα (Isa 60.2).

### 2.3.2.5.3 δύναμις and cognates (power)

"Thus have I appeared before thee in the sanctuary, that I might see thy power (δύναμις) and thy glory" (Psa 62.3 LXXe).

"to make known to the sons of men thy power (δυναστεία), and the glory of the majesty (τὴν δόξαν τῆς μεγαλοπρεπειᾶς) of thy kingdom" (Psa 145:12).<sup>59</sup>

In the above passages, power and glory are linked together in parallel, indicating a very close relationship. We have already seen the correlation between glory and power in the OT in the previous chapter. The following verse illustrates further the close relationship between glory and power. Here δόξα is used to translate הַדָּבָר (splendor).

"Now therefore enter ye into the rocks, and hide yourselves in the earth, for fear of the Lord, and by reason of the glory of his might (ἰσχύς), when he shall arise to strike terribly the earth" (Isa 2.10 LXXe).

E. Laarman comments: "Above all, it is by showing His power that God reveals Himself as Yahweh (יְהוָה, Jer 16.21)."<sup>60</sup> God is a God of omnipotence. When he manifests himself, his power is unveiled, and the revelation of his nature is glory. We see this emphasis on the power aspect of glory in NT passages that speak of the raising of the dead (Jn 11.40; Rom 6.4).

<sup>57</sup> Motyer, 506.

<sup>58</sup> Ibid.

<sup>59</sup> My translation.

<sup>60</sup> ISBE 3:926.

#### 2.3.2.5.4 μεγαλωσύνη (greatness)

We have already seen that μεγαλωσύνη is one of nouns semantically related to δόξα. Here we shall see examples of passages in which these two nouns are found in parallel with each other.

“O king, the most high God gave to thy father Nabuchodonosor a kingdom, and majesty (μεγαλωσύνη), and honour, and glory” (Dan 5.18 LXXe).

“The Lord has created an abundance of glory, and displayed his greatness (μεγαλωσύνη) from earliest times” (Sir 44:2 NJB).

Greatness is only one aspect of δόξα; the semantic range of δόξα is greater than that of μεγαλωσύνη.

#### 2.3.2.5.5 χρηστότης, ἀγαθωσύνη, ἀγαθά, (goodness)

God’s goodness and glory are closely correlated. In fact, in Exod 33.19, where the Heb. text quotes Yahweh as saying: “I will make all my goodness (יְטִיב) pass before you ,” the LXXe translates this: “And God said, I will pass by before thee with my glory (τῇ δόξῃ μου);” the word δόξα is used to denote God’s goodness. In the passages below, we find χρηστότης or ἀγαθωσύνη or ἀγαθά (all having the meaning “goodness”) in parallel or in close association with δόξα.

“ they sang hymns, giving thanks to the Lord, ‘For his goodness (χρηστότης) and his glory (δόξα) are forever upon all Israel’” (1 Esd 5:61 [58] NRS)

“For the Lord loves mercy and truth: God will give grace and glory (δόξα) : the Lord will not withhold good things (τὰ ἀγαθά) from them that walk in innocence” (Psa 83:12 [84:11] LXXe).

“And they shall speak of the glorious majesty (τὴν μεγαλοπρέπειαν τῆς δόξης) of thy holiness, and recount thy wonders. And they shall speak of the power of thy terrible acts; and recount thy greatness. They shall utter the memory of the abundance of thy goodness (χρηστότης), and shall exult in thy righteousness” (Psa 145:5-7 LXXe).

#### 2.3.2.5.6 ἔλεος (mercy, compassion)

In the LXX ἔλεος is the word that usually translates רַחֲמִים<sup>61</sup> In the OT רַחֲמִים (steadfast love, mercy) is one of the most important theological terms. Its meaning and significance is discussed in another section of this thesis.<sup>62</sup> Ἐλεος is frequently

<sup>61</sup> TDNT 2:479.

<sup>62</sup> See Appendix A, 10.

paired with ἀλήθεια (faithfulness); the expression ἔλεος και ἀλήθεια translates the Heb. phrase חַסְדִּי וְאֱמֻנָה (steadfast love and faithfulness), an expression that is repeatedly used in describing God's character, for Yahweh is full of love that is constant and faithful, despite his people's sin and rebellion. Since δόξα "is the 'divine glory' which reveals the nature of God,"<sup>63</sup> the words δόξα and ἔλεος are often found in parallel or in close association.

"For the Lord loves mercy (ἔλεος) and truth: God will give grace and glory (δόξα): the Lord will not withhold good things from them that walk in innocence" (Psa 83.12 [84.11] LXXe).

" when they raised their voice and said, 'Give thanks to the Lord, for he is good, for his mercy (ἔλεος) endures for ever,' then the house was filled with the cloud of the glory (δόξα) of the Lord" (2 Chron 5:13 LXXe).

"Turn from heaven, and look from thy holy habitation and *from* thy glory (δόξα): Where is thy zeal and thy strength? Where is the abundance of thy mercy (ἔλεος) and of thy compassions, that thou hast withholden thyself from us?" (Isa 63.15 LXXe).

#### 2.3.2.5.7 φῶς (light), φέγγος (light, radiance, glow), λαμπρότης (brilliance, brightness)<sup>64</sup>

Φῶς (light), φέγγος (light, radiance), and λαμπρότης (brightness) are closely related to δόξα and appear in parallel with it frequently.

"And thou shalt no more have the sun for a light but the Lord shall be thine everlasting light (φῶς), and God thy glory" (Isa 60:19 LXXe).

"Then the glory of the Lord departed and the court was filled with the brightness (φέγγος) of the glory of the Lord" (Ezekiel 10:4 LXXe).

" your salvation will come to you with great glory and with the splendor (λαμπρότης) of the Everlasting" (Baruch 4:24 NRSV).

#### 2.3.2.5.8 αἴνεσις (praise), ἀρετή (moral excellence, goodness, divine power, glory, praise, virtue)<sup>65</sup>

As ἡγήγη occurs in parallel with רָבוּד in the OT, αἴνεσις is also found in parallel with δόξα in the LXX, as in the following:

<sup>63</sup> TDNT 2:244.

<sup>64</sup> FAL.

<sup>65</sup> Ibid.; BAG.

“Let my mouth be filled with praise (αἰνέσεως), that I may hymn thy glory, and thy majesty all the day” (Psa 70 [71].8 LXXe).

“Behold, my God is my Saviour; I will trust in him, and not be afraid: for the Lord is my glory and my praise (ἀίνεσις), and is become my salvation” (Isa 12:2 LXXe).

Ἄρετή is another noun semantically related to δόξα that is sometimes found in parallel with δόξα. “Praise” is one of its meanings.

“I am the Lord God: that is my name: I will not give my *glory* to another, nor my *praises* (ἄρετάς) to graven images” (Isa 42.8 LXXe).

“They shall give *glory* to God, and shall proclaim his *praises* (ἄρετάς) in the islands” (Isa 42:12 LXXe).

#### 2.3.2.5.9 ὄνομα name

Since in the OT, the name of a person was often thought to be “a revelation of his true nature,”<sup>66</sup> the word מַשֵּׁ can mean “fame,” “renown,” “reputation,”<sup>67</sup> which are nouns semantically related to כְּבוֹד. Likewise, the Gr. ὄνομα (*name*) is semantically related to δόξα and is often found in parallel with δόξα.

“So the nations shall fear thy *name* (ὄνομα), O Lord, and all kings thy glory (δόξα)” (Psa 101.16 [102.15] LXXe).

“Therefore shall the *glory* (δόξα) of the Lord be in the isles of the sea; the name (ὄνομα) of the Lord shall be glorious” (Isa 24.15 LXXe).

#### 2.3.2.5.10 Θεός, κύριος God, Lord

Κύριος and θεός often appear in parallel with δόξα, showing that God is the δόξα of his people (e.g. Psa 3.3; 57.5; 113.4; Isa 60.2, 19; Zech 2.5).

“Be thou exalted, O God, above the heavens; and thy glory (δόξα) above all the earth” (Psa 56.6, 12 [57.5, 11] LXXe).

“But thou, O Lord (κύριε), art my helper: my glory (δόξα), and the one that lifts up my head” (Psa 3.3 LXXe).

“And I will be to her, saith the Lord, a wall of fire round about, and I (κύριος) will be for a glory (δόξα) in the midst of her” (Zec 2.5 LXXe).

<sup>66</sup> ISBE 3:481.

<sup>67</sup> Ibid.

“ the Lord shall be thine everlasting light, and God (θεός) thy glory (δόξα)” (Isa 60.19 LXXe).

### 2.3.2.6 Words with Meanings that Are in Contrast to Meanings of Δόξα

The nouns *ἀδοξία*, *ἀτιμία*, *αἰσχύνη*, *ὄνειδος*, *ἐντροπή* and *καταπάτημα* are words which have meanings that are in some respects in contrast to meanings of *δόξα*. These words have meanings such as “disgrace, dishonor, shame, humiliation.”<sup>68</sup> These meanings are in contrast to some of the meanings of *δόξα*, such as *honor*, *exaltation*, *recognition*, *approval*. *Δόξα* occurs with a word with a contrasting meaning in the following passages: Sir 3:11; Prov 3.35; 1 Macc 1.40; Hos 4.7; Isa 10.16.

*Shame*, *disgrace*, *dishonor*, and *humiliation* come to a person or a nation because of sin (Ezr 9.6-7; Isa 3.9; Dan 9.16; Hos 4:7), idolatry (Psa 96[97].7; Isa 42.17), ungodliness (Psa 31.17 [30.18]; Prov 3.35), disobedience (Tob 3.4), and pride (Isa 10.12-16).

Those who are proud will be *brought low* (*παραλύω*), and those who are honored will be *dishonored* (*ἀτιμάσαι*) (Isa 23.9). Their *disgrace* will be everlasting, their *shame* perpetual (Jer 23.40; Dan 12.12); they shall be “*cut off* (*ἐξαρθήσῃ*) for ever” (Obad 1.10). Those who are guilty of injustice go into the “eternal darkness” and *are destroyed* (*ἀπόλλυμι*) (Tob 14.10; cf. Psa 83.17; 31.17), whereas those who acknowledge the LORD are “*saved* by the LORD with an everlasting salvation: they *shall not be ashamed* (*αἰσχυνθήσονται*) nor *confounded* (*ἐντραπῶσιν*) for evermore” (Isa 45.17). The LORD saves all those who turn to him (Isa 45.22), and in him all the children of Israel *shall be glorified* (*ἐνδοξάζομαι*) (Isa 45.25).

### 2.3.2.7 Meanings of Δόξαζω in the LXX

In the LXX the noun *δόξα* and the verb *δοξάζω* both undergo a great change, losing part of their original meaning and taking on the meanings of the Heb. קָבוֹד and closely related nouns, while the verb *δοκέω* retains the meaning it has in classical Greek and shows no alteration. *Δοκέω* continues to mean “to believe,” “to think” (transitive), and “to appear,” “to have the appearance” (intransitive).<sup>69</sup> In non-biblical Greek *δοξάζω* has the senses “to have an opinion,” “to believe,” “to opine,” “to suspect,” “to hold,”<sup>70</sup> but in the LXX *δοξάζω* means: 1) “to honor,” “to praise,” “to magnify;” (passive) “to receive honor/praise;” 2) “to give a share in

<sup>68</sup> FAL.

<sup>69</sup> TDNT 2:232.

<sup>70</sup> Ibid., 253.

the divine δόξα (glory);” (passive) “to receive a share in the divine δόξα (glory) or “to show oneself glorious/manifest one’s glory” (e.g. Isa 5.16).<sup>71 72</sup>

### 2.3.2.7.1 The meaning “to have an opinion” not found

There are more than 100 occurrences of the verb δοξάζω in the LXX, but there are no instances in which the word means “to have an opinion,” “to believe,” “to suspect.”<sup>73</sup>

### 2.3.2.7.2 The meaning “to honor,” “to praise,” “to magnify” or “to be honored/praised”

Δοξάζω is frequently found having the meaning “to honor,” “to praise,” “to magnify.” Sometimes it refers to honor being given to humans, e.g. 2 Sam 2.29: Eli honored his sons above God: “ἐδόξασας τοὺς υἱοὺς σου ὑπὲρ ἐμὲ”; people are expected to give honor to priests, as in Sir 7:31: “δόξασον ἱερέα.” Most importantly, God is praised, honored, and magnified: “Let us sing to the Lord, for he is very greatly *glorified*”: ἄσωμεν τῷ κυρίῳ ἐνδόξως γὰρ δεδόξασται (Exod 15:1). The descendants of Jacob are all called on to *honor* him (Psa 22.23): ἄπαν τὸ σπέρμα Ἰακωβ δοξάσατε αὐτόν (21.23). “The sacrifice of praise will glorify me” (Psa 50.23 LXXe): θυσία αἰνέσεως δοξάσει με (Psa 49.23 LXXe).

### 2.3.2.7.3 The meaning “to give or receive a share in the divine δόξα”

In Isa 55.5 the survivors of Israel are told that God has *glorified* them (ἐδόξασέν σε). This means that he has given them a share in the divine δόξα. The NIV translates פָּרָא in this passage as “he has endowed you with splendor.” To people who are thirsty and hungry (55.1), the invitation comes to receive free gifts of food and drink to preserve their lives (55.1-3). The banquet represents the coming deliverance, when God will restore the nation and make a new covenant with them (55.3; 56.1); those who listen to the Lord and come to him will live (55.2, 3). They must forsake their wicked ways, return to the Lord, and do what is right (55.6-7; 56.1). When they act righteously, the light of God’s glory will appear on them (58.6-10); they are, however, incapable of living righteously (59.7-15a). The Lord must come with his righteousness to save them (59.15b-20). He clothes his people with the robe of righteousness and causes righteousness to spring up in

<sup>71</sup> The LXX translation of Isa 5.16 reads: καὶ ὑψωθήσεται κύριος σαβαωθ ἐν κρίματι καὶ ὁ θεὸς ὁ ἅγιος δοξασθήσεται ἐν δικαιοσύνῃ. Δοξασθήσεται represents the Heb. verb פָּרָא (ni.), and the RSV and NRSV translate it “shows himself holy” (“will show himself holy” in NIV). The Greek equivalent would then read “shows himself glorious” or “manifests his glory,” according to Caird, 273.

<sup>72</sup> EDNT 1:348.

<sup>73</sup> Kittel, “δοξάζω” in TDNT 2:253.

their midst (61.10-11). He plants them as “oaks of righteousness, the planting of the Lord, to display his glory” (Isa 61.3). God’s glory is shown in righteousness (Isa 5.16 LXX). Only when Israel behaves righteously will God’s glory be with them (Isa 58.6-8), but it is only when God “comes to Zion as redeemer” (59.20) and causes his glory-light to shine on them, putting *his Spirit* upon them and *his words* in them, that they have power to bring forth righteousness in their lives (Isa 59.21; 60.1-3, 14, 17, 19-21). When God glorifies Israel, it is he who is at work and accomplishes everything: He makes them majestic; he brings gold, silver, bronze, etc.; he appoints Peace as their overseer and Righteousness as their taskmaster; he is their everlasting light and their glory; he is the one who planted them, and they are the work of his hands; “in its time [he] will accomplish it quickly” (Isa 60.15, 17, 19, 21-22). Their righteousness will be seen by the nations and their glory by all the kings (Isa 62.2). The Lord will give them a new name, i.e. a new character, and they shall be “a crown of splendor in the Lord’s hand” (Isa 62.3 NIV).

God imparts his δόξα to his people by giving them the light of *his words* and *his Spirit*, thus exalting and *glorifying* them (Isa 4.2);<sup>74</sup> his *glory* arises on them just as the sun arises on the earth at dawn (Isa 60.1-2). They then possess the light of divine δόξα so that it is now *their light* and *their δόξα* (Isa 60.3, 19).

#### 2.3.2.7.4 The meaning “to show oneself glorious” or “to manifest one’s glory”

In Lev 10:3 the LXX uses the future passive of ἀγιάζω (ἀγιασθήσομαι) to translate the ni. imperfect of שָׁרָפָה, which may be rendered “I show my holiness,” as in the NJB:

In those who are close to me *I show my holiness*, and before all the people *I show my glory* (NJB).

Likewise, the future passive of δοξάζω (δοξασθήσομαι) is used in the same passage to translate the niphil imperfect of כָּבַד, which in the NJB is rendered “I show my glory.”

In Ezek 28.22, the RSV translates the niphil of שָׁרָפָה “I will manifest my holiness” and the niphil of כָּבַד “I will manifest my glory.” The NJB reads: “I will show my glory in you! and display my holiness .” The Gr. verbs used in this passage are: ἐνδοξασθήσομαι (future passive of ἐνδοξάζω) and ἀγιάζω (future passive of ἀγιάζω).

This same message is declared in Isa 49.3: “You are my servant, Israel, and in you I will display my splendor (δοξασθήσομαι).”<sup>75</sup>

<sup>74</sup> The LXXe reads: “And in that day *God shall shine gloriously* in counsel on the earth, to exalt and glorify the remnant of Israel” (Isa 4.2).

<sup>75</sup> My translation.



### 2.3.2.8 Hebrew Words Represented by Δοξάζω

Δοξάζω is used to translate more than a dozen Heb. words in addition to כבוד, including: (1) פאר (glorify, beautify, adorn) (Isa 44.23; 49.3; 60.7); (2) בקר (be valuable, costly, precious, esteemed) (Est 6.6; Psa 36[37].20; Dan (LXX) 2.6); (3) הדר (honor, adorn, glorify) (Lam 5.12; Dan (TH) 4.34; 5.23); (4) גדל (become great, make great, make powerful, praise, magnify) (Est 3.1); גדול (great) (Mal 1.11); (5) אדר (be majestic) (Exod 15.6, 11); (6) קרן (shine) (Exod 34.29, 30, 35); (7) גאה (rise up, grow up, be exalted in triumph) (Exod 15.1, 21); (8) רום (be high, lofty, rise up) (Isa 25.1; 33.10); (9) קדש (be hallowed, holy, sanctified; to consecrate, sanctify, prepare, dedicate) (Isa 5.16); (10) נשא (lift, carry, take) (Isa 52.13); (11) נזיר (a consecrated person) (Deu 33.16); (12) ננה (beautify) (Exod 15.2); (13) גבה (be high, exalted) (Isa 52.13).

Most of these Heb. words have the meanings “honor,” “glorify,” “beautify,” “magnify,” “be majestic,” “be exalted,” “be high,” “lift.” There are two exceptions: קרן (shine), and קדש (be hallowed, holy, sanctified; to consecrate, sanctify, dedicate). The LXX translator’s use of δοξάζω to translate קדש shows how closely related the concepts of holiness and glory are. In the translator’s mind they are closely related semantically, so that in Isa 5.16, to say that “the Holy God shows himself holy by righteousness” (NRSV) is equivalent to saying “ὁ θεὸς ὁ ἅγιος δοξασθήσεται ἐν δικαιοσύνῃ” (the holy God manifests his glory by righteousness)<sup>76</sup>.

In Exod 34.29, 30, 35, Moses’ skin was said to shine (קרן); the LXX uses the verb δοξάζω to represent קרן. Μωσῆς οὐκ ἤδει ὅτι δεδόξασται ἡ ὄψις του χρώματος τοῦ προσώπου αὐτοῦ “ as then he went down from the mountain, Moses knew not that the appearance of the skin of his face was glorified” (Exod 34.29 LXXe). The concept of transfiguration or having a share in the divine δόξα is carried into the NT when δόξα is used to refer to Jesus’ transfiguration (Luke 9.32).

### 2.3.2.9 Verbs Semantically Related to the Verb Δόξάζω in the LXX

Among the verbs semantically related to δοξάζω are the following: τιμάω (to honor);<sup>77</sup> αἰνέω (to praise);<sup>78</sup> ὑψώω (to lift up, raise high, exalt);<sup>79</sup> εὐλογέω (to praise, extol; give thanks; bless, consecrate);<sup>80</sup> μεγαλύνω (to make great, magnify; extol, praise, highly honor);<sup>81</sup> and καυχάομαι (to boast, rejoice in, glory in).<sup>82</sup>

<sup>76</sup> My translation.

<sup>77</sup> TDNT 8:178-180; UBSDICT. See Appendix B, II for a more

<sup>78</sup> UBSDICT.

<sup>79</sup> FAL.

<sup>80</sup> Ibid.

<sup>81</sup> Ibid.

<sup>82</sup> Ibid. See Appendix B, II for a more detailed discussion of these verbs.

### 2.3.2.10 Words with Meanings that Are in Contrast to Meanings of Δοξάζω in the LXX

There are many words that have meanings that are in contrast to meanings of δοξάζω in the LXX, e.g.: ἀδοξέω, αἰσχύνω, ἀπόλλυμι, ἀποστρέφω, ἀτιμάζω, ἀτιμώω, ἐντρέπω, ἔξουθενώ, καταισχύνω, ὀνειδίζω, and ταπεινῶ. Ἄδοξέω means “to hold in no esteem.” Ἀισχύνω, ἀτιμάζω, ἀτιμώω, and καταισχύνω have the meaning “to dishonor.” Ἐντρέπω and ὀνειδίζω mean “to put to shame, make ashamed, reprove.” Ἀπόλλυμι means “to destroy, kill;” the middle has the meaning “be lost, perish; die.” Ἀποστρέφω means “to turn away, remove, banish.” Ἐξουθενώ, ἔξουθενέω, and mean “to disdain.” Ταπεινῶ means “to humble, abase.”

Words that have meanings that are in contrast to the meanings of δοξάζω have a semantic range from “to hold in no esteem” to “dishonor,” “put to shame,” “reprove,” “disdain,” “reproach,” to “remove,” “banish,” to “kill,” “destroy.” (For more on these words, see Appendix B, III.)

### 2.3.2.11 Special Aspects of Δόξα Usage in the LXX

#### 2.3.2.11.1 Δόξα Θεοῦ in the LXX

Although the Creator is holy and separate from sinners, so that no human being can see his δόξα fully and directly and survive (Exod 33.20), he is, “nonetheless incomparably present in our midst” and “warmly knowable.”<sup>83</sup> <sup>84</sup> God’s δόξα is God’s self-manifestation to human beings in a manner that they can comprehend. The δόξα of God has a concrete meaning (meteorological phenomena, e.g. clouds, darkness, fire, and brilliant light) and an abstract meaning (e.g. honor, dignity, majesty, power, and steadfast love and faithfulness). God’s glory is revealed not only in nature but in his moral law (Psa 19). God reveals the δόξα of his character when he delivers Israel by mighty acts, makes a covenant with her, promising his blessing and protection, and requires her to obey his commandments. He shows himself to be a holy and righteous God who demands holiness and righteousness of his people, punishes them when they break the covenant, and brings judgment on other nations for their sins as well. Divine δόξα refers to God’s character, which is seen as holy and righteous on one hand, and merciful and forgiving on the other (Exod 34.6-7). Dazzling light and burning fire are symbols of the glory of the Lord: light that illumines and gives life, and fire that consumes and destroys. God comes in glory both as Savior and as Judge. We have seen all of the above in the Heb. OT.

<sup>83</sup> Oden, *Living God*, 81.

<sup>84</sup> Num 5.3; 35.34; Deut 4.29; Psa 5.11; 68.16, 18; 85.9; 132.14; Isa 26.13; 45.3; 52.6; 55.6-7; 65.1; Jer 24.7; 29.12; 31.34; Hos 2.20; 6.2, 3; Joel 2.27; 3.17, 21; Zech 2.10; 8.3; Ezek 43.9 (LXX).

### 2.3.2.11.2 Special emphases in the LXX

Brockington points out that certain aspects of the divine δόξα are given added emphasis in the LXX. These are: (1) the power of God, manifested in his marvelous acts; (2) God's saving activity; (3) Godlikeness; and (4) brightness.

*2.3.2.11.2.1 Power and strength.* As stated above in 2.3.3.2.3, δόξα is used in the LXX to translate words like כָּו and קִו. Thus the association of the concept of glory with *power* and *strength*, already present in the Heb. scriptures, is greatly strengthened in the LXX. Not only is δόξα used in referring to the powerful acts of God, but cognate words like ἔνδοξος and δοξάζω are also used in this manner (e.g. in Exod 34.10: "I will do glorious things [ἔνδοξα].") In Exod 15.1, 21 the Heb. has "he has triumphed gloriously;" and the LXXe reads: " he is glorified gloriously (ἐνδόξως γὰρ δεδόξασται)".<sup>85</sup> Verses 6 and 11 also connect δόξα and δοξάζω with strength and the working of wonders (ἰσχύς in v. 6, θαυμαστός and τέρατα in v. 11). Glory is ascribed to God for doing wonderful things (θαυμαστά κτλ) (Isa 25.1; cf. Job 5.9; 9.10). Where the Heb. refers to God's mighty acts as "his deeds," the LXX calls them "ἐνδοξα" (his glorious deeds) (Isa 12.4); "awesome things" in the Heb. are called "τὰ ἐνδοξα" (glorious things) in the LXX (Deut 10.21). Sirach 48.4 correlates Elijah's wondrous deeds (θαυμάσιος) with δόξα. Brockington writes: " the translators of LXX used δόξα, ἔνδοξος, and δοξάζω to convey the idea of God's miraculous, awe- and worship-provoking activity on earth."<sup>86</sup> The NT authors follow LXX usage of these terms, e.g. Luke wrote about the "glorious things (ἐνδοξα) that were done by [Jesus]" (Luke 13.17); the raising of Lazarus and other miracles of Jesus revealed the δόξα of Jesus and the Father (e.g. John 2.11; 11.4, 40).

*2.3.2.11.2.2 God's saving activity.* A second emphasis in the LXX is the soteriological. This is especially true in Isaiah, where the translators have added σωτήριοι in several places where קַוְו does not occur in the Heb. text. A clear example is seen in Isaiah 40.5. The Heb. states: "Then the glory of the LORD shall be revealed, and all people shall see it together, ." The LXX adds σωτήριοι τοῦ θεοῦ, so that it reads: "And the glory of the Lord shall appear, and all flesh shall see the salvation of God ." The Heb. text of Isa 33.20 reads: "Look on Zion, the city of our appointed festivals ." The LXX reads: "Behold the city of Zion, our salvation ."<sup>87</sup> Isaiah 38:11 in Heb. states: " I shall not see the LORD in the land of the living; " but in the LXX we find: " I shall no longer see the

<sup>85</sup> Brockington, "Septuagintal Background," 5.

<sup>86</sup> Ibid.

<sup>87</sup> My translation.

salvation of God in the land of the living. ” In the Heb. Bible we read: “They shall ... proclaim the praise of the LORD” (Isa 60.6d). The LXX has: “They shall ... proclaim the salvation of the Lord.”<sup>88</sup>

There are several passages where δόξα and σωτηρία are in parallel. “In God is my salvation and my glory (Psa 62.7 LXXe).” “Moreover his salvation is near them that fear him; that glory may dwell in our land” (Psa 85.9 LXXe). “The Lord is my glory and my praise, and has become my salvation” (Isa 12.2).<sup>89</sup> “And the glory of the Lord shall appear, and all flesh shall see the salvation of God ” (Isa 40.5 LXXe). “I have given salvation in Sion to Israel for glory” (Isa 46.13 LXXe).

*2.3.2.11.2.3 Image of God.* In some passages in the LXX δόξα apparently has the meaning “likeness, form,”<sup>90</sup> a meaning which כבוד does not have. In Num 12.8 and Psa 17(16).15, δόξα translates תמונה (likeness, form). Where the Heb. reads: “he beholds the form (תמונה) of the LORD” (Num 12.8), the LXX reads: “he has seen the glory (δόξα) of the Lord.” Translating “I shall be satisfied, beholding your likeness) (תמונה)” (Psa 17.15), the LXX has “I shall be satisfied when thy glory (δόξα) appears” (Psa 16.15). In Isa 52.14 the LXX uses δόξα to translate תאר (shape, form). For “his form (תאר) [was] beyond that of mortals” the LXX has “thy glory (δόξα) shall not be honoured by the sons of men.” A fourth passage “where this meaning seems pretty certain”<sup>91</sup> is Isa 43.7, where the Heb. has “whom I created for my glory ” and the LXX has “in my glory (?image) did I prepare him.”<sup>92</sup> In view of the fact that in the LXX δόξα apparently has the meaning “image”, “likeness,” it is possible to translate several NT texts differently from the usual versions. Thus, we could read 1 Cor 11.7: “ [a man] is the image and likeness of God; but woman is the likeness of man.” Romans 1.23: “ and they exchanged the image of the immortal God for images resembling a mortal human being or birds or four-footed animals or reptiles.”<sup>93</sup>

*2.3.2.11.2.4 Brilliant light.* A fourth concept that is emphasized in the LXX is the concept of the brightness of God’s δόξα. This has been discussed in 2.3.2.2.4. It was pointed out there that in the OT brightness commonly

<sup>88</sup> My translation.

<sup>89</sup> My translation.

<sup>90</sup> Brockington, “Septuagintal Background,” 7.

<sup>91</sup> Ibid.

<sup>92</sup> Ibid., Brockington’s translation. Brenton’s translation of the LXX here reads: “I have prepared him for my glory,” but the Greek reads: “ἐν γὰρ τῇ δόξῃ μου κατεσκεύασα αὐτόν.” UBSDICT gives the following definitions of ἐν: “prep. with dat. in, on, at; near, by, before; among, within; by, with; into (= εἰς); to, for (rarely); ” FAL says: “The primary idea is *within, in, withinness*, denoting static position or time, but the many and varied uses can only be determined by context.” I believe it is likely that in Isa 43.7 the word δόξα means ‘image,’ as Brockington suggests.

<sup>93</sup> Brockington suggests reconsidering the translation also of Rom 9.4; 2 Cor 8.23; John 1.14; 17.22, 24.

accompanies the revelation of God's כְּבוֹד, and words like אור and שֵׁן are often associated with כְּבוֹד. In the LXX, not only is δόξα correlated with words such as λαμπρότης (brightness), φῶς (light), and φέγγος (light, radiance) (e.g. Isa 58.8; 60.1-2, 19; Ezek 1.28; 10.4; 43.2; Bar 5.9; Sir 42.16), but there is an added emphasis on the motif of light in connection with δόξα. Whereas in the Heb. OT it is written that "Moses did not know that the skin of his face shone because he had been talking with God.(Exod 34.29), the LXX states that "Moses did not know that the appearance of the skin of his face was glorified (δεδόξασται) because he had talked with God."<sup>94</sup> The Heb. declares that "the branch of the LORD shall be beautiful and glorious," but the LXX has "God shall shine (ἐπιλάμψει) gloriously (μετὰ δόξης)" (Isa 4.2). The Heb. has "his lips are full of indignation, and his tongue is like a devouring fire," and the LXX has "the word of his lips is with glory, a word full of anger, and the anger of his wrath shall devour as fire" (Isa 30.27). In Bar 4.24 δόξα and λαμπρότης are used in parallel: "...so they will soon see your salvation by God, which will come to you with great glory (μετὰ δόξης μεγάλης) and with the brightness (λαμπρότης) of the Everlasting" (Bar 4.24). The theme of salvation is here also correlated with δόξα and light.

The close correlation between glory and brightness is carried over into the NT. The concept of δόξα as a dazzling light occurs, e.g. in Luke 2.9, when "the glory of the Lord shone around them;" at the Transfiguration, when the disciples saw Jesus' glory when his face "shone like the sun, and his clothes became dazzling white" (Luke 9.32; Matt 17.2); at Saul's conversion, when a "great light from heaven shone around [him]" and he "could not see for the glory of that light (ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου)" (Acts 22.6, 11 NKJV).

### 2.3.3 Summary

Since most of the theological terms used in the NT probably came from the LXX, it is important to examine the use of these terms in the LXX in order to understand their meaning in the NT. Δόξα occurs about 287x in the canonical books of the LXX. Of these about 181 translate כְּבוֹד. Δόξα is used to translate approximately 27 Heb. words, including תְּפִאָּרָה (ornament, beauty), הֶדְרַת (splendor, ornate appearance), and הוֹדָה (splendor, majesty, glory). Δόξα represents the meanings of כְּבוֹד in the senses of reputation, honor, majesty, and splendor, and also renders a group of Heb. words that mean "beauty" or "ornate appearance." Δόξα is the usual translation for כְּבוֹד, but τιμή is used seven times. In Isaiah δόξα translates כְּבוֹד 30 times out of 68, and in the other occurrences it translates תְּפִאָּרָה, הֶדְרַת, תְּהִלָּה, נְאוֹן, et al. The meanings of these other words together with the meanings of כְּבוֹד have broadened the semantic range of δόξα so that in the LXX the meaning of δόξα has become much more complex, incorporating the meanings of כְּבוֹד, i.e. the

<sup>94</sup> My translation.

impressiveness of honor, power, and splendor, and, additionally, the meanings of the other words mentioned above, which have the senses of “beauty,” “ornate appearance,” etc.

Δόξα rarely has the meaning “opinion” in the LXX, but it frequently means “reputation, renown, honor.” It also has the meanings “power,” “splendor,” “human glory,” “brightness,” and the “divine glory.” The latter is the most important and most prominent use of δόξα in the LXX. The δόξα θεοῦ may refer in some passages to the honor that is given to God or to God’s power or majesty, but the basic meaning of the δόξα θεοῦ is always the revelation of God’s being or nature.<sup>95</sup>

The word δόξα appears more frequently in the LXX than the word כְּבוֹד in the OT, and thus the concept of glory receives a far greater emphasis in the LXX than it does in the Heb. OT. In the LXX version of Isaiah, the δόξα motif is twice as prominent as the כְּבוֹד motif is in the Heb. book of Isaiah.

Words semantically related to δόξα include words meaning honor, greatness, majesty, good repute, moral excellence, goodness, glory, power, might, light, brightness, splendor, beauty, loveliness, praise, boasting, and form. Terms used in parallel with δόξα in the LXX include ἀγιωσύνη, δικαιοσύνη, δύναμις, μεγαλωσύνη, χρηστότης, ἔλεος, φῶς, αἴνεσις, ἀρετή, ὄνομα, θεός, κύριος, and τιμή. Antonyms of δόξα include ἀδοξία, ἀτιμία, αἰσχύνη, ὄνειδος, ἐντροπή and καταπάτημα, words meaning “disgrace, dishonor, shame, humiliation.” Those who dishonor God and practice unrighteousness will be dishonored and destroyed, while those who acknowledge the Lord are saved and shall not be ashamed. They shall be glorified, while those who dishonor God will suffer everlasting shame, dishonor, darkness, and death.

The verb δοξάζω has the meanings “to honor,” “to praise,” “to magnify,” “to be honored or praised,” “to give or receive a share of the divine δόξα,” “to manifest one’s glory.” Verbs that are semantically related to δοξάζω include τιμάω, αἰνέω, ὑψόω, εὐλογέω, μεγαλύνω, and καυχάομαι.

In the LXX, the following aspects of the divine δόξα are given added emphasis: the power of God manifested in his marvelous acts, God’s saving activity, Godlikeness, and brilliant light.

### 2.3.4 The Δόξα of the Messiah in the LXX

#### 2.3.4.1 Usage of the Term “Messiah”

The term “Messiah,” derived from Gk. μεσσίας, is the transliteration of Heb. מָשִׁיחַ (“the anointed one”). It is a title given to the high priest and the king, and, occasionally, to others, e.g. the patriarchs (Psa 105.15), a prophet (1 Kngs 19.15),

<sup>95</sup> TDNT 2:244.

and the Servant (Isa 61.1).<sup>96</sup> The LXX uses ὁ χριστός to translate the Heb. term. The fact that expressions like “God’s anointed one” and “my anointed one” occur in pre-exilic Psalms (e.g. Psa 2.2; 18.50 [51]; 20.6 [7]; 28.8; 45.7 [8]; 84.9 [10]; 105.15) indicates that this title originated in the time of the monarchy,<sup>97</sup> when kings were anointed with oil as part of the ritual of enthronement (e.g. 1 Sam 9.16; 10.1; 16.3, 12-13; 2 Sam 2.4, 7; 5.3, 17; 1 Kgs 1.34; Psa 89.20). The purpose is “to give to the one anointed כְּבוֹד power, strength, or majesty.”<sup>98</sup> The anointing imparts power to rule over God’s people and to save them from their enemies (2 Sam 9.16; 10.1; Psa 18.50; 28.8; Hab 3.13). Yahweh chooses and anoints the king (1 Sam 15.17; 16.12; 2 Sam 12.7),<sup>99</sup> conferring glory and granting authority.<sup>100</sup>

### 2.3.4.2 The King as God’s Representative on Earth

Both Saul and David were endowed with the Spirit at their anointing (1 Sam 10.1, 6; 16.13). The anointing oil symbolizes the Spirit (1 Sam 16.13 and Isa 61.1). Anointing by Yahweh and empowerment by the Spirit are “probably identical.”<sup>101</sup> The Spirit “is the mode of the Lord’s personal presence (Psa 139.7) and action (Psa 33.6) and the special endowment of leaders (Num 11.16ff.; 1 Sam 16.13).”<sup>102</sup> The Spirit of the Sovereign God who comes to save his people and judge his enemies remains on the Anointed One to empower him to do God’s works.<sup>103</sup> A person who is anointed is sanctified (consecrated, made holy) (Lev 8.12, 30; 21.10, 12), viz. becomes a partaker of the holiness, and thus, of the glory of God, through the Spirit’s anointing.<sup>104</sup>

The concept of glory is employed supremely in the OT as a characteristic attribute and possession of God (cf. 1 Chron 29.11). Because it is pervasive in nature, it is imparted to those persons or objects that come into close association with Him.<sup>105</sup>

<sup>96</sup> Ibid., 3:330.

<sup>97</sup> Ibid.

<sup>98</sup> TDNT 9:497.

<sup>99</sup> TDNT 9:499.

<sup>100</sup> Ibid.

<sup>101</sup> Ibid., 503; NIDOTTE 2:1125.

<sup>102</sup> Motyer, 320.

<sup>103</sup> Ibid., 500.

<sup>104</sup> NIDOTTE 2:1124. The NLT reads: “ he has been made holy by the anointing oil of his God.” Holiness and glory are closely correlated. Holiness is “God’s innermost, hidden being” (Otto Kaiser, *Isaiah 1-12: A Commentary*, trans. John Bowden [London: SCM Press, 1983], 127), and glory is his outward manifestation (Hartley, lvi), “the revelation of his attributes” (Edward J. Young, *The Book of Isaiah*. Vol I [Grand Rapids: Eerdmans, 1969], 245). Glory may also be defined as “the divine nature in its invisible or its perceptible form” (TDNT 2:244). Whoever participates in God’s holiness (God’s hidden, inner nature) also participates in his glory (the outward manifestation of God’s nature).

<sup>105</sup> ISBE 2:478.

The king is called “God’s Son,” “begotten” by God (Psa 2.7). He is God’s agent, in whom God’s power is at work to accomplish God’s purposes.<sup>106</sup> God gives to his Anointed authority, righteousness, dominion, and compassion (Psa 72.1, 8, 12-14), attributes associated with God’s δόξα, thus enabling him to rule effectively. All the good things the king does are really works done by God himself (Psa 72.18), for the king’s strength comes from Yahweh, and his glory (δόξα) is great only through God’s saving help (Psa 21.1, 5).

### 2.3.4.3 The Eschatological Messiah

There is much debate regarding the development of the messianic concept in Israel, the idea of an anointed deliverer, a Davidic king, who will usher in a time of salvation in the last days. This concept arose either during the exilic period or during the pre-exilic period.<sup>107</sup> The Messianic hope stems from Israel’s discouragement with the current political and social conditions.<sup>108</sup> The basic concept is “the longing for the Golden Age in the future, whether near or distant.”<sup>109</sup> The Golden Age is known as “the latter days,” “final days,” “the final time,” etc., and in these last days the Israelites will return to their homeland, the temple will be rebuilt, the exiles gathered again, the whole world shall be filled with the knowledge of the Lord, and peace will reign on earth.<sup>110</sup>

#### 2.3.4.3.1 The δόξα of the Messiah in the Royal Psalms

The Royal Psalms (e.g. Psa 2, 18, 20, 21, 45, 72, 89, 101, 110, 132, 144) declare “what ought to have been for a long time but incomprehensibly has not yet come to pass. It must come, for only thus can one remain certain of Yahweh and His universal power.”<sup>111</sup> When the glory of Israel’s king is revealed, then the glory of Yahweh will become visible.<sup>112</sup>

The Royal Psalms describe the glorious reign of the Messianic King. Psalm 21 (20 LXX) tells of the glory (δόξα) and majesty (μεγαλοπρέπεια) of the Messiah (v. 5), who rejoices in the strength (δύναμις) and salvation (σωτήριος) of the Lord (v. 1). “Majesty” and “strength” are often found in parallel with “glory.” The king’s δόξα is closely correlated with the salvation (v. 5) and life (v. 4) which God

<sup>106</sup> ISBE 3:331.

<sup>107</sup> Ibid., 505; S. Mowinckel, *He That Cometh*, trans. G. W. Anderson (Oxford: Basil Blackwell, 1956), 3-4, 20; Paul D. Wegner, *An Examination of Kingship and Messianic Expectation in Isaiah 1-35* (Lewiston: Edwin Mellen, 1992), 1.

<sup>108</sup> TDNT 9:506 n. 61; ISBE 3:332; DNTB, 699.

<sup>109</sup> Joseph Klausner, *The Messianic Idea in Israel*, trans. W. F. Stinespring (New York: Macmillan, 1955), 57.

<sup>110</sup> Ibid., 25.

<sup>111</sup> TDNT 9:506.

<sup>112</sup> Ibid.



gives. It is also related to the blessings of God's goodness (vv. 3, 6) and the joy of God's presence (v. 6).

God gives the king authority to sit at God's right hand as God's Son and to have power over his enemies and authority over the nations (Psa 110.1-6; 89.19-27; cf. Psa 2; 18). The Lord will clothe him with holiness, which is seen as glory (Psa 132.18 [131]),<sup>113</sup> for "when Yahweh manifests himself, his holiness is visible as glory."<sup>114</sup> Yahweh is the king's "glory," and the one who lifts up his head (Psa 3.3). Δόξα is closely correlated with deliverance/salvation (e.g. Psa 3.3; 85.9; Isa 46.13; Bar 4.24; cf. Psa 21.5; 79.9).

The δόξα of the Messiah stems from his intimate relationship with Yahweh (Psa 2.7-8; 3.3-4; 18.1-3, 46-50; 21.1-7). God makes him "my firstborn, higher than the kings of the earth" (89.27 LXXe). It is a relationship of love (Psa 18.1, 50). God's steadfast love binds the anointed one to his "rock, fortress, and deliverer, in whom [he] take[s] refuge" (18.1-3, 50). The power of God is an important aspect of the king's glory, but other elements, e.g. righteousness, holiness, majesty, exaltation, authority, salvation, life, God's abiding presence, steadfast love and faithfulness, and joy are all included in the concept of the Messiah's δόξα as found in the Psalms. Similarly the NT writers present Jesus as the Messiah, the one in whom all these hopes were fulfilled (e.g. Matt 16.16; Mark 8.29; Luke 9.20; John 1.32-34, 41, 49; 4.29; 19.19; etc.).

#### 2.3.4.3.2 The δόξα of the Messiah in Isaiah

Isaiah 9.6-7 tells of a new Davidic king who will be a "final and perfect ruler" who reigns unceasingly.<sup>115</sup> Among the passages which speak of or assume a future deliverer, besides the so-called Servant Oracles, are Isa 7.10-17; 8.23-9.6 [9.1-7]; 11.1-9; and 32.1-8. The Servant in the "Servant Oracles" (Isa 42.1-4 [or 1-9]; 49.1-6 [or 1-13]; 50.4-9 [or 1-11]; 52.13-53.12) may be interpreted to have both a corporate and an individual identity.<sup>116</sup> Since the Servant has been called to bring Israel back to God (49.5-6; 42.6) and to make atonement for the nation (53.4-6, 8, 10-12), the identity of the Servant cannot be the nation as a whole. Some scholars see the Servant both as an individual who acts for Israel and as the nation of Israel, the "ideal Israel."<sup>117</sup> Oswalt argues convincingly for a circular movement which begins from the perimeter (the nation as servants) and goes to the center (the Messiah as Servant) and back to the perimeter (the nation as servants). This means

<sup>113</sup> "His enemies will I clothe with a shame; but upon himself shall my holiness flourish" (Psa 132.18 LXXe).

<sup>114</sup> Hartley, lvi.

<sup>115</sup> TDNT 9:506.

<sup>116</sup> Various suggestions have been offered regarding the Servant's identity. It is beyond the scope of this thesis to give a full treatment here. See ZPEB, 1982 ed., s.v. "Servant of the Lord," by R. T. France; ISBE s.v. "Servant of the Lord," by R. K. Harrison; NIDOTTE, s.v. "Servant, Slave," by R. Schultz, 4:1194-96.

<sup>117</sup> ZPEB, s.v. "Servant of the Lord," by R. T. France.

that, although the sinful nation has failed to fulfill its task as a servant of God, the Servant-Messiah has done what the people could not do, and because of his faithfulness, they can and will become God's servant and a light for the nations. This is possible only because the Messiah as Savior has redeemed his people by his suffering and death, and has caused God's righteousness and glory to be manifested in them.<sup>118</sup>

2.3.4.3.2.1 *The δόξα of God and God's mighty power.* The Messiah's name is Emmanuel, which means *God is with us* (Isa 7.14). The Spirit of the Lord has been given to him (Isa 61.1) and remains in him (Isa 11.2; 59.21). The Spirit does not merely *come upon* the Messiah but *rests upon* him (Isa 11.2). "The Messiah is characterised by permanent possession of the Spirit. Messiahship and possession of the Spirit are closely related."<sup>119</sup> The Spirit endows the Messiah with wisdom, understanding, counsel, strength, knowledge, godliness, and the fear of God (Isa 11.2-3), empowers him to rule with justice and righteousness (Isa 11.4-5), and anoints him to preach God's word in order that glory may be imparted through him to the people of God (Isa 61.1-3 LXXe).

The glory of the Messiah is the glory of God, which God displays in him (Isa 49.3). "You are my servant, Israel, in whom I will display my splendor." (Isa 49.3 NIV).<sup>120</sup> The LXX speaks of Messiah being "glorified before the Lord" (Isa 49.5 LXXe). God "formed [him] from the womb to be his servant," endows him with glory (δοξασθήσομαι), and "shall be [his] strength" (Isa 49.5 LXXe). This means that "God is so present with him and in him that the divine strength becomes his."<sup>121</sup> As we have seen previously, δόξα and ἰσχύς are interrelated. The presence of God with his Servant means that God's glory and God's strength are imparted to him, so that the work of God is accomplished by the power of God which is at work in the Anointed One through the Spirit who is upon him (Isa 61.1).

In this respect OT usage is reflected in the FG, which states that Isaiah "saw his glory and spoke about him" (John 12.41), meaning that Isaiah saw Jesus' glory. Barrett thinks that "John's words are plain and need no explanation; the theophany as described in Isa. 6 could well be termed the 'glory of God'."<sup>122</sup> In Barrett's opinion, although it is possible that John was familiar with the Targum to Isa 6.5 in which Isaiah declares that he has seen "the glory of the *shekinah* of the King of the ages" instead of "the King, the Lord of hosts," it is

<sup>118</sup> John N. Oswalt, *The Book of Isaiah: 1-39* (NICOT; Grand Rapids: Eerdmans, 1986), 52.

<sup>119</sup> TDNT 9:508.

<sup>120</sup> 1995 version. The NIV reads: "You are my servant, Israel, in whom I will display my splendor."

<sup>121</sup> Motyer, 387.

<sup>122</sup> Barrett, 432.

not likely that it was the reference to the *shekinah* of God that made him say that Isaiah saw the glory of *Christ* and spoke of him. To John as to most of the New Testament writers all the Old Testament spoke of Christ.<sup>123</sup>

Hanson suggests that the Word is here “portrayed as the visibility of God.”<sup>124</sup>

John is claiming that Isaiah saw the pre-existent Christ in the Temple and conversed with him about the incredulity of God’s people. We have here a conception of a pre-existent Word of God who appeared to Moses and to the prophets of old.<sup>125</sup>

Schnackenburg also thinks Isaiah had a vision “of the pre-existent Christ in his glory.”<sup>126</sup> To see the glory of Christ is to experience his divine majesty,<sup>127</sup> the “divine aspect of his being,”<sup>128</sup> i.e. to recognize his divinity.

2.3.4.3.2.2 *The δόξα of Godlikeness.* While the Messiah is divine, he is at the same time human, for he came into the world through natural birth (Isa 7:14). The Messiah is “a son” given by God (Isa 9:6).

Psalm 2 and 2 Sam 7:14 prepare the reader for the view that the king will be understood to be God’s Son.<sup>129</sup>

The Messiah displays Godlike qualities (Isa 9.6-7), e.g. authority, wisdom, justice, righteousness, and the ability to give εἰρήνη (Isa 9.6); under his reign people will enjoy wholeness, fulfillment, harmony, tranquility, security (Isa 9.6; 11.6-9; 65.25).<sup>130</sup>

God has put his words in his mouth (Isa 51.16) and filled him with his Spirit (Isa 59.21). God’s words shall not depart out of his mouth (Isa 59.21). The presence of God’s Spirit and words in him is also correlated with the presence of God’s glory.

2.3.4.3.2.3 *The δόξα of God’s light, the light of life, the light of salvation and righteousness.* The Messiah is a brilliant light that appears in the darkness, bringing the δόξα of God to a people living in “a land of deep darkness” (Isa 9.1-2). Where the Heb. OT has “a land of deep darkness,” the LXX reads “the region and

<sup>123</sup> Ibid.

<sup>124</sup> Anthony Tyrrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament* (Edinburgh: T & T Clark, 1991), 242.

<sup>125</sup> Ibid., 263.

<sup>126</sup> Schnackenburg, *Gospel*, 2:417.

<sup>127</sup> Schnackenburg, *Gospel*, 1:270.

<sup>128</sup> Smith, *Theology*, 121.

<sup>129</sup> John D. W. Watts, *Isaiah 1-33* (WBC 24; Waco: Word, 1985), 138.

<sup>130</sup> TDNT 2:406, where we find εἰρήνη defined as peace, total well-being, salvation, wholeness, ethical good, blessing, prosperity.

shadow of death” (Isa 9.2 LXXe). “Darkness” and “the shadow of death” are found in parallel in the following passages in the LXX: Psa 107.10, 14; Job 3.5; 12.22; 28.3; Jer 13.16. The light of the Messiah is a life-giving light that shines on people who are under the threat of death, bringing them the light of life (Isa 42.16; 49.9). “It is the light of a new life, the light of glory and of a new hope.”<sup>131</sup>

The Israelites had been warned that if they did not repent and change their sinful ways, a sword would devour them (Isa 1.20). The Messiah gives his life as an offering for sin and brings healing and pardon to his people (Isa 53.5, 10-12; 55.7), setting them free from the sentence of death (Isa 40.2; 61.1). Light and life are found in parallel or in close association in the following passages in the LXX: Job 3.20; 10.22; 33.28, 30; Psa 27.1; 36.9; Prov 6.23; 16.15. The light shines not only on the people of Israel, to “exalt and glorify the remnant of Israel” (Isa 4.2 LXXe),<sup>132</sup> but is also to be “a light of the Gentiles,” for God’s Anointed is sent as the Savior of the world (Isa 49.6 LXXe).

In Isa 49.6, as in Psa 27.1, light is associated with salvation. Wildberger states that light is “a symbol for the saving, gracious presence of Yahweh.”<sup>133</sup> Knight comments that “light and salvation are [semantically related], light being the sacramental sign of God’s redemptive love.”<sup>134</sup> The Messiah is himself the light and the salvation of the world.<sup>135</sup> In the OT the words for salvation were applied to “rescue from danger, healing from disease, security in general,” “protection or deliverance from defeat and bondage,” “spiritual or theological” salvation, and “messianic deliverance to restore the religious purity and integrity of God’s people.”<sup>136</sup>

Light is also correlated with glory (Isa 60.1-2, 19). The noun φῶς in Isa 60.1 is in parallel with δόξα. A chiasm here shows the parallelism:<sup>137</sup>

*has come*  
*your light*  
*the glory of the Lord upon you*  
*has risen.*

<sup>131</sup> S. H. Widyapranawa, 52. Motyer (359, n. 1) writes: “*Light* is a rich metaphor, signifying hope, relief, lifting of gloom, a sense of meaning and purpose (Job 3.9; 12.25; Psa 49.19 [20]; 97.11), the light of life (Job 3.20; 18.5; Psa 36.9; 56.13 [14]) and of truth (Psa 43.3). Psalm 27.1 couples light and salvation. Isaiah uses *light* of the revealed way of the Lord (2.5; 42.6; 51.4; 60.1, 3), of hope (5.30; 42.16; 45.7; 58.8, 10; 59.9) and of the Lord (10.17; 60.19-20) and the day of the Lord (30.26). These usages can be paralleled through the prophets, but Isaiah alone uses *light* of moral integrity (5.20) and of the Messianic hope (9.2; 42.6; 49.6; 60.1, 3).”

<sup>132</sup> The Heb. text says “the branch of the LORD shall be beautiful and glorious,” but the LXX reads: “God shall shine gloriously.”

<sup>133</sup> Hans Wildberger, *Isaiah 1-12: A Commentary*, trans. Thomas H. Trapp (Minneapolis: Fortress, 1991), 94.

<sup>134</sup> George A. F. Knight, *Isaiah 56-66* (ITC; Grand Rapids: Eerdmans, 1985), 42.

<sup>135</sup> The LXXe reads: “that thou shouldest be for salvation to the end of the earth” (Isa 49.6).

<sup>136</sup> W. L. Liefeld, “Salvation” in ISBE 4:287-8. (See Judg 2.18; 6.9, 14; 8.22, 34; 1 Sam 7.8; 9.16; 12.11; 14.48; Exod 3.8; 18.9-11; Psa 34.4(5), 6(7); 39.8(9); 51.12, 14(14, 16); 79.9; 89.48(9) RSV; Isa 46.4; 49.8; 51.5-6; 56.1, etc.)

<sup>137</sup> Young, *The Book of Isaiah, Vol. 3*, 444. The chiasmic structure is the same in the Gr. and in the Heb.

Young comments:

Like a blazing sun, so the glory of the Lord has risen upon Jerusalem, subjecting it to its full and glaring light. This glory was manifested in particular in the history of redemption, as in the Shekinah and the pillar of cloud and fire. It accompanies salvation, for salvation is a manifestation of the Lord's glory.<sup>138</sup>

The glory that was manifested in cloud and fire in the Tabernacle in the wilderness, on Mt Sinai, and in the Temple in Jerusalem, is manifested here in the Messiah who brings God's saving presence and power. The Messiah is the light, glory, and salvation of God to Israel and to the world because he has been anointed with God's Spirit (Isa 42.1).

The Messiah is spoken of as "light" in the following passages in Isaiah: 9.2(1), 42.6, and 49.6. Both light and salvation occur frequently in Isaiah, more than in any other prophet.<sup>139</sup> Messiah's light shines upon his people, and they shall see it (Isa 9.2 LXX). Since the verb "to see" is often used figuratively in scripture, this can mean "to experience."<sup>140</sup> To see Messiah's light is to *experience salvation*.

Salvation, light, and glory are all correlated with righteousness. The Lord tells Israel to "do justice: for my salvation is near to come" (Isa 56.1 LXXe). Israel, however, did not practice righteousness and had no light (Isa 59.9). Therefore God comes to save them and to bring his righteousness to them (Isa 59.15-17, 20). When God's salvation comes, the righteousness of God gives the people power to live righteously.<sup>141</sup> When they practice righteousness, their light shall shine forth, and the glory of the Lord shall follow them (Isa 58.6-8). The Messiah is the one who brings the light of salvation to the people. He is the light that opens their blind eyes and brings them out of the dark prison of sin (Isa 42.6d-7). He is "for salvation to the end of the earth" (Isa 49.6 LXXe). This means that the Messiah is not a mere instrument by which God saves the world but "he is in his own person the salvation the world needs, and the world's *light*."<sup>142</sup> Messiah is the light, life, salvation, righteousness, and glory of his people.

*2.3.4.3.2.4 The δόξα of servanthood: The glory of sacrificial love.* In contrast to useless idols who have no answers but "cause you to err," (Isa 41.28-29), there is God's Servant, whom he will help, his chosen, whom he has accepted (Isa 42.1), a "Messenger of great counsel" (Isa 9.6), to whom the Lord has given an instructed tongue (Isa 50.4). He "brings good news, announces salvation" (Isa 52.7c), "proclaims liberty to the captives and the year of the Lord's favor" (Isa 61.1-2). While the people have rebelled and have forgotten Yahweh (Isa 1.2; 51.13), the Servant has obeyed his instruction (Isa 50.4d-5).

<sup>138</sup> Ibid.

<sup>139</sup> Motyer, 388 n. 3; 487.

<sup>140</sup> ISBE 4:379.

<sup>141</sup> Oswalt, "Isaiah: Theology of," NIDOTTE 4:732.

<sup>142</sup> Motyer, 388-389.

The Lord is with him, helps him (50.7-9; 51.13, 15), and protects him (49.2). He will not suffer disgrace (50.7); he will “be exalted and glorified exceedingly” (52.13 LXXe). The words ὑψόω and δοξάζω are expressions that are frequently used when speaking of God<sup>143</sup> (e.g. Exod 15.2; Psa 33.4[34.3]; 45.11[46.10]; Isa 6.1; 33.10; 57.15). His glory will, however, not be honored by people (Isa 52.14 LXXe).

He is dishonored, pained, afflicted, wounded, bruised, chastised, humiliated, and killed for the sins of others (53.3-10). He is without form (εἶδος), glory (δόξα), or beauty (κάλλος) (53.2-5). It was God’s will that he suffer and die for his people’s sins (53.5-6). He is not suffering because of his own sins, for he is righteous (53.9). He is bearing the sins of others (Isa 53.11).

Because he willingly submits to God’s will and humbles himself, even to death, without complaining (53.7-10), he will see his offspring and prolong his life (53.10). God will vindicate him by showing him light (give him the light of life) (53.11). God will exalt him and make him a victor among the mighty and strong (53.12).<sup>144</sup> He will be exalted and glorified (Isa 52.13 LXXe) through humiliation and suffering. Zechariah 9.9-10 also describes the Messiah-King as both humble and triumphant.

The Heb. OT speaks in Isa 4.2 of the glory of the Branch of the Lord, i.e. the Messiah, but the LXX reads: “ God shall shine gloriously on the earth,” implying that it is God whose glory shines forth from the Messiah in order to “exalt and glorify the remnant of Israel.” His dwelling shall be glorious (τιμὴ γιββ) (Isa 11.10). The glory of God that is revealed in the Suffering Servant is the forgiving, redeeming grace of God, “the infinitely creative love that can take the tainted and defiled and make it over again.”<sup>145</sup> This is so, because “the essence of the divine nature is holy love.”<sup>146</sup> It is a love that is willing to give up its own glory, beauty, well-being, life, and righteous standing (Isa 53.2, 3-4); to become ignoble (ἄτιμον v. 3), inferior (ἐκλείπον v. 3), dishonored (ἠτιμάσθη v. 3), and despised (οὐκ ἐλογίσθη v. 3); to be given up (v. 6), wounded (v. 5), and delivered to death (vv. 7-8, 12), in order to bear and atone for the sins of his people and to bring peace, pardon, and life (σπέρμα μακρόβιον) to them (vv. 4-5, 10-11).<sup>147</sup>

This is God’s will, the plan God has for redeeming Israel from its hopeless condition (v. 10). The humble, obedient Servant willingly gives his life for the salvation of others, fulfilling God’s will. For this reason, God rewards him with long life and he will be raised up to a high position among the great and mighty (v.

<sup>143</sup> Knight, *Isaiah 40-55* (ITC; Grand Rapids: Eerdmans, 1984), 166; cf. John Oswalt, *Isaiah 40-66* (NICOT; Grand Rapids: Eerdmans, 1998), 378.

<sup>144</sup> Edward J. Kissane, *The Book of Isaiah*, vol. 2 (Dublin: Brown & Nolan, 1943), 191.

<sup>145</sup> NIDOTTE 4:729 .

<sup>146</sup> ZPEB, s.v. “Holiness,” by A. S. Wood.

<sup>147</sup> David A. Sapp (“The LXX, 1QIsa, and MT Versions of Isaiah 53 in *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins* ed. William H. Bellinger, Jr. and William R. Farmer [Harrisburg, Penna.: Trinity Press International, 1998], 186) thinks that the LXX version of Isa 53 gives far less support for the Christian doctrine of atonement than the Heb. texts, but he does allow that “the LXX can be read from a Christian perspective to support Christ’s sacrificial death for sins – except in vv. 9a and 10-11b.”

12).<sup>148</sup> This corresponds with the statement in 52.13 (LXXe) that the Servant shall be exalted and greatly glorified.

On v. 10c Westermann comments: “There is no doubt that God’s act in restoring the Servant, the latter’s exaltation, is an act done upon him after his death and on the far side of the grave.”<sup>149</sup> He will be awarded the gift of the many people for whom he died. As for the part about “dividing the spoils of the mighty,” Motyer thinks this refers to the “kings” in 52.15, who “are spoil at his disposal.”<sup>150</sup> Knight suggests, however, that it means the Servant shares with many people his satisfaction over the achievement of his great, good work, as in the picture given in 9.3 (LXXe): “The multitude of the people which thou hast brought down in thy joy, they shall even rejoice before thee as they that rejoice in harvest, and as they that divide the spoil.” Knight thinks God is the victorious Warrior who divides the spoils of war with his Servant and his people at the great celebration of victory at the end of time.<sup>151</sup> His argument is convincing.

R. K. Harrison has rightly commented: “ these passages of Scripture make an individual, a corporate, an ideal, and a historical interpretation possible at different times.”<sup>152</sup> There are difficulties with each interpretation, but one thing is clear, i.e. the servant possesses royal attributes and is an individual who serves the Lord in an exalted position.<sup>153</sup> The early church believed that the person and mission of Jesus Christ fulfilled the fourth Servant Oracle (cf. Acts 8.31-35).<sup>154</sup>

#### 2.3.4.3.3 The δόξα of the Messiah in other prophets

In Daniel’s vision of the Son of man, God gives the Messiah dominion (ἐξουσία), glory (δόξα) and kingship (βασιλεία) (Dan 7.13-14). His authority (ἐξουσία) is everlasting, and his kingship indestructible. Ἐξουσία is associated with δόξα, as we have already seen. The Messiah is characterized by righteousness, as evident in the name he is given, “the righteous Branch” (ἀνατολή δίκαια) (Jer 23.5), and the statement that he shall “execute judgment and righteousness (δικαιοσύνη) on the earth” (Jer 23.5 LXXe). The Branch shall receive ἀρετή (τίμη glory, honor) and shall reign as king (Zec 6.13). He is a glorious king who rules not only with righteousness but also with authority.

<sup>148</sup> See note on Isa 53.12 in HCSB 1091.

<sup>149</sup> Claus Westermann, *Isaiah 40-66: A Commentary* (Philadelphia: Westminster, 1969), 267. Westermann does not agree, however, with the many commentators (e.g. Mowinckel) who say that this refers to resurrection from the dead. It is true, as Westermann points out, that the text does not specify precisely or explain what is meant here.

<sup>150</sup> Motyer, 443.

<sup>151</sup> Knight, *Isaiah 40-55*, 179.

<sup>152</sup> ISBE 4:423.

<sup>153</sup> Ibid.

<sup>154</sup> The quotation from Isa is from the LXX.

## 2.3.5 The Δόξα God Gives His People in the LXX

### 2.3.5.1 Introduction

Kittel states in TDNT that in the OT, “when man is set in a relation of קְבוֹד, all the emphasis lies on sight,” while in the NT the emphasis is on participation.<sup>155</sup>

Although it is true that in the OT there is a major emphasis on seeing the קְבוֹד of Yahweh, it is not true that *all* the emphasis is on seeing. There are, in fact, numerous passages in the OT that speak clearly and emphatically of the glorification of God’s people with divine קְבוֹד/δόξα. It has always been God’s intention to endow his people with קְבוֹד/δόξα. In this section we shall look into the Gr. OT to discover its teachings regarding the δόξα that God gives to his people.

### 2.3.5.2 God’s Plan for His People’s Δόξα

Awake, awake, Sion; put on thy strength, O Sion; and o [sic] thou put on thy glory,  
 Jerusalem the holy city: (Isa 52.1 LXXe).

And in that day God shall shine gloriously in counsel on the earth, to exalt and glorify  
 the remnant of Israel (Isa 4.2 LXXe).

the Lord is my glory and my praise, and is become my salvation (Isa 12.2 LXXe).

In that day the Lord of hosts shall be the crown of hope, the woven crown of glory, to  
 the remnant of the people (Isa 28.5 LXXe).

the Lord thy God, the Holy One of Israel has glorified thee (Isa 55.5 LXXe).

Above are some of the many passages in the LXX that speak of the glory and glorification of God’s people. God gave glory and honor to the first human beings (Psa 8.5), but they lost this original glory through disobedience. Through the descendants of Abraham God’s plan is to bless all the families of the earth (Gen 12.1-3), so that glory would be their possession once more (Jer 13.11; 33.9; Isa 66.18-19). “And it shall be for joy and praise, and for glory to all the people of the earth, who shall hear all the good that I will do: and they shall fear and be provoked for all the good things and for all the peace which I will bring upon them” (Jer 33.9 LXXe).

<sup>155</sup> TDNT 2:249-50.



### 2.3.5.3 People Seeking Human Δόξα

There are over 90 passages in the LXX where doxa refers to the honor or glory given to human beings.<sup>156</sup> We read of the δόξα of Abraham (Sir 44.19), Jacob (Gen 31.1), Joseph (Gen 45.13), Moses (Sir 45.2), Aaron (Sir 45.20), Solomon (1 Chr 29.25), et al. Human δόξα may consist in wealth, position, power, authority, prestige and honor (Gen 31.1, 16; 45.13; 1 Chr 29.25; 2 Chr 17.5). Human δόξα is ephemeral (Isa 40.6-7; cf. Psa 37.20 LXXe), in contrast to divine δόξα, which is everlasting (Isa 60.19). Isaiah declares that the δόξα of Assyria (10.16), Babylon (13.19), Moab (16:14), Damascus (17.1-3), and Israel (17.4)<sup>157</sup> are destined to be brought low because the Lord is against human pride and exaltation (Isa 2.12), e.g. royal crowns (Jer 13.18), wisdom and military strength (Isa 10.13, 16), authority and influence (Isa 17.1-3), fruitful fields and vineyards (Isa 16.6-8, 10), silver, gold, other treasures, horses, and chariots (Isa 2.7-8) – all will be destroyed. The people have exalted themselves, and their pride and haughtiness shall be brought low (Isa 2.11-12).

The OT gives numerous examples of people who seek their own glory and fail to gain the true glory that comes from God. The ultimate example of one who seeks his own glory over against God's glory is the king who declared his intention to ascend up to heaven, set his throne above the stars, and "be like the Most High" (Isa 14.13-14 LXXe). People who insist on gaining glory for themselves will miss out on a redemptive relationship with God.<sup>158</sup> In the FG Jesus warns against seeking one's own glory (John 7.18; 8.50) and loving human glory more than the glory that comes from God (12.43; cf. 5.44).

### 2.3.5.4 The Servant of the Lord: Seeking God's Δόξα

In contrast to the self-seeking king, the Lord's Servant is humble and gentle (Isa 42.2-3), obedient to the Lord, not seeking his own (Isa 53.6-8, 10-12). He willingly suffers abuse, insult, injury, (Isa 50.6; 53.3-5, 7) and even death, in submission to God's will and for the salvation of others (Isa 53.7-11). He "was led as a sheep to the slaughter, and as a lamb before the shearer" (Isa 53.7). He bore the sins of many, and by his bruises he healed his sinful people (Isa 53.4-5, 12 LXX). Therefore God "exalted and glorified [him] exceedingly ὑψώθησεται καὶ δοξασθήσεται σφόδρα" (Isa 52.13 LXX).

In the FG John the Baptizer called Jesus "the Lamb of God who takes away the sin of the world" (John 1.29). This is probably an allusion to the Suffering Servant in Isaiah 53. Similarly, in the FG God's Son does not seek his own glory but God's; he seeks to do only God's will, not his own (John 5.30; 7.18). He gives

<sup>156</sup> E.g. Gen 31.1, 16; 45.13; 1 Kgs 3.13; 1 Chr 29.25; 2 Chr 1.11, 12; 17.5; 18.1; 26.18; 32.27, 33; Est 1.4; 4.17; 5.11; 6.3; 10.2; Job 19.9; 29.20; 40.10; Psa 44.14 [45.13]; 48.17, 18 [49.16, 17]; 111[112].3; Prov 11.16; 14.28; 15.33; Eccl 6.2; Isa 10.3; Ezek 27.10; 1 Macc 10.64; 14.4, 35; 15.19, 32, 36; 2 Macc 4.15; 1 Esd 4.17; 8.4; Sir 3.11; 45.2, 3, 7, 20, 23, 26; 46.2; 48.4; 49.5

<sup>157</sup> In each instance δόξα represents כבוד except in 13.19, where it translates נָבִי.

<sup>158</sup> Oswalt, *Book of Isaiah: Chaps 1-39*, 41-42.

his life to save others; therefore the Father loves him and will glorify him (John 10.15, 17-18; 13.31-32; 17.1, 5). The lifting up motif and the glorification motif in John also show the influence of Isaiah (52.13-53.12).

### 2.3.5.5 The Motive for Giving Δόξα: God's Love and Mercy

Yahweh's love for his people is like that of a father for his children (Hos 11.1) and like that of a husband for his wife (Hos 2.2, 7, 16, 19; Jer 3.20). Although his children are rebellious and faithless and refuse to obey, the Father still considers them the beloved objects of his delight (Jer 31.20). He loves his people even though they abandon him (Hos 11.7-8; 14.4). He draws his wayward children to himself with "bands of love" (Hos 11.4 LXXe). Israel, like an unfaithful wife, has committed spiritual adultery by worshipping other gods. Yahweh punishes her but afterwards speaks tenderly and woos and wins back her love (Hos 2. 9-13, 14-15). He betroths his unfaithful wife to himself again "in mercy, and in tender compassion" (Hos 2.19 LXXe). Because of his steadfast love and compassion, the Lord will *glorify* Jerusalem, building her in righteousness so that nations will be drawn to her (Isa 54.10-15, 17; 55.3-5). Israel becomes a "mediator of faith in Yahweh," for she "reveals Yahweh to the nations."<sup>159</sup>

### 2.3.5.6 The Δόξα that Comes from God

God's plan for his people is that "they might be to [him] a famous people, and a praise, and a glory," (Jer 13.11 LXXe). He is the source of their life and their δόξα (Jer 2.11, 13). God honors (δοξάζω) those who honor (δοξάζονται) him, and those who dishonor him shall be despised (1 Sam 2.30 LXXe).

Divine glory, imparted to those in obedient submission to him, has an enduring quality that can never be taken away.<sup>160</sup>

God comes against all human glory (all that is proud and lofty) and destroys it (Isa 2.9-17; 10.16-18), but he gives divine glory to his people Israel (Isa 43.7; 46.13; 49.3). God's people become "glorious" because they belong to the Lord (Isa 43.4); he created them for his glory (Isa 43.7). He has given salvation to Israel for glory (Isa 46.13). The Heb. OT puts it this way: "the Lord has redeemed Jacob, he displays his glory in Israel" (Isa 44.23 NIV).

God has redeemed Jacob, and Israel shall be glorified (Isa 44.23 LXXe).

The glory that is seen in and around them is the glory that comes from God, God's own glory. This glory consists of beauty (Isa 62.3-4), holiness (Isa 4.3),

<sup>159</sup> John L. McKenzie, *Second Isaiah* (AB 20; Garden City: Doubleday, 1968), 82, 144.

<sup>160</sup> Oswalt, *Book of Isaiah: 1-39*, 43.

righteousness (Isa 60.21; 61.3), God's presence and saving power (Isa 4.5; 41.10), God's life-giving Spirit (Ezek 11.19-20; 36.26-27; 37.14) and his words in them (Jer 31.33; Isa 51.7; Ezek 40.4). The indwelling word and the indwelling Spirit cause people to obey God's commandments and to display God's holiness and glory (Ezek 36.23d, 26-27; cf. 11.19-20; Jer 31.31-34).

Here [in Isa 61] the nation that sought significance in its own glory (Isa 2.6-22) now receives the glory of God as a gift. The nation that had been blind and captive is set free by the Messiah's word. As a result, all the nations come submissively to Jerusalem to see the glory that shines forth from it. God, the Creator and Lord of history, the Redeemer, will shine through his people to all the world.<sup>161</sup>

### 2.3.5.6.1 God himself, God's presence, God's dwelling, God's indwelling word and Spirit

2.3.5.6.1.1 *God himself is their δόξα*. God's people have abandoned him, who is "their δόξα" (Jer 2.11; cf. Isa 60.19; 28.5; Zech 2.5 LXXe)<sup>162</sup> and "have bartered their Glory for Shame" (Hos 4.7 NJB).<sup>163</sup> The LXXe reads: "I will turn their glory into shame." "Their 'Glory' (כְּבוֹד), a proper name, is Yahweh."<sup>164</sup> He is the δόξα within Jerusalem (Zech 2.5 LXXe).

2.3.5.6.1.2 *God's presence, God's dwelling, God's word and Spirit*. In Moses' time God's presence with his people caused them to be "glorified (ἐνδοξάζομαι) beyond all the nations" (Exod 33.16 LXXe). "And he shall come," and there shall be "a cloud by day, and the smoke and light of fire burning by night," indicating the Lord's glorious presence dwelling with his people (Isa 4.5 LXXe). His glory will be a shelter and protection (Isa 4.5-6) and their "everlasting light," a radiant, perpetual presence (Isa 60.19). "I am with thee: I am thy God" (Isa 41.10 LXXe). "His glory shall be seen upon thee" (Isa 60.2 LXXe), arising on them like the sun, causing them to be glorified (Isa 60.7, 13; 61.3; 62.2). His presence makes them righteous (Isa 60.21). Their *righteousness* will reveal his glory, for they are the "planting of the Lord for glory" (Isa 61.3 LXXe), i.e. "to display his glory" (NRSV).

He has made them what they are (work of my hands). For the display of my splendour is (lit.) 'in order to display my beauty', the Lord 'embodied' and displayed in his people. This had ever been the divine intention (44.23).<sup>165</sup>

<sup>161</sup> Oswalt, "Isaiah: Theology of" in NIDOTTE, 4:730.

<sup>162</sup> Cf. NIV: "exchanged *their Glory* for worthless idols."

<sup>163</sup> Cf. other translations, e.g. "they changed *their glory* into shame" (NRSV); "I will turn *their glory* into shame" (LXXe); "they exchanged *their Glory* for something disgraceful" (NIV).

<sup>164</sup> Douglas Stuart, *Hosea-Jonah* (WBC 31; Waco: Word, 1987), 79.

<sup>165</sup> Motyer, 499.

The *righteousness* of the people of God is not their own *righteousness* but is the manifestation of God's *righteousness*, which comes from God dwelling in them by his Spirit (Ezek 11.19-20; 36.26-27; 37.14). Isaiah 44.23 says: "God has redeemed Jacob, and Israel shall be glorified," but the Heb. reads: "For the Lord has redeemed Jacob, and will be glorified in Israel." The NIV has: " he displays his glory in Israel." The glory with which Israel is glorified is the glory of God, which is *displayed in Israel* because God is present among and within his people, for he sets his sanctuary in the midst of them forever (Ezek 37.26-28; 43.7) and puts his Spirit within them (Ezek 37.14). God's people are as lifeless as dry bones, but God sends his Spirit to enter them and to impart life (Ezek 37.1-6, 11, 14).

He also puts his word within them and writes it on their hearts (Jer 31.33; cf. Isa 51.7). God's word is spiritual food that tastes sweet in the mouth, may be "considered a part of his being,"<sup>166</sup> and imparts joy (Psa 119.103; Jer 15.16; Ezek 3.3). Since God's word is an "expression and extension of Yahweh's knowledge, character, and ability,"<sup>167</sup> the presence of his word within his people means that a share of his knowledge, character, and power has been given them. God's word is also the "externalization of his person,"<sup>168</sup> and the reception of his word is therefore the reception of God himself.

God reveals himself to his people by his word (1 Sam 3.21; Psa 119.18, 49-50, 97-99, 102-105, 129-130; Isa 2.3; 48.1, 3-6, 14-18; etc.), to those who open their ears to hear and their eyes to see (Isa 32.3, 9; 42.18, 23; 46.3; Jer 17.20; 22.2; 31.10; 42:15; Ezek 12.2; 13.2-3; 40.4; etc.), so that he can put his teaching in their hearts (Isa 51.7; Jer 31.33; Ezek 40.4). His word accomplishes the work for which he sent it (Isa 55.10-11). In his New Covenant with his people, he promises to put his Spirit upon them and his words in their mouths (Isa 59.21; cf Isa 44.3; Jer 31.33; Ezek 36.26-27; 37.14; 39.29).

Israel already possesses two gifts from God, 'my spirit which is upon you' and 'my words which I have put in your mouth', and these shall belong to you and to your children's children 'from this time forth and for evermore.'<sup>169</sup>

### 2.3.5.6.2 God's light, the light of salvation, life, and righteousness

Darkness symbolizes distress, anguish, and death,<sup>170</sup> but for the people who walk in darkness, a great light has appeared, the light of God's deliverance from oppression by their enemies (Isa 8.22; 9.1-2, 4-5). God saves people not only from enemies (Jdg 2.18; 6.14; 1 Sam 7.8), but also from troubles (Psa 34.6[7]), unrighteousness and sins (Psa 51.14[16]; Ezek 36.29; 37.23), and death (e.g. Isa 1.19-20; 51.14; Jer 30.11, 17).

<sup>166</sup> R. B. Edwards, "Word" in ISBE 4:1102.

<sup>167</sup> NIDOTTE, I:914.

<sup>168</sup> McKenzie, 144.

<sup>169</sup> Knight, *Isaiah 56-66*, 40.

<sup>170</sup> On darkness as a symbol of death, see Psa 107.10, 14; Job 3.5; 12.22; 28.3; Jer 13.16 (LXX).

The glory of the Lord rises upon his people as light shining upon a dark world, as when the sun rises on the earth at dawn (Isa 60.1-3). Light symbolizes the presence of God and his salvation.<sup>171</sup> With the birth of the Messiah-King who will rule with justice and righteousness, the nation rejoices and exults in God's coming salvation (Isa 9.3-4, 6-7 LXX).

Salvation is correlated with God's glory. "Behold, my God is my Saviour; I will trust in him and not be afraid: for the Lord is my glory and my praise, and is become my salvation" (Isa 12.2 LXXe). Salvation involves trust in God and leads to fearlessness, praise, and glory. It is the Lord who is "my salvation" (Isa 12.2 LXXe). There is joy in receiving God's salvation, and this leads to the proclamation of God's "glorious deeds" to all the earth (Isa 12.3-6).

Israel shall be radiant with the light of Yahweh's glory, for God's glory causes his people to shine with the same light (Isa 58.8; 60.1-2). Whybray suggests the image of Zion "shining with the reflected light of Yahweh's glory,"<sup>172</sup> but Motyer rightly sees Zion being transformed, filled, and energized by God's light, so that light shines out from her.<sup>173</sup> The Lord is their "everlasting light" and their glory (Isa 60.19). The glory of the Lord makes them radiant within and shines out from them so that nations shall walk in their brightness (Isa 60.3). Their glory is the radiance of righteousness, for the presence of the Lord causes his people to be righteous (Isa 60.20-21). The Lord will give Israel "as a light to the nations," so that his salvation may reach to the uttermost parts of the earth through the radiant witness of his people (Isa 43.10; 49.6).

Light is also a metaphor for life. The glory of the Lord brings destruction to rebels but life to those who repent (Isa 2.10, 19, 21; 4.2-4). The "willing and obedient" are cleansed from sin and will live (Isa 1.18-19; 4.3 -4; 51.14; cf. Ezek 37.6, 14). Their names are written in the book of life (Isa 4.3).

### 2.3.5.6.3 Godlikeness, image of God

In Isaiah's view, chief among the many conditions resulting from redemption would be restoration of God's holy image in his people. One of the book's recurring points is that God will make his people like himself.<sup>174</sup>

Knight states rightly that God, who does not permit any image of himself to be made, has chosen Israel to be his image.<sup>175</sup> The image of God, in which people were created, is no longer intact in human beings, but Isaiah proclaims that Yahweh will re-create Israel in his likeness through the work of the Spirit. "Accordingly, the straightforward way of expressing this truth is to declare, as DI does, that the glory of God is to be *made manifest in and through Israel*."<sup>176</sup>

<sup>171</sup> Knight, *Isaiah 56-66*, 177.

<sup>172</sup> R. N. Whybray, *Isaiah 40-66* (NCBC; Grand Rapids: Eerdmans, 1996), 230.

<sup>173</sup> Motyer, 494.

<sup>174</sup> Oswalt, *The Book of Isaiah: 1-39*, 42.

<sup>175</sup> Knight, *Isaiah 56-66*, 50.

<sup>176</sup> *Ibid.*, with added emphasis.

Godlikeness includes the following qualities: *holiness and righteousness; mercy, kindness, compassion, steadfast love and faithfulness; strength, power; majesty, dignity, exalted position; beauty, splendor.*

God's desire for his people is that they should be holy as he is holy (Lev 11.44, 45). Holiness and glory are linked together (Isa 6.3; 63.15). When God glorifies them, they become holy (Isa 4.2, 3). They shall be holy because the Lord shall "wash away [their] filth" and "purge out the blood from the midst of them" (Isa 4.3-4 LXXe). They are to cease sinning and learn to do good (Isa 1.17). The glory of Yahweh shines when his people practice justice, end oppression and show compassion to the hungry and the homeless (Isa 58.6-10; cf. 32.15-17). Justice and compassion go hand in hand (Mic 6.8).

The glorification of Israel is not to exalt and benefit this nation alone, but also to equip the people of God so that they shall be a blessing to the world. God has chosen and anointed Israel so that his Servant people might be a "*light to the nations,*" to open their eyes and bring them from prison into the freedom of God's people (Isa 42.1, 6-7). This world vision is seen also in John (3.16; 4.42; 12.52; 17.18, 21, 23).

#### 2.3.5.6.4 The δόξα of servanthood: The glory of sacrificial love

Although Israel before the exile failed to be God's faithful servant, the new Israel, having been redeemed and having put on her glory (Isa 52.1 LXXe), is now able to fulfill her task as God's servant, following the example of the Servant-Messiah. God's people are called to do the same work as the Ideal Servant, the Messiah. They are anointed to bring good news to the oppressed, to bind up the broken-hearted and proclaim liberty to the captives, so that others may also receive the "garment of glory" and become "the planting of the Lord, to display his glory" (Isa 61.3 LXXe, NRSV).

As humble servants of the Lord, they shall be totally obedient to the Lord (Isa 50.4-5), even when persecuted and oppressed (Isa 50.6-9; 53.3, 7-8). Aware of God's holiness and exaltation, they tremble at God's word and are willing to obey him unto death. Then they, like the Messiah, shall be honored by God and shall be exalted, lifted up, and greatly glorified (Isa 66.2; 52.13 LXXe).

#### 2.3.6 Summary and Conclusion

There are many passages in the OT that speak of the glorification of God's people with divine δόξα, but most people seek their own, human δόξα instead of the δόξα that comes from God. The Servant of the Lord, however, was totally obedient to God and sought only God's will and God's δόξα. Because he bore the sins of the people and healed them by his bruises, God will exalt and glorify him exceedingly.

God's love for his people is like a father's love for his rebellious children and like a husband's love for his faithless wife. He forgives their sins and draws them back with cords of love. God himself comes in his Servant-Messiah to save

his people. His presence in the Messiah imparts to him power, authority, righteousness, dominion, and compassion. God is the Messiah's glory and the glory of his people. He anoints the Messiah with his Spirit and puts his words in his mouth, enabling him to bring the light of life, salvation, righteousness, and glory to people.

The glory that God gives to his people consists of beauty, holiness, righteousness, God's presence and saving power, his life-giving Spirit, and his indwelling words. He displays his own glory in them. They have no righteousness of their own, but the indwelling of God by his Spirit and his words causes them to be righteous and to have a share of God's knowledge, character, and power. The reception of God's word is the reception of God himself. Glory, light, salvation, and righteousness are correlated. God's people are transformed by God's glorious light, which is the radiance of salvation and righteousness which come from the Lord. God's presence in his people causes them to be like God in his holiness, righteousness, and compassion. When he has glorified them with righteousness, the nations will be attracted to their light, and his salvation will go forth to the uttermost parts of the earth. The renewed Israel will fulfill her task as God's servant, following the example of the Ideal Servant, the Messiah. They will be totally obedient to God, even under persecution and oppression and unto death. They, like the Messiah, will be honored by God and will be exalted, lifted up, and greatly glorified.

The contrast between human δόξα and divine δόξα is seen also in the FG, as is the contrast between people and the Messiah, Jesus. Jesus seeks only God's will and God's δόξα, never his own. The FG also emphasizes the gracious, forgiving love of God for the unbelieving and disobedient, and his desire to save all nations. Glory is given to God's people when they receive his words, which is to receive him. He comes to them when they keep his words, and his presence in them brings salvation, righteousness, holiness, and grace, enabling them to be Godlike in their character, showing love and compassion to others. They are to follow the example of Christ, who willingly laid down his life for others, and those who follow Christ unto death will be honored by the Father and will be exalted and glorified together with him.

Kings give glory to favored persons (1 Esdr 4:1; 1 Macc 10:64). Syrian Maccabees "rejoice" or "spread in the lands of the earth" (1 Macc 14:10). "Honor and dishonor come from speaking" (Sir 3:15). Mattathias wanted "great honor and an everlasting name" for his sons (1 Macc 2:51). Kings and their court have splendor, pomp, magnificence (1 Esdr 1:33; 1 Macc 10:59, 60; 15:32). The splendor of sinners "will turn into dung and worms" (1 Macc 2:62; cf. Sir 9:11).

<sup>177</sup> R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (London: Cambridge, 1913), 1:7.

<sup>178</sup> TDNT lists two occurrences of δόξα in the Apocrypha (1 Macc 5:18; 6:18) which Kittel says have the meaning "reputation," but the RSV and the NRSV translate these as "reputation."

## 2.4 Glory in the OT Apocrypha and OT Pseudepigrapha

Having examined the concepts of קְבוֹד in the Heb. OT and δόξα in the Grk. OT, we shall focus in Sections 2.3.6 and 2.3.7 on the concept of glory in the OT Apocrypha and the OT Pseudepigrapha. Modern scholars recognize the value of the OT Apocrypha and Pseudepigrapha for understanding Judaism and early Christianity, since they provide valuable information without which it is “absolutely impossible to explain the course of religious development between 200 B. C. and A. D. 100.”<sup>177</sup>

### 2.4.1 Δόξα in the OT Apocrypha

#### 2.4.1.1 Meaning of Δόξα in the OT Apocrypha

In the OT Apocrypha δόξα is used in the same way as in the Greek OT. There is only one occurrence of δόξα with the meaning *opinion*.<sup>178</sup> In most of the occurrences δόξα refers to *human honor or splendor*, but there are also references to *divine glory, honor, and magnificence*. Δόξα is also used to refer to the *splendor* of God’s creation.

##### 2.4.1.1.1 Δόξα meaning *opinion, decision*

In Sir 8.14, Δόξα has the meaning *opinion or decision*. “Do not go to law against a judge, for the decision will favor him because of his standing.”

##### 2.4.1.1.2 Δόξα meaning *human honor, reputation, renown; human glory, splendor, greatness, pomp, magnificence*

Kings give *honor* to favored persons (1 Esd 8.4; 1 Macc 10.64). Simon Maccabeus’ *renown* “spread to the ends of the earth” (1 Macc 14.10). “*Honor and dishonor* come from speaking” (Sir 5.13). Mattathias wanted “great *honor and an everlasting name*” for his sons (1 Macc 2.51). Kings and their court have *splendor, pomp, magnificence* (1 Esd 1.33; 1 Macc 10.58, 60; 15.32). The *splendor* of sinners “will turn into dung and worms” (1 Macc 2.62; cf. Sir 9.11).

<sup>177</sup> R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: Clarendon, 1913), 1:x.

<sup>178</sup> TDNT lists two occurrences of δόξα in the Apocrypha (4 Macc 5.18; 6.18) which Kittel says have the meaning “opinion,” but the RSV and the NRSV translate these as “reputation.”



#### 2.4.1.1.3 Δόξα meaning *glory, beauty, and splendor* of God's creation

God's glory is visible in his creation, which is "full of his *glory*" (Sir 42.16; cf. 42.25). The heavens, the sun, moon, stars, and rainbow, are "*glorious* to behold" (Sir 43.1, 2-12). "The *glory* of the stars is the beauty of heaven, a glittering array in the heights of the Lord" (Sir 43.9). The rest of creation also shows God's *majesty* (Sir 43.13-26). However, the *glory* of the Creator far surpasses the *glory* of his works (Sir 43.27-32).

#### 2.4.1.1.4 Δόξα meaning *divine glory*

As in the Gr. OT, δόξα in the Apocrypha refers to *divine glory* as well as to *human glory*. There are references to the δόξα of God, the Messiah, Jerusalem and the Temple, and the *glory* he gives to special people.

### 2.4.1.2 The Glory of God

God is great and glorious (Jdt 16.13). His name, presence, and throne are τῆς δόξης (Jdt 9.8; Tob 3.16; 12.15; Wis 9.10). Goodness and glory are correlated. God's χρηστότης and δόξα are forever upon all Israel (1 Esd 5.61). Δόξα is also correlated with God's holiness (Sir 36.4; cf. Wis 9.10; Sir 45.2; 49.12; Pr Az 30, 31; 1 Macc 2.12), his righteousness (Bar 2.18; 5.2, 9), his power in the creation and over his enemies (Jdt 16.13-15a-b; Sir 36.3, 6-11; 42.15-25), his majesty (Sir 36.19; 44.2), and his mercy and goodwill toward his people (Jdt 16.15c; Sir 36.11-22). The δόξα of the Lord is associated with his deliverance (Pr Azar 20), which comes to Israel with great glory and splendor (μετὰ δόξης μεγάλης καὶ λαμπρότητος τοῦ αἰωνίου) (Bar 4.24). Δόξα is associated with λαμπρότης (brightness) here, as in Isaiah 60.2-3 (cf. Bar 5.9; Sir 42.16). God delivers his people "from the power and hand of the enemy" and brings "everlasting joy with [their] salvation" (Bar 4.21, 29, 36); they will rejoice in the glory of God (Bar 4.37).

His people "saw his glorious majesty" with their eyes, and "their ears heard the glory of his voice" when he established a covenant with them and revealed to them his commandments (Sir 17.12-14). God reveals his glory through giving signs and working wonders (Sir 36.6). The desired result of revealing his glory is that all people might know that he is God (Sir 36.3-5, 19-22). Power and glory are closely connected. Δόξα is manifested in nature, in God's deliverance of Israel from their enemies, in the giving of the covenant and the commandments, and in the temple, his dwelling-place (Sir 36.19). Thus God's glory is associated with his mercy and compassion, and with his wrath as well (Sir 16.12; 36.6-8).

### 2.4.1.3 The Glory of Wisdom and the Temple

Wisdom is “a breath of the power of God, and a pure emanation of the glory of the Almighty,” a “reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness” (Wis 7.25-26). NT writers, including Paul and the author of Hebrews, understand Jesus to be the “embodiment of the divine Wisdom” (cf. 1 Cor 1.24; Col 1.15; Heb 1.3).<sup>179</sup> The FG also presents Jesus as the embodiment of Wisdom and as the glory and image of his Father (John 1.14; 14.7, 9c; 17.5, 24).

Wisdom is superior to the sun and the stars, for evil cannot prevail against her as darkness succeeds the light (Wis 7.29-30). In John the Light shines in the darkness, and is stronger than the darkness (John 1.5). Sirach likens wisdom to a terebinth whose branches are glorious and a vine whose blossoms become glorious fruit (Sir 24.16-17). In John Jesus is the vine, and his disciples the branches (John 15.1, 5), to whom he gives glory (John 17.22) and who bear fruit that glorifies God (John 15.8). Wisdom is glorious because she “came forth from the mouth of the Most High” and “dwelt in the highest heavens” (Sir 24.3-4). Wisdom is with God, knows his works and was present when God made the world (Wis 9.9; cf John 1.1-3). Her “throne was in a pillar of cloud” (Sir 24.4).<sup>180</sup> Wisdom came down from the clouds, “appeared on earth and lived with humankind” (Bar 3.29b, 37). God sent her from the throne of his glory (Wis 9.10b). In John the Word was with God in the beginning when God created the world and had glory in God’s presence before the world existed (John 1.1; 17.5), came into the world, “lived among us” and revealed his glory (John 1.9-10, 14; 2.11); it was God who sent him from heaven above (John 3.17, 31, 34; 4.34; 5.23, 24; 6.41, 57; 7.29; 8.23; etc.).

In Baruch Wisdom is “the book of the commandments of God, the law that endures forever” (Bar 4.1a, b); Wisdom imparts life to those who hold her fast, but those who abandon her will die (Bar 4.1c, d). In the FG Jesus is the Word of God and is life and gives life to those who believe in him, but whoever disobeys him will perish (John 1.4; 3.36). Wisdom is a shining light and the glory of Israel (Bar 4.2, 3); in John the Word is the life and “the light of all people,” and his glory is seen by and shared with his followers (John 1.4, 14; 17.22). Where wisdom is, there is strength, understanding, life, light, and peace (Bar 3.14). In John Christ is the giver of power (1.12), knowledge (15.15), life (1.4; 3.16, 36; and passim), light (1.4, 9; 3.19; 8.12; 9.5; 12.35, 36, 46), and peace (John 15.15; 16.33). Wisdom “knows the things of old” and has foreknowledge of the future (Wis 8.8). Jesus knows all things, for he had received all things from his Father (John 16.30; cf. 13.3; 15.15).

<sup>179</sup> Edgar J. Goodspeed, *The Story of the Apocrypha* (Chicago: University of Chicago Press, 1939), 127.

<sup>180</sup> This alludes to Exod 13.21-22 and 16.10.

#### 2.4.1.4 The Glory of Jerusalem and the Temple

Jerusalem is holy because God's house will be rebuilt there, and God's presence there will shine like a "bright light" to all the world (Tob 13.10, 16), light symbolizing glory. When the Israelites return from exile, God will "rebuild Jerusalem in all her glory" (Tob 14.5 NJB). Judith prayed that God would bring his people to favor and "make your undertaking a success, for the glory of the Israelites and the exaltation of Jerusalem" (Jdt 10:8 NAB). The day was coming when Jerusalem would "take off the garment of her sorrow and affliction and put on forever the beauty of the glory from God" (Bar 5.1). This is the glory of the "righteousness that comes from God," the glory of godliness (Bar 5.2a, 4b).

#### 2.4.1.5 The Glory of Great Ancestors

God gave great glory to men like Enoch, Noah, Abraham, Isaac, Jacob, and Moses, who served and pleased God (Sir 44.2, 16, 17, 19, 22-23; 45.1-3, etc.). These men found favor with both God and people, and received praise from both (Sir 44.1-2, 7-8, 15, 16, 17, 20; 45.1, etc.). The glory that God gave was heavenly glory (like that of the "holy ones" [Sir 45.2]), which resulted from a special relationship with him, e.g. covenant relationships (Sir 44.18, 20, 22; 45.1, 7, 24, 25; 47.11), intimate friendship with and great devotion to him (Sir 45.5; 46.6, 13; 47.8). Foremost among these was Abraham, the father of nations; "no one has been found like him in glory" (Sir 44.19). Moses was made "equal in δόξα to the holy ones," and was glorified before kings (Sir 45.2, 3). God "revealed to him his δόξα," allowing him to hear his voice and receive the commandments face to face (Sir 45.3d, 5a, c). The Lord exalted Aaron and gave him "a glorious robe" (Sir 45.6, 7d). Phinehas was crowned with glory, and his people's glory will endure (Sir 45.26). Joshua was glorious in battle (Sir 46.2). David received a covenant of kingship and a "glorious throne" (Sir 47.11). Elijah was "glorious in [his] wondrous deeds" (Sir 48.4). The glory of these ancestors "will never be blotted out" (Sir 44.13).

The glory of the ancestors consisted of majesty (Sir 44.2), authority (44.3a, 8b), fame (44.3b, 4c), wisdom (44.3c, 15a), prophetic power (44.3d), knowledge (44.4b), strength (46.9, 16-18; 47.5), wealth (44.6, 11), honor (44.7), reputation (44.8), praise (44.8, 15b), and godly descendants (44.12-13). Some of these may be seen as human glory, e.g. fame, wealth, honor, reputation, and praise (44.3, 6, 7, 8, 11, 15), but the remaining gifts come from God (cf 43.33; 44.2). It was God who conferred majesty (Sir 44.2), wisdom (44.3c, 15a), authority (45.8b), strength (46.9, 16-18; 47.5), and prophetic power (44.3d).

## 2.4.1.6 The Glory of the People of God in the OT Apocrypha

### 2.4.1.6.1 In the beginning

In the beginning God gave people glory and honor, but sin entered the world, and the glory was lost. God created people to be glorious. He made them in his own image (Sir 17.3), which is glorious and immortal (Wis 2.23). He “granted them authority over everything on the earth” and “strength like his own (Sir 17.2-3). He gave them dominion over birds and beasts; discretion; the ability to communicate; a mind for thinking; and knowledge and understanding (Sir 17.6-7). “He put the fear of him into their hearts” (Sir 17.8). The fear of the Lord is δόξα καὶ καύχημα (Sir 1.11). Adam and Eve had communion with God; they “saw his glorious majesty,” and “heard the glory of his voice” (Sir 17.13). As long as they feared him, they had wisdom, and as long as they held on to wisdom they had glory (Sir 1.11, 14, 16, 18, 20; 4.13).

Sin brought death and the loss of glory. Sirach holds Eve responsible for the origin of sin and declares that all will be punished with death because of her (Sir 25:24), but Wisdom puts the responsibility on the devil (Wis 2.24). It was the devil’s envy that brought death into the world, and “those who belong to his company experience it” (Wis 2.24). God did not create death but desires that all might live (Wis 1.13-14). The ungodly, by their evil words and deeds, “summoned death” and “made a covenant” with death (Wis 1.16). They “strayed from the way of truth” and “took [their] fill of the paths of lawlessness and destruction” (Wis 5.6, 7).

All people deserve punishment (Sir 8.5), since “all are unrighteous, [and] all their works are unrighteous;” therefore “in their unrighteousness they will perish” (1 Esd 4:37). The unrighteous will be “dishonored” (ἄτιμος),<sup>181</sup> will “suffer anguish,” and “the memory of them will perish” (Wis 4.18c, 19; cf. 3.17). They are consumed by their wickedness (Wis 5.13),<sup>182</sup> while “the righteous live forever” and “receive a glorious crown” (Wis 5.15-16).

### 2.4.1.6.2 Salvation of Israel and the gift of glory

*2.4.1.6.2.1 God’s plan for Israel and Israel’s rejection of God’s glory.* The Israelites were God’s chosen people whom he called to himself and glorified (Wis 18.8). In everything, he has “exalted and glorified [his] people, and [he has] not neglected to help them at all times and in all places” (Wis 19.22). To them God has given “the whole way of knowledge” in the form of the law, which is a shining light and Israel’s glory (Bar 3.36; 4.1-3), but they forsook God’s law and did not walk in its light (Bar 4.1-2). Therefore they lost their glory (Bar 4.3). They were “handed over to [their] enemies” and carried off (Bar 4.6, 26). However, God their “everlasting savior” promised to deliver them (Bar 4.21-22; cf. v. 18).

<sup>181</sup> ἄτιμος has a meaning the opposite of one of the meanings of δόξα.

<sup>182</sup> My translation; ἐν with dative can be translated “by.”

2.4.1.6.2.2 *Salvation and glorification of Israel.* God's salvation will come to Israel "with great glory (δόξα) and with the splendor (λαμπρότης) of the Everlasting" (Bar 4.24). Her children will rejoice in the δόξα of God (Bar 4.37). Their enemy will be destroyed (Bar 4.25). Instead of the "garment of sorrow and affliction," they will "put on the beauty of the δόξα from God" (Bar 5.1). They will wear the "robe of the righteousness that comes from God" (Bar 5.2a). We have seen previously that δόξα is correlated with righteousness. Their δόξα will be divine glory, "the δόξα of the Everlasting" (Bar 5.2b), for they will be godly (Bar 5.4). Their name will be "Righteous Peace, Godly Glory" (Bar 5.4). Δόξα is associated with salvation, radiance, joy, beauty, righteousness, godliness, honor, peace, and gladness, all of which come from God.

The Israelites are called the "glorious people" (Sir 24.12 NAB). In contrast to the wicked, who will be *dishonored* and *die* (Wis 4.18c; 5.13-14), the righteous will receive a "glorious crown" (βασίλειον τῆς εὐπρεπείας) and will "live forever" (Wis 5.15-16).<sup>183</sup> As the Lord is μέγας and ἔνδοξος (Jdt 16.13), so whoever fears the Lord is μέγας διὰ παντός (Jdt 16.16). "Greatness" and "glory" are semantically related.<sup>184</sup> The one who fears the Lord will receive δόξα, greatness, and eternal life from the Lord.

God brings them back to Zion, "carried in glory, as on a royal throne" (Bar 5.6d). God prepares the way so that they "may walk safely in the glory of God" (Bar 5.7). God's glory is light, and God leads his people in the light of his glory (Bar 5.9). Glory and all the good things that accompany God's glory: salvation, safety, eternal life, joy, mercy, righteousness, godliness, peace, greatness, beauty, and splendor – all come to Israel from God.

#### 2.4.1.6.3 God's plan for humankind

2.4.1.6.3.1 *God's compassion for humankind.* God is kind, patient, and merciful (Wis 15.1). He "love[s] all things that exist," for he made them (Wis 11.24). God is merciful to all and "overlook[s] people's sins, so that they may repent" (Wis 11.23). He corrects and warns sinners in order that they "may be freed from wickedness and put their trust in [him]" (Wis 12.2); he grants sinners "time and opportunity to give up their wickedness" (Wis 12.20). He judges "with mildness and with great forbearance" (Wis 12.18). While the Lord is the God of Israel, he has concern for all nations and sends a "bright light" to "shine to all the ends of the earth" (Tob 13.11a), and many nations, including "inhabitants of the remotest parts of the earth," will come to the Lord (Tob 13.11). Those who seek God with a sincere heart and do not distrust him will find him (Wis 1.1-2). The Spirit of the Lord fills the world, not just Israel (Wis 1.7).

<sup>183</sup> Εὐπρέπεια is a word semantically related to δόξα. See Appendix B, 1.

<sup>184</sup> See Appendix A, 8.

2.4.1.6.3.2 *Glorification of all who come to the Lord.* God promised Abraham that he would be the father of a multitude of nations, that “the nations would be blessed through his offspring” (Sir 44.19, 21). Tobit prophesied that “the nations in the whole world will all be converted and worship God in truth” (Tob 14.6). All who revere Jerusalem will be “blessed forever” and will be gathered together to praise the Lord and witness Jerusalem’s glory forever (Tob 13.12, 13, 14d). If people from all nations are blessed through Abraham’s offspring and will be converted to the Lord, then this implies that they will not only see but also experience the glory of the people of God.

People of any nation may find wisdom if they seek her (Wis 6.12); wisdom will guide and guard them with her glory (Wis 9.11). The wise dwell in wisdom’s glory and will inherit glory (Sir 4.13; 6.29, 31; 14.27). Since “the fear of the Lord is the crown of wisdom” (Sir 1.18), then all human beings who fear the Lord will be given wisdom and glory (Sir 4.13; cf. Sir 6.29, 31).

## 2.4.2 Glory in the OT Pseudepigrapha

The Pseudepigrapha “illustrate the pervasive influence of the OT books upon Early Judaism.”<sup>185</sup> They include works designated “Expansions of the OT,” “apocalypses,” and “testaments,” and were produced during the centuries before and following the beginning of the common era. All of the writings selected for study here were written between the third century B.C.E. to the first century C.E., except 3 Bar (first to third century B.C.E.) and T Ab (first to second century C.E.).<sup>186</sup>

### 2.4.2.1 Meaning of Glory in the OT Pseudepigrapha

In the Pseudepigrapha as in the Apocrypha, the word for “glory” refers sometimes to human glory, and sometimes to divine glory. Divine glory belongs to God and is shared by the Messiah, Jerusalem and the Temple, and the people of God.

<sup>185</sup> James H. Charlesworth, introduction to *The Old Testament Pseudepigrapha*, vol. 1, *Apocalyptic Literature and Testaments* (Garden City: Doubleday, 1983), xxviii.

<sup>186</sup> The writings cited in this study are: 3 Bar (first to third century C.E.), 1 En (second century B.C.E. to first century C.E.), 2 En (late first century C.E.), 4 Ezra (late first century C.E.), LAE (first century C.E.), Let Aris (third century B.C.E. to first century C.E.), 3 Macc (first century B.C.E.), 4 Macc (first century C.E.), Pr Man (second century B.C.E. to first century C.E.), Pss Sol (first century B.C.E.), T Ab (first to second century C.E.), T Jud (second century B.C.E.), and T Levi (second century B.C.E.).

#### 2.4.2.1.1 Human honor, reputation, human glory, authority, wealth, splendor

Glory is a gift of God, and “God assigns glory and greatness of wealth to kings” (Let Aris 224; cf. 15, 19, 45, 196). The rich and powerful have *sovereignty, grandeur, authority, honor, wealth* and other worldly *goods*, but because they lack knowledge and wisdom, they shall “perish together with all their goods and glory and honor” (1 En 98.2-3). The glory, power, honor, reputation, wealth, and splendor people enjoy in this life are not everlasting, for without knowledge of God they shall suffer the loss of everything, and will die in dishonor (1 En 98.3).

The highest form of glory is honoring God, not with gifts or sacrifices, but “with purity of heart and of devout disposition” (Let Aris 234). By exalting and glorifying themselves and not honoring God’s glory, people set themselves against God and offend him (Pss Sol 1.5-6, 8; 2.3-5). The extensive wealth of sinful Israelites was their glory, and they were “arrogant in their possessions, and did not acknowledge (God)” (Pss Sol 1.4, 6). By their “lawless actions,” which “surpassed the gentiles before them,” they “completely profaned the sanctuary of the Lord” and despised the “beauty of [God’s] glory” (Pss Sol 1.8; 2.3, 5). Because they dishonored God by despising his glory, God abandoned them to their enemies (Pss Sol 2.5-7).

#### 2.4.2.1.2 Divine glory

God’s glory surpasses human glory, but humankind does not understand the greatness of God (Pss Sol 2.28-30). There is nothing that can withstand the “glory of his power;” before his glory, the glory of human power shall wither (4 Ezra 15.49-50), the earth shall quake, and the sea shall be greatly troubled (4 Ezra 16.12).

*2.4.2.1.2.1 The glory of God.* Glory belongs to God (T Ab 14.9) and is associated with his name (3 Macc 2:9, 14; Apoc Ab 25.4; 29.17), which is “holy, blessed, and glorious throughout the whole world” (1 En 9.4), and “ineffable in glory” (Let Aris 98). God is called by the names “the Lord of Glory” (1 En 22.14; cf. 1 En 27.3, 5; 36.4; 40.3; 63.2; 83.8), “the Great Glory” (1 En 14.20; 102.3; T Levi 3.4; Mart Ascen Isa 9.37; 10.16; 11.32), “the Holy and Great Lord of Glory” (1 En 25.3), “the God of Glory” (1 En 25.7), “the Lord, God of eternal glory” (1 En 75.3), “the King of Glory” (1 En 81.3), “most glorious El” (Apoc Ab 17.13), and the “Glorious One” (Ascen Isa 10.2). He sits on a “throne of glory”/“the throne of his glory”/“the seat of his glory” (1 En 47.3; 60.2; 9.4). He expects all, including kings, to “bless” (1 En 63.2), “praise and have faith” (1 En 63.5), “extol and glorify him” (1 En 46.5), and will depose and destroy those who fail to extol and glorify his name (1 En 46.5-6; cf. 63.5-9).

God’s glory is correlated with his power, wisdom, and righteousness (1 En 63.2-3) and is forever (1 En 63.3; Pr Man 15; 4 Macc 18:22; T Ab 14.9). He is:

the Lord of kings, the Lord of rulers, the Lord of glory and the Lord of wisdom. [His] power exposes every secret thing his glory is forever and ever . and [his] righteousness is beyond accounting” (1 En 63.2-3).

His glory is “beyond comprehension” (4 Ezra 8:21), “great and wonderful,” and surpasses the glory of all (Ascen Isa 9.27). He is so mighty that “all things fear and tremble before his power,” including the hosts of angels (Pr Man 4; 4 Ezra 8.21); “the grandeur of your magnificence cannot be endured” (Pr Man 5). “The earth and its foundations quake, the sea is churned up from the depths, and its waves and the fish also shall be troubled at the presence of the Lord and before the glory of his power” (4 Ezra 16:12). Since glory is connected with God’s holiness, authority, and omniscience (1 En 9.4-5), all the works of sinners are done “before God and his glory” (4 Ezra 16.53-54; cf. 16.66). They “will seek to hide themselves from the presence of the Great Glory, trembling and confounded,” because they have sinned (1 En 102.3).

God’s glory was revealed when he gave the law to Israel (2 Esd 3.19). It was also present in Jerusalem and the temple, since “[he] sanctified this holy place because [he] took pleasure in [his] glory among [his] people ” (3 Macc 2.16).

God appears as “unbearable flaming fire” (LAE 25.3), his light so bright that the sun and moon are unable to shine before his brilliance (Apoc Mos 36.3). His face is “like iron burning hot in a fire, it emits sparks and is incandescent, marvelous awesome and frightening” (2 En 22.1). His appearance is beautiful, indescribable, and glorious (2 En 22.3). God is the “true light shining above all lights, living life” (LAE 28.2); as in John 1.4, life is in him, and this life is the light of people. In LAE 18.2 also, life is said to be light. On judgment day there will be no sun, moon, stars, “or shining or brightness or light, but only the splendor of the glory of the Most High” (4 Ezra 7.39, 42). This is “the development and eschatologization of Isa 60.19-20<sup>187</sup> and is echoed in Rev 21.23, where the glory of God is the light of the Holy City, and “its lamp is the Lamb.”

#### 2.4.2.1.2.2 *The glory of the Messiah*

2.4.2.1.2.2.1 *Levitic Messiah: Glory, light, peace, Spirit, words of God, and knowledge.* The Messiah expected to come from Levi will “shine like the sun” and “take away all the darkness from under heaven,” bringing peace to the earth; for “the heavens will be opened,” and “the glory of the Most High shall burst forth upon him. And the spirit shall rest upon him” (T Levi 18.4, 6, 7). To him “all the words of the Lord will be revealed” (v. 2). Glory, light, peace, the words of God, knowledge, and the Spirit are correlated (T Levi 18.2-3, 7).

2.4.2.1.2.2.2 *Levitic Messiah: Light conquering darkness.* The Pseudepigrapha interprets and elaborates on the OT concept of the origin of evil and draws “sharp distinctions between the opposing cosmic powers of good and

<sup>187</sup> Michael E. Stone, “2 Esdras,” *HCSB*, 1786.



evil.”<sup>188</sup> People are given two choices: “light or darkness, the Law of the Lord or the works of Beliar” (T Levi 19.1). The Messiah comes to bring light so that people will have knowledge of God’s word, be “illuminated by the grace of the Lord” and stop sinning (T Levi 18.3-5, 9). He has received glory and the Holy Spirit from the Father (T Levi 18.6-7; cf. 1 En 51.3; Pss Sol 17.37.) and gives majesty (a word semantically related to *glory*) and the Spirit of holiness to his children (T Levi 18.8, 11). He opens the gates of paradise and gives access to the tree of life (T Levi 18.10-11). He has power to overcome Satan and gives his children the same authority (T Levi 18.12). The result is that the Lord will be pleased by his children, and they shall all be righteous (T Levi 18.14). All darkness shall be taken away by the shining of Messiah’s light (T Levi 18.4).

2.4.2.1.2.2.3 Davidic Messiah: Light, righteousness, holiness, Spirit, truth, life, judgment, salvation. In T Judah the Messiah is a star, a “Sun of righteousness,” “the God of righteousness”, in whom is no sin (24.1; 22.2). The heavens open, as in T Levi, to “pour out the Spirit” from the Father on him (24.2), and he pours the Spirit of grace on his children (24.3a). There are two spirits: the spirit of truth and the spirit of error; the latter comes from Beliar, the prince of error who blinds people and causes them to sin ( T Jud 20.1; 25.3; 19.4). The Sun of righteousness pours the Spirit of grace on his people, and they will walk in the way of truth, according to God’s decrees (24.3b; cf. 26.1). He is the Shoot of God<sup>189</sup> and the “fountain for the life of all humanity” (v. 4). He judges the nations and saves all who call on the Lord (v. 6).

In the Psalms of Solomon the glory of the Messiah King and of his people is the glory of the Lord with which he has glorified them, and it consists in righteousness and holiness (Pss Sol 17.31-32; cf. 17.23, 26; 11.6-8). The king and his nation have righteousness and holiness only as it is given them by God, for they “have been made holy by the Lord their God” (Pss Sol 17.26; cf. 17.30), and “under the supervision of the glory of God,” they put on the “clothes of [their] glory” and the “robe of [their] holiness” (Pss Sol 11.6-7). Holiness, righteousness, and glory are correlated (Lev 10.3; Ps 97.6; Isa 6.3; 61.3; 63.15; Wis 9.3, 10; Sir 45.2; 49.12; Pr Azar 1.30, 31; 1 Macc 2.12; Bar 2.18; 5.2); being made holy (as God is holy) is to become like God, or to be glorified with the glory of the Lord (Pss Sol 17.26, 30-31).

2.4.2.1.2.2.4 The Elect One, the Righteous One, the Son of Man.

According to 1 En, in the eschaton the Elect One shall sit on the throne of glory and judge the righteous, the sinners, and the angels (1 En 45.3, 5-6; 61.8). He shall sit on God’s throne; the Lord of the Spirits has given him all the secrets of wisdom and has glorified him (1 En 51.3). In him dwells the spirit of wisdom and the spirit of knowledge and strength (1 En 49.3). His countenance is “full of grace” (1 En 46.1). His glory is eternal, and his power is unto all generations” (1 En 49.2). He has authority on the earth to give orders, to judge, and be praised; the glory of Azazel shall come to an end (1 En 52.4; 1 En 55.4; 56.4; 69.29). He existed before

<sup>188</sup> E. Isaac, “1 (Ethiopic Apocalypse of) Enoch” in *The OT Pseudepigrapha*, 1:10.

<sup>189</sup> The Shoot = Branch, a Davidic king (Isa 4.2; 11.1; Jer 23.5; 33.15; Zech 3.8; 6.12).

creation and shall never pass away (1 En 48.3, 6; 69.27). All people of earth will worship him (1 En 48.5). He will save the righteous and holy ones and give them life (1 En 48.7).

**2.4.2.1.2.3 The Glory of Jerusalem and the temple.** God chose Jerusalem and “glorified it by [his] magnificent manifestation” (3 Macc 2.9). The temple was dedicated to God’s glorious name (3 Macc 2.14). God had put a “wreath of glory” on Jerusalem’s head; she had on “beautiful clothes” and a “throne of glory,” but when she sinned she lost her beauty and glory (Pss Sol 2.19-21). After punishing his people, God will raise them up again to glory (Pss Sol 2.31). Ezra was shown a vision of “the brightness of her glory, and the loveliness of her beauty” (4 Ezra 10.50). In the Temple the priests’ vestments are glorious, causing “astonishment and amazement beyond words” (Let Aris 99).

## 2.4.2.2 The Glory Given to God by People

To glorify the Lord is to “extol him,” “extol his name,” “bless and sing” his name (1 En 46.5-6; 48.5). To glorify God is to “proclaim his glory,” “glorify his excellence,” “narrate his gloriousness,” “recount his many deeds,” “announce his power,” “declare his salvation,” make known his honor, “narrate his works,” “explain his gloriousness” (Psalm 154.1-7 [5ApocSyrPs 2]). It is his desire that angels and human beings acknowledge and praise him for his power (1 En 36.4). This is the meaning of glorifying God. God is to be glorified not only for his power in creation, but also for his glorious work of salvation and for all his glorious deeds (1 En 36.4; Psa 154.3-4, 9).

## 2.4.2.3 Glory of the People of God

### 2.4.2.3.1 In the beginning

Since Adam was made in God’s image (LAE 13.3), he had the glory of God (3 Bar 4.16 [G]); he was “honored and great and glorious” (2 En 30.10-11).<sup>190</sup> He “knows the word like (no) other creature” and was “assigned to be a king, to reign [on] the earth, [and] to have [God’s] wisdom” (2 En 30.10, 12). Human beings are called “God’s own image” because they are made like God (4 Ezra 8.44) and are able to see, hear, think, and reason (2 En 65.2). They were created to be “like angels, permanently to maintain pure and righteous lives” (1 En 69.11).

<sup>190</sup> Meredith G. Kline defines both “image” and “glory” as “likeness to God.” He suggests that there are three components to the “glory aspect of man’s God-likeness,” viz. “official,” “physical,” and “ethical.” The official glory has to do with authority/dominion; ethical glory is reflection of God’s holiness, righteousness, and truth; physical glory is bodily reflection of the incarnate Glory. Ethical glory was lost when people sinned. (*Images of the Spirit* [Grand Rapids: Baker, 1980; reprint, Eugene, Ore.: Wipf and Stock, 1998], 31.)

After disobeying God, human beings were still “the image of God” (LAE 37.3; 39.2-3) but have been “stripped of the glory of God”<sup>191</sup> and have become “distant from the glory of God, and will secure eternal fire” (3 Bar 4.16 [G]). God did not intend that they should be destroyed, “but they themselves have defiled the name of him who made them, and have been ungrateful to him who prepared life for them” (4 Ezra 8.59-60). Therefore God’s judgment is coming upon them (4 Ezra 8.61).

#### 2.4.2.3.2 Salvation and the gift of glory in the Pseudepigrapha

In the Pseudepigrapha, as in the OT and the Apocrypha, there are two groups of people: the wicked and the people of God (1 En 1.8-9). Dishonor and eternal destruction await sinners (Pss Sol 2.31b; 3.11), but God’s people will be raised up to glory (Pss Sol 2.31a).

*2.4.2.3.2.1 The people of God.* The people of God, “the righteous,” “elect ones” (1 En 62.15), “love righteousness and walk therein” and “in the way of peace” (1 En 94.1, 4). They do not walk in the way of evil (1 En 94.3). Among the Israelites, some have acted wickedly, and others have kept God’s covenants, “acknowledged that [he] is to be feared,” “gloriously taught his Law,” and “have always put their trust in [his] glory” (4 Ezra 8.27-29).

*2.4.2.3.2.2 God’s plan for his people.* Those who fear God will be glorious forever (2 En 43.3 [A]). God gives glory to the humble, but “many miseries will affect those who have walked in pride” (4 Ezra 8.48, 50). Glory and light are correlated, and in the Pseudepigrapha there is a heavy emphasis on the light that shines on the righteous. “They shall all belong to God and they shall prosper and be blessed; and the light of God shall shine unto them” (1 En 1.8; cf. 1 En 5.7; 38.4). They shall be “in the light of the sun and the light of eternal life which has no end” (1 En 58.3). Glory is associated with light, and light is correlated with eternal life and righteousness (1 En 58.3, 6). At the last judgment, the righteous will receive eternal life and light, but the wicked will be destroyed (1 En 1.8-9; cf. Pss Sol 3.11-12).

<sup>191</sup> The Apocalypse of Moses (20.1-2), a later work (730-740 C.E.), states that after Eve sinned, she knew that she was “naked of the righteousness with which I had been clothed” and “estranged from my glory with which I was clothed.”

## 2.4.2.4 Metaphors for Glory in the Apocrypha and Pseudepigrapha

*Light, garments, crowns and thrones* are metaphors for glory in the Apocrypha and Pseudepigrapha. These metaphors are also used in the NT when speaking of the glory of believers (e.g. *light*: John 12.36; Eph 5.8; *garments*: Gal 3.27; Col 3.10; Rev 3.5, 18; 19.8; Rom 13.12; *crowns*: Rev 2.10; 2 Tim 4.8; Jas 1.12; *thrones*: Matt 19.28; Rev 3.21; 20.4).

### 2.4.2.4.1 Light

*2.4.2.4.1.1 Light that illuminates and guides: God's law, God's presence.* Δόξα is conceived as a shining light toward which Jacob walks (Bar 4.2-3), a guiding light with which is associated joy, mercy, righteousness and safety (Bar 5.7, 9; Wis 5.6b; 9.11c). God's splendid glory-light enables people to see their destiny (4 Ezra 7.42). This light is closely associated with God's commandments (Bar 4.1-4; cf. Sir 24.23) and God's presence (Bar 5.9). God was present in the "flaming pillar of fire" in the wilderness, making his people's journey a "glorious wandering" (Wis 18.3). "Perpetual light" will "shine on [God's people] forevermore" (2 Esd 2.35), bringing joy (2 Esd 2.36). Joy and peace are correlated with light (1 En 5.7).

### 2.4.2.4.1.2 Light that transforms and transfigures

*2.4.2.4.1.2.1 Likeness to sun and stars.* In the eschaton glory awaits the righteous (4 Ezra 7.95). Not only will they "see with great joy the glory of [God]" (4 Ezra 7.91), but they will be glorified (4 Ezra 7.98), so that their faces will "shine like the sun," they will be "made like the light of the stars, being incorruptible from then on" (4 Ezra 7.97; cf. 1 En 104.2). This indicates that the righteous will become immortal when they are glorified.

*2.4.2.4.1.2.2 Likeness to God: God's glory, righteousness, holiness, eternal life.* The righteous will shine with light "as intense as the light of fire" (1 En 39.7b). It is the "light of the Lord of the Spirits" that shines on their faces, light of righteousness (1 En 38.4; 39.7e; 58.4; cf. 1.8; 5.7).

Glory becomes an indwelling presence, since wisdom, a "pure emanation of the glory of the Almighty," passes into their souls to make them "friends of God, and prophets" (Wis 7.25b, 27c-d). Their glory is the "glory of the Almighty." God sows his law in them, and it shall bring forth fruit in them, and they shall be glorified through it forever (2 Esd 9.31).

Their glorification consists in their having been called to be God's people (Wis 18.8), "acknowledged to be God's child (Wis 18.13c)." Their relationship with God is a father-child relationship, a relationship of love (Wis 2.13b, 16d, 18a; 3.9b; 14.3; Sir 23.1, 4; 51.10). Glory is a reward from their God who "takes care of them," covers them with his right hand and shields them with his arm (Wis

3.9d; 5.15-16). The portion of the righteous is glorious (1 En 58.2). They shall be “in the light of eternal life which has no end” (1 En 58.3; Pss Sol 3.12).

*2.4.2.4.1.3 Light that overcomes the darkness.* The righteous will “escape from the Lord’s great judgment” and will be “collected together in the great age,” which will be eternal (2 En 65.8). After that there will be no weariness, sickness, affliction, worry, want, debilitation, night, or darkness, but there will be a “great light, a great indestructible light, and paradise, great and incorruptible” (2 En 65.10). The shining of the light means that darkness is over (1 En 58.6a). Light shall have no end, for darkness has been destroyed (1 En 58.6b).

*2.4.2.4.1.4 Light that attracts the nations.* Δόξα is an inner quality that radiates as a light shining for others to see (Tob 13.11, 14e, 16b-c). Jerusalem will be a “bright light” of testimony that shines to all nations, attracting people from everywhere to come and worship the Lord (Tob 13.11). When they see her glory, they will acknowledge the King of heaven, for it is his glory that is present in Jerusalem, his house (13.16a-c). God’s people are those “through whom the imperishable light of the law was to be given to the world” (Wis 18.4c).

#### 2.4.2.4.2 Robes of holiness, righteousness, glory, and life

Jerusalem will put on the “robe of holiness” (Pss Sol 11.7), for the Messiah “will gather a holy people whom he will lead in righteousness,” a people “made holy by the Lord” (Pss Sol 17.26). Δόξα is a garment of beauty and a robe of righteousness for Israel (Bar 5.1-2a). The Israelites will have glory and holiness when they have repented and God has purified them from their sins (Pss Sol 11.6-7), and they will put on clothes of glory, garments of life (Pss Sol 11.7; 1 En 62.16). Their glory is “the glory of the Lord with which God has glorified [Jerusalem]” (Pss Sol 17.31). “Glorious garments are the shining robes of the righteous at the end; cf. Rev 3.4-5).”<sup>192</sup> These garments come from the Lord and will not wear out; their glory shall never end (1 En 62.16). Here glory seems to be equivalent to eternal life. In heaven Enoch’s earthly clothing was removed, and he was anointed with God’s radiant oil and dressed in “clothes of [God’s] glory” (2 En 22.8-9 J). After this Enoch “had become like one of [God’s] glorious ones” (2 En 22.10). The removal of Enoch’s earthly garment probably indicates the taking off of his earthly body and being “further clothed” with eternal life (cf. 2 Cor 5.4).<sup>193</sup>

<sup>192</sup> Stone, “2 Esdras” in *HCSB*, 1774.

<sup>193</sup> F. I. Andersen, *OT Pseudepigrapha* 1:138 n. 22m.

#### 2.4.2.4.3 Crowns and thrones

God will give his people a “glorious crown and a beautiful diadem from the hand of the Lord,” because they “live forever, and their reward is with the Lord” (Wis 5.15-16; cf. Baruch 5.2). Crowns are worn by kings and high priests and are signs of consecration and a symbol of kingship (Psa 89.39; 132.18)<sup>194</sup> They also speak of the dignity that God gives.<sup>195</sup> Thrones symbolize royalty, rule and authority.<sup>196</sup> God transports Israel back to Jerusalem “carried in glory, as on a royal throne” (Bar 5.6). God’s gift of glory is the gift of beauty, dignity, exaltation, godlikeness, and eternal life. God will seat each of them “one by one upon the throne of his honor; and they shall be resplendent for ages that cannot be numbered” (1 En 108.13). This glorification takes place when they see “the face of him whom they served in life” (4 Ezra 7.98).

#### 2.4.3 Summary

In the OT Apocrypha δόξα is used in the same way as in the Greek OT. There is only one occurrence of δόξα with the meaning “opinion.” In most of the occurrences δόξα refers to human honor or splendor, but there are also references to divine glory, honor, and magnificence. There are references to the δόξα of God, the Messiah, Jerusalem and the Temple, and the glory God gives to special people.

God is great and glorious. His name, presence, and throne are τῆς δόξης. Δόξα is correlated with God’s goodness, holiness, power, majesty, mercy, and salvation. God reveals his glory through signs and wonders so that the nations will see his power and will know that he is God. Δόξα is manifested in nature, in God’s deliverance of Israel from their enemies, in the giving of the covenant and the commandments, and in the temple, his dwelling-place. God’s glory is associated with both his mercy and his wrath.

Wisdom is the glory, image, and power of God, and a “reflection of eternal light.” She was present at creation, is with God, and knows his works. She came from heaven to live with people and imparts life, light, and glory. This personification of Wisdom provides a background for the Johannine Jesus, who possesses all the characteristics of Wisdom.

God made human beings in his image and intended them to be glorious and immortal. He gave them *authority, strength, dominion, a mind to think, the ability to communicate, knowledge and understanding, and communion with him*. The fear of God brings wisdom and glory, but sin brings death and loss of glory. God gave the *law* to be a shining light and the glory of Israel, but Israel forsook the law, did not walk in its light, and lost the glory.

Salvation is a robe of righteousness that God gives. Δόξα from God is correlated with *holiness, righteousness, honor, beauty, peace, gladness, and*

<sup>194</sup> NIDOTTE 3:75.

<sup>195</sup> Ibid., 384.

<sup>196</sup> Ibid., 1030.

*eternal life*. God's plan includes all mankind, for he desires all nations to know him and be saved.

In the Pseudepigrapha, as in the Heb and Greek OT and the Apocrypha, glory is associated with God's name, which is holy, blessed, and glorious throughout the whole world, and "ineffable in glory." God is "the Lord of Glory" and sits on a throne of glory. Glory is connected with God's holiness, power, wisdom, righteousness, magnificence, authority, omniscience, beauty, light, and life.

The Messiah is a light that dispels all the darkness. The "glory of the Most High shall burst forth upon him. And the spirit shall rest upon him." To him "all the words of the Lord will be revealed," and through him the light of the knowledge of God will be spread through all the earth. The heavens open to "pour out the Spirit" on him, and he pours the Spirit on his children. He is the "fountain for the life of all humanity."

The glory of the Messiah and of his people is the glory of the Lord with which he has glorified them, consisting in righteousness and holiness. God gives them "clothes of glory" and the "robe of holiness," the covering that Adam and Eve lost when they disobeyed God. In the Pseudepigrapha and the Apocrypha, righteousness and holiness are emphasized. The glory of God's people comes from God. God's indwelling word glorifies them.

*Light, garments, crowns and thrones* are metaphors for glory in the Apocrypha and Pseudepigrapha and are used similarly in the NT. Δόξα is a shining light that illuminates and guides people on their journey, and transforms them so that they will shine like the sun, viz. they will become immortal and incorruptible; they will be like God, i.e. righteous. Their light will attract the nations and bring them to the Lord. Their clothing will be robes of glory, holiness, righteousness, and life. They will have crowns of glory and sit on a throne of honor. They "live forever, and their reward is with the Lord."

These teachings regarding the glory of the Messiah and the glory of God's people in the Apocrypha and the Pseudepigrapha provide a rich background for the glory of Jesus and of his people in John.

## 2.5 Memra, Yeqara, and Shekinah in the Targums

In previous sections we have looked at the glory motif in the Heb. OT, the Gr. OT, the OT Apocrypha, and the OT Pseudepigrapha. In this section we shall examine the concepts of *yeqara*, *memra*, and *shekinah* in the Targums, especially as they are related to the Messiah and the people of God.

### 2.5.1 Use of Targums in Understanding the NT

The Targum of Onqelos (Tg Onq) is “widely accepted by Jews as the most authoritative Targum to the Pentateuch.”<sup>1</sup> Tg Onq and Tg Jonathan (Tg J) to the Prophets are the “official” Targums to the Pentateuch. Tg Onq is a quite literal rendering, while the Palestinian Targum of the Pentateuch is a paraphrase, which contains additional material that could be helpful in understanding the Judaism of Jesus’ time.<sup>2</sup> Some contemporary NT interpreters are convinced that Targums provide an important bridge between the OT and the NT, but the problem with using Targums is the dating. R. Le Déaut (1965) and M. McNamara (1966) are proponents for the early dating of the Palestinian Tg.<sup>3</sup> W. H. Brownlee (1953), Etan Levine (1975), Abraham Tal (1975), E. Y. Kutscher (1965), and Y. Komlosh (1973) have contributed to the increasing evidence for the early dating and Palestinian provenance for Tg Onq and Tg J.<sup>4</sup> Le Déaut wrote a book<sup>5</sup> demonstrating how ancient Jewish liturgy and the Targums “constitute a capital

<sup>1</sup> Philip S. Alexander, “Targum, Targumim,” in *Anchor Bible Dictionary*, 1992, VI:321.

<sup>2</sup> Martin McNamara, *Targum and Testament, Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament* (Shannon: Irish University Press, 1968), 12.

<sup>3</sup> Idem, *The New Testament and the Palestinian Targum to the Pentateuch* (Rome: Biblical Institute Press, 1966). See also idem, *Targum and Testament*, 15-16, where he writes: “There are, in fact, a host of indications from a number of sources that in the Palestinian Targum we have a very ancient and possibly, if not probably, pre-Christian work.” Roger Le Déaut, ed., *Targum de Pentateuque*, Vol. I: *Génèse* (Paris: Les Editions du Cerf, 1978), 17.

<sup>4</sup> Leivy Smolar and Moses Aberbach, *Studies in Targum Jonathan to the Prophets and Targum Jonathan to the Prophets* by Pinkhos Churgin (New York and Baltimore: KTAV and Baltimore Hebrew College, 1983), xiii-xiv; W. H. Brownlee, “The Habakkuk Midrash and the Targum of Jonathan,” *JJS* 4 (1953), 14-18; Etan Levine, *The Aramaic Version of Jonah* (Jerusalem: Jerusalem Academic Press, 1975), 21-22; Abraham Tal, *The Language of the Targum of the Former Prophets and Its Position within the Aramaic Dialects* (Tel Aviv: Universitat Tel-Aviv, 1975), 216 (Hebrew); E. Y. Kutscher, “The Language of the Genesis Apocryphon: a Preliminary Study,” *Scripta Hierosolymitana* 4 (1965), 10, 44; J. A. Fitzmyer thinks the date of his copy of the Genesis Apocryphon should be set at the close of the first century B.C.E. or the first half of the first century C. E. (*The Genesis Apocryphon of Qumran Cave I* [Rome: Pontifical Biblical Institute, 1966], 13) and agrees with Kutscher against Kahle; Yehuda Komlosh, *The Bible in the Light of the Aramaic Translations* (Ramat-Gan: Universitat Bar-Ilan, 1973), 21, 61-63.

<sup>5</sup> Le Déaut, *Liturgie juive et Nouveau Testament: Le témoignage des versions araméennes* (Rome: Biblical Institute Press, 1965).



source for illustrating the message of the NT”<sup>6</sup> and considered it important to “recognize that the NT is grafted on the Old as Israel had understood it, meditated it, lived and prayed it,” as recorded in targumic literature.<sup>7</sup>

### EXCURSUS: Date of the Targums

The Targums had an important place in NT studies until the beginning of the 20<sup>th</sup> century, in spite of the late date assigned them. At the turn of the century, however, it became a commonly-held view that the texts of the Palestinian Targum to the Pentateuch were not as early as that of the Tg Onq; this caused many scholars to refrain from using the Palestinian Targum to the Pentateuch for NT studies. Tg Onq, on the other hand, was held to be very important.<sup>8</sup>

When Paul Kahle published the Palestinian Targum texts from the Cairo Geniza in 1930, he set A.D. 600-800 as the date of the oldest of these texts, and the situation changed.<sup>9</sup> If these texts were committed to writing in the seventh or eighth century, the contents, which are in basic agreement with previously known texts of the Palestinian Targum, must go back to an earlier time.<sup>10</sup> New interest in the Palestinian Targum to the Pentateuch and a greater conviction regarding its early dating developed. Martin McNamara wrote a dissertation in 1966 arguing for the pre-Christian dating of the Palestinian Targum.<sup>11</sup> Roger Le Déaut is convinced that Targums were in use before the first century.<sup>12</sup> The discovery at Qumran of the Peshier Habbakuk, and the work of Brownlee, Levine, Tal, Kutscher, and Komlosh (mentioned above) have contributed to the increasing evidence for the early dating and Palestinian provenance for Tg Onq and Tg J. Brownlee thinks that Tg J in whole or in part was pre-Christian.<sup>13</sup> Le Déaut also suggests that since Aramaic was spoken in Palestine in Jesus’ time and the Gospels record that the Prophets were being read in the synagogue (Luke 4.16-20), one can assume that the Targum to the Prophets was in existence in the first century.<sup>14</sup>

S. A. Kaufman argues for an early date for Tg Onq and Tg J, based on the work of Kutscher, who dates the Genesis Apocryphon in the first century C.E. Kaufman gives a first century B.C.E. date for the Job Targum, and because of Kutscher’s conclusion that Tg Onq, Tg J and the Genesis Apocryphon are related, and Kaufman’s discovery of the lexical connections among the Job Targum and Tg Onq and Tg J, he concludes that “the final Palestinian form of Targums Onqelos and

<sup>6</sup> Idem, *The Message of the New Testament and the Aramaic Bible (Targum)*, Revised edition of *Liturgie juive et Nouveau Testament* 1965), trans. Stephen F. Miletic (Rome: Biblical Institute Press, 1982), VIII.

<sup>7</sup> Ibid., 55.

<sup>8</sup> McNamara, *Targum and Testament*, 12.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid., 13.

<sup>11</sup> McNamara, *New Testament and the Palestinian Targum*. See also idem, *Targum and Testament*, 15-16, where he writes: “There are, in fact, a host of indications from a number of sources that in the Palestinian Targum we have a very ancient and possibly, if not probably, pre-Christian work.”

<sup>12</sup> Le Déaut, *Targum de Pentateuque*, Vol. I, 17.

<sup>13</sup> Brownlee, “The Habakkuk Midrash,” 169-186.

<sup>14</sup> Le Déaut, *Targum de Pentateuque* 16, 43; idem, *Introduction à la Littérature Targumique I* (Rome: Institut biblique pontifical, 1966), 38-51.

Jonathan must, therefore, date between 70 C.E. and the fall of Bar Kochba [135 C.E.].”<sup>15</sup> Smolar and Aberbach comment: “Although TJ [*sic*] may very well be dated as early as the first century of the common era, the final redaction of a fixed text of a Targum took place centuries later in Babylonia not earlier than the fifth century C.E.”<sup>16</sup>

Pinkhos Churgin, a skilful manuscript critic, whose study of Tg J was hailed by Smolar and Aberbach as a “singular contribution to scholarship in calling attention to a major Rabbinic source,”<sup>17</sup> was able to separate carefully various strata of rabbinic opinion and dissect and date passages in the Targum.<sup>18</sup> Churgin was convinced that the Palestinian Targum to the Pentateuch was not older than Tg J, since the returning exiles still spoke Hebrew and did not need an Aramaic translation of the Pentateuch,<sup>19</sup> rejecting the idea that the paraphrastic style of the Palestinian Targum to the Pentateuch was evidence that it was earlier than the official Targumim, which are quite literal.<sup>20</sup> He suggested that Tg Onq and Tg J were firmly in place by the time of R. Akiba.<sup>21</sup>

Smolar and Aberbach, basing their conclusion on both Churgin’s research and the research that had been done in the decade or so before 1983, wrote that Tg J is a late first century-early second century work,<sup>22</sup> and that it originated and was developed in Palestine,<sup>23</sup> and was later taken to Babylonia, where redaction took place before the Arab invasion.<sup>24</sup> They conclude that therefore “it is a prime resource for the study of early Rabbinic Judaism and early Christianity.”<sup>25</sup> This can be said also of Tg Onq, which originated in the same period.<sup>26</sup>

Alexander considers D. Macho’s argument for the pre-Christian origin of Tg Neof to be inconclusive but adds that Macho and others “have successfully shown that *Neof.* appears to contain early material.”<sup>27</sup> McNamara argues for a pre-Christian date for the entire Palestinian Tg, from “the manifold relationship it appears to bear to the New Testament.”<sup>28</sup>

## 2.5.2 The Use of *Memra*, *Yeqara*, and *Shekinah* in the Targums

The Aramaic expressions *memra* (the word) of God, *yeqara* (the glory) of the Lord, the *shekinah* (the presence) of the Lord and the *yeqara of the shekinah of the Lord* occur in the Targums and are often used to avoid speaking of God in an

<sup>15</sup> “The Job Targum from Qumran,” *JAOS* 93 (1973) 326-7 (cited by Smolar and Aberbach, xvi).

<sup>16</sup> Smolar and Aberbach, xvi; Bernard Grossfeld, “The Targum to the Prophets,” *EJ* 4, cols. 846-848, 851.

<sup>17</sup> *Ibid.*, xx.

<sup>18</sup> *Ibid.*

<sup>19</sup> Pinkhos Churgin, *Targum Jonathan to the Prophets* (New York and Baltimore: KTAV and Baltimore Hebrew College, 1983), 37-38.

<sup>20</sup> *Ibid.*, 36.

<sup>21</sup> *Ibid.*, 42.

<sup>22</sup> Smolar and Aberbach, xxviii. Alexander, “Targum; Targumim,” VI:321.

<sup>23</sup> *Ibid.*

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*

<sup>26</sup> Alexander, “Targum; Targumim,” VI:321.

<sup>27</sup> *Ibid.*, 323.

<sup>28</sup> McNamara, *Targum and Testament*, 13.

anthropomorphic manner and to safeguard the omnipotence and omnipresence of God and the distance between God and humans.<sup>29</sup>

*Yeqara* is the Aramaic word that is equivalent to the Heb כְּבוֹד and occurs often in the Targums where כְּבוֹד is not found in the MT.

The targumists avoided the use of phrases such as “he came,” “he came down,” “he went forth,” when speaking of God, but instead stated that God “was revealed,” or preferably, that “the *memra* of God,” “the *yeqara* of the Lord,” or “the *yeqara* of the *shekinah* of the Lord” was revealed. In Gen 11:5 instead of: “The LORD came down to see the city and the tower, which mortals had built,” Tg Neof has: “The *yeqara* (glory) of the *shekinah* of the Lord was revealed to see the city and the tower .” Whereas the Hebrew text reads: “I saw the Lord” (Isa 6.1) and “my eyes have seen the King, the LORD of hosts!” (Isa 6.5), in the Isaiah Targum the prophet saw “the *yeqara* (glory) of the Lord,” and “the *yeqara* (glory) of the *shekinah* of the King of ages, the Lord of hosts.” In the FG, when the evangelist states that Isaiah “saw his [Christ’s] glory” (John 12.41), he is following the Targum, which says Isaiah “saw the glory of the Lord,” rather than the Hebrew text, which declares that Isaiah “saw the Lord.”

Other examples of the use of *yeqara*, *memra*, and *shekinah* as circumlocutions are:

MT	Tg Onq
God went up from Abraham (Gen 17.22)	the <i>yeqara</i> of the Lord went up from Abraham
God has come (Exod 20.20)	the <i>yeqara</i> of the Lord is revealed
They saw the God of Israel (Exod 24.10)	They saw the <i>yeqara</i> of the God of Israel

MT	Tg Ps-J
the LORD would speak with Moses (Exod 33.9)	the <i>Memra</i> of the Lord spake with Mosheh
unless you go with us (Exod 33.16)	but in the converse of Thy <i>Shekinah</i> with us
they beheld God (Exod 24.11)	they saw the <i>yeqara</i> of the <i>Shekinah</i> of the Lord

MT	Tg J
I hid my face from them (Ezek 39.23)	I removed my <i>Shekinah</i> from them

<sup>29</sup> Smolar and Aberbach, 131, 135, 137, 140 n. 76.

The three terms *yeqara*, *memra*, and *shekinah* are all used as circumlocutions for God's name and are used interchangeably. E.g. "the *yeqara* of the Lord" is apparently used interchangeably in some passages in Tg Neof with "the *memra* of the Lord": "The *memra* of the Lord created the two large luminaries and the *yeqara* of the Lord set them in the firmament" (Gen 1.16, 17). "The *memra* of the Lord created the son of man And the *yeqara* of the Lord blessed them and the *memra* of the Lord said to them: 'Be strong and multiply'" (Gen 1.27). *Memra* "predominates over all [other circumlocutions] in the Isaiah Targum."<sup>30</sup> Levey considers *memra* the "most versatile literary device in our Tg.'s [of Ezekiel] theological exegesis."<sup>31</sup> *Memra*, *yeqara*, and *shekinah* are used not only to avoid anthropomorphism, but whenever God is said to communicate with people.<sup>32</sup>

Levey thinks that *memra* is similar to Philo's *logos* and to the *shekinah*.<sup>33</sup> *Memra* is "a surrogate of God, but more than a manifestation of God's presence. It is everything that God is supposed to be, and its manifold activity encompasses the entire spectrum of divine endeavor."<sup>34</sup>

Below are listed some of the activities of the *memra* mentioned by Levey, found in the Ezek Tg. The *memra*:

1. must be obeyed (Ezek 3.7).
2. speaks the divine word to the prophet (Ezek 3.17).
3. is surrogate for God's eye (Ezek 5.11; 7.4, 9).
4. is God's agent through which God issues decrees, reproaches, and passes judgment (Ezek 5.13, 15, 17; 6.10; 13.22).
5. is God's agent by which God anoints and establishes the Davidic king (Ezek 17.22).
6. comes to Israel's aid and also punishes her (Ezek 34.30; 5.11; 7.4, 9).

Other actions of the *memra* from other Targums include the following. The *memra*:

1. created or was the agent of creation (Gen 1.16, 17, Tg Neof; Isa 44.24; 45.12; 48.13, Tg J).
2. is surrogate for God's heart (Gen 6.6; 8.21, Tg Ps-J) and God's mouth (Isa 48.3, Tg J).
3. was the agent by whom God made a covenant with Abraham (Isa 48.15, Tg J).
4. is approachable (Isa 48.16, Tg J) and meets with Moses and with the people in the tabernacle (Exod 29.43, Tg Ps-J).

<sup>30</sup> Bruce D. Chilton, *The Glory of Israel: The Theology and Provenience of the Isaiah Targum* (Sheffield: JSOT, 1983), 56.

<sup>31</sup> Samson H. Levey, *The Targum of Ezekiel* (Wilmington, Delaware: M. Glazier, 1987), 15.

<sup>32</sup> Chilton, *Glory*, 56.

<sup>33</sup> Levey, 15.

<sup>34</sup> *Ibid.*; G. F. Moore (*Judaism in the First Centuries of the Christian Era: The Age of Tannaim*, vol. I [Cambridge: Harvard University Press, 1927; repr., Peabody, Mass.: Hendrickson, 1960; first printing Hendrickson Publishers' edition, March 1997], 418) writes that the creative word of God is not his *memra*, nor does *memra* correspond to *logos* in the Greek OT. McNamara (*Targum and Testament*, 102) comments that Moore is "apparently going on the texts of Onkelos and Pseudo-Jonathan to Gen 1-2 where *Memra* never occurs," but that in Neofiti there are repeated occurrences of *memra* in these two chapters.

5. leads Israel in the Exodus (Isa 63.14, Tg J) and abides with Israel (Isa 52.6, Tg J);
6. should be trusted in (Isa 57.13, Tg J).
7. is “well pleased” with his chosen servant (Isa 42.1, Tg J).
8. speaks as a voice (Isa 6.8; 30.30, 31; 66.6, Tg J) and should be heard (Isa 51.1, 4, 7; 55.2, 3).
9. plagues the people (Exod 32.35, Tg Ps-J).
10. judges the wicked (Isa 30.27-28, 30-32, Tg J).
11. has compassion on Israel (Isa 49.15, Tg J), comforts Israel (Isa 66.13, Tg J) and brings joy (Isa 29.19, Tg J); Israel should hope for it (Isa 51.5, Tg J).
12. is a surrogate for God’s Spirit (Isa 48.16, Tg J).<sup>35</sup>
13. is a mediator between God and people (Isa 65.1, Tg J).
14. is a divine witness (Isa 45.23; 54.9; 63.1, 17, Tg J) that “stands fast in truth and in righteousness” (Isa 48.1, Tg J).
15. is the Israelites’ savior (Isa 45.17, 22; 63.8, Tg J), the bringer of righteousness and strength (Isa 45.24), but becomes their enemy when they rebel, and God himself fights against them (Isa 63.10, Tg J).
16. brings justification and glory to Israel (Isa 45.25, Tg J).

In Isa 63.10, Tg J, the *memra* is identified with God himself. This is true of the *yeqara* and the *shekinah* as well, since they also are used as substitute words for God and are identified with God himself.

*Memra* and *yeqara* have been superseded by *shekinah*.<sup>36</sup> *Shekinah* replaced *memra* and *yeqara* in Talmud and Midrash, incorporating the meanings that these two words have in the Targum.<sup>37</sup> The concept of the *shekinah* as light “bridges the gap between the transcendent and immanent God.”<sup>38</sup> The concept of the glory of God as the radiance of the *shekinah* seems to be very close to the concept of the *logos* in the writings of Philo and John. “Yet, however interpreted, the Glory of God, visualized spiritually as well as physically in the Light of the Shekinah, plays much the same role in Rabbinic Judaism as the *logos* does in Philonian or Johannine theology.”<sup>39</sup> There may also be a close correlation between the *shekinah* and δόξα in the Apocrypha and the NT.

Since the Shekinah is light, those passages of the Apocrypha and New Testament which mention radiance, and in which the Greek text reads δόξα, refer to the Shekinah, there being no other Greek equivalent for the word. Thus, according to Luke ii.9, “the glory of the Lord [δόξα κυρίου] shone round about them” (comp. II Peter i.17; Eph. i.6; II Cor. iv.6); and it is supposed that in John i.14 and Rev. xxi.3 the words σκηνοῦν and σκηνή were expressly selected as implying the Shekinah.<sup>40</sup>

<sup>35</sup> MT: “And now the Lord GOD has sent me and his spirit.” Tg: “And now the Lord Elohim hath sent me and his Memra.”

<sup>36</sup> Israel Abrahams, *The Glory of God* (London: Oxford University Press, 1925), 52.

<sup>37</sup> *The Jewish Encyclopedia*, s.v. “Shekinah.”

<sup>38</sup> Abrahams, 56.

<sup>39</sup> *Ibid.*; see also Brown, *Gospel*, 1:32-33.

<sup>40</sup> *The Jewish Encyclopedia*, s.v. “Shekinah.” See also Brown, *Gospel*, 1:32-33; Bruce, *John*, 40-41; Carson, 127-8.

The word *shekinah* means “dwelling, presence,” and it refers to God's dwelling or presence in heaven and on earth, and particularly with his people Israel.<sup>41</sup> *Shekinah* is used in the Targumim as a substitute word for God either to avoid anthropomorphism or to avoid the sense of God's being limited to a physical location.<sup>42</sup> “For I have prepared in the heavens the abode of My *Shekinah*” (Deut 32.40, Tg Onq). “[God's] *Shekinah* dwelleth in the heavens above, and reigneth on the earth beneath” (Deut 4.39, Tg Ps-J). The “glory of the *shekinah* of the Lord was revealed upon Mount Sinai” and dwelt there (Exod 19.17, 20; 20.21, Tg Neof). It led Israel during the wilderness wanderings (Deut 1.30; 31.3, 6, 8, Tg Neof) and dwelt in the tabernacle among God's people (Exod 25.8). The Lord promised to appoint his *memra* to meet with the children of Israel in the tabernacle (Exod 29.43) and to cause the glory of his *shekinah* to dwell among them there (Exod 29.45-46).

In Tg Jonathan of the Prophets, the *shekinah* is both hidden and revealed, both on high and on earth, in Jerusalem and in the Temple, and especially among Israel.<sup>43</sup> “There he revealed his *Shekinah*, which had been hidden from men on his mighty height” (Hab 3.4b, Tg J). “The Lord caused his *Shekinah* to dwell in his high heaven” (Isa 33.5a, Tg J). “The Lord caused his *Shekinah* to dwell in Zion” (Joel 4.21b; cf. 4.17a, Tg J). “I will cause my *Shekinah* to dwell in your midst” (Zech 2.14b, 15b; cf. 8.3a, Tg J). “But the Lord chose his holy *Shekinah* to dwell in his holy temple” (Hab 2.20a, Tg J).

In the following verse we see the two usages of *shekinah*: to avoid anthropomorphism and to avoid designating a place as the Lord's place. Where MT has: “I will avert my face from them,” Tg J reads: “I will make my *Shekinah* depart from them” (Ezek 7.22).

It is God's will that his *shekinah* dwell among his people. “I will make My *Shekinah* dwell among them” (Tg Ezek 37.27). “And My holy name I will reveal in the midst of My people Israel; “I have made My *Shekinah* dwell in Israel” (Tg Ezek 39.7). “And I will cause My *Shekinah* to dwell among them forever” (Tg Ezek 43.9). God promises to put “a faithful [lit. ‘wonderful’ or ‘reverent’] spirit into your insides” (Tg Ezek 11.19; 36.26).<sup>44</sup> The spirit that God puts inside them is “My holy spirit” (36.27).

And I will put My spirit into you, and you shall live (Tg Ezek 37.14)

And My holy spirit will I put deep inside of you and I will act so that you shall walk in My statutes and keep My laws and observe them and you shall be a people before Me, and I will be your God (Tg Ezek 36.27, 28).

And never again will I remove My *Shekinah* from them, for I have poured out My holy spirit on the House of Israel, says the Lord God (Tg Ezek 39.29).

<sup>41</sup> Smolar and Aberbach, 221-2.

<sup>42</sup> Levey, 15.

<sup>43</sup> Smolar and Aberbach, 221-2.

<sup>44</sup> Levey, 40d, 102b.

In Tg Isa the Lord promises that he will “pour my holy spirit upon thy sons” “as waters are poured upon a thirsty land” (44.3). In the new covenant, according to Tg Isa, God puts his Holy Spirit upon his people and his words into their mouths:

this is my covenant with them, saith the Lord; my holy spirit, which is upon thee, and the words of my prophecy which I have put in thy mouth, shall not depart from thy mouth, and from the mouth of thy sons, and from the mouth of thy sons’ sons, saith the Lord, from henceforth and for ever (Tg Isa 59.21).

In Tg Ezek 39.29, the presence of God’s *shekinah* and the outpouring of his *Holy Spirit* appear to be correlated. The *shekinah* dwells with but not within the people, but the Holy Spirit is poured upon and put “deep inside” them (Tg Ezek 36.27; Tg Isa 59.21).

In some places in Tg J the *yeqara* of God is used instead of the *shekinah*. God’s *yeqara* cannot be seen by humans although it is said to radiate “like the brightness of the [days of] creation” (Hab 3.4a Tg J).<sup>45</sup> Ordinary people normally do not see the divine *yeqara*. There are occasional exceptions, e.g. by the Red Sea when Moses led Israel out of Egypt, when God “revealed [himself] by the sea in the chariot of [his] glory” (Hab 3.15a, Tg Ps-J). Prophets like Isaiah and Amos, however, were given the privilege of seeing God’s *yeqara* sitting on a throne (Tg Isa 6.1) or resting on the altar (Tg Amos 9.1). Ezekiel saw “the likeness of the glory of the Lord” which seemed to be seated above “the likeness of a throne” (Tg Ezek 1.26, 28). Light shall come to the righteous, and “they shall glorify before the Lord” (Isa 24.1 Tg J). They shall “shine in future like the splendor of his glory, like the light of the morning” (2 Sam 23.4a Tg J). The concept of light for the righteous comes from Psa 97.11a (“Light dawns on the righteous”), and is found often in rabbinic literature.<sup>46</sup> In Tg J God’s servants are the righteous, and the condemned sinners are the wicked; the former shall have joy, but the latter shall experience shame.<sup>47</sup> The Lord will give his people “glory like a spring whose water never fails” (Jer 17.13 Tg J). Those who keep God’s commandments will be given divine splendor (Isa 31.9b Tg J); the Israelites who serve the Lord will be rewarded with great benefits and divine glory (Jer 2.11b, 13b Tg J).

In line with rabbinic thinking that “the reward granted to the righteous ones is for the time to come”, TJ, too, places considerable emphasis on the life of the world-to-come, where the ultimate recompense of the righteous is to be consummated.<sup>48</sup>

<sup>45</sup> The light of the six days of creation is kept in store for the righteous in the next world (cf. T. B. Hag 12a and Gen R. III, 6).

<sup>46</sup> Smolar and Aberbach, 172 n. 285; e.g., T. B. B. B. 75a: “The face of Moses is like the face of the sun”. Cf. T. B. Sanh. 91b: “the light of the sun shall be sevenfold, as the light of seven days (Isa 30.26a)”— This refers to the camp of the righteous ones”. Cf. Sifre Deut 1.10 (par. 10): “The faces of the righteous ones in future be like the sun, the moon . . .” Cf. Lev. R. XXX, 2: “The righteous ones their faces are like the sun and the moon . . .” Cf. Gen. R. III, 6 (See above, n. 58). Cf. Tanh. Vayakhel 10 end: “Therefore I give you light and confer upon you the boon laid up for the righteous ones.” See also Gen. R. VI, 9; LXVIII, 6; Lev. R. XXVIII, 1; Eccl. R. I., 5.7.

<sup>47</sup> Smolar and Aberbach, 174-175.

<sup>48</sup> Ibid., 179.

Whereas in the MT it is said that God dwells “in the high and holy place, and also with those who are contrite and humble in spirit” (Isa 57.15), Tg Isa has: “ he dwelleth in the height and holy is his Shekinah; he hath commanded (or, *promised*) to deliver the contrite in heart and humble in spirit .” For the Christian, the divine promise was realized in Jesus Christ, when God’s *shekinah*, indeed God himself, descended to earth, became incarnate, and dwelled with people. The promise was further fulfilled when God sent *his Holy Spirit* to dwell within those who put their trust in Christ, empowering them to live as his people.

### 2.5.3 The Targums and the FG

A. Díez Macho views the entire Prologue as related to the Targums, asserting that John presents the incarnation of Christ in terms of the targumic concepts of *memra*, *yeqara*, and *shekinah*. The concepts of God’s *memra*, *yeqara*, and *shekinah* are found frequently in the Palestinian Targums. The three concepts, *word*, *glory*, and *dwelling*, occur in John 1.14: “And the *Word* became flesh and made his *dwelling* among us. We have seen his *glory*, the *glory* of the One and Only, who came from the Father, full of grace and truth” (NIV). Following is Macho’s translation of John 1.14 into Palestinian Aramaic:

*U-MEMRA bisra 'it'abed,  
 we-'asrê SEKINTEH bênan,  
 wa-hamînan yat-YEQAREH,  
 Yeqara hêkema yehîda min 'abba,  
 melê hesad u-qesut.*<sup>49</sup>

And the WORD was made flesh,  
 and placed his DWELLING among us;  
 and we saw his GLORY,  
 the glory as of the only Son from the Father,  
 full of grace and truth.<sup>50</sup>

Basing his reasoning on the above and on other connections between John’s writings and the Targums, McNamara makes a strong case for viewing the Johannine literature as “more under the influence of Jewish liturgy and less under that of Qumran than is now generally conceded,” when speaking of light versus

<sup>49</sup> A. Díez Macho, ‘El Logos y el Espiritu Santo’ in *Atlantida I* (1963), 392-3.

<sup>50</sup> McNamara, *Targum and Testament*, 104. Bultmann (22) and Barrett (153-4) reject the idea that the Johannine *Logos* might be related to the Targumic *Memra*, preferring to view the figure of Wisdom as a related concept. Westcott (2-3), however, sees an apparent connection with the Targumic *Memra*. Brown (*Gospel*, 1:34) is aware of the Targumic use of *yeqara*, *memra*, and *shekinah* as surrogates for God’s visible presence among people. While having no doubt about the OT being the ultimate source for the concept of the Word of God, Carson (115) nevertheless acknowledges that the “personification of the ‘word’ becomes even more colourful in Jewish writing composed after the OT” and that the concept could have come to John through either the Gr. OT or the Aramaic version.



darkness.<sup>51</sup> Included in his argument is a quotation from the Jewish Paschal liturgy: “He brought us out from bondage to freedom, from sorrow to gladness, and from mourning to a festival day, and *from darkness to a great light* so let us sing before him the Hallelujah.”<sup>52</sup>

In the Isaiah Targum, there are many references to the Lord as the light of his people, whom he has delivered out of the darkness of death and brought into his glorious light. The Messiah is “a light of the nations, to open the eyes of the house of Israel, who have been blind to the Torah and to deliver them, who are imprisoned like prisoners in darkness” (Tg Isa 42.6-7)<sup>53</sup>. “The people that walked in darkness, have come forth to see a great light; they that dwelt in the land of the shadows of death, light has shined upon them” (Isa 9.1, Tg J).<sup>54</sup> “Arise, shine, O Jerusalem the glory of the Lord shall be revealed upon thee. For behold, darkness shall cover the earth, and gloom the kingdoms; but the *Shekinah* of the Lord shall dwell in thee, and his glory shall be revealed upon thee. And the nations shall go to thy light, and kings towards thy brightness. the Lord shall be to thee for an everlasting light, and thy God for thy glory. the Lord shall be to thee for an everlasting light ” (Isa 60.1-3, 19-20).<sup>55</sup> In Isaiah 60, light and glory are in parallel (v 1, 19), as are *shekinah* and glory (v 2).

The word *shekinah* is not found in the FG, but the word light occurs 23x, and the concept of *dwelling* or *abiding* (μένω) is present throughout (e.g. 1.32-33, 38-39; 3.36; 5.38; 6.56; 12.24; 14.10, 17, 25; 15.4-7, 9-10). The FG speaks of the Holy Spirit *remaining* on Christ (1.32, 33); the Father *dwelling* in Christ (14.10; cf. 17.21, 23); Christ *abiding* in the Father’s love (15.10; cf. 17.21); Christ *being present* with and within his disciples (6.56; 14.10, 25; 15.4, 5; cf. 17.23, 26); the Spirit *dwelling* with and within them (14.17); God’s word and Christ’s words *abiding* in them (5.38; 15.7); the Christian *abiding* in Christ (6.56; 15.4, 5, 6, 7); the Christian *abiding* in Christ’s love (15.9, 10); the Christian *abiding* in Christ’s word (8.31). As the *shekinah* once *dwelled* in the Tabernacle and the Temple, so in the FG the Father and the Holy Spirit *dwelled* in Jesus (1.32, 33; 3.34; 14.10; 17.21, 23), and after Jesus was glorified, the Holy Spirit *dwelled* in the disciples (14.17; 20.22). As the *memra* met with the Israelites in the tabernacle, and the glory of God’s *shekinah* *dwelt* among them there (Exod 29.43, 45-46, Tg Neof), so Jesus, the *Memra/Logos of God* met with God’s people when he came in the tabernacle of his body, and the glory of God’s *shekinah* was revealed to them and *dwelt* among them (John 1.14). They received God’s *Memra/memra/Logos/logos* (John 1.12-13; 17.6, 8, 14) and became the *dwelling-places* of God, his word (15.7; cf. 5.38) and his glory/*shekinah* (14.16, 23; 17.22, 23).

When speaking of God’s communication to human beings, the targumists used the terms “the Holy Spirit” or “the *Dibbêra* (Word)” instead of “the Lord.” These expressions were used, along with “*Shekinah*,” “*Bath Qôl*” (Voice), *memra*,

<sup>51</sup> Ibid.

<sup>52</sup> The Mishnah, *Pesahim* 10.5, trans. by Herbert Danby (London: Oxford University Press, 1938), 151.

<sup>53</sup> *The Targum of Isaiah*, trans. J. F. Stenning (Oxford: Clarendon, 1949).

<sup>54</sup> Ibid.

<sup>55</sup> Ibid.

and *yeqara*, in an effort to speak reverently about God.<sup>56</sup> In some contexts these words were interchangeable.<sup>57</sup> The Holy Spirit was “God himself conceived of as speaking with Israel.”<sup>58</sup> In the example below, “the *Shekinah*” and “the Holy Spirit” are substituted for “the Lord.”

MT

unless *you* go with us (Exod 33.16)

Tg Ps-J

but in the converse of Thy *Shekinah* with us and by Thy speaking by *the Holy Spirit* to me and to Thy people

*Dibbêra* is Aramaic for “divine discourse” or “revelation.” The word (*dibbêra*) of the Lord spoke to Moses from Mt Sinai (Exod 19.3, Tg Neof).

Tg Neof

[Moses] used to hear the *voice of the Dibbêra* speaking with him the *Dibbêra* used to speak with him.

Tg Ps-J

[Moses] heard the *voice of the Spirit (qal rūha)* who spake with him descending from the heaven of heavens upon the Mercy Seat, and from thence was the Oracle (*Dibbêra*) speaking with him.

We see then that *word, voice, the Spirit, the Holy Spirit, shekinah*, and *glory* are words the targumists use in speaking about God and God’s communication with people. Likewise, in the FG, the terms *word, voice, the Spirit, the Holy Spirit, dwelling* and *glory* are ways of speaking of God and his communication with people. The *word* which was in the beginning was God (John 1.1). The world was created through the *word* (1.3). The *word* dwelled (σκηνώω) among people – this is the *shekinah* concept – and revealed his and his Father’s *glory* (1.14). He spoke the *words* of God and gave them to his disciples (John 3.34; 6.63; 17.8, 14). *Word* is a very important term in John; *word* and *words* appear 36x altogether in John. *Voice* occurs 14x; *hear(s), heard, and hearing* 50x; *Spirit* 23x (*Holy Spirit* 3x); *glory* 19x. Although the word *shekinah* is not found, σκηνώω occurs in 1.14; *light* is associated with both *glory* and *shekinah*, and *light* occurs 23x; the verb μένω (dwell, abide, remain) occurs 40x.

<sup>56</sup> McNamara, *Targum and Testament*, 108.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid.

#### 2.5.4 Sin, Loss of Glory, and Punishment in the Targums

Human beings were created in the likeness of God and had *glory* (Gen 1.26; 2.25, Tg Ps-J). When they disobeyed God's commandment, they were "divested of the purple robe in which they had been created" (Gen 3.7, Tg Ps-J), presumably a robe of *glory*. They became aware of their nakedness (Gen 3.7, Tg Ps-J); God clothed them with "vestures of *honour*<sup>59</sup> from the skin of the serpent" (Gen 3.21, Tg Ps-J). If Adam had obeyed God's word, he would have lived forever (Gen 3.22, Tg Ps-J), but because he sinned, God drove him from the garden and the tree of life, where the *glory* of God's *Shekinah* dwelt (Gen 3.22, 24, Tg Ps-J). God prepared Eden for the righteous, a place of eternal life and *glory*, and Gehinnam for the disobedient, which is "like the sharp, consuming sword of two edges," in the midst of which were "flakes of fire and burning coals" for judgment (Gen 3.22-24, Tg Ps-J).

#### 2.5.5 The Glory Given to God's People in the Targums

The Lord, who is "*glorified* above the *glorious*, and exalted above the exalted; who punisheth by His Word whomsoever [*sic*] *glorifieth* himself before Him" (Exod 15.1 Tg Ps-J), shall reveal his *glory* to all people (Tg Isa 40.5),<sup>60</sup> especially to Israel (Tg Isa 60.1). The people of Israel dwell in darkness because of their transgressions; if they would serve the Lord, he would "bring goodness upon them like a fountain of water which does not cease," but they "have forsaken [the Lord's] service, for the sake of which [he would] bring *glory* upon them" (Tg Jer 2.13; cf. 17.13).

God has chosen them to be a holy people before him, "that you may be a people more beloved before Him than all the peoples who are on the face of the earth, not because you were more excellent than all other peoples, but because you were poor in spirit, and more humble than all the nations" (Deut 7.6-7 Tg Ps-J). If they will hearken to God's word and keep his covenant, they shall be "more beloved than all peoples," and they shall be "kings and priests" before the Lord, "a holy people" (Exod 19.5-6 Tg Ps-J). "And He will set you on high, and exalt you above all the peoples He hath made in greatness, and with a name of *glory* and *splendour*, that you may be a holy people before the Lord your God" (Deut 26.19 Tg Ps-J).

And I will set the *Shekinah* of My *Glory* among you, and my *Word* shall not abhor you, and the *Glory* of My *Shekinah* shall dwell among you, and My *Word* shall be to you a redeeming God, and you shall be unto My Name for a holy people (Lev 26.11-12 Tg Ps-J).<sup>61</sup>

<sup>59</sup> *Honour* is semantically related to *glory*.

<sup>60</sup> All quotations from the Isaiah Tg are from Stenning, *The Targum of Isaiah*, unless otherwise stated.

<sup>61</sup> MT: "I will place my dwelling in your midst, and I shall not abhor you. And I will walk among you, and will be your God, and you shall be my people" (Lev 26.11-12 NRSV).

Because of their haughtiness and wickedness, the Lord has punished his people and taken away their *glory* (Tg Isa 3.16-17). Their sins were “the cause of his removing the presence of the *Shekinah* from [them]” (Tg Isa 59.2; cf. Tg Hos 13.14). “I will remove my *Shekinah* from them because they have desecrated the land of the place of my *Shekinah*” (Tg Ezek 7.22a; cf. Tg Hos 2.3).

The Anointed One (Messiah) comes as the light in their darkness (Tg Isa 9.1, 4). He is their joy and *glory*; they shall be cleansed and made holy (Tg Isa 4.2-4). Over the temple of Jerusalem, the Lord will create a cloud of *glory*; the *Shekinah* will protect it with “greater *glory* than that which he promised to bring upon it” (Tg Isa 4.5). The *Shekinah* of the Lord shall dwell in Zion, and his *glory* shall be revealed there (Tg Isa 60.2). The Lord will *glorify* his house (Tg Isa 60.7, 9) and his people, for he not only reveals himself to them, but he also gives his *glory* to them and not to another people (Tg Isa 42.8).

I am the Lord; that is my name: and my *glory* wherewith I have revealed myself to you, I will not give to another people, nor my praise to them that serve images (Tg Isa 42.8).

Now he has *glorified* them (Tg Isa 55.5; 60.7, 9, 13, 19, 20), clothing them with “garments of salvation” and the “robe of righteousness,” making them resplendent as a bride with her ornaments (Tg Isa 61.10; cf. 52.1-2). God reveals his holy arm (himself, his *power* and *glory*) in saving Israel, performing “mighty acts” and bringing his *Shekinah* back to Zion (Tg Isa 52.8, 10). The Lord himself is their *glory* (Tg Isa 60.19); when he comes to Zion to bring salvation, then his *glory* is revealed upon them (Tg Isa 59.20; 60.1-2). He imparts the light of his *glory* to them (Tg Isa 60.2-3); he beautifies and *glorifies* them, making them “an everlasting *honour*, a house of joy” (Tg Isa 60.9, 13, 15), a righteous people, “the work of my *might*,” bringing *glory* to himself (Tg Isa 60.21), for the *glorification* of God’s people is God’s *glorification* also, since his *glory* is manifested upon and within them (Tg Isa 60.1-2; cf. 52.1-10).

Their sins shall be forgiven for the sake of the Messiah, who prays on behalf of their transgressions (Isa 53.4, 6, 11, 12, Tg J). In the Isaiah Targum almost all references to the suffering of the Messiah have been transferred to others, mostly to the people of Israel. It was *their* appearance that was wretched (Isa 52.14 Tg J), while the Messiah’s countenance was holy (Isa 53.2), and it was not the Messiah but the glory of the kingdoms that was despised, and they, not the Messiah, shall be “as a man of sorrows” (Isa 53.3). Only in v. 12 is it said that the Messiah “delivered his soul unto death,” in addition to making intercession for many transgressions, and “the rebellious shall be forgiven for his sake” (v. 12e).

*Light*, *glory*, *salvation*, and *righteousness* are closely correlated in the Targums as in the MT and the LXX. When God accomplishes *salvation* for Zion, her *light* is “revealed as the dawn,” and her *salvation* shall “burn as a torch” (Tg Isa 62.1). Everyone will see her *glory*, which is her *righteousness* (Tg Isa 62.2). Also closely associated with these concepts are joy and praise (Tg Isa 62.3). Zion’s *glory* is the *glory* of the Lord which is revealed upon her, because amidst the darkness that covers the earth, the *light* of the *Shekinah* of the Lord shall dwell

in her, and his *glory* shall be revealed upon her (Tg Isa 60.1-2). This *glorious light* will attract the nations and the kings of the world (Tg Isa 60.3). Because the Lord shall be Zion's everlasting *light* and *glory*, her kingdom will never end, and her *glory* shall remain forever (Tg Isa 60.19-20).

## 2.5.6 The Roles of *Memra*, *Yeqara*, and *Shekinah* in Saving and Glorifying Israel

### 2.5.6.1 The Role of the *Memra*

The *Memra* is the Savior of Israel (Tg Isa 63.8; cf. 45.17, 22-25; 59.17) and dwells among the Israelites (Tg Isa 63.11). The *Memra* leads them so they do not stumble, thus glorifying God's name (Tg Isa 63.11-14). One receives life and glory by listening to the *Memra* (Tg Isa 55.3-5; 60.9; cf. 62.2). Those who perform God's *Memra* will be rewarded (Tg Isa 40.10; 62.11; cf. 40.13). The revelation of the glory of God is decreed by the *Memra* (Tg Isa 40.5). Salvation is correlated with glorification/beautification (Tg Isa 60.16-17). Only in the *Memra* can righteousness, strength, justification, and glorification come (Tg Isa 45.24-5; cf. 46.12-13; 49.1-5; 59.17). The *Memra* supports God's servant, and God also supports him (Tg Isa 41.10; cf. 41.13-14; 43.2-3, 5; 59.16; 63.5); thus *Memra* is another name for God (cf. 41.16c). The Lord will cause all his people to be righteous by revealing his glory in them (Tg Isa 60.19, 21). *Memra* represents both God himself and the word of God, which is active and powerful in leading, saving and glorifying God's people, and must be heard and obeyed.

### 2.5.6.2 The Role of the *Yeqara*

When the time of Jerusalem's salvation has arrived, the *Yeqara* of the Lord is revealed upon her (Tg Isa 60.1-2). God's people are given to see the *Shekinah of his Yeqara* (Tg Isa 64.3), when he reveals himself in the wondrous things that he performs when he works for his people who wait for his salvation (Tg Isa 64.2-3). This *Yeqara* is revealed as light and brightness, and Jerusalem will shine with this light (Tg Isa 60.3). The *glory* with which the Lord has revealed himself to Israel he will not give to another people, but only to Israel (Tg Isa 42.8). The Lord imparts his glory to his people by giving them his word and Holy Spirit (Tg Isa 42.1; 59.21; 61.1, 11; 62.2; Tg Ezek 37.1-6, 14-15); they are his servants to whom he has revealed his glory and who shall in turn reveal his judgment/word to the nations and establish justice in the earth (Tg Isa 42.1, 4, 8). A cloud of glory covers the heads of the redeemed Israelites (Tg Isa 51.11); this is reminiscent of the cloud of glory that is promised for a covering over the house of the *Shekinah* in Tg Isa 4.5. God gives them glorious garments, making them holy and clean, and a throne of glory on which to sit (Tg Isa 52.1-2). The *Yeqara* of the Lord is God's method of revealing himself to his people, as radiant light, and this light is

imparted to his people through his word and Spirit, so that they will shine with this same light.

### 2.5.6.3 The Role of the *Shekinah*

The *Shekinah* is associated with salvation, glory, and light (Tg Isa 60.1-3; 64.3). It is also correlated with righteousness, for on account of Israel's sins God had "removed the presence of [his] *Shekinah* from [them]" and had "delivered [them] into the hand of [their] transgressions" (Tg Isa 64.6; cf. 59.2; 54.8; 57.17; 64.6). Without the *Shekinah* they are unable to walk in God's ways (Tg Isa 63.17a; cf. 64.6). They therefore pray the Lord to restore to them the *Shekinah*: "Let not our heart be turned from thy fear; restore thy *Shekinah* to thy people for the sake of thy righteous servants, unto whom thou didst swear by thy *Memra* that thou wouldst make among them the tribes of thy inheritance" (Tg Isa 63.17b).

The *Shekinah* calls Israel back to the Lord, as a husband summons a wife that has been cast off, and brings her back "with great mercies" and compassion (Tg Isa 54.6-8). The Lord himself "shall come to Zion as deliverer" (Tg Isa 59.20) and shall reveal his glory upon Jerusalem (Tg Isa 60.1). Then "the *Shekinah* of the Lord shall dwell" in Jerusalem, and "his glory shall be revealed upon thee" (Tg Isa 60.2b). When the glory of the Lord is revealed upon Jerusalem and the *Shekinah* dwells in her, then Jerusalem will shine with a bright light, and the nations shall come to her light (Tg Isa 60.3). As we have seen previously, the Lord himself is the light and the glory of his people (Tg Isa 60.19), and the Lord's *presence* in the hearts and lives of his people results in righteousness that shines like a bright light and is her glory (Tg Isa 60.20-21).

### 2.5.7 Summary and Conclusion

The Aramaic words *yeqara* (God's glory), *memra* (God's word), and *shekinah* (God's dwelling) occur frequently in the Targums, as they are used to avoid speaking of God anthropomorphically and also to safeguard God's omnipotence, omnipresence, and transcendence. They are also used when speaking of ways in which God communicates with people, along with other expressions like *voice*, *Spirit*, *Holy Spirit*, and *Dibbera* (word). In some contexts, these words are interchangeable. The concept of the glory of God as the radiance of the *shekinah* seems to be very close to the concept of the *logos* in the writings of Philo and John. There is also a close resemblance between the *memra* concept and the *shekinah* and the *logos*. All three Targumic terms, *shekinah*, *memra*, and *yeqara*, are identified with God and are used as substitute words for God, so that each one can stand for everything that God is and is able to do all the works that God does. In Talmud and Midrash, *shekinah* supersedes *memra* and *yeqara*. *Shekinah*, conceived of as light, bridges the distance between the transcendence and the immanence of God. The presence of the *shekinah* and the outpouring of the Holy Spirit seem to be related.

It is possible that the FG presents the incarnation of Christ in terms of the Targumic concepts of *memra*, *yeqara*, and *shekinah*. The word (*memra*) became flesh and dwelt (*shekinah*) among us, and we have seen his glory (*yeqara*). In the FG the word *shekinah* does not occur, but the verb σκηνώω occurs once and μένω appears many times. The Father *dwells* in the Son, and the Spirit *remains* on him. Christ *abides* in the Father's love; he is *present* with and in his disciples; the Spirit *dwells* with them and within them. Christ and Christ's words *abide* in them. The believer *abides* in Christ and in his love. Believers are to *remain* in Christ's word. As the *shekinah* once *dwelled* in the Tabernacle and the Temple, so the Father and the Holy Spirit *dwelled* in Jesus, and after Jesus was glorified, the Holy Spirit *dwelled* in the disciples.

In the Targums, God reveals his power and glory when he comes to save his people. In glorifying his people he glorifies himself. Light, glory, salvation and righteousness are closely related. The *shekinah* of God's *yeqara* is seen as light. The *memra* dwells among the people and is their Savior. By listening to and obeying the *memra* they will receive glory. Israel's glory is her righteousness, which comes from the Lord. The light of the *shekinah of the Lord* dwells in her, and his glory is revealed on her. Zion's glorious light will attract nations to her. God gives his people glory by giving his word and Holy Spirit so that they will reveal his word to the nations.

The parallel between the concept of the *shekinah*, the *yeqara*, and the *memra* in the Targums and the concept of the glory of the Logos in John is quite apparent. In the FG Jesus is the *memra* whose power and glory are revealed when he comes to save his people (1.14; 2.11; 11.4, 40). Jesus glorifies his people and glorifies himself (reveals his glory) at the same time (17.10, 22). In John's Prologue the Logos/Word is the light that is the *shekinah* of God's *yeqara* (1.4-5, 9, 14). As the *Memra*, Jesus dwells among his people and saves them (1.14). By listening to his *memra* and obeying it they receive glory (e.g. 14.21, 23; 15.10). Jesus is the light and the glory of his people (8.12; 9.5; 12.35-36, 46; 17.22), and his *presence* in their hearts and lives results in righteousness that shines like a light and is their glory (14.12-14, 20, 21, 23; 17.22-23, 26). As Jesus dwells in his followers, his light, the light of the *shekinah*, and his *glory* shine out from them and will attract others to him (12.36; 17.20, 22). Jesus has given his people *glory* by giving them the *word* of God and the *Holy Spirit*, in order that they may reveal God's *word* to the nations (17.6-8, 14, 18, 20-23; 6.63, 68; 7.39; 14.15-17, 26; 15.26; 16.7-15; 20.21-22).

## 2.6 Δόξα in the NT except John

### 2.6.1 Introduction

In previous sections we have looked at δόξα in classical Greek, כבוד in the OT, and δόξα in the LXX, and have seen the great change that took place in the meaning of δόξα when it was used in the LXX to represent כבוד and numerous other Heb. words. In the LXX δόξα retained only one of its original meanings, “reputation, honor,” and took on additional meanings such as “power,” “splendor,” “glory,” “beauty,” “majesty,” “pride,” “excellence,” “exaltation,” and “brightness.” The most important and most prominent use of δόξα in the LXX is in speaking of the *divine glory*: the power, majesty, honor, and greatness of God. In the LXX the δόξα of the Lord is the *manifestation of the divine nature*, the essence or character of God revealed in creation and in his mighty acts of judgment and salvation. The LXX placed special emphasis on the following aspects of the divine δόξα: *God’s power, God’s saving activity, Godlikeness, and brightness*. Δόξα is used in the OT Apocrypha in the same way as in the LXX, in most instances referring to *human honor or splendor*, in some referring to *divine glory, honor, and magnificence*, and sometimes referring also to the *splendor of God’s creation*. The personification of Wisdom as the *glory, image, and power of God, and a reflection of eternal light*, a being who was present at creation and continues to be with God, knowing his works, may be seen as a background for the Johannine Jesus, who is also described as possessing these characteristics. In the OT Apocrypha, the fear of God brings wisdom and glory, but death and loss of glory are the result of sin. God desires all people to know him and be saved, giving them salvation as a robe of righteousness. The δόξα that God gives his people is correlated with holiness, righteousness, honor, beauty, peace, gladness, and eternal life. In the OT Pseudepigrapha, the word for *glory* also refers sometimes to *human glory* and sometimes to *divine glory*. As in the Apocrypha, there is an emphasis on righteousness and holiness, attributes which are both associated with *glory*, which is a gift God gives to the Messiah and his people through his indwelling word.

In this section we shall look at δόξα in the NT, except John. The focus will be on the δόξα that has been given to Christ and to God’s people, rather than on the glory of God, since glory when speaking of God has basically the same meanings in the NT as in the Heb. OT, the LXX, and the intertestamental literature. As stated in Chap 1, we are looking for the potential range of meanings of δόξα and will therefore in general view the NT as a whole and not as individual writings by individual authors or as categories such as Synoptic Gospels, Pauline letters, etc. After a consideration of the lexical meanings of the word, our particular focus will be on those senses of δόξα that apply to the gift of δόξα that has been given to Christ and to the followers of Christ in the NT.



## 2.6.2 Lexical Meanings of Δόξα and Δοξάζω in the NT

### 2.6.2.1 Lexical Meanings of Δόξα in the NT

NT δόξα usage usually follows the LXX. There is no occurrence of δόξα meaning “opinion,” but the meaning “reputation, renown, honor” is retained from Gr. usage, and added to this are the meanings of קְבוֹד and other Heb. words that signify “glory,” “greatness,” “power,” “majesty,” “splendor,” “praise,” “exaltation,” “beauty,” “brightness,” “form,” “semblance,” etc. The NT also follows the LXX in emphasizing *God’s power, God’s saving activity, Godlikeness, and brightness*. In the NT as in the OT Apocrypha, δόξα can refer to *human glory, glory of heavenly bodies, and divine glory*.

BDAG gives the following meanings for δόξα in the NT:

1. the condition of being bright or shining, *brightness, splendor, radiance* (a distinctive aspect of Heb קְבוֹד)
  - a. of physical phenomena (Acts 22.11; Luke 9.32; 1 Cor 15.40f)
  - b. of humans involved in transcendent circumstances and of transcendent beings
    - 1) cherubim (Heb 9.5); angels (Luke 2.9; Rev 18.1)
    - 2) esp. of God’s self (Acts 7.2; 2 Thess 1.9; 2 Pet 1.17b; Rev 19.1; 21.11)
    - 3) of those who appear before God: Moses (2 Cor 3.7-11, 18)
    - 4) Christians in the next life (1 Cor 15.43; Col 3.4)
    - 5) the δόξα τοῦ θεοῦ as it relates to the final judgment (Rom 3.23; 5.2)
    - 6) of Jesus himself Phil 3.21; Christ is the κύριος τ. δόξης (1 Cor 2.8)
    - 7) the glory, majesty, sublimity of God in general (Rom 1.23; Jude 24)
      - a) power, might (Rom 6.4; cp. Matt 16.27; Mark 8.38; Col 1.11)
      - b) wealth of his glory (Rom 9.23; Eph 1.18; cp. Eph 3.16; Phil 4.19; Col 1.27)
      - c) glory of his grace (Eph 1.6)
      - d) radiance of God’s glory (Heb 1.3)
      - e) doxology (Eph 1.12, 14)
      - f) the glory of God transferred to Christ (Matt 19.28; 24.30; 25.31; Mark 10.37; 13.26; Luke 9.26; 21.27; 2 Cor 4.4; cf. 4.6)
  - c. the state of being in the next life described as participation in the radiance or glory
    - 1) with reference to Christ (Luke 24.26; 1 Tim 3.16; cf. 1 Pet 1.11; 4.13)
    - 2) with reference to his followers (Rom 8.18, 21; 1 Cor 2.7; 2 Cor 4.17; 1 Thess 2.12; 2 Thess 2.14; 2 Tim 2.10; Heb 2.10; 1 Pet 5.1, 4; 1 Pet 1.7; 4.14)
  - d. of reflected radiance (1 Cor 11.7) (perhaps this thought finds expression in Rom 3.23; 5.2, but see 3, below). 2 Cor 8.23 in reference to Paul’s associates
2. a state of being magnificent, *greatness, splendor*, anything that catches the eye:

- a. fine clothing of a king (Matt 6.29; Luke 12.27)
- b. royal splendor in general (Matt 4.8; Rev 21.24, 26)
- c. human splendor of any sort (1 Pet 1.24)
3. honor as enhancement or recognition of status or performance, *fame, recognition, renown, honor, prestige*
  - a. of public approbation (Luke 14.10)
  - b. of God (Rev 4.11)
  - c. of the Lamb (Rev 5.12)
  - d. divine approbation (Rom 3.23; 5.2)
  - e. of persons who bestow renown through their excellence:
    - 1) of Jesus (Luke 2.32; cf. Rom 9.4)
    - 2) of Paul's epistolary recipients (1 Thess 2.20)
  - f. praise be to God (Luke 2.14. Cf. 19.38; Rom 11.36)
  - g. τιμὴ καὶ δ. (1 Tim 1.17; Rev 5.13)
  - h. Doxologies to Christ (2 Pet 3.18; Rev 1.6)
  - i. to the praise of God (Rom 15.7; 1 Cor 10.31); πρὸ δ. (2 Cor 1.20); for the glory of the Lord (Christ) (2 Cor 8.19)
4. a transcendent being deserving of honor, *majestic being, δόξα majestic (heavenly) beings* (Jude 8; 2 Pet 2.10)

LNLEX gives the following definitions for δόξα:

1. Splendor, remarkable appearance (Matt 6.29; 1 Pet 1.24)
2. Brightness, shining, radiance (Acts 22.11; Rev 15.8)
3. Amazing might, glorious power (Rom 6.4)
4. Praise (Matt 6.2; Luke 17.18)
5. Honor, respect, status (Luke 14.10; John 4.44)
6. Greatness, glory (Matt 4.8; Luke 12.27)
7. Glorious being, glorious power, wonderful being (2 Pet 2.10)
8. Heaven, a place which is glorious (1 Tim 3.16)
9. Pride (1 Thess 2.20)

A list of meanings for δόξα in the NT may now be suggested, adding *revealed presence of God* (from UBSDICT) and *of a person created in the image of God: reflection, glory* (from FAL):

1. Power, might, kingdom, glory, majesty; a state characterized by power, glory, majesty (Rom 6.4; 9.23; Luke 24.26)
2. Glory, splendor, grandeur, magnificence, excellence, dignity, remarkable appearance; a state characterized by glory, splendor, grandeur, magnificence, excellence, dignity, remarkable appearance (Matt 6.29; 1 Cor 15.43; 2 Cor 3.9)
3. Praise, glory, honor, respect, recognition, exaltation (Luke 14.10; 17.18; Rev 4.11)
4. Brightness, brilliance, radiance (Acts 22.11)
5. Revealed presence of God; God's nature; God himself (Jude 1.24)
6. Reflection, glory (of a person created in God's image) (1 Cor 11.7)
7. Pride (1 Thess 2.20)

8. Heaven (1 Tim 3.16)
9. Glorious heavenly beings, angelic beings, majesties, dignities (2 Pet 2.10)

### 2.6.2.2 Lexical Meanings of Δοξάζω in the NT

Below are definitions for Δοξάζω from LNLEX, THAYER, and BDAG.

LNLEX:

1. praise: to speak of something as being unusually fine and deserving honor  
Matt 6.2; Luke 17.18.
2. honor: to attribute high status to someone by honoring -- *to honor, to respect*. Matt 6.2.
3. glorify: to cause someone to have glorious greatness -- *to make gloriously great, to glorify*.

THAYER:

1. to think, suppose, be of opinion [*in classical Greek only*]
2. to praise, extol, magnify, celebrate
3. to honor, do honor to, hold in honor
4. *By a use not found in secular writings*: to make glorious, adorn with lustre, clothe with splendor
  - a. to impart glory to something: perfect passive δεδόξασμαι to excel, be preeminent; δεδοξασμένος, excelling, eminent, glorious, 2 Cor. 3.10; δεδοξασμένη χαρά, surpassing i.e. heavenly, joy (A. V. full of glory), 1 Pet. 1.8.
  - b. to make renowned, to cause the dignity and worth of some person or thing to become manifest and acknowledged: *Christ, the Son of God*, John 8.54; 11.4; 16.14; 17.10; *God the Father*, 1 Pet. 4.11.
  - c. to exalt to a glorious rank or condition: Heb. 5.5; *of God exalting, or rather restoring, Christ his Son to a state of glory in heaven*: Acts 3.13; *of God bringing Christians to a heavenly dignity and condition*: Rom. 8.30.

BDAG:

1. to influence one's opinion about another so as to enhance the latter's reputation, *praise, honor, extol* Matt 9.8; Luke 23.47; *of Christ* Luke 4.15.
2. to cause to have splendid greatness, *clothe in splendor, glorify*, of the glory that comes in the next life Acts 3.13 (cf. Isa 52.13); Rom 8.30.

The ni. of the verb כבד is oftener than not used reflexively or intransitively instead of being simply passive. When this is translated into Greek, the passive of the Greek verb is used. Of the above Greek lexicons, only Thayer's (4b) takes the above use of the ni. into account. Passive verbs such as ἐνδοξασθῆναι in 2 Thess

1.10 may be translated as reflexives: thus, “he comes to reveal his glory in his saints” is a possible translation as well as “he comes to be glorified in his saints.”

We give the following meanings for δοξάζω in the NT:

1. To honor, esteem, praise, magnify (Mark 2.12; Luke 17.18; Matt 6.2)
2. To make great, exalt, lift up (Acts 3.13; Heb 5.5)
3. To give a share in the divine δόξα, to endow with glory/splendor (Rom 8.30; 2 Cor 3.10)
4. To cause the glory of someone or something to be revealed/to show oneself glorious, to manifest or display one’s glory; be glorious (1 Pet 1.8; 4.11)

### 2.6.2.3 Words Semantically Related to Δόξα and Δοξάζω in the NT

#### 2.6.2.3.1 Words semantically related to δόξα

Words semantically related to δόξα include the following: τιμή honor (Rom 2.7; Heb 2.7); μεγαλειότης majesty, greatness (Luke 9.43 Act 19.27); μεγαλωσύνη majesty, greatness (Heb 1.3; 8.1); ὕψος height, heaven, high position ( Luke 1.78; Eph 4.8); ἁγιωσύνη holiness (Rom 1.4; 1 Thess 3.13); ἀρετή moral excellence, goodness, power of God (Phil 4.8; 2 Pet 1.3); δικαιοσύνη righteousness (Rom 1.17; 2 Cor 3.9); χρηστότης kindness, goodness (Rom 2.4; 2 Cor 6.6); δύναμις power (Rom 1.20; 1 Cor 15.43); ἰσχύς power (Rom 6.4; Eph 1.9); κράτος strength, might, power, dominion (Eph 6.10; Col 1.10); ἐξουσία authority, power (Matt 28.18; Luke 5.24); λαμπρότης light (Acts 26.13); φῶς light (Matt 4.16; Luke 2.32); ἔπαινος praise, commendation (Rom 2.29); καύχημα boasting (2 Cor 9.3); εἶδος visible form, outward appearance (Luke 9.29); εἰκῶν likeness, image (Rom 1.2); θεϊότης divine nature (Rom 1.20); ὑπόστασις nature, being (Heb 1.3); ἀφθαρσία immortality (Rom 2.7); ζωὴ αἰώνιος eternal life (Rom 6.23).<sup>1</sup>

#### 2.6.2.3.2 Verbs semantically related to Δοξάζω

Verbs semantically related to δοξάζω include: τιμάω honor, regard, reverence (Mark 7.6); αἰνέω praise (Luke 2.13); εὐλογέω praise (Eph 1.3); ὑψόω exalt; lift up, raise (James 4.10); μεγαλύνω praise; hold in high honor (Acts 10.46); καυχάομαι boast, boast about, take pride in; rejoice, be glad (Rom 5.2).

<sup>1</sup> Cf. E. F. Harrison, “Glory” in ISBE 2:482; H. Hegermann, “δόξα” in EDNT 1:345.

## 2.6.2.4 Words in the NT with Meanings Contrasting with Meanings of Δόξα and Δοξάζω

### 2.6.2.4.1 Words with meanings contrasting with meanings of δόξα

Words with meanings contrasting with meanings of δόξα include: ἀτιμία disgrace, dishonor, shame, humiliation (Rom 1.26); αἰσχύνη shame, disgrace (Luke 14.9; Jude 13); ὀργή wrath, punishment (Rom 2.8); θυμός anger, fury (Rom 2.8); θλίψις trouble, distress (Rom 2.9); στενοχωρία distress, calamity (Rom 2.9).

### 2.6.2.4.2 Words with meanings contrasting with meanings of δοξάζω

Words with meanings contrasting with meanings of δοξάζω include: ἀτιμάζω dishonor (Rom 1.24); καταισχύνω put to shame, humiliate, disgrace (Luke 13.17); ὀνειδίζω reproach, denounce, insult (1 Pet 4.14); ταπεινός humble; make ashamed, humiliate (2 Cor 12.21); ἀπόλλυμι destroy, kill (1 Cor 1.19).

## 2.6.3 Human Δόξα as Compared with Δόξα from God

There are not many occurrences of δόξα in the NT referring to human glory. We read of Solomon's great δόξα (*splendor*,<sup>2</sup> *glory*<sup>3</sup>) (Matt 6.29; Luke 12.27), meaning his surpassing *wealth* (1 Kgs 10.23). Satan offered Jesus the δόξα of the kingdoms of the world (their *resources*, *wealth*, *magnificence* and *greatness*) (Luke 4.6). Kings of the earth bring their δόξα (*treasures*) to the heavenly city (Rev 21.24 NJB; cf. 21.26).<sup>4</sup> Δόξα may refer to the *honor* of being given a higher place at a banquet (Luke 14.10 NASB). One should not seek the δόξα (*praise*) of human beings by practicing piety publicly; instead one's motive should be the desire for God to receive glory and to give his *approval* (Matt 5.16; 6.1-2, 5-6, 16-18). Those who seek glory from people will not receive a reward from God (Matt 6.1-2).<sup>5</sup> People who have made earthly things their glory instead of honoring God are destined for destruction (Phil 3.19).<sup>6</sup> Paul and his associates did not seek δόξα (*praise*, *honor*)<sup>7</sup> from mortals but gladly gave not only the Gospel but their lives as well (1 Thess 2.6, 8). Human glory is perishable, in contrast to the living and enduring word of God through which we have new birth and an imperishable, heavenly inheritance (1 Pet 1.3-4, 23-25). The glory to which God has called his people is *his glory*, and it is *eternal* (1 Pet 5.10).

<sup>2</sup> NAB, NIV, REB.

<sup>3</sup> NASB, NRSV.

<sup>4</sup> See also G. B. Caird, *The Revelation of St. John* (BNTC; London: A & C Black, 1966), 279; Robert H. Mounce, *The Book of Revelation* (NICNT; Grand Rapids: Eerdmans, 1977), 385.

<sup>5</sup> ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων, "so that they might be glorified by others" (trans. by Donald Hagner, *Matthew 1-13* [WBC 33A; Waco: Word, 1993], 138.)

<sup>6</sup> Gerald Hawthorne, *Philippians* (WBC 43; Waco: Word, 1983), 162, 166.

<sup>7</sup> "Praise" in NIV, NRS, NAB; "glory" in NASB, RSV, NKJ, RWB; "honour" in NJB, REB.

## 2.6.4 Δόξα Given to Christ

Δόξα in the NT refers primarily to *God's glory*, the revelation of *God's nature and presence* in creation and in mighty works of salvation and judgment. The divine glory is sometimes visible and sometimes invisible.<sup>8</sup> Although δόξα may refer to “divine honor,” “divine splendor,” “divine power,” and “visible divine radiance,” the word δόξα when speaking of God refers primarily to the *divine mode of being*.<sup>9</sup> The δόξα θεοῦ is the “*divine glory*” which is the *manifestation of God's nature and being* to human beings.<sup>10</sup>

In the NT as in the OT, LXX, Apocrypha and Pseudepigrapha, God is the “*God of glory*” (Acts 7.2). In Ephesians he is called the “*Father of glory*” (Eph 1.17). As the Father of glory, i.e. *source of glory*, God is able to enlighten believers so that they may know “what are the riches of the *glory* of His inheritance in the saints and the immeasurable greatness of his *power* for us ” (Eph 1.18 NASB).<sup>11</sup> In the NT as in the OT, *glory and power* are often closely correlated and frequently used in parallelism. In some contexts they are interchangeable, e.g. Rom 6.4. What is different in the NT is that the term δόξα which was used in relation to God in the OT now is used in relation to Christ.<sup>12</sup>

### 2.6.4.1 A Gift from the Father

When we speak of the δόξα of Christ, we are referring to a glory that was given him by the Father and that the Father shares with him. In the NT as in the OT God is the “*God of glory*” (Acts 7.2) and the “*Father of glory*” (Eph 1.17). Glory belongs to God. Christ is either the “*reflection*” or the “*radiance*” of God's glory (Heb 1.3a).<sup>13</sup> Either way, the glory that shines from Christ originates from God the Father. Since he is the Son and “*heir of all things*” (Heb 1.2), he has inherited all that belongs to the Father, including his name (Heb 1.4, 8, 10; cf. Phil 2.9; Eph 1.21) and his glory (Heb 2.9). He received glory from God at his transfiguration and resurrection (2 Pet 1.17; 1 Pet 1.21). He was resurrected by the glory of the Father (Rom 6.4) and “*crowned with glory and honor because of the suffering of death*” (Heb 2.9; cf. 1 Pet 1.21). F. F. Bruce comments:

<sup>8</sup> TDNT, 2:244.

<sup>9</sup> Ibid., 2:247-8.

<sup>10</sup> Ibid., 244, 247.

<sup>11</sup> It is better to take “Father” to mean “*source of*” than to see “the God of our Lord Jesus Christ” and “the Father of glory” in parallelism, “thereby paralleling Jesus and δόξα,” as Carey C. Newman does (*Paul's Glory-Christology: Tradition and Rhetoric* [Leiden: E. J. Brill, 1992], 4). Ernest Best comments rightly: “The phrase may be derived from liturgical usage (cf. Ψ 23.7; 28.3; Acts 7.2; 1 Cor 2.8) and is not then an indirect reference to Christ, he being equated with δόξα since God is his father.” (*A Critical and Exegetical Commentary on Ephesians* [Edinburgh: T & T Clark, 1998], 161-2).

<sup>12</sup> TDNT, 2:248.

<sup>13</sup> FAL; LNLEX.

it is precisely because of his humiliation, suffering, and death that he has been invested with heavenly glory. This interpretation of our author's argument at this point brings it into line with Paul's "Therefore God has highly exalted him" in Phil. 2:9.<sup>14</sup>

He will come again "in the glory of his Father" (Matt 16.27).

#### 2.6.4.2 Christ's Δόξα as Divine Power, Kingdom, Majesty, Authority, and Dominion

##### 2.6.4.2.1 Christ's δόξα as divine power

"What can be known about God" has been revealed to people, i.e. his invisible, eternal δύναμις καὶ θειότης (Rom 1.19-20). *Eternal power* and *divine nature* are in parallelism here. The revelation of God's power and divine nature may be summed up by the word δόξα. Δόξα and *power* (δύναμις in Eph 3.16; ἰσχύς in 2 Thess 1.9; κράτος in 1 Pet 4.11) are closely correlated. Lincoln writes: "in Paul 'glory' and 'power' can be synonymous in terms of God's activity (cf. Rom 6.4 and 1 Cor 6.14 with reference to his activity in raising Christ)."<sup>15</sup> Jesus was raised from the dead by the *glory* of the Father (Rom 6.4); this speaks of divine *power* at work, and in the NT the divine power is at work in Christ.

God's glory and power are imparted to Christ, so that the work of God is accomplished by the power of God which is at work in him through the Spirit. He was conceived by the Holy Spirit (Matt 1.18; Luke 1.35), and at his baptism the Spirit descended on him (Matt 3.16; Mark 1.10; Luke 3.22). He was "full of the Holy Spirit" (Luke 4.1) and was led by the Spirit (Matt 4.1; Mark 1.12; Luke 4.1). Filled with the *power* of the Spirit, he began his ministry (Luke 4.14-15, 18). He spoke with authority and *power* (Matt 7.29; 9.6, 8; Mark 1.22, 27; Luke 4.32, 36) and performed deeds of *power* (Matt 11.20-21, 23; Mark 6.2; Acts 2.22). He not only had *power* over Satan but also gave *power* and *authority* to his disciples over evil spirits and over "all the *power* of the enemy" (Luke 4.36; 10.19; 11.20-22; cf. Matt 10.1; Mark 6.7; Luke 9.1; Heb 2.14). He has *power* over death (Acts 2.24; 1 Cor 15.24-26; 1 Tim 1.10; Heb 2.14-15; Rev 1.18). He was not only anointed with the Spirit himself, but he also "baptized with the Holy Spirit and with fire" (Matt 3.11d; cf. Mark 1.8; Luke 3.16d).

<sup>14</sup> F. F. Bruce, *The Epistle to the Hebrews*, rev. ed. (NICNT; Grand Rapids: Eerdmans, 1990), 75.

<sup>15</sup> Andrew T. Lincoln, *Ephesians* (WBC 42; Dallas: Word, 1990), 56. As stated previously in this study, there are no synonyms. What is meant by Lincoln's statement is that in some contexts, *glory* and *power* may be used interchangeably because their semantic ranges overlap partially, since one of the meanings of δόξα is *power*.

#### 2.6.4.2.2 Christ's δόξα as kingship and majesty

The risen and ascended Christ is “*Lord*” and “*God*” (Heb 1.8, 10; Phil 2.6, 11; Tit 2.13; 2 Pet 1.1; Rom 9.5),<sup>16</sup> and divine glory belongs to him (Heb 2.9; Rev 1.6; 5.12, 13). He sits *on his own throne* as well as with the Father on his throne (Rev 3.21; cf. 1 Pet 3.22). “God the Son is both equal to the Father and less than the Father.”<sup>17</sup> At the Parousia he will come in clouds with power and glory (Matt 24.30; Mark 13.26) as *king* and *judge* (Matt 16.27-28). At the end he will destroy every ruler, authority, and power, and will hand the kingdom to God the Father (1 Cor 15.24). He sits at the right hand of God until his enemies are made his footstool (Heb 1.3, 13; 1 Cor 15.25). “God has put all things in subjection under his feet” (1 Cor 15.27). He is “*Lord of lords and King of kings*,” and in the end the “kingdom of the world [will] become the kingdom of our Lord and of his Messiah, and he will reign forever and ever” (Rev 11.15).

#### 2.6.4.2.3 Christ's δόξα as authority and dominion

The Father has handed all things over to him (Matt 11.27). The Father’s will is that all should “listen to him” (Matt 17.5). The Son of Man had “ἐξουσία on earth to forgive sins” (Matt 9.6). The risen Christ has “all ἐξουσία in heaven and on earth” (Matt 28.18). The crucified and risen Son has been “highly exalted” and “given the name that is above every name” (Phil 2.9). At this name every knee shall bend and every tongue confess that he is Lord (Phil 2.10-11). God has appointed him “heir of all things” (Heb 1.2). He “sustains all things by his powerful word” (Heb 1.2-3).

He who stooped so low is now lifted up to the glorious rank of equality with God, *i.e.* the enjoyment of that dignity which was ever his by right but which he never clutched at as his personal possession. [T]he giving of the name [‘Lord’] declares that Jesus Christ is installed in the place which properly belongs to God himself as Lord of all creation.<sup>18</sup>

Jesus will return to earth in his glory and on his throne of glory (Matt 25.31; cf. Matt 19.28; Mark 10.37). The title “Lord of glory,” which in the OT and Pseudepigrapha is given to God, is given in the NT to Jesus (e.g. 1 Cor 2.8; Jas 2.1 RSV).<sup>19</sup>

<sup>16</sup> See Marshall, *Pastoral Epistles*, 276-282 for a discussion of the reference to Jesus as God in Tit 2.13.

<sup>17</sup> Thomas C. Oden, *The Word of Life: Systematic Theology: Vol. 2* (Peabody: Prince, 1998), 65.

<sup>18</sup> Ralph P. Martin, *The Epistle of Paul to the Philippians: An Introduction and Commentary*, 2nd ed. (Leicester: Inter-Varsity Press; Grand Rapids: Eerdmans, 1987), 108-109.

<sup>19</sup> In 1 Enoch, God is the Lord of glory (1 En 22.14; 27.3, 5; 36.4; 40.3; 63.2; 83.8); in Psa 24.8, 10, God is the King of glory, and in Psa 29.3, God of glory.



### 2.6.4.3 Christ's Δόξα as Divine Splendor, Grandeur, Magnificence, and Remarkable Appearance

Since “the Son is the radiance of God's glory and the exact representation of his being” (Heb 1.3), his glory, like the Father's, is characterized by splendor, magnificence, and remarkable appearance. At the transfiguration Jesus' face and clothing were *glorified* with *heavenly splendor* and *dazzling brilliance* (Luke 9.29, 32). The body of the risen Christ is imperishable, *glorious*, and powerful (1 Cor 15.42-44 NASB; cf. Phil 3.21). The appearance of the resurrected Christ in Rev 1.12-16 is *remarkable*:<sup>20</sup> snow-white hair, fiery eyes, feet shining like burnished brass, magnificent clothing, a two-edged sword projecting from his mouth, and a dazzlingly radiant face. His appearance in Rev 19.11-16 is also *amazing*, with flaming eyes, a blood-dipped robe, a sharp sword in his mouth, a rod of iron in his hand, many crowns on his head, and impressive titles inscribed on his robe and his thigh. 2 Thess 1.7-8 pictures Jesus coming with his mighty angels in flaming fire to inflict vengeance on the disobedient. These portrayals show a person of magnificent greatness, remarkable appearance, and impressive splendor.

This is not photographic art. His aim is to set the echoes of memory and association ringing. The humbling sense of the sublime and the majestic which men experience at the sight of a roaring cataract or the midday sun is the nearest equivalent to the awe evoked by a vision of the divine.<sup>21</sup>

### 2.6.4.4 Christ's Δόξα as Honor, Praise, Respect, Recognition, Exaltation

Jesus had divine honor and recognition before his incarnation, for he was “in the form of God” and had “equality with God” (Phil 2.6). The angel Gabriel ascribed *honor* to him before his conception, announcing his greatness and his title, “the Son of the Most High,” and saying that his kingdom would have no end” (Luke 1.32-33). *Honor* was given to the infant Jesus, when an angel announced that the Messiah, the Lord, was born, and a multitude of angels praised God for this gift (Luke 2.11, 13-14). At Jesus' baptism, “the heaven was opened,” the Holy Spirit descended on him, and God's voice *honored* him as “my Son, the Beloved” (Luke 3.21-22). Again, at the Transfiguration, Jesus “received honor and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, “This is my Son, my Beloved, with whom I am well pleased” (2 Pet 1.17). He is “worthy of more glory than Moses, just as the builder of a house has more honor than the house itself” (Heb 3.3). He is now “crowned with glory and honor” because he suffered and died for everyone (Heb 2.9). God has “highly exalted him and gave him the name that is above every name,” so that everyone should acknowledge him as Lord (Phil 2.9-11). In heaven hymns of worship, praise, and

<sup>20</sup> Although the word “glory” does not appear here, the *face shining like the sun* connects it to the Transfiguration scene in Matt 17.2-5. The par. passage in Luke 9 says the disciples “saw his glory” (Luke 9.32).

<sup>21</sup> Caird, *Revelation*, 25-26.

adoration are sung to the Lamb because he is worthy to receive honor and glory, since he was slaughtered to redeem for God people from all nations (Rev 5.9, 12; 7.10, 15-17; 12.10). All creatures in heaven, on earth, under the earth, and in the sea ascribe honor and glory to God and the Lamb (Rev 5.13). Other doxologies in which glory/honor is given to Christ occur in 2 Pet 3.18 and Rev 1.6.

#### 2.6.4.5 Christ's Δόξα as Light, Radiance

Jesus came to be a light, bringing the good news of God's kingdom to those who "sat in darkness" and "in the shadow of death" (Matt 4.16). This was a spiritual light invisible to human eyes. However, at the transfiguration and after his resurrection and ascension, the light of his glory was visible to his followers.

##### 2.6.4.5.1 Δόξα as visible divine light

Peter, John, and James "saw his glory" on the mount of transfiguration (Luke 9.32) when "his face shone like the sun, and his clothes became as white as the light" (Matt 17.2 NIV; cf. Luke 9.29; Mark 9.2-3). What they saw radiating from Jesus' face and clothes was visible light. Hagner declares: "It is clear that in this manifestation of Jesus they were somehow suddenly in direct contact with the glory of the divine presence."<sup>22</sup> When the risen Christ encountered Saul on the road to Damascus, a light from heaven flashed around Saul and blinded him (Acts 9.3, 8; 22.6, 11). The risen and ascended Christ is radiant with light, his head white as snow, his eyes "like a flame of fire," and his face "like the sun shining in full strength" (Rev 1.14-16 RSV). The holy city has no sunlight or moonlight but is illuminated by the glory of God and the light of the Lamb (Rev 21.23).

##### 2.6.4.5.2 Δόξα as invisible divine light

Except at the Transfiguration, the glory of the earthly Christ was invisible. He came as "a light for revelation to the Gentiles, and the glory of [God's] people Israel" (Luke 2.32 NASB). Nolland suggests following the lead of Isa 60.1-2 and treating "glory" as parallel to "light," and taking both in apposition to "salvation" (Luke 2.30).<sup>23</sup> "Salvation" is often correlated with "glory" and "light" in the OT (Isa 49.5-6; 60.2-6 LXXe; 60.18-19; 62.1-2 LXXe). Jesus' light brings salvation to all nations (Acts 13.47), since he was the first to rise from the dead (Acts 26.23) and "through his resurrection he 'brings life and immortality to light'" (2 Tim

<sup>22</sup> Donald A. Hagner, *Matthew 14-28* (WBC 33B; Dallas: Word, 1995), 493.

<sup>23</sup> John Nolland, *Luke 1-9:20* (WBC 35A; Dallas: Word, 1989), 120.

1.10),<sup>24</sup> and also since by him those who believe are set free from their sins (Acts 13.39).<sup>25</sup>

The light of the earthly Jesus was an invisible, spiritual light that people could perceive only with the eyes of faith. The gospel of his glory is light, but only believers can see it (2 Cor 4.4). Darkness and shadow symbolize death, and light represents life (Matt 4.16; cf. Luke 1.78-79). Those who disobey God are “darkness,” but those who have come to Christ are “light” and “children of light” (Eph 5.6-8). Christ’s light shines on people, and they become light in him (Eph 5.8, 13-14). “Christ is the transforming light, who has shone upon his people and saved them.”<sup>26</sup> The works of darkness are exposed by the light “in the process of conviction and revealed as [works] of darkness.”<sup>27</sup> “Christ himself is the light which brings to view through the children of light everything wicked and shameful.”<sup>28</sup> Light symbolizes righteousness (2 Cor 6.14; cf. 1 John 2.8). Walking in the light means living righteously just as “Jesus Christ the righteous” lived (1 John 2.1, 6; cf. 2.29; 3.7), i.e. “actually do[ing] what is righteous.”<sup>29</sup> The “fruit of the light consists in all goodness, righteousness and truth” (Eph 5.9 NIV). Living in the light of Christ means walking in love; “whoever hates another believer is in the darkness” (1 John 2.10-11). In the new Jerusalem the glory of God will be the light, and Christ will be its lamp (Rev 21.23). Beasley-Murray comments:

the lamp is the Lamb recalls the saying, ‘I am the Light of the world’ (Jn 8.12), which implies that what the *Shekinah* was to Israel in the desert and shall be in the coming kingdom, so Christ is for the whole world, the source of salvation and the manifestation of the divine glory for all mankind.<sup>30</sup>

#### 2.6.4.6 Christ's Δόξα as the Presence of God (=Shekinah), the Revelation of God's Image and Nature and of God Himself

##### 2.6.4.6.1 Δόξα as the presence of God

Jesus’ name is “Emmanuel,” i.e. “God is with us” (Matt 1.23). God’s presence was manifested in the person of Christ.<sup>31</sup> In the OT, God’s presence filled the Temple (1 Kgs 8.11; 2 Chron 5.13-14; 7.1-3; Psa 26.8; Ezek 10.4), but Jesus is

<sup>24</sup> Ernst Haenchen, *The Acts of the Apostles: A Commentary* (Philadelphia: Westminster, 1971), 688.

<sup>25</sup> Ibid.

<sup>26</sup> Peter T. O’Brien, *The Letter to the Ephesians* (PNTC; Grand Rapids: Eerdmans, 1999; Leicester: Apollos, 1999), 377.

<sup>27</sup> Schnackenburg, *Ephesians: A Commentary*, trans. Helen Heron (Edinburgh: T & T Clark, 1991), 226.

<sup>28</sup> Ibid.

<sup>29</sup> I. Howard Marshall, *The Epistles of John* (NICNT; Grand Rapids: Eerdmans, 1978; repr. March 1982), 184.

<sup>30</sup> Beasley-Murray, *The Book of Revelation*, 328.

<sup>31</sup> P. W. L. Walker, *Jesus and the Holy City: NT Perspectives on Jerusalem* (Grand Rapids and Cambridge: Eerdmans, 1996), 30.

greater than the Temple (Matt 12.6). The implication is that God's presence is greater in Jesus than in the Temple.<sup>32</sup> Jesus' promise to be present when two or three disciples are gathered in his name (Matt 18.20) parallels a Rabbinic saying that where two are together studying the Torah, the *Shekinah* is present.<sup>33</sup> "But now the divine presence [*Shekinah*] is Jesus himself."<sup>34</sup>

#### 2.6.4.6.2 Δόξα as the revelation of God's image and nature

God manifested his glory at various times in history, e.g. at the giving of the Law at Sinai, in the pillar of cloud and of fire, in the Tabernacle and the Temple, and to Isaiah and Ezekiel; but the *fullest* revelation of God's *glory* is in Jesus Christ, God's Son, the appointed "heir of all things," the "radiance of God's glory and the exact representation of his being" (Heb 1.2-3 NIV). He is "the image of God," in whose face the glory of God may be seen (2 Cor 4.4, 6). He is God's "beloved Son" (Col 1.13), who is the "image of the invisible God" (Col 1.15, 16; cf. Heb 1.2-3). "The very nature and character of God have been perfectly revealed in him; in him the invisible has become visible."<sup>35</sup>

God is spiritual and invisible and unknown except for his self-revelation. That self-disclosure is seen supremely in his Son, Jesus Christ (2 Cor 4.4-6) who 'embodies' the character of God. Image stands for two ideas: representation and manifestation (Lightfoot).<sup>36</sup>

It is the Son's role to reveal God's being and nature, for "no one knows the Father except the Son and anyone to whom the Son chooses to reveal him" (Matt 11.27).

#### 2.6.4.6.3 Δόξα as the divine nature of sacrificial love

Although Christ was "in the form of God," he came as a servant (Phil 2.6-7), "not to be served but to serve, and to give his life a ransom for many" (Mark 10.45; cf. Matt 12.18). He was already the "Lord of glory" when the rulers of this age crucified him (1 Cor 2.8), but the crucified and risen Christ was "crowned with glory and honor because of the suffering of death" (Heb 2.9), because he "taste[d] death for everyone" and "made purification for sins" (Heb 2.9; 1.3c). None of the rulers who crucified him understood God's wisdom, which "operates through sacrificial and self-giving love."<sup>37</sup> The message of the cross, a "stumbling block to Jews and

<sup>32</sup> Adolf Schlatter, *Der Evangelist Matthäus: seine Sprache, seine Ziel, seine Selbstständigkeit: ein Kommentar zum ersten Evangelium*, 6th ed. (Stuttgart: Calwer, 1963), 396; R. T. France, *The Gospel according to Matthew: An Introduction and Commentary* (TNTC; Leicester: InterVarsity Press; Grand Rapids: Eerdmans, 1985, repr. August 1992), 203.

<sup>33</sup> *M. 'Abot* 3:2; 3:6; *b. Sanh.* 39a; *b. Ber.* 5b.

<sup>34</sup> France, 276.

<sup>35</sup> Peter T. O'Brien, *Colossians, Philemon* (WBC 44; Waco: Word, 1982), 43.

<sup>36</sup> Ralph P. Martin, *Colossians and Philemon* (NCB; Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott, 1973; softback ed. 1981; repr. 1992), 57.

<sup>37</sup> *Ibid.*

foolishness to Gentiles,” is “the power of God and the wisdom of God” (1 Cor 1.23-24). So great was the love of Christ that he gave himself for his loved ones (Gal 1.4; 2.20; Eph 5.2, 25; 1 Tim 2.6; Tit 2.14). Jesus' death for sinners is God's way of proving his love for the ungodly (Rom 5.8), for it was God, “who is rich in mercy,” who “out of the great love with which he loved us even when we were dead through our trespasses,” who sent his Son into the world to save the world (Eph 4-5; John 3.16-17). Jesus, in obedience to his Father's will and motivated by the same love, “emptied himself, taking the form of a slave,” and as a human being, “humbled himself and became obedient to the point of death – even death on a cross” (Phil 2.6-8). Because of his self-humbling and obedience, leading to his sacrificial offering, God “highly exalted him and gave him the name that is above every name” (Phil 2.9). O'Brien rightly relates this exaltation to the “many instances in the OT where the Lord acts in history to bring down the proud and arrogant and to exalt the lowly . . .”<sup>38</sup> He adds:

In celebrating the reversal of Christ's humiliation the hymn provides the supreme illustration of Jesus' own statement, ‘whoever humbles himself will be exalted’ (Matt 23.12; Luke 14.11; 18.14; cf. Jas 4.6, 10). The wording in v. 9 echo[es] some OT precedents, notably the Servant of the Lord (Isa 52.13; cf. Dan 7.13-14).<sup>39</sup>

Christ's sufferings were followed by the “subsequent glory” (1 Pet 1.11). He “enter[ed] into his glory” (Luke 24.26) and “sat down at the right hand of the Majesty on high” (Heb 1.3).

In the Apocalypse, glory is given to Jesus because he “loves us and freed us from our sins by his blood, and made us to be a kingdom . . .” (Rev 1.5). “Myriads of myriads and thousands of thousands” of heavenly beings sing a song glorifying him because he was slaughtered and by his blood ransomed for God saints from every tribe and nation, being therefore worthy to receive “honor and glory and blessing” (Rev 5.9, 11-12).

## 2.6.5 God's Plan for His People's Glory

### 2.6.5.1 God's Plan and Call to Glory

God desires to “make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory” (Rom 9.23 NIV). Moo comments:

“ those who experience that mercy with its outcome, glory, do so because God himself ‘prepared them beforehand.’”<sup>40</sup> This means that God “decided beforehand who were the ones destined” to receive glory.<sup>41</sup> “ the God of all grace has called you to his eternal glory in Christ ” (1 Pet 5.10). God calls the people he

<sup>38</sup> Peter T. O'Brien, *The Epistle to the Philippians: A Commentary on the Greek Text* (Grand Rapids: Eerdmans., 1991), 234.

<sup>39</sup> *Ibid.*, 235.

<sup>40</sup> Moo, *Epistle to the Romans*, 608.

<sup>41</sup> BDAG and UBS Dict in *BibleWorks*; cf. Rom 8.29 NJB.

has chosen, through the preaching of the Gospel, so that they may “obtain the glory of our Lord Jesus Christ” (2 Thess 2.14).

### 2.6.5.2 Present Glory

In 2 Thess 2.13-14 glory is associated with salvation, i.e. *the whole of God’s saving action in the lives of his people*, although in 1 Thess 5.8 it indicates a future experience.<sup>42</sup> In 2 Thess 1.11-12, the prayer is that God will by his power “bring to fulfillment every good purpose and every effort of faith” on the part of his people, so that Jesus’ name may be glorified in them, and they in him. This glorification occurs in the present, not at the Parousia, because the petition in v. 11 concerns the believers’ present conduct and involves glorifying Christ’s name rather than his person.<sup>43</sup> In any case, the glorification of God’s people in the NT is both a present, progressive experience and a future one. We are now “being transformed into the [Lord’s] image from one degree of glory to another” (2 Cor 3.18), but we shall one day “be like him, for we will see him as he is” (1 John 3.2). Now we see the Lord “in a mirror, dimly, but *then* we will see face to face” (1 Cor 3.12).

### 2.6.5.3 Future Glory

In Rom 5.1-11 and 2 Tim 2.10 also, the concepts of glory and salvation are correlated. Here both terms refer to *future* experiences.<sup>44</sup> Paul says that we have a “*hope* of sharing the glory of God” (Rom 5.2), we *will* be saved from the wrath of God, and we *will* be saved by Christ’s life (Rom 5.9, 10). We already are “justified by faith” (5.1) and “have now received reconciliation” (5.11), but we await final deliverance from evil, sin, and eschatological judgment.<sup>45</sup> The glory that believers are to receive is “the glory of our Lord Jesus Christ” (2 Thess 2.14). Wanamaker suggests this refers to “the return of the divine glory” that Adam lost when he sinned, “that is, God’s outward appearance of brilliance . . .”<sup>46</sup> But was the glory lost by Adam only an “outward appearance of brilliance”? M. G. Kline writes rightly:

By falling into sin, man lost his *ethical glory*. The covering of glory was replaced by the nakedness of shame. Though still possessed of an official glory by common grace, man was stripped of *righteousness, holiness and love of the truth*. God, who has prepared for the new man the covering of eternal glory, gives him the earnest of

<sup>42</sup> Marshall, *1 and 2 Thessalonians*, 207; cf. Ernest Best, *The First and Second Epistles to the Thessalonians* (BNTC; London: A & C Black, 1972; Peabody: Hendrickson, 1986), 314.

<sup>43</sup> Charles Wanamaker, *The Epistles to the Thessalonians: A Commentary on the Greek Text* (NIGTC; Grand Rapids: Eerdmans, 1990), 235; see also F. F. Bruce, *1 & 2 Thessalonians*, 156; pace Marshall (183) and Best (271).

<sup>44</sup> Gordon Fee, *1 and 2 Timothy, Titus* (NIBC 13; Peabody: Hendrickson, 1988), 248; Marshall, *Pastoral*, 738.

<sup>45</sup> Moo, *Romans*, 310 n. 91.

<sup>46</sup> Wanamaker, *Thessalonians*, 268.

the Spirit (II Cor. 5:5). In his redemptive renewal man is recreated after the image of God in true *knowledge, righteousness, and holiness* (Eph. 4:24; Col. 3:10) and is transformed from glory to glory by the Spirit of the Lord (II Cor. 3:18; 4:16; Rom. 12.2).<sup>47</sup>

#### 2.6.5.4 The Glory of God

The “glory of our Lord Jesus Christ” and the divine glory that Adam originally had and lost both came from God and are in fact the glory of God. Adam, who was created in God’s image (Gen 1.27), and Christ, who is the image of God (2 Cor 4.4; Heb 1.3), both had the glory of God, but the glory that will be given to believers at the Parousia will not be exactly the same as the glory of Adam. Commenting on the glory of God in which Christians will share in Rom 5.2, Cranfield writes:

By the δόξα τοῦ θεοῦ is meant here that illumination of man’s whole being by the radiance of the divine glory which is man’s true destiny but which was lost through sin, as it will be restored (not just as it was, but *immeasurably enriched* through God’s own personal participation in man’s humanity in Jesus Christ – cf. 8.17) <sup>48</sup>

Adam was “the man of dust,” and Christ “the man of heaven” (1 Cor 15.49). As we have borne Adam’s image, “we will also bear the image of the man of heaven” (1 Cor 15.49). We now have weak, humble, physical, perishable, mortal bodies, but these weak, humble, physical, perishable, mortal bodies will be changed into powerful, glorious, spiritual (i.e. supernatural),<sup>49</sup> imperishable, immortal ones at the last trumpet (1 Cor 15.43-44, 51-53; cf. Phil 3.21). The bodies which are “characterized by physical decay, indignity, weakness, and finally death . . . inherited from the first Adam” will be transformed into glorious bodies like Christ’s resurrection body.<sup>50</sup>

#### 2.6.5.5 God’s Kingdom and Eternal Glory

1 Thessalonians 2.12 also speaks of God’s calling people “into his own kingdom and glory.” Here *kingdom* is parallel with *glory*. The call is to “God’s eternal glory,” and this glory is “in Christ” (1 Pet 5.10). While God’s kingdom is an eschatological realm that his people will inherit, and his glory is also something to be obtained in the future (they will share in God’s glory at their resurrection [Rom

<sup>47</sup> Kline, *Images*, 32, with emphasis added.

<sup>48</sup> C. E. B. Cranfield, *A Critical and Exegetical Commentary on the Epistle to the Romans*. Vol. 1 (ICC; Edinburgh: T & T Clark, 1975), 260, with emphasis added.

<sup>49</sup> Gordon Fee, *The First Epistle to the Corinthians* (NICNT; Grand Rapids: Eerdmans, 1987), 786. Fee writes: “The transformed body is not composed of ‘spirit’; it is a *body* adapted to the eschatological existence that is under the ultimate domination of the Spirit. Thus for Paul, to be truly *pneumatikos* is to bear the likeness of Christ (v. 49) in a transformed body, fitted for the new age” (786).

<sup>50</sup> O’Brien, *Philippians*, 464.

5.2; 8.18; 1 Cor 15.43]),<sup>51</sup> yet in a real sense the kingdom has already come (Matt 12.28; Luke 11.20),<sup>52</sup> and God's people have already begun to participate in his glory (Rom 8.29; cf. Col 3.9-10). "...[T]hose who find the kingdom have begun to experience the wonder of the kingdom's presence."<sup>53</sup>

The believers' final glorification is their full conformity to the εἰκὼν of Christ glorified; but it is probable (*pace* Sanday and Headlam, Lagrange, et al.) that Paul is here [Rom 8.29] thinking not only of their final glorification but also of their growing conformity to Christ here and now.<sup>54</sup>

Those who by faith have been justified and reconciled to God through Christ have the "hope of sharing the glory of God" (Rom 3.28; 5.1-2). In this section we shall look at the glory in which believers have a share. The glory that God gives to his people comes from God and is the glory of God and of Christ.<sup>55</sup> When people receive Christ, God gives them with Christ "everything else" (Rom 8.32), so that "all things are yours," including his glory (1 Cor 3.21; Rom 8.30). The indwelling word and Spirit enable them to have a share in Christ's power, majesty, honor, light and love. As they dwell in Christ and he in them, and as they obey his word, Christ, the image of God, is displayed in them, and God's glory will be seen in them. The various aspects of the gift of glory will be discussed in the next section.

## 2.6.6 The Δόξα that God Gives to His People

### 2.6.6.1 Δόξα as Divine Power, Authority, Kingdom, Majesty, and Dominion

As we have seen, power and glory are often correlated.<sup>56</sup> As God's power was given to Christ by the anointing of the Holy Spirit (Acts 10.38), so his power is imparted to his people the same way. They receive power to witness for Christ when the Holy Spirit has come upon them (Acts 1.8; cf. Rom 15.19; 1 Cor 2.4; 1 Thess 1.5), for the Spirit of God is the Spirit of power (2 Tim 1.7); he is also the Spirit of glory (1 Pet 4.14 NJB). The *Spirit clothed them with power from on high* (Luke 24.49). Spirit and power are closely associated also in Rom 1.4; 15.13; Eph 3.16. In Eph 3.16, the inner strengthening with power through God's Spirit is "according to the riches of his glory," meaning that God gives power to his people "out of the wealth of his glory" and "on a scale commensurate with his glory."<sup>57</sup> Jesus gave his disciples authority over the power of Satan (Luke 10.19; Luke 9.1) so that even the demons submitted to them (Luke 10.17; cf. Matt 10.1; Mark 6.7).

<sup>51</sup> Best, *Thessalonians*, 108-109; Marshall, *Thessalonians*, 75; Wanamaker, 108.

<sup>52</sup> The verb used in both passages is ἐφθασεν, which means "has come to" (UBSDICT). Matthew 12:28 reads: "But if it is by the Spirit of God that I cast out demons, then the kingdom of God *has come to you.*"

<sup>53</sup> Hagner, *Matthew 1-13*, 397.

<sup>54</sup> Cranfield, 432.

<sup>55</sup> Barrett, 513.

<sup>56</sup> See 2.2.3.2; 2.2.3.2.1.

<sup>57</sup> O'Brien, *Ephesians*, 257.



He also gave them authority to cure every disease (Matt 10.1; Luke 9.1) and to conquer the evil one (1 John 2.13, 14; 4.4; 5.4-5; Rev 12.11). They are strong because the word of God abides in them; Marshall rightly associates the power of God's word with the Spirit, since the word is the "sword of the Spirit" (Eph 6.17).<sup>58</sup> The immeasurably great power that raised Christ from the dead and seated him on high is at work in us who believe (Eph 1.19-20); God's glory is correlated with this resurrection power (Rom 6.4), and by his "power at work within us" God is able to accomplish far more than we can imagine (Eph 3.20). The ministry of the New Covenant is the ministry of the Spirit, which abounds much more in glory than the ministry of the Old (2 Cor 3.8-9). It is the Spirit that gives people freedom to see the glory of the Lord without a blinding veil over their minds so that they may be transformed into the same glorious image (2 Cor 3.16-18). The Spirit also gives power to endure suffering for the Gospel (2 Tim 1.7-8; 1 Pet 4.13-14), so that when Christ's glory is revealed they may have joy because they will share in that glory (1 Pet 5.1). Jesus' disciples will be given a share in Jesus' royal rule; they will eat with him at his royal table, and when he is seated on his throne of glory, they will "sit on twelve thrones judging the twelve tribes of Israel" (Matt 19.28; Luke 22.29-30; cf. Rev 3.21; 20.4). Believers will judge angels and human beings (1 Cor 6.1-3) and will rule over the nations (Rev 2.26-27). Those who conquer will sit with Jesus on his throne (Rev 3.21). They will reign forever as kings and priests serving God (Rev 5.10; 22.5).

#### 2.6.6.2 Δόξα as Divine Splendor, Magnificence, Excellence, Remarkable Appearance

As Christ was "raised from the dead by the glory of the Father" (Rom 6.4), God's people will also be raised (Rom 8.11; 1 Cor 15.22-23), and their resurrected bodies will be like Christ's: imperishable, glorious, powerful, spiritual (1 Cor 15.42-44 NASB; cf. Phil 3.21). The face of the glorified Christ is "like the sun shining with full force" (Rev 1.16). His people also "will shine like the sun in the kingdom of their Father" (Matt 13.43). Christ's clothes "became dazzling white" when he was glorified (Luke 9.29, 32); his followers will be clothed in white robes (Rev 3.5) and will have crowns on their heads: crowns of life, of righteousness, of glory (James 1.12; 2 Tim 4.8; 1 Pet 5.4).<sup>59</sup> When Christ takes the Church to himself, she will be "glorious (ἐνδοξος), with no speck or wrinkle or anything like that, but holy and faultless" (Eph 5.27 NJB).

#### 2.6.6.3 Δόξα as Divine Honor, Praise, Recognition

To those who by doing good "seek for glory and honor and immortality," God will give glory, honor, peace, and eternal life (Rom 2.7, 10). Cranfield states that δόξα,

<sup>58</sup> Marshall, *Epistles of John*, 141.

<sup>59</sup> Cf. 4 Ezra 7.97; 1 En 104.2; 2 Bar 51.10.

τιμή, and ἀφθαρσία in v. 7 “denote eschatological gifts of God — firmly associated in Jewish thought with the resurrection life of the blessed” and that εἰρήνη is “more or less equivalent to σωτηρία.”<sup>60</sup> Käsemann suggests that ἀφθαρσία “is interchangeable with εἰρήνη, and is the opposite of purely earthly affliction and trouble in 4 Ezra 7.95f.”<sup>61</sup> 4 Ezra 7.96 speaks of the righteous rejoicing that “they have now escaped what is corruptible and shall inherit what is to come.” In Rom 2.5-12 the righteous shall escape wrath, fury, anguish, distress (vv. 8 and 9), judgment and death (v. 12), and shall inherit glory, honor, immortality, eternal life, and peace. “Eternal life” refers to “life in the world to come” in Paul.<sup>62</sup> They will have their names in the book of life, and Jesus will confess their names before the Father and his angels (Rev 3.5). Morris suggests that having their names in the book of life and being vouched for by Christ are indications of the “heavenly standing of those who belong to Christ.”<sup>63</sup> Moreover, Christ will make them pillars in God’s temple and will write on them the name of God and the name of the city of God, and his own new name (Rev 3.12). They will have the right to the tree of life and may enter the city by the gates and have a share in the holy city (Rev 22.14, 19). They will have “an inheritance that is imperishable, undefiled, unfading, kept in heaven for [them]” (1 Pet 1.4; cf. Heb 9.15). As children and heirs of God (Rom 8.17; Gal 4.7), believers will inherit: eternal life (Matt 19.29; Mark 10.17; Luke 10.25; 18.18), “the kingdom prepared for you from the foundation of the world” (Matt 25.34), the kingdom of God (1 Cor 6.9-10; 15.50; Gal 5.21; James 2.5), the kingdom of Christ and of God (Eph 5.5), salvation (Heb 1.14), a blessing (1 Pet 3.9), the holy city (Rev 21.7). Their faith will “result in praise and glory and honor when Jesus Christ is revealed” (1 Pet 1.7).

Believers have the honor of being God’s children *now* (1 John 3.1; Rom 8.16-17; Gal 4.6, 28, 31; Eph 5.1; Heb 12.5, 7; 1 Pet 1.14). They “stand in a new relationship to God, analogous to that of children to a father. [T]he thought is of his fatherly care for them and their filial duty of obedience toward him.”<sup>64</sup> Formerly they were “children of wrath” (Eph 2.3) and slaves (Rom 7.14; Gal 4.3), but now they are children and heirs of God (Rom 8.17; Gal 4.7; Eph 1.11; 3.6). This is a great honor, for it places them “in the same relationship to God as is occupied by Jesus,” although there is a distinction in that Jesus is God’s “Son,” and Christians are simply “children” of God.<sup>65</sup> They also have the honor of knowing God (2 Cor 4.6; Gal 4.9; Eph 1.17; Col 1.10; 1 John 2.13-14), while others are not so privileged (1 Cor 1.21; Gal 4.8). They are God’s people, a holy priesthood, a holy nation, “holy partners in a heavenly calling,” “citizens with the saints,” and “members of the household of God” (Heb 8.10; 1 Pet 2.5, 9; Heb 3.1,

<sup>60</sup> Cranfield, 147, 150.

<sup>61</sup> Ernst Käsemann, *Commentary on Romans*, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1980; repr. March 1982), 59.

<sup>62</sup> John Ziesler, *Paul’s Letter to the Romans* (TPINTC; Valley Forge: Trinity Press International, 1993), 84.

<sup>63</sup> Leon Morris, *The Book of Revelation: An Introduction and Commentary* (TNTC; Leicester: InterVarsity Press, 1969, 1987), 76.

<sup>64</sup> Marshall, *Epistles of John*, 168.

<sup>65</sup> *Ibid.*

14; Eph 2.19). Their bodies are God's temple and members of Christ (1 Cor 3.16-17; 6.19; 2 Cor 6.16; Eph 2.21-22; 1 Cor 6.15). Their glory is the honor of exaltation to the status of God's special people and being recognized as such.

#### 2.6.6.4 Δόξα as Divine Light, Radiance, Brightness

##### 2.6.6.4.1 Visible light

At the end of the age "the righteous will shine like the sun in the kingdom of their Father" (Matt 13.43), as Jesus was shining like the sun at the Transfiguration (Matt 17.2) and in his exaltation (Rev 1.16). In Rev 10.1 an angel whose face "was like the sun" descended from heaven. Stephen, filled with grace, power, wisdom, and the Spirit, had the "face of an angel" (Acts 6.8, 10, 15). Krodel comments: "Stephen's face shone like the face of an angel reflecting 'the glory of God' (cf. 7.55; Exod 34.29-35)."<sup>66</sup> These passages echo Dan 12.3 (cf. 4 Ezra 7.97-98; 1 En 104.2; 2 Bar 51.10).

##### 2.6.6.4.2 Invisible light

Jesus' light brings life, salvation, righteousness, and glory to believers. We have seen that light, life, salvation, righteousness, and glory are correlated (2.3.4.3.2.3; 2.3.5.6.2). Christ is a "light to the Gentiles, and the glory of Israel" (Luke 2.32 NASB). His "great light" dawns on people "living in the land of the shadow of death," dispelling the darkness and bringing the light of life (Matt 4.16 NIV). Ephesians 5.14b is a wake-up call to someone who is spiritually dead through sins (cf. Eph 2.1, 5), urging him to let the light of Christ give him life.<sup>67</sup> This light also brings salvation and righteousness, for sinners are "darkness" and will suffer God's wrath (Eph 5.6, 8), but Christ not only "shines" on people to give spiritual life (Eph 5.14) but transforms them into "light" and "children of light," and they will produce the "fruit of light," which is righteousness (Eph 5.8-9; cf. 1 Thess 5.5).

The concept of people awaking to the dawning of divine light is found in Isaiah 60.1-3, where the glory of the Lord is the light of God's people. Isaiah 60.19 declares that "the Lord will be your light, and your God your glory." In this section *righteousness* is correlated with light and glory (Isa 60.19-21). Jesus' followers are the "light of the world," and they are to let their "light shine before others," i.e. do good works, which others will see and then give glory to God (Matt 5.14-16). Christians have an inner light that fills their entire being (Matt 6.22 NJB). This light is the "knowledge of the glory of God in the face of Jesus Christ" which God has caused to shine in our hearts (2 Cor 4.6). When people "turn to the Lord" (2 Cor 3.16), believing that "he died for all" (2 Cor 5.14-15), then they "become the righteousness of God," become "light" and "the temple

<sup>66</sup> Gerhard A. Krodel, *Acts* (ACNT; Minneapolis: Augsburg, 1986), 136.

<sup>67</sup> O'Brien, *Ephesians*, 377.

of God” (2 Cor 5.21; 6.14, 16), and begin to live for Christ, not for themselves (2 Cor 5.15). They are also covered by an “armor of light” (Rom 13.12), which is Christ, who enables believers to live honorably, “as those whose lives are illumined by the brightness of the coming day” (Rom 13.13, 14).<sup>68</sup>

Since unbelievers’ eyes and minds are blinded and unable to see the light of the gospel of the glory of Christ, God sends messengers to open their eyes “so that they may turn from darkness to light and from the power of Satan to God,” and become God’s people (Acts 26.18). Christ’s servants are made “a light to the nations, so that [God’s] salvation may reach the remotest parts of the earth” (Acts 13.47 NJB). This means they speak the word of God to all nations, beginning with the Jews and going “to the ends of the earth,” so that people may believe and receive eternal life (Acts 1.8; 13.46-49).

### 2.6.6.5 Δόξα as God's Presence, Manifestation of the Divine Image and Nature, the Nature of Holiness and Sacrificial Love

#### 2.6.6.5.1 God’s presence, God’s dwelling, the *Shekinah*

Believers now are God’s temple, and God’s Spirit dwells in them (1 Cor 3.16; cf. 2 Cor 6.16; Eph 2.21-22). Since God lives in the temple of believers, his presence in them is the glory, just as it was the glory in the Tabernacle (Exod 29.43; 40.34-35), in the Temple (1 Kings 8.11), and in Jesus (Matt 1.23; John 1.14; 2.21). 1 John 3.24 also speaks of God’s presence in his people (cf. 4.12, 13, 15, 16) and God’s Spirit abiding in them (2.20, 27; cf. Rom 8.9). The indwelling of the Spirit of God is the same as the indwelling of the Spirit of Christ and of Christ himself (Rom 8.9, 10). Everyone who belongs to Christ has the Spirit of Christ (Rom 8.9). Christ’s indwelling presence is correlated with glory (Eph 3.16-17; Col 1.27) and power to comprehend and know the love of Christ (Eph 3.17-19); this knowledge results in believers being filled with all the fullness of God (Eph 3.19). Peter also speaks of believers being a “spiritual house” and of the Spirit of glory and of God resting on them (1 Pet 2.5; 4.14). Those who preached the Gospel to them did so “by the Holy Spirit sent from heaven” (1 Pet 1.12), and in the ministry of believers to one another, they are to rely on God to give them the words to speak and the strength with which to serve, as Jesus did (Luke 10.21-22; John 3.34; 8.26c; 14.10), so that “God may be glorified in all things” (1 Pet 4.11). The verb δοξάζεται (subjunctive present passive) can be translated “may manifest his glory” instead of “may be glorified,” so as to give the sense that in the believers’ speaking and serving, God is revealing his glory.<sup>69</sup>

In the New Jerusalem, “the dwelling of God is among human beings, and he will dwell among them, and they shall be His people, and God himself will be with them and be their God” (Rev 21.3).<sup>70</sup> The dwelling of God with his people is the *Shekinah*. Ezekiel saw the *Shekinah*-glory leave the Temple because of Israel’s

<sup>68</sup> Cranfield, 2:687.

<sup>69</sup> See 2.3.2.7.4.

<sup>70</sup> My translation.

sinfulness (Ezek 10.18-19), but in the New Jerusalem God himself is the Temple, and his glory is the light of the city, and it will remain forever, for “there will be no more night” (Rev 21.22-23, 25; 22.5).

#### 2.6.6.5.2 The glory of God’s image and nature

God’s intention in giving glory to his people is that they may be transformed into the image of Christ (2 Cor 3.18; cf. Rom 8.29), who is the “image of God” (2 Cor 4.4) and the “reflection of God’s glory” (Heb 1.3). The Spirit gives believers freedom to see the light of the glory of Christ, so that “all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another” (2 Cor 3.18). Here the light of Christ’s glory is external to the believer, and the unveiled believer gazes on and also reflects the glorious light, as Moses did when he spoke face to face with God (Exod 34.29). In 2 Cor 4.6 the giving of the light of Christ’s glory occurs internally: God “shone in our hearts” to give the “light of the knowledge of the glory of God in the face of Jesus Christ”. The result of believers’ having “this treasure” of “extraordinary power” within them is that the life of Jesus is made visible in their bodies (2 Cor 4.7, 10). As the glory of God is seen in Jesus, so the glory of Jesus is seen in them. As Jesus is the image of God, so they become the image of Jesus and of God. They “have clothed [themselves] with the new self, which is being renewed in knowledge according to the image of its creator” (Col 3.10).<sup>71</sup> All baptized believers have “clothed [themselves] with Christ” (Gal 3.27).

As the Father revealed himself through the Son, so the Son by the Holy Spirit now reveals himself through the church; as Christ was the image of the invisible God, so the church is appointed to be the image of the invisible Christ; and his members, when they are glorified with him, shall be the express image of his person.<sup>72</sup>

Another way of viewing the transformation of the believers is to understand that God has called them to “participate in the divine nature and escape the corruption in the world caused by evil desires” (2 Pet 1.4 NIV). God has given to believers “a new birth” of “imperishable seed, through the living and enduring word of God,” the implied glory of which does not fail like the flower’s, but “endures forever” (1 Pet 1.3, 23). They are now children of a holy Father, “a chosen race, a holy nation, God’s own people” (1 Pet 1.14-17; 2.9). 1 John states similarly that if God’s word abides in you, “you will abide in the Son and in the Father” and are children of God, who “have been born of God” (1 John 2.24; 3.1-2, 9). God’s children have “God’s seed” (God’s nature) in them and do not sin, because God’s nature is holy (1 John 3.9). “[T]hey have received the divine nature by being born of God.”<sup>73</sup> This does not imply sinless perfection but simply declares that it is

<sup>71</sup> Translation by F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians* (NICNT; Grand Rapids: Eerdmans, 1984), 139.

<sup>72</sup> A. J. Gordon, *The Ministry of the Spirit* (Philadelphia: American Baptist Publication Society, 1894), 32.

<sup>73</sup> Schnackenburg, *Ephesians*, 211.

possible for believers to live a righteous life when they remain in union with Christ. These texts “express the possibility which is placed before every believer, the possibility of a life free from sin.”<sup>74</sup> “The ideas of divine sonship and sin are mutually exclusive.”<sup>75</sup> If the Christian’s relationship with God is genuine, sinful behavior will not be the rule but the exception.<sup>76</sup>

The Holy Spirit works in us by himself, truly sanctifying us and joining us to himself; and by this coalescence and union of ourselves with him he makes us *sharers in the divine nature* beautifying human nature with the splendour of the divinity.<sup>77</sup>

2 Peter 1.4 is saying that God implants a new nature, Christ’s nature, within us, producing holiness in this life and providing entry into Christ’s eternal kingdom after death.<sup>78</sup> What is meant by “become participants of the divine nature” is the “new birth;”<sup>79</sup> it does not mean to “become immortal and incorruptible.”<sup>80</sup> Hebrews 3.14 declares that “we have become partakers of Christ” (NASB).

Participation in the divine nature is the starting point, not the goal, of Christian living . Peter does not mean that man is absorbed into the deity . But as in 1 Peter, he speaks of a real union with Christ. If we are partakers of Christ’s sufferings (1 Pet 4.13), and partakers of the glory that shall be revealed (1 Pet 5.1), it is because we are partakers of Christ. [It] is to enter into a totally new relationship with God, in which he becomes our Father and we members of his family.<sup>81</sup>

James 1.18 says that God “gave us birth (ἀποκυέω) by the word of truth.” 1 Peter 1.3 similarly speaks of God giving us “new birth;” here the verb is ἀναγεννάω, which is used again in 1 Pet 1.23. 1 John 5.1 speaks of being “born of God” (γεννάω). When God gives birth to offspring, his children become participants in his nature. Hebrews 12.10 puts it another way but is saying the same thing: “that we may share his holiness.” The new birth does not result in deification of believers, but in sanctification, i.e. being made holy, “transformed by the renewing of your minds,” as opposed to being conformed to this sinful world (Rom 12.2), and in glorification, i.e. being “transformed into [Jesus’] image from one degree of glory to another” (2 Cor 3.18), in short, becoming like Christ, who is the likeness of God (Col 1.15; 2 Cor 4.4; Heb 1.3).

<sup>74</sup> Marshall, *Epistles of John*, 182.

<sup>75</sup> Westcott, *Epistles of John*, 108.

<sup>76</sup> Ibid. It is not within the scope of this study to discuss various interpretations of 1 John 3.5-10. Excellent discussions on this text are found in commentaries by Marshall, 178-88; Brown, 412-17; Schnackenburg, 172-77.

<sup>77</sup> Cyril of Alexandria, *Thesaurus* 34; PG 75.958.

<sup>78</sup> Michael Green, *The Second Epistle General of Peter and the General Epistle of Jude: An Introduction and Commentary*, 2nd ed. (Leicester: InterVarsity Press, 1987), 74.

<sup>79</sup> Ibid., 75.

<sup>80</sup> Richard Bauckham, *2 Peter, Jude* (WBC 50; Waco: Word, 1983), 181. Green rightly comments: “Bauckham, whose detailed commentary is incomparably the best in English, sees that Peter is not surrendering to Hellenism here, but wrongly regards ‘the Christian eschatological goal of escaping mortality and attaining immortality’ as the essence of Christ’s promises, rather than the new birth of which Peter speaks in both his letters” (74-75).

<sup>81</sup> Green, 74.

### 2.6.6.5.3 The nature of holiness and sacrificial love

Christ died for the church “that He might present to Himself the church in all her glory (ἐνδοξος), having no spot or wrinkle or any such thing; but that she should be holy and blameless” (Eph 5.27 NASB). God’s children are to be holy, like God (1 Pet 1.14-15). God has already chosen believers in Christ “to be holy and blameless before him in love” (Eph 1.4; cf. 1 Cor 1.2; 1 Thess 4.3, 7; 2 Tim 1.9; Heb 12.14; 1 Pet 1.15-16), and they “are what he has made [them], created in Christ Jesus for good works” (Eph 2.10). When they put off the old self and “put on the new self, created to be *like God* in true *righteousness and holiness*” (Eph 4.23-24 NIV), they become what they are. Believers are also urged to “clothe yourselves with love” (Col 3.14), “be imitators of God,” and “live in love, as Christ loved us and gave himself up for us” (Eph 5.1-2).

1 John tells us that “God is light” (1.5) and “God is love” (4.8). The former points to God’s holiness.<sup>82</sup> The latter emphasizes the redemptive love of God, manifested in the “atoning sacrifice” of Christ for our sins (1 John 4.10).<sup>83</sup> “We know love by this, that he laid down his life for us – and we ought to lay down our lives for one another” (1 John 3.16). Oden states that God’s moral qualities are summarized by two attributes: *holiness* and *love*. “These may be said in summary form to compose the moral character of God (Psa 93.5; Hos 11.1-9; John 17.11-26).”<sup>84</sup> Righteousness, justice, moral purity, veracity, and faithfulness are correlated with holiness. Goodness, grace, mercy, kindness, and compassion are correlated with love.<sup>85</sup>

When we are born anew, there is “a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the Word of God, and renewing their whole nature, so that they love and practice holiness.”<sup>86</sup> This is a work of the Holy Spirit. Being a child of God is to be like God in his holiness and love, and “the supreme manifestation of holiness is in love.”<sup>87</sup> Augustine wrote:

“ perfect love is perfect holiness,” But it is certainly not “shed abroad in our hearts” by any energies either of nature or volition that are within us, but “by the Holy Ghost which is given unto us . . .”<sup>88</sup>

<sup>82</sup> Schnackenburg, *Epistles*, 73; Marshall, *Epistles*, 109.

<sup>83</sup> Brown, *Epistles*, 195; Schnackenburg, *Epistles*, 217; Marshall, *Epistles*, 214-15; Westcott, *Epistles*, 48.

<sup>84</sup> Oden, *Living God*, 98.

<sup>85</sup> *Ibid.*; cf. E. F. Harrison, “Holiness, Holy” in ISBE, 2:725-6; G. A. Turner, “Love” in ISBE, 3:173-4; NIDOTTE 1:279; NIDOTTE 3:879, 883.

<sup>86</sup> Baptist Abstract of Principles VII, *Creeeds of the Churches*, ed., John Leith (Richmond, VA: John Knox, 1979), 341.

<sup>87</sup> ZPEB, 3:183,

<sup>88</sup> Augustine, *On Nature and Grace* 84 (NPNF1 5:442).

Hosea emphasizes “suprahuman love” as “the essence of God.”<sup>89</sup> In Hosea, “the concept of holiness takes up into itself as the fullness of deity the thought of love . . . Yahweh’s holiness as the sum of His being must contain the creative love which slays but also makes alive again.”<sup>90</sup>

God is holy love. Holiness and love point directly to the center of the character of God. In God’s holiness all of God’s moral excellences are summed up and united. In God’s love, God’s holiness is manifested in relation to creatures. God loves by desiring to impart holiness to creatures. The circle of this love is complete only with the answering love of the beloved, when the creature’s heart and life joyfully reflect the beauty of God’s holiness.<sup>91</sup>

“To be a child of God is to be given grace to refract the holiness and goodness of the Father. That is the primary meaning of the phrase “created in the image of God” – able to mirror the goodness of God.”<sup>92</sup> In Isaiah 52 the new Israel, whom God has redeemed and glorified (Isa 52.1 LXX), is enabled now to fulfill her calling as God’s servant, following the example of the Servant-Messiah. Likewise, the church of Jesus Christ, redeemed and given the glory of Christ, is empowered by God to follow the example of her Servant Lord (1 Pet 2.21). They, like Christ, have been anointed by the Spirit to be a “light to the nations, so that [God’s] salvation may reach the remotest parts of the earth” (Acts 13.47 NJB). Believers in Christ will share Christ’s sufferings and also share in his glory (Matt 10.16-42; 16.24-27; Mark 8.34-9.1; Luke 9.23-27; Rom 8.17-18; 1 Pet 4.13; 5.1). They must take up the cross and follow Jesus (Matt 10.38; cf. Mark 8.34; Luke 14.27). They will “suffer various trials” (1 Pet 1.6), but their “slight momentary affliction is preparing for [them] an eternal weight of glory beyond all comparison” (2 Cor 4.17 RSV). They are blessed in their suffering, because “the Spirit of glory and of God rests on [them]” (1 Pet 4.14 NIV). Those who believe in Jesus experience a “glorious joy” in the midst of trials (1 Pet 1.7). Kelly suggests that this means their joy is “full of glory,” indicating that they already “participate in the divine glory,” since God’s radiance is given them through a “special anointing of the Spirit” on believers being persecuted for Christ.<sup>93</sup> Those who humble themselves will be exalted (ὕψω) in due time (1 Pet 5.6; cf. Matt 23.12; Luke 14.11; 18.14; James 4.10). Since ὕψω is a semantically related to δοξάζω, this means God will glorify humble believers in his time.

God’s love is a costly, self-giving, sacrificial love. The Father demonstrated his love by sending his Son to die for sinners (Rom 5.8 NIV; 1 John 4.10). The Son of God “loved me and gave himself for me” (Gal 2.20). The love of Christ fills the hearts of believers (Rom 5.5) and controls them (2 Cor 5.14) so that “the

<sup>89</sup> TDNT 1:93.

<sup>90</sup> Ibid.

<sup>91</sup> Oden, *Living God*, 123.

<sup>92</sup> Oden, *Life in the Spirit: Systematic Theology: Vol. 3* (New York: HarperCollins, 1994; repr. Peabody: Prince, 1998), 197.

<sup>93</sup> J. N. D. Kelly, *The Epistles of Peter and Jude* (BNTC; London: A. & C. Black, 1969; Peabody: Hendrickson, 1999), 57, 186-7.



selfless love of God begins to take the place of the godless love of self,”<sup>94</sup> and they no longer live for themselves, but for the Lord (2 Cor 5.14).

Only in the giving of the Son as an atoning sacrifice for sin is the transcendent love of the Father for the human race revealed (1 John 4.10). But through his Son, God has enabled us to become his children in a true, existential sense. Thus he has bestowed upon us his fatherly love (cf. 1 John 3.1). Love becomes the hallmark of God’s children. But they love and are enabled to love only by the power of God, only because God first loved them and grafted into them a capacity for love.<sup>95</sup>

### 2.6.7 Summary

In this section we looked at the range of meanings of δόξα in the NT (except John) and focused on the δόξα that has been given to Christ and to God’s people in the NT. The objective of this section was to discover the potential of the word δόξα in the NT, viewing the NT as a whole and not as individual writings by individual authors. NT δόξα usage usually follows the LXX. There is no occurrence of δόξα meaning “opinion,” but the meaning “reputation, honor” is retained from Gr. usage, and added to this are the meanings of כְּבוֹד and semantically related Heb. words. The NT also follows the LXX emphasis on the power of God, God’s saving activity, Godlikeness, and brightness.

The possible meanings of Δόξα in the NT are: 1) power, kingdom, glory, majesty, and a state characterized by these; 2) splendor, grandeur, magnificence, excellence, dignity, remarkable appearance, and a state characterized by these; 3) praise, glory, honor, respect, recognition, exaltation; 4) brightness, brilliance, radiance; 5) revealed presence of God; God’s nature; God himself; 6) reflection; 7) pride; 8) heaven; 9) glorious heavenly beings.

The possible meanings of Δοξάζω include: 1) to honor, esteem, praise; 2) to make great, exalt, lift up; 3) to give a share in the divine δόξα; to endow with glory/splendor; 4) to cause the glory of someone or something to be revealed, to show oneself glorious, to manifest one’s glory.

Relatively few occurrences of δόξα in the NT refer to human glory. Kings and kingdoms of the world have δόξα (wealth, greatness, magnificence). People may receive δόξα (honor) from others, but one should not seek δόξα from human beings. Instead, one should seek to give glory to God and to receive his approval. Those who seek glory from people will not receive a reward from God. Human glory is perishable.

Δόξα in the NT refers primarily to God’s glory, the revelation of God’s nature and presence in creation and in mighty works. The divine glory is sometimes visible and sometimes invisible. Although δόξα may refer to “divine honor,” “divine splendor,” “divine power,” and “visible divine radiance,” the δόξα θεοῦ

<sup>94</sup> Oden, *Life in the Spirit*, 156.

<sup>95</sup> Rudolf Schnackenburg, *The Johannine Epistles: Introduction and Commentary*, trans. Reginald and Ilse Fuller (HTKNT; New York: Crossroad, 1992; Freiburg: Herder, 1975), 210.

primarily refers to “‘the divine glory,’ which reveals the nature of God in creation and in his acts.”<sup>96</sup> Among the meanings of glory is simply “God’s power.”

Christ’s glory comes from God and is the glory of God, which comprises God’s power, splendor, majesty, honor, light, and the revelation of God’s nature and presence. Jesus manifests God’s nature and being and is the fullest revelation of God’s glory. God’s presence was revealed in him. He is the image of God, in whom God’s character is manifested so that all can see in him what God is like. He alone can reveal God’s being and nature, because no one knows God except Jesus and those to whom he reveals him. As Lord and God, he has glory, and as the Anointed One he has the δόξα of divine power and authority through the Holy Spirit. All authority belongs to him. At the Parousia he will appear with power and glory. The risen Christ has divine splendor, honor, and exalted position. He was “in the form of God” but came to serve and to give his life. He was Lord of glory when he was crucified, and he was crowned with glory and honor because of his suffering. God has glorified/exalted him because he laid down his life for others.

Believers have a share in the glory of our Lord Jesus Christ. They are God’s temple; God’s Spirit dwells in them; his presence in them is the glory, just as it was in the tabernacle, in the temple, and in Jesus. Believers have the honor of being God’s children now. They have the light of the “knowledge of the glory of God in the face of Jesus Christ.” God’s intention in giving glory to his people is that they may be transformed into the image of Christ, who is the “image of God” and the “reflection of God’s glory.” They have a share in God’s holy nature by being born of God through faith in Jesus Christ. Holiness and love describe the character of God, and these qualities are displayed in believers who remain in union with Christ and keep his words.

Followers of Christ will share both his sufferings and his glory. Those who humble themselves will be exalted in due time. God’s nature is love, and God’s love is a costly, self-giving, sacrificial love. The love of Christ fills the believers’ hearts so that the “selfless love of God begins to take the place of the godless love of self,” and they no longer live for themselves, but for the Lord, thus manifesting the character and glory of God.

<sup>96</sup> Brown, Gospel 2:744.

Schnackenburg, John 3:167.

Carson, 551.

Dodd, 417.

Brown, Gospel 2:742.

Beasley-Murray, John 2:18, 212, 246; Brown, Gospel 2:610; Westcott, 183, 196-7; Hamon,

196-7; Schnackenburg, John 1:396-7, 2:381, 388, 389-401; Lindars, 427, 461.

Beasley-Murray, John 2:19.

196, 212.

<sup>96</sup> TDNT 2:244. 418; Bruce, John 14; Beasley-Murray, John 220.