

## CHAPTER 4

### SUMMARY AND DISCUSSION

#### 4.1 Summary of the Thesis

Although an abundance of literature is available regarding the glory of Christ in the Fourth Gospel, relatively little has been written on the glory of Christ's followers in this Gospel. John 17.21-23 is frequently cited to promote various causes with the assumption that this text refers to church unity, but the theme of the glory that Christ has given to his people to enable their unity has scarcely been noted, and there are many diverse understandings of the nature of the oneness for which the Johannine Jesus prayed. *What is the glory that Christ has given to believers? Is it faith? Is it love? Is it the fullness of divine life? Is it the presence of God or the knowledge of the Father? Is it the manifestation of the divine nature in the believer? If Christ's purpose in giving his glory to his followers was so that they might be one, as John 17.22 declares, what is meant by this "oneness"?*

Johannine interpreters have suggested various answers to these questions, but there is no consensus. Diverse theories have been proposed, but no clear, convincing answers have been offered by contemporary interpreters. This study seeks to make a contribution to the understanding of the meaning of the δόξα that was given to Jesus and that he in turn gave to his followers, and of the nature of the *oneness* of the believers in John 17.22-23, by a structural analysis of John 17, with a special focus on vv. 22-23. It was shown that answers to the questions regarding the nature of the δόξα in 17.22-23 are found primarily in Chap 17 and in the Farewell Discourses, but relevant passages in other sections of the FG made contributions as well. This is also true of the question regarding the nature of *oneness* in 17.22-23. The following questions were addressed: (1) Who are the people to whom Jesus has given δόξα in 17.20-23? (2) What is the δόξα that Jesus has given to his followers? (3) What is meant by *oneness* of the believers in vv. 20-23? It is not within the scope of this study to discuss every text in the FG that speaks of δόξα or δοξάζω, but those that are most closely associated with the passage under study were included.

A survey of the lexicographical background of δόξα focused on the use of δόξα in the LXX, since NT usage usually follows that of the LXX. The meaning of δόξα in the Gr. OT, however, is partly dependent on its meaning in non-biblical Gr. and partly on the meanings of the Heb. words that δόξα renders in the LXX. The survey therefore began with a brief look at δόξα in non-biblical Gr., Philo and Josephus, followed by an examination of the meanings of כְּבוֹד and closely related nouns in the Heb. OT. A consideration of the meanings of δόξα in the Gr. OT was

supplemented by an inquiry into the δόξα of the Messiah and of God's people in the LXX. Δόξα in the Apocrypha, glory in the OT Pseudepigrapha, and *memra*, *yeqara*, and *shekinah* in the Targums were discussed in the following sections, since the intertestamental writings form an important bridge between the OT and the NT. The survey of the lexicographical background of δόξα concluded with a discussion of the meanings of δόξα in the NT.

The method used in this study is based on the principles and approaches set forth by Eugene A. Nida and Johannes P. Louw in their *Greek-English Lexicon of the New Testament Based on Semantic Domains*, in Louw's *Semantics of New Testament Greek*, and in Nida and Louw's *Lexical Semantics of the Greek New Testament*. According to Louw, a word outside a context does not have a meaning but only "possibilities of meaning."<sup>1</sup> In order to determine the meaning of any word, it is necessary to look at its context, since the context will indicate the particular potential of the word to be realized in that particular case from the list of possible meanings. All language units must be examined, viz. words, phrases, sentences, paragraphs, the larger section or chapter, the total discourse or narrative, and also the genre. Meaning depends on the relations among words (or their combinations), their grammatical structure, and the situation of the utterance. Everything that contributes to meaning must be explored. This includes not only the immediate sentence or paragraph, but also a larger section, the entire discourse, other documents by the same writer, other writings of the same or similar genre, and any documents that deal with a similar subject.

In studying the meaning of δόξα in John 17.22-23, we examined not only its words and phrases, and the sentence itself, but also the paragraph in which it occurs (vv. 20-23), the surrounding paragraphs, the entire chapter, the Farewell Discourse, to which Chap 17 is inseparably connected, and the entire Gospel. Although the letters of John are closely related to the FG, this section of the study has not depended to any extent on any of the letters since the word δόξα does not occur in any of them, and it is not known whether the same author wrote both the Gospel and the letters. Sufficient material is available in the FG itself to obtain the answers that we sought.

The grammatical structure of 17.20-23, which is the paragraph in which vv. 22-23 occur, and the grammatical structure of all the paragraphs in Chap 17, were analyzed and schematized, in order to discern the lines of argument both within the paragraphs and among them. This makes possible a determination of the basic thrust of the text, thus promoting a better understanding of the passage which is the focus of the study. In analyzing the structure of the text, various rhetorical features (e.g. parallelism, contrast, repetition, ring structure, *Leitmotiv*) were considered.

The objective in studying the OT, the LXX, and the other books was to find the potential of the word, not to write a tradition history of δόξα, or to analyze the different documents individually. Therefore we looked at each of the various collections as a whole (e.g. the NT, the OT, the Apocrypha, etc.), rather than consider individual authors or specific historical development within each collection.

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<sup>1</sup> Louw, 40.

Since the vocabulary of the NT is restricted, especially the vocabulary of the FG, many of the lexemes have multiple meanings. This is true of δόξα, which does not have the same meaning in all its contexts and is not confined within rigid boundaries but can be quite elastic.<sup>2</sup> Moreover the meanings of words often overlap with one another, and an author, including the author of the FG, may use two or more terms or expressions interchangeably. This was kept in mind in studying the meaning of δόξα.

## 4.2 Summary of the Results

In seeking to determine the range of denotative meanings for δόξα, it was learned that in non-biblical Gr. one of the meanings of the word was *reputation, renown, honor*. The semantic range of δόξα was increased when the LXX translators selected it to render כְּבוֹד and a number of other Heb. words. Thus, the meanings of δόξα in the LXX included not only the meanings it carried over from non-biblical Gr. but also the meanings of כְּבוֹד and related Heb. words. The three basic senses of כְּבוֹד are: 1) wealth, power, and splendor; 2) human honor, reputation, position, prestige; 3) glory, honor, majesty of God. The most important use of כְּבוֹד in the OT was in referring to the glory, honor, and majesty of God. כְּבוֹד in the OT when speaking about God could mean: a) glory, honor, majesty, power, authority as attributes of God; b) God's self-manifestation, God's presence, God's dwelling; c) God's essence and character; d) praise, acknowledgement of God's majesty and glory; e) God himself (כְּבוֹד as another word for God), God as source of כְּבוֹד; f) glory, splendor, and magnificence of heaven. As with כְּבוֹד, the most important meaning of δόξα in the LXX is *divine glory*, i.e. any of the six meanings listed above that are related to God (a-f), although δόξα may also represent the meanings *power, splendor, human glory, brightness, honor, majesty, magnificence, and greatness* in general. The following aspects of the divine δόξα are given *added emphasis* in the LXX: the power of God, God's saving activity, Godlikeness, and brilliant light. These aspects of δόξα are also emphasized in the NT. In John, all of these are also present and significant, but visible radiance is not accentuated as in Luke-Acts. The person and work of Christ are the light of God's glory; **Jesus** is the *shekinah*, a "supernatural radiance" that is "apparent to the faculty of πίστις."<sup>3</sup> All of Jesus' deeds are full of δόξα.<sup>4</sup>

The glory of the Messiah in the Royal Psalms includes majesty and strength, authority at God's right hand, and power over the nations. The Lord clothes him with holiness and loves him as his son. Other important aspects of his glory include exaltation, salvation, life, God's abiding presence, steadfast love and faithfulness, and joy. The portrait of the Messiah in Isaiah is similar. His glory is the glory of God, which God displays in him. He exhibits Godlike qualities of authority, wisdom, justice, righteousness, and the ability to give peace, fulfillment,

<sup>2</sup> Ibid.

<sup>3</sup> Dodd, 207, n. 2.

<sup>4</sup> Ibid.

harmony, tranquility and security to his people. God puts his words in his mouth and fills him with his Spirit. He is a light that brings life, salvation, and righteousness to his nation. Moreover he is a messenger of great counsel who announces the good news of salvation and suffers and dies for his people's sins, obtaining their salvation. For the Servant's costly, self-giving act of supreme sacrifice, God exalts and greatly glorifies him.

The glory God gives his people in the LXX is likewise his own glory, which consists of beauty, holiness, righteousness, God's presence and saving power, his life-giving Spirit, and his indwelling words. God's glory is displayed in them, since 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. God's people are transformed by God's glorious light, which is the radiance of salvation and righteousness coming from the Lord. God's presence in his people is a radiant light that illumines the nations, so that his salvation may reach to the uttermost parts of the earth.

In the OT Apocrypha δόξα has the same meanings as in the LXX. The word δόξα is correlated with God's goodness, holiness, power, majesty, mercy, and salvation. Wisdom is the glory, image, and power of God, and a "reflection of eternal light." God made humans in his image, but with sin came death and loss of glory. God gives people δόξα, viz. holiness, righteousness, honor, beauty, peace, gladness, and eternal life.

In the Pseudepigrapha the Messiah is a light and the fountain of life. The glory of God bursts forth on him. The Spirit rests on him, and he will pour the Spirit on his children. All the words of the Lord will be revealed to him. God glorifies the Messiah and his people with the glory of the Lord, which consists in righteousness and holiness. God's indwelling word glorifies them. Light, garments, crowns, and thrones are metaphors for glory in the Apocrypha and Pseudepigrapha, and also in the NT. The associative meanings of many of these words carry over into the NT. The same is true of the associative meanings of δόξα.

It is possible that the FG presents the incarnation of Christ in terms of the Targumic concepts of *memra* (God's word), *yeqara* (God's glory), and *shekinah* (God's dwelling). In the FG 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 the verb μένω 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 *dwelt* in the Tabernacle and the Temple, so the Father and the Holy Spirit *dwelt* in Jesus, and after Jesus is glorified, the Holy Spirit *dwells* in the disciples. In the FG the δόξα is given to the believers so that oneness with God might be possible, and oneness results from the *dwelling* of God within his people.

Although the semantic range of δόξα in most of the NT is similar to that of δόξα in the LXX, in the FG the range of meanings has become restricted mainly to

two basic meanings: *honor* and *divine glory*. Closely related to *honor* are the senses *praise, respect, reputation, approval, position, prestige*. The meaning *divine glory* includes the six meanings of כְּבוֹד when speaking of God, as given above, in a) through f). In a few instances, δόξα in John may mean both *honor* and *divine glory*.

In answer to the question regarding the people to whom Jesus has given glory in John 17.20-23, it was determined that these are: (1) the original disciples and (2) the later believers who will come to faith in Jesus through the testimony of the first disciples. The original disciples of Jesus are people whom the Father has taken from the world and has given to Jesus (17.6). Jesus has revealed to them the Father's name, i.e. the Father's character, by giving them the words of God, which they believe have come from God, and they have kept them and know that Jesus came from God and was sent by God (17.6-8). Now they belong to God and to Jesus (17.6, 9, 10). By revealing the Father, Jesus has brought them into close communion with the Father. Reception of Jesus' words is reception of Jesus himself, and the result is that Jesus' glory is displayed in them, i.e., his character is manifested in them (17.10). The indwelling of Christ and his words empowers them to do his works, which are actually done by Christ himself, who dwells in them. The second group comprises the future converts to whom the first disciples proclaim the words of God (17.20). They will also come to believe in Jesus as God's Son, so that their faith will be equivalent to that of the first disciples. Jesus imparts his glory to both of these groups, in order that they may be one as he and the Father are one (17.20-23).

In answer to the second question, regarding the δόξα that Jesus has given to his followers in 17.20-23, it was determined that the glory that the Father has given to the Son and the Son has passed on to his disciples is the divine name (17.6, 26), i.e. the character of God, which is holy, righteous, and loving (17.11, 25, 26), which the believers receive when they are born of God and become children of God through believing in Jesus as the Messiah, the Son of God (1.12-13), and by receiving his words, which are God's words (17.8). To those who believe in him, Jesus gives the ἐξουσία to become God's children (1.12). Jesus also gives them the ἐξουσία to do all the works that he himself was doing, i.e. to give life (forgive sins) and to judge (retain sins), and he sends them into the world to speak God's words and do these works (17.18; 20.21-23; 14.12). Also included in the gift is the δόξα of exaltation and honor in heaven, glory and honor that Jesus had before the world existed, to which he returns, and which he will share with his followers (17.5, 24; 12.26; 14.2-3).

In response to the third question, it was determined that the oneness for which Jesus prayed in John 17.20-23 is a unity created by Jesus and based on the oneness of the Father and the Son, and not a unity achieved by human action (17.22-23). The gift of δόξα makes them one with the Father and the Son, since they share the same character, power, authority, and works. Jesus' first petition for unity, in 17.11ff., is for the Father's keeping of the disciples in his name, protecting them from Satan, keeping them separated from the world by his word of truth, so that none would be lost. The second petition for unity, in 17.20-21, is that all the believers, both the first disciples and later believers, would be one, with the



implication that the Father would keep all of them together in his name, protect them from the evil one, and sanctify them in his word, so that they would be in God and his word, belonging totally to God, separated from the evil world, and dedicated for a mission to the world, so that the world would recognize Jesus as the one sent by God, when they see him revealed in the believers. The third mention of unity, in 17.22-23, is not a petition, but a statement by Jesus that he has given glory to all the believers in order that they may be one. This confirms the distinctive nature of the oneness, that it is a unity created by Jesus and not by his followers, for it is his gift of glory that makes them one. In 17.21, oneness is described as being “in us,” i.e. *in the Father and the Son*, but in 17.23, oneness is described as “I in them and you in me,” i.e. *the Son in the believers and the Father in the Son*. With Jesus in them, the Father in Jesus, and the believers in the Father and the Son, they are immersed in and filled with God’s presence and distinguished by the divine character of love, so that the world will be given the opportunity to see the manifestation of God’s presence and power in them and among them. The  $\delta\acute{o}\xi\alpha$ , the character of God that was present in Jesus and that he revealed to his followers, has been given to them so that they might now be the revealers of Christ and his Father to the world. “Because the disciples love one another they will appear to men as members of the divine family; their love for Christ, and union with him, means that the Father loves them in him . . . . as Christians they have entered into the same reciprocity of love that unites the Father and the Son.”<sup>5</sup> God and Christ come to live in the believers (14.23), and they will show great works from God (14.12), giving the world the possibility of being confronted by Jesus and his glory and being challenged to believe in him. Many will discover how much the Father has loved the Christians and will be drawn into that sphere of love.

### 4.3 Discussion of the Results

#### 4.3.1 Interpretation of the Results

Whereas the Prologue declares that the Word became flesh and lived *among* his people, so that the believers have seen his glory, the Farewell Prayer proclaims that the Son/Word has made the Father’s name known, so that the Word (and his words) might live *within* his people (17.26), with the result that others will see his glory in them, the glory he has passed on to them (17.22). Those who believe in him see his glory (11.40), and they receive it into themselves, so that the world might have the opportunity to be confronted by Christ in them and believe in him as the one God sent. Barrett considers that 17.25-26 “summarize, and were no doubt intended to summarize, the substance of the Gospel.”<sup>6</sup> The participation of Jesus’ followers in his glory is the aim not only of the prayer in Chap 17 but also

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<sup>5</sup> Barrett, 465.

<sup>6</sup> Barrett, 514.

of the Gospel.<sup>7</sup> The Evangelist has already indicated in the Prologue that believers have not only seen the glory of the only Son, but have also received from the fullness of his glory of *χάρις* and *ἀλήθεια*. The statement in 17.26 corresponds with this, for the *ἀγάπη* of the Father that lives in believers corresponds with the *χάρις* that they have received according to 1.14-15, and Jesus is the *ἀλήθεια* present within them.

God has always intended to live in the midst of his people. He brought the Israelites out of Egypt and had a tent made for his sanctuary, that he might dwell among them and be their God (Exod 25.8; 29.45-46). Psalm 26.8 speaks of the house in which God dwells, the place where his glory abides. Just as the *glory* of the Lord 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. In the FG Jesus has revealed both *God's glory* and *God's name* to his followers, so that the *glory* and the *name of God* might dwell in them. The word of the Lord came to Ezekiel: "My dwelling place shall be with them; and I will be their God, and they shall be my people" (Ezek 37.27; cf. Jer 7.3, 7<sup>8</sup>; Joel 3.17; Zec 2.10; 8.3). Not only does the Lord seek to dwell in the midst of the community of his people, but he also looks for individuals who are humble and contrite in spirit and who revere his word, for his dwelling place (Isa 57.15; 66.2). John 14.15-17, 21, 23 seem to echo this; the one who keeps Jesus' word will be loved by God, and the Spirit, the Son, and the Father will come to live with this one. In the prophets, when God comes to his people and causes them to live righteously, his glory will be displayed in them, and they shall shine with the radiance of Yahweh's glory (Isa 58.8; 60.1-3, 9, 19-21; 61.3; 62.2; Ezek 39.21, 27; 43.1-5, 7, 9). This vision is fulfilled when those who believe in Jesus become dwellingplaces of God, where his glory, viz. his character of holiness, righteousness, and love, is displayed.

The correlation of glory with holiness, righteousness, and lovingkindness, and with God's word, the Spirit of God, and light, is seen in the OT and LXX, and is also present in the Apocrypha and Pseudepigrapha. The Messiah is light and glory, and is given God's words and God's Spirit. He and his people have holiness and righteousness which God gives them and displays in them. In the Pseudepigrapha one finds an account of the first man and woman, who were created in God's image and given divine glory, which they lost through their sin. When people repent and God has purified them from their sins, they will have glory and holiness, which they put on like a robe. God gives them his glory, which is Godliness and splendor, which they will wear as garments of glory, garments of life, robes of holiness and righteousness, and glorious crowns. They will be "born of light" and will shine with light as intense as the light of fire. Glory becomes an indwelling presence, for wisdom (which in the NT is embodied by Jesus), a "pure emanation of the glory of the Almighty," passes into their souls to make them friends of God. Their glorification consists of their having been called to be God's people and acknowledged as God's children. One can find not only parallels between glory in the Apocrypha and Pseudepigrapha and glory in the FG but also

<sup>7</sup> Schnackenburg, *John*, 3:172; Bultmann, 68-69, 515-6.

<sup>8</sup> Only NRSV reads: "... then I will dwell with you in this place,..." (Jer 7.7).

explanations for some things not explained in the FG. For example, John does not explain why people lack divine glory and why they will die in their sins unless they believe in the Savior, nor does he give details regarding the significance of Jesus' claim to be the light and what it means to become "children of light." The intertestamental literature supplies information that bridges the theological gap between the two testaments and illumines the meaning of Jesus' glory and the gift of glory that Jesus has brought to his own.

A study of *memra*, *yeqara*, and *shekinah* in the Targums likewise aids in the understanding of the meaning of δόξα. The fact that these three terms, *inter alia*, appear quite fluid and seemingly merge into one another, demonstrates the truth of the statement that words are unlike mathematical terms but are sometimes "squashy as jellyfish," and their meanings "tend to overlap with one another."<sup>9</sup> This was seen to be true in the Targums, and the author of the FG had the same Jewish background as the Targumists and probably inhabited the same or a similar thought-world. At any rate, it is known that already in the Heb. OT, a variety of words were used as circumlocutions for God and to indicate the ways in which God communicates with people, e.g. God's name, the word of the Lord, God's glory, God's voice, the Holy Spirit, the angel of the Lord. All three of the above Targumic words (*memra*, *yeqara*, and *shekinah*) are semantically close to δόξα, since all are related to God's self-revelation, and, like them, δόξα is also a plastic word that is "squashy." The term *shekinah* eventually came to encompass the meanings of all three Targumic circumlocutions. In the Targums, *yeqara* (*glory*), like *memra* and *shekinah*, was used to represent God's visible manifestation to people. *Shekinah*, continuing in usage after the other two words fell into disuse, absorbed the meaning of God's glory, so that it is possible to view Jesus in the FG as not only the new tabernacle and the new temple, but also the *shekinah-glory* dwelling in God's sanctuary and present among human beings. This might have been in the Evangelist's thought when in the Prologue he gave Jesus the title "the true light" and when Jesus himself said he was the light of the world. Then, after Jesus' return to the Father, his followers become God's temples, dwellingplaces of God's *shekinah-glory* (14.23). In the NT believers are called God's temples (1 Cor 3.16-17; 6.19; 2 Cor 6.16; Eph 2.21).

All of the sanctuaries in which Yahweh previously dwelt were temporary dwellingplaces. Because of the idolatrous sins of the house of Israel, the glory of the Lord departed from the temple and from Jerusalem (Ezek 8), but it is God's will that after the destruction of the defiled temple and the idolaters, a new temple shall be built to which the glory of the Lord shall return (Ezek 43.2-5). There God said he would reside among the people of Israel *forever* (Ezek 43.7). In the Gr. OT God said his *name* would dwell in the place of his throne amidst the people of Israel forever. The promise of Ezek 43.7 has been fulfilled in Jesus Christ and his followers, and will be completely fulfilled in heaven, when the tabernacle of God will be "among human beings. He will make his home among them; they will be his people, and he will be their God, God-with-them" (Rev 21.3 NJB).

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<sup>9</sup> Nida and Louw, 18.



Just as the tabernacle/temple/God's dwellingplace motif comes from the OT, so does the oneness motif. It is not necessary to look to the Qumran sect or anywhere else. The idea of oneness, viz. the *one flock/one shepherd* image, and the *gathering of the dispersed children* motif, comes from the OT. In Jeremiah, the Lord rebukes the leaders of his people who scattered his flock and drove them out (Jer 23.2). He intends to raise up shepherds who will tend them so that *none shall "be missing"* (Jer 23.4); John 17.12 seems to echo this statement ("*not one of them was lost*"). God speaks of gathering Israel and keeping him "as a shepherd a *flock*" (Jer 31.10). The Lord will set over them "*one shepherd, my servant David, ... he shall feed them and be their shepherd*" (Ezek 34.23), and "they shall *all have one shepherd*" (Ezek 37.24). In the OT prophetic books God promises to "assemble the outcasts of Israel, and *gather the dispersed* of Judah from the four corners of the earth" (Isa 11.12; cf. Isa 43.5; 54.7; Jer 23.2; 29.14; 31.10; 32.37; Ezek 11.17), not only the Jews but also "*all nations and tongues*" (Isa 56.8; 66.18). John follows the OT in understanding that God's love reaches out to people of all nations, not only Jews. God loves *the world* (3.16), and Jesus is the "Savior of *the world*" (4.42), whose concern reaches out to Samaritans (4.7-42), Greeks (12.20-24), and *all people* (12.32). Therefore in Jesus' prayer he no doubt envisions people of all nations being drawn to him and all becoming *one flock, one family*, under his care (17.21).

This study undertook to address two much-disputed questions, the meaning of the  $\delta\acute{o}\xi\alpha$  that Jesus received from the Father which he has passed on to his followers in John 17.22 and the nature of the oneness for which Jesus was praying in John 17.20-23. These questions have received little attention from Johannine interpreters, and clarification is greatly needed. I have offered in this study the much-needed interpretation and clarification. The word  $\delta\acute{o}\xi\alpha$  is an important word in John, occurring 19x in 21 chapters. (In 2 Cor it appears 19x in 13 chapters, and in Rev 17x in 22 chapters.) There are two main reasons for a lack of clear understanding and interpretation of  $\delta\acute{o}\xi\alpha$  in John 17.20-23. One is the fact that  $\delta\acute{o}\xi\alpha$  in the LXX and the NT is a word with multiple meanings, making interpretation a difficult task, and the second is the fact that in John the range of meanings of  $\delta\acute{o}\xi\alpha$  is significantly different from that in the rest of the NT, being more limited, and the language and style of John are also unique, so that special attention needs to be given in order to interpret John correctly. By focusing on the theme of  $\delta\acute{o}\xi\alpha$  in the FG and excluding possible meanings of the word from the other writings in the NT, I believe I have been able to suggest a clear and plausible interpretation of  $\delta\acute{o}\xi\alpha$  in 17.22 and of *oneness* in 17.20-23. The following paragraphs show that among interpreters, there is a lack of clarity and consensus regarding the meaning of  $\delta\acute{o}\xi\alpha$ .

It is not an easy task to discover the precise meanings of  $\delta\acute{o}\xi\alpha$  and  $\delta\omicron\zeta\acute{\alpha}\zeta\omega$ , and an equally hard task to formulate definitions for the two words. Lexicons and commentaries are often at variance with each other. Brown defines  $\delta\acute{o}\xi\alpha$  as (1) "'praise,' 'honor,' that can sometimes be gained on a purely natural level," and (2) "a *visible* manifestation of [God's] majesty in *acts of power*."<sup>10</sup> TDNT offers

<sup>10</sup> Brown, *Gospel*, 1:503.

this definition for the word: (1) “glory or honour ascribed to someone,” “reputation,” and (2) the “divine nature or essence either in its invisible or its perceptible form.”<sup>11</sup> Perhaps the issue here is what is meant by the words “visible,” “invisible,” and “perceptible.” Does God always reveal his glory in a *visible* form? The answer is probably no, and in this case Kittel is correct, since God may reveal himself by a voice, as he did in communicating with Samuel, and in this case his self-manifestation was invisible. However, Kittel’s use of the word “perceptible” as an antonym of “invisible” is perhaps a poor choice, since they are not mutually exclusive, because a perceptible manifestation can be also invisible. Kittel’s definition needs revision. Brown’s definition also needs revision, not only on this point, but also on his second point regarding “acts of power.” Barrett writes that the glory of God “is shown by his acting in faithfulness to his own character, and by his character’s revealing itself in mercy.”<sup>12</sup> Furthermore, he adds: “*Glory* means to be full of grace and truth” and “is expressed not so much in deeds of power as in acts of grace and in the communication of truth....”<sup>13</sup> These statements by Brown and Barrett present somewhat contrasting views of δόξα, with Brown emphasizing “mighty acts” and Barrett stressing “acts of grace” and “the communication of truth.”

A common misunderstanding is that δόξα is only an attribute of God, whereas *glory* as a divine attribute or quality is only *one* of the many meanings of δόξα. Moody Smith recognizes the multiplicity of the meanings of δόξα and includes many of its definitions in his book, *The Theology of the Gospel of John*, e.g. “an attribute or quality that belongs to God,” “the divine aspect of [Jesus’] being and ... its revelation as such,” “the quality of God as God,” “his impressive manifestation,” “his revelation of himself as God,” “God’s reality, his real presence, as it is manifest to humankind.”<sup>14</sup> In the FG, the primary meanings of δόξα are (1) *human glory*, honor, reputation, prestige, and (2) *divine glory*, including the six aspects of divine glory given above (Section 4.2), and God’s *character* (one aspect of God’s glory) is revealed in the FG as *holy*, *righteous*, and *loving* (17.11, 23, 25, 26).

Some NT interpreters, even Johannine interpreters, apparently have not read Caird’s insightful and extremely important article, “The Glory of God in the Fourth Gospel: An Exercise in Biblical Semantics,” which Barrett (450) quotes in his commentary, in which Caird writes that it seems reasonable

to suppose that a Jew, searching for a Greek word to express the display of splendid activity by man or God, which in his native Hebrew could be expressed by the niphāl נִכְבֵּד, might have felt justified in adapting the verb δοξάζεσθαι to this use, with every expectation that his Greek neighbour would correctly discern his meaning. Thus when John put into the mouth of Jesus the words ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, he could

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<sup>11</sup> TDNT 2:243-4.

<sup>12</sup> Barrett, 167.

<sup>13</sup> Ibid., 168-9.

<sup>14</sup> Smith, *Theology*, 121-2.

confidently expect his readers, whether Jews or Greeks, to understand that God had made a full display of his glory in the person of the Son of Man.<sup>15</sup>

Most Bible translators apparently have not read or taken seriously Caird's article, because they invariably render ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ: "God has been (or is) glorified in him." Failure to recognize this use of the Greek passive to mean "to reveal his glory" instead of "to be glorified," may result in misinterpreting a text. For example δεδόξασμαι ἐν αὐτοῖς in 17.10 is probably best understood as "I have revealed my glory in them" rather than "I have been glorified in them."<sup>16</sup> Westcott maintains that even the active voice of δοξάζω may have the meaning to "make God known" rather than to "honor" God. He writes: "To 'glorify' God (or Christ) is to make him known or to acknowledge him as being what he is."<sup>17</sup> Thus in 17.1, the "glorifying" of the Son is the "fuller manifestation of His true nature" in order to bring about "the fuller manifestation of the Father."<sup>18</sup> This seems more in accord with Jesus' role in the FG as *the one who makes God known* (ἐξηγήσατο [1.18] and ἐφάνερωσά σου τὸ ὄνομα [17.6]) than saying "in this context the primary meaning of 'to glorify' is 'to clothe in splendour'", that in 17.1 Jesus is asking the Father "to reverse the self-emptying entailed in his incarnation and to restore him to the splendour that he shared with the Father before the world began," and that God is "clothed in splendour as he brings about this death/exaltation of his Son."<sup>19</sup> It seems more in harmony with one of the main themes of the FG, which is the *revelation of God* in and through Christ, to view 17.1-5 not as a petition to clothe either the Father or the Son in splendor but as a statement of desire that in Jesus' lifting up, people will come to believe and know that he is the Son of God and the one whom God sent to redeem the world from sin, for, as Jesus said in 8.28, "When you have lifted up the Son of Man, then you will realize that I am he..." This would be in accord with the statements about the love of God for the world and the love that lays down its life for the loved ones and also with Jesus' declaration that he never sought his own glory (3.16; 15.13; 7.18; 8.50). Jesus always sought God's glory, meaning that his supreme goal was to *make his Father known so that believers may have eternal life*. This is the real meaning of δόξα and δοξάζω. Bultmann comments: "The glory which God received through the work of the Son in truth consists in the fact that God became manifest (17.4, 6)."<sup>20</sup>

It is important to know that in the FG, δόξα has two basic meanings: *honor* and *divine glory*, and δοξάζω more often than not means *to reveal or make known God's (or Jesus') glory* rather than *to praise or magnify God or Jesus*. Unless one

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<sup>15</sup> Caird, "Glory of God," 277.

<sup>16</sup> Most Bible translations, however, render this as "I am glorified in them" (DBY, KJV, NKJV, RSV) or "I have been glorified in them" (NAS, NRSV). NJB gives a similar translation: "in them I am glorified," but REB is exceptional, offering: "through them is my glory revealed." See Lindars, 523.

<sup>17</sup> Westcott, 242; cf. *ibid.*, 182.

<sup>18</sup> *Ibid.*, 238, with added emphasis.

<sup>19</sup> Carson, 554.

<sup>20</sup> Bultmann, 429.

differentiates between the two senses of δόξα, i.e. between *honor* and *divine glory* in a number of passages in which δόξα occurs (e.g. 7.18; 8.50, 54; 11.4; 17.22, 24), one may be led to an erroneous conclusion, such as that these passages show that *glory* is “not inherent in Jesus himself.”<sup>21</sup> An interpreter cannot assume that in each of these verses δόξα has the meaning “glory,” since δόξα can mean either *honor or divine glory* in the FG.<sup>22</sup> Δόξα in 7.18 is not about Jesus’ *glory*; it is not even about *Jesus*, but about people who speak on their own, who are obviously seeking their own *honor*. Neither of these statements (about speaking on one’s own and seeking one’s own honor) describes Jesus. Δόξα in 8.50 also does not mean *glory*, but *honor*, since the unbelievers have just *dishonored* Jesus, and he is responding to their statement of *dishonor*. Again, in 8.54, δόξα means *honor* rather than *divine glory*. In 11.4, the δόξα spoken of is the glory of *God*, not of Jesus, but the *verb* refers to Jesus, and there it does not mean to *give glory* to Jesus, but to *reveal his glory*, or in Westcott’s words, “revealing Christ’s power and character.”<sup>23</sup> Thompson also seems to misunderstand the verb δοξάζω, that the glorification of Jesus in John, in most cases, does not mean to *bestow glory* on him but to *reveal his true nature*, which is already glorious by virtue of the fact that he is God from the beginning, just as no one can really bestow glory on God the Father, since he already possesses glory. To glorify God means either to *acknowledge him as the glorious one*, or to *make known/reveal his glory*, not to heap more glory on the God who already is glorious and is the fountain of glory.<sup>24</sup> It is of utmost importance that an interpreter of the FG make sure that he/she has the correct understanding of the various meanings that δόξα and δοξάζω can have and recognizes that in John the words δόξα and δοξάζω do not have the same meaning in every context in which they occur and moreover may mean something different from the meanings they may have in other NT writings. As Kittel has said, “The Johannine usage has certain peculiarities. For here the meanings are abruptly set alongside one another in apparently very strange fashion.”<sup>25</sup> An interpreter of John must therefore recognize this “strangeness,” and make an effort to ascertain the meaning of the word in each context, instead of assuming that δόξα always means *honor* or always connotes *glory*. Unfortunately, the meanings given in lexicons, Bible translations, commentaries, and other writings are often inaccurate and incorrect.

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<sup>21</sup> M. M. Thompson, *The Incarnate Word: Perspectives on Jesus in the Fourth Gospel* (Peabody: Hendrickson, 1988), 95.

<sup>22</sup> See Bultmann, 301, n. 2.

<sup>23</sup> Westcott, 165

<sup>24</sup> See TDNT 2:244. Thompson acknowledges that 17.5 “does indeed speak of the glory Jesus had with the Father ‘before the world was made,’” but she brushes that aside by saying that “that verse must be read in its context,” referring to 17.1 and 17.4-5, that “the glorification lies yet in the future.” The fact is, that 17.5 and 24 both state that Jesus had glory before the world existed. These facts cannot be denied, and the Prologue has already declared that Jesus is the Word that was with God in the beginning and was God and therefore had glory from the beginning. It cannot be true that glory “is not inherent in Jesus himself” if he was God and therefore had glory before creation.

<sup>25</sup> TDNT 2:248.

The question might be asked: “Why is a correct understanding of the meaning of δόξα in John 17.22 important?” First, it is important to have a correct understanding of the meaning of δόξα here, since it relates to the Christology of the FG, for δόξα here first of all refers to the δόξα God has given to Jesus. As has been seen above, there seems to be confusion on the part of some regarding the glory and glorification of Jesus, and whether he had inherent glory. This question needs to be addressed and clarified. It is important also because Johannine interpreters have not offered a convincing, well-substantiated exegesis of this statement regarding the δόξα of Jesus (in 17.22) that was given to him by the Father and that he has given to his followers, which is important not only for understanding the person and work of Christ but also for understanding the role and endowment of the believer, who has been called and commissioned by Jesus to carry on his mission.

One might also ask: “Why is a correct understanding of the meaning of oneness in John 17.23 important?” The prayer for oneness of believers is also covered with a cloud of confusion and needs to be unveiled and explicated. The unity of the church is an important matter, but there is no clear understanding of what the nature of this unity is, as it is presented in John 17. Unless the believers have a clear and correct interpretation of this important petition for oneness, they will continue to have only a vague and very likely an incorrect conception of the unity that the Johannine Jesus desired and prayed for in his Farewell Prayer. A proper understanding of what these words signify will serve to clarify the conceptions or misconceptions of unity of believers both in academia and in the Church. A common error is to read the words about being one and to leap to a quick conclusion without reading carefully and studying the text and its context to learn what it is really saying. More often than not, readers immediately conclude that what Jesus is calling for is church union, ecumenism, a united front on the mission field, or a mystical experience.<sup>26</sup> While all or some of these causes may be good and desirable, they may not be what the writer of the FG had in mind. It is important and essential for a correct Christology and ecclesiology to have a clear and proper understanding of the text concerning both the δόξα and the oneness of believers in John 17.20-23.

#### 4.3.2 Recommendations for Lexicographers, Bible Translators, and Johannine Interpreters

There is an undeniable need for more careful and thorough attention to be given by lexicographers, Bible translators, and Johannine interpreters to a proper analysis of the meanings of the words δόξα and δοξαῖζω in John. Lexicographers Newman and Nida recognize that δοξαῖζω in John may mean “to reveal the glory of” rather than “to bring honor to,”<sup>27</sup> and they are to be commended, for this shows that they have

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<sup>26</sup> Brown, *Gospel*, 2:775.

<sup>27</sup> Newman and Nida, *Translator's Handbook*, ad loc. John 17.10.



taken some pains to study this verb in its contexts in John. However, neither LNLEX nor UBSICT reflects this understanding.<sup>28</sup> In order for a Greek-English lexicon of the NT to be truly helpful, it is essential to include not only meanings of words that apply to NT books in general, but also meanings that are relevant to a particular book, such as the FG, the author of which uses δόξα and δοξάζω somewhat differently from the way in which other NT writers usually use these words. As they now stand, Greek-English lexicons of the NT are not helpful for readers and interpreters of John with regard to these two important words.

John A. L. Lee avers that most NT lexicons have not been based on “an entirely fresh assessment of all the data available at the time” of production but have “simply taken over most, or even all, of the material of an earlier lexicon,” with “varying degrees of revision.”<sup>29</sup> Lee also asserts that English lexicographers have been influenced by the words used in major English versions of the Bible and have “used their equivalents whenever convenient.”<sup>30</sup> Lee commends Louw and Nida for initiating the use of definitions to indicate meaning and credits them for having “blazed a trail to follow.”<sup>31</sup> Their method has had a notable impact on BDAG (2000), but Lee finds the quality of the definitions in BDAG uneven.<sup>32</sup> I have found this true of the entries for δόξα and δοξάζω in BDAG.

There is need for developing a new lexicon that takes into account “the insights of modern linguistics.”<sup>33</sup> Lee envisions the storage of all the data relevant to NT lexicography in electronic form, so that it can be updated easily and made available online. Contributions could be made directly to this collection. The best way for a new lexicon may be to enter only tested information rather than using existing data. Lee suggests that a “major contribution to the over-all task would be made simply by collecting all discussions of words in the scholarly literature.”<sup>34</sup> It would be most helpful if only among Johannine interpreters there could be a cooperative effort to pool all their knowledge regarding the Johannine vocabulary and organize, store, and update this knowledge online.

I also recommend that Bible translators make a greater effort to determine correctly the meanings of δόξα and δοξάζω as they translate the FG, choosing after careful analysis and research in each context, between the two basic meanings of δόξα: *honor* and *divine glory*, and, for δοξάζω, after a thorough study determining whether it means *to honor* or *to reveal the glory of* or *to exalt*, instead of rendering the word in every instance *to glorify*. Johannine interpreters also need to be more diligent, analytical, and thorough when dealing with these two words so as to be accurate in interpreting the meanings of δόξα and δοξάζω, for without this, one cannot exegete the text correctly.

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<sup>28</sup> Newman is responsible for the writing of UBSICT, and Nida, of course, is co-author of LNLEX with Louw.

<sup>29</sup> John A. L. Lee, *A History of New Testament Lexicography* (New York: Peter Lang, 2003), 6, 11.

<sup>30</sup> *Ibid.*, 32.

<sup>31</sup> *Ibid.*, 180.

<sup>32</sup> *Ibid.*, 169.

<sup>33</sup> *Ibid.*, 180-1.

<sup>34</sup> *Ibid.*, 183.

### 4.3.3 Suggestions for Future Research

Since heretofore negligible attention has been paid to the subject of the δόξα given to believers, the opportunity for future study in this area awaits the researcher. In Romans, as in John, God is the source and giver of glory and makes his glory available to believers, to whom he gives the “hope of sharing the glory of God” (Rom 5.2). Like John Romans speaks about *seeking* for glory that comes from God (2.7; cf. 2.10). However, whereas in John God’s glory is given to believers already in this life, as well as awaiting them in the next world, in Romans it is primarily seen as a gift for the next life. The Christians’ present experience is one of suffering, but glory “is about to be revealed” to them (Rom 8.18, 21; 9.23). Of the 16 occurrences of δόξα in Romans, 7 refer to glory that is given to believers. An inquiry into the δόξα of the believers in Romans would be a worthwhile undertaking.

1 Peter offers another opportunity for research into the δόξα of believers. Δόξα occurs 10x in 1 Peter. Of these, 6 refer to glory promised to believers. God has “called you to his eternal glory in Christ” (5.10). Believers’ faith will result in praise and glory and honor at the revelation of Jesus Christ” (1.7). They share in Christ’s sufferings now, and they shall share in his glory in the future (4.13). Those who suffer for the name of Christ are blessed, because “the spirit of glory, which is the Spirit of God, is resting on you” (4.14). Peter, along with other believers, shares in the glory to be revealed, and a crown of glory that never fades awaits those who serve as elders (5.1, 4).

This study of the glory given to Jesus’ followers according to the FG has come to a close. I have offered a fresh, focused, and methodical inquiry into the meaning of δόξα in John 17.22 and of the *oneness* for which this δόξα was given. The Fourth Gospel is not only about the *confrontation* of the world and the believers with the glory of Jesus, but also the *continuation* of the glory of Jesus in the people who receive and follow him, so that the world might *continue to be confronted with Jesus’ glory*. The glory of Jesus’ followers is the manifestation of God’s nature in them, resulting from the presence and power of the divine Being living and dwelling in them, revealing his holiness, righteousness, and love in their works and words, so that the world may believe in Jesus as God’s Son and their Lord. It is the presence and power of this holy and loving God in his people that make all his children one in him.